

Earlier,<sup>48</sup> O Lord, You appeared to me as invisible by every creature since You are an infinite and hidden God. Infinity, however, is incomprehensible by every mode of comprehending. Later,<sup>49</sup> You appeared to me as visible by all [creatures] because a thing exists insofar as You see it, and it would not exist actually unless it saw You. For Your seeing gives being, because [Your seeing] is Your essence. Thus, my God, You are both invisible and visible: You are invisible as You are [in Yourself]; You are visible in accordance with the existence of creatures, which exist insofar as they see You. You, then, my invisible God, are seen by all [creatures]. In all sight You are seen by every perceiver. You who are invisible, who are free from everything visible, and who are superexalted unto infinity are seen in everything visible and in every act of seeing.

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I must, then, O Lord, pass beyond the wall of invisible seeing, on the inner side of which You dwell. But [this] wall is both everything and nothing. For You, who seem as if You were both all things and nothing of all things, dwell on the inner side of that high wall, which no intelligence can scale by its own power. At times, You appear to me [in such way] that I think You see all things in Yourself as would a living mirror in which all things shined forth. But because Your seeing is knowing, it occurs to me that You do not see all things in Yourself as would a living mirror; for, if You did, Your knowledge would derive from things. Hereupon, You appear to me to see all things in Yourself as would a power in viewing itself. For example, if the power of the seed of a tree were to view itself, it would see within itself a tree in potency; for the power of the seed is potentially a tree. But then it occurs to me that You do not see Yourself and—in Yourself—all things as would a power. For to see a tree in the potency of a power is different from the seeing by which the tree is seen in actuality. And then I find that Your infinite power is beyond the power of a mirror and of a seed and is beyond the coincidence of radiating and reflecting and, likewise, of causing and being caused. [And I find] that Your absolute power is absolute seeing, which is perfection itself and is above every mode of seeing. For Your seeing, which is Your essence, my God, is, without modality, all [these] modes, which display the perfection of sight.<sup>50</sup>

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But grant, most gracious Lord, that a lowly creature continue to speak to You. Your seeing is Your creating; and You do not see anything other than Yourself but are Your own object, for You are (1) the perceiver, (2) that which is perceived, and (3) the act of perceiving. If so,