

intellect differ both within themselves and in relation to one another—[differ] in such way that there is no precise equality among them. Therefore, Maximum Equality, which is neither *other* than²¹ nor different from anything, surpasses all understanding. Hence, since the absolutely Maximum *is* all that which can be,²² it is *altogether* actual. And just as there cannot be a greater, so for the same reason there cannot be a lesser, since it is all that which can be. But the Minimum is that than which there cannot be a lesser. And since the Maximum is also such, it is evident that the Minimum coincides with the Maximum. The foregoing [point] will become clearer to you if you contract maximum and minimum to quantity. For maximum quantity is maximally large; and minimum quantity is maximally small. Therefore, if you free *maximum* and *minimum* from *quantity*—by mentally removing large and small—you will see clearly that maximum and minimum coincide.²³ For *maximum* is a superlative just as *minimum* is a superlative. Therefore, it is not the case that absolute quantity is maximum quantity rather than minimum quantity; for in it the minimum is the maximum coincidingly.

- 12 Therefore, opposing features belong only to those things which can be comparatively greater and lesser; they befit these things in different ways; [but they do] not at all [befit] the absolutely Maximum, since it is beyond all opposition. Therefore, because the absolutely Maximum is absolutely and actually all things which *can* be (and is so free of all opposition that the Minimum coincides with it), it is beyond both all affirmation and all negation. And it is not, as well as is, all that which is conceived to be; and it is, as well as is not, all that which is conceived not to be. But it is a given thing in such way that it is all things; and it is all things in such way that it is no thing; and it is maximally a given thing in such way that it is it minimally. For example, to say “God, who is Absolute Maximality, is light” is [to say] no other than “God is maximally light in such way that He is minimally light.” For Absolute Maximality could not be actually all possible things unless it were infinite and were the boundary of all things and were unable to be bounded by any of these things—as, by the graciousness of God, I will explain in subsequent sections. However, the [absolutely Maximum] transcends all our understanding. For our intellect cannot, by means of reasoning,²⁴ combine contradictories in their Beginning, since we proceed by means of what nature makes evident to us. Our reason falls far short of this infinite power and is unable to connect contradictories, which are infinitely distant. Therefore,