

will be alive with intellectual life in a oneness of their [returning] emanations.

87 Now you are able to see sufficiently clearly that in accordance with my surmise, such as it is, the intellectual nature is a universality-of-things in an intellectual mode. And while [the intellect] is occupied in the schools of this world, it seeks to actualize its potency, and it assimilates itself to particular forms. For when it actually assimilates itself to the thing understood, it exercises an understanding of this and that thing—[doing so] of its own power, whereby it intellectually contains in its potency the universality of things. This assimilative power, which in the foregoing way is actualized in connection with particular [forms], is transferred to complete actuality and to the perfect universal] knowledge that belongs to mastery—transferred when in the intellectual heaven [the intellectual nature] knows itself to be a likeness of all things. As a result, the intellect is *actually* an intellectual universality of all things when it is a discriminating notion of all things.

88 Nevertheless, the intellect does not then see anything except the intelligible heaven of its own quiescence and life. For it does not behold temporal things temporally, in constant succession, but beholds them in an indivisible present. For the present, or the now, that enfolds all time is not of this sensible world, since it cannot be attained by the senses, but is of the intellectual [world]. Likewise, [the intellect] does not at all behold quantities in their extended, divisible materiality but beholds them in an indivisible point in which there is the intellectual enfolding of all continuous quantity. Moreover, [the intellect] does not [then] behold differences-of-things in a variety of numbers but beholds [these things] intellectually in the simple unit, which enfolds every number.

89 Therefore, [in that state] the intellect perceives all things intellectually and beyond every sensible, distracting, and obscuring mode. Indeed, it beholds the entire sensible world not in a sensory manner but in a truer, viz., intellectual, manner. For this perfect knowledge is called intuition because between the knowledge of that world and the knowledge of this sensible [world] there is something like the difference which there is between knowledge received by sight and knowledge received by hearing.⁸⁰ Therefore, the more certain and clear is the knowledge produced by sight than is the knowledge (of the same thing) effected by hearing, the much more does intuitive knowledge