

the angle which is both maximal and minimal cannot exist otherwise than it does, that angle is necessary—and most simple—true-angularity-itself. Therefore, every angle acknowledges that it is a likeness of true angularity, for [each angle] is *angle* not insofar as angle exists in itself but insofar as angle exists in something else, viz., in a surface. And so, true angularity is present in creatable and depictable angles as in a likeness of itself. Blessed Augustine rightly states that all creatures, upon being asked whether they are God, answer: “No, because we did not [create] ourselves, but rather God created us.”³⁷

15 From the foregoing you can now sufficiently see the following: how it is that now—when we look by way of a mirroring symbolism, as the Apostle says³⁸—we can have knowledge-of-God, which, assuredly, is no other than negative knowledge. By comparison, we know apropos of any described angle whatsoever that it is not the unqualifiedly maximal and minimal [angle]. Therefore, in every angle we see, negatively, the maximal [angle], which we know to exist and know not to be that described angle. Moreover, we know that the maximal and minimal [angle] is the complete totality and perfection of all formable angles and is both the innermost center and the containing circumference of them all. However, we cannot make a concept of the quiddity of the maximal and minimal angle. For neither the senses, the imagination, nor the intellect³⁹ can perceive, imagine, conceive, or understand anything which is such that it is like what is both maximal and minimal.

16 Hence, Plato says in his *Letters* that all things exist with the King of all and that they all exist for his sake and that he is the Cause of all good things.⁴⁰ And a few [lines] later [he says]: “The human mind desires to understand what kind of things those are. It views the kinds of things with which it is kindred, none of which are perfect; but in the King himself there is no such [characteristic].”⁴¹ Assuredly, Plato *there* wisely writes that this [teaching] is to be held secret. And not without reason does he call the First Beginning the King of all. For every state is instituted by, and ordered toward, a king; and by the king the state is governed, and through him it exists. Therefore, those things which are found to be distinct in the state, exist antecedently and unitedly in the king as the king himself and as life itself—just as Proclus adds.⁴² Dukes, counts, soldiers, judges, laws, measures, weights, and whatever such things—all are present in the king as in a public person in whom whatever can exist in the state exists actually as being the king himself. His law, written on parchment, is, in him, a living