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Endel, Roman
Majer, Ferdinand

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Articulus 1us

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fer descripta ad attendentes aliu distinguit in prosequi ad rationem
distinguendi rursum solido accedens. et hic finio inspiciendo
principalem materiam de distinctione, qua bene perspecta intelligentur

Quaestio Secunda
De
Universalibus in genere

Articulus 1us
Quid et quotuplex sit universale
item
an et quomodo dentur universales a parte rei

universale ex etymologia non est unum versus multa: quod cum possit variis
fieri multiplex datur universale et quidem 1o in causando quatenus se habens
ut causa superiora potentia diversos effectus producere: uti deus
dicitur causa universalis, coelum et astra quae concurrant cum universales. 2o
in repraesentando uti speculum repraesentat plura. 3o in essendo uti voces
sententia collectiva ex populo respublica significant plura: hic
tamen nostra non curamus. Bene vero datur 4o universale in essendo
quod est unum aptum inesse pluribus et 5o in dicendo quod est unum aptum dici
de pluribus: universale in essendo dicitur metaphysicum: in dicendo logicum est eo
formaliter ad metaphysicum. dici ad logicum: alii multa decertant: an ante
distinctionem videtur in essendo et dicendo sint universales. an à hoc ratione
distinctione videtur in proprio esse suo, quod melius respondet nostrae conformis:
videtur in proprio esse suo quidem, quod melius respondet ei ipse conformis,
quia habeat dici quod aliqui hujus pro ad esse: adeoque unum aptum
dici de pluribus est distinctio quaedam respectu universalis metaphysici: respectu
cum sibi distincti dicitur universale logicum universale. impossibile quod determinari
licet dicitur cum metaphysico quam logicum unum itaque tamen quoad vocem: unde
excluduntur termini complexi: quin etiam constituunt, quaedam analoga et
aequivoca: item unum per aggregationem, ex: acervus lapidum et
exclusa sunt; hinc universale debet esse univocum. 2o dicitur aptum
inesse et dici de pluribus unde non requiritur quod universalis actu sit in
pluribus individuis, sed sufficit possibilia, uti patet in sole et luna;
nec actualiter de pluribus dici debet: cum actualiter dicatur universale potius destruere
quam adeo requiri videatur; de quo dum infra. dicitur sine respectu
distinctive identitatis non est quaestio univoca quaedam venerabilis. hoc est in
praedicatis non per identitatem cum pluribus substantiis tamen per unam speciem adeoque
nec est universale tum ex dictis constituit: tamen quod hoc a speciebus substantiis cum sui

metaphysicae tm̄ requiri ad unitē; unitē est exclusio[?] divisionis; sed non dicunt in plbg formis; qā ā reali in pluribus partibus quoniam sunt tm̄ fis metaphysicae realitatum pfti; dicitur de tꝗ plcr: dicitur Scotus metaphysicae diversa ex quo capite, ad hoc non collectiva excludentes: verbo ad unitē tm̄ in specie etiam non collectiva excludentes; verbo ad unitē tm̄ in ... quā pdo 3 requiri, videlicet 1o unitas entitativa; 2o ... cum fis metaphysicae; et ovi pluralitas possibilis inferiorum ... aeternī ... ad unitē in ordine ad 1um requisitum.

Dico 2o unitatem esse triplicem prout opponitur triplici distinctioni: numerica, specifica et generica; unitas numerica est indivisio entis in plura numero, ut Petrus unus numero. Unitas specifica est indivisio entis in plures naturas specie diversas, sicut natura Petri et Pauli est una unitate specifica; unitas tandem generica est indivisio in plures naturas genere diversas, sic ... est una unitate generica, quia dividitur in plures genere quidem specie naturas.

Dico 3io Unitatem ... ut alibi saepius ... non abstracta a suis inferioribus et considerata ... quā non abstracta a suis ... absoluta et relativa; ergo non ... unitē ... requirit ... indivisa ... unitate cum ... dicta alibi.

Dico 4o triplicem ... statu naturae, quae dicitur unitas, ... realis; ... non ... singularia ... vel Paulus ... indifferentia ... indifferentia utrum sint in ... ; 3io tandem ... statu ... abstracta simul cum ordine ad inferiora, dicitur ... in statu solitudinis naturae ... in statu ... ut ... ordine ad inferiora; ... Dico ... statu solitudinis a ... in 2o statu ... relativa ... non ... statu ... contra ... in 2o statu considerata ... unitē ... quā ... unitē ...

natura unita per modum bis et s(ecundu)m unitas offerenda similitudi-
nem et non praestanda,

circa quod

Sententia 1a Nominalium et Stoicorum, hi vero quaestiones universales, quas vocarunt notiones internas nullum admiserunt unitatem, adeoque asseverarunt solam dari unitatem in repraesentatione quam quaestiones universales habent; sive extra ipsa plura respiciat. quae sententia duo opposita excitarunt nominales, adeoque quaestiones universales seu notiones internas notionem externam seu voces, quas dixerunt unitates in objecto quaerens unum nomen plura significat; cui quaestioni adhaerent de rebus; et devenerunt ad defendendum solas dari de vocibus et de rebus ipsis; ubi quae unita ipsa per voces unitas significata sibi manent absolute. cui sententiae refutandae in multum morior, sed breviter dico 1o: vero quaestiones universales quae erant et notio quaedam dici dari etiam quaestiones obstractus quaeri: seu naturas unitas sensu infausto explicando. in hoc enim nomen absolutum a quo differt ut absolutum dicitur notio absoluta. et quaestiones universales eandem repraesentat e contra nomen quod efficit notam quaedam, et quaestio universalis eam repraesentat, propterea notio interna et externa differunt hoc notio hominis. Unde si Porphyrius tractatum suum inscribit de 5 vocibus, sensu de 5 vocibus posito dispositionem seu naturam per voces significatam, patet hoc. Dico 2o absurdum esse dari solas unitates de vocibus; etiam naturis ipsis cum unico cum exemplo, quia licet medicus, dum disputat de hydrope, disputat etiam de hac voce, etiam de malo hydropis; certe ergo sententia haec reiicienda quaestio ligno in iudicio ...

Sententia 2a quae tribuitur Platoni et a Iove a Diamerio opposita ait non per voces dari naturas unitas, quae a parte rei sunt exemplares sive a rebus singularibus separata extra Deum et se subsistentes aeternae et incorruptibiles, quae sunt eae simul et species omnium rerum realium, illasque naturas tales vocant quaestiones Ideas Platonicas: in quibus Plato per eas absolutas homo a quo et quando homo a singularibus separatum extra Deum se subsistentem aeternum et incorruptibilem, qui solum homo sit causa omnium, cuius singuli sunt participes quodammodo eodem modo, quo ~~natura~~ figura a eodem sigillo imprimitur cera sigilli illius an a Deo Plato sensit; in usum de Ideis internis in intellectu divino repraesentantibus creaturarum essentiis, tum sub quod ipse scribere

Catholicum est. cum authores multifariam inter se [illegible],
neutrum definire non est; solum contra [illegible] Platonis [illegible]
sententiam id sit, implicare tales Ideas externas; 1mo enim illae
Ideae essent ipse Deus, eo ipso quod sint aeternae, et se subsistentes, in-
corruptibiles, quod 2do non est [illegible], cum omnis actio [illegible]
[illegible] ad effectum [illegible] in [illegible]. 3tio illae Ideae essent [illegible]
ipsius Platonis causa exemplari, causa efficiens [illegible]
[illegible], implicat autem simul causa [illegible], [illegible]
et simul causa [illegible] exemplaris et efficiens [illegible]
quod [illegible] essent illae Ideae [illegible] et [illegible]
a [illegible] implicat [illegible] et [illegible]; cum [illegible]
[illegible] et [illegible]. [illegible] tamen Ideas Platonicas
admitterent magis Mysterium quod in S. Trinitate; [illegible] in hac
[illegible] in 3 personis existit individua, in [illegible] Platonis
eadem humana natura existeret in [illegible] et [illegible] individuis,
eo ipso quod illa Idea esset [illegible] Petri et Pauli etc.

Num. 2. q. 3. [illegible] quod Plato [illegible] bene sententiam [illegible] 2o
[illegible] et [illegible] non [illegible] [illegible]; [illegible] et [illegible]
[illegible] debent admitti Ideae Platonicae, quae sint [illegible]
et [illegible]; [illegible] [illegible] et [illegible]
[illegible].

2o [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], quod debent esse [illegible]. [illegible] atque
[illegible] non [illegible] [illegible] [illegible] bene [illegible]
[illegible] [illegible], quod.

[illegible] [illegible] a [illegible] [illegible] [illegible] Ideae illae Platonicae
[illegible] [illegible] [illegible], quae [illegible] ex [illegible] [illegible]
[illegible] [illegible] a [illegible]; [illegible] alia [illegible]
[illegible] [illegible], quod. [illegible]

Objiciunt 1mo [illegible] de [illegible] et contingentibus [illegible]
[illegible] [illegible] contingentibus [illegible] [illegible], [illegible]
[illegible] et [illegible] solum [illegible], [illegible]
et [illegible] [illegible] et [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] absoluta ab omni [illegible] ex eo [illegible]
[illegible] [illegible] [illegible] [illegible] necessarie [illegible]
[illegible] [illegible] verbo [illegible]; [illegible] [illegible] [illegible] 2. a

a Deimig. qd hōd et āāl rāale ab aterno ft algd. possibile,
qd ngbre ttu, adaq. ngbre ab aeterno, ita ut absfera sint ab
ō spīā, ut tn lucent ustria grāñā.

Obicies 2do Dn̄ obitu n̄tg debet ēē ptū ncā igbt. et n̄ spē
fui repraesentat cū in natura sua nall et c a similitudo spes c.
ea abstracta pariter eadē dficē adhuc, licet ḡnale n̄ntas
in actibus nist aliter fuit entitas nealis, n. tr repraesentatur nullus nisi
f spēcū fictitiis: f quas ncā igbt. satis ft ptā nullius fuit
f speciē raale ft ptū obitu finfiū naalium.

Obicies 3tio Dn̄ qd fruit ā sua simili v fraetes v unitas
similis fruitio c n̄; f pter fraetes simili oāa et pariter D: a. ē qd
hoc discrimē manifestū nter cād unitā atq quoā qd
fraetas fit similis effectus utraq. sucat lecerū aquā ad cād
acquiroā sufficit qd ft n̄tlle cād libet rara ea pervehenda similis effectus
naā plantas qua generat ā cēa nulla et aquivoni, videt
effect autem eād tpa peripoli; calor vero ab multis effectis
ayd eād n̄tles, ultimas dispoā n naā intro n̄flumed cād
particulā et unione supplent; de quo tū plura in phsica.

Conuit qd tota rober Platonis: qui ut aiunt Sangalenses
similiter professi erant id genus ut genus cui qd
in dstrān generat ut nisi et ā n̄tta spectare dicebat.
Ata dicti satis colligitur id debere esse intellect. ut gustus.
n ē debere esse entitas ut gustus, adaq. quos nullius ē gsui
obtro. atq. n̄tlia entitas n̄ recipit, si modo intellect. existant.

Stro Sintea ē Fonsaca professore scripto naā Stipani, Antonia Sotoshi vi esse dies nāā 2ando sumptam fore in statu solitario ē indifferentia antatmarie perfectionis, prout helupo ri atiō ptā oriudentis et antrimsecō Lola sunt operare ptā rectius tantum modo mquisnaa Num 2 qq.
nse sumpta f ipsi autem attemangularis et eternitas ad mediā
ee una et apta naā pluribus, in ptā f alquo disputā nāā autu
simil necessitatis ab essentia, natur contra hanc sintea ē

1o finita unitas naā 2do sf generat in statu solitario dicitur
ptā actu generans nāā in ō statu, atqui nata qd Fonseca
unitas illa n generat naā in statu actualitatis, qa n generat naā
2do sf. et in statu solitario, a si generat. cū illa status nihil fiat
nisi aptitudo atm nata, illa erit actualis; a to cū actualia naā

ƒpergebant etiam unitates ƒpec. ƒperant. 2º unitas ƒtrica consistit
in privatione actualis divisionis, in tantum enim est qid unum, in quantum
est indivisum; atqui natura eq humana 2ª ƒe consistere ea, ƒpet in
carendo ƒtrica divisione, aliàs in actuali ƒtrariè, in diversa
et multiplicarentur in plures individuas, uti tamen revera dividuntur
qui illa ƒoritas qua supponit natura esse poschendi ƒpeby, vi ƒoritate
natura rel. cari, ƒi rotis tamen non ƒpbat realiter ex parte rei
ƒed tamen intra natura fieri natura ƒi a e. ƒoritas data nisi esse
ƒe ipsa, natura enim nihil e realiter quam ipsa ƒpbra, ƒi qui non
b, ƒor ƒpeby e ƒor ƒe ipsa; natura enim possibilis habet ƒpeta
possibilia, actualis actuale, cum nec natura actu precatis ƒrne ƒpeby,
nec ƒp. divisibilis, nec effugies cum ƒtrice ƒeritsbra inter natura
et ƒpbra, natura hac neque enim ƒorita realis, sed Evlis identitate
ƒorita et ~~natura ut se realis~~ inter naturam et singularia
Evlis identitate ƒorita inter naturam et ƒpbra; unde ƒi qui
ƒuit natura actualis realiter e ipsa ƒpbra, aliàs, in una multa
ƒpbra et requisita ad unitatem, ita et natura possibilis utique
ƒpbra ƒpbra possibilia, et e una nec in ƒtatu ƒpletivi. 4º tandem
natio explodit hac natura, quippe enim ubiq; qua tandem
ad solutionem supponit, et ƒpbra dari a parte natura ƒtracta
unitate, ƒi enim contra Platonium actu ƒit, et dari natura
generè abƒtrs ƒpby in parte rei, et natura cum ƒpebus ƒtracte
unita ƒrabƒra multa, et sit, ƒpbra et dari a parte rei, natura
unitate.

Colligitur, natura in ƒtatu solitudinis 2ª ƒe ad summum habere
unitatem negativam, qua consistit in eo, quod natura puta importat
sola ƒbra ƒtlia et includit ƒpbtem, quae e oppositam unitati:
sicut qui dicit negativa bong. ƒiquidem et habeat ƒorma oppositam
ƒorma malitiam, interim nec ƒbeat bonitatem ipsam, ita et natura
2ª ƒe in ƒtatu solitudinis et ƒbet ƒpbtem oppositam unitati, nec
tamen positive habet unitatem, adeoq; negativè tantum ƒeparabilitate
sed natura ƒtracta ad ƒpbria, quae utique ea habens ƒpbtem tam
ƒorma oppositam ƒpbtem, nec habet unitatem negativam proprie ƒe tamen
ƒorma oppositam ƒpbtem, nec ƒbet ƒtrem ƒpeti intellectus eam ab ƒpeciei et ƒpbris
removet, ƒtenus ƒtrum ƒpeti intellectus eam ab ƒpeciei sub ƒpeciis
abstrahendo a ƒpeby et ponendo in ƒtatu solitudinis, idem
enim proprie negativa ƒtatè acquirit.

Dices nāa 2da ē n̄ divisa, q̄ 2da ē a n̄ divisa, bene ē argtas oppac ila, hō n̄ ē albg, q̄ hō ē n̄ albg: Subsumo, Sed si nāa 2da ē n̄ divisa, q̄ 2da ē ō indivisa, adeq; una, nāa conn divisiōn et unitas

Obiicies; ventum: ca. ac. aeternū ent: n̄ fuit veritate, nā ut sit veritas adē illas partes 2da dicendi, hō 2da ē n̄ ē albg, q̄ 2da ē n̄ albg. ca [illegible]. si in 2da opposita ea opponēt n̄ albg nec quidam albiēt pēt, q̄ [illegible] ē realis; nec quidem realiter pt. aeternū tamē esse nāa 2da et [illegible] n̄ ē indivisa [illegible] nāa 2da et [illegible] n̄ divisa sed indivisa, alii nec quidem in statu [illegible] dividi pote; plures [illegible] contra nec quidem in statu [illegible] oppositū, quae fuit contra sententiā hanc sententiā coincidentem

glie
2o Scotistarum asserunt hi qualibet nāa 2da ē ā parte rei una unitate quadā quam [illegible] unitate ā hanc quaē ea oppleant duplici modo, 1o dicunt hanc qualitē ee qdā indifferentiam cuiq; nāa existens in Petro ee se sīt [illegible], adeq; [illegible] sit quaetā cum Petro et quidem [illegible] videt statu [illegible] ad [illegible], ac [illegible], [illegible] numericē et [illegible] in solū [illegible] et [illegible]. 2o explicant a [illegible], nāa manifestata Petro, n̄ ea [illegible] aliā, sed eadē quae ē in Paulo. [illegible] esse, et numericē [illegible] Petri et Pauli multiplicetur. et hac ē quaedam opinio Scotistarum. [illegible]

Contra 1am explicationē breviter sic arguo: implicat nāa, quae ē in Petro, ata ee in Paulo: q̄ atm implicat ipsa ee in Paulo; implicante atm absolute atm; absolute atm implicat [illegible] a [illegible] quae absolute impossibile requirit, implicat absolute; sed nāa Petri ee in Paulo requirit qdā absolute impossibile videt separatā a Petro. quae tm [illegible] realiter [illegible] impossibile. si nāa Petri ee in Paulo implicat absolute, q̄ a [illegible] separatā a Petro, [illegible] manet in Petro [illegible] manet [illegible] impedita ee sīt in Paulo.

Contra 2am explicationē utpe celebriorē [illegible] arguo: 1o si nāa [illegible] in [illegible] una, illa unitas ē [illegible] [illegible] [illegible] [illegible] in [illegible]; in Deo 1a alias unitas atm [illegible] individui, ergo [illegible] realis et [illegible], quae nāa humana, [illegible] [illegible] individui, [illegible]

et unitate [illegible] adeo ut [illegible] [illegible] [illegible]
quae [illegible]; neq [illegible] eadem reale, [illegible] unitas [illegible]
[illegible] [illegible] naturae [illegible] [illegible] [illegible] [illegible] naturae
individuis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Doctor Angelicus [illegible] [illegible]
[illegible] [illegible] et [illegible].

2° Implicat naturam esse [illegible] unam [illegible] et [illegible]
[illegible] unitas et [illegible] [illegible], [illegible] natura humana
[illegible] in Petro et Paulo, [illegible] [illegible] divisa [illegible]
in Petro et Paulo; [illegible] [illegible] divina [illegible] Patre [illegible]
[illegible] [illegible] Mysterium Trinitatis; [illegible] implicat humanam naturam
in Petro et Paulo esse unam [illegible] [illegible] indivisa, [illegible]
[illegible] Pater et Filius et Spiritus Sanctus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] multiplicas
[illegible] [illegible] [illegible] [illegible] ita Petrus et Paulus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] naturam; [illegible] [illegible] naturam in Petro
et Paulo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] formale et [illegible] [illegible] reales, et [illegible]
[illegible] [illegible] numerice [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] naturam indivisam [illegible]
[illegible] [illegible] formale et [illegible] [illegible] natura divina [illegible]
[illegible], et nulli creatae ob suam limitatam [illegible] [illegible].

Contra [illegible] [illegible] [illegible] 1°, [illegible] [illegible] convenit realiter
convenit [illegible] realiter [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et individualia [illegible] realiter [illegible]
[illegible] [illegible] formales et [illegible], [illegible] natura multiplicatur [illegible]
[illegible] [illegible] et numerica [illegible] [illegible] [illegible]
[illegible]. [illegible] una [illegible] et formalis in Petro et Paulo
[illegible] formaliter divisa.

2° [illegible] [illegible] natura [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] numerice [illegible] [illegible] [illegible] humana
natura [illegible] multiplicari, [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] formalia.

3tio Sptus non potest generari ex pluribus hominibus: cum ad multiplicationem
personarum Petri et Pauli non multiplicetur natura, ubi a
eadem natura manet completa, etiamsi sit diversa hypostasis non sunt
plures homines; sed tum possunt dici plures humani. adeo modo
quo in divinis non 3 Dii, sed divini dicuntur, uti Augustinus dictum.
mihi Spiritus Deus non posse Deus creare nec annihilare aliquibus hominibus
in existentibus: quia enim et annihilatio sit ex [illegible], etiam
nihilo sui: sive natura in hominibus est singulariter individua, etiamsi
creari velet a [illegible] non posse, cum iam existens aliquid sui
in creare, etiam annihilare respectu aliquod sui: videtur natura in
aliquibus hominibus.

Ob: 1o si natura humana in individuis existens ut una quoniam pluribus: [illegible]
est idem quod liberet in statu [illegible] impedimentum ne subsistat actu nec
pluribus. sed hoc repugnantiam est natura humana [illegible] tam [illegible], quod ut sit adhuc
est una, subsistere quoniam pluribus etiamsi existat [illegible]. nec aliter ac natura [illegible]
licet sub forma hoc existens est apta subsistere ad aliud et aliud forma re[illegible]
[illegible].
2o natura in Petro et Paulo est actu quoniam: quod actu realiter una, ac [illegible]
multiplex. et patet quia Petrus et Paulus magis conveniunt quam Petrus et [illegible]
sed [illegible] Petri non est quoniam Paulo. [illegible] est quoniam [illegible], non magis
conveniunt. ergo. 3o natura humana actu [illegible] de [illegible]: quod actu est quoniam
[illegible]. ergo.
3tio Petrus et Paulus actu conveniunt in specie: quod debent habere eandem
naturam: alias si haberent distinctam naturam non conveniunt in specie: quod natura Petri
et Pauli est quoniam: adeoque una.
4tio [illegible] natura per propria realia sunt [illegible] in [illegible] unitatem
[illegible]: quod tunc non [illegible] sit in [illegible] natura [illegible] [illegible],
[illegible] est una in Petro et Paulo.
4o natura humana in [illegible] existens est [illegible]: quod cum unitas sit proprietas entis ipso
[illegible] est [illegible] una in [illegible] [illegible], quod [illegible].
5o [illegible] debent simul esse, sed [illegible] a parte rei: quoniam
[illegible] a parte rei.
[illegible] [illegible] absolute [illegible] [illegible] [illegible] est [illegible] natura,
[illegible] est natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible]. [illegible] Petri est natura realiter [illegible] [illegible], [illegible]
realiter [illegible] [illegible] est [illegible], at [illegible] [illegible], [illegible]
sit, [illegible] [illegible] [illegible] natura adhuc [illegible]
[illegible] ad [illegible] in [illegible] natura Petri [illegible], [illegible] sit [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

attribuuntur de natura [illegible] potentias [illegible] essentia [illegible]
a [illegible] [illegible]; unde [illegible] essentia et [illegible]
et [illegible] manet [illegible]; ita et natura [illegible]
manet [illegible] ad aliam [illegible] [illegible] [illegible] unius [illegible], [illegible]
[illegible], [illegible] essentia [illegible] [illegible] gratis natura. [illegible] natura
[illegible] est impossibile ab una [illegible] transit ad aliam; [illegible] [illegible]
[illegible]. [illegible] contra natura est impossibile [illegible] ab uno [illegible] ad aliud
nisi quis Pithagoricam Methempsicosim seu transmigrationem [illegible]
admittere velit. et tamen in [illegible] [illegible] aliud est mortuus
[illegible] [illegible] est vivus; [illegible] [illegible] natura [illegible] [illegible] [illegible]
[illegible] [illegible] unius.

Probatur 2ª [illegible]. natura [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] unitas
[illegible] et [illegible] [illegible] unitas [illegible] et [illegible] [illegible]
[illegible] ad unitatem neque [illegible]. ad 1am [illegible] [illegible]
[illegible] [illegible] magis [illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible] unitate [illegible] [illegible] [illegible]
nec habent unitatem [illegible] nec identitatem [illegible] [illegible]
et [illegible]. ad 2am [illegible] [illegible] [illegible]. natura humana [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
ab [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. ad 3am [illegible] [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] habent [illegible] eandem [illegible] [illegible]
eandem identitatem natura [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] natura [illegible]. et hoc [illegible] [illegible] [illegible]
[illegible] unitas [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
nec [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]. [illegible] habent [illegible] [illegible] [illegible]
in [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] et [illegible] natura [illegible]
[illegible] in habent, [illegible] [illegible] [illegible]. et [illegible] [illegible] [illegible].

Probatur 3tia [illegible]. [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
natura [illegible] [illegible] cum [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] in [illegible] [illegible]

gradibus superioribus inclusi. adeoque rationale Petro ratione etiam rationale
et vivens distinctum ab omni alio rationali et vivente alteriusque individui
quocunque, cum sit eadem realiter cum ipso. Si eadem ratione, atque ipsa
rationalia et sensitiva sit eadem cum individuo Petro ipso, quod est eadem
ratione, quaeque incommunicabilis per ipsius individuis incommunicabilitate et sensitiva

Objicies ad 2um. natura humana est ens eadem entitate existens in pluribus
ergo distincta entitate existens in pluribus etc. quod est una quaedam quaedam communicatio
identitatis, quae requiritur ad universale etc. adeoque in Petro non est unitas
rationali nec sensitivi cum Paulo, eadem unitas sensitivi indivisibilis
respective per distinctam entitatem et realitatem.

Objicies ad 3um contra nos quod scientia dentur a parte rei nisi subtiliter. scientia
tamen non sunt sensibus tunc habitus, quod ipsum inferior subjectum objectivum
ad gradum superiorem adeoque potius per intellectum dantur scientiae sensibus
sed ipsum subtilitas a parte rei. tali modo nec dantur nulla a parte rei
sensibus quin per dantur.

Si quod natura Num 291mo vere et rationes sunt natura sunt esse Num 291mo
debent universales in primis natura Num 292do in sensu Platonico; neque contra
Num 293tio in sensu Scotico, neque contra Num: 296 in sensu Nostro,
residua est sententia Peripatetica Thomistica, quae requirit natura esse
a parte rei universales in primis nisi subtiliter, idem dari natura, quaecunque in suo
gradu sensitivi et distinctionis in diversis capite sed soluta, potius certe pluribus
gemina ratione sed subtiliter dicantur universales et habeant subtilitatem intellectus
talibus natura ratione unius, comparandi cum aliis, quae docuit cum sit
gradu rationalis contra quem ad Num: 291. veteriorum probare non
indiget. sed partim ex ratione dubitandi et refutatione aliorum sententiarum
patet partim ex dicendis patebit amplius. Secundo tunc hic et sunt ad
objecta solutionem notes, vere quod ut quo et aptitudo dari de pluribus,
sive natura ut quo, nec dicas natura realiter abstracta aliter ita
rationem realiter identitas in pluribus, et realiter in suo gradu subtilitas,
denique nec potest esse in suo gradu ratione universales, distinctionem ante
ea quae sit ita realiter identitas, ut nec universaliter sit dictum. ita
cum eundem gradum habeant, ex quo, quae sit realiter dictum. ergo
sunt realiter identitas in omnibus eundem gradum habeant, ut patet in
animali et rationali, quod et hinc non sit realiter identitas in pluribus,
quod tamen universalis dicta alium gradum in ordine ad ratione habet

qui ad Sacramentum : notanter dicis in ordine ad initum, nam cum ceter[a] … [illegible] … quaedam … a divinitate … [illegible]
… in ordine admittitur quod adhuc non … [illegible]
… Sacramentum. [illegible] Tractatus Sacramentorum

Articulus 2us
de
Materiali Unctis.

Cum dictum sit … [illegible] … unctio … quaedam … [illegible] … debere importare aliquid per modum … et aliquid per modum … [illegible] … materiale … debendum … formale … [illegible] … quaestio … [illegible] … materiale … an antequam … quaeritur.

Num. 251 m. Dico 1° Praeterea quae de … statu non … [illegible] … materiale proximum unctionis /: non remotum … /: seu quae … plurium in una … sed … debere … requisita habere: … non debeat … indifferens ad recipiendum formale … [illegible] … exemplo aliorum … [illegible] … nec debet … ingredientem, neque … [illegible] … debet … [illegible] … ut non fiat … proxime, adeoque fit materiale proximum … [illegible] … debet … [illegible] … unctionis … [illegible] … 2° non ut 1° … [illegible] … formale unctionis … [illegible] … 2a post recipi in non … [illegible].

Num. 252 m. Dico 2° … [illegible] … constituere … materialis non … [illegible] … ex parte … in … existentia … de qua … [illegible] … partim … formali … quae … Sententia partim refutata … partim … [illegible] … ubi de formali … [illegible] … recentioribus … [illegible] … ipsum unctio … [illegible] … ita ut … [illegible] … Paulo … [illegible] … humana non clare … [illegible] … et cum … [illegible] … in certis … [illegible] … modum … [illegible] … formalitatem … [illegible] … contra quae Sententia