

infinite loving one and of the infinite lovable one. But the infinite is not multiple. You, then, my God, who are Love, are Loving Love, Lovable Love, and the Union of Loving Love and Lovable Love.

76

In You my God I see Loving Love. And from the fact that I see in You Loving Love, I see in You Lovable Love. And because I see in You Loving Love and Lovable Love, I see the Union of each Love. And this is not other than what I see with regard to Your Absolute Oneness,<sup>74</sup> wherein I see Uniting Oneness, Uniteable Oneness, and the Union of each. But whatever I see in You, this You are, my God. Therefore, You are that Infinite Love which without the Loving and the Lovable and the Union of each cannot be seen by me as natural and perfect love. For how can I conceive of most perfect and most natural love apart from the loving one and the lovable one and the union of each? For in the case of contracted love I experience that it is of the essence of perfect love that love be loving and lovable and the union of each. But that which is of the essence of perfect contracted love cannot be absent from Absolute Love, from which contracted love has whatever perfection it has.

77

Now, the simpler love is, the more perfect it is. But You, my God, are most perfect and most simple Love. Therefore, You are the most perfect, most simple, and most natural essence of love. Hence, in You, who are Love, what loves is not one thing, what is lovable another thing, and the union of each a third thing; rather, they are the same thing: viz., You Yourself, my God. Therefore, because in You what is lovable coincides with what is loving, and being loved coincides with loving, the union of [this] coincidence is an essential union. For in You nothing is present which is not Your essence itself. Therefore, those things which appear to me to be three—viz., the Loving, the Lovable, and the Union—are the absolute, most simple essence. Therefore, they are not three but one. Your essence, my God, which appears to me to be most simple and most one, is not most natural and most perfect apart from the aforementioned three. Therefore, Your essence is trine. And yet, there are not three things in it, because it is most simple. Therefore, the plurality of the aforementioned three is a plurality in such way that it is a oneness; and the oneness is oneness in such way that it is a plurality. The plurality of the three is a plurality without plural number. For plural number cannot be simple oneness, because it is more than one number. Therefore, there is not a numerical distinction of the three,<sup>75</sup> because a numerical distinction would be an essential