we see incomprehensibly, beyond all rational inference, that Absolute Maximality (to which nothing is opposed and with which the Minimum coincides) is infinite. But "maximum" and "minimum," as used in this [first] book, are transcendent terms of absolute signification, so that in their absolute simplicity they encompass—beyond all contraction to quantity of mass or quantity of power—all things.

13 *Chapter Five*: The Maximum is one.

From these [considerations] it is most clearly evident that the absolutely Maximum is both incomprehensibly understandable and unnameably nameable. (I will later present a fuller version of this doctrine.)[25] Anything than which a greater or a lesser cannot be posited cannot be named. For by the movement of our reason names are assigned to things which, in terms of comparative relation, can be comparatively greater or lesser. And since all things exist in the best way they are able to exist, there cannot be a plurality of beings independently of number. For if number is removed, the distinctness, order, comparative relation, and harmony of things cease; and the very plurality of beings ceases. But if number itself were infinite—in which case it would be actually maximal and the minimum would coincide with it—all of these would likewise cease, since to be infinite number and to be minimally number [i.e., not at all to be number] amount to the same thing. Therefore, if in ascending the scale of numbers we actually arrive at a maximum number, since number is finite, still we do not come to a maximum number than which there can be no greater number; for such a number would be infinite. Therefore, it is evident that the ascending number-scale is actually finite,[26] and that the [arrived at maximum number] would be in potentiality relative to another [greater] number. But if on the descending scale a similar thing held true of number, so that for any actually posited small number a smaller number were always positable by subtraction just as on the ascending scale a larger number [is always positable] by addition, [then the outcome] would still be the same [as in the case where number were infinite]. For there would be no distinction of things; nor would any order or any plurality or any degrees of comparatively greater and lesser be found among numbers; indeed there would not be number.[27] Therefore, in numbering, it is necessary to come to a minimum than which there cannot be a lesser, viz., oneness. And since there cannot be anything lesser than oneness,[28] oneness will be an unqualifiedly