

tain precision (though perceptible difference sometimes remains unperceived). Even art imitates nature as best it can; but it can never arrive at reproducing it precisely. Therefore, medicine as well as alchemy, magic, and other transmutational arts lacks true precision, although one art is truer in comparison with another (e.g., medicine is truer than the transmutational arts, as is self-evident).

95 Let me say, still making inferences from the same basis: Since with regard to opposites (e.g., with regard to the simple and the composite, the abstract and the concrete, the formal and the material, the corruptible and the incorruptible, etc.) we also find degrees of comparative greatness, we do not come to the pure oppositeness of the opposites—i.e., to that wherein they agree precisely and equally. Therefore, it is with a difference of degree that all things are from opposites; they have more from one [of the opposites] and less from the other, and they receive the nature of one of them through the triumph of one [of them] over the other. Wherefore, we pursue the knowledge of things rationally, so that we may know that in one thing composition is present in a certain simplicity and in another thing simplicity is present in composition, [that] in one thing corruptibility [is present] in incorruptibility and in another the reverse, and so on, as I shall expound in the book of *Conjectures*, where I will discuss this [matter] more fully.<sup>6</sup> Let these few remarks suffice for showing the marvelous power of learned ignorance.

96 Descending more to the [present] topic, I say more fully: Since neither an ascent to the unqualifiedly Maximum nor a descent to the unqualifiedly Minimum is possible, and thus (as is evident regarding number and regarding the division of a continuum) no transition is made to the infinite:<sup>7</sup> clearly, there must always be positable a greater and a lesser—whether in quantity or virtue or perfection, etc.—than any given finite thing, since the unqualifiedly Maximum or Minimum is not positable in [finite] things. But [this] progression does not continue unto the infinite,<sup>8</sup> as was just indicated. Since each part of the infinite is infinite, a contradiction is implied [by the following]: that where we reach the infinite, there we find more and less. For just as more and less cannot befit the infinite, so [they cannot befit] something having any kind of comparative relation to the infinite, since, necessarily, this latter would also be infinite. For example, in the infinite number the number two would not be smaller than the number one hundred—if through ascending we could actually arrive at the in-