

not *other*) is participated in by all other goods; and it is differently participated in by different [goods]. Therefore, there will never be two equally good things (or two equally equal things) which cannot be better (or more nearly equal). And similarly for similar things. For everything which is an other must be other than another, since only Not-other is not *other* than any other.

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19. If anyone sees that God is not *other* than anything which understands and [is not *other*] than anything which is understood, then he sees that God (1) bestows upon the intellect the fact that it is not other than an intellect which understands and (2) bestows upon what is understandable the fact that it is not other than what is understandable by an intellect and (3) causes that the intellect which understands is not *other* than what is understood. Therefore, Not-other shines forth more clearly in the intellect than in the senses; for the intellect is not *other* than what is understood—even as knowledge is not *other* than what is known. For [compared with the intellect] seeing is not as clearly not-*other*-than-what-is-seen; nor hearing, [not-*other*-] than-what-is-heard. But the intellects, in which Not-other shines forth more clearly, understand intelligible objects more quickly and more lucidly; for it is less the case that they are *other* than these [intelligible objects]. Indeed, [for the intellect] to understand is [for it] to make intelligible objects to be not *other* than itself—just as light, when it is more intense, more quickly makes the illuminable objects to be not *other* than itself. But Not-other is seen to shine forth in all things by virtue of the fact that all things endeavor to define themselves in all things. For example, hotness endeavors to make all things so hot that it is not *other* than they and that it defines itself in all things. Similarly, the intellect [endeavors to bring it about] that all things are intellect and that it defines itself in all things. And similarly for the imagination and all other things.

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20. When the mind considers what-is-not-hot becoming hot and what-is-cold becoming hot, the mind makes contact through the *intellect* with what-is-not-hot, through the *sense* with what-is-cold. And [the mind] sees that [not-hot and cold] are not the same thing, since it makes contact with them by different powers. And when [the mind] considers the fact that (1) what-is-not-cold is seen by the mind (even as is what-is-not-hot) and that (2) what-is-not-hot can become hot and what-is-not-cold can become cold and that (3) what-is-cold can become hot and what-is-hot can become cold, then [the mind] sees the sense in which the same object can be both not-hot and not-cold. This