Badische Landesbibliothek Karlsruhe

Digitale Sammlung der Badischen Landesbibliothek Karlsruhe

Disputationes in libr. physicorum scr. ab Ignatio Dirckh Waltkirchensi - Cod. Ettenheim-Münster 139

Rauscher, Wolfgang

[S.l.], 1675

Disputatio tertia - De causis in specie

urn:nbn:de:bsz:31-111544

Visual Library

haec de causis in comm. Disputatio 3ia de causis in specie.

DISPUTATIO tertia

De Causis in Specie.

Post definitionem et divisionem causae in genere, pergimus ad considerationem singularum earum in specie. incipiendo ab imperfectioribus et gradu ad perfectiores promovendo, ut doctrinae accuratius ordo et ingenii doctrina observetur. Quaestio 1ma de causa in particulari.

Quaestio 1a.

De causa in particulari

Dupliciter considerari potest causa materialis. Primo in ordine ad totum compositum quod constituit: et sic sic considerata vocatur causa materialis intrinseca. 2do in ordine ad formam physicam quam non constituit sed mediante actione productiva in se recipit; et respectu illius formae vocatur causa materialis extrinseca: utrum bene vel male, considerandum est. Nos prius de natura causae materialis intrinsecae dicemus deinde de extrinseca amica obiter. Sectio 1ma de causa materiali intrinseca, eiusque causalitate.

Causa materialis in ordine ad totum compositum quod constituit, dicitur causa intrinseca, alia extrinseca, in se causam vocari, quae consideratur in ordine ad totum compositum quod constituit. Causa, quae in ordine ad formam physicam quam constituit sed in actione productiva in se recipit.

Sectio 1ma.

De causa materiali intrinseca eiusque causalitate.

Omnia composita tam substantia quam accidentia corporea constare

1678

materia et forma constituunt dispositione in materia de principiis: ubi etiam videri possunt varias acceptationes materiae, sive subiecti informationis et sustentationis physici et metaphysici, quibus hic quae qualitate causa materialis intrinseca producit in totum, et quomodo differat a causa formali.

Definitio causae materialis assignatur.

Dicitur in primis causa intrinseca in genere principium, quod est tanquam pars constitutiva rei, et sibi insufficiens. [illegible] [illegible] mentem Aristotelis et eorum scholam [illegible], qui per causam [illegible] aliud [illegible] intelligunt, quam partem constitutivam et quae ipse materia et forma respectu totius essentialis: respectu vero totius integralis intelligi possunt plures particulas materiae vel plures partes formae [illegible] [illegible]. [illegible] definitio quaerit [illegible] et [illegible] definitum, [illegible] ceteras bonae definitiones leges observat quae [illegible]: [illegible] in [illegible] [illegible] materia et forma, quaerit [illegible] partibus integralibus, quae [illegible] res [illegible] intrinsece [illegible]. [illegible] quaerit personis divinis [illegible], quae proprie non constituunt totum [illegible] Trinitatis, [illegible] sibi insufficiens, [illegible] Filius et Spiritus Sanctus [illegible] proprie [illegible]: quae vero [illegible] imperfectionem et aliquid deficit [illegible]. [illegible] licet Deus possit supplere, et [illegible] [illegible] supplet vices causae creatae efficientis [illegible] [illegible] supplere vices causae materialis aut formalis intrinsecae. [illegible] [illegible] eandem rationem definitio etiam non quaerit verbo divino respectu Christi, [illegible] [illegible] Theologi [illegible] materia de incarnatione verbum divinum [illegible] secunda persona Trinitatis esse partem suppositi Christi, [illegible] [illegible] [illegible] unionis hypostaticae. [illegible] unio et subsistentia, quae non est principium ut quod [illegible] solum ut quo, [illegible] potius [illegible] qualitates [illegible] causae intrinsecae.

[illegible] causae intrinsecae duplices materialis et formalis [illegible] [illegible] [illegible] cap. 3 [illegible] definiuntur: causa materialis [illegible] ex qua fit aliquid cum insit et [illegible] [illegible] [illegible]

Margin notes: [illegible] definitio [illegible] quaerit [illegible] definitio. [illegible] quaerit materia et forma, quaerit [illegible] partibus [illegible] [illegible]. [illegible] quaerit [illegible] [illegible] [illegible] [illegible] constituunt [illegible] [illegible] [illegible] [illegible] [illegible] pars [illegible] idem [illegible]. [illegible] [illegible] [illegible] quo fit aliquid [illegible] in se

Statua et argentum respectu [illegible] : ex aere enim fit statua, et [illegible] ex argento tamquam formaliter dicitur quod sit ras, quod constituat esse rei, sive quod sit ipsa rei essentia. Verum in forma etiam fit id, ex quo fit totum cum in sit, et non sit etiam ras, quae constituat esse rei, siquidem materia ergo sit pars essentialis totius qua forma: sine materia enim tamquam pa-rte [illegible] essentialis [illegible]. neque [illegible] quae sine forma [illegible] iunt e, et ideo verba definitionis Aristotelis accipienda sunt, ut definitio sit adaequata, et convertibilis cum definito.

Dico 2 causa materialis in statu est id ex quo tamquam parte determinabili fit totum. Ita Scotus [illegible] Mauritius et alii cum ipso verba definitionis Aristotelis ex quo et cum insit explicant [illegible] scilicet subintelligant haec alia verba tamquam pars determinabilis. [illegible] verba [illegible] sit: forma [illegible] totius [illegible] differentiis et determinatur [illegible] totius ab altero [illegible] nominatur materia, [illegible] differens videtur, [illegible] determinabile [illegible] nomen forma [illegible] speciem [illegible] [illegible], determinativum et subjectivum indifferentia. [illegible] differentia determinata causa materialis [illegible] differentia a causa formali [illegible] non, quod sit pars determinabilis, forma vero sit pars determinativa. Definitio [illegible] materia [illegible] parti determinabili, neque causa materiali, quae causa materialis [illegible] cognoscens.

Causa formalis est quod constituat esse rei sive quod est ipsa rei essentia.

Dico 2 causa materialis in statu est id ex quo tamquam parte determinabili fit totum.

[illegible] causa materialis pars determinabilis. Causa formalis pars determinativa.

Dico 3. realitas in actu primo causae materialis est ipsa capacitas materiae constituendi totum per modum partis determinabilis. Probatur: quia causare indistincte in actu primo nihil aliud est quam physice constituere totum. atqui causa materialis nihil aliud potest aliter constituere nisi ut pars determinabilis.

Dico 4to realitas causae materialis in fieri in actu secundo est unio. Probatur: in actu 2do causalitas, quod causa materialis in fieri actu causat suum effectum, atqui causat per unionem [illegible] majori [illegible] minor probatur. effectus causae [illegible] est [illegible] totum. atqui causa materialis totum causat per unionem, mediante qua unione materia et forma fiunt partes in toto et de: [illegible] unione [illegible] partes in actu primo. [illegible] per unionem [illegible] suum effectum; et consequenter unio est causalitas.

Obiicies 1mo: aurum est causa materialis annuli et tamen determinativum illius; quod in annulo sit aureus non habet [illegible] denominatione, sed [illegible] in anulo aureo, [illegible] ab auro. ergo falsum est, quod causa materialis solum sit pars determinabilis.

Respondeo: Nego [illegible] aurum esse causam materialem annuli, in ratione annuli [illegible] in ratione annuli aurei [illegible] aureus [illegible] [illegible]. [illegible] in hujus denominationis aurum potius rationem causae formalis quam materialis habet. Ceterum non est [illegible] inter causam materialem et formalem assignatum, quod [illegible] causa materialis [illegible], et [illegible] causa materialis [illegible] ut aliquid determinabile et non ut determinativum, licet [illegible] idem realiter sit determinativum et determinabile respectu tamen diversae denominationis, quemadmodum [illegible] in annulo aureo, et similibus videtur.

Obj. non e perfectibile et determinabile à forma: ergo forma e perfectibilis et determinabilis à materia: unde quodque enim ens unitum alteri enti finito communicat ipsi eam suam perfectionem, qua ipsa communicant forma et forma ... e non cum ... naturalis [illegible] potius determinabilis quam forma, et forma potius determinativa quam materia.

R. transeat antecedens negatur consequentia. ratio ipse enim quod non sit subiectum [illegible] et forma ... non rei. et conceptu essentiali subiecti [illegible] quaerit praedicatum determinabile, ... et praedicatum determinativae formae.

[margin:] Obj. non e perfectibilis à forma et forma e perfectiva materiae ... ratio [illegible] ... [illegible] determinativa. [illegible]

Ob. 3. Causa proprie dicta debet realiter distingui à suo effectu atqui causa intrinseca realiter indistinguitur à toto quod est suus effectus proprie dictus totius. maior e certa ex dictis, aliosi ... posset aliquid causare se ipsum. minor probatur quia totum nil aliud est quam res partes simul ... causa intrinseca atque et ut quasi ... demptae, quomodo quod ab ipsis debent distingui realiter.

[margin:] [illegible] ... determinabile ... forma ... determinativa.

R. distinguo maiorem causa debet distingui realiter ab effectu, inadaequate concedo. ... adaequate, nego maiorem sed sufficit distinctio dicta. distinctio minor nego consequentiam. [illegible] ... distinctiones partes simul sumptae sint causa intrinseca: sicut ... [illegible] dari ... adaequatum intrinsecam, ... [illegible] etiam ... adaequatum [illegible] ... et causatum. distinguo o. causam intrinsecam ... à toto, quia totum ... distinguitur ... realiter, identificatur etiam cum forma realiter distincta à materia, ... a distinguenda in uno dentis, distinctio ... distinguenti in uno dentis, neque in forma: totum enim in ...

[margin:] Obj. causa ... distincta ... ab effectu ... in ... nota ... [illegible]

identificatur cum forma, causa materialis sive non adaequate distinguitur a forma, quia totum est causa materialis distincta inadaequate inter se. et quod dicimus de distinctione realis causae materialis a suo effectu procedit proportionaliter de causa formali, ut consideranti patebit.

[illegible] causa materialis est prior [illegible] tempore vel causa prior [illegible] atque causa materialis intrinseca [illegible] tempore [illegible] non est prior toto: implicatorie, et [illegible] pro aliquo [illegible] aut tempore, [illegible] vere intrinsecus sive [illegible] totum, et [illegible] etiam pro eo ipso [illegible] toto. quia causa materialis intrinseca [illegible] causa.

[illegible] multi negando [illegible] dicunt, satis esse, ut causa physica intrinseca [illegible] habeant prioritatem [illegible] respectu sui effectus [illegible] prioritatem a [illegible] [illegible] inter duas partes [illegible] existentia [illegible] licet in [illegible] existentiam [illegible] [illegible] dicunt causas intrinsecas esse priores a [illegible] [illegible] existentia totius realiter [illegible] [illegible] partibus [illegible] a causis [illegible] licet in [illegible] existentia [illegible] intrinseca hoc modo: existit totum, ergo existit pars. [illegible] existit causa intrinseca [illegible] existit pars, ergo existit totum. [illegible] causa intrinseca [illegible] modo [illegible] nostro habeat quandam prioritatem toto [illegible] totum [illegible] ad causam intrinsecam.

[illegible] prioritate causam intrinsecam [illegible] inadaequate [illegible] [illegible] causa intrinseca [illegible] [illegible]

Margin notes:

[illegible]

[illegible] materialis et physicus effectus [illegible]

[illegible] causa [illegible] non [illegible] [illegible] [illegible]

[illegible] causa [illegible] [illegible]

[illegible] existentia [illegible] existit pars.

[illegible] q[uo]d fieri p[otes]t longo t[em]p[o]re existere sub alia forma, et e contra
requirit [illegible] eandem, et in illa [illegible] sunt, ita [illegible] existit pars
[illegible] prioritate t[em]p[o]ris, et n[on] totu[m] a subsistendi [illegible] stat.
[illegible] de ea misca [illegible] sive [illegible]
[illegible] partibus [illegible] totum [illegible] ea misca, sive [illegible] a [illegible]
[illegible] habere proprie prioritate a subsistendi [illegible]
[illegible] totius: [illegible] modo inferendi [illegible] aliis [illegible] longo t[em]p[o]re
pars [illegible], et ex hoc [illegible]: existit pars [illegible]
legitima [illegible] inferre [illegible] existit totu[m]. [illegible]
[illegible] existit totu[m] [illegible]
existit pars. Dicunt quidem prioritate[m] a subsistendi [illegible] totu[m] a subsist[endi]
[illegible] existere [illegible] ab [illegible]
[illegible] totius sive ex toto [illegible] liceat inferre [illegible]
[illegible]: contra [illegible] ex [illegible] partis, [illegible] ex parte [illegible]
n[on] liceat inferre totum.

Verum quidem hoc e[st], si pars et totum abstractive [illegible] et [illegible]
totius [illegible], [illegible] pars [illegible] prior [illegible]
altera, [illegible] totu[m] [illegible]
totius [illegible] prioritas [illegible] a subsistendi [illegible]
In toto [illegible] et [illegible]: [illegible]
pars [illegible] prior [illegible] altera [illegible] forma [illegible], et [illegible]
forma [illegible] alias [illegible] et prior [illegible]
[illegible] philosophari [illegible], [illegible] prioritate[m] [illegible]
[illegible] realem et physica[m] [illegible] admittere [illegible] existit toto.
[illegible] et [illegible] esse priores [illegible] toto, [illegible]
[illegible], q[uo]d bene [illegible] e[st], [illegible] partis. [illegible]
[illegible] prior [illegible] toto [illegible] forma, [illegible] scilicet [illegible] priores
prior [illegible]. [illegible] totius [illegible] ad illam [illegible]
[illegible].

parte aut prior nat. scilicet quo ad formam, quae constituit totum: sive forma aut prior natura toto ratione unionis, quia est prior nat. unione constituente totum.

Jam vero hoc modo loquendi nullum convincere inconveniens, sed nobis salvare quam plurima [illegible], quorum ex... intrinseca sint [illegible] et reales, probatur inde. quia et [illegible] dicimus [illegible] 3 [illegible] nat. et [illegible] unionis distributive [illegible] est ex intrinseca [illegible] nat. unita formae, et forma unita mat. ergo sicut mat. unita formae est prior nat. ipsa formae, et forma unita mat. est prior nat. unione, sic [illegible] dici possunt priores nat. toto. Dixi [illegible]: si enim non [illegible] est [illegible] prior nat. toto, [illegible] etiam prior nat. se ipsa. [illegible] prior nat. se ipsa. ergo. [illegible] est [illegible] prior nat. toto, [illegible] constituit totum, [illegible] non [illegible] constituit totum, [illegible] prior nat. toto etiam est prior nat. se ipsa. Atque [illegible] adequate bene [illegible] ex realis intrinseca [illegible] prior nat. [illegible] est.

[illegible] consulitur [illegible] manifesta, denominabit totum unitum [illegible] dici [illegible] est. ergo [illegible] quia [illegible] forma, quae [illegible] unionis tribuere [illegible] unione, et denominare unionem; sicut [illegible] finalis, quae [illegible] tribuere [illegible] de [illegible], et denominare [illegible]. ergo [illegible] unio [illegible] totum compositum denominat [illegible] totum compositum [illegible] unionis [illegible]: unionis [illegible] et [illegible] duo extrema realiter distincta. [illegible] compositum [illegible]

Obiicitur [illegible] in [illegible] denominabit [illegible] ergo. [illegible]

alteri realiter à se distincte [illegible].

R. [illegible] physice distinctas, effectus formalis unionis [illegible] delegatus sed respectu cujus subiecti denominationem [illegible] quo delegatus [illegible]. Unionis enim effectus duplex [illegible]: unire et componere. primum tribuit [illegible] forma [illegible] toti. [illegible] Marcus: [illegible] in transsubstantiatione [illegible] ad [illegible] [illegible], ita compositio [illegible] [illegible].

Respectu unius effectus formalis denominatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] acceptat.

[illegible]: Compositio [illegible] cum alio [illegible]. [illegible] compositio totius [illegible] totius [illegible] [illegible] constitutus.

R. [illegible] [illegible] compositio [illegible] [illegible] cum alio [illegible], compositio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] compositio totius denominationem [illegible] [illegible] [illegible] partibus [illegible] [illegible] de causa morali [illegible].

Sectio 2da.

De Causa morali extrinseca.

[illegible] [illegible] [illegible] [illegible] [illegible] spiritualem [illegible] [illegible] [illegible] [illegible] morali, [illegible] [illegible] [illegible] [illegible] [illegible] illas [illegible] [illegible], [illegible] [illegible], quatenus scilicet [illegible] morales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] morali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

prima, immediate in solo actu reali recipit.

Notandum 1. haec esse synonima: subsistentia sustentationis, subsistentia principij radicalis, causa materialis intrinseca.

Nota 2. formam, eam, et quae cum aliis subiectum dici, eam materialem entrinsece respectu illarum formarum, quae productive dici immediate ipsa recipit. Item eam materialem quae vocant, quia recipere sustentare ad magnam spectat, sicut agere et producere ad causam efficientem: ex formam vero eam materialem appellari egentem ex aequo aut univoce sustentata, quibus licet placeat univoce in rebus tum sive metaphysicis sive statica, [illegible] a [illegible] [illegible] notati.

Dari causam materialem ex eo omnia probat ex diversitate inter generationem et creationem formarum, inter quas communiter est inter eas hoc discrimen, quod creatio sit productio rei ex nihilo subiecti, generatio sit eductio ex subiecto praesupposito, unde, quidem generatio ea non sit sub [illegible] differentia a creatione, [illegible] quod habet essentialiter dependentiam a subiecto priore, nam creatio sit independens. Ergo si una materia qualis esset illa a qua subiectum principij materialis quod essentialiter respicitur a generatione. Datur ergo materialis entitas. Confirmatur quod de hoc discrimine [illegible] in principijs differentiae.

Haec est sententia Doctoris nostri Subtilis [illegible] Lessij lib. [illegible] de summo bono c. 4. ubi ait: [illegible] non [illegible] recipere subiectum sustentationis in [illegible] columnas [illegible] [illegible] [illegible] donis. Unde negat ullam primam [illegible] ullam [illegible] qualitatem aptam sustentare, [illegible] esse pura [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] materialis debere existentia si [illegible] habere subiectum. Negat deinde creationem quae a sua entitate esse [illegible] a qua generatione: sicut ut alii [illegible] negat creationem

Marginalia: [illegible] subiectum sustentationis [illegible] principij radicalis [illegible] [illegible] ipsa recipit [illegible] [illegible] ipso recipit. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] recipit. [illegible] quod [illegible] [illegible] hoc [illegible]. Creatio est productio ex nihilo subiecti. Generatio est eductio [illegible] [illegible] non praesupposito [illegible]. Generatio [illegible] dependens a subiecto priore. Creatio [illegible] independens. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generatione [illegible] causa materialis entitas.

in [illegible], et quo ad [illegible] differre a generatione; solum [illegible] differre [illegible] et quo ad modum existendi, quatenus scilicet forma generata [illegible] in suis producti et [illegible] [illegible] [illegible] dependent a subiecto, cui [illegible] unitis illorum [illegible], aut destructa unione [illegible] [illegible] [illegible] [illegible] forma [illegible] [illegible] [illegible] destructo subiecto [illegible] unione [illegible] [illegible] existunt. [illegible] [illegible] ratione [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: forma [illegible] [illegible] [illegible] quia nec produci nec [illegible] [illegible] [illegible] independenter a materia. Denique [illegible] [illegible] [illegible] [illegible] [illegible] virtute [illegible] [illegible] [illegible] [illegible] ad generationem [illegible] in conservatione accidentium in Eucharistia, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quo ad modum; [illegible] [illegible] [illegible] majore virtute [illegible] [illegible] [illegible] materiali [illegible] a [illegible]: plus enim [illegible], [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] in conservatione accidentium Eucharisticorum, [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible].

[illegible] [illegible] plane [illegible]. [illegible] a [illegible] Auctore [illegible] [illegible] [illegible], et [illegible] sufficientem a ratione [illegible] [illegible]. [illegible] [illegible] Auctoritati [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] doctrina, et

Dico i Dato defectu [illegible] [illegible] materialis [illegible]. [illegible]. [illegible] materialis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ipsa unita [illegible]. [illegible] [illegible] [illegible] dato [illegible]. [illegible]: [illegible] supponendum, quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materiale [illegible], [illegible] [illegible] quaestione de [illegible]

Dico dato de[illegible] [illegible] [illegible] materiali [illegible]. [illegible] [illegible] materialis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dato [illegible].

re. in ordine ad [illegible] difficultas. [illegible] [illegible] cum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] offi-
ciosè [illegible] [illegible] ad suas cognitiones. atque [illegible] [illegible]
simulatria [illegible] suam cogitationem. quae [illegible] subiecta cogitationis
[illegible] [illegible] [illegible]. [illegible] [illegible]. [illegible] supponas dispendiis
in [illegible], et quantum mihi [illegible] et [illegible] [illegible], [illegible]
[illegible] qualitates vitales dat actiones [illegible] [illegible] sive actiones in
[illegible] ad [illegible] [illegible] principiis. [illegible] [illegible] ad [illegible] [illegible]
praesupponunt aliquod subiectum, [illegible] [illegible] efficiunt, praesertim [illegible]
[illegible] [illegible] in unica indivisibili entitate, [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] probabiliter [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] productionis [illegible]
[illegible] [illegible] [illegible] recipiatur in [illegible] [illegible] subiecto [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible], [illegible] [illegible] productus [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] formam [illegible] [illegible] substantialem [illegible] [illegible].
[illegible] [illegible] nullus [illegible] [illegible] [illegible] fiunt [illegible] artificia-
ales. [illegible] [illegible] artifex [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] figurabile [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nullus [illegible] [illegible] [illegible] [illegible] [illegible] materiam primam
[illegible] fiunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] recipitur in subiecto [illegible] [illegible] [illegible] generationis formam
substantialem et accidentalem [illegible] [illegible] in [illegible] [illegible].
[illegible] [illegible] [illegible] dispositiva [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible]: [illegible] [illegible] ponunt [illegible] [illegible] disposi-
tiones [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible], et [illegible] formam [illegible] [illegible], [illegible]
maneat [illegible] [illegible]. atque [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]

determinat Deum ad producendum alterius [illegible] pignora, ut qualiter
determinare a Deo, q[uo]d non prius dispositum [illegible] prior non
actione productiva nova forma. Et q[uo]d [illegible] sit subiectum
immediate receptivum, non tamen [illegible] producti [illegible] ipsius
actionis productiva, hoc non [illegible] ad eandem [illegible]
[illegible]. Antequam ad hoc respondeo
Dices: generatio differt intrinsece a creatione, et quidem [illegible] differt
per hoc, quod illa actio recepta immediate [illegible] in subiecto [illegible]
[illegible], creatio vero sit actio [illegible] ipsa immediate recepta [illegible]
in [illegible]. [illegible] contra [illegible]
[illegible], qui posterior, admittit eandem [illegible]
[illegible] assignat [illegible] et in actione [illegible]
q[uo]d [illegible] nonne [illegible] a [illegible] differt
[illegible], quae ex [illegible], [illegible]
[illegible] optime. ex [illegible]
generationis [illegible]
[illegible] acceptio [illegible] generationis [illegible], q[uo]d
[illegible] eductio ex subiecto, [illegible]. [illegible] eductio
[illegible] immediate recipiatur in subiecto priore [illegible]. [illegible]
immediate recipitur in subiecto priore [illegible]. [illegible] hoc, q[uo]d
immediate recipiatur in [illegible] in forma [illegible], non [illegible] eductio [illegible]
[illegible] productio [illegible] illud q[uo]d [illegible] unionis subiecti
[illegible] illud unioni subiecti [illegible], q[uo]d [illegible]
eductio [illegible] q[uo]d recipiatur [illegible] productio, [illegible]
[illegible]. q[uo]d [illegible] actio [illegible] ipsa immediate recipiatur in subiecto
priore [illegible] non [illegible] eductio. [illegible] in
nostra [illegible] apparet, [illegible] ad creatio,

[illegible] differt [illegible] actio recepta [illegible] immediate [illegible] ipso in subiecto [illegible]; creatio vero sit actio ipsa immediate recepta [illegible] in [illegible]

ne quidem ad generationem: si ergo dicatur generationem ea
materialem intrinsece efficere, sublata productione in ipsa Crea
tione. Probatur 3. magis apparet in Conditione di-
versa habitudinis materiae ad animam rationalem, et formas materia
les ex altera parte, quam in [illegible]: in quantum materia formas
creatas solum mediate recipit, creatione vero tantum mediate;
recipiat vero mediate seu formas generatas et generationem
carendo. Probatur 4. in Conditione nulla valeat, quod
ipsa actio non efficiat, in quantum est [illegible] nos recipi im-
mediate in subiecto prius non [illegible] generata: in cont-
raria actio caret [illegible] quo ad [illegible] fieri Creatio
nisi realis in primo instanti: nam sicut prima productio
animae recipit immediate in termino producto [illegible], in anima
et dependet solum mediate a materia prima organizata et dis-
posita cum anima reali; ita forma quae [illegible] dis-
habet generationem in [illegible] reali. Nisi quod admittas, quod
generatio immediate recipiatur in materia prius [illegible], nondum bene
explicas differentiam generationis a Creatione, et contra
[illegible]. Ita patres et post eos moderni authores
[illegible] [illegible] [illegible] [illegible] [illegible]
et alii [illegible]. Sectio 3 de causalitate causae materialis ex-
trinsecae.

Sectio 3ia.
De causalitate causae materialis extrinsecae.

Videndum est quod alii causam materialem extrinsecam in [illegible]

nexus eliminare conantur e physica, Boyle cum suis
Cartesii admittunt realitatem, eius ductu realitate dua
ra aliorum conantur, esse non in actione, et recti ablatione,
a in unione aut alia entitate consistere glenatur.
Contra hos

Dico 1. Qualitas realis existens in actu 1. est tantum Dico realitas
quia non corpora recipere actione, quatenus illius actionis sunt immediata
mediato receptivo seu sustentatore. Probatur. Virtus manifesta qua
sine qualitas causa in actu 1. a nobis manifestari debet in tota capta recip.
ex qualitate, qua causa in actu 1. est aeccedit in effectum. Idem de actione
cum virtute dicimus, quod scilicet una quae per posse agere vel atque stenguitur
pati non cognoscimus nisi a posteriori ex effectu et actionis receptione seu
sione caliunde. Quod si qualitas sit realis existens in actu sustentatore.
1. non consistat in actione quatenus sustentatur seu mediata sui
receptivo est in subiecto priore non, certe quoque qualitate
causa realis existere in actu 1. statuimus in capacitate
subiecti prioris non potentiis respici de actione quatenus illius
actionis sustentatur seu mediata sui receptivo est. Nos probatum
est veritate in causa ea efficientis in actu 1.

Dico 2. qualitas in actu 2. causa realis existens non est unius tantum causa realis
producentia tamen, quatenus hac actionis sustentatur seu mediata sui in actu realis
receptivo est non in subiecto priore non. Probatur conclusio contra causam realis existens
cunctos et alios. illud est qualitas causa realis in actu 2. quae producentia tamen
non formaliter sustentat formam, et sic causa realis. atqui sustentat actionis sustentatur
e actione et non per unicus. quod actionis est qualitas causa realis in seu mediata sui
tantum et non tamen, nam nisi sit passio, non actio ab receptivo est in
productio transmittitur. non: probatur: sustentare plus quam subiecto priore
non.

probatur: unio; nec in eo unitur, cum reali et de eo non sustentat. At substantia corporalis: si creatur in existenti forma reali, ita sed in communi forma, nec tamen forma non sustentatur. quod sustentas forma aliquis alia quod sit pura non solo ... modo. ... forma et sit ... in produ ... receptione ... sustentat, ... et ... causa realis esse. ... admitti distinctionem inter ... realis ... at quis ... tas cum realis esse et unio, non sit distinctio. quod ... unio ... realis esse. probatur ...

... realis ... unita nec in re, quod forma realis: et tamen ... realis esse ... et quod ... realis ... forma non potest unio. probatur ... esse ... realis esse. ... actione. quod ... realis esse. ... actione: nec ... efficiens realis, ... positivas ... in ... positio: et potius ... dictis, ... realis esse ... formas ... accipiunt ... unione, ... in ... actione generativa ... realis. ... realis esse ... ad formam, respectu ... esse. ... unione ... realis. ... deinde ... forma ... unio, et ... forma realis ... unione. quod nec ... realis esse ... unione. quod apparet, ...

[illegible marginal notes]

alii exsistere constituere in forma actione nos ante a nobis ex Obi. ad supplicato.

Obi. 1 illud est contrarius natura in forma, quod natura sit substantia forma. atqui sit per unionem est ... ad actione quod in forma, incompletae cujus subsistit supponatur est in alijs, servit a novo quam primum, ... tertio non est ipsa sit substantia forma, quod forma formitur dependenter forma. Is a natura. atqui dependet formaliter a natura per unione: ergo forma sit per unionem cui unioni est possibilis, caeteris obliquis sit possibilis, sive impossibilis essentia in quo genere forma formaliter dependenter a substantia quo.

R. distinguo Mai. quod natura sit substantia sustentatione quod: per substantia substantia informationi, nego: non distinguo etiam min. unitae est per unione sit substantia informationi quod: sustentatione, nego min. est consequentia. Ulterius etiam potest responderi ad obiectionem: [illegible] forma et quidem formaliter dependenter in formalitate in formatione, [illegible] informat [illegible], actione non et formali sustentatione duos, [illegible]. dum dependeri, et formaliter in formatione seu dependentia suo ipsa a natura de [illegible] non est naturalis [illegible] formalis informationis seu unionis, de ei cum natura, ut [illegible] Lyceum, [illegible] alii sustentatione, ut aliquoties jam dictum.

Obi. 2 in nostra sententia [illegible] quod actio sit formalis unio forma cum Ca. actione natura. [illegible] falsum. Prob. [illegible] frequenter [illegible] forma formalis unio [illegible] in actio ... cum ... identificantur inter se. atqui natura in et forma [illegible] cum natura et cum forma, ubi liberti [illegible] [illegible] in [illegible] sibi ipsis [illegible] in utroque extremo recepta. quod non [illegible] forma in [illegible] [illegible] actio quo.

Margin notes: Obi. 1 ad contrariam indu caesa in ... quod tertio [illegible] ... forma ut in [illegible] ... sit dependet ... supposit de [illegible] quo. — R. dist. minor ... quod natura sit substantia substant. [illegible] quod [illegible] actione negatur. — forma in distincto [illegible] ... [illegible] formalis unio ... formalis ... formalis ... formalis ... non ... [illegible] actio quo.

BLB BADISCHE LANDESBIBLIOTHEK
gefördert durch
Baden-Württemberg
MINISTERIUM FÜR WISSENSCHAFT, FORSCHUNG UND KUNST

et forma per actionem etiam formaliter unitatem inter se.
Rogo ... nego sequelam ... negat partes inter identitatem ex una
... et unitatem ex altera parte. ... nunc ... inter plura
... distinctionem ... quod ... in talibus
... alteram inter se ... et ... unius
... non procedit: ... deinde ... aliquid, ... actione
... durationem ... cum duobus realiter
... distinctis, nulla ... et partes inter unione ... identitatem
... et actione ... realiter distinctis: ...
... color, lux, ... et similes qualitates ... unitatem uni
... quantitati ... ; ... unitatem ...
... in ... pars ... et ...
... parti B, ... inter se. ... etiam ...
... et forma ... et formaliter unitatem ... ,
... actione ... formaliter ... inter se. unio ...
... amicitia: ... duos ... optimos amicos
... , ... inter se. ...
Ob 3 ... in ... et ... realiter ... formam ...
... formalium ... efficiens, ...
... ad infinitos ... effectus ...
... recipere ... effi-
... efficiens ... virtute ... liberalitate. ... contra ...
... formas ...
Rogo ... nego sequelam. ... recipere ... producere ... infinitas ...
... producere ... infinitas substantiare. ...
... forma ... ex ... quas ... , ...
... formam producere, ... infinitas substantiare.

oia gaudent esse ossa et cadavera salva.

Ad 4. pot alqa ois scripta videre rei in subito priori rao, et in subiecto n̄ se ēēe reali causa. qo ipsa [illegible] ne. [illegible] pbt [illegible] [illegible] rone [illegible], [illegible] accipere [illegible] in aia [illegible] subito priori rao, et [illegible] intenderet, qua recepta [illegible] n̄ dat subiecto [illegible].

Res reqs [illegible] eiusqo [illegible]: [illegible] argumentu: no [illegible], qo generaliter [illegible] ab a creare, [illegible] qo sit in illa receptio [illegible] in subito priori rao, n̄ ite [illegible], [illegible] ob [illegible] elicitam et unita aiae [illegible].

Ad 5. [illegible] reali esse, [illegible] causa [illegible] efficiente. [illegible] in [illegible] causas [illegible] pbt. qa [illegible] [illegible] casu [illegible] [illegible] ex eadem, sive aia [illegible] efficiens [illegible] nalis.

R. n̄ no [illegible] contra illos q admittunt actus [illegible] cc modos, [illegible] unire aia.

Rōne [illegible] dist[illegible] [illegible] [illegible] realiter reqs nai [illegible] in reqs [illegible] [illegible] sit in aia [illegible] et [illegible] [illegible] [illegible] reicit [illegible], [illegible] realiter [illegible] [illegible] cade [illegible] n̄ [illegible], et [illegible] oia in [illegible].

Ad 4. [illegible] alqa altis [illegible]

[illegible] qo [illegible] in [illegible]

Reqs [illegible] [illegible] distinctionem [illegible] [illegible] [illegible] [illegible]

Ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ad [illegible] [illegible] [illegible] [illegible] [illegible] dici [illegible] efficien[illegible] [illegible] [illegible] [illegible]

materiae a se, quatenus sustentat seu passive, deserviens vero eidem efficienti tribuit quatenus active. et haec de causa materiali quaestio de causa formali.

Quaestio 2da.
De Causa formali.

Causa formalis varios effectus assignari potest. primus eiusdem effectus est totum compositum substantiale constituere: alter respectu subiecti cui unitur, ejus determinatio ab illa, quod sit ratio [illegible] esse rei, hominis, ut supra explicavimus, pars determinans [illegible], in qua est rei sine essentia [illegible] ab alio perfectissima discriminatur; determinare enim, dare speciem, distinguere [illegible] ad causam formalem spectat. de dicto agemus in fine [illegible], igitur. alter effectus forma [illegible] unionis, de qua hic erit dicendum: [illegible] sunt accidentia et propter [illegible] forma substantialis, sustentare seu [illegible] hoc effectu agetur in causa efficiente et proprietatibus earum. quartus est forma [illegible], [illegible] consistere esse per corruptionem: hic effectus in libris de generatione examinavimus. [illegible] materia prima, [illegible] in formam mediante unione: et dubitatur an, et in quo [illegible] sit proprie dicta causa formalis respectu materiae primae. sectio prima [illegible] causa formalis respectu materiae primae.

Sectio 1ma.
An detur causa formalis respectu materiae 1mae.

Supposito, quod materia prima habeat propriam existentiam, [illegible] supposimus [illegible], [illegible] formam [illegible] esse propriae

dicta eam formalem acceptam non in re. praeterea: quia quod non est forma respe-
ctu alterius, forma non est eam illius. atqui finalitas non est in ipsis mediis
quae rationem finis habent, non possit esse finis non est illius respectu
ut prius non, atqui forma est posterior, impossibile prius esse. quod non ita.
[illegible] [illegible] eam dictam non [illegible] ea [illegible], et non est [illegible]
forma [illegible] finis non, non [illegible] media in [illegible]. [illegible]
[illegible] non finis [illegible] contra. quod. Certum est in forma
[illegible] [illegible] finis qui non, [illegible] et in hoc sensu proprie
dicta [illegible] non [illegible], [illegible] in [illegible]
Tamen [illegible] [illegible] eam [illegible] non [illegible] dependentia quae non
[illegible] a forma, in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] existere [illegible] sine [illegible] forma, quatenus [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible], si [illegible], [illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] dependentia a posteriori, ut sine forma non possit
esse existere [illegible]. [illegible] supposito quod [illegible]
dependentia, [illegible]: an [illegible] forma non posterior [illegible]
[illegible] non [illegible] [illegible] non [illegible] [illegible] quaerat eam for-
[illegible]. non [illegible] quaestione de [illegible].
Dico [illegible] [illegible] [illegible] non dependere in [illegible] ab aliis [illegible]
[illegible] posteriore [illegible]. [illegible] [illegible] decerneret existentiam eam, [illegible] ac in [illegible]
quae [illegible] [illegible] existentia ipsius effectus, ita ut nollet existere ab aliis non
[illegible], nisi ab ea [illegible] illius effectus. quod [illegible] possibilis dependentia posteriore.
[illegible] a posteriori. [illegible] [illegible], [illegible]. possibile est [illegible]
[illegible] nollet media [illegible] [illegible] decretum, [illegible] nollet [illegible] media [illegible]
[illegible] decreto, [illegible] [illegible] [illegible] illum finem. atqui [illegible]
[illegible] [illegible] [illegible] existere sine [illegible] fine, et media [illegible]
[illegible] sine [illegible] [illegible]. quod [illegible] media [illegible] existere sine
illo fine, [illegible] a posteriori dependent ab existentia fi-
nis, [illegible] [illegible] a priori dependent a decreto Dei, [illegible]
[illegible] [illegible] sine illo fine. [illegible] [illegible]

in explicare modo tendendi illius decreti divini absoluti
decretum illud sit unitum unum cum multiplicem, quae difficultate
Theologis excitanda [illegible]: supposita, quod unum realiter
et unitum decretum solum ratione nostra distinctum absque ulla prae-
suppositione unius decreti ad alterum, quo Deus simul et
[illegible] ab aeterno decernit creaturam et effectum [illegible]
vel formam substantialem, effectum in propria existentia creaturae et formam
in propria existentia [illegible] RR. Theologi explicant.

Itaque dependentia a posteriori nil aliud est quam depen-
dentia creaturae a decreto Dei, quo Deus simul decernit producere creaturam
et effectum exigentiam creaturae sive [illegible], exigit effectum ha-
bere [illegible], adeoque exigit decretum simul productivum creaturae et
effectus, effectum in propria existentia creaturae, [illegible] exigentia
[illegible] Deus [illegible] producere creaturam sine effectu: [illegible] decretum [illegible]
[illegible] est superfluum, utpote ad quod [illegible] [illegible]
[illegible] et [illegible] in [illegible].

2 Dices: [illegible] dependet a posteriori a forma, ut
[illegible] existere [illegible] sine [illegible] substantiali. [illegible]
[illegible] et plurimi [illegible] [illegible] quilibet
[illegible]: [illegible] accidentia [illegible] in [illegible]
[illegible] determinate [illegible]
[illegible] substantiali. [illegible] accidentium
[illegible] substantiali. [illegible]
[illegible] accidentium [illegible] dependentia
[illegible] forma substantialis [illegible], et [illegible]
forma substantialis, [illegible] existit accidentia in [illegible]. [illegible]
[illegible] in [illegible], [illegible] producere et [illegible]
[illegible] [illegible] sine forma substantiali [illegible]. [illegible] forma substantiali
[illegible] [illegible] [illegible]

[illegible] dependet a posteriori [illegible] [illegible] forma [illegible] [illegible] substantiali [illegible]

Obi nom. nomen certo: repugnat eni obiecto est invisibile in animo ess.: et a virtute quae in tendit ad alia forma. Unde constat ea dicunt de appetitu innato ma. ad formas substantiales.

Dico 3. non est in ma. nec supernaturaliter ut existere sine omni forma accidentali. Probatur: ma. in ma. est Creatura, o. ens finitum et corporeum, quae quandocumque existit, debet existere in loco et tempore. Atqui cum existit in loco et tempore, in sua essentia, quae est omni indifferens ad oem locum et tempus, ut constat hinc quia Deus potuisset mille annis ante vel Creandum, et per ea distincte produceret, produci, et conservari. Quae in loco et tempore existit a formis distincta superadditamentum quae non tempore dicitur. Habemus. Ita a forma, in omni entia locali accidentales. Quae non in ma. nec supernaturaliter ut existere sine oi forma accidentali. q

Dico 4 non in ma. ut supernaturaliter existere sine oi forma subst. Deus. De contra Constituit Suarez et plurimorum RR. Contra Thomistas. Probatur in ma. argumentis et ratione ad minus. Naturaliter carent, multa iam alia natura separari possunt ab oi forma, et difficile ostendere repugnantia hujus separationis in illorum ratione, qui ma. admittunt proprio existentia. Quae longe facilius Deus potentia absoluta sua existentia poterit conservare ma. sine oi forma substantiali. Probatur [illegible] est de paritate cum ma. roli: ma. ratio ut naturaliter existere sine ma. in ma. et dotes substantiales, ut patet ex statu separationis, animi, de hoc post morte habet usque ad extremum diem judicii. Cur ergo ma. in ma. ita sit necessitata ad constitutionem dotes substantiales, ut ne divinitus quidem possit absolvi a forma substantiali, et a Deo in hac re dispensari?

Respondeo: disparitatem audentem absolutam. Alia ratio quod non possit esse spiritualiter dependere a substantia, quia sub eadem entia, quae

ma. in ma. nec supernaturaliter possit existere sine oi forma accidentali. Probatur: ma. in Obi existens in loco. Et non existit per essentiam quae in loco et tempore existit, formam distinctam accidentalem, q. ad Deum, accidentia quae.

ma. in ma. supernaturaliter existere sine oi forma substantiali. Nec in ipsa, ponitur etiam forma quae magis desiderant substantialiter, ratio spiritus pertinens substantialiter sine oi forma substantiali.

materia a forma eiusdem substantiali dependeat, et dum hoc non obstante eadem materia absoluta sola [illegible] supernaturaliter existere possit sine substantia, et de facto existit in Eucharistia. Ergo etiam materia nunquam supernaturaliter existere potest sine forma, et [illegible] sine toto substantiali. Obiicies

4to si esset intelligibilis formae a Deo in separare materiam ab sua forma substantiali, possent fieri [illegible] separatas. Improbabile est intelligibilis formae a Deo in separatam materiam. Ergo [illegible] certa, quia [illegible] intelligendi, [illegible] forma, est possibile. Respondeo [illegible]. Sicut ergo Deus vult adhuc conservare accidentia in materia sine forma substantiali, quae alias naturaliter deberent perire, sicut etiam forma corrupta a qua dependebant, propter [illegible] formae hoc Deus faciat nobis de facto ignotum, sicut de facto conservat accidentia in Eucharistia sine materia et forma substantiali, licet formae propter quod hoc fuit antiquos [illegible] nicos philosophos latuerit. Ergo [illegible] intelligibilis aliis formis, et [illegible] de possibilitate formis, assignat aliis rationem, [illegible] iudicis [illegible] adeo [illegible], [illegible] Deus potest [illegible] daemones alligare materiae, immo ad effusionem [illegible] spiritus, [illegible] debet adhaerere [illegible], sicut de facto theologi docent Deum daemones [illegible] alligasse ad ignem infernalem.

Atque ex his apparet, quod [illegible] formate [illegible] aliquid [illegible], quia forma substantialis informant [illegible] materiam naturaliter [illegible] dependentem a sua forma, admittitur formam esse [illegible] formalem materiae; quod [illegible] existentia [illegible] realem [illegible] possit [illegible] formalis [illegible], sed solum hoc, [illegible] forma substantialis [illegible] effectus totius compositi.

Respondeo [illegible] in creatione mundi non [illegible] sine forma substantiali: et [illegible] fuit miraculose [illegible] a Deo. [illegible] naturaliter existere sine sua forma substantiali.

R[illegible] quia [illegible] in [illegible] instanti creationis existebat [illegible] complementum substantiale, hoc est, formam substantialem, et

aliunde n. apparet cur, cur Deus debuisset hoc repraesentatione ita dare [illegible] ...

Obs. anima in triduo mortis Christi, quo tempore Sanctissimi Christi animae separata a corpore [illegible], existebat sub sua forma subtili; ita in altero [illegible] vel stante [illegible] ... ad hunc diem [illegible], usque dum in [illegible] ... toto tempore [illegible] formam subtilem, nisi velimus [illegible] admittere successionem animae, quae [illegible] ... aut formas partiales. quae [illegible] separari ab [illegible] subtili.

Resp. neg. [illegible]: in triduo mortis Christi [illegible] Christi formam [illegible], et [illegible] ... nisi [illegible] alia ... formam subtilem [illegible] ... ad Germanum ... ablegatis [illegible] ... determino [illegible] ... formas [illegible] ... forma subtili.

Obs. [illegible] n. apparet, quomodo anima [illegible] in violenta morte [illegible] dispositione [illegible] ad novam formam subtilem, quae admitti debet [illegible] formas partiales [illegible] ante in corpore viventi existentes [illegible] ... existere aliquantulo tempore [illegible] sub subtili forma.

Resp. distinguo [illegible] n. apparendum [illegible] probabiliter neg. [illegible] ... remaneant [illegible] ... ad hanc [illegible] quae nunquam [illegible] subtilem formam [illegible] ad formas partiales quae [illegible] ... ad [illegible] ... generare aut [illegible].

Obs. [illegible] anima [illegible] existere sine [illegible] ... forma subtili.

Resp. neg. [illegible] et [illegible] ... anima [illegible]

Obs. [illegible] Christi [illegible] separata [illegible] forma subtili [illegible] ... forma subtili ... Resp. [illegible] ... forma subtili. Obs. [illegible] violenta ... apparet [illegible] ... Resp. [illegible] ... probabiliter neg. [illegible] ... forma subtili.

Respondetur / Utrum anima sine / forma substli / possit existere.

anima, quae sine forma substli nil pot agere.

Ob. 1. a Theol. qualibet res magis dependet a fine suo primario, quam a secundario. atqui finis primarius animae est constituere cum forma totum substantiale, et secundarius constituere rationale. ergo substantiam ab illo a quo magis dependet, non a quo minus separari pot. atqui magis dependet a forma substli. ergo minus ab eadem separari pot. Sed quae ab omni fine accidentali, quod non praecedens, ne quidem supernaturaliter separari pot, longe minus potest separari ab omni forma substli.

Resp. N. A. qui est magis simpliciter: nam licet finis primarius sit praestantior, quantum est ex ratione finis, non tamen est ex perfectione vel dignitate rationis finiti, pro res finita magis dependeat ab illo secundario, quam ab alio dante esse: ut ab abicivit durationem suam. Itaque maior dependentia non ita a forma et toto accidentali, quam a substli: non ex ratione finis, sed ex indigentia et imperfectione ipsius animae, quae non pot existere ratione sua. Resp. 2do. distinguendo mai. si finis primarius constituit in individuo, conc. si res talis pot habere unicum finem primarium, transeat. si pot habere plures fines primarios neg. mai. distinguo etiam min. facere totum substantiale finem primarium in ratione animae

Ob. 2. Anima simplex non est, et non est substantia: quando quae est unita ... nec supernaturaliter pot habere duplicem finem primarium: tunc autem esse magis dependeret.

Ob. 3. anima sine forma substli non est in ulla determinata specie substantiae, non ergo est species aut talis, per quae est. Sed ens non pot esse omnino, quin debet habere formam substantialem.

Resp. conc. ant. distinguendo N. non est in ulla determinata specie substantiae completa, ut ... quae est compositum, ut ... non est in ratione rationali specie entis accidentalis.

Obiectio / anima simplex / non substli / non in ulla / determinata sp. / substantiae / completa ... / ... substantiae / completa ... / ... ... / accidentalis.

completi, hoc est, ut abicatur, altera [illegible] et equiter ut sit in
determinata specie substantiae completa, et Deus potest supplere ab-
altera forma substantiali quae [illegible] accidentium.

Ob 7 materia non est cognoscibilis sine forma substantiali ab homine.
ergo implicat illam separari ab omni sui forma. Ans. probatur quia tantum
est cognoscibilis mediantibus accidentibus. Materia autem [illegible] caret
accidentibus ergo.

Resp. neg. cons. hoc enim dictum argumentum tantum probat naturaliter non
posse separari ab omni forma substantiali, et quo nostro quoad nos.

Ob 8 Deus et materia sunt maxime extreme sibi opponentia in genere sub-
stantiae. ergo sicut Deus est perfectissimus actus et absolutus ab omni
potentia realiter distincta, ita ut etiam naturaliter existere possit
nulla creatura existente; sic materia est imperfectissimum ens in
genere potentiae, ita ut nec supernaturaliter possit absolvi ab omni actu sive
ne forma.

R. hoc argumentum solum probare non plus materiam esse alligatam ad
aliquem actum, substantialem vel accidentalem, ita ut non possit etiam di-
vinitus existere sine omni forma substantiali et accidentali; non autem probat, materiam
esse alligatam determinatae formae substantiali. Ceterum etiamsi materia
non habeat ullam aliam formam substantialem, tamen adhuc apparet, quomodo Deus
et materia sint etiam in genere substantiae extreme sese mutuo sibi op-
ponentia: Deus enim est substantia completa, materia est substantia incompleta:
Deus est actus perfectissimus, materia pura potentia: Deus est independens,
[illegible], incapax omnis passionis et formae [illegible] physicae
unionis, materia est capax potentiae passivae, et est naturaliter ord-
inata et nata ad constituendum totum cum forma sibi unibili.
[illegible] duae formae substantiales absolute etiam substanti-
ales simul existere in eadem parte materiae.

Sectio 2da.

An possint duæ formæ substantiales absolutæ et non subordinatæ simul existere in eadem parte materiæ.

Relicto in [illegible] partibus materiæ, quæ [illegible] diversa supposita [illegible] [illegible] quæque formas [illegible] [illegible]. [illegible] etiam in eode supposito [illegible] [illegible] existere animam in una parte materiæ in [illegible] formam [illegible] [illegible] [illegible] formam [illegible] [illegible] in [illegible], [illegible] humores in viventibus [illegible] [illegible] [illegible] [illegible]. [illegible] quæstio, an duæ formæ substantiales absolutæ, [illegible] ignis et ligni, quarum neutra [illegible] subordinata [illegible].

[illegible] formæ partiales subordinatæ [illegible] aut formæ elementales ordinatæ ad formam mixti, [illegible] plures [illegible] vegetativa sensitiva rationalis, aut forma corporeitatis cum anima rationali in eodem [illegible] admitti [illegible], [illegible] [illegible] in eadem indivisibili parte materiæ simul et semel existere possit.

Dico: [illegible] nullo repugnat, duas formas substantiales [illegible] subordinatas existere simul in eadem [illegible] parte materiæ. [illegible] [illegible] [illegible] et plurium [illegible]. Contra [illegible] [illegible] et Henricum de Gandavo, qui [illegible] [illegible] [illegible] formas [illegible] [illegible] in uno quoque composito [illegible] [illegible] in [illegible] [illegible] metaphysici [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contra alios [illegible] [illegible] [illegible] medicos. [illegible] [illegible] [illegible] in [illegible] modo [illegible]. [illegible] nulla [illegible] unam substantiam [illegible] [illegible] [illegible] formam. [illegible] [illegible] substantiale [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] imaginamur nobis [illegible] modum [illegible] et [illegible] [illegible] modum [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ligni, et [illegible] [illegible] [illegible]. [illegible] [illegible]

Dicitur [illegible] repugnat duas formas substantiales non subordinatas existere [illegible] [illegible] [illegible] parte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantiale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

qui d. nos p. plures formas Rhetor. colorum: e albus et dulcis et mollis, q. Synthesis plures fore accidentes absolute, dum nunquam plures forte substantiae absolutae simul in eadem parte nequeant subsistere possunt. Probatur a modo praedicandi. modus praedicandi logice nostrae conformis: talis enim res dici potest, qualis est. quod si unum totum substantiale non potest praedicari de altero, tum neque potest esse unum cum altero. Atqui nunquam totum substantiale potest praedicari de altero: non enim possum dicere homo est leo, lignum est lapis. Tota accidentalia possunt de aliis totis praedicari p. ratione et p. veritatem. Sed quando praedicantur de toto substantiali, ut lignum est calidum, aurum est album. Quandoque unum totum accidentale de altero toto accidentali praedicatur. Ut: album est dulce quod tota accidentalia possunt per unionem esse unum cum alio toto, nunquam vero tota substantialia.

Hoc argumentum mihi non videtur valde efficax: nam in hac praedicatione tota accidentalia album dulce q. accipiuntur concretive, et ... connotative hoc est ut suas partes generatim importantia in recto. Quare iste modus praedicandi: album est dulce aeque falsus ac iste alius homo est leo: falsum enim est, quod complexum ex subiecto et albedine et unione sit complexum ex subiecto dulcedine et unione dulcedinis, sicut falsum est, quod complexum ex materia, anima rationali et unione sit complexum ex materia, anima leonina et unione eius. Si vero tota accidentalia accipiantur denominative seu specificative, certe negatur paritas quoad modum praedicandi inter tota substantialia et accidentalia. nam tota accidentalia tantum in obliquo; substantiale in recto importantia debentur, ut sensus huius propositionis album est dulce, sit: subiectum albedinis est subiectum dulcedinis: tota vero substantialia important in recto suas partes, et earum satisfactionem propriam: unde infertur non esse, quod hae propositiones homo est leo, sint falsae, quia falsum est dicere, quod suas partes simul ... suas partes leonis ... homo est leo.

Tota accidentalia possunt praedicari de altero p. de se: ... Probant de toto substantiali de ... ut lignum est calidum. ... accidentalia alia praedicantur: ut album est dulce, ... concretive ... ut album est dulce ... praedicata ... generatim ... complexa ... recipiunt ... concretive ... denominative. ... est ... quoniam ... non ... unum cum altero ... potest. ergo non ... dicere homo est leo ergo.

204

simul sumpta, ita sola [illegible] quod subsistentia terminans materiam et omnia haec sup-
positoque quilibet non habeat propriam subsistentiam: quia sit subsistentia
terminans materiam et animam. [illegible] quod [illegible] de hac quaestione
probabiliter [illegible] et omnino optime. Utrum illae duae formae substantiales
quae possent existere in eadem parte materiae sint eiusdem vel diversae
speciei? Si sint eiusdem, ut duae formae ignis, vel duae formae
aquae, tunc altera earum est superflua, sicut quod idem non potest in
[illegible] per duas [illegible] eiusdem qualitatis, et ergo pars
[illegible] albo per duas albedines, aut esse figuratum per quot-
quadrata aut rotunditas non [illegible] per duos circulos aut quadratitates
[illegible] una, sic eadem materia non sit ignis per duas for-
mas ignis [illegible] unica. Si vero illae duae formae sint diversae spe-
ciei, hoc ipso quod unaquaeque exigat diversas proprietates, qualit-
ates, et operationes contrarias, impedirent se mutuo in hac
[illegible], si existerent simul unitae in eodem subiecto. quo ratio
[illegible] haec fieri non potest. Alias si ista exigentia diversitatis pro-
[illegible] et [illegible] obstat, possemus negare omnem diversitatem
[illegible] acceptam omni rei, unique diversitate [illegible]
cognoscimus, et res effectus etiam diversissimos uni radici affer-
re [illegible] adhibere, et admittere [illegible] animam mundi
vel formam corporeitatis diffusam per totum universum, vel aliud simi-
le monstrum partum [illegible] felici partu [illegible] philosophi
[illegible] fide peperere

Dices non [illegible] probabiliter de potentia absoluta possunt duae formae substantiales
diversae speciei uniri eidem indivisibili parti materiae. [illegible], quia sicut
[illegible] super naturam duae diversae naturae, natura divina et humana
in Christo potuerunt uniri uni subsistentiae, ita probabile est [illegible]
aliquis [illegible] supra naturam, quem Deus velit / duas diversas formas
substantiales uniret uni parti materiae. Et similiter aliquos tales defectus [illegible]
vera haec propositio: Deus est homo, ita data [illegible] hypothesi esset vera
propositio: [illegible] lignum est lapis.

Obiti a forma accidentali, ut intensus calor oppositi contrario aqua, Obi forma acc.
quae fit igni, et ipsi in eadem parte materiae patitur aqua intensum cum ut intensus
calore sibi unitu, quo calefit ad fortem, quo etiam patitur forma calor oppositum
subtilis aqua formam ignis ut sibi in eadem parte [illegible] contrario aquae
R. quod est nego quanta et partitae. Distinguo i mo, quod fit ignis quod
simul cum aqua intensus calor, scilicet ob consequentia: simile in altera forma sub
id de duabus formis subtilibus in uno et ipso simul contrarii non ex alia patiente
perimuntur. [illegible] in quo alterata fuerit, ut forma ignis statim in ipso genere conspicuo
ratione generationis simul producentis cum forma aquae vel prius in R. contrarias
[illegible] posteriore eidem superadueniente. Si producerentur simul, contra
est quod sicut aqua nunquam potest in suo producti cum intenso calore, ob [illegible]
quod in se eadem possint operari: nisi in prima enim sua productione
exigit frigus ut ortus, cum quo non potest stare intensus calor; sic et aqua intensus
vel contra in prima productione [illegible] debet calor.
cum subtilis ignis etiam exigit intensum caloris ut ortus, sicut aqua
exigit frigus ut ortus. Si prius forma ignis aquae superadueniret,
Contra est, quod non apparet [illegible] superaddendi [illegible] nova for-
mae [illegible] antiqua [illegible] ad existendum [illegible]
et adhuc conservare suas proprietates [illegible] saltem [illegible]
ut aqua suum frigus et humiditatem [illegible] aliqualiter mixtam
cum calore: sicut in toto composito subtili mixto forma mixti
conservat sequentem ex quatuor contrariis qualitatibus. [illegible]
[illegible] generationem formis quatuor elementalibus.
[illegible] in uno toto [illegible] dominante una forma
subtili, aliis [illegible] pro quolibet novo accidente pro-
ducto in [illegible] in toto [illegible] subtilis [illegible] in eadem [illegible]
[illegible] qualitati producto, ut quando producuntur (quod fit [illegible])
species [illegible] in aere [illegible] in corpore, [illegible]
in eadem [illegible] producitur [illegible] simul produci
nova forma subtilis [illegible] accidentium, [illegible]
[illegible] et gratis asserit.

Obi forma acc. [illegible] ut intensus calor oppositum contrario aquae quod fit ignis quod [illegible] sub. Alia patiente [illegible] R. contrarias [illegible] calore. [illegible] simul [illegible] et aqua intensus

[illegible] in eadem parte mat. dari unio subst. et a. ergo possunt simul stare etiam naturaliter duae formae substantiales in eadem parte materiae.

R. [illegible] distinguendo [illegible]: duae formae, quarum una sit subordinata alteri, ut una modalis altera absoluta, [illegible] duae formae non subordinatae, et absolutae, nego [illegible].

[illegible] ferrum missum in camino ardente [illegible] in [illegible] [illegible] forma [illegible] et [illegible] producta, candescit, splendet, et scintillat sicut ignis, et [illegible] adhuc manet ferrum. hoc autem [illegible] explicari non potest, nisi dicatur, in eadem parte materiae formam [illegible] et ferri penetrari. ergo.

R. nego min. dici enim potest [illegible]: ferrum habere poros sive foramina parva eademque multa, in quae admodum ignis penetrat, et introducit corpuscula ignea, [illegible] [illegible] [illegible] et hinc apparere ferrum ita candens et scintillans. dici potest [illegible] calorem [illegible] [illegible] [illegible] rarefactione [illegible] [illegible] corpusculorum [illegible] [illegible], [illegible] rarefacere, [illegible] extendere, et [illegible] [illegible] ferrum [illegible] ignis poris receptos [illegible] [illegible] [illegible] partes [illegible] [illegible] mediante a calore [illegible] [illegible] [illegible] [illegible] [illegible] partes [illegible] [illegible] [illegible], et [illegible] [illegible] ferrum [illegible] [illegible]. ergo nec hac nec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] duas formas substantiales absolutas non subordinatas [illegible] eadem [illegible] parte materiae. [illegible] [illegible] de causa [illegible] [illegible] [illegible] de [illegible] causa [illegible] forma.

Margin: [illegible] in eadem parte mat. [illegible] [illegible] substantialis [illegible] [illegible] [illegible] [illegible] [illegible] in eadem [illegible] poros [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Sectio 3ia

De causa formali ut quo sive De causalitate causarum in genere.

Constat ex dictis sententiae in hac quaestione, realitate tamen in statu de unione. postea quae qd de ea reali et formali ut pd ejus, sup. ut breviter contra eam maxime et formalem ut quis hic etiam nostram paulum examinet.

Quaestio qd hic e, illa entitas unio sit, utrum identificata cum extremis, vel distincta ab iisdem, utrum ens absolutum vel modale.

Id ergo certum et a ratione clarissime, nam si S. Petri non existente in coelo desideret is constituere hominem; ostendam hanc e impracticabilem, neque nam de incorruptibilem; qd etiam eode modo, quo pridem constituebat hominem cum anima S. Petri, qando a hac unio S. Petri, adhuc existat et tn non constituit amplius hominem. Ergo qd deest? Nil aes, unio deest, existente etiam et modo; unde idem, qd non perinde adhuc stant, qd sit. Si in quo consistat hoc unio, controversiam qd istam in alias subsectiones expendemus. Subsectio I. sententia formalistarum de unione proponitur et reicitur.

Subsectio 1a

Sententia Formalistarum de unione proponitur et reicitur.

Proponit. Sententia Formalistarum admittendium unionem esse realitatem formalem earum stare reicitur.

Aliqui ex antiquis quos RR. philosophis, inter quos Fr. Suarez, constituunt unionem in formalitate.

Formalitas ab aliquibus Rore definitur: forma cum subiecto hoc realiter identificata, et tamen ab illo ratione distincta.

Duplex assignatur a dictis aliquis formalitas, realiter separabilis, et inseparabilis a subiecto. posteriorem esse admittunt.

At nos illas formalitates realiter inseparabiles in logica quaestionibus de gradibus metaphysicis eiiciemus et realitate hic tantum scire nec formalitate realiter identificatam cum subiecto et tamen ab eodem realiter separabilem, contra dicente eatenusque non unitur: unde ab his formalitatibus ipsis unionem formalis formam

adhaesit.

R: Itaque Thomistae dicunt, unionem esse habitudinem realem identificatam in duobus extremis, et in recto absolutam, connotando in obliquo realiter ab eisdem extremis separabilem.
Et hinc dicunt rationem cur anima S. Petri in coelo, et corpus eiusdem Romae existens de facto non sint homo, quod homo non reperiatur ex defectu unionis quae realiter addit [illegible] constitutionem animae S. Petri [illegible] reperiatur [illegible] absoluta constitutione sine qualitatibus necessariis requisitis, ad denominandum hominem. Item qualitatem dicunt esse intimam praesentiam extremorum; sive existentiam animae in eodem loco in quo [illegible] dabatur ante mortem S. Petri, et ideo tunc poterat dici formaliter homo, nunc vero ex defectu intimae praesentiae formaliter homo dici non potest. [illegible] non dat [illegible] denominabilitatem seu conceptibilitatem [illegible] realiter [illegible]: sicut [illegible] intima praesentia et caetera qualitates [illegible] non ad [illegible] dari denominabilitatem et conceptibilitatem uniti. Itaque realiter, remote, conditionaliter, radicaliter dari hominem sine alterutro, quia dari corpus et animam: at non dari denominationem hominis, sicut hoc est dici homo formaliter, metaphysice essentialiter, non sufficit corpus et anima sed requiritur actualis compositio ex intima praesentia partium in eodem loco, [illegible] quidem [illegible]. Item absurdum esse [illegible] formaliter [illegible] nec [illegible] sine qua non datur haec denominatio homo. Eodem modo dicunt de aliis denominationibus praedicatis [illegible] ne realiter esse in campo, [illegible] ipsos, [illegible] existentia et campus, et [illegible] de facto non possunt denominari existens in campo, quia deest

certo conducta essentiale requisita ad talem denominationem: n. g.
nota ad caput et negas ulteriori notiy.

Tandem illorum est proprium, ab aliis philosophis receptum: entia non sunt multiplicanda sine necessitate. atqui nulla est necessitas admittendi unionem distincta ab extremis, sed via potest salvari per sola extrema et quaedam entia. ergo.

Dico: repugnat in creaturis formalitas realiter separabilis a re cum qua est identificata, et hoc ipso non potest unio constitui in tali formalitate.

Probatur est idem manens idem semper facit idem. atqui si unio est identificata cum extremis, manens idem physice in se, ubi corpus et anima etiam post mortem adhuc existunt, ergo facit idem. [illegible] est quod facit unionis hoc est effectus formalis unionis, est unire. ergo vel etiam post mortem unit extrema, vel non potest manere mortuis extremis, consequenter repugnat non est formalitas identificata cum extremis.

Non potest dari nova denominatio sine nova parte; neque sufficit quod non detur nova substantia, quia denominatio illa non petat partes. quia non potest denominari extrema unita, quae fuerant antea separata, si extremis non superaddatur nova pars: neque potest denominari separata, quae ante fuerant unita, si non destruatur pars antiqua denominativa.

Verum utrumque quaestionem elundat formalitas ad omnia qui petiorem respondi. quia praemisso in nostro systemate, distinguit substantiam; id quod facit unio, est unire transcendentaliter realiter entitative aut physice quod est unire proprie, formaliter metaphysice, negant; ut enim formaliter unionis uniat, exigitur insuper formalitas istius transcendentalis actualitas, quae, sicut et unio alia quaedam connotata a parte extremorum, quae intima providentia sunt, decreta Dei, dispositiones, spectant inter quae sit unio formalis, ideo formalitas non potest dari denominatio formaliter unitis, quae pars maneat tamen constituta, sed dari, si obstet alia.

Ad 2um dum petiorem respondet negando ante: non enim admittunt ea partis quae dicuntur supponere, quorum ipso a nobis probare. petitur enim itaque consistit haec sententia et dicunt toties dari novam denominationem, quoties datur nova pars,

Dico repugnat in creaturis formalis separabilitas cum identificata.

Probatur idem manens idem post mortem non facit idem consequenter repugnat.

patet 2um est in ita dicto.

Non datur nova denominatio sine nova parte neque potest pars adveniens dari extra se ipso.

ut actuali unitas potest nova exigitur tamen una substantia separata per diversa connotata a distincta extremis.

ratio

vel unum constatum: eadem enim toties destruitur aliqua denomi-
natio quoties tollitur vel pars vel connotatum, non autem e converso,
ut si tollatur aut pereat pars. unde dicunt, posita separatione
a[?] contraria reali, dari totum idem formaliter, si utrique dentur
constituta eadem, per intima praesentia, destructa vero unione
unionis [illegible] quod si unum constatum tollatur [illegible] consectaria
est in eodem loco [illegible], etsi omnes partes adsint, neque
ad te dari denominationem formaliter, [illegible] causa ad salvan-
dam et nomen et rationem remanere entitative, radicaliter.

Dicimus, censes formalistas efficaciter impugnari ea regula partis,
quae, ut ostendimus in logica, in ordine ad casus possibiles uni-
versaliter procedit, et [illegible] limine non nota. Verum sic
argumentor, simul per [illegible] glossatorem totius. Quae sunt formaliter
formaliter [illegible], et quaecumque constatum [illegible] superadditas, sive
tollas, [illegible] illud constatum facit ad denominationem [illegible]
[illegible], quod ad hanc denominationem requirantur duae entitates [illegible]
vel [illegible] partes. quae denominant formaliter [illegible]
tunc [illegible], quando [illegible] omnes partes: sive adsit connotata
sive non, [illegible] si partes totius [illegible] sunt sola [illegible],
[illegible] [illegible] ipsa [illegible], ut fatentur formalistae,
[illegible] duo [illegible] partibus ponitur formaliter totum, [illegible]
[illegible] [illegible], etsi requiratur aliquid amplius, [illegible] intima
praesentia, illud erit pars, [illegible] purum constatum.
[illegible]: totum entitative, radicaliter, vel quocumque
nomine appellant partes omnes simul [illegible] aliud totum, et
[illegible] vel [illegible] pars non datur, [illegible] non dari [illegible]
[illegible] totum entitative, ut [illegible] fatentur [illegible]: [illegible]
[illegible] non [illegible] potest reddere aliam rationem, quam quia
non posito [illegible] non [illegible] omnes partes totius entitative
sumpti. [illegible] [illegible]: etiam totum formaliter [illegible]
[illegible] totum. [illegible] non datur totum formaliter, proveniet hoc
ex defectu partis, et non ex defectu puri connotati [illegible],

contra formalistas glossatorem [illegible]

l ostendant disparitate int totu formal et totu radicale cur sufficiat ad totu radicalr attente oes partes, et cur! hoc n etia sufficiat ad totu formale. verbo l n requirit intima praesentia ad totu formale, l si requirit, ait pars et n futu constatu esse. si a e pars, tum hic for aliter identificata cu caeteris, l entitas realr distincta ca- teris ease addita, et ob illis separabilis. quo a i mo adveti, pbo qto. nu nris n glifsit in formalitate. pbo q tu ea ab- surdis sequi, quasdam gerere formalitates, et hercle etia gerunt, nisi pura verba, et chymeras vendere velint. sequit enim a in illorum intia, quatenus mea aia in actu r ce realr entitatine unita ribq meau, et meam nam ima quarta ae unita entitatine ribq foris existentibq in toto mundo, quo ad totu unitr entitatine rieta formalitas nil aliud requi- rit qa ut tantu mea et aia. hoc a dentr. quo. sequit r dem me desforks entitatine ce in coelo, et in terra, qu em prodiorem se entitatine in coelis, et formalir in infernis: deferet musca una ala entitatine tegere totu coelu ad huc ei denominacem: nondq entatine ala terty, laus regirit qa, alta ala musca et coelu ac terra exisstens: ad totu ideo n pt dici formalr nondq ala urbq musca terty quo n tantr alqua constata entimisa, u q de cretu Dei facienti tale miraculu, raperias ala ad ter- ri omi isto tacente statu tarctr denominas formalitr neto phro nondq ala musca terty. quatenus totu formalitas. duct a tlas tellas contra eorum modu loqui, neslienda ad entitatine et formalr obtendi.
Terant contra nos unu argtu, cui plurimu tribunt, atq libri Dei, i q uolitio mundi, tatrealitr idens

enti in Deo, et tamen realiter separabiles: si enim Deus noluisset aliquando mundum producere, distincta non daretur nolitio, quae nolitio in Deo. Ergo nolitio mundi est separabilis a Deo, et tamen realiter etiam identificata cum Deo: si enim esset distincta, daretur in Deo potentialitas, quam salva fide Catholica nemo audet admittere. Ergo etiam in Creaturis possunt formalitates identificatae cum aliqua entitate, usque unum cum altera, et tamen esse ab eodem realiter separabiles.

Respondeo 1. a multis et doctis Theologis qui satis egregie docent in Theologia negando antecedens: dependenter enim, atque Dei liberos non esse Deo adaequate intrinsecos, sed partim intrinsecos partim extrinsecos, movente praeter alias rationes absurditate, eodem nomine hoc fugientes(?), quod absurdum reputent, etiam in Deo admittere ens realiter identificatum cum Deo, et tamen ab eodem reali separabile; eo quod separabilitas realis sit signum evidens distinctionis realis, in quantum nunquam admitterent tales Chymeras in Creaturis, quas formalistae necessarium defensores apparerent, nomine formalitatis usurpant, amplectuntur et propugnant(?). Respondeo 2. negando paritatem inter actus Dei liberos et formalitates. Ratio est quia Deus est immutabilis et simul liber. Ergo actus Dei liber, ut nolitio mundi non potest primum supponi Deo pro posteriore tempore, sicut nobis supponuntur volitiones nostrae liberae per unionem physicam: alias enim actus esset Creatura, et Deus in se ipso mutaretur. Ergo admittendi in Deo ens realiter identificatum et tamen realiter separabile urget nos gravissima ratio et fundamentum. E contra cum Creatura omnis ex essentia sua sit mutabilis, et perpetuo actu mutetur, recte congrue denotari formas sibi unitas per superadditionem, ut quando Deus quando tunc resuscitavere mortuorum iterum unietur animae cum corpore, tamen per formalitates realiter identificatas, et

tam separabiles, ... v. Deus atque liber sensit identificatus cum Deo
nam sic tota aeternitate manebit identificatus, et nunquam a Deo separ-
abitur, licet absolute separari potuisset. at vero unio nec desinit
cum corpore, et in resurrectione facili iterum ipsa eadem unio
cum corpore et animae identificaretur, quod est absurdum, at cum
asserens formalitatem ..., quas Thomistas cogit admittere, non
tantum planas, sed quas excogitandas et ... . Quant-
tum sapiere, quae in Logica in regulis denominatum in regula
partium, et de clave ... formalitatibus obiter perstringimus.
per parenthesim.

Quidquid agis prudenter agas et respice finem.
Opus coronat ~~finis~~ nobile opus. tempore.

Constat ex dictis et ... et patiis, ratione creata ... agere nisi
positis ... ad agendum requisitis. Quia illa necessario requisita
sunt certae dispositiones et conditiones. Quaeritur, si unio
... sit identificari cum extremis unitis, quam ratione formalista
separat, et nos primum reprobavimus, utrum ... saltem possit identi-
ficari cum aliquo ente ex parte utriusque: cum decreto Dei uni-
endi extrema, aut cum intima relatione, aut simili entitate?
quod si cum neque solo ex his unio identificari requeat, quaerit, utrum
unio ... in collatione ... sint cum ... ? R. ... dari

214 tanti est, quo usque ex his non posita materia omnibus positis, non

n datur totum: omnibus vero his positis fore ipso dato totum eni

dum ipso quod amplius requiritur, et multiplicarentur entia sine ne

cessitate.

Dices 1. unio non est additum in dispositionibus. Probatur 1. minor quia

non dispositionum: omnis dispositio est ad aliquid a se

distinctum: color enim neque in dispositionem nec ad unionem

cum forma. ergo unio est aliquid distinctum a dispositionibus. Probatur

2. dispositiones ante ortum generationem entitative sunt accidentia

dicentes ordinem ad materiam, et unio aliquid est forma"

cum substantiali in dispositionibus identificari requirit. alias

enim accidentalis constitueret totum substantiale, quod est repugnans.

Probatur 3. si unio identificaretur cum dispositionibus, daretur

effectus formalis unionis, sive totum formaliter unitum pro aliquo

signo priore materia. atqui hoc est falsum. ergo. sequela probatur quia

dispositiones sunt priores materia ad formam productione

substantiali, quod dat ex dictis: ex altera parte pro quocumque

tempore et signo materia datur formalis unio, datur enim daretur

formaliter totum, uti infra dicemus. ergo si unio identificatur

cum dispositionibus materia prioribus, tunc ipsa unio et totum fo

rmaliter unitum erit prius materia. hoc autem falsum est forma e

tiam inde, quia forma est posterior materia dispositionibus"

atqui tunc non datur ante formam. ergo etiam totum sit posterius materia

dispositionibus.

Dices 2. unio non consistit in intima penetratione earum. Probatur:

penetratio duorum sive intima penetratio est dari, sed

dari unio. ergo unio vel non consistit in intima penetratione.

Probatur. ad unionem requiritur saltem ad unionem

substantialem, ut sit informatio, sive ut forma illam entrem

Dicuntur unio non est

[illegible] in dis-

positionibus

[illegible]

identificaretur

cum dispositionibus

[illegible]

formalis unio

sive totum unitum

[illegible]

[illegible] hoc

est falsum ergo.

unio non consistit

in intima pe-

netratione

[illegible]

[illegible]

[illegible]

[illegible] ergo.

ita graduant, ut faciant dolum per se. Atqui penetratio non [illegible] informativa. ergo. Maior est S. Patrum contra: minor probatur instantiis: sic daemon est penetratus in corpore obsesso, et tamen non unitur corpori, quia tamen facit dolum per accidens cum corpore humano. Omnes tres personae SS. Trinitatis sunt intime praesentes humanitati Christi, et tamen non humana Christi non est unita personae Patris aut personae Spiritus S.

Probatur non est intima praesentia nisi falsum est, tum duae ubicationes alligantes ad idem locum, atqui ubicationes contradictio. ergo intima praesentia consistit in additionibus. Unio a contrario non datur, quoties aliquo habetur unio, quae distincta est ab intima praesentia.

Dices 3. unio non consistit in decreto Dei. probatur in decreto Dei volente neam [illegible] unita [illegible] habere obiectum distinctum a decreto. atqui si unio identificatur cum ipso decreto, decretum non haberet obiectum distinctum. ergo non identificatur. Maior probatur. atque Deus volens hominis existentiam non vult praecise suum decretum; alias sicut decretum Dei existit ab aeterno, sic etiam deberet homo ab aeterno. probatur etiam minor: quodcunque enim [illegible], et illud obiectum distinctum non dicit et necessario [illegible] quia potest Deus utrumque velle, et deficiente velle utrumque existere post mortem hominis, et tamen non datur homo; nec potest etiam pro obiecto decreti divini assignari dispositiones, intimum praesentiae, donec totum actus in [illegible], quia haec omnia sunt in differentia ad totum, et sequerentur absurda, sicut ostendimus prioribus duabus [illegible] omnibus. ergo si unio identificatur cum decreto Dei, [illegible] aliquid totum existere.

probatur, non est [illegible] ostendendum, si unio potest identificari cum decreto, tunc etiam actus identificari.

sub. subsistens non penetratum corpore obsesso, alter non unitur corpori quia facit dolum accidens cum corpore humano ex.

intima praesentia, sed praesentiam alligantes ad idem locum in contradictio. ergo [illegible] consistit in aliquo decreti.

Unio non consistit in decreto Dei. ergo non est in decreto; [illegible] sed decretum Dei non est ex quo [illegible] potest etiam [illegible] decreti [illegible] Deus est pars decreti [illegible] etiam [illegible] quando Dei [illegible] decreti Dei.

identificari potest cum decreto Dei. hoc autem est absurdum: quia sequeretur, quod omnes nostrae actiones, ambulare, sedere, peccare, salvari, et damnari essent decreta Dei, et cum decreta Dei sint ipse Deus, sequitur quod vera sit haec propositio: damnatus Judas est Deus. et similia absurda plusquam infinita. probatur autem 2do ex paritate inter unionem et actionem: quia ex parte diversa ipsa unio identificatur cum decreto Dei, quia posito decreto Dei uniendi extrema, est impossibile extrema non uniri, atque etiam posito decreto Dei aliquem damnandi: et sic consequenter de aliis effectibus producendis, est impossibile illum hominem non damnari, et est impossibile non produci id quod Deus vult producere. ergo. probatur 3o quia tunc non posset dici generari nec mori, nulla enim pars hominis generaretur, et nulla corrumperetur. probatur 4to unio est forma ut quo, sive secundum quam, quo forma principalis sive forma ut quod ex qua fit perficit in sua natura prima, eius enim esse communicat in ordine ad faciendum totum compositum. ergo unio debet esse entitas in sua natura, et toti composito substantiali. atqui decretum Dei est entitas creata, et implicat decretum Dei identificatum cum ipso Deo esse partem hominis aut equi. ergo implicat decretum Dei esse unionem extremorum.

[illegible] Conclusio 2. unio non potest constitui in complexu ex dispositionibus et conditionibus. probatur quia in nostro decreto Dei posito extrema unita debent necessario esse ab omnibus conditionibus et dispositionibus adequate distincta. ergo unio non potest constitui in aggregato ex conditionibus et dispositionibus. Secundo probatur ex dictis, quia haec omnia sunt in differentia ad unionem, et totum unitum: potest enim saltem supernaturaliter dari sine unione. ergo secundo Deus [illegible]

totum vult aliquid aliud, quam solum aggregatum ex qualitatibus et dispositionibus. Probatur: ex substantia non possunt constituere substantiale totum substantiale. Atqui qualitates et dispositiones sine unione separatae manent accidentia: ergo non possunt constituere totum substantiale, et quanto non potest ex unione substantiali dicit constitutum esse ex hoc capite unionem accidentalem. [illegible]

Probatur 2do: qualitates et dispositiones sunt priores natura et immediate attingunt primam materiam; unio vero utpote ultima determinativa formalis est totius et posterior natura, et tenet se ex parte utriusque; ergo unio non potest constituere in complexu cum qualitatibus et dispositionibus. Videndum 3ia utrum unio sit entitas absoluta vel modalis.

Subsectio 3ia.
Utrum unio sit entitas absoluta vel modalis.

5 Pro statu quaestionis nota: dari in rerum natura quaedam entia absoluta, et quaedam respectiva. Ens absolutum dicitur, quod saltem per supernaturalem potentiam separatum existere potest sine alio: pure respectivum, quod nec per supernaturalem potentiam ab alio est separabile. Sic formae accidentales ut quantitas, qualitas, albedo sunt entia absoluta, quia licet naturaliter existere sine suo subiecto subsistenti nequeant, possunt tamen miraculose ab eodem naturali subiecto absolvi, et de facto in Eucharistia separata ab suo subiecto existunt. Aliae vero ubicatio, duratio, et similes sunt quidem formae accidentales in sententia multorum, sed pure respectivae sive modales, quia nec per supernaturalem potentiam separari possunt a suis terminis: ubicatio enim [illegible] a terminis, quos respicit: [illegible] et effectus sunt [illegible] in Eucharistia [illegible], res existens in tempore et loco [illegible] ubicatio duratio.

et durans. porro pt eadem entitas et respectiva et absoluta respectu diversorum terminorum. Sic ex. g. actio respectu materiae primae e ens absolutum, quia actio naturaliter sine materia existere potest; respectu Dei e ens respectivum: sine Deo enim nec ordinarie, nec ullo alio creaturo existere unquam pt. hoc praestato.

Q. uaestio e, utrum unio, quae datur inter duo extrema, ut inter corpus et animam, materiam et formam ligni etc. sit ens absolutum, ita ut naturaliter quidem nunquam possit existere sine extremis, possit tamen per absolutam Dei potentiam ab iisdem separari, & l. utrum sit ens pure respectivum, ita ut nullam per se bonitatem, existentiae imitatione aut appetibilitatem habeat sine extremis, nec per miraculum ullo tempore aut loco existere queat, nisi simul coexistant extrema: verbo quaeritur utrum unio sit modus, l. ens absolutum?

Dices à unione identificato cum forma materialium, seu de entitas realiter distincta à materia et forma. Conclusio e contra: Alvarum, et alios, qui quidem inter animam rationalem et materiam admittunt unionem distinctam, non vero inter materiam et formas materiales tam subtiles quam accidentales. Rationem disparitatis dant quod nobis constet ex fide et ratione de reali separabilitate animae à corpore: formae materiales divisibiles sunt, ... non sic animae brutorum sunt indivisibiles, de quibus autem dum non omnino constat per nutritionem post successive varii diversis partibus materiae, et de his animabus indivisibilibus sicut de divisibili quae ad unionem distinguendum foret. Sunt absolute alligata certae parti materiae, et l. eius corrumpunt, l. non inhaerent suo subiecto subtili. Recte quae formae materiales divisibiles dicuntur e unionis fieri, et sic ipsis recipi informative in materia absque unione distincta.

Dicuntur si est identificata cum formis modalibus se e entitas realiter distincta à forma et materia.

Contra hanc sententiam pugnat 1o. quod quaedam formae accidentales materiales, possint separatae absolute ab omni materia; quod 2o aliquae formae materiales divisibiles non sint unius sui tantum materiae. Atqui constat ex accidentibus Eucharisticis.
Contra 2o quod gratis alliget formas substantiales certae parti materiae: neque enim ex modo existendi, neque ex modo operandi talium formarum habemus fundamentum eas quaerendi cum determinata indivisibili parte materiae, sed videntur formae materiales quoad hoc esse similes materiae, imo cuique quolibet particula potest cum quavis forma uniri; ergo etiam quaelibet particula formae materialis non poterit uniri cum quacunque materia, cum nulla particula materiae aut formae differat specie ab alia particula?

Contra est 3io, quod inaequaliter explicet unionem, et inter animam rationalem et materiam admittat unionem distinctam, inter alia vero extrema indistinctam. Quia unio non est entitas absoluta.
Breviter: unio non est entitas absoluta. Est conclusio potissimum contra illos AA., qui admittunt idem esse inter omnia extrema unita formam et quoad suam unionem distinctam; quae quandocunque duo extrema, ipsis communicet effectum suum formalem, hoc est, partem uniat et constituat cum ipsis totum unitum; volunt tamen posse unionem ab iis divinitus separari et existere sine materia et forma. Fundant se ipsi AA. in paritate cum accidentibus, quae licet naturaliter existere non possint sine substantia, possunt tamen divinitus ab substantia separari. quod idem ~~[illegible]~~ de unione dici potest. Alii fundant se in hoc alio principio ...

220 Dei absque necessitate non est restringenda. male itaque Nominalistae faciunt, qui in contradictionem esse censent ita essentialiter alligatum entitati, ut nec Deus quidem de absoluta sua potentia possit dispensare sine entitatis [illegible] illorum [illegible] producere aut conservare [illegible] entitatis, sed necessitatur Deus, aut non producere unionem, aut simul producere extrema. Itaque ipsi [illegible] statuunt unionem in entitate absoluta, et ita quae absoluta, et non repugnat quod unio existere in diverso tempore et loco, et a [illegible], [illegible] fieri posse, ut existat sola [illegible] sine [illegible], et unio in [illegible], et a supernaturaliter existat totum.
Item quaerit, si Deus posset [illegible] creare [illegible] producere unionem [illegible] miraculum fieri posse existentiam sub [illegible] hypothesi supernaturaliter sicut de facto existit naturaliter, [illegible] omnes partes essentiales coexistunt in eodem tempore et loco.
Haec [illegible] videtur plane absurda [illegible] chimaeras esse possibiles. [illegible] positis partibus [illegible] totum et [illegible] coexistentia in loco et tempore sint [illegible], uti est ipse in Logica docuimus, neque [illegible] neque hanc hypothesin esse possibilem, sive neque partes [illegible] in loco et tempore distinctae [illegible].
[illegible] unio [illegible] esse in [illegible] intrinseca [illegible] perfectione [illegible] in toto, sed non [illegible] communicans, [illegible] forma [illegible] communicat [illegible] neque [illegible] unio, neque [illegible] qui unio est maior communicatio, quae fit actione productiva: [illegible] unionis intrinseca [illegible], et coexistentia in tempore aut non apparet, [illegible] maior communicatio.
Alii qui [illegible] temporales [illegible] quidem [illegible] existere supernaturaliter sine entitate, neque [illegible]

In Deo unire entia in loco, et tpore distantia; sed quia ad hoc nobiscum consentiunt, unionem naturae communicare suum effectum formalem entibus, nisi coexistentibus in loco et tpore. Quotiescunque ergo dantur tres entitates, unitivae, vel 3 tres durationes simultaneae, tres ubicationes, sine intima praesentia trium partium, datur formaliter totum unitum, si sola dati unio coexistentia eos ut dari pt. consistentia mea, l sola fore, l si different entia in loco et tpore n datur formaliter totum sed solum realiter cum parte a me.

Haec sententia apud compositum proposita reperit hodie contrariam in hoc modo in Academiis doctos patronos, quos nunquam ego eam amplector, obstant sequentes rationes.

Ratio 1a. Juxta hanc sententiam ultima determinativa formalis totius uniti, n est unio, sed durationes seu coexistentia sive partium et quod et ut quo. atqui ultima determinativa formalis totius uniti n pont esse durationes. maior probatur quia forma totius n debet esse specificata ut indifferentes ad totum, ut patent in his; pont enim singula separatim existere et n constituere totum. atqui indifferentia partis ad totum n tollitur per additione alterius partis eius indifferentis, sicut parvitas unius mendicabuli n tollerat per additionem alterius mendicabuli eius indigi. ergo indifferentia mea ad totum n tollitur per additione fore eius indifferentis, et indifferentia fore ad totum, n tollitur per additione unius eidem indifferentis. ergo ultima determinativa et sublativa indifferentia, per quod partes omnes, hoc et mea fore et unio, determinantur ultimatim ad constituendum totum compositum a aliquid distinctum

Quotiescunque dantur duae durationes simultaneae 3 ubicationes sine intima praesentia trium partium datur formaliter unitum. Si et consequenter hinc compositum formaliter accipitur ab

ā materiae forma et unione, ergo ipsissima coexistentia partium in tempore
et loco, sive sunt durationes simultaneae et stabiles partium.
probatur etiam minore: illa per ultimam determinationem totius
substantiae in durationibus: sed ultima determinatio formae con-
sistit in durationibus, ergo durationes sunt partes totius substantialis:
illud enim est pars, sine quo nec est nec concipi potest totum. ergo
eadem ratio sunt partes totius essentialiter spectati, et ipsum est addendum
secundo effectus formalis durationis est esse unitum, et durans sive
existens in tempore. ergo ultima determinatio totius unitum consistit
in durationibus. Deinde ponamus in mo existere unionem pro instanti
A: deinde Deum producere formam in instanti B: tunc in primo illo in-
stanti deerit duratio formae et unionis, et tamen nondum deerit formal-
iter unitum, quia deest adhuc unum extremum: ulterius: ponamus in
B in instanti creari materiam, iuxta adversarios tunc ipso
in B in instanti deerit totum unitum, quia praestita duratione
materiae et durationibus formae ac unionis solum complete coexist-
entia in tempore. sed contra: duratio unionis. Dico cum dubio
casus ipsius: an illa respicit ad solam unionem, vel etiam ad
materiam et formam? neutrum potest dici: si ad solam unionem:
ergo denominat solam unionem durantem, sive coexistentem
materiae et formae, sed non denominat coexistente, ut ante; praeterea
si respicit etiam ad materiam et formam, ergo denominat materiam et
formam durantes, sicut unionem denominat durante. ergo dura-
tiones materiae et formae sunt superfluae; quia se durare, utique
ideo totum effective, quam materiae et forma a propria duratione
accipere deberent, sufficienter ab unionis duratione unionis.

Vas ī Dum ē admittere in unisō entate perfectibilem
pro aliquo tpore ac destituta eā fine. alij Aliñ entitas
vel unio, si posset aliquando existere sine terminis: ita
ubicatio et duratio, si durante simo re durante locata sit q.
nimi prob. quia ex notione vocabuli et conceptu naturis
quam des nobis imaginamur p modo unionis sit ex forma ad
materiam ipsiq et unire, formis ubicationis locare si qui hunc
formam vel unio et ubicatio, si durante serviret ad quem
alium. neque e paritas inter has formas et alias formas [illegible]
accidentes absolutas, ut albedine, calore et similes qualitates:
nam albedo ut in Eucharistia potest supernaturaliter existere sine
subiecto: albedo enim e ens utile et servit ad eandem sine
informatione, ad quem serviebat ante quam fieret et destructionem
ovel panis: nam adhuc e sensibilis et activa; sed unio a
est ens proxime ordinatum sine terminis. quod nec supernaturaliter potest
existere sine terminis. Vas Dic Asserta videtur dis-
currere de totis physicis, sicut de totis relativis; et quemadmodum nos
in logica [illegible], relationem similitudinis relationem coexistentiae [illegible]
[illegible] pro dicto similia et durationes simultaneas fundati [illegible]; [illegible]
ipsi censent, denominationem [illegible] et [illegible] [illegible] [illegible]
[illegible] unicam eamque coexistentiam. verum magna e disparitas. dis-
tingui [illegible] inter duplicem distantiam, quam [illegible] [illegible] [illegible], et
[illegible]: [illegible] coexistere; et hanc indifferentiam
simultaneas durationes tollit, [illegible] [illegible] [illegible] indifferentia
[illegible] ad coexistendum, et hanc per durationes simultaneas tollit neque.
neque enim [illegible] efficit duratio, neque [illegible] [illegible]
[illegible], [illegible] [illegible] absoluto, quam nullum exigit [illegible]

actus, hoc ipso qd simul existenti mundo, etia unu alteri
nectitur. qs ā h mo ad actum, rō nōis ñ pt gtisfieri in
entitate absoluta. itaq;

Dico 2o in nōis siue creaturas rarà inspectù ē modq. loqit
generio ex dictis: si eni ultimu determinatum [illegible] creaturas,
eq ñ pt identifico in entitate absoluta, debet qdibet in entitate
[illegible] respectiva siue modali. Sola definitio ē, qd sit modq:
Deinde applicanda definitio nobis, et habitis multa de eoc
disputabimus.

Dico 3o modq ē essentialis informas distincta à praedicatis principalibus
et p̄ ē intentionis. Haec definitio ex ipsis complectitur, [illegible]
Italicum RR. In p̄mo modq ē informas: alij dicunt
determinas; sed probabilior mihi videtur explicas comparationi
eqd ad eam modi: ex[illegible] ut sit informas, hoc ē [illegible],
[illegible] sui ipsiq in illa ente, cuiq ē modq. Vult 2o: quia deus
[illegible] Dei innumerabiliter [illegible] materiam et affectione modi,
[illegible] qs requirit ad modu, ut saltem unicationem [illegible] sit. adeo
[illegible] restrictione propter actionem, qa ē modq sine [illegible]
[illegible] passi siue terminus producti, in qua [illegible] [illegible] recipitur: ut,
[illegible] etia sit modq, respectu agentis, cuiq ē [illegible], et deter
minas, [illegible] informatus, quomodo nōis ē: negat complexionq et alij,
et volunt creationem Angeli nq [illegible] ee modu respectu Dei agentis,
sed solummodo ee modu respectu termini creati, hoc ē respectu Angeli;
cuiq ē informas: alij affirmant, ee eundem modu etiā respectu
agentis, quatenus ē determinas agentis, ad [illegible] proprie. Dico qd
[illegible] [illegible], deinde ñ neges, modu [illegible] informatione
[illegible] respectu uniq entis, nq [illegible] respectu passi, et nos
[illegible] grandem [illegible] intendebit. [illegible] in definitione:
essentialis informas: qa ut [illegible], modu eq ex nōe suo
eas respectivas, et habere relatione transcendentalem ad subiectum modi:

figuratur, ita ut nec dividi possit citra ruinam illius.

De 3° distincta a priori principali et sine limitationibus haec verba dicunt: modo eam aestimandam, est dote dealis substantiam, et ita eo quo quae ab ea modis transferuntur modificatu, quae omnino indigens dataque, et per se nulla dignitate aut bonitate polleat, nec cuiquam aliud illius, quam ad serviendum alteri. Unde necesse potius habitudo, ordo essentialis, eas penes respectivum ad quod omnino intenditur per se a re, sicut ordo alius, ceterum opus entia ista substantia qua actualiter sunt per se apprehensibilia, et ei [illegible], et qualitas, ordo color quatenus habet similes formae sunt ita essentialiter alligata subiecto sicut unio, et ceterum non alligati sunt modificato, sed per se separata existere bene [illegible] ubi actu ita deita est.

Dico unio physica est formalis determinatio duorum extremorum ad faciendum unum per se. Quaestio est an mente [illegible]: sed cum quaerat unum per modum vinculi, per modum determinationis ab ea bitur, ut quamque faciat unum constituendo duorum entium realiter distinctorum: alii tenent cum Suarez non solum in se ut quaedam realiter distincta alligari nisi ordine ad mutuam inseparabilitatem: sed an unio sit ubi et corporis et corporis ubi est forma, haec prima ratione.

Verum quo inseparabilitas ista pendet tota ex praedicatis quaesitis in primum ad radicalem unionis: ideo enim unio est inseparabilis ab extremis, et quo diu existit addit etiam extrema inseparabilia quia est ultima et formalis determinatio: ceterum inseparabilitas ista sit tantum in ordine ad locum, ut etiam esse possibilis aliqua qualitas, cuiusmodi alia entitas, ut Angeli, quae exigeret penetrare cum corpore humano, ita ut ubi corpus est corpus

ad etiam Angeli et Animae Christi; sicut defectus unio totius exigit,
ut ubicunque est corpus sit etiam anima, et Animae Christi; et tamen
relatas illa aut Angeli non hoc ipso est unio. notique quod
Definitio unionis videtur sub illis terminis proponi, quibus nos usi
sumus.
Dicimus 1.o determinatio: hoc ipso enim quod unio sit modus est
determinatio. Dicimus 2.o formalis determinatio ad excludendum
eam actionem, ut generationem, quae actio, quae licet tum est
causalis seu exigitiva unionis, quatenus exigit ex natura sua
formam generatam uniri materiae: non tamen est formalis unio quia
non est formalis determinatio ad totum, neque enim est pars totius
substantialis, et potest dari supernaturaliter actio et forma,
et tamen forma non uniri materiae. Dicimus 3.o duorum entium
quia unio semper est inter duo realiter distincta: et licet actio et
terminus faciendo aliquos sint formalis unio sed cum termino producto et durante,
tamen nihil unitur unione physica sibi soli, sed ipsi entitati realiter
distincta. Dicimus 4.o ad faciendum unum per se totum est, ad faci-
endum totum per se includitur a natura. per haec verba excluduntur omnes
caeteri modi substantiales dictionis, actio ... quae non constituunt totum per se sed
per accidens. ut est productum, existentia, ubi ... tempus et ...
faciendo. excluditur etiam unio moralis, quae est inter hominem
et militem, quando quis ... fit miles; et propriis
non est unio: non enim datur a parte rei tale totum in individuis hominum.
quaerit a definitio unionis essentialis, et integralis. essentialis unio est quae
intercedit inter potentiam et actum, sive actus sit substantialis sive accid-
entalis. sic unio inter materiam et animam rationalem constituit proprie totum
per se scilicet hominem. unio inter materiam et albedinem constituit totum acc-
identale quod etiam est totum per se, prout per se opponitur enti

accidens. Unio integralis sive continuativa inter partes non quantitativas vel unio inter gradus caloris constituunt totum physicum constans partibus absolutis, et sic de intentu a nobis. Subsectio 2a alia quaedam de unione quaesita.

Subsectio 2a
Alia quaedam de unione Quaesita.

Quaeritur 1. quae sit divisio unionis?

Resp. unionem in genere dividi in unionem physicam, metaphysicam, et moralem. Unio metaphysica est identitas praedicatorum, seu identitas graduum metaphysicorum in eodem supposito. Unio moralis est cognitio repraesentans duas partes, quae partes sunt [illegible] nodo denique, qualem esse primum [illegible] in [illegible] conjugatorum, unio inter hominem et in [illegible]. Sed nec moralis, nec metaphysica quaeritur, verum est unio proprie dicta.

Unio physica et proprie dicta, quam prius esse definivimus, scilicet quae intercedit inter partes realiter distinctas, est duplex: informativa et informalis. Unio informativa dividitur in [illegible] in essentialem seu substantialem, et accidentalem; et haec datur inter partes, quarum una est subiecta alteri forma. Substantialis quidem unio inter partes substantiales, ut inter corpus et animam; accidentalis vero est inter partes accidentales, ut inter quantitatem et materiam. Unio integralis etiam duplex est: intensiva et extensiva. Intensiva datur inter qualitates, ut inter duos gradus caloris aut frigoris, quae qualitates simul eandem quantitatem in eodem subiecto faciunt intensive

non, licet sit maiore calore, quae in facie [illegible] parte
[illegible] extensiva est, qua gignit ut etiam partes inter se
colligit [illegible] eas extra se positas, hoc est, partes positas
extra corporalem, in loco [illegible] vicino et mediato: unde fit
[illegible] de his duabus unionibus [illegible] in lib. [illegible] de gen:
[illegible]

Quaeres 2do an [illegible] partes debeant esse in eodem loco?
Resp. in eodem loco [illegible] non autem in loco adaequato. [illegible]
[illegible] capitis [illegible] debet esse in [illegible] loco in
[illegible] alius caput debet existere in pede: debet tamen
existere in loco adaequato [illegible] intra spatium [illegible] conten-
tatum.

Quaeres 3o an unio [illegible] inter [illegible] distan-
tiam?
Resp. [illegible] in [illegible]
Et [illegible]
Resp. cum distinctione

Quaeritur 4to an unio physica debeat recipi in utroque extremo?
Resp. cum distinctione: si utrumque extremum est [illegible] perfecti-
bile, debet recipi in utroque [illegible]. Sic [illegible]
unio hypostatica naturae humanae Christi cum verbo recipitur
solum in natura humana, non autem in [illegible] divina.

Quaeres 5 an in composito [illegible] debeant [illegible] duae uniones?
Resp. unica. [illegible] in homine duas ponit uniones,
unam moralem, quae [illegible] in natura [illegible], alteram [illegible]
[illegible] recipi in sola anima. [illegible]
[illegible]: [illegible] nisi [illegible]
[illegible] etiam unio moralis [illegible] in homine non est unio naturae cum anima

nisi creatat animam et naturam. atqui createre n. it eiusmodi
quod Dei, hoc e. intrinsece divinae in actuatio, erga
intrinseca comunicas perfectionem quae nisi recipiatur in alio:
quod ad hoc erat debet utrosque extrema parte rationis. quod Dei
recipi in aliqua: si a recipit in alia, sicut assequitur
in natura, altera ratio quantitatis e superflua. Scotus dicat
Scotistaeque unionem formalem recipi in natura et verbum ideo
sicut unio hypostatica recipitur in natura humana, et verbum
natura ad verbum divinum: negatur enim ipsa paritas inter unionem
hypostaticam et alias uniones physicas. quae enim in hac
et caeteris tota physica natura substantias extrema sunt perfectibilia
perfectibile, n. est in supposito Christi, e specialiter tamen
cum Thomistae eandem unionem hypostaticam intrinsecam recipi
in utroque extremo, hoc e. in verbo et in natura humana:
quia sola natura humana e perfectibilis a verbo per unionem
hypostaticam et n. in eadem sicut in caeteris totis naturis ressu
altera. quod etiam sed altera ratio superflua Scotistae.

Quaer: 6 Si una data e unio in toto, an illa sit mere
lis Christi.

Resp. materialis: quia dependet a alio n. a causa ex ente materiali,
tanquam specificativus. dato n. ex qualibet distinctum.
Ex hoc ipso fundamento absolvitur, unio est inter ultimam rationem naturae
et naturam sive eam et accidentalem; quia per specificativus indepen
dens accidens.

Quaer: 7 quae sit causa efficiens, et materialis extrinseca unionis.

Resp. ad 1um unionem esse effici a tota Trinitate, quia a initio
fuit in illa unione quod efficit Deus, Verbum a Trinitate effici

~~in se ipsa. Ratio est, quia alias talis posset producere se ipsam sicut accidens reale posset efficere unionem sui cum materia.~~
Quia actiones sunt compositionis, et non solius formae. Ratio est
quia alias haec posset producere se ipsam, sicut accidens reale posset
efficere unionem sui cum materia. Sed alterum dices: cum
possit Deus miraculose producere formam materialem absolutam
extra quod non unire subiecto per ipsum modum essentialis productionis
sed primum esse per posteriorem essentialem unionem, ideo absolute
loquendo etiam substantia potest esse cum reali extra unionem:
quaerens nimirum formam absolute potest praesupponi ad unionem
et Deus potest habere novum motivum producendi eidem propter
existentiam formae. In statu vero naturali hoc ipso quod forma
educatur in materia, ex parte et in ipsa productione exigat
uniri materiae, seu naturaliter, ut in eodem signo naturae produ-
catur et uniatur formae subiecto: Sed accidentales formae, quae in
sua productione ita dependent a subiecto, ut non producentur naturaliter, si non simul uniantur subiecto, in his prioritas naturae
unionis seu eadem existentia in eodem signo positiva.
Et quod dicitur de unione ad formam, intelligendum etiam de actione
productiva unionis et formae: sive enim per unam actionem simul
forma et unio producatur, uti naturaliter accidit producenti formas
materiales et unionem, sive per distinctas actiones, uti accidens reale
producitur per creationem, et unio eius per generationem, tamen utraque
actio est simul naturae, quia accidens reale non fieri etiam subiecto exigit uniri, sicut formae materiales. quod non videtur praesupponi ut
prior natura ad actionem productivam unionis sicut non praesuppo-
nitur ad ipsam unionem subiecto in substantia.

Obiectiones.

Soluuntur Obiectiones.

Obiicies 1. quod nullam habet bonitatem vel appetibilitatem est Chy-
maera, unio nullam habet bonitatem et appetibilitatem, cum sit pura
habitudo. ergo est Chymaera.

R. distinguo maiorem quod nullam habet bonitatem et appetibilitatem nec
in se nec in ordine ad aliud quid, quod non habet appetibilitatem
in se, nego maiorem; et sic distinctam minorem nego consequentiam. Unio enim
licet est pura habitudo in hoc sensu, quasi nullam habeat en-
titatem propriam, seu vocatur pura habitudo, quod tota ejus en-
titas sit ordo seu relatio ad aliud, et quoad eundem pro-
ducitur unio, producitur propter aliud. Chymaera autem nec habet
entitatem absolutam, nec respectivam. ergo non licet facere pari-
tatem inter unionem et Chymaeram.

Obiicies 2. ubi nulla datur amplius indifferentia, non est suspendendus
nexus modus. atqui posita actione productiva formae realis
nulla amplius datur indifferentia [illegible]. ergo ad tol-
lendam indifferentiam istam non est suspendendus nexus modus; sed
potius unio identificari cum actione.

R. 1. in retorquendo argumentum in decreto Dei uniendi formam cum
materia, quo posito forma indispensabiliter debet uniri materiae,
et tamen unio non potest identificari cum decreto.

R. 2. distinguo maiorem: ubi nulla datur indifferentia nec radi-
calis nec formalis, non est suspendendus nexus modus, concedo: ubi datur

tur data in differentia formalis nostri modi, et sic distincta mi: nostro conceptu.

Ob. 13. Si unio informativa inter partes substantiales est accidens, cum etiam sit distincta ab actione. atqui non est accidens. ergo. mi. probatur: Deus actio et unio integralis substantialis quia si accidens est effectum, neque ingenere substantiae producti ab substantia determinatur, neque assignare est, seu posset eque generari assignare est. Item si accidens est uniri partes corporis inter se; in sperati sunt uniri. atqui est falsum. accidens, quia talem sui uniri habet non debet ostentare nostri modum uniri actu. ergo etiam unio informativa non est formaliter accidens.

R. hoc argumentum nimia probare, nempe nullum dari totum substantiale. Ab initio ergo nostri proprio modo, ad obtinendum effectum distinguendi nostri modi: Deus actio, et unio integralis substantialis quia si accidens est effectum dependere ab hac causa, seu unam partem uniri alteri, et quia in constituunt simul cum eo modificatum, ideo; totum ideo est quia dependentiae effectus a causa est accidens nostri modi: et sic distincta est neque exstitit, et paritate inter unionem informativam essentialem ex una et actionem ac unionem integralem ex altera parte: non licet accidens sit, quod non unitatem habet nostri modi.

R. accidens est quod ita venit quod eorum unum habet constituit seu unum totum simul cum sive totum substantiale, sed non in re. ergo unio est ens per se, hoc est ens substantiale.

Ob. 4. in nostra materia supposita, quod Angelus creatus in esse a Deo sine actione distincta, esset angelus tale modus Dei: quia actum ens effectum vero productum Dei, nec super natura poed

eminenter in Ascendente q Deo.

Resp. impossibile e possibile, ut Angelus producat sua actione de potentia absoluta [illegible] : quia [illegible] Angelus nec est in operatio, nec pura [illegible], sed proprie intellectum et voluntatem : [illegible] ens [illegible] se aestimabile et appetibile. q n at mody.

Ob. 1 quandocunque actio e identificata cum termino producto ille [illegible] e mody. atqui actio vitalis e identificata cum termino producto ergo : [illegible] visionis cognitione. quoniam hic e [illegible]. In altera parte visio cognitio [illegible] tio et caeteri actus vitales [illegible] se valde aestimabilior : visio enim Dei beatifica [illegible] in coelo in praemium. q n [illegible]. [illegible] [illegible] [illegible] [illegible] certa [illegible] vere [illegible] admittere actus vitales et modi, [illegible] [illegible] multi eorum [illegible] in qualitate [illegible] [illegible].

Resp. [illegible] [illegible] mai. [illegible] actio vitalis identificata cum termino producto [illegible] e mody [illegible] proprie [illegible] dignitate [illegible] actus vitales, [illegible] ens [illegible] supernaturalis, [illegible] appetibilis, [illegible] identificata cum qualitate, [illegible] magis [illegible] aestimabilem [illegible] supernaturalis, [illegible] beatifica, [illegible], [illegible], et [illegible] qualitates [illegible].

Ob. 6 unio hypostatica e ens valde nobile, et [illegible] mody. [illegible] dignitas et nobilitas [illegible] [illegible] potentia [illegible] : e enim ens separabile [illegible] [illegible] [illegible] modificatum.

23 Resp. dist. ant.: ita ut tanta nobilitate polleat ex se,
nego: ita ut ea tota nobilitate polleat ab ext-
ra, quae a nullo dependeat, quod nisi cum eo humana
qualis sit, et quamvis contra, huius hypostatica ad hoc
modo non [illegible] sua subsistentia sua finita sub-
talis, cum tota sua perfectionem absoluta substanti-
alis, est independens ab illis, nulla habet aestimabilem:
ita et ens a dignitate verbi, a habet dignit-
ate propria, sed pura determinans, pura relationes quaedam inter
unionem hypostaticam et partes visibiles, quae sunt pura determinans
et distinctas.

Obj. Ens absolutum opponitur enti modali: quod quod est
ens absolutum est ens modale. atqui nulla creatura est ens
absolutum respectu Dei: quod omnis creatura est respectu Dei ens
modale.
Resp. quod ante: distinguo consequens, quod non est ens absolutum, hoc
est habet ullam perfectionem sive aestimabilem, concedo,
aliter quod non sit ens absolutum quoad existentiam, nego
consequentiam. Nota, quod ens absolutum tale duplex accipi: 1.
prout opponitur enti relativo; et in hoc sensu nulla
creatura est ens absolutum respectu: 2. prout opponitur enti
modali, sive pure habitudini; et in hoc sensu plur-
ima creatura sunt entia absoluta. Equivocat quod: solutio
in modalis: ens absolutum.
Ex his colliges in naturam, item sive substantiam et accidentalem
talem ut quae sunt partes naturales, hae distinguuntur ab omni tale
in, ut tales est habens in aequalitatem, partes, ut [illegible]

ritales qualitates, quantitate; verbo omnia entia sive na-
turalia sive supernaturalia quae possunt esse [illegible] separabilia sub aliis [illegible] de [illegible] modos.

[illegible] et de actione ad extra realiter distincta a [illegible] unicam integralem et informativam, ubi [illegible] [illegible] et modos. [illegible] De effectu causarum intrinsecarum sive de toto composito.

Sectio 4ta.

De effectu Causarum intrinsecarum sive de toto composito.

Effectum causarum intrinsecarum esse totum compositum, in [illegible] Effectum [illegible] apud omnes: illud enim quod non fuerat [illegible] [illegible] e toto [illegible]
Controversia est, quando effectus iste distinguatur a [illegible] [illegible] sua causa: et utrum totum realiter sit aliud quam omnes partes simul sumptae?

Scotistae cum suo subtili Doctore, Crichtony, Vasquez et alii docent, ad totum [illegible] [illegible] [illegible] [illegible] materiam, formam, unionem, ac subsistentiam, requiri [illegible] adhuc aliam formam, quam vocant *modum totalitatis* [illegible] et [illegible] partibus unitis.

Alii [illegible] [illegible]: requirat huiusmodi modum superadditum in omni toto [illegible] [illegible] [illegible], integrali et toto aggregato. [illegible] [illegible] [illegible] [illegible] [illegible]
alii de toto [illegible] [illegible].

Dico cum Communiore sententia: [illegible] dari modum totalitatis scotisticum distinctum realiter a suis [illegible].

Totum quod cum [illegible] [illegible] [illegible] [illegible] de toto in recto [illegible] vera

[illegible] e hoc praesertim, hoc a nova, nova vis e subsistentia: quod partes simul [illegible] [illegible] quod totum et alia [illegible]

Ad hoc argumentum et similes potiores [illegible] [illegible] [illegible] quod partes simul sumptae sunt [illegible] modus totalitatis [illegible] quod partes simul sumptae [illegible] [illegible] in rectis de toto, [illegible] praedicant [illegible] partes, [illegible] modus totalitatis. [illegible] e, quia [illegible] collectivus [illegible] obiectum distinctum ab obiecto [illegible] distributivi: [illegible] aliud nullus obiectum [illegible] assignati quam modus totalitatis sive realis [illegible] quod [illegible] oportet assignari.

Contra hoc fundamentum [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] modum relationis [illegible] in [illegible] [illegible]: ea [illegible] hic [illegible], [illegible] multa [illegible] relationis in modum totalitatis. Unde ex illis [illegible] pro nunc [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]. [illegible] totum [illegible] [illegible] ad modum totalitatis. quod modus totalitatis [illegible] de [illegible] [illegible] omnis totius. [illegible] pro partes unita et ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid aliud, quam partes separatae: [illegible] [illegible] parte [illegible] aliquid aliud, [illegible] [illegible] totum [illegible] [illegible] ad modum totalitatis: [illegible] [illegible] [illegible] modus totalitatis. [illegible] [illegible] ad modum totalitatis [illegible] totum quod modus totalitatis [illegible] de [illegible] omnis totius.

Resp. ad fundamentum Adversariorum nullum esse inconveniens quod
eximie quisque modo totalitatis componatur ut tota beatitudo
[illegible] perpetit unionem [illegible] collectiue partibus essentialibus
ipsius non considerare. atque si [illegible] totum acceptum
distributive, et totum non acceptum modo totalitatis quod
[illegible], quod modus totalitatis, [illegible] totum acceptum
collective, sed totum acceptum collective et distributive [illegible]
[illegible] est, et tota diversitas se tenet ex modo [illegible]
[illegible] acceptum, uti in universalibus, et aliis etiam in [illegible]
diximus. Totum [illegible] [illegible] totum distinctum
[illegible] a partibus unitis, et distinguitur adaequate [illegible] adaequate [illegible]
[illegible] [illegible] quod modo [illegible] [illegible] [illegible] [illegible] est [illegible]
[illegible] quod distinguatur adaequate: hoc ipso enim partes [illegible] distinguuntur a
partibus totius: [illegible] enim [illegible] non est pars totius, [illegible]
totum hoc distinguitur adaequate a [illegible]. [illegible] [illegible] [illegible] adaequate [illegible]
[illegible] quod totum distinguatur adaequate a [illegible] partibus unitis partibus totius.
[illegible] distinctio adaequata supponit distinctionem adaequatam [illegible]
[illegible] [illegible] hoc distinguitur adaequate a [illegible] [illegible] [illegible]
totus hoc totum [illegible] identificatum cum hoc [illegible] [illegible] adaequata
[illegible] a corpore distinguitur adaequate, quod si hoc distinguitur adaequate a
[illegible] adaequate a partibus unitis [illegible] simul sumptis, [illegible]
[illegible] totum [illegible], a quo omnes partes simul sumptae adaequate
distinguuntur: [illegible] a quo omnes partes adaequate distinguuntur,
[illegible] [illegible] non est pars, sed habet se [illegible] [illegible] ad
totum. [illegible] [illegible] non est pars, sed [illegible] modus totalitatis. quod modus totalitatis simul est et non est pars [illegible]

a parte extra ditio. Dices 4to licet modus totalis in pars totius licet non. sed non: quod sit totius. Ad dati in toto singulis [illegible] sed saltem totum, nec in ipsa identificatione cum modo totalitatis [illegible] cum solum partibus. sed pars totius: quia sicut [illegible] cetera partes, tamen modum totalitatis dicta ipsa [illegible] modus totalitatis simul sumptis cum ceteris partibus modo totalitatis causabit. Et sic debitus processus [illegible] finitum in modis totalitatis [illegible].

Dices 5. cum regula partium, quod modus totalitatis [illegible] [illegible] positis partibus [illegible], omnia [illegible], et substantia, et [illegible] ablata modo totalitatis [illegible]. ita [illegible] haberet [illegible] [illegible] quod modus totalitatis [illegible] pars debet [illegible] [illegible], sicut [illegible] alia entitas.

Obijcies 1. debet dari aliqua distinctio inter partes simul sumptas et totum. sed non est assignari alia distinctio, nisi distinctio realis. ergo.

Respondeo ad hoc argumentum [illegible] dari distinctionem [illegible] inter totum et partes simul sumptas, item inter totum [illegible] in toto perfectionem intransitivam [illegible] perfectio totum [illegible] partibus, [illegible] perfectionem transitivam [illegible] partibus, [illegible] duplici modo partes in recto et in obliquo [illegible] unitam [illegible], et etiam unita modo, [illegible] partes [illegible] solum perfectionem intransitivam.

[illegible] in primis [illegible]

verificante de totis partes simul sumptas sine unita in sensu accumulativo. quia ut ex Logica probat, certa sibi et parti adeant, adesse ea eadem inter se. atqui ex parte venit sibi totum, ex parte parti; venit ubi dicerent importari duo partes simul sumptas: in sensu hoc est importat in recto solo non et formam, uti vero importatur in obliquo quod in hoc sensu in identificarentur realiter adesse inter se. Dico potius totum distinguente realiter adesse a partibus simul sumptis: quia sic magistrate et uis in recto sunt idem cum in conceptu totius partes debeant importari etiam in obliquo cum tota perfectio transitiva, ipse uis importatur in recto.

Neque idem vero verificetur hac propositio in sensu collectivo; totum est non forma, et uis est simil importatur in obliquo, adesse cum collectivum nihil faciat obliquum, ut examinanti patebit ex varia in[illegible]. Itaque Rationi distinctio dico inter totum et partes simul sumptas, dari aliquam distinctionem formalem. Patet ex hic amplius ex Con; quod conceptus totius, vel conceptus repraesentans, totum repraesentat unum ex quibus datur ex partibus simul sumptis idque. At vero conceptus partium simul sumptarum repraesentat, si conceptus sint partes denominative, hoc est illas entitates, quae [illegible] repraesentantur unum totum, ex reduplicatione sua in repraesentatur quia partes [illegible] subsistant unum conceptui colliganti partes in unum [illegible] quae sunt simul sumptas.

Ob. Ex de partibus unitis verificatur, quod sint eadem et principium totius compositi, Idem non verificatur, quod sit eadem et principium totius. Atqui illa de quibus verificatur etc.

Ob. de [illegible] intrinsecaliter distincto. quia totum et partes sunt inter se [illegible] intrinsecaliter distincta. Confirmatur: ista duo propositiones sunt eae totius [illegible]: mea forma et meum sunt eae totius. et mea forma et meum sunt totum. Ubi vides subiectum in utraque propositione esse idem. Quod sic: si verae sunt istae propositiones, tunc a parte rei debent habere idem obiectum. Respondeo esse falsum quod maior [illegible] quaecunque sunt eadem uni tertio sunt eadem inter se; si duo praedicata istarum propositionum, esse totius et esse totum, quod sunt eadem in tertio subiecto, [illegible] mea forma et meum; quod etiam haec praedicata [illegible] inter se, [illegible] etiam minor: si istae propositiones habent idem obiectum, tunc a parte rei totum est eae totius: hoc enim efficiat obiectum harum duarum propositionum. quod non [illegible] dici quod habeant idem obiectum [illegible] identitatem subiecti, praedicatis nullum assignat [illegible] [illegible] realitatis [illegible].

[illegible] solum [illegible] in generali: specificantur [illegible] [illegible] et [illegible]: [illegible] ut [illegible] [illegible] adventus [illegible] obiectum [illegible] propositionum [illegible] esse idem, et nulla fieri variatione [illegible] parte obiecti, falsificari [illegible], si non [illegible] partes [illegible] in [illegible] et [illegible].

Res itaque [illegible] distinctio [illegible] de partibus unitis distributive [illegible] verificatur [illegible] eae totius [illegible] partibus unitis [illegible] [illegible] [illegible] partibus eadem [illegible] verificatur esse [illegible] intrinsecaliter distincta [illegible] verificatur esse [illegible] [illegible].

[illegible marginal notes]

diversimode a solutis eodem partes reach uita, quod quiniat ut eadem totius: sumunt enim tunc distributive; et quod est assimulante atom: tunc eas accipiunt collective.

Ad confirmationem respondeo, materiam formam et unionem in utraque propositione sumi et dici subiective, et sumptum eodem modo in una sicut in altera negati: sumunt diversimode quoddam. Idem itaque liceat sit obiectum a parte rei utriusque propositionis, id est tamen indifferens, ut hoc vel illud nomen quiniat, ut hoc vel illud modo partes de toto affirmentur; ita sunt falsa dicta propositio, si collective affirmet de partibus quod sint eadem, verificetur vero, si propositio de partibus distributive hoc ipsum asserat. Dico consequitur veritatem et falsitatem aspicere in complexo in ulla obiectum, l. etiam in modo tenentur eadem proxime. Ubi in Logica de veritate dicimus.

Obiectio: 3. Doctores ex Aristotele 1. mo. 2. de Sanctis ex libris de anima: ubi substantiam corpoream dividit in tria membra, materiam formam, et compositum. Deinde ex 8. uo metaphysicorum aperte dicit: Id quod ipsum totum praeter partes. quod docetur mire Divus Thomas ibidem et Ruvius hoc contra Metaphysicorum ubi asserit, Deum non esse bis vita tota semel per se plene. Deinde ex his cognoscitur differentia inter totum et partes simul acceptas.

Respondeo ad 1. mum, compositum involvere unionem, unde in via negatur, et materia et forma distinguitur, quamvis in eadem cuncta sit tota divisio. Eodem modo

Rdtr. Assem in c Ds intellexisse p partes tota partes ut qd materiam et formam: et hoc in quantum simplicitr, quia dicitur quod prius indivisum etiam totum definitum simplicissimum ut qd, fundamentum autem est, tum et alioquin materiam quae realiter distinguitur a partibus, quia totum non videtur etiam visum. Ad 3um Rdtr, Scriptura loqui de diversa materia in Coelis, et non de toto: ut dicere materiam terrenam repraesentari nobis per modum unius collectivae, ut hic etiam distinguitur a celesti, aris et aliis materiis, et non repraesentari nobis per modum unius collectivae partium dissimilarium. Et haec de causis intrinsecis.

Quaestio 3ia de causa efficiente.

Quaestio 3ia
De Causa Efficiente.

Expeditis causis intrinsecis materiali et formali, accedimus ad considerationem causarum extrinsecarum, nempe causae efficientis et finalis. Praesentem quaestionem causae efficienti, causae morali, exemplari, et causis per accidens, quae ad efficientem revocari solent, impendemus. Sectio prima de finitione et divisione causae

Efficientis.

Sectio 1a
Definitur et dividitur Causa efficiens.

Dico cum P. Suarez et Conimbricensibus [illegible] physica [illegible] Causa efficiens [illegible] puncto 1 et aliis: causa efficiens est principium per se a quo [illegible] primo est [illegible] seu mutatio. [principium a quo primo est mutatio] Quamvis haec definitio ex verbis Aristotelis, qui 5 metaphysicorum causam efficientem definivit esse id, unde primum principium mutationis est et quietis. Quae verba perperam a [illegible] nullis in [illegible], quasi causa efficiens sit [illegible] medium principium mutationis, [illegible] id a quo procedit mutationis principium, recte et solide ex aliis [illegible] Aristotelis explicat [illegible] ostendimus [illegible] ad causam efficientem requiri [illegible] ut ipsa causa efficiens sit principium [illegible] influens in [illegible] virtute sua effectum: [illegible] distinguitur [illegible] causa efficiens a dispositionibus [illegible] et [illegible] [illegible] sit principium [illegible]: et [illegible] distinguitur [illegible] a caeteris causis. [illegible] cuiusque [illegible] respectu [illegible]. [illegible] respectu [illegible] causa efficiens creata respectu [illegible] [illegible] definitio [illegible] causa [illegible] mutatione [illegible] sive ille motus sit creatio [illegible] respectiva.

[illegible] nobilior [illegible] sive generans.

Sive generantis: sive sit pura productio, sive generatio
de novo: quia [illegible] [illegible], quia [illegible] acquirit existentiam, per totam
mutationem generativam in ea [illegible].
Controversia est, qua virtute causa efficiens habeat in
comparatione caeterarum causarum, an prioritate dignitatis,
et prioritate a subsistendi consequentia.

Quaenam causa dignitatem [illegible] causa efficiens habeat.

Quo[illegible] prioritati a subsistendi consequentia [illegible] [illegible], [illegible]
enim consequentiae [illegible] causa efficiente in essendo, [illegible] [illegible]
ex causalitate inferre causalitate alterius [illegible]. quo
prioritas a subsistendi consequentia [illegible] [illegible] habet [illegible]
[illegible]: et hoc [illegible] vero: agit causa efficiens recte
[illegible]: quo recipit causa materialis [illegible] [illegible] causa formalis,
quo movet causa finalis. Et [illegible] [illegible] [illegible] hoc
[illegible]: recipit causa materialis; recte informat causa forma-
lis, movet causa finalis, [illegible] quo agit causa
efficiens. [illegible]: [illegible] et alii [illegible], causam effici-
entem respectu aliarum causarum habere prioritatem digni-
tatis ut [illegible] nobilior et dignior omnibus caeteris
causis et [illegible]: [illegible]: et actum [illegible] prae-
[illegible] nobilissimum, et longe praestantius [illegible]
sit recipere, quae praedicatum convenit causae materiali, ita
nobilius est agere, quam esse [illegible] compositi quod
proprie causae formali. Denique quo praestantius [illegible]
[illegible] et reale, quam [illegible] movere et [illegible] [illegible]
[illegible], quod efficienti competit, causae finali. quo [illegible]

cum causa efficiens adaequata sit deus, si volumus Deum
sub ratione [illegible] prae aliis tractari. Verum compar-
atio in praesentia fit inter causam efficientem adaequatam et
et causam finalem; et tunc difficultas erit, utri tribuenda
sit maior dignitas et excellentia, causae efficienti
an causae finali: et plane videtur dicendum
esse Deum ut [illegible] causam efficientem dig-
niorem et excellentiorem esse aestimandum, quia ipse non est
in centrum felicitatis nostrae, et causa finalis omnis
creaturae.

Atque sentio, causam efficientem ante alias ex-
cellere praeeminentia, quatenus et illa sola physice et
realiter producit effectum; atque ex ipsius in [illegible] velut
filius [illegible] primum in inferioribus [illegible] permanat.
Causa enim moralis non agit, sed [illegible]; finalis etiam, quia
illa non agit, sed [illegible]; finalis non est causa phy-
sica [illegible], neque producit effectum, et quies con-
tenta a causis physicis, ut supra de causa [illegible].
[illegible] quia sola causa effici-
ens proprie exercet in effectum motum ceteris causis [illegible].
an [illegible] haec praeeminentia [illegible] prioritas dignitatis [illegible]
omnis [illegible].

Ubi [illegible] definitione non [illegible] producitur [illegible]
[illegible] proprietate, eo quod [illegible]
causa [illegible].

Res quando desistit fieri [illegible] proprietate necessaria, ideo in definitione [illegible] sine nomi- nibus omnes bonae esse definitiones, quae valde succi- ncte et clare explicat naturam definiti.

Ubi [illegible] in aliquibus apud [illegible] nulla dari causam efficientem creatam, sed solum Deum agere omnia, creaturas vero habere se mere passive [illegible] ad [illegible] ipsis uti pro beneplacito veluti dispositionibus, aut in sacramentis, nihil vero [illegible] efficere produci.

Haec sententia longe improbabilis et periculosa est in fide ne- gatur ab omnibus [illegible]. Nam primo est de fide et determinatum in Concilio Tridentino, nos et Angelos esse causas liberas suorum actuum, alias iniuste punirentur scelerati a Deo propter actus peccaminosos, [illegible] actuum causa essent. Atqui liberas [illegible] et Angel- os explicari [illegible] nisi per hoc, quod agens liberum [illegible] producat actus [illegible] legit [illegible] gratia autem [illegible] potest producere, quod Deus agens liberum esse causam efficientem suorum actuum liberorum.

[illegible] experientia constat, quod quando sponte ambulamus loquimur [illegible] habemus, [illegible] quando impellimur violenter [illegible] ab aliis. Hinc a diversa officiis [illegible] alia reddi [illegible] quod [illegible]

moveamus pedes, hic vero ab alio moveamur.
Tertio quia experientia ad praesentiam ignis calefimus, ad
praesentiam aquae aut venti frigidi frigefimus, ac
unanimiter iudicamus ignem et aquam sua virtute [?] virtu-
te calefaciendi, aut refrigerandi, etsi non censemus
calorem et frigus produci immediate a Deo.
Ad quod equidem frigus aut calefactibus [?] dicimus cal-
factio [?] nos existimamus, quum [?] pro celeritate ipsum
movere; alias plane calefieri negaremus ad Deum,
et non equum, si celerior motus et [?] adesse [?]
niret a solo Deo. Quod ratio negans se activit-
atem Creaturis, et contraria fidei, rationi et experientiae.
Divisiones causae efficientis [?] a philosophis receptae
[?] affert Conringius. Dividitur 1 in causam
per se et per accidens. 2 do in physicam et mor-
alem. 3 in principalem et instrumentalem. 4to
dividitur, vel potius subdividitur causa efficiens prin-
cipalis in primam et secundam. 5 to in uni-
vocam et aequivocam. 6 Causa instrumentalis subdivi-
ditur in connexam cum causa principali creata.
7 Causa principalis quae instrumentalis dividitur in

Divisiones causae efficientis.

in tertio et postea, de quibus plura p[ost] dicendum. Sectio 2da de Deo causa per se et principali productiva rerum.

Sectio 2da.
De Causa per se prima ac principali productiva rerum omnium.

Sectio 2da.
De Causa per se prima ac principali productiua rerum omnium.

Causa per se dicitur à qua directe pendet effectus eiusque realitas, et vi cuius talis est effectus. v.g. ignis est causa per se caloris ignis, ad quem producendum ordinatur à natura, et à quo calor ignis in productione dependet. — *Causa per se dicitur causa à qua directe pendet effectus, et vi cuius talis est effectus.*

Deum verò esse talem causam rerum omnium, à qua cetera omnia originem traxerint, Aristoteles ac Lumine rationis duce agnovisse; tum errore aliquorum gentilium philosophorum recte demiratur, quod ... ignorantia ... talis causa ... et hoc admiratione dignum.

... huic errori, quem ... Aristoteles, oppositum et fidei ... definivit Concilium Nicenum in Symbolo fidei his verbis: Credo in unum Deum Patrem omnipotentem, factorem Coeli et Terrae, visibilium omnium et invisibilium. Exstant etiam illustria Scripturae testimonia, ut est illud divi Joannis, omnia per ipsum facta sunt ..., de quo ... dilectus Christi discipulus ... facta sunt, et sine ipso factum est nihil. Accedunt denique SS. Patrum et Theologorum ... quae idem ... Patrem ... citata ... manifeste ... Damascenus, Nazianzenus ... Theologi ... si ... hac vera nollet ... produceret ... hac omnia in rerum natura ... ac ... conservaret.

Itaque ... fidei, ... ex ... Patribus, et placitis Theologorum.

Verum quod proprie nostri hominis est, contrahendo ad fidem gratiae actum Dei, haec existentia sua in non increata ratione nobis demonstranda est; quae omne rectum sive qua gloriam divinam, sive qua rigorem [illegible] dignissimi [illegible] [illegible] [illegible], et omnino [illegible] [illegible] [illegible] divinitatis, [illegible] et ea [illegible] notum [illegible]; [illegible] per [illegible] a priori demonstrari [illegible] incompatibilem; [illegible] [illegible] a posteriori ex creaturarum existentia Dei [illegible] demonstrari [illegible], [illegible] ostendat. [illegible] veritatem nostrae apprehensionis.

Veritas per se nota et quae per se evidenter [illegible] [illegible] assensum. Contra veritas non ita se habere. [illegible] [illegible] [illegible] non [illegible] ex [illegible] terminis.

[illegible] [illegible] in veritate per se notam illam dici, [illegible] [illegible] [illegible] sola vera apprehensio terminorum intelligentiam [illegible] [illegible] [illegible] discursus rapit intellectum ad assensum, ut [illegible] [illegible] [illegible] habere. Tales veritates ([illegible]) sunt [illegible] principia metaphysica; quodlibet est vel non est; idem non potest simul esse et non esse. E contra veritas nota per aliud, sive non ex terminis nota, quae illos ad cuius assensum non determinatur intellectus a pura apprehensione terminorum, sed indiget ratiocinio sive discursu. [illegible] [illegible] veritates sunt omnes [illegible], de quibus sive probabiliter sive demonstrative disputamus.

Veritas plane non aliter [illegible] patet. Nota [illegible] [illegible] requiri ad veritatem per se notam, ut per [illegible] [illegible] [illegible] [illegible] determinet ad assensum, sed sufficit si illos determinet, qui [illegible] [illegible] apprehendunt terminos. Unde [illegible] doctioribus et [illegible] plures sunt dari veritates per se notas, quae [illegible] [illegible] [illegible] [illegible] non probabiles [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] veritas pro diverso tempore [illegible] et non [illegible] per se notae, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vere apprehendamus terminos, quos [illegible] [illegible] [illegible] [illegible] [illegible].

Nota [illegible] eandem realiter [illegible] posse [illegible] [illegible] [illegible]

per se nota, sed aliis n. ex. unicuique nostrum per se nota est [illegible]
se [illegible], ambulare [illegible] an non [illegible] [illegible]
[illegible] notio identificata sit cum [illegible], utrum sit [illegible] [illegible]
[illegible], non est per se nota, sed debet probari [illegible] discursu.

Nota quod [illegible] notione [illegible] per se nota [illegible], et [illegible]
[illegible] per se nota [illegible]. [illegible] necessaria [illegible]
dependentiae [illegible] Deo, maxime si illa [illegible] utrinque de
[illegible]: [illegible] dicere [illegible] negative
[illegible] per se notum. et [illegible] existere Deum [illegible] per se nota [illegible]
[illegible] necessaria [illegible] existentiam Dei et [illegible]
[illegible] Dei. veritas non per se nota quoad nos [illegible] illa [illegible]
[illegible] [illegible].

Nota [illegible] Logica, demonstrationes a priori [illegible] [illegible] demonstratio a priori
[illegible]: [illegible] demonstrationes [illegible] a posteriori [illegible]
[illegible] [illegible] demonstratio [illegible]
a posteriori [illegible]: [illegible] demonstr[illegible]
[illegible] priorum [illegible].

Nota [illegible] sit [illegible]: [illegible] [illegible]
[illegible] de [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible]: et [illegible]; de [illegible] [illegible] [illegible] [illegible]
[illegible] et de [illegible] sit hoc: [illegible].

Nota [illegible] Deus [illegible] et [illegible], [illegible] Bellarmin.
et [illegible], [illegible] [illegible], [illegible] [illegible]
[illegible], [illegible] cogitari [illegible], [illegible] [illegible]
[illegible] ut Apostolus dicit [illegible] [illegible]
[illegible] et [illegible] [illegible].

[illegible] Dei [illegible] per se nota [illegible], [illegible] [illegible] [illegible] Dei [illegible] per se nota
[illegible] et plerique Theologi [illegible] contra [illegible] [illegible]

et paucos alios. Prob. i. Deus dicitur a viatoribus cognosci solum per species alienas, [illegible] species creaturarum. ergo [illegible] nobis [illegible] [illegible] [illegible] existentia [illegible] de ratione quo [illegible] [illegible] experientia [illegible] [illegible]. [illegible] de ratione [illegible] [illegible] obiecti [illegible] cognitionis nostrae [illegible] suam claritatem ad assensum. atqui obiecti [illegible] nostrae [illegible] [illegible] Deus [illegible] species creaturarum [illegible] [illegible] creatoris humani. [illegible] Dei existentia [illegible] [illegible] ad [illegible] [illegible] [illegible] veritate nobis [illegible] [illegible] [illegible] [illegible] nobis, [illegible] atqui existentia Dei [illegible] evidentia nobis [illegible] [illegible] [illegible] creatura [illegible].

Confirmatur ex [illegible] [illegible]. obiectum repraesentatur per species alienas, per quas cognoscimus Deum, [illegible] infinitae [illegible] et excellentiae [illegible] [illegible] repraesentantes [illegible] obiectum. [illegible] [illegible] nobis [illegible] repraesentant [illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] repraesentante Deum [illegible] [illegible] et [illegible] [illegible] species repraesentans [illegible] [illegible] repraesentet [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] repraesentasse [illegible].

[illegible] [illegible] existentia Dei [illegible] [illegible] [illegible] [illegible] [illegible] partes actiones. [illegible] [illegible] [illegible] Deus [illegible] de ratione [illegible] nos.

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] Deum [illegible] [illegible] demonstrare [illegible], et [illegible] [illegible] [illegible] [illegible].

argumentum contrarium, nulla difficultas ei obest, si [illegible] vanum dant [illegible] Deum.

Dico 1. existentia Dei non potest proprie demonstrari a priori. Ita communiter Theologi et philosophi contra Scotum. Demonstratio a priori est demonstratio per causam. Atqui Deus non habet causam sui, sed est ens a se. Ergo non potest demonstrari a priori.

Dico 2. Deum esse non est notum [illegible] quaestibile ex solis terminis et [illegible] notum, sed Deus ejusque existentia per terminum quaestibilem demonstrari. Probatur contra

Atheistas, nihil quo [illegible] est a [illegible] asserunt Deum terminos quaestibiles; ex quo ens necessarium carens [illegible] defectu [illegible] [illegible] [illegible] et [illegible] per hos terminos demonstratur Deus; ut ex [illegible] per hos terminos [illegible] Deus quaestibiles [illegible] subsistit. [illegible] per hos terminos ex ens necessarium formaliter [illegible] sufficit ens improductum, [illegible] productum generice [illegible] [illegible] [illegible] producto et improducto [illegible] formaliter sufficit ens improductum, quod supponit [illegible] quod negant Atheistae esse [illegible] [illegible] productum. [illegible] [illegible] [illegible] [illegible] productum [illegible] generice [illegible] dato ens necessarium [illegible] [illegible] [illegible] ens improductum: quod dato ens improductum: [illegible] nulla [illegible] [illegible] ex [illegible]. Dico quaestio generice [illegible] quod [illegible] [illegible]. [illegible] [illegible] sit [illegible] terminos quaestibiles, sufficit physice existentiam Dei [illegible] [illegible] [illegible] probare. Unde

Dico 3. existentia Dei a posteriori ex creaturis

Dico quaestio Dei [illegible] [illegible] non potest demonstrari a priori. Itaque communiter [illegible] contra Scotum.

Dico 3. [illegible] [illegible] quaestibile ex Deo [illegible] [illegible] existentia demonstrari [illegible].

Dico quaestio Dei a posteriori [illegible] [illegible] demonstrari potest.

Objectio [illegible]

[illegible] demonstrari potest. [illegible] Thomae [illegible] fere Christianorum Theologorum ac Philosophorum. [illegible]

Demonstratur i[llegible] [illegible] ente producto et improducto, hoc [illegible] [illegible] defectu ens productum. [illegible] ens improductum [illegible] [illegible] [illegible] improductum. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] existentia [illegible] [illegible] [illegible] productiva. [illegible] [illegible] productum [illegible] ab alio ente. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab alio. Deinde [illegible] [illegible] [illegible] creatura [illegible] [illegible] propria existentia, sed [illegible] [illegible] illam [illegible] in [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] aliqua creatura [illegible] [illegible] [illegible] [illegible] [illegible] existentia [illegible] [illegible] [illegible] [illegible] producere [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] aliqua creatura [illegible] producere [illegible] [illegible] [illegible] creatura. [illegible] [illegible] producta [illegible] [illegible] producere [illegible] [illegible], [illegible] [illegible] productiva [illegible] [illegible] [illegible] in [illegible] creaturis: [illegible] [illegible] [illegible] productiva [illegible]. [illegible] creatur[illegible] [illegible] [illegible] [illegible] de novo [illegible] [illegible] contra experientiam, et iudicium [illegible] [illegible].

[illegible] [illegible] [illegible] productum ab alio, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] productum ab alio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et sic procedendo in infinitum, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alio [illegible] [illegible] alias [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] productum ab alio ente. [illegible] [illegible] [illegible] ens [illegible] [illegible] [illegible] [illegible]

praedicatu l. e. absolute ens in se ... : alternativa debet esse
ens cum descendentibus entibus ... absolute in
ita ut nullum habeat aliud ante se, ... Deus: ...
quod est ... respectu ipsi: ... cuius ... dicit relationem
ad ... : est sic ... existentia entis ... cuius ...
fuit existentia entis ... quod est Deus.

Dependens ... potest ... esse contingens et necessarium, ... non ... superiora concedit. Dat ens contingens, ... quod non potest ... existens ... ex se. quod Dat ens ... et ... necessarium. ... Deus quod Dat Deus. ... Deus
... ens contingens ... insufficiens quod ...
ad existendum. quod ... ante existit ... debet ... insuffici...
entis ... quo ... sufficientior ad existendum
... Attamen non potest tolli insufficientia
... si illo etiam sibi fit ... insufficiens ad existendum
... non potest ... pauperis
... pauperis. quod insufficientia
entis contingentis debet tolli ... sufficiens
ad existendum. ens vero sibi sufficiens ad existendum ...
ens necessarium. ens necessarium est Deus quod ... primum ...
... quod tollit insufficientiam entis contingentis est Deus.

Dependens ... regularis coelorum, ...
... ordo et pulchritudo totius ... quod ...
... ita ... inter se ... Deus quod.
... ad ... velut ... pecula ...
... ut ... argumentatur ...
... Auctore ... fuisse
... physicam ... ingenii ... ind...

... Deus ... contingentis ... insufficiens ... ens ...
... Deus ...
... insufficiens ... quod ...
... tolli ...
... insufficientia ...
... insufficientia ...
... tolli in ...
... etiam ...
... Deus ...

Deum ex oblo- [illegible] [illegible] elegantesque [illegible] vallis [illegible] naturas [illegible] motus [illegible] nisi à supremo [illegible] [illegible] et dem

care litteras et syllabas solum inspicere, et [illegible] in ea relinquere, sed potius ipsum opus artifi[cis] [illegible], cuius [illegible] [illegible] à poeta [illegible]: sic nos sapiens indicare [illegible], totam mundi machinam et partes eius tanto [illegible] ita [illegible]; sed eas [illegible] provenisse ex directione alicuius supremi artificis, tanto in pondere et mensura ordinantis. Et profecto qui accurate contemplatur coelestem globum mirabili amplitudine [illegible] [illegible] exactum et regularem motum, [illegible] [illegible] influxum in corpora sublunaria [illegible] admiratione [illegible] cum [illegible] [illegible] cogitat [illegible] 18 [illegible] enarrant gloriam Dei, et opera manuum eius annunciat firmamentum. Vide mundi [illegible] in [illegible] pulcherrime [illegible] et coordinatam [illegible], vide [illegible] elementorum, varietatem arborum et plantarum, diversas [illegible] naturas et proprietates animalium [illegible] et habebis in [illegible] [illegible] [illegible] [illegible] in [illegible] supremum quendam artificem et gubernatorem [illegible] ex poematibus de [illegible] admirandi [illegible] ex [illegible] pulcherrime depicto Apellem, ex [illegible] Appolinem.

Vide [illegible] [illegible] hoc [illegible] [illegible] [illegible], [illegible] [illegible], et qui [illegible] [illegible] mundi pulchritudine [illegible] [illegible] in agnoscat Deum, cum quilibet flosculus [illegible] [illegible] [illegible] [illegible] Creatoris [illegible]. [illegible] [illegible] in corde suo (... [illegible] [illegible] [illegible] de [illegible].) [illegible] Deus: quasi quidem propria [illegible] [illegible] hoc [illegible] [illegible] solem [illegible] [illegible] à [illegible] [illegible] [illegible] Creaturis [illegible] [illegible] [illegible].

Deum esse quoque fundatur in veterum nationum consensu: nam nulla unquam tam barbara et inculta gens, quae non obscure saltem agnoverit aliquod numen, sive supremum aliquem et iudicem, a quo speraret praemia iustis et poenas impiis: licet gentiles in natura Dei attributis et perfectionibus crasse erraverint imaginando sibi Deos mortales, vel vitiosos.

Obiicies: quod hanc naturae nobis esse inditum, quandoque [illegible] in opere quaedam prohibita, et [illegible] omnes gentes blasphemi, qui Deum negant, vel in contemptum adduxerint, ad irridendum non ponderant gravissimis poenis [illegible]. Item in afflictionibus nostris angustiis et calamitatibus solemus oculos in coelum tollere, Deo miserias nostras conqueri, ab eoque contra iniquos oppressores et persecutores iustitiam et auxilium expectare. Ergo datur supremum aliquod numen, inde malorum et virtutum praemiator, cui omnia perfecte subiecta sunt. Atheismus per stolidissimum errorem damnatur. Alii ex capite maxime repudiant [illegible] quod [illegible] tam metum poenarum et spem praemii eximat ex animis hominum [illegible] conscientiae elenchum repellat: si enim nullus est Deus, nullus est legis lator supremus: si nullus legis lator supremus, nulla est lex prohibens: [illegible] si nulla lex, nullum peccatum: si nullum peccatum, nullus infernus: si nullus infernus, nullum motivum sufficiens abstinendi a sceleribus: experientia enim docet dari homines tam flagitiosos, qui ad explendam suam cupiditatem, [illegible]

[Right margin notes:] a quo praemia [illegible] consensu sive ratione. [illegible] barbara et inculta gens [illegible] saltem agnoverit [illegible] Deum [illegible] in opere [illegible] praedent. Contra eos [illegible] nullus est Deus, nullus legis lator supremus, si nullus legislator, nulla lex prohibens, nec [illegible] si nulla lex, nullum peccatum, si nullum peccatum, nullus infernus, [illegible] nullus Deus [illegible] licita.

rari posit eis docenda et norte ipsam [illegible] generalem [illegible]: [illegible] multis motivum [illegible] a [illegible], [illegible] contenti erimus
ea libenter. quod est [illegible] ad aeternam [illegible] nullus est Deus [illegible]
[illegible]. [illegible] tibi quo pulchrius [illegible] vera [illegible]
istam [illegible]: [illegible] Deus [illegible] se [illegible] dicere [illegible]
[illegible] dos [illegible] permanent.

[illegible] in nos est [illegible] potest etiam quoad nos, id quod necessario existit, existere. atqui Deus existit necessario. ergo est [illegible] etiam quoad nos existere Deus. minor probatur: id quo nihil majus excogitari potest, est Deus; sed id quo excogitari nihil majus potest, existit necessario. ergo Deus existit necessario. minor [illegible]: nihil est existere necessario, [illegible] existere [illegible] [illegible] ergo Deus existit necessario. [illegible] existere [illegible] [illegible] aliquid majus excogitari. similia argumenta [illegible] plura [illegible].

[illegible] Atheo [illegible] neganti [illegible] et dicit, [illegible] de [illegible] supponente. affirmat enim necessariam existentiam de [illegible] [illegible] Deus, [illegible] Atheus [illegible] negant [illegible]. [illegible] nos, [illegible] rationes priores: scilicet [illegible]: id quo nihil majus excogitari potest necessario existit [illegible] de subiecto supponente: [illegible] [illegible]: [illegible] majus [illegible] Deus est summe [illegible]. [illegible]

[illegible] chymaera, et [illegible] de subiecto supponente, [illegible] etiam [illegible] ens quo nihil majus excogitari potest [illegible] chymaera, et [illegible] propositiones affirmativas [illegible] de ente [illegible] de subiecto supponente. [illegible] [illegible] propositiones [illegible] conditionalem, [illegible] quo nihil majus excogitari potest [illegible] Deus [illegible]
[illegible] eas [illegible], [illegible] notas.

[illegible] propositiones necessarias et aeternas [illegible] veritatis, [illegible]: [illegible] [illegible] verificationem necessariam et aeternam, [illegible] verificationem necessariam et aeternam [illegible] Deus, ergo [illegible] Deus.

[illegible] [illegible] existit necessario [illegible] Deus [illegible] chymaera [illegible] de subiecto supponente [illegible] veritatis aeternae [illegible] Deus

dari Deum e[st] per se[ipsum] notum.

Resp[ondeo] [illegible] distinguendo, an[tecedens], atque concedatur necessarie [illegible] Deus, et hoc est ex terminis notum, nego, non est ex terminis notum quo[ad] [illegible] omnes et sub data distinctione [illegible] et negatur consequentia [illegible] notum a posteriori [illegible] propositionem necessariam: ita posteriori et a posteriori omnia [illegible] esse Deum non est ex terminis notum, [illegible] [illegible] ad hoc probandum et [illegible] Atheos.

Obiicitur 3: est perfectio [illegible] simplex et cognoscitivum et cognoscibile [illegible] quo sicut est summa perfectio Dei, quod cognoscat omnia [illegible] et ex terminis sine discursu [illegible], ita etiam erit summa Dei perfectio, quod sit [illegible] et ex terminis ab omni creatura [illegible] cognoscibilis et sane sicut principes et [illegible] [illegible] et [illegible] suas vires potestatis [illegible] [illegible] [illegible], ut tanto facilius homines inferioris conditionis ad sui admirationem et amorem alliceant: ita quoque Deus longe summe bonum et Rex regum ac Dominus dominantium [illegible] exigere, ut [illegible] et [illegible] innotescat omnibus atque hac cognitione [illegible], sicut ad amandum colendumque Deum homines alliciant.

Confirmatur ex verbis [illegible]: omnes homines [illegible], hoc est, Deum [illegible] clare cognoscant, quasi oculis videant. quod cognoscent ex terminis et [illegible].

Resp[ondeo] [illegible] Cardinalis [illegible]: cognosci [illegible] et [illegible].

[illegible] [illegible] perfectio [illegible] imperfectio [illegible] facilitatem cognosci: [illegible] [illegible] perfectio [illegible] [illegible], [illegible] latere [illegible] de manifestare [illegible]. [illegible]: [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] cognoscent: magis [illegible], et ardent: [illegible] [illegible] [illegible] [illegible] [illegible] difficilioribus [illegible] indagine [illegible].

Dissolvi [illegible] et, [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] notum [illegible].

Resp[ondeo] [illegible] et [illegible] cognoscibilitatem [illegible] quod sicut est summa perfectio Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab omni creatura [illegible] cognosci.

Confirmatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Resp[ondeo] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Unde negant Theologi Deum posse cognosci a creaturis etiam eadem perfectissima cognitione clarissima, quam vocant comprehensivam: negant naturae creatae competere etiam cognitionem intuitivam Dei. Ad [illegible] sententiam S. Job et comparative cum propria cognoscibilitate, e[st] Deum condere nobis e naturae demonstrationem ex Creaturis, sed non esse necesse ut sit cognoscibilis modo ex terminis.

Ob. 4 si posset demonstrari existentia Dei a rerum existentia posset demonstrari syllogismo formali bono [illegible]

Obiic. 4 Si posset demonstrari existentia Dei a posteriori ex creat. a rerum existentia, posset demonstrari syllogismo formali bono. Atqui syll. [illegible] neg. Ergo. Minor prob. Nam ipsa creatura et Deus habet etiam eadem disparata non finita alterutrum, habet [illegible] relatione realiter distincta, in nullo propositio simplici [illegible] existentia Dei et existentia Creaturae de se affirmari, ergo non demonstrari posset syllogismo formali bono, qui constare debet ex tribus saltem affirmativis simplici sive copulativis propositione: nam ex particulari [illegible], ex mere negativis nihil sequitur in forma. Ergo.

Respondeo non esse necesse efficere syllogismum formalem, sufficit virtualiter.

R. Dist. maj.: non enim est necesse efficere syllogismum formale, sufficit virtualiter. neg. min. et fatendo veram solutionem quamvis compositam [illegible] simplex fieri non posse propter eandem in [illegible] indirecte, [illegible] probabilissimum, et Deus [illegible] nunquam [illegible] ipse.

Observandum [illegible] existentia esse necessaria quod actu existens: ni sic
Atqui est Dei existentia esse connexum quod actu existens
ergo Deus existit.

Maior est ex terminis nota: minor evidenter demonstrata est ante prop.

Obiic. [illegible] ubi paulo ante demonstravimus.

Obiic. 5 [illegible] processus in infinitum in generatione [illegible] quod ex ante productis [illegible] demonstrationem productum [illegible] sicut [illegible] experimur omnia [illegible] ab aliis fieri, item ut [illegible] processus in infinitum a parte [illegible]

[illegible] processus in infinitum [illegible] generatione [illegible] [illegible] ex parte [illegible]

[illegible] in [illegible] generatis; sic enim admitti[tur] processus in infinitum a parte ante in causis, siquidem dicatur omnia [illegible] ante nos facta [illegible] generata esse ex causis aliis: ex igne [illegible] generatum esse ex igne B, B ex A, ex A iterum ex alio ante, et sic procedendo in infinitum.

[illegible] negando [illegible]. Sic enim daretur processus in infinitum a parte ante in causis, [illegible] [illegible] [illegible] [illegible] sicut [illegible] finita [illegible] [illegible] sicut [illegible] hoc [illegible] generare [illegible] [illegible], nisi ipse prius fuisset productus ab alio: [illegible] quaelibet creatura [illegible] [illegible] creatura sit, [illegible] [illegible] [illegible] [illegible] ad existendum [illegible] [illegible] ad eandem aliquid [illegible] [illegible] a se existendum: sic [illegible] homines, qui mille annis ante [illegible] nos vixere [illegible] [illegible] de quolibet alio ente finito [illegible] nisi [illegible] generare alios [illegible], nisi ipsi prius [illegible] [illegible] acceperint ab antecessoribus. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] primum independens ab omni alio, [illegible] ingenerabile [illegible] sufficiens ad existendum [illegible] [illegible] insufficientia creaturae. Sicut [illegible] ille dives [illegible] sublevare pauperem, [illegible] [illegible] [illegible] indigus laborat: nunquam [illegible] [illegible] creatum [illegible] tollere insufficientiam alterius entis creati, licet multiplicemus creaturas in infinitum, sicut nunquam [illegible] pauper [illegible] tollere egestatem alterius, [illegible] multiplicemus [illegible] in infinitum [illegible] [illegible] [illegible] declaravit. [illegible] [illegible] [illegible] [illegible], sicut [illegible] [illegible] [illegible] ad [illegible] [illegible] indiget [illegible] [illegible] [illegible] [illegible] item [illegible] [illegible] in infinitum; sic [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quam [illegible] [illegible] insufficiens [illegible] ad existendum [illegible] [illegible] [illegible] nulla [illegible] [illegible], [illegible] admitti aliquod [illegible] [illegible] [illegible] [illegible] alterius a priori non demonstrabiles, [illegible] [illegible] [illegible] creata [illegible], [illegible] admitti [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] processus in infinitum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generare [illegible] sufficiens [illegible] [illegible] [illegible] sufficientia creaturae. [illegible] [illegible] [illegible] [illegible] entis [illegible]

rebr

tem in improducta.

Ob. 6. Sicut dari nutrae [illegible] in generatione creaturarum; ita ut [illegible] ens productum productabilis, et [illegible] a [illegible] productum. ergo item [illegible] productus non demonstrat ens im productum.

Resp. Nego [illegible] disparitatem: [illegible] [illegible] nutrae [illegible] in [illegible] genere [illegible] repugnare [illegible] [illegible] in hujus loco [illegible] et [illegible] robustas [illegible] contra [illegible] [illegible] [illegible] [illegible] suppeditabit.

Ob. 7. [illegible] efugium [illegible] non licet argumentari a sensu distributivo ad collectivum. ergo etc. [illegible] [illegible] sed implicantia creata [illegible] productio ab alio. [illegible] tota collectio creatorum producta ab alio; quo [illegible] [illegible] Theologi et philosophi Christiani [illegible] ad demonstrandum ens improductum. At [illegible] multis [illegible] [illegible] non licet [illegible] [illegible] portare singulos lapides [illegible] ergo [illegible] portare [illegible] simul. [illegible] nullus [illegible] [illegible] et [illegible] distributive [illegible] sed pars totius [illegible] [illegible]. ergo non [illegible] et [illegible] collective [illegible] [illegible] [illegible] totius [illegible]. [illegible], quod [illegible] [illegible] argumentum a sensu distributivo ad collectivum, quod non licet.

Resp. ad hoc efugium, in sensu distributivo licere [illegible] argumentari ad sensum collectivum [illegible] [illegible] in [illegible] [illegible] licet, [illegible] in aliis. [illegible] [illegible] singulae partes [illegible] sunt distincta [illegible] in productus [illegible] [illegible] tota [illegible] [illegible]. [illegible] tota collectio [illegible] [illegible] distincta ab [illegible] improducto; quando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] argumentari ab sensu distributivo ad collectivum. [illegible] falsa [illegible] ergo [illegible] [illegible]

Ob. 7. non licet argumentari a sensu distributivo ad collectivum.

Resp. [illegible] [illegible] [illegible] non in [illegible] [illegible] licet, [illegible] in [illegible] [illegible].

dictoria [illegible] collectio entium [illegible] distincta ob ente [illegible]
[illegible]: nova est. [illegible] a verum [illegible] totum collectione entium
[illegible] distinctam ob ente [illegible], [illegible] in tota collectione
[illegible] [illegible]. [illegible] [illegible] Athei [illegible] [illegible],
[illegible], [illegible] [illegible] [illegible], [illegible] potius [illegible],
[illegible] ad [illegible], [illegible] ad [illegible] [illegible] [illegible]
[illegible] qua [illegible] [illegible] [illegible] nam [illegible] [illegible] a [illegible]
[illegible] ad [illegible] [illegible] decere, illorum
[illegible] [illegible]. [illegible] tamen [illegible] licere, quod quidem
[illegible] [illegible] collectionem [illegible] [illegible] [illegible]
[illegible].

Ergo potest addendo aut augeri. [illegible] [illegible] [illegible]
[illegible] additione plurium [illegible]: [illegible] [illegible]: [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible]
in [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] collectio [illegible]
[illegible] [illegible] [illegible] collectionem [illegible] [illegible] [illegible], post
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible] physicos in [illegible]: [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] physicos in [illegible].
in [illegible] casu [illegible] minuitur [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible], [illegible]
[illegible]. itaque cur in hoc casu [illegible] licent [illegible] a [illegible] [illegible]
[illegible] collectum [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], aut augeri.
[illegible] 8 [illegible] [illegible] [illegible]: [illegible] [illegible] obscura, [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]

Dei: et [illegible] in [illegible] omnia Dei.

[illegible] multi [illegible], [illegible]

[illegible] de quo in [illegible]

[illegible] claritate [illegible]

[illegible] reprae[illegible] [illegible]

in [illegible] claritate [illegible] clare [illegible]

repraesentata [illegible] et [illegible] distinctione [illegible] et [illegible]

[illegible] Deus [illegible] Trinitatis et [illegible]

[illegible] et [illegible] in [illegible] Dei.

[illegible] Deum [illegible] improducto [illegible]

[illegible] nostra, [illegible]

[illegible] divinum, [illegible]

[illegible]

[illegible]

[illegible] gloria [illegible] facie [illegible] nostra

[illegible]

[illegible] Deus, [illegible]

[illegible] ab [illegible]

[illegible] creatura [illegible]

[illegible] Deus [illegible] Creatura [illegible] Dei.

[illegible]

[illegible]

[illegible] creatura [illegible]

[illegible] syllogistica

Dei [illegible] Creatura [illegible] Dei [illegible]

[illegible] aeterna [illegible]

[illegible]

[illegible] ente improducto [illegible] attributa Dei.

Obiectio [illegible] fidei [illegible] claritate [illegible] Dei [illegible]

Sectio 3ia
Ex ente improducto probantur Caetera attributa Dei.

4 Attributa Dei in illum [illegible] quæ prædicta et perfectiones quæ soli
Deo tribuuntur, talia sunt infinitas, æternitas, immensitas. Sic sup-
posita ut demonstratione, quod Deus sit ens primum independens, se-
quitur eo ipso, quod sit ens infinitæ perfectionis, et non sit Deus
ens finitum et limitatum [illegible] suam perfectionem, esset finitum
vel ab alio ente, atqui nec ab alio ente, neque finitus [illegible]
cum ens primum independens quod non potest: sed a [illegible]
sua est ens finitum et non limitatum ab alio [illegible] forte non [illegible]
dicere posset, Deum hanc suam perfectionem agnosceret ut
[illegible] quod detur ens reale sufficientior incompossibile [illegible]
[illegible], si agnosceret, posset propterea sibi Deus displicere,
tristari [illegible] de paucitate [illegible], [illegible] incapax
omni tristitia.
Secundo si Deus est finitus in perfectione, sequitur quod est possibilis per-
fectio Dei; sicut quævis creatura de facto existente est possibilis
perfectior creatura. Atqui est falsum quod non [illegible] [illegible]
[illegible] Deus de facto [illegible] alia perfectio possibilis in [illegible]
ponamus illa perfectione possibile [illegible] recipit [illegible], quæro
Deus [illegible] illa perfectione etiam finitam [illegible] infinitus in per-
fectione [illegible] si [illegible], quod finita [illegible] fieret
ens infinitum [illegible]: si non [illegible], quod hæc per-
fectio [illegible] adhuc est possibilis alia perfectio, qua
caret Deus de facto [illegible] quovis ente finito possibili [illegible],
quod sit possibile [illegible] ens perfectius. De [illegible] perfectione [illegible]
[illegible], [illegible] sit ficta [illegible], et sic procedendo in infini-
tum perfectiones possibiles, quibus omnibus careret Deus, sicut ens
finitum. [illegible] [illegible] [illegible] [illegible], et non est
dignissimus gubernator [illegible], cui obtemperent

Deus tenetur ad opus perfectum compositum ex Deo et creatura. Negatur. Si Deus teneretur ad opus perfectum non posset libere producere illam creaturam per quam redderetur perfectior sed deberet illam necessario producere [illegible] per additionem ad majorem [illegible] quia infinitum [illegible] perfectius quam libere producere.

quia eum dignior ipso sit Dei.

Contra: Deus debet ex opere perfectum et summum magnum bonum, quod sit quasi compositum ex Deo et creatura, quod debet esse infinitum bonum. probatur: quia si Deus non ad opus perfectum et summum magnum bonum, quod compositum ex Deo et Creatura, hoc ipso non posset libere producere illam Creaturam, quae redderet perfectiorem, sed deberet illam necessario producere: atqui redderet perfectiorem per additionem saltem eam quae creaturae: finitum enim additum finito facit esse perfectius. quia nulla Creatura potest libere producere non probatur: illa Creatura idea possibilis, quia Deus potest eam producere si velit. Deinde est a necessario velle, quia Deus [illegible] nolit creaturam non obtinere, cum velit producere id, quod redderet ipse melior et perfectior: nec enim videt felicitatem [illegible] beatum [illegible] quia illa Creatura esset necessario, utpote volita et producta necessario a Deo ab aeterno. probatur etiam consequentia: quodlibet bonum finitum per additionem alterius finiti crescit et [illegible] in perfectione: sicut gradus caloris per additionem alterius gradus crescit in intensione. Si quod [illegible] fit melius et perfectius per additionem alterius, debet esse infinitum bonum: [illegible] est summum optimum propter infinitatem Dei. [illegible] possibiles infinitae perfectiones creatae: [illegible] perfectissima [illegible] Dei. Atqui

sint possibiles, nisi earum perfectiones et essentias contineat [illegible]
in [illegible] [illegible] in Verbo: nec enim potest dari alterius [illegible]
[illegible] et videre in Verbo [illegible], si aliqua creatura
posset possibilitatem [illegible] Dei et divinam esse ergo [illegible]
perfectiones, quia [illegible] nec [illegible] potest dare. [illegible]
Deus debet continere in se omnes perfectiones possibiles, et
consequenter esse infinitus.

Ex infinitate Dei clare deducuntur caetera eius attributa in particulari: si enim careret aliqua perfectione, eo ipso non esset supremus, [illegible] ipse esset infinitus in perfectione. Deum esse unum in [illegible] contra gentiles [illegible] plures Deos [illegible] perfectiones unius Dei [illegible] [illegible]; [illegible] Deus non esset infinitus in perfectione, posset [illegible] perfectione alterius, qua ipse careret [illegible]. [illegible] ipsa [illegible] multitudo Deorum [illegible] perfectionem [illegible] specialem [illegible] unus [illegible] ab uno Deo. [illegible] ubi Dei [illegible] infiniti perfecti, [illegible] supremi [illegible] perfectus [illegible] nullus [illegible]; contra sunt omnes [illegible] de infinitate Dei: Deus enim [illegible] finitus, [illegible] ipsius Dei; [illegible] supremus, [illegible] sufficit ad gubernandum mundum, caeteri [illegible] ministri [illegible] et [illegible] Angelos: [illegible] singuli [illegible] infinitae perfectionis, [illegible] realiter [illegible] differentia [illegible] perfectionem [illegible] identificatam [illegible]

[illegible] Deus [illegible] perfectiones [illegible] 2° [illegible] possibilia [illegible] in Verbo [illegible]

1 Si darentur plures Dii [illegible] singuli [illegible] infiniti perfecti [illegible] nullus [illegible] perfectiones [illegible] infinitate Dei [illegible] supremus [illegible] ad gubernandum mundum [illegible]

non habet alterum: imperfectiorem a se habeat, implicat enim in terminis, ut ens [illegible] infinite perfectum habeat [illegible] imperfectum.
Hoc quo ad [illegible] distincte [illegible] [illegible] [illegible] dist.
[illegible] imperfectiorem quo [illegible] ipse [illegible] [illegible]
[illegible] infinite perfectus [illegible] [illegible] perfectionem [illegible]
proprio. Et si darentur plures dii essent imperfecti [illegible]
perfectiores et non essent. Praeterea [illegible] singuli dii essent
liberi, [illegible] essent possent velle contraria, genere
[illegible] [illegible], de ipsos in [illegible] actionibus [illegible] impedi-
[illegible] et ita [illegible] administratio [illegible] [illegible] gubernatio
mundi, [illegible] [illegible] et [illegible]. Si non essent
liberi, quod essent illi [illegible], de quibus praeclare [illegible]
[illegible] [illegible] psaltes oculos habent et non videbunt, aures
habent et non audient [illegible] [illegible] dicas [illegible] doctis: si
[illegible] [illegible] diversitas mundi plagis in [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] platonis imperare: hoc enim non sufficit: e
[illegible] [illegible] [illegible] [illegible] perfectio [illegible] [illegible]
[illegible], et [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] quae non [illegible] [illegible] perfectio [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non
architectum ubi [illegible] [illegible] [illegible], [illegible] optimum; [illegible] [illegible] [illegible] gubernatio
[illegible] [illegible] [illegible] voluntatum. [illegible] a nobis imaginari [illegible] [illegible]
[illegible] [illegible] optimus. [illegible] [illegible] admittere [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] et [illegible], [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]

(Marginal note, left:) [illegible] singuli dii essent liberi [illegible] [illegible] genere [illegible] [illegible] ipsos in [illegible] actionibus [illegible] impediendo [illegible] [illegible] [illegible]

69

multiplicitati. probatur haec perfectio excluditur, ideo si Deus esset corpus simplex sed compositum ex partibus, vel quaelibet ex his esset divina, vel non, et utrumque est in Deo imperfectio. si primum: multi in Deo [illegible]. Ipsa compositio quaelibet pars realiter est distincta a sua compositione. si 2do, partes divinae non haberent illam perfectionem, quam habet forma divina. compositio in Deo est imperfectio, et consequenter daretur imperfectio in Deo. probatur [illegible] infinitus et perfectissimus habere omnes perfectiones in identitate [illegible] quam [illegible] physice. atqui Deus est ens perfectissimum. [illegible] omnes suas perfectiones in identate, et non in compositione physica quia a suas perfectiones habet in identitate. essentialiter et simplex [illegible] quod.

Deus [illegible] esse cognoscitivum et volitivum probatur: [illegible] esse cognoscitivum et volitivum. quod [illegible] Deus produxit angelos et homines, qui sunt substantiae cognoscitivae et liberae. quod [illegible] ipse est esse cognoscitivus et volitivus. [illegible] Deus est [illegible] et [illegible] finem. quod est cognoscens finem: et [illegible] media [illegible] eligendi.

Ex [illegible] probatur [illegible] Dei. quia Deus agit propter finem, et [illegible] quaedam [illegible] [illegible] ita [illegible] [illegible] [illegible] Dei.

[illegible] necessario et independenter [illegible] ab omni alio existit, [illegible] atqui Deus necessario est independens ab omni alio existit: [illegible] [illegible] [illegible] [illegible] quod.

Deus [illegible] Dei [illegible] in omni loco probatur [illegible] existere in loco. quod si Deus non existit in omni loco, [illegible] [illegible] [illegible], sicut nos, posset acquirere novam perfectionem [illegible] Deo. [illegible]

Deus imperfectio [illegible] partes divinae [illegible] perfectio divina. [illegible] omnes perfectiones cognoscitivae [illegible] [illegible] Deus [illegible] finem [illegible] ad independentiam [illegible] Deus [illegible] quod.

Ergo

Tandem Deus debet perfecte cognoscere, producere in esse et servare res Creaturas: [illegible] et hinc Deus debet esse ubique praesens.

Dices: Deus non est [illegible] in [illegible] ergo caret multis perfectionibus.

Resp. [illegible] caret perfectionibus [illegible] imperfectiones et defectus [illegible]

Dices: post lapsum Adami Deus obambulans in paradyso quaesivit Adamum absconditum inter frutecta sub umbris: Adam ubi es? ergo Deus non est ubique, neque omnia scit.

Resp. Deum hoc non fecisse ex ignorantia, sed ad maiorem confusionem eius, et quia [illegible] more humano, qui subinde [illegible] in [illegible] et interrogant [illegible] ipsis oculis cernunt [illegible] utrum causa prima influat in res Creatas mediate vel immediate.

Sectio 4ta

Utrum causa prima influat in res Creatas mediate vel immediate.

Deum esse causam primam [illegible] productam, [illegible] immediate [illegible] procedente. [illegible] Deus influit in effectus, qui [illegible] producuntur in orbe, [illegible] causa media, [illegible] causa media. [illegible] Deus [illegible] causa [illegible] Creaturarum, [illegible] possibilis Creatura, quae [illegible] mediate dependeret a Deo, [illegible] causa [illegible] media [illegible] Creatam

Dico: Deus in prima productione omnium Creaturarum defectu causae mediae [illegible] media. [illegible] Origene,

Dico Deus in prima productione omnium Creaturarum defectu causae mediae.

Pelagianos, Durandum et Ludovicum de Dola sentientes causam increatam solum influere in actionem in primum effectum creatum, v.g. in primum hominem, vel primum ignem, sed in ceteros cum homines et ignes [illegible] generatos solum influere mediate, ita ut [illegible] quidem sit [illegible] in actione infantis hodie generati, aut ignis hodie excitati in culina. [illegible] affirmando [illegible] nos [illegible] haec [illegible] faceret, [illegible] in [illegible], nemini etiam implicantia, cur [illegible] non sit possibilis creatura, quae immediate produceretur a Deo. [illegible]

Conclusio 1 [illegible]

Probatur conclusio 1 ex sacra scriptura: ad Romanos 11 [illegible]: Quoniam ex ipso, et per ipsum, et in ipso sunt omnia. et [illegible] 1 ad Corinthios 12 [illegible] idem Deus qui operatur omnia in omnibus. Isaiae 26 [illegible] Deum alloquitur: omnia opera nostra operatus es. hos et similes plures [illegible] sacrae scripturae [illegible] patres [illegible] Datur et [illegible] de [illegible] in creaturas [illegible] contrariam [illegible] a multis [illegible] erroneae [illegible] et temeraria rejicit, licet [illegible] ab [illegible] censuris absolvat. Probatur 2 [illegible]

[illegible] Si Deus non influit in actionem in effectus, sequitur quod [illegible] Deus non effectus [illegible] creata [illegible] in actione [illegible] in effectus sequitur [illegible] probatur [illegible] in actione [illegible] sua virtute [illegible] effectus: quia [illegible] causa [illegible] effectus [illegible] creata [illegible]

[illegible] sententiam [illegible] actione: [illegible] actione [illegible]

[illegible]

n. 72

Si [illegible] universa creatura, ut ignis [illegible] causalis igne [illegible] in eodem [illegible] in effectu [illegible] actionem distinctam absolute, [illegible] actionem identificatam [illegible] dici [illegible] actionem distinctam: nam [illegible] actio [illegible] specie differt [illegible] identificata habet perfectionem, quod sit actus [illegible] in effectu [illegible] nulla [illegible] creata [illegible] solus Deus [illegible]. [illegible] hoc ipso [illegible] creata [illegible] adaequata, [illegible] universa [illegible] universa [illegible] actionem identificatam [illegible] effectu [illegible] eadem: [illegible] praedicatum [illegible] differentia identificatum [illegible] productionem [illegible] [illegible] productum [illegible], [illegible] ignis [illegible], [illegible] [illegible] ignis [illegible] universa [illegible] ignis [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] et recte [illegible] Mastrius. [illegible] non [illegible] adaequata [illegible], ut ex illius actione [illegible] perfectius [illegible] effectu, [illegible] ex [illegible] actione [illegible] creata [illegible] perfectius [illegible] effectu, [illegible] creata [illegible] creata [illegible] adaequata. [illegible] adaequata [illegible] perfectiores [illegible] perfectiores [illegible] finitum [illegible] perfectiores [illegible] finita [illegible] finita [illegible] perfectius. [illegible] creatura [illegible] dependeat [illegible] Deo [illegible] adaequata.

[illegible] perfectiori [illegible] [illegible] perfectiorem [illegible] [illegible] [illegible] creatura [illegible] [illegible] dependent [illegible] [illegible] calorem [illegible] simul destruat [illegible] caloris [illegible].

nullam [illegible] adaequata [illegible] ab [illegible] perfectius [illegible] complet [illegible] effectu [illegible] solum [illegible] [illegible] perfectius [illegible] effectu [illegible] solum [illegible] [illegible] [illegible] adaequata [illegible]

Dices [illegible] [illegible] [illegible] physica.

273

igne: quia [illegible] perfectior [illegible] simplici [illegible] a Deo
in esse et respectu essentiali: creaturae [illegible] a Deo. 1. [illegible]
[illegible] independenter ab alio: [illegible] Creaturarum [illegible]
quae dependent [illegible] ab alio, i. e. [illegible] in fieri et in conservari: Deus [illegible]
[illegible] ab ente [illegible] a Deo [illegible] per Deum [illegible]
ut quae [illegible] dependet a Deo
in a sua productione [illegible] in conservare.

Dices 3. in [illegible] possibilis Creatura, quae [illegible] habet
independenter [illegible] ab alio et quae [illegible]
in voluntate libertas et Dominium Dei in omnes Creaturas, [illegible]
independenter [illegible] destruere [illegible] Creaturam [illegible]
[illegible] eandem, [illegible]
Creaturam [illegible] Dei [illegible]
[illegible] de
peccandi Deum [illegible] ulteriore [illegible]
[illegible] virtutis sua. [illegible]
[illegible] pura voluntate [illegible]
[illegible] destruere velit.

Obj. 1. Creatura admittit [illegible] independenter a solo [illegible]
et [illegible] species [illegible]
independenter a Deo.

Resp. dist. [illegible] a [illegible] conseq: nego [illegible]
[illegible] nego [illegible]

Obj. 2. quaelibet Creatura [illegible] dependeat [illegible]
in [illegible] Dei, [illegible] dependeat. [illegible] ab alio
[illegible] in creatura.

R. dist. [illegible] bene [illegible] nego.
[illegible] nego [illegible].

Obj. 3. Deus non potest destruere formam compositi, nisi [illegible]
[illegible]
[illegible] Dei in Creaturas. [illegible] Creaturas

Margin notes:
[illegible] independenter [illegible] a Deo [illegible] in conservari.
Dices 3. [illegible] possibilis [illegible] Dei.
Obj. 1. Creatura admittit [illegible] independenter a solo [illegible]
Resp. dist. [illegible]
Obj. 2. [illegible]
Obj. 3. [illegible] destruere formam compositi [illegible]

c. 77

[illegible] destruere [illegible] actionem [illegible]; hoc [illegible] in [illegible] Deo.

R[illegible] Aug. [illegible] sufficit et [illegible] et [illegible] Dilectionis [illegible] destructio rei [illegible] differentiis [illegible] ad [illegible] unde [illegible], quod destructio [illegible] entes [illegible] necessario destruat. Alii [illegible] [illegible] virtutem Dei quo ad [illegible] creaturam [illegible] Deum [illegible]

Deus [illegible] operationem creaturae [illegible] virtuti creatae, et [illegible] potentiae. [illegible] in igne [illegible] qualitatem [illegible] calori, [illegible] impediret ignem, ne [illegible] calore, [illegible] pius et [illegible] humor [illegible] destruendi [illegible] calor, [illegible] conservatur ignis [illegible] Deus [illegible] destruat eam, [illegible]

[illegible] destruendi [illegible] creaturas [illegible] destrui [illegible] eam, [illegible] negative [illegible] divinis; quod [illegible] Deus [illegible] applicare [illegible] ad [illegible] virtutem Dei, [illegible] divinas [illegible] creaturas [illegible] ad regimen [illegible]

Margin notes:
R[illegible] Aug. [illegible] [illegible] destructio [illegible] determinari [illegible] differentia [illegible] [illegible] effectu [illegible]
Obs. Deus [illegible] calori [illegible] [illegible] possibile [illegible] [illegible]
Deus [illegible] [illegible] [illegible]
R[illegible] [illegible] destructio [illegible] negative [illegible]

causæ uno, qui caret in actu.

Obs. in sententia Thomistarum [illegible] ex parte [illegible] et similitas [illegible] causæ instrumentalis in virtute subordinatio producit in effectu subordinatio. [illegible] subordinatio, ex [illegible] influxus mediate in effectum subordinatum. Quod etiam causa creata in virtute causæ increatæ [illegible] effectu creato [illegible] in illum effectum [illegible] influentes.

Ad [illegible] subtilia Thomistarum [illegible], invisibiliter postea, inter [illegible] et partes. [illegible] contrarii [illegible] influxum subordinatum [illegible] mediatum in [illegible]: [illegible] mediatum influxum Dei in se, [illegible] Sectio de virtute causæ efficientis creatæ tam principalis quam instrumentalis, univocæ et æquivocæ, adæquatæ et inadæquatæ.

Sectio 6ta.

De virtute causæ efficientis creatæ tam principalis quam instrumentalis, univocæ, æquivocæ, adæquatæ, inadæquatæ.

Quæritur ad eundem effectum producendum [illegible] concurrunt plures causæ [illegible] partiales, [illegible] causa [illegible] dividi solet causa in principalem et instrumentalem, de qua supra [illegible] tam principali Dei, cui primarium tribuitur effectus, in hac [illegible] proprium [illegible], ubi est [illegible] respectu [illegible] instrumentalis [illegible] [illegible] quæ in causa principali [illegible] instrumentalis. Causa duplex: artificialis et naturalis.

principalis et instrumentalis.

Ergo Causa instrumentalis artificialis e.g. malleus, aut fistula sutoria [illegible]

Causa: malleus enim physice [illegible] efficit [illegible]

Resp: instrumentum est artifice [illegible]

Causa instrumentalis naturalis, de qua hic loco nobis [illegible], vocatur illa quae cum [illegible] principali [illegible] concurrendo ad effectum, ita ut etiam ipsa physice influat. Alii causam instrumentalem [illegible] vocant [illegible] respectu [illegible] principali physice influunt et in [illegible] effectum. [illegible] cum [illegible] in [illegible] [illegible] [illegible] principali [illegible] [illegible] physice [illegible] [illegible] [illegible] [illegible] physice et [illegible] etiam influunt [illegible] [illegible] [illegible] [illegible] [illegible] principalis [illegible] instrumentalis.

[illegible] causa principalis [illegible] effectum [illegible] propositionem. [illegible] instrumentalis [illegible] effectum [illegible] propositionem [illegible] [illegible] [illegible]

[illegible] causa principalis et instrumentalis [illegible] causam principalem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principalem [illegible] effectum. [illegible] [illegible] [illegible] [illegible] principales [illegible] [illegible] physice [illegible] [illegible] causa instrumentalis. [illegible]

Margin notes:

Causa instrumentalis naturalis vocatur illa, quae utitur causa principali [illegible] ad producendum effectum [illegible] physice influit.

[illegible] causa principalis [illegible] effectum [illegible] propositionem [illegible] causa instrumentalis [illegible] effectum [illegible] propositionem.

Causa [illegible] instrumentalis.

utraque à Deo ad producendum alium Angelum aliquid sibi respectivè sed proprie forent tantum causa instrumentalis, quia illa duo Angeli, [illegible] ad producendum tertium
et propositionem ad invicem ad eadem producendum, et productio tertii angeli [illegible]
status et posset non possit invicem se producere. Ostendenta [illegible] intellectiones
sicut [illegible] tantum se causas instrumentales, quia inter [illegible] ad invicem
subsidia, et [illegible] ordine perfectiones [illegible] figura pars [illegible].
[illegible] habitus supernaturales [illegible] habitus [illegible] per [illegible] causa instrumentalis
[illegible] actum supernaturalem, in quos influunt et intensificant causas instrumentales [illegible] instrumento
causas instrumentales; quia [illegible] Angelos [illegible] in perfectione habitus speciales
[illegible] sufficientis, [illegible] alia [illegible] quos influunt.
[illegible] subordinatae. [illegible] de speciebus visibilibus [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] causas principales, respectu intentionis tantum causas instrumentales. 2
Et sic de caeteris.
Dico 2. omni perfectio simpliciter simplex reperta in effectu debet formaliter contineri in causa adaequata eius. Deo omni perfectio simpliciter simplex reperta in effectu debet formaliter inveniri in causa adaequata
Contra [illegible] [illegible]
Dico 3. omni perfectio simpliciter simplex [illegible] intelligentia [illegible]
[illegible] duplicem perfectionem in effectu producto, [illegible] est simpliciter simplex, perfectiones simpliciter simplices [illegible] perfectio simpliciter simplex [illegible]
[illegible] sunt meliores [illegible] [illegible] existere vivere, intelligere, libertas, sapientia, justitia [illegible] [illegible] quam non existere, intelligere quam non intelligere [illegible] et hoc procedunt [illegible] perfectio [illegible]
[illegible] perfectionem de separata ab omni imperfectione [illegible] perfectio simpliciter simplex [illegible] necessario [illegible] in Deo, [illegible] [illegible] [illegible] perfectione. [illegible] [illegible]
[illegible] non sunt [illegible] quam [illegible] opposita [illegible] [illegible]

277. Tantum alia imperfectionem admixtam: ut est velle a corpore dato dari statu naturali, qua sit corpus gloriae ut Dei et Angeli. Ab his perfectionibus [illegible] perfectiones, [illegible] continere sicut [illegible]: [illegible] et [illegible] efficientia ad [illegible] non [illegible], aut Angeli, et Angelorum, et [illegible] Dei [illegible] non [illegible] aut Angeli. [illegible] [illegible]: quia in Deo sit [illegible] infinita perfectionum et [illegible] producere aliud [illegible] in [illegible] perfectionis [illegible]. [illegible] hoc [illegible] producere alterum [illegible] [illegible] [illegible] et imperfectum. atque Deus [illegible] continet [illegible] in se imperfectionem. [illegible] [illegible] [illegible] [illegible] continet formaliter [illegible] [illegible] [illegible] mixta.

[illegible] perfectiones simpliciter simplices et negativae [illegible] perfectionis atque Deus [illegible] in se negationem [illegible] [illegible] [illegible] [illegible] continet [illegible] [illegible] et [illegible] [illegible] contingentia imperfectionum [illegible] [illegible], [illegible] [illegible] [illegible] nullo [illegible] et [illegible] [illegible] centum, [illegible] ipse carere [illegible] [illegible], sicut [illegible] [illegible] centum [illegible] carent [illegible]: [illegible] [illegible] [illegible] [illegible] centum, [illegible] [illegible] [illegible] centum alios dare [illegible]. [illegible] [illegible] continere perfectiones simpliciter simplices [illegible], [illegible] imperfectiones [illegible].

[illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] continere [illegible] [illegible], [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] producere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible].

[illegible] [illegible] formaliter: [illegible] [illegible] perfectiones simpliciter simplices [illegible] [illegible], [illegible] sufficit [illegible] continere [illegible]. [illegible] [illegible] [illegible]

Deo convenit dare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perfectionis et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] imperfectum.

Conclusio [illegible] [illegible]

repetitur in [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] perfectiones [illegible] [illegible].

formaliter

licet absolute in illud; qu aequivalet arti nauticae, et alia

o praedicantur, n dn praeferet pt alia Deo absolute; si creatur sit

sic, si ea adipisci in continentia formali alias perfectiones simplices n continentiae for-

simpliciter, scilicet continentia virtuali sicut illa deo etc. aliquando

effectivi. Probari enim ea aditur: n ea requiritur, ut perfectio et sim-

plex, ubi oes perfectiones ipsius contineantur in ea in dicta. Sic vel ea continentia

indipsa actio, ut dn patitur viens respectu qualis n aperitur Creaturae, n posset

in sole. in ea vero adipisci oes perfectiones simplices simpliciter effective aliae

in formali continentia Dei. imo ipsa arcana [illegible] perfectionum effectivi.

opus receptu: nego ipsa Deo quid in hoc. a Deo sicut [illegible] aditur

Dei:

fias imperfectum posset producere perfectiones qu idem in ea Creaturas

qua perfectionis. 3io quia si ea adipisci sine imperfectione per se formaliter

Dei: Ad a Dei continere formaliter in se oes perfectiones simpliciter continere oes

simpliciter ut dictum est supra. qu dici in ea in [illegible] perfectiones n

effective qu e Contra Thomistas; qui dicunt sufficere, si perfectiones fere ea in dicta

effective contineantur l in ipsa in dicta l in ea mediata. Sic aqua alia

in quantum, calor in virtute ignis et producens igne etiam [illegible] operat

in dicta, et dn n continet in se praeditu subtile igni repetens in dicta

in effectu, praeditu solum continetur in ea mediate

igne etc. Contra Sharp. tertiam e Thom. si vera e doctrina mediata

Thom: deus posset producere quodlibet: n q nulla potest

generare Deus praeditum, qui licet sit ens longe perfectius,

Instantiam deficiunt continere virtualiter in se perfectiones alias

perfectiones creaturas agit n virtute Dei. Effectus iuxta Thom. solum Deus gli-

calor virtualiter continet in se perfectiones effectus nobilis, potentiae riore formaliter

agit in virtute substantiae. Contra e Deus debet continere formaliter perfectiones in

debite perfectiones in se, qu in dicto ipse positivos effectus sic, qu in dicto con-

atque ea in dicta effective in dicta perfectioni: sicut effectivi. tinere perfectiones

Dei probat n formaliter sicut perfectiones n pt Dei Deo [illegible] effectivi: 5

Deo in dicto

effectus in dicta

perfectiones effective

Dei. [illegible]

potentiam, quo habet pati, nisi illam prius a patre acceperit,
ita causa media usque primos, non potest operari sine actuali concur-
-sione subordinata, ne sit illam potestatem accepit a causa
superiore, atque in se continere alius formas generali, e-
-oque posse generare eque in virtute ejus a qua ipsi
influxus in principio. Contra causa secunda instr.
cipalis in suis virtute operatur, quare causa media non
primaria, neque est proxime quidem producit effectum
ejus ipsum sufficienter, sicut Caelum ratione solis causa remota igne
producitur, sed tantum id, quod causa media principis igni
in quo non potest generare virtute producit ignem. Sed ad
causam instrumentali, potest causa instrumentalis nunquam
agit nisi movetur, et determinetur ad agendum a causa princi-
pali; sed causa principalis absolute non potest agere sine instrumentis:
sicut artifex potest bene et male, non potest agere sine instrumentis. Quod
causa instrumentalis non agit sine absoluta principali. Sed
etiam vel in perceptibiliter, quando dicimus, sicut calor, qui
accurrit in virtute substantiae, quae nunquam accepit ab sub-
-stantia, et a ab igne; quae potentia proxima sapere quando
prior mihi pessimo alicui, quae nunquam accepit, nec
aliis locis mei accepit, esse perfectum. Ergo calor non
quando accepit ab igne, et virtutem producendi substantiam:
sic omnis potest in se et ex sua, aliis ad substantiam;
esse substantiae haec virtus alibi: principium omnis in corpore igneum
sed quia identificata habitudinis, a causa existere
quando calor producit ignem. Quod calor quod dicatur
non potest dari causa actu media in virtute ignis pro-
-ducere ignem. Sed admitto alio quem mediatam cau-
-sam, et Deus supplens absentia substantiae creata.

Idem causa mediata principalis in virtute et dignitate sua agere causa media in strumentali superioris non causa principalis producit effectum sed ignem in quo et instrumento causa media instrumentum in solo auxilio illa agit ignem quam principalis. Atque et causa et virtute producit ignem et calor in causa instrumentalis exhibit.

Dico 2. omnem causam adaequatam cujusvis debere continere formaliter vel perfectionem specificam repertibilem in effectu: debet enim continere perfectiones suas sui effectus. Patet primo: quia hoc ipso quod una causa adaequata debet continere specie diversos effectus, et hos quoque habet diversos in formalitate, hoc modo debet continere aliquam perfectionem singularem non repertam, perfectione in effectu, quae non continetur in speciebus ... formaliter, sed perfectiones non differunt specie ... specificis, itaque ... specificam effectus non repertam formaliter in causa. Probatur etiam ... perfectiones causae adaequatae in voluntate Dei, ... in creatura et causa aequivoca. Deus enim continet perfectiones creaturarum eminenter; ergo causa aequivoca adaequata continet perfectiones specificas repertibiles effectus eminenter.

Dico 3. omnis causa adaequata non solum perfectiones effectus, sed etiam perfectiones ipsius actionis sive modi operandi debet continere. Hinc ... licet sit alia in perfectione ... creare omnem Angelum: ratio est, quia continet in se modum creandi, et creatio ... omnes creaturas.

Dico 4. ad omnem causam adaequatam requiritur, ut contineat aliquam perfectionem repertibilem in effectu. Probatur. omnis causa ad ... dandum esse effectui; ergo debet in se continere esse effectus, et consequenter aliquam perfectionem effectus.

Dico 5. ad causam inadaequatam non requiritur, ut contineat in se specialem perfectionem effectus, quia non semper continet alia quam inadaequata. ... in ... non continet omnem perfectionem effectus, et ... causa non ... causa inadaequata. ... non possunt generare duo causae univocae neque duo ignes

Dico primo ad eundem effectum producendum; et in ventus ignis continet
generationes effectuum, aliam perfectiorem effectum, quae non aeque continet alter. quo
Dicitur in prima generatione effectuum per se intentorum a qua
fuerit illa principalis creata est, quae vel mediate influat
vel producit diversos effectus mediate influentes, vel etiam ipse
habuit aliquid sui, ex quo producat effectus.
VIII. Dominium dare ac alteri se aliquam perfectionem simpliciter simplicem.
quo etiam longius de causis creatis ex non solum esse
Hoc in unum competere enti dignitatis, quo minus dignior.
quod non principaliter generat hanc perfectionem. Probatur assertio:
quia aliter esset imperfectius posse dare et enti perfectionem
Et potest creatura aliqua imperfectissima quasi gloriari quod
potentia se longe nobilissimas ostendat sibi imperfecti-
ori potestatis suae existentem. Probatur ex natura rei
Dominium et excellentia inde potius debet dari, quod
proli. quod ex natura rei non sunt ex ore et dignitate
effectum vel certe aequali imperfectione. Et hinc entia nobili-
ora ordinarie exerceant aliquem dominatum in ignobili-
ora; unde subditis in audientia corpora mixta in
elementa; animalia in plantas; hoc in salia suae
potestate ex ordine afficiendi: quo ex nobiliore semine
nobilior melior fructus; ex stirpe nobiliore arbor
et fructus nobilior; ex eodem magis generoso gene-
re canis [illegible] nempe [illegible]
de genere, quamvis generatio est corrupta, hinc
nisi fructum mali est nobilis. Ubi et optimi parent-
es degeneres quandoque procreant filios, queruntur
nimirum proverbio Heroum filii noxae

e contra degeneres parentum filii dicuntur Heroes.
nec singulis deinde saeculis adductis [illegible] decrementum
[illegible] augmentum: neque enim amplius Gigantes
generantur; neque hoc aetate qui [illegible] [illegible]
Ephraim et [illegible] pares [illegible], qui olim [illegible]
[illegible] defecit quemadmodum de die in diem [illegible]
quo ad [illegible] [illegible], et prima saecula [illegible]
[illegible] [illegible], [illegible], quae nos post [illegible] [illegible]
et [illegible] ferreum et [illegible]. [illegible]
[illegible], [illegible] non [illegible] [illegible] [illegible] [illegible]
producere effectum [illegible] filii [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] a [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] hoc ipso [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]. [illegible] illa [illegible] [illegible] [illegible]
[illegible].

Addidi [illegible] [illegible] limitationem et dixi [illegible] [illegible]
simplicem [illegible] in generatione. [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] creata simpliciter in ordine ad
effectus creatos; [illegible] Deus [illegible] [illegible] [illegible] [illegible] creandum
[illegible], [illegible] [illegible] [illegible] [illegible] principaliter. Dixi [illegible] in
prima generatione: abstrahens enim [illegible], [illegible] [illegible] creatura
[illegible] solus Deus, [illegible] [illegible], [illegible] [illegible] [illegible] creationem [illegible]
[illegible] in [illegible]. Dixi 3 [illegible] effectum [illegible] [illegible],
[illegible] [illegible] [illegible] ordine ad effectus [illegible], [illegible] [illegible] [illegible]
[illegible] in formare [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] generata, [illegible] [illegible] [illegible] [illegible] [illegible]

hic [illegible] [illegible] [illegible] [illegible] generationis [illegible].

[illegible] ; [illegible] ordinare [illegible] causa determinata ponenti [illegible] dispositiones, [illegible] calor [illegible] ad agendum [illegible] [illegible] obstat [illegible] principium [illegible] dicitur. [illegible] in [illegible] [illegible] ; ut [illegible] in generare calidum [illegible] [illegible] influit in [illegible] ; [illegible] [illegible] nesi ut [illegible] calorem in terra, [illegible] mediante [illegible] [illegible] generat [illegible] ; ut [illegible] semen ; ex quo nascuntur similes [illegible].

Dico 8 [illegible] causae efficientis creatae [illegible] sufficit pro [illegible] continentia [illegible] et [illegible] effectum [illegible] [illegible] causa [illegible] ad productionem alterius. [illegible] [illegible] alteri [illegible] ; sicut [illegible] ignis [illegible] alterius [illegible] ignis in [illegible] generare [illegible] ignem, [illegible] in [illegible] generare [illegible]. [illegible] proportionata et ordinata [illegible] ad [illegible] generanda [illegible], [illegible] in [illegible] [illegible] colligi debet.

Dico 9 [illegible] causae efficientis [illegible] in actu [illegible] in [illegible] [illegible] in effectum, [illegible] proportione [illegible] ad [illegible] effectum. [illegible] dictum.

Dico 10 [illegible] causae efficientis [illegible] in entitate causae efficientis et [illegible]. [illegible] de [illegible] causae efficientis [illegible] in creata.

Sectio 8va.

De Causalitate causae efficientis Creatae et increatae.

Dico 1. malitias esse efficientem in actu 2° [illegible] ipsa virtus seu potentia producendi effectum. [illegible] dicitur [illegible] de causa moralis, efficiente malitias in actu 1° esse moralem [illegible] in potentia non requiritur forma; ita malitia in actu 2° [illegible] esse efficientem sed actio, quae potentia [illegible] producendi effectum.

2do. 1 Dico voluntatem esse efficientem [illegible] productivam effectus.

Dico 2. Malitias in actu 2° esse efficientem actionem [illegible] [illegible] actionem. Ita [illegible]. Dici [illegible] actionem, ut [illegible] crimen [illegible] eadem esse moralis efficientia; quae est eadem actio, [illegible] qua efficiens producit effectum, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] forma, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] agentis; [illegible] [illegible] [illegible] recipit [illegible] [illegible] [illegible] [illegible] immutat; agenti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] moralis efficientia realiter [illegible] eadem [illegible] [illegible] [illegible] [illegible] [illegible] modo operandi diversa.

2 Malitias in actu 2° actionem [illegible] actio [illegible].

Malitias moralis efficientia est eadem actio [illegible] [illegible] modo operandi diversa.

Dico 3. [illegible] [illegible] [illegible] huius [illegible] hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actionis generativae: [illegible] [illegible] [illegible] [illegible] [illegible] in hoc [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible].

Cap. 3

Definitio [illegible] [illegible] [illegible] [illegible] actionis [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] definitionem [illegible] [illegible] [illegible] [illegible] [illegible] malitiam esse efficientem [illegible] moralem effectum.

4 Dices: passio in formali distinguitur [illegible] et contra [illegible] passio distinguitur et praecursores alios, cum non [illegible]: [illegible] principalis simpliciter amplectendum [illegible] in [illegible]: [illegible] [illegible] realiter.

passio distinguitur formaliter distinguitur a actione.

58 De causalitate seu efficientia et formali [illegible] disputationem [illegible] [illegible]: nam [illegible] [illegible] actio agentis et passio [illegible] [illegible]. [illegible] [illegible] etiam explicat [illegible] [illegible] [illegible] duos limites, [illegible] [illegible] omnino realiter [illegible] [illegible] duos limites [illegible] [illegible] realiter distinctos [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Denique [illegible] [illegible] declarat [illegible] [illegible] his verbis: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]. [illegible] [illegible] actione [illegible] passio actio et passio [illegible] [illegible] separabiles, atque [illegible] [illegible] [illegible] [illegible] [illegible] identitatis realis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accidentes, [illegible] [illegible] positione [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] indicat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] formalitates [illegible] [illegible] distinguuntur [illegible]. [illegible] actio et passio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] identitatem, et [illegible] [illegible] positionem eius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectum.

5 [illegible] [illegible] actio [illegible] realiter distincta a [illegible] et effectu. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aequalis [illegible] inaequalis: [illegible] [illegible] effectu. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] circumstantiis et [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] differentia [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] effectu, [illegible] [illegible] generati [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], [illegible] ab actione. [illegible] [illegible] [illegible] [illegible] [illegible] differentia,

actio est realiter distincta a causa et effectu.

[illegible] [illegible] differentia aequalis [illegible] inaequalis actio et [illegible] [illegible] [illegible] differentia [illegible] [illegible] [illegible].

et generet â Spiritu Sancto designamento, [illegible] 203
et Deo simul. [illegible] [illegible] redundantia [illegible] effectus per
actio [illegible] â [illegible] Deo [illegible] eadem [illegible] actio [illegible]
[illegible] ... â Deo et abigne procedit. [illegible]
[illegible] ad intra, ut [illegible], qui [illegible]
[illegible] principio productivo, [illegible] actio [illegible]
effectus [illegible] cognitione [illegible] distinctio [illegible]
[illegible] de [illegible].

Dices 6. actio [illegible] duos [illegible] modos [illegible] 6
[illegible] modi [illegible] in [illegible]
[illegible] effectus, [illegible]
[illegible] quae [illegible]
[illegible] [illegible]
[illegible] actio [illegible] Prima actio [illegible] â Deo,
[illegible] actiones [illegible] [illegible]
[illegible] actionem [illegible]
[illegible] actiones [illegible]
[illegible] actiones [illegible] actiones [illegible]
[illegible] modi.

Dices 7. [illegible] productio [illegible] actione [illegible] 7
[illegible] effectu, [illegible] actio [illegible] in effectu.
[illegible] actio [illegible]
[illegible] effectus [illegible]
[illegible] actio [illegible] communicat [illegible]
[illegible] actione [illegible]
[illegible] effectu [illegible]
Communicat [illegible] in illo [illegible] commu-
nicant [illegible], [illegible] in illo, quod communicat [illegible] nihil [illegible]

recipit. Sic cum res donata censeatur [illegible] donarem in manu acci-
pientis et non in manu dantis, [illegible] actio adepta in effectu [illegible]
cipit et non in [illegible]. Confirmatur [illegible] actio effectu [illegible]
convenientia de [illegible] [illegible] effectu, [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] in terra
et non in coelo [illegible] [illegible] existit. [illegible] actio generativa [illegible]
[illegible] de [illegible] in [illegible], [illegible] [illegible].

Dico 2. actio productiva effectus Dei est simul [illegible] cum effectu. [illegible] non [illegible] identificari cum actu priori vel posteriori [illegible]. [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] actual. [illegible] productionem effectus [illegible] [illegible] [illegible] ad illam. [illegible] [illegible], [illegible] [illegible] ad [illegible] effectus [illegible] [illegible] ad [illegible] : [illegible] [illegible], [illegible] actio [illegible] [illegible] effectus, [illegible] [illegible] effectus [illegible] [illegible] [illegible] [illegible] [illegible] actio [illegible]

Dico 3. probabilius actio Dei ad extra identificatur cum actu [illegible] [illegible].

[illegible] contra [illegible], [illegible] [illegible] actio [illegible], [illegible] effectus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei, [illegible] effectus [illegible] Dei. [illegible] Dei [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actio distincta ab effectu, ad [illegible] effectus [illegible] indifferens ab ipso dependeat vel non dependeat. [illegible] effectus [illegible] indifferens, ut pendeat a Deo vel non pendeat, [illegible] Dei non [illegible] [illegible] actio distincta ab effectu. [illegible] [illegible] [illegible], [illegible] [illegible] modo et distincta [illegible] [illegible] effectu [illegible] indifferentia effectus [illegible], et [illegible] ad effectum, [illegible] indifferentia [illegible] [illegible] actione.

supponitur. quia ergo nulla datur indifferentia in effectu ad
contrarium, restat vt [illegible] actionem sit distincta.
Probatur 2o. ab exemplo [illegible]: quia sicut causa creata producit
etiam (a Deo) [illegible] per actionem suam creatam producit effectus,
quia etiam effectus producitur a Deo per actionem suam creatam,
sed quando tamen actio erit actio Dei et creaturae. Atque
creatura, [illegible] per se. ideo actio aliqua ex generatione
Leonis [illegible] sua eadem, nimirum [illegible] quia [illegible]
illius actio producit a sua eadem. atque etiam generatio
Leonis immediate producit a Deo sine cum creatura, et non
creatura immediate producit a Deo. quia generatio Leonis etiam
adscribenda est Deo. Probatur 3o. quia actio est
ratio dependentiae ab ipsa causa: et cum modus et debet dari
unde dependentia ultima causa, et per actionem effectus sufficienter dependet
et ab omnibus causis. quia tamen actio est superflua, si Deus habet
rationem principalem actionem, et creatura etiam habet. [illegible]
[illegible] effectus est indifferens, ut producatur a solo Deo, vel a Deo
et causa creata simul. quia haec indifferentia debet tolli per actionem
distinctam ab effectu. atque si actio Dei agentis cum sua causa
identificatur cum effectu, ut [illegible] non potest tolli: quare
[illegible] creatio; et [illegible] effectus identificatur cum generatione
actiua etiam [illegible] indifferentia [illegible]. quia actio Dei agentis
[illegible] creatura quae Deus agit [illegible] potest
[illegible] identificari cum effectu. [illegible]
[illegible] distincta ab effectu et ab actione causae creatae: tunc enim
[illegible] actio esset superflua, et [illegible] agenti. [illegible]
[illegible] Dei agentis cum causa secunda, sive agentis ut causa [illegible]
[illegible] in actione creaturae.
Ad fundamentum [illegible] negando minorem: licet enim effectus non sit in-

nego

Aliquas in se vitae quo vel tua entitate, et dependet à Deo [illegible] indifferens quoad nudam dependentiam [illegible] quoad fortiorem [illegible], [illegible] scilicet creati à solo Deo, [illegible] generati à Deo, et [illegible] [illegible] hac indifferentia effectus [illegible] per [illegible] aliquam definito.

O. [illegible] data unica actio recepta in effectu [illegible] [illegible] praedicari, quod actio posita [illegible] [illegible] longissime remota ab effectu: [illegible] sol producit lucem in [illegible] [illegible] admitti plures actiones.

R. nego [illegible] et dico: in [illegible] Deum [illegible] ubique praesentem [illegible]. [illegible] Deus supplere absentia causae creatae. [illegible] [illegible] [illegible] effectum in [illegible] distante, [illegible] sol [illegible] praesentes [illegible] effectivi [illegible] [illegible] [illegible]: [illegible] praesentes in [illegible] otione [illegible], [illegible] requiritur.

O. [illegible] [illegible] agentis: [illegible] agere [illegible] agere [illegible] etiam recipi in agente.

R. [illegible] [illegible] agentis nego [illegible] [illegible] data distinctione [illegible] nego [illegible] [illegible] [illegible] [illegible] recipi [illegible] in agente [illegible] [illegible] [illegible] recipi [illegible] in agente, nego de aliis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] passiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] acquirit denominationem [illegible] [illegible] [illegible] [illegible] actiones recipientur in agente.

[illegible] qd finita... [illegible] intra.

Ergo

Dices: volitio Dei est operatio Dei, ergo distincta [illegible] ab ipsa [illegible]. Atqui volitio Dei est [illegible] seu agenti, ergo actio [illegible] ipso agenti. Actio a creatura [illegible] est distincta, ergo actio creaturae [illegible] actio Dei.

Resp. [illegible] volitio Dei est realiter [illegible] essentialiter [illegible] Dei [illegible] est formaliter operatio Dei [illegible] non [illegible] distinctam actionem [illegible] formaliter [illegible], [illegible] quia nullam creaturam [illegible] ob [illegible], et in volitione creaturae [illegible] non [illegible] volitionem divinam [illegible] admitti [illegible] actio [illegible].

[illegible] in [illegible] procedere a causa [illegible] producens [illegible] distincta, [illegible] actio [illegible] in [illegible] procedere a causa, [illegible] producit [illegible] actionem; [illegible] in [illegible].

Resp. [illegible] potentiam, [illegible] in [illegible] actio [illegible] in [illegible] [illegible] actionem [illegible] qualitas, [illegible] causa. [illegible] bene [illegible] in [illegible] dependentia a causa [illegible] in [illegible] productiva [illegible].

De causa productiva creata substantiae in [illegible] triplici [illegible]

Sectio 7ma

De Causa Creata mediate productiva substantiae et accidentis.

De causa productiua creata substantiae triplex est sententia
prima Physicorum assignantium pro qua productam in dicta subst.
substantia esse eandem effectum sola essentia, sicut et substantia ag-
gnis etiam per eos est determinando applicata per se determina-
ta ad influendum effectum secundum suum effectum tamen.
Secunda sententia est Scotistarum, docentium, solam substantiam inci-
dere posse in aliam substantiam et accidentia vero tantum esse d. s.
posse ad esse debiti.
Tertia est D. Suarez cum communi aliorum, qui docent, acci-
dentia et substantiam simul influere in dicta producta substantia pro-
ductum, ut ignem cum calore producere alium ignem.
Dico primo causa productiua creata in dicta substantia non est sola
accidens. Est contra Physicos et probatur ex nostra doctrina:
posito quod accidens sit determinans ipsum determinatum est quod non habet
substantiam aut influxum ad producendum effectum. Et quod accidens
tale, atque accidens non habeat in se positivam substantiam, et
producens influxum per substantiam, quod ratio non potest positivam
substantiam sed eminenter formaliter: quia virtus est substantia sub-
stantia dispositiva: in eminentem eminenter ut per se agantem:
in virtute sive equivalenter, quia hanc virtutem substantia
accidentibus nunquam communicauit nec communicare potest, unde in-
dem ad dicitur et tota causa contra Theologos quia accidens ut sic
accidens deberet causam accidentalem in se non dare positivam
substantiam. Dico secundo non est sola causa productiua in dicta
accidentia substantia, causa cum principaliter et instrumentaliter, sed principa-
liter, et non instrumentaliter entitatem substantiae, et instrumentaliter, sicut
causa instrumentalis nunquam agendo sola, sed ut determinata et
excitata quasi ad agendum a causa principali. Dico tertio acci-
dentia non producunt solum in dicta substantia, sed substantia etiam

ca principalis. Pbo [illegible]: deterius [illegible] causae instrumentalis [illegible], [illegible] actio causae principalis: tunc omnis [illegible] instrumenta, quando [illegible] [illegible] [illegible]. [illegible] eadem [illegible] causae instrumentalis, [illegible] substantia [illegible] causae principalis. Pbo [illegible] experimur ad [illegible] substantias [illegible] ignis generari in [illegible] [illegible] dispositionem [illegible] substantiam [illegible] igne [illegible]. [illegible] altera parte ignis [illegible] [illegible] ignis [illegible] calor: [illegible] [illegible] calor [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] virtute producendi substantiam [illegible] ignis calor [illegible] [illegible] [illegible] [illegible] virtute [illegible] ignis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantiae.

Obiicies [illegible] [illegible] [illegible]: [illegible] substantia [illegible] sufficienter applicata [illegible] [illegible] [illegible] substantia. Pbo [illegible] [illegible] [illegible] nullus [illegible] effectibus, [illegible] experimur [illegible] [illegible] assignare. [illegible] experimur generari [illegible] et corrumpi substantias, et [illegible] [illegible] [illegible] assignare substantia. [illegible] [illegible] [illegible] [illegible] [illegible] miracula et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantia [illegible] [illegible] substantia [illegible] [illegible]: substantia [illegible] [illegible] [illegible] [illegible] substantia, [illegible] [illegible]. [illegible] sufficienter [illegible] [illegible] [illegible] [illegible] [illegible] substantias. Pbo Quando generatur ignis [illegible] [illegible] assignari [illegible] [illegible] [illegible] [illegible]

294 ine substantiae. Atqui [illegible] ea adaequata [illegible] assignari
quod debet assignari substantia [illegible] maior [illegible] admitti
[illegible] conclusive praecedente [illegible] ungentum nam
nec in generationibus animalium per putri: ubi [illegible] ea
substantia, in cuius virtute fugere [illegible] evidentia.

Probo.

Phys. 3 in [illegible] ea substantiae creatae. Requirit [illegible] supplet
[illegible] ea principalis. ita dicti absoluta et [illegible] probatur in [illegible]:
debet admitti ea media adaequata continens omnes effectus [illegible]
[illegible] ea creata, ut patet in generationibus [illegible]
sunt putri. quod ea [illegible] debet substantia [illegible] supplere [illegible]
[illegible] effectus [illegible] substantiales [illegible]
[illegible] a Deo in [illegible] ea substantialis creata. quod etiam non
[illegible] in [illegible] ea [illegible] producuntur effectus [illegible]
[illegible] produci a Deo supplente [illegible] ea creata. [illegible]
[illegible] de calore [illegible] in aqua in [illegible] ignis: de
speciebus visibilibus et cognoscibilibus [illegible] in [illegible].

[illegible] in [illegible] ea unica [illegible]
[illegible] specifica productione, [illegible] effectus, [illegible]
[illegible] creata [illegible] a solo Deo, et [illegible]
[illegible] simpliciter [illegible] [illegible]
[illegible] a [illegible] ab [illegible] proprio. [illegible]
[illegible] in [illegible] gallina matris incubantis [illegible]

[illegible] producere [illegible] effectus [illegible] ea [illegible]

Generationes [illegible] substantiam, in quibus difficultas [illegible]
[illegible] ea generans [illegible] substantialis creata [illegible]
[illegible]. [illegible] generant [illegible]
[illegible] in [illegible]
[illegible] qui [illegible] generare [illegible]
[illegible] efficit [illegible]

octo diebus oculta; quae dein latitant sub fimo animantia in vermes, deinde in scarabeos ac tunc simul [illegible]. Ex iis [illegible] pilulas effodit et in aquas proiicit, in quibus mollita [illegible] post dissolvunt, et reliqua sunt parta in lucem [illegible] mirabili generatione, quae [illegible] physice et [illegible] forte a [illegible]. viperarum [illegible] ordine, [illegible] caput in os inserit, quod illa prae [illegible] dulcedine abrodit: dies 3 [illegible] ex illo capite [illegible] capilli [illegible] viginti [illegible]. et mox parere incipit, singulis [illegible] diebus unum [illegible] effundit: reliqui more impatientes [illegible] rumpunt occiso parente, unde ingratitudinis symbola [illegible] vitam acceptam matri morte rependit; atque idcirco Judaei ingratissimi mortem a Joanne Bapt. et Christo Dn.: genimina viperarum appellati sunt. [illegible] haec recurrendum cuiusque spe[illegible] specifica, quod in nullo [illegible] [illegible] et [illegible] in genere [illegible] diversissimi speciei; quales quandam generationes plures in Africa [illegible] [illegible] Africa [illegible] monstri parit. ibi enim ob inopia aquae diversissima [illegible] [illegible] gratia; [illegible]. [illegible] [illegible] equus et asinus [illegible] [illegible] canis [illegible] dentibus [illegible] calore [illegible] non [illegible]. Denique in [illegible] omnia [illegible] gignunt [illegible] terra et mare [illegible] [illegible] in [illegible] generibus [illegible] absolutio [illegible] [illegible] et [illegible]

can subst[antia]lis creata.

Dices a potentia [illegible] qualitas [illegible] [illegible] [illegible] est a [illegible] [illegible]
[illegible] in substantia [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tribuit, [illegible] mihi [illegible] [illegible] [illegible]
a [illegible], [illegible] assignari in [illegible] generalis natura [illegible] [illegible]
[illegible] creata [illegible] [illegible] experientia et judicio [illegible]
[illegible] nulla assignat, [illegible] generales [illegible] attribuit.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] assignat
[illegible] [illegible] creata in [illegible] naturalis natura: [illegible] [illegible]
[illegible] recurrere [illegible] [illegible] [illegible] [illegible] [illegible]
a [illegible] experientia et judicio [illegible]: [illegible] [illegible] [illegible] etiam
in [illegible] [illegible] [illegible] [illegible] [illegible] creata in
[illegible]: substantia a [illegible] [illegible]. [illegible] accidentia [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] experimur ordinarie
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] substantiam creatam. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]
accidentia [illegible] determinare [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] etiam [illegible] determinare [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
et [illegible] [illegible], [illegible] determinant [illegible] [illegible] ad [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] etiam [illegible] determinant [illegible] ad producendum
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] argentum
et in [illegible] substantia creata determinant [illegible] ad producendum
[illegible] [illegible] [illegible] [illegible] etiam [illegible] [illegible] [illegible]
[illegible] in substantiam. [illegible] [illegible] [illegible] [illegible] improportionata
accidentia ad producendum [illegible] [illegible] [illegible] [illegible] gloriae
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
beatificam [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

Sed q[uan]do est aliqd imperfectio in esse influendi tanquam causa influentialis in recipiente et aliis accidentibus qui subiecto praesentia, potest etiam color licet entitative [illegible] tanquam causa influentialis et independenter una cum substantia influere in subiecto.

Dico 2: Substantia potest immediate in se ipso sine [illegible] accidentia producere [illegible]. Prob. [illegible] quia [illegible] suas proprietates. [illegible] proprietates sunt accidentia [illegible]. Pone aquam existentem in aere [illegible], aqua incipiet se reducere ad pristinum et naturalem frigus: frigus [illegible] de novo productum nullo potest assignari alia causa quam [illegible] ipsa aqua [illegible], [illegible] in aere circumstante [illegible] solis [illegible]: [illegible] calores [illegible], qui [illegible]: [illegible] frigus [illegible] aqua: qui [illegible] frigus [illegible] expulsum [illegible] ignis [illegible] certa parte [illegible] qui adhuc [illegible], [illegible] sufficiens [illegible] reparandum totum frigus perditum, [illegible] aqua [illegible] frigoris. [illegible] quia [illegible] [illegible] esse in [illegible] productiva [illegible] accidentia, et [illegible].

Dico 3: [illegible] aliis: substantia potest etiam immediate producere accidentia in [illegible] extraneis, quae in se ipsa producit. [illegible] calor productus in [illegible] a causa eiusdem [illegible] calore producto igne, [illegible] virtute ignis sicut prior calor. Cum [illegible] ignis [illegible] applicatus [illegible] potest producere calorem [illegible] extra, [illegible] producere [illegible]?

298

Dices quantitas producta ad extra indivisibiliter produ-
ente simul a substantia et quantitate animi in substantia pro-
ducta. Ergo calor productus in ligno producto ab igne est
calore ipsi intrinseco. Utrumque enim agens, ignis et calore
proportionatus et sufficienter applicatus passo; et neutrum
impedit alterum in sua activitate uti supra ostendit Conclusio contra
Suarez:

Dices 2. [illegible] sol est, ut causa principalis potest producere aliud
[illegible]. Probatur experientia. Calor [illegible] aqua calida pro-
ducit calorem in manu aquae immersae; atqui ad illum calorem
producendum non concurrit substantia aquae: haec enim potius producit
frigus et expellit calorem: alia substantia [illegible] [illegible] [illegible]
[illegible] in casu. Ergo solus calor aquae [illegible] producit in manu
calorem. [illegible] producit illum ut causa principalis, tum quia
[illegible] complementa [illegible], tum etiam quia propria virtute
absque ulla elevatione et [illegible] [illegible] [illegible].

Resolutio in 3. Thes: Contra sententiam Scotistarum, quae ut probat
[illegible] admittit D. Th. [illegible], qui in libro de [illegible] et sensibili capite
de [illegible] ait: ignis generat ignem, ac [illegible] ut [illegible] [illegible]
agere aut pati nata sunt, [illegible] a [illegible] contrarietas
[illegible] patiantur. [illegible] [illegible] [illegible] [illegible]
[illegible] Thoma [illegible] [illegible].

Respondeo [illegible] Scotistis, [illegible] [illegible] [illegible] [illegible]
[illegible], qui substantias [illegible] agere, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] contrarietas [illegible] [illegible] in substantia ag-
entis et passi: [illegible] enim [illegible] [illegible] [illegible]
[illegible], generatio et corruptio. [illegible] [illegible] [illegible] ex hoc

tenta quod eius actio habet dispositiones, sine quibus non est apta substantia non producat, quod sunt eius apta, et quod substantia [illegible] non, [illegible] influxu in substantia, quod [illegible] hic [illegible] substantia [illegible].

Ob: [illegible] substantia producens in [illegible] substantia, [illegible] definiri [illegible] mentum, [illegible] effectu [illegible] [illegible]: [illegible] definitio [illegible] effectu: atqui substantia non [illegible] definiri [illegible] [illegible]: [illegible] [illegible] [illegible] eandem.

[illegible] in [illegible] actum in [illegible]: [illegible] substantia [illegible] [illegible], [illegible] substantia [illegible], et [illegible] definitio [illegible] mentum.

[illegible] [illegible] [illegible] [illegible] non definitio in actum [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] possibiles. [illegible] definitio [illegible] definitio [illegible] [illegible] effectu, [illegible] [illegible] [illegible] [illegible], et non definitio [illegible] mentum. [illegible] et substantiam [illegible] [illegible]: [illegible] [illegible] [illegible] substantia [illegible] substantia [illegible] [illegible] effectu possibili.

Ob: [illegible] potentia et [illegible]* [illegible] in [illegible] genere, atqui [illegible] actus [illegible] operatio [illegible] [illegible]. [illegible] etiam [illegible] potentia operativa creaturarum [illegible] [illegible], [illegible] substantia [illegible] [illegible] operativa.

*[illegible] [illegible]

[illegible] [illegible] [illegible] in [illegible] [illegible] in [illegible]; [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] quod [illegible] substantia [illegible] [illegible] operativa (quod [illegible] non [illegible] [illegible] producere [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible], quod [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible].

[illegible] qu[illegible] potentia et alii [illegible] habere [illegible] potentia,
in [illegible] potentiae et [illegible]

Ob [illegible] potentia et operatio in Deo [illegible] in substantia divina
quia in creatis potentia et operatio realiter distinguuntur a substantia.
[illegible] potentia [illegible] substantia in creatis [illegible] a substantia
[illegible] substantia [illegible]. [illegible]
substantia [illegible] creatura, [illegible] potentia
[illegible] realiter distinguitur ab
[illegible] potentia distinguitur a substantia. [illegible]
[illegible] et [illegible] potentia [illegible] distinguuntur realiter
a substantia [illegible] quia etiam potentia [illegible]
substantia [illegible] in sua, et [illegible] potentia [illegible] a substantia
distinguitur.

[illegible] de [illegible] operatione divina [illegible]
operatio Dei [illegible] a [illegible] distincta a Deo: [illegible]
[illegible] creata, [illegible] distinguitur. [illegible]
[illegible] substantia et operationem [illegible]
Deus [illegible] creaturas quae [illegible] potentias, [illegible]
[illegible] in creaturis
[illegible] in Deo, ita [illegible] creaturis
[illegible] attribuimus creaturis [illegible]
[illegible] magna distinctio [illegible] creata
[illegible] et in creatis: Deus [illegible] potentia infinita: creatura
finita. Creatura [illegible] substantia [illegible]
[illegible] Deus [illegible]: Deus
[illegible] agere sine [illegible] agere [illegible]
[illegible] distinguitur [illegible] potentia [illegible]
et aliorum creaturarum [illegible] realiter [illegible].

eadem pars [illegible] absoluta. Supponenda hic ex dicendis, plant-
as, viles et similes [illegible] in substantia. Ad quid
[illegible] quod [illegible] neque obstat et quantitate. Dispositione:
quia alia plantia [illegible] separatores [illegible]
separabiles: plantia a vilis, et [illegible] substantia
substantia non sunt realiter separabiles. quod dicebatur.
Obj. [illegible] substantia non generat [illegible] ad productionem alterius
substantiae quia eodem modo producente effectus substantialis non ad
substantiam [illegible] quam [illegible]. atqui [illegible] ergo [illegible]
[illegible] externa dispositio [illegible] sufficiens [illegible]
non [illegible] producit ignis, [illegible] ignis [illegible] principium [illegible]
[illegible] ergo [illegible] Confirmatur [illegible] ens est [illegible] medio [illegible]
[illegible] producit effectus, [illegible]
[illegible] non producit. ergo e contrario [illegible] est [illegible]
[illegible] producit effectus. atqui [illegible] substantiae [illegible]
producit effectus substantialis. ergo substantia non est [illegible] medio effectus
substantialis.
Resp. [illegible] substantia non
sit [illegible] necessaria, non [illegible] ergo substantia [illegible] proportio
[illegible] non [illegible] influere in effectum substantialem. [illegible] Confi-
[illegible] non [illegible] absolute [illegible]
[illegible] esse, [illegible] ens [illegible]
[illegible] producit effectus, [illegible] proportionatum [illegible]
[illegible]
[illegible] producit effectus,
[illegible]
[illegible]
[illegible] non [illegible]

materiæ decepti in cavo primæ exlandati in vitris agro plenis, quæ remanet casa dein flores negati [illegible]. [illegible] ipsalici et g prona [illegible] et [illegible], qualis calidi servaris ex eo geto in sole, et hyemem in germania naturæ cal. calore fornacis in [illegible] solis, [illegible] [illegible], sole [illegible], et eam in [illegible] eiusdem fructus. [illegible] proprie ad sole eas [illegible] recta dicat [illegible] deu adeo, [illegible] [illegible] [illegible] sublunaria Cœlestia.

N. 6. Idem est naturæ [illegible] iuvare [illegible] [illegible] [illegible], quem [illegible] ad [illegible] [illegible] [illegible] [illegible]. [illegible] sublunares [illegible] intus [illegible] [illegible] [illegible] mediatum sublunaria. [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Catalogus [illegible]. [illegible] [illegible] [illegible] [illegible] agit [illegible] [illegible], calor corporum [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]. [illegible] [illegible] agit in corpora sublunaria per suas influentias, elementa agunt [illegible] [illegible] [illegible], [illegible] generant [illegible] [illegible] [illegible] [illegible] [illegible] agunt [illegible] [illegible] ab [illegible] [illegible] [illegible] sublunaria agere [illegible] [illegible] [illegible] [illegible] [illegible] agere [illegible].

[illegible] exemplo morali [illegible] princeps in republica [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] ministros. [illegible] planets [illegible] inde [illegible], si princeps vellet [illegible] agere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sublunaria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] agit per [illegible].

[illegible] argumentum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] sublunares [illegible] [illegible] agere [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] novam formam introducendo, [illegible] [illegible] [illegible], illa [illegible], [illegible] [illegible] mediantibus [illegible];

in e influere in ipsas substantias, accidentia substantiam producere
media et [illegible]

Obj. 3. Si actio [illegible]: in naturali effectus [illegible] in [illegible] assignari
causa creata: in [illegible] substantiam [illegible] assignari [illegible]
[illegible]: [illegible] melius.

Resp. [illegible] negando [illegible] quia [illegible] et [illegible]
accidentia [illegible] pro causa [illegible] efficiente substantiam
assignant, [illegible] in [illegible] gradient.
assignari in [illegible]. [illegible] necessario fit recursus ad Deum
in [illegible] casibus, unde [illegible] relatione [illegible]
[illegible] hoc substantiae [illegible] dicto [illegible] substantiam
[illegible], [illegible] ut problema [illegible].

Obj. 4. [illegible] hoc [illegible] substantiae [illegible] producendi
in [illegible] substantiam [illegible] similem sine alia causa creata, neque [illegible]
[illegible]. [illegible] contra dignitatem substantiae, cui [illegible],
[illegible] attribuitur productio effectus substantialis.

R. [illegible] dignitas, [illegible] substantia
[illegible] accidentia [illegible] [illegible].
[illegible] augmentum, [illegible] assignant
[illegible] Creato,
[illegible] producere.

[illegible] substantia producta ab accidentibus substantiae
[illegible], [illegible] accidentibus [illegible]
[illegible] et [illegible] generandi [illegible]
[illegible].

Sed obj. [illegible] substantia producitur ab accidentibus [illegible] generanti
[illegible], [illegible] accidentia [illegible] non [illegible]
[illegible] influere. [illegible] positio [illegible] substantialis
[illegible] causa [illegible] producitur [illegible] supra

304 Quaestio. An [illegible] causa [illegible] hoc [illegible] possit, [illegible] eidem
[illegible] [illegible] accidentaliter [illegible].
Ob rationem efficientem, disponere et determinare subiectum,
quo efficiens illorum [illegible] influere in subiectum.
Pro quo est ratio: [illegible] agens [illegible] [illegible], sicut pro
[illegible] determinatum [illegible], [illegible] potest determinare [illegible]
[illegible] influere in subiectum.
Ratio quia [illegible] paritas [illegible] subiectum [illegible], et inter
[illegible] et species contradictiones ex altera parte: [illegible]
[illegible] sufficienter determinatur ad [illegible]
ignem, [illegible] ad hanc formam: [illegible]
[illegible] determinatam [illegible]
determinari a [illegible], [illegible] influere in [illegible]
[illegible] influere [illegible]
subiectum in subiectum.
Resp.

Hyspanus, Gallus, Burgundus, Gothus, Sabaudus,
Constans, inconstans, fidus, avarus, inops.
Victum, vestitum, promissum, festa, laborem.
Temporat, immutat, servat, adauget, amat.
Parturiunt montes nascetur ridiculus mus.

Ad solem, et stellas [illegible] ex se n. esse determinatas ad pro-
ducendum aurum, vel argentum vel plumbum; [illegible] determinari [illegible]
[illegible] diversitate subjectorum. [illegible] sola
[illegible] aurum argentum [illegible] species [illegible] con-
[illegible]. negatur [illegible] ignis ex natura
sua esse determinatus ad producendum ignem, [illegible] prin-
cipaliter [illegible] negatur.

Obj. [illegible] dare [illegible] substantia [illegible] se
specificam [illegible] supra [illegible]
[illegible] possunt dare specificam substantiam.

Resp. [illegible] retorquendo argumentum: [illegible] et species intentionales possunt
dare specificam [illegible] individuali, [illegible] hanc
specificam. [illegible]

[illegible] directe [illegible] longa [illegible] posset
dare, [illegible] longa [illegible] instrumentaliter
[illegible] transeat [illegible]
[illegible] specificam substantiam [illegible] virtute, [illegible]
principalis [illegible] causae [illegible]
[illegible] specificam substantiam [illegible]
[illegible].

[illegible] species et [illegible] sub eodem gradu
[illegible] diversis gradibus: [illegible]
[illegible] substantiam [illegible]
[illegible] substantiam, licet species [illegible] producere [illegible]
[illegible].

[illegible] argentum [illegible]

proportio inter actum vitalem et speciem, qua intellectiva et [illegible] : in a [illegible] [illegible] proportio inter [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proportio [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], differentiam [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible], speciem [illegible] hac improportione [illegible] [illegible] [illegible] [illegible] actum vitalem [illegible] [illegible] [illegible] [illegible] instrumentalis [illegible] causa principalis, [illegible] [illegible] [illegible] causa instrumentalis [illegible] [illegible] [illegible] principali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] De causa morali eiusque causalitate.

Sectio secunda.

De Causa morali eiusque Causalitate.

Post causam efficientem [illegible] causa moralis, causa [illegible] sive exemplaris, et causa [illegible]. De causa morali eiusque causalitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 3 [illegible] [illegible] [illegible] [illegible] causam moralem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Scientia divina, et potentia qua Deus ut [illegible] non decernit cum causa 2a efficiente concurrere ad agendum; Prima affirmationis accipi potest sollicitationem, qua [illegible] sufficientiam suam [illegible] ad agendum, [illegible] merito, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. affirmationis etiam [illegible] dicendum [illegible] non illam causam [illegible] causam finalem et puras qualitates ac dispositiones; hic tamen late accipimus, eiusque [illegible] in actu 2o determinationis [illegible] [illegible] [illegible] causa efficiente. [illegible] [illegible] [illegible] causa efficiens differat a motivum qualitatis et dispositionibus [illegible], [illegible] etiam [illegible] [illegible] [illegible] [illegible].

Dices 1o [illegible] causa moralis in actu 2o [illegible] [illegible] [illegible] motivum, qualitatum et dispositionum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actionem. [illegible] [illegible] [illegible] [illegible] [illegible] motivorum, [illegible] [illegible] [illegible] aliud [illegible] [illegible] causa moralis [illegible] [illegible] [illegible] [illegible] ad effectum: licet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa moralis [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] motivi [illegible] actione productiva effectus.

Dices 2o [illegible] moralis differt a causa efficiente [illegible] [illegible] [illegible] [illegible] actionis: causa [illegible] efficiens [illegible] [illegible] actionem [illegible] [illegible] [illegible]: causa [illegible] moralis [illegible] [illegible] [illegible] [illegible] [illegible] etiam qualitates et puras dispositiones [illegible] [illegible] [illegible] etiam [illegible].

ac Dei in intellectu prior fuit ignis B. hanc eandem actionem pro-
duci aeque [illegible] efficientia [illegible] ignis A. et in alia culina
quam in culina, vel etiam si existeret in alio tempore quo tunc
sic eandem actionem posse [illegible] producere ignem B. quo produxit
tunc in culina. quo actio productiva ignis B. abstracte re-
spicit eam efficientem [illegible], et dictum materiale obiec-
tive et [illegible] eam qua [illegible] priores, et utraque habet
obiectum scientiae divinae [illegible] relatione [illegible] morales.
eodem non quadrat aliqui. eandem enim ambulationem posse producere
ex hoc vel ex alio motivo, in a[c] ab hoc vel alio [illegible] efficiente.
[illegible] posse determinate, et certum fit.
[illegible] scientia Dei, decretum
Dei, cognitionem directivam actum liberum [illegible] respiciat
determinate [illegible] eam efficientem. Dicendum [illegible],
eas physicas non priores, ut [illegible] eam efficientem [illegible]
[illegible] respici [illegible] morales [illegible]
[illegible] mediate. [illegible] quia actio [illegible]
[illegible] moralibus, [illegible] eas morales [illegible] et
determinant eam physicam. quo dictum respiciunt eas morales
mediate. [illegible] scientia Dei, quo [illegible]
et [illegible] primi [illegible] creati, et decretum Dei, quo
decrevit permittere [illegible], respiciunt et actionem [illegible].
[illegible] omnipotentia divina: preces, merita, et [illegible]
[illegible] respiciunt ab actione, quatenus excitant agentem
ad aliquid operandum. [illegible] respiciunt ab actione
quatenus [illegible] ad patiendum, [illegible]
[illegible] et [illegible]
[illegible] agentis [illegible] respiciunt ab actione
[illegible] quatenus [illegible] physicas [illegible] in tempore [illegible] in loco.

ipsa non causa efficiente reficit in [illegible], quia [illegible] actuale ea [illegible] ipsi [illegible] et ob ipsa [illegible]. [illegible] [illegible] ultimate in experientia nostra resolut[illegible] [illegible] [illegible] [illegible] causam efficientem [illegible] moralem, [illegible] [illegible] [illegible] relativum [illegible] [illegible] [illegible] [illegible] [illegible] causa efficiens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa morali. Sectio 9a de causa ideali sive exemplari.

Sectio 9a
De Causa Ideali sive exemplari.

Causa Idealis in genere definitur [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]. [illegible] Idea in Graeca vox Latine speciem, [illegible] sive formam [illegible]. [illegible] [illegible] [illegible] antecedenti [illegible] [illegible] Idea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] determinante [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pictor [illegible] [illegible], [illegible] ideam [illegible] [illegible] ad [illegible], [illegible] ideas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pictura, [illegible] [illegible] exemplar [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

Dicendum ergo

Duplex est Idea: una quae exemplaris: in fieri, [illegible]
externa est, [illegible] [illegible] extra [illegible], quod [illegible] imitandum
proponitur: ut exemplar [illegible] [illegible], quam pictor [illegible]
[illegible] [illegible] [illegible]; idea interna est quasi imago [illegible] simul
in mente formata, [illegible] ipse [illegible] non [illegible], quando sit
operandum; et quae [illegible] [illegible] forma est [illegible].
Formaliter Idea est ipsa [illegible] in mente artificis existens et
repraesentans obiectum, cui artifex [illegible] opus externum assimilat.
Idea [illegible] est [illegible] res per [illegible] obiectum cognitionis, sive
res mente [illegible]: [illegible] [illegible] res [illegible] [illegible], [illegible] [illegible]
[illegible] et [illegible] [illegible] cognitione [illegible] [illegible] [illegible]
[illegible] appellari [illegible].
[illegible] [illegible] [illegible] [illegible] causale et necessarium ad
[illegible] opus artificiosum dicunt cum S. Thom. [illegible] [illegible]
[illegible] [illegible] experientia et ratio, experimur [illegible] [illegible]
[illegible] [illegible] [illegible] fieri [illegible] [illegible] Anselmi [illegible]
praecipitat in mente operantis [illegible] [illegible] [illegible]
Praeceptis [illegible] [illegible], quoniam dicat [illegible] [illegible] opera
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
De [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] artificis

[illegible] [illegible] [illegible]

[illegible] ab [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] artificiosi, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

Prima sententia Platonis ponentis tales ideas aeternas ingenerabiles et incorruptibiles in quorum [illegible] [illegible] nos possumus eas adipisci.

Secunda est Thomistarum [illegible] ideas [illegible] divini [illegible] ipsa essentia divina [illegible] [illegible] [illegible].

Tertia est Scotistarum [illegible] [illegible] realem [illegible] ipsa [illegible].

Quarta secunda apud Molinam qui constituit ideam in quadam [illegible] [illegible].

Quinta [illegible] [illegible] Scotistae et aliorum docentium ideam esse actualem cognitionem practicam, quo directivam operandi.

Sexta est [illegible] Molina [illegible] Albertini et [illegible] cum [illegible] Thomas, et alii constituunt [illegible] eam realem in quadam [illegible], [illegible] distinctam ab [illegible], et solum existens in mente.

Dico 1. non dari ideam Platonicam. Probatur [illegible] de [illegible], argumentis [illegible] [illegible].

Dico 2. [illegible] divinam ideam ipsam essentiam divinam. [illegible] de [illegible] [illegible]

efficientis. Item 3 eius creaturas habet quas ad [illegible] perfectiones assimilat Deo. Ergo essentia divina gerit functionem idealis, [illegible] in intellectu [illegible] demonstratur ad esse necessario attendere Ideam [illegible] [illegible] producere [illegible] creaturam.

Dico 2do contra Thomistas essentia divina non est Idea adaequata [illegible] intelligibilis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mente accipit [illegible] [illegible] Di. [illegible] [illegible] [illegible] operantis [illegible] [illegible] Ideam [illegible] [illegible] Ideam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inhabitari, quod [illegible] [illegible] facere.

Dico 3 [illegible] Deo non est ipsum antecedenter [illegible] [illegible] [illegible] antecedenter [illegible] [illegible] opere [illegible] [illegible] differat a [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] in opere [illegible] [illegible] [illegible] [illegible] apparet, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non est antecedenter [illegible] [illegible] [illegible] [illegible] operandi, [illegible] potentia [illegible] [illegible] [illegible] [illegible] in opere, [illegible] [illegible] [illegible] Deo [illegible] conceptu [illegible] [illegible] Deo [illegible] [illegible]. [illegible] [illegible] [illegible] antecedenter [illegible] [illegible] [illegible] antecedenter [illegible] [illegible] distincte. [illegible] [illegible] [illegible] [illegible] ex eadem Deo pro conceptu [illegible] plurimas [illegible] [illegible].

Dicis: Deo [illegible] [illegible] [illegible] mentis [illegible] [illegible] cognitione [illegible] [illegible] [illegible] mentis [illegible] [illegible] [illegible] neque [illegible] [illegible] [illegible] [illegible] [illegible] neque [illegible]

in rationabile, qui nec est cognitio nec volitio. quod [illegible] et
non est [illegible] instrumentum ad applicandas [illegible] artificialiter
factas [illegible] Ideam.

Dices: Idea proprie non consistit in cognitione actuali practica
dictante modum operandi, quia [illegible] requiritur talis cognitio [illegible]
[illegible] quo [illegible] [illegible]. [illegible] contradicere [illegible] [illegible], [illegible]
[illegible] prius [illegible], quod artifex operando imitatur. [illegible]
prius [illegible] quod operando non imitatur. [illegible] requisitum
[illegible] finalem [illegible] et cognitionem practicam [illegible] obiectum, hoc
est [illegible] cognitionis practicae. quod Idea proprie non consistit in cog-
nitione actuali. [illegible] [illegible] requisita [illegible] cognitio, quae [illegible]
[illegible] [illegible] Ideas [illegible]. [illegible] Ideas accipere [illegible], [illegible]
[illegible] [illegible]. [illegible] [illegible] et [illegible] cognitio practi-
ca repraesentat [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] cognitionem directivam practicam: [illegible]
[illegible] [illegible], [illegible] facit [illegible] facit [illegible] [illegible],
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] obiectum
et repraesentationem [illegible] cognitionem [illegible] practicae. Ergo Idea
proprie non consistit in cognitione actuali practica. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] movet operantem ad [illegible] non aliter
faciendum [illegible] [illegible] et [illegible] [illegible] [illegible] a cognitione
finali practica. [illegible] [illegible] a [illegible] cum [illegible] finali. [illegible]
[illegible] [illegible] non movet [illegible] [illegible] bonitas cognitionis repre-
sentantis finem, [illegible] movet bonitas finis repraesentati: [illegible]
cum [illegible] [illegible] [illegible] bono [illegible] cognitio [illegible] [illegible] bonae [illegible]
[illegible] repraesentata per cognitionem: [illegible] artifex ad talem actum modum
operandi non movetur ab ipsa cognitione, cui non vult assimilare
[illegible], [illegible] ab obiecto repraesentato, cui artefactum assimilare
intendit. itaque sicut cognitio finis [illegible] [illegible] [illegible] [illegible]
non movet finem, ita cognitio repraesentans modum operandi non [illegible] Idea

proprio et idem solitum efficeret in se per id a quo est repraesentat
rationem per illam cognitionem; et in quo dicit se unice quod ei.

Primo quia Idea habetur in illa actu creata propria quod est in alio omne
sive essentia rei, per conatum assimilationem in operando antecedentem.
haec idem est ac Intentio Notio et alione; perfectam cum obtusiorem
in mente existentem vel aliud intellecti est, quo res accepta rei
vel rei cognitione. patet iisdem argumentis, quibus prior conclusio probata
est; quia antecedentem quilibet in particulari imitatur et participat
ad eandem rationem; sicut res particularis, quae haec quilibet in particulari
participat et exprimit speciem suae eandem rationem propriam.

Dices forte: neque ratio sic propria rei in existentia est aliud, quam
eius antecedentia possibilitas, in quacunque in ipso possibilis consistat,
de qua agitur in metaphysica. ... in obliquo importat cognitionem
practicam, quae repraesentat inferiora consilia providentiae.
... in ... de ... discurrimus.

Obiicies 2. illud est Idea proprie dicta, quod in Deo est proprie dirigit
operantem ad ea quae ... sunt facienda ... cognitio
practica hoc facit: ... rei cognitioni ... Divi-
nis remote et ... quo.

Respondeo negando ... cognitione ... practicali vel certe
... quae ... assimilare
antecedentem, ... et ... distincta ... cog-
nitio. neque itaque ... formalem ... cognitionem practi-
cam ... per ... dictam ... conductas ... quo-
... Idea.

Obiicies 3. idea Dei est prior natura Dei movens eum efficientem
ut existens. atqui possibilitas operum artificiorum ... quo.

Respondeo ... prior natura et movet ut existens ... Deo
... importat in obliquo quidem ... quod importat in ...
... et distinctio ... ... possibilitas

propriis viribus non in sub.

Urgebis: obiectum in illud determinat intellectum tanquam motivum so-
lum ad iudicium practicum debet existere, dum, quando determinat,
atqui species determinat intellectum ad iudicium practicum de exsi-
stentia propria. ergo species debet existere.

Resp. [illegible] [illegible] in causa finali.

Resp. [illegible] distinguo min.: species finalis determinat in-
tellectum quatenus [illegible] [illegible] species finalis debet existere [illegible]
species obiectiva [illegible] [illegible] ipsa determinat intellectum,
sicut [illegible] ipsa determinat tamquam efficiente.

Urgebis: ipsa cognitio debet habere specificationem ex obiecto [illegible]
[illegible] intellectus [illegible] debet habere motivum, cum [illegible]
[illegible] de [illegible] [illegible] habeat. [illegible] specificationem
[illegible] [illegible].

Species [illegible] [illegible] et [illegible] species externa, [illegible]
[illegible] species externa, [illegible] intellectus determinatur [illegible] individui
existentiam, quae diversimode [illegible], et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] similibus [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Urgebis [illegible] species obiectiva [illegible] [illegible] [illegible] [illegible]
[illegible] intellectum, [illegible] species externa [illegible] individua existentia,
[illegible] [illegible] [illegible] [illegible] [illegible].

Ad [illegible] species obiectiva [illegible] et species [illegible] determi-
nat [illegible] [illegible] species alienas: sicut [illegible] [illegible]
existentia [illegible] species alienas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]: ita species obiecti-
va [illegible] intellectum [illegible] species [illegible] et [illegible] [illegible]

316 [illegible] idea externa.

Ob. 2. idea nostra haec exemplaris [illegible] potius reducitur ad causam finalem, quam ad causam efficientem; quia movet obiective sicut et [illegible] in exemplar, sicut causa finalis.

R. neg. conseq.: nam aliud est notabile discrimen inter ideam et causam finalem: nam finalis movet ad producti-onem sui; idea movet ad productionem alterius sibi similis; quae in ea [illegible] in illa [illegible] efficientem, aut etiam for-malem quam finalem.

Ob. 3. ant. [illegible] natura, vel aliud quidquam libere agens [illegible] cognitio [illegible] activum, [illegible] [illegible] cognitionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] artificiosi, [illegible] [illegible].

R. neg. [illegible] [illegible] [illegible] ad actionem artifi-ciosam [illegible] cognitio [illegible] specialem modum operandi, [illegible] cognitio [illegible] [illegible] artificiosi: [illegible] [illegible] cognitio [illegible] [illegible] manu aut alios [illegible] [illegible].

Ob. 4. ad producendum aliquid imperfectum [illegible] [illegible] [illegible] sive idea pura [illegible] [illegible] [illegible] creatura [illegible] imperfecta [illegible] Deus [illegible] [illegible] creaturarum [illegible] [illegible] Deo [illegible], [illegible] [illegible] pura [illegible] [illegible].

R. neg. [illegible] [illegible] ad producendas negationes [illegible], [illegible] ad producendas imperfectiones [illegible] [illegible] [illegible] Deo. [illegible] in exemplo: pictor [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ad imitationem illius imaginis alias imagines, ut si uno pictor
vera vellet imitari ipsos oculos, [illegible] oculos [illegible]
as, [illegible] praecise secundos et generis extra [illegible]
haec plura [illegible] possit [illegible]: et [illegible] pictura,
[illegible] ipsos oculos [illegible], ut reliqua [illegible]
[illegible] habebit [illegible] Deus. [illegible]
producendo creaturas [illegible] perfectiones [illegible]
plures vel pauciores [illegible]: [illegible]
[illegible] plantis [illegible]
[illegible] ipsum [illegible] perfectissime
[illegible] Deo [illegible].
[illegible] repraesentatio [illegible]
[illegible] causalitas [illegible].
[illegible] causalitas [illegible] praecontinentia
[illegible] effectus, [illegible] praecontinentia [illegible] effectus
[illegible] imitari [illegible] intentione agentis [illegible]
[illegible] causalitas [illegible]
[illegible] artificiosi [illegible] intentione [illegible]
[illegible] determinantis [illegible] de causis per accidens.

Sectio 10a.

De Causis per accidens.

Dico [illegible] causa per accidens [illegible] proprium, [illegible] neque [illegible]
[illegible] agentis [illegible] effectum. [illegible]
[illegible] ubi definitionem causae [illegible]
[illegible] causa per accidens, [illegible] proprium, [illegible]

e eoa inveniens respectu inventi thesauri; qui hac ratione nec
[illegible] nec ex intentione rustici evenit [illegible] inventi
[illegible] thesauri. Contra respectu inventi rustici
[illegible], qui licet ipse [illegible] terra [illegible]
[illegible] determinate [illegible]
[illegible] adhuc [illegible]
[illegible] rustici [illegible] rustici [illegible] inventi [illegible]
[illegible]
[illegible] fortuna et casus [illegible] fortuna
[illegible] effectus fortuiti et casuali, [illegible]
[illegible] effectu fortuito et casuali. [illegible]
[illegible].
[illegible] triplici [illegible]
[illegible] et [illegible].
[illegible] fortuna [illegible]
[illegible] fortuiti et casuales, [illegible] fortuna et casus.
[illegible] mirabilis casus [illegible] in Apulia [illegible]
[illegible] ubi in [illegible] urbe [illegible]
terra mota terribilem ruinam [illegible] multa [illegible] millia
[illegible], [illegible] campana [illegible] turri [illegible] fortune
[illegible] parte [illegible]
[illegible]
[illegible] de [illegible] ipsa fortuna
[illegible] fortuna [illegible] volubili
et [illegible] gubernans. [illegible]
[illegible] de [illegible]
[illegible] libro [illegible] fortuna,

uti non obstabit in gelasioe sancto: et in proverbio dr: quisque e faber suae fortunae.

Dicitur fortuna, eo quod accidit in iis, quae raro fiunt et praeter intentionem agentis liberi creati.

Dicitur casus, eo quod accidit in iis, quae raro fiunt et praeter intentionem seu appetitum innatum agentis necessarii.

ita communiter phi. Ex utraque definitione

Colliges fortunam et casum convenire in hoc, quod utraque sit causa per accidens, hoc est, praeter intentionem sive appetitum elicitum sive innatum effectum illum, qui vocatur fortuitus aut casualis.

Discrepant autem in hoc, quod effectus fortuitus attingat causam liberam: uti si quis fodiendo sepulchra effossis thesaurum, seu [illegible] agentis; effectus vero casualis attribuatur causae necessariae: uti si equus oppressis transeuntis [illegible], vel dissoluta [illegible] et e [illegible] [illegible] in [illegible].

Colliges respectu Dei nil casu aut fortuito fieri: quia nihil [illegible] absque ejus intentione, aut certe [illegible] ejus [illegible].

Colliges [illegible] aliquid esse fortuitum respectu unius, et non respectu alterius: ut si [illegible] destinato duos famulos [illegible] minime [illegible] per diversas vias emittat, et sibi invicem in certo loco occurrant: occursus iste erit famulis fortuitus, ut pote, qui nec [illegible] intentionem, nec [illegible] audit; non autem [illegible], qui hunc occursum et praevidit et intendit.

Fortunae et casui opponitur fatum. Et sicut non nulli [illegible] omnia fortunae et casui attribuere, ita econtra multi [illegible] quam prosperos quam adversos eventus fato adscribebant, et [illegible] [illegible] Troiam [illegible] [illegible] [illegible] a Graecis fuisse inde expugnata [illegible] dicunt [illegible]

erat in Tractu.
Imaginabantur itaque hi nihil sibi fato, quod est inevitabilis
quaedam effectus fatalis necessitas: orta ex certo quodam
causarum. Sed quae non illa causarum series?
Primo quidam stellis et motui coelorum attribuendam putabant,
quoniam varia genera et motus aspectus planetarum certas
[illegible] determinant ad certos et [illegible] quasdam
actiones, itaque hominem determinant ad patrandum homicidium.
[illegible] Alii necessitatem hanc provenire aiunt ex Dei
Decreto, quo ab aeterno omnia decreta et praeordinata sunt quae
in tempore fiunt: non posito decreto Dei fieri necesse est,
quaecunque patimur sicut praeordinavit Deus. Alii alii
[illegible] necessitatis [illegible] et generationis [illegible] aiunt ex mixtura
[illegible] quae appetitu [illegible] ferantur in certos quosdam
effectus, cui [illegible] [illegible], [illegible] Deus ipse [illegible] necess.
[illegible] [illegible] datur fatum, quod sit inevitabilis quaedam [illegible] effectus
[illegible]. [illegible] in nos [illegible] et [illegible] Catholicos [illegible]
[illegible], quos [illegible], qui [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] humana, [illegible] [illegible] mortis [illegible] [illegible]. [illegible] [illegible]. [illegible]
[illegible] repugnat providentiae et [illegible] divinae: ita enim [illegible]
rebus [illegible] [illegible], ut causas liberas libere [illegible] agere,
necessarias necessario. [illegible] [illegible] [illegible] necessitatis
in [illegible] [illegible] [illegible] [illegible], quae [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in decreto Dei, quo decretum in [illegible] [illegible],
[illegible], ut dicet [illegible] [illegible] in nos ipso [illegible] [illegible] [illegible]
[illegible] [illegible]; quo [illegible] [illegible] est gratis [illegible] [illegible]
[illegible] rebus [illegible] appetitu, cui nec ipse [illegible] [illegible]

[illegible] scripta post relinquere [illegible]

Dices sic fatum, quod desperati dant, nullam aliam impossibilitatem
dicit, solam impossibilitatem, et nihil aliud esse, quam contin-
gentiam a Deo dependentem a providentia quae est [illegible]. Item
Trismegistus Christi res certa cui est, Deum [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] effectum, [illegible] [illegible]
[illegible] non admitti fatum, [illegible] [illegible] [illegible] fatum
nec [illegible] libertate humanae, [illegible] [illegible] [illegible] Divi-
no [illegible] [illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] necessarius. Necessarius [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] libertate. [illegible] [illegible]
admitti fatum, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible]
[illegible] [illegible] [illegible].
Dices [illegible] [illegible] [illegible] [illegible] [illegible] causam efficientem
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]. [illegible]
Dices [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Dei, [illegible] [illegible] divitias [illegible]
[illegible], thesauros [illegible] [illegible], honores adepti [illegible] [illegible]
[illegible] [illegible] principis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] monstra. Monstra [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] degenerans. [illegible]: monstrum [illegible] peccatum [illegible]

actio ob aliquem finem, quae specificatur ab aliquo principio extrinseco.
De his, qui plura scire desiderat, legat [illegible] considerationem
[illegible], nos strictius exprimemus [illegible] de [illegible]
[illegible] in libris de generatione. Refertur quaestio de causa
finali.
Dicimus in praesentiarum inter causas finalis [illegible]
[illegible] [illegible] [illegible] in multis [illegible] dicto
[illegible] peculiariter in [illegible] de [illegible],
[illegible] dicentur. In [illegible]
[illegible] [illegible] causae finalis [illegible],
[illegible] sectio prior [illegible] causa finalis et [illegible].

Sectio 1a
Quid sit Causa Finalis Et Quotduplex.

Dico 1o causa finalis sive finis est id cuius gratia aliquid fit,
ita ut [illegible] Physicorum cap. 8. [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible]
fine [illegible] bonitatem [illegible] probabilis. [illegible] gratia
aliquid fiat, [illegible] [illegible]. [illegible]
[illegible] [illegible] aliud: [illegible]
[illegible] de finis, [illegible]
[illegible] [illegible] [illegible] [illegible]

Hic e duas ee praecipuas divisiones finis. primo autem dividitur
in finem cui, et [illegible] quo [illegible] . finis cui e subiect
[illegible] cui bonum aliquod desideratur. finis [illegible] gratia cuius
subdividitur in finem qui et finem quo [illegible] [illegible]
[illegible] desideratur, finis quo e adeptio seu possessio rei.
[illegible] creatura [illegible] [illegible] [illegible]
[illegible] hunc finem, [illegible] [illegible] [illegible] [illegible]
[illegible] ordinare [illegible]. [illegible] finis cui appetitus [illegible]
in hoc exemplo e homo: finis cuius gratia [illegible] [illegible]
[illegible] homo, [illegible] beatitudo: [illegible] [illegible] [illegible] in [illegible]
[illegible] et visionem Dei: [illegible] e finis qui: [illegible] et
[illegible] [illegible] finis quo.
Secundo dividitur [illegible] finis in finem proximum [illegible] ultimum
[illegible], qui [illegible] [illegible] [illegible] appetitur [illegible]
[illegible] [illegible] ordinatur [illegible] [illegible] ordinatur
[illegible]: [illegible] [illegible], [illegible] [illegible] [illegible] duplex
[illegible] ultimum, [illegible] [illegible] [illegible] simpliciter
[illegible] [illegible] ultimum e [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] referuntur [illegible] [illegible] [illegible] [illegible].
[illegible] finis [illegible] [illegible] [illegible] de hoc fine [illegible] [illegible]
ca. [illegible] [illegible] [illegible] fine respectivo ultimum e, qui
[illegible] appetitur [illegible] [illegible] ordinatur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ordi-
inatur. [illegible] [illegible] finis [illegible] [illegible] [illegible] [illegible] bona
creatura [illegible] appetibilia. finis ultimus qui [illegible]
[illegible] [illegible] [illegible] appetitur [illegible], [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible]. [illegible], [illegible]

[illegible] ordinat ad victoria [illegible] in [illegible], habet pro fine [illegible] rationem, quae illa per se appetit; [illegible] rationem [illegible] longe [illegible] ad obtinendam [illegible], [illegible] ratio [illegible] finis [illegible] ultimus, et victoria finis ultimus. [illegible] de [illegible]

Sectio 2da.

De Causalitate Causae finalis.

Supponendum [illegible] ex dicendis de libertate, [illegible] voluntatis alios [illegible] praecedentes, alios [illegible] [illegible]. [illegible] sunt [illegible] [illegible] bonum; ut [illegible], [illegible], [illegible] [illegible], quibus [illegible] malum; ut odium, fuga, [illegible]

Supponendum [illegible] impossibile, ut voluntas actu [illegible] [illegible] [illegible] [illegible] indifferens [illegible] differendo [illegible], [illegible] [illegible] in bonum, [illegible] bona [illegible] malo, [illegible] [illegible] apparens.

Supponendum [illegible] [illegible] [illegible] bonum: [illegible] delectabile, [illegible] [illegible] [illegible] forma recta rationi: [illegible] [illegible] [illegible], [illegible] voluntatem [illegible], utile, [illegible], [illegible] [illegible] bonum [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]. [illegible] [illegible] rationem ultimi finis habet, [illegible] rationem medii, ut [illegible] [illegible].

Supponendum [illegible], finem [illegible] [illegible] movere voluntatem [illegible] [illegible] [illegible] [illegible] nullo [illegible]. [illegible] [illegible] [illegible] [illegible] habet [illegible] [illegible], [illegible] [illegible],,

omnibus dicat bonum ē vol. diligenter. Hic notatis.
Quaeritur, utrum cognitio causalitas in actu 1 causae finalis,
utrum sit datum contra quidditas, sive quae movet finem
voluntatis. Quaeritur, si cognitio non quae in actu
causalitas sit, in quo non quae causalitas causae finalis consistat.
Dico causalitas in actu 1 causae finalis est sola realis
bonitas finis; cognitio vero repraesentans illam bonitatem
[illegible] sine qua bonitas non causat. Ratio
Thomae sed probatur idem est contra Capreolum ne
item et alios. [illegible] finis. Unde causalitas causae fi-
nalis in actu [illegible] alliciat voluntatem et obiectum desideratum,
atque cognitio [illegible] quae allicit voluntatem,
[illegible] sanitas: sanitatis [illegible] est [illegible]
cognitionem solam de bonitate [illegible]
[illegible] potiorem [illegible]. Confirmatur si cognitio esset
affinis, voluntas [illegible] cognitionem [illegible]
cognosceret bonitatem sanitatis, [illegible] dici [illegible]
[illegible] ergo non in hoc fine, quatenus hoc cognitionem de
bonitate sanitatis [illegible] cognitio
[illegible] felicitatem [illegible] affligit, [illegible]
[illegible] simul repraesentet in possibilitate [illegible]
[illegible] cognita.
Dico causalitas in actu causae finalis [illegible]
efficientis, quatenus illis actio est [illegible] fine; [illegible]
causalitas finis [illegible] quo mediante finis trahit [illegible] suos affectus
[illegible] vel alio mediante [illegible]

pendet a fine. atqui hoc tot actio quatenus est propter finem, quo maior e [illegible] omni [illegible] causalitas [illegible] positio solo in positio actione [illegible] efficientis in [illegible] [illegible] effectus causae finalis. positio vero actione [illegible] [illegible] effectus causae finalis. [illegible] [illegible] [illegible] finem [illegible] [illegible] [illegible]: an finis [illegible] [illegible], [illegible] [illegible] idem ex fine [illegible] in differens ad [illegible] [illegible] effectus finis, [illegible] [illegible] alio [illegible] assignari, [illegible] [illegible] [illegible] propter finem, [illegible] [illegible] [illegible] fine. [illegible] Sectio 3 De effectibus causae finalis.

Sectio 3tia

De effectibus Causae finalis.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ceterisque [illegible] [illegible] voluntate, [illegible] mediante voluntate alios [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] producenti [illegible] finem quae sibi proponit [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] et imperati [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] voluntate [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] quae voluntas finem [illegible] [illegible] [illegible] medio [illegible] [illegible] [illegible] finis, quo volitus finis [illegible] [illegible] media; [illegible] [illegible] fruitio et delectatio, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in bono obtento [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] circa medio [illegible] [illegible] [illegible] [illegible] medium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad finis [illegible]. [illegible] [illegible]

tali; quos multas virtute hac [illegible] aliis [illegible], in [illegible]
[illegible] [illegible] Domina: vel [illegible] hoc [illegible]. [illegible] imperatum,
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliquorum [illegible] imperatum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible]
[illegible] complacentia: [illegible] [illegible] [illegible] efficax: [illegible] [illegible]: [illegible]
[illegible] [illegible]: [illegible] imperium: [illegible] [illegible] [illegible] aliam
[illegible]: [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible].

Dices: [illegible] [illegible] [illegible] [illegible] imperali [illegible] effectus [illegible].
[illegible]: [illegible] [illegible] fine [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] effectus finis. [illegible] hoc [illegible] [illegible],
[illegible] [illegible] [illegible]. (alii) [illegible] [illegible]. [illegible] [illegible]
[illegible].

[illegible] in finis [illegible] finis qui [illegible] in [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible]: [illegible] [illegible] finis [illegible], et hoc [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] finis [illegible] [illegible]: [illegible] [illegible] [illegible]
[illegible] obtineri [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] completa [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] finis [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] finem [illegible]; [illegible], [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible],
[illegible], [illegible], [illegible] finis [illegible] [illegible] [illegible], [illegible] finis
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], qui [illegible] [illegible] [illegible]: in hoc qui [illegible] [illegible] [illegible]
[illegible].

329 Ob[illegible] ... bonu[m], ... e[illegible] ... salute ... bonitate ... ficta ... [illegible]
... praecedente ... corpus ... [illegible]
... [illegible] ... finitu[m] suam ... [illegible].
R. dist[illegible] ... bonu[m] ... reale, ... bonu[m] ... [illegible]
... [illegible] ... apparet ... [illegible]
... bona apparentia ... [illegible]
... [illegible] ... apparere.
Ob. [illegible] ... executioni ... [illegible]
... [illegible] ... [illegible] ... existentia in
[illegible] ... [illegible].
R. [illegible] ... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
Ob. [illegible] ... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible].
R. dist[illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible].
Ob. [illegible] ... voluntatem
... [illegible] ... [illegible]
... voluntatis, ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] efficientia.
R. dist. [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]

absolute irrefragabilis sine. quod si satis adhuc [illegible] in actu [illegible] causae finalis [illegible] gubernandi hic tamen sit finis. Appendix de relatione causarum ad effectum.

Appendix
De Relatione Causarum ad effectum.

Cogitaveram specialem quaestionem instituere de relatione transcendentali causarum ad effectum, et effectus ad causas, ut etiam in Logica de relatione [illegible] [illegible]. Verum [illegible] angustiis prohibitus [illegible] modo [illegible] [illegible] mentem meam [illegible] [illegible] apperiam.

Dico 1º relationes transcendentales sicut de praedicamentali docuimus in Logica [illegible] in speciali [illegible] [illegible] [illegible] in fundamento relationis [illegible] quod [illegible] ens [illegible] ex existentia alterius [illegible] possibilitate, [illegible] [illegible] de [illegible] [illegible] [illegible] possibile sine altero. [illegible] [illegible] [illegible] [illegible], relationem [illegible] transcendentalem [illegible] [illegible], quod [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] relationem [illegible], [illegible] [illegible] fundamentaliter.

Dico 2º [illegible] [illegible] relationis transcendentalis. [illegible] creatura [illegible] in [illegible] [illegible] [illegible] [illegible] Dei; [illegible] creaturae ens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. quod [illegible] relationem transcendentalem [illegible].

Dico 3º [illegible] [illegible] [illegible] [illegible] [illegible] relationem transcendentalem ad formam [illegible] antecedentem [illegible] [illegible]; [illegible] [illegible] [illegible] antecedentem [illegible] [illegible] relationem transcendentalem ad [illegible]. [illegible] [illegible]: quod [illegible] [illegible] [illegible] existere sine [illegible] forma [illegible] et forma [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] appetitus [illegible] [illegible] [illegible] ad [illegible] formae [illegible]. [illegible] [illegible] relationem transcendentalem ad formam [illegible] indeterminate

231

qastio noise.

Dico quod nulla causa sine ipso fingen fio, illi defectu, hoc relationem transcendentalem ad determinatum effectum quem existentem, absolute relationem praedicamentalem ad determinatum effectum actu existentem. ... ipsius ... potest terminari suos effectus ... causa potest ... sua ... sine suo effectu: ut patet ... ignis ... sine ... de ... ex logica de relatione.

Dico ... physica ... relationem transcendentalem ad ... effectus possibiles ... impossibilium ... producibilis ... metaphysica de possibilitate ... implicat ... implicat ... possibili implicat ...

Disputatio quarta de proprietatibus corporis naturalis in communi.

Disputatio 4ta.
De proprietatibus Corporis naturalis in Communi.

Prima et ... Corpori naturali ... proprietas seu passio est motus. De hoc agit Aristoteles ... physicorum: ... libris ad ... proprietates ... corporum, ... modo ...