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4° nãa abstracta idẽ unũ aptũ dici de pluribꝰ, q̃ã dicã naãle proximũ. Sed ipsũ Scotus nãle, mõ [illegible] ia nãle, q̃ã est naãle unitis.

Obiicies ad 1um [illegible] unitẽ naãle proximũ debet ẽẽ aptũ dici de pluribꝰ [illegible] essentia [illegible] importat [illegible] statu in quo [illegible] illa [illegible] ex [illegible] nãa [illegible] aptũ dici de pluribꝰ [illegible] statu in quo [illegible] essentia [illegible] debeat posse dicere [illegible] ẽẽ [illegible] abstractũ si modo dicam [illegible] ẽẽ aãl [illegible].

Obiicies ad 2um [illegible] nãa intensive non a extensive [illegible] si a [illegible] extensive [illegible] tunc [illegible] hoc [illegible].

Obiicies ad quintam [illegible] ibi debet ẽẽ unitas remota et mediata [illegible] ibi debet ẽẽ unitas proxima et mediata [illegible] q̃ debet ẽẽ unitas [illegible] remote [illegible] proxime [illegible] plus [illegible] naãle remotũ [illegible] proximũ.

Obiicies ad [illegible] si nãa conveniat absolute ẽẽ naãle proximũ conveniat etiam in [illegible] statu [illegible] etiam [illegible] si [illegible] conveniat [illegible] et [illegible] sub [illegible] ergo nãa conveniat etiam in [illegible] statu [illegible] proximũ [illegible] conveniat nãa [illegible] sub [illegible] ad [illegible] absolute conveniat [illegible] adeoque etiam individuis.

Obiicies ad [illegible] nãa abstracta [illegible] unũ aptũ [illegible] ẽẽ et dici de pluribꝰ [illegible] Scotus aptũ [illegible] respondet [illegible] nãle [illegible] naãle [illegible] ipsũ q̃ nãle [illegible] naãle [illegible] unitis [illegible] nãle [illegible] [illegible]

[illegible] quaestionis

[illegible] de unitis.

Obj. certum est formale unitatis consistere in aliqua unitate et aptitudine pluribus inesse et praedicari, et quandam hanc esse debeat tertium; quaeritur

Notandum 4 esse hac in re sententias. 1a est Scotistarum, qui 2a ratione primam formale esse naturae unitatem, ut animus independenter ab operatione intellectus formale naturae consistunt; de quo Num. 263 seq. 2a est recentiorum qui formale unitatis totius quoad [illegible] consistere statuunt. 3a est com[munis] qui in quoad [illegible] formale unitatis [illegible] asserat, et [illegible] formale consistit in 1a intentione, seu relatione rationis; [illegible]: atque [illegible] nemo sentiat [illegible] in hoc [illegible]; quae [illegible] a parte rei, aliud [illegible] beneficio intellectus formale fieri asseverant. [illegible] communiter; quod nemo formale asserat esse [illegible] intentio. 2a ipse, solum esse [illegible] intentionem pugnans; consequens Num. 263 seq.

Dico 1o formale unitatis totius non [illegible] consistere in quoad [illegible]. In [illegible] [illegible] [illegible] sub una ratione [illegible] attingunt [illegible] [illegible] [illegible] [illegible] esse maxime [illegible] contra recentiores [illegible].

Prob. formale unitatis debet esse id, per quod [illegible] [illegible] una, et apta inesse multis; sed quoad illa [illegible] [illegible] [illegible] una, quod [illegible] quoad [illegible] [illegible] multiplex [illegible] [illegible] una [illegible]; [illegible] quoad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quoad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] una; [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]. Num. 250 seq.

[illegible] [illegible] quoad [illegible] [illegible] quidem tribuere unitatem [illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] [illegible] fieri debet, [illegible] tribuenti [illegible] atque [illegible] [illegible] adeoque [illegible], [illegible] debere [illegible] unitatem; [illegible] modo quoad sit una.

Contra [illegible] est 1o [illegible] quoad [illegible] [illegible], et quae [illegible] [illegible] sit una; [illegible] [illegible] attingit [illegible] [illegible] in alio [illegible] [illegible] esse [illegible] [illegible]: [illegible] et quoad [illegible] [illegible] [illegible] attingit [illegible] [illegible] [illegible] unitatem [illegible]. 2o quoad [illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible], [illegible] [illegible] in [illegible], et [illegible] attingit [illegible] [illegible] [illegible] unitatem [illegible] [illegible], [illegible] [illegible] [illegible] quoad sit una [illegible], [illegible] [illegible] in [illegible] [illegible] [illegible] tribuat unitatem [illegible]: nec sufficit [illegible] quoad [illegible] [illegible] [illegible] [illegible] sit [illegible]; [illegible] [illegible] [illegible] pluribus; atque [illegible] [illegible] [illegible] et [illegible] de pluribus; [illegible] [illegible] [illegible] [illegible]; et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] [illegible] sit. quod

Quaer. 2o formale unionis [illegible] quo [illegible], nec nova [illegible].

Num. 24um **Obiic.** [illegible] gratia [illegible] faciat [illegible] [illegible] plura [illegible] superiori: atqui formale unionis debet facere [illegible] unum et [illegible] plura [illegible] superiori; ergo [illegible] formale unionis. [illegible] formale unionis [illegible] patet, [illegible] per [illegible] [illegible] [illegible] [illegible] [illegible].

Confirm. 1o [illegible] ens [illegible] absolutum [illegible] absoluta solum [illegible] [illegible] nec [illegible] formaliter, [illegible] quae [illegible]. 2o formale unionis debet esse [illegible] unitiva [illegible] [illegible], [illegible] 2a [illegible]; [illegible] nec [illegible] nec [illegible] 2o [illegible], ergo. Quia formale unionis debet [illegible] ad [illegible] unitivum [illegible], atqui [illegible] [illegible] [illegible] sit [illegible] absoluta [illegible] a [illegible]. Ergo [illegible], [illegible] quod [illegible] sit [illegible] [illegible] plus [illegible] [illegible] [illegible] et [illegible] [illegible] realis [illegible] ens [illegible] formalis, [illegible] doctor [illegible] [illegible] unio [illegible] [illegible] [illegible] [illegible] nec unum [illegible] [illegible] [illegible] formalis; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex ipso, quod forma unionis sit 2a [illegible]: quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Doctore [illegible] [illegible] [illegible].

Quaer. 3o formale unionis [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] de pluribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] abstracta [illegible] [illegible] [illegible] [illegible], ita [illegible] Thomistae.

Num. 6um **Obiic.** 1o [illegible] [illegible] [illegible] [illegible] facit [illegible] [illegible], [illegible] ad unionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de pluribus [illegible] [illegible] [illegible] fuerit [illegible] [illegible] [illegible] ad plura [illegible] [illegible] [illegible] [illegible] fuerit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] absolutus.

1º unio hypostatica debet consistere in 2ª intrinseca seu ente rationis relativo, evidens enim quod unio ex natura sua dicat respectum verbi unientis ille respectus a relatione realis esse non potest, cum natura sit creata, neque realiter respectu realiter relativa divina existit. nihil enim divinis relativi ad quod constituta, supponitur illud respectus debere esse rationis. adeoque relativa rationis unius intrinseca divina. Quae usque colligitur clare ex S. Doct: qui c. 7. de ente et essentia dicit quod ratio speciei humanae naturae aliud a relatione est. quod habet in intellectu: cum quo ratio speciei aliud nihil sit, nisi illa unitas et aptitudo naturae ad suppositum, ratione illa unitate libri in natura suppositi beneficio intellectus, potest dici unitas personae. Num. 36 Diss.

Obiic. 1º Id quod contrahit naturam ad suppositum, constituit suppositum, quod etiam quod abstrahit a supposito. facit ipsa unio, atqui persona obtenta abstrahit naturam a supposito, quod facit unio.

2º unio debet esse aptitudo naturae pluribus, sed unitas personae non est aptitudo naturae pluribus, quod unitas personae est unio. at etiam unitas personae non est rationis, sed rationis non est aptitudo naturae pluribus realibus, contra sit suppositum, quod unitas personae non est unio.

3º Nulla forma supposita in eodem potest formaliter constituere unionem, atqui unitas personae est forma suppositi in eodem, quod non potest constituere unionem formaliter. at videtur certa, nemo enim dat quod non habet, ex parte quod dicitur esse essentia et supposita in eodem, sed solita forma seu unitas personae dicitur suppositum esse nostri intellectus, quod.

4º relatio rationis non facit naturam unam aptam referri ad plura, sed arbitrarie relatam, quod ut formale unionis debeat facere naturam aptam referri ad plura non potest constituere in illa unitate seu relatione rationis.

5º Ideo quando ponitur non est forma unionis, nisi et non, quod implicite involvit suppositum, atqui etiam relatio rationis, quae naturam refert hypostatice, superius ad inferiora etiam involvit inferiora, quod nec relatio rationis potest esse forma unionis. Sed

Obiic. ad 1º in conclusione a. id quod contrahit naturam ad suppositum constituit suppositum effective et formaliter a, ipsis formaliter nego. Distinguo minorem, unitas in a etc. Supposita ratio debet etiam creare effective ad suppositum, quia ratio generativa suppositi, vel per se; facit in effectu supposita tantum dicitur de abstracta effectivi, quia est persona unionis. ergo ex potentia, ratio, quando natura creata ad suppositum effective se habet, dicitur hypostatice esse effective, sed ex intrinseco effective est, suppositum, concipit in illa 2ª intrinseca obtenta, quia inferius, ratione subiectum superioris, ita et unitas personae natura, quando est effective hic suppositio, quo forma unionis seu relativa rationis. Hypostatice rationis hypostatice intrinseca est forma unionis.

Objicies ad 2^m [illegible] ante debet esse [illegible] pluribus [illegible] [illegible] [illegible]: [illegible] *ut quo* c. [illegible] *quod* [illegible] unitas [illegible] [illegible] pluribus *ut quod* c. *ut quo* [illegible] etc. [illegible] *ut quod* [illegible] identitas [illegible] de inferioribus et unitas [illegible] quo [illegible] ut [illegible] unum [illegible]

Objicies ad 3^m [illegible] [illegible] [illegible] [illegible] quo [illegible] ut [illegible] [illegible] unitas [illegible] ut quod [illegible] [illegible] [illegible] ante [illegible] atqui unitas [illegible] [illegible] ut quo [illegible] etc. [illegible] contra [illegible] [illegible] quae [illegible] [illegible] ut quod [illegible] [illegible] ut quo, [illegible] et [illegible] de unitas [illegible].

Objicies ad 4^m [illegible]: [illegible] [illegible] simul [illegible] quod unitas [illegible] [illegible] et simul [illegible] relata; [illegible] relatio [illegible] [illegible] [illegible] [illegible], [illegible] relatio [illegible] [illegible] ad filium [illegible] et relatio [illegible] [illegible] pluribus [illegible] [illegible] ut [illegible] pluribus [illegible] relatio ad inferiora: quae [illegible] [illegible] superius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Objicies ad 5^m [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in recto [illegible] [illegible] in obliquo [illegible] atqui relatio [illegible] inferiora [illegible] *ad quos* et in obliquo [illegible] [illegible] in recto [illegible] etc [illegible] patet, [illegible] [illegible]

Quaestio [illegible] ante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debeat, [illegible] [illegible]

Num: 6 [illegible] [illegible] [illegible] [illegible] duplici munere [illegible] simul *ut agens*, et semel *ut patiens*: ut agens [illegible] [illegible] [illegible] de aliquo obiecto [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nihil [illegible] [illegible] [illegible] [illegible] [illegible] et ad

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Phantasia transmissa fuit impressa intellui, cuius munus ē spe-
ciale in Phant: cui proxime intellus agens depurare à materia
et spiritualem efficere; adeoq intellus agens n̄ cognoscit, sed spē adgnitione
possibili administrat. intellus patiens vero recipit, in quo ē possibili
spēā dictarum specierum receptiva ipsaq intellectualis obiecti cognitiva.
Dicitur patiens seu possibilis n̄ in ordine ad intellectum, sed in ordine
ad spēā impressam, cuius patientes habet. Dicitur etiam
possibilis, eo qd iuxta quoddam axioma aliquando intellus fit omnia fieri
in eo intelligibili spēā expressa tamen format imaginem et sua simile
obiecti gratia.

Num 2o suppositio qd. qd intellus patiens seu possibilis cognoscat varie ē eius Num 2 obiec.
modi; ē enim primo species duplex directa et reflexa. directa ē qua
intellus cognoscit naturam abstractam simpliciter et quoad singularia ac sic natura
relinquitur externa. reflexa ē qua intellus advertens simul eius natura
à singularibus ita ut singularia habeant tamen terminus à quo ad naturam
abstractam tamen terminus ad quem. alia vero ē separativa, qua
intellus naturam abstractam cognoscit cum ordine ad inferiora tamen ad
terminum correlativum, qd iterum duplex fit, 1o simpliciter cognoscendo naturam
cum suo ordine ad inferiora nihil affirmando vel negando et ē actus
separatus simplex, 2o per actum medium cognoscendo illa et in inferioribus
est. separato; generali; qualibet positiva.

Dico 1o unitatem metaphysicam seu materiale proximum in intellui tantum fit, a ratione intellus
agentis inclusive, formative à suo quodam obiective, inclusive intellus patientis.

Obiic 1o praesentis: Dr: Dict: qui praeire opus: id erit natura in singularibus Num 2 obiec.
existentem fieri unitatem, a ratione intellus depurantis ipsam à conditionibus
materialibus; atqui hoc est depuratio prima ē intellui agenti
qui intellus agens facit unitatem, in illo tamen et postea videbimus, quo
metaphysicam.

Obiic rationem: unitatem metaphysicam aliud nihil ē, nihilque aliquid aliud
nisi natura abstracta à singularibus una aptitudine apta ad existendum in pluribus
sive in habens impedimentum existendi tamen in pluribus. naturae cuius
impedimenti scilicet natura in singularibus n ē unitatem metaphysicam, atqui
per actum intellus agentis depurantis naturam à conditionibus materialibus naturae
fit una aptitudine ē habens impedimentum existendi, sed habet aptitudinem ad
existendum in multis: ergo per actum intellus agentis natura fit unitatis metaphysicae
sed nota bene inclusive et hinc

Obis 2° pariter contra, quod formative natura mystica fiat per ipsa intellectus patientis; sive quod idem est unio mystica in ratione naturalis proximi requirat actum intellectus patientis. Unio mystica in ratione naturali proximi debet esse proxime et immediate susceptiva unitivi totius; atqui per actum intellectus agentis non fit immediate susceptiva unitivi totius, ergo. In prima unio totum unita [illegible] est 2ª intentio obiectiva, quae advenit in rebus consideratis; atqui actus intellectus agentis separantis res sive naturam non est causa, sed tale ipsa, cum conferat [illegible] proxime intellectui patienti; ergo actus intellectus agentis non est immediate et proxime natura susceptiva unitivi totius, cum natura eo modo in [illegible] causa; unitas est totum unitum totius, cum natura eo modo in [illegible] 2ª intentio immediate advenit et recipiatur in rebus cognitis et consideratis. Adeoque conclusio quod cum natura per intellectum agentem ipsa [illegible] intellectum patientem fiat causa ut ipsa; intellectus patiens facit unitam mysticam in ratione naturali proximi quae unita mystica completam constituit; intellectus agens faciat mysticum in ratione naturali proximi non proxime sed remote; quod enim [illegible] ita est, non quasi quovis intellectus fit completa mystica; sed [illegible] causatur ipsa mystica non unita, completa per [illegible] ea natura obiective ipsa adhibens [illegible] actum intellectus agentis ut fit unita mystica et actum intellectus patientis ut fit natura proxima unitivi totius.

Bene dictum formative unita mysticum fieri per intellectum patientem, et per abstractionem positivam, non abstractio intellectus agentis ordine ad intellectum patientem [illegible], sive separatas conferat naturam ipsa ut ipsa, et ita fiat proxime susceptiva unitivi totius; vel [illegible] stat obs. [illegible] actus intellectus agentis fiat proximius naturali [illegible] non [illegible] 2° [illegible] fiunt abstractione, quo [illegible] bene [illegible] unitas mystica [illegible]; unde natura obiectiva naturali [illegible] quoad mysticam fit abstractio sed tum negative et positive [illegible] [illegible] et negative [illegible] ad abstractionem et [illegible]; unde bene [illegible] est natura 2° [illegible] et natura abstracta [illegible] remotius unitivi totius, natura a [illegible] remotione.

Dico 3° formale unitivi totius fieri debet per actum intellectus patientis [illegible] [illegible] amplius in [illegible]; [illegible] habet [illegible] et idea

Obus 1o pars formale unitis totius fieri debet, actu intege tale.
qui comparat natura una cum superiori ordine ad inferiora: atqui
actus integer patientis est completus et non actus integer agentis: ergo respectu
ad formale unitis totius actus integer patientis et non agentis; nisi forsan
a superiori numero dicas, nihil agendo posse facere unitatem potentiae
proxime seu proxime naturale unitis totius. ergo mutuo neque ipso
formale unitis totius facere poterit.

Obus 2o pars. Omnis ratio relationis debet fieri, actus absolutum sed
comparatum, atqui natura totius est ens rationis relativum, cum nihil aliud
sit nisi ordo superioris ad inferiora. ergo debet fieri, actu comparativo
et non per absolutum. Sublato: atqui omnis actus abstractus est absolutus
ergo per actum abstractum non potest fieri formale unitis totius. Confirmatur: quia
abstractio negativa est ipsorum. si negativa tunc natura abstrahit solum
suum esse, nihil aliud connotando neque ei unitate ... solum ... et ...
abstrahendi adeoque non comparatur ad aliorum: si abstractio ipsorum et tunc
quando repraesentantur solum tamquam a quo ... comparatio quae
ergo tamen fieri debeat si illa abstractio sit actus comparativus.

Obus 3a pars. per anth: D. Thomae; dicit de relationibus rationis ait: respectus
... qua dicuntur ad aliquod ... in ipsa apprehensione
... conferentis unum alteri ... cum comparat hoc alteri ut ...
ad comparativum. ... respectus formalis relationis generis et speciei, est ... in apprehensione
... est actus simplex ergo et apprehensio ... conferentis est actus
comparativus simplex.

3o causa. actus qui supponit unitatem iam factam non facit unitatem, sed
actus comparativus ... supponit unitatem iam factam ergo non facit. minor
probatur: tum ... actus comparativus ... actui praecisionis
... superioris de inferiori; sed hic actus praecisionis
supponit unitatem iam factam ergo. minor probatur actus praecisionis supponit iam
naturam ... proxime ... de pluribus. alias nec actu ... posset;
atqui natura apta proxime dici de pluribus est ... formaliter;
ergo actus praecisionis supponit iam factam unitatem formalem et non facit.
... ergo unita valde ... Thomistarum unitate non maneat in
actu praecisionis; adeoque actus comparativus ... potius destruit unitatem quam
facit; sed ... de hoc; de quo postea; ... etiam inter
eos, qui ... manere in actu praecisionis ... non manere in
actu comparativo. ... unita ... ipse actus comparativus ...

praecisivas abstractiones, qui hic auint manere unita: quod adhuc
constringit argumentum, vi cuius conceptus, qua tales, non fieri nec manere
unita, unde secta [illegible] etiamnum certum est non requiri actualem [illegible]
adeoque fieri per simplicem [illegible] factum unita per actum simplicem
ex post ea [illegible] per conceptum aliud constructum [illegible]
posse transcendere.

Si quaeras an actu, quo fit unitas formalis totius etiam habeat se
ex reflexione. Adhuc eo modo, quo de ente tamen dicitur
[illegible] ac reflexam verificari: atque non [illegible] gratia ut abstrahat
dein conceptum eo perfectio ordinat ad inferiora

Num 216 in Ob: contra statutas conclusiones 1o quod ponit metrum [illegible] ad formam
ponit etiam ipsam formam, atqui abstractio secta [illegible]
ponit, quod ponit et ipsam formam. Ita formale unitati totius
ponit. 2o Conceptio [illegible] relationis ponit ipsam relationem: sed abstractio
[illegible] ponit [illegible] et maxime proximam unitati totius: quod ponit
et ipsam relationem.

Quod [illegible] a parte rei non unitati separatam a [illegible] seu
[illegible] Platonica forma [illegible] separata [illegible] unitati formalis,
quod [illegible] abstractio [illegible] non sit separata a [illegible] forma [illegible]
gratia [illegible] unitati.

Confirmatur 1o [illegible] quod ponit metrum [illegible] ad formam [illegible]
ponit etiam ipsam formam, uti contingit in eo qui ponit colorem
ut [illegible] forma [illegible] adeoque ut calorem
[illegible] et forma [illegible] ponit [illegible] ponit [illegible] et unitas
[illegible] forma unitati totius ponit etiam [illegible]
ne.

Confirmatur 2o [illegible] conceptio [illegible] et simul [illegible]
ponit etiam relationem [illegible] ponit
relationem; sed abstractio [illegible] ponit [illegible] sine [illegible]
[illegible] est [illegible] enim [illegible] non [illegible]
unam abstractam a [illegible] considerat
[illegible] ad quod, [illegible] ad relationem
[illegible] conceptum [illegible] relatio [illegible]
[illegible] realis; quam [illegible]
[illegible] relationem [illegible] qua [illegible]

inter, quo sit, et quae transcendentia complexa typi divini adquae sit quidem abstracta.

Obiicitur adversus Repraesentationem: Idea quam finxerat Plato Platonica separata a singularibus erat universale formale, idem non separata ab essentia, quia non potest negari plures et identitas realis, ut plures est in hoc ipso natura superiori, nec potest plures de pluribus ob suam realem relationem ad singularia, quae est non requisita ad universale formale; Resp. Negatur 2° quod de adhuc, quia potest non esse plures de pluribus; aliquam idea Platonica esse unam in numero et plures est ipsis singularibus natura abstracta non est universalis, cum eadem plurium est ipsis singularibus in ordine ad inferiora typi divini adquae, omnibus rationibus in ordine ad inferiora typi divini adquae, adest nec ne et identitas pluribus ergo quod sit abstracta; nec quaerit in ordine ad plura, ut in vi quoque abstractiva potest, Quare, tunc Ideae Platonicae esse universalis in ultimis singularibus a natura abstracta tale esse, et hic de universalibus in genere.

Quaestio 3tia

De
Universalibus in specie.

Ordo Syntetheseos quaestionum postulat, ut postquam de universalibus in genere tractavimus ad universalia in specie descendamus quorum dicta de tota tractatione ad universalia in specie descendamus, quorum ante absolutionem aliquos tamen quaestiones praecedunt maioris claritatis gratia in § divisionis.

Articulus 1us

De
Numero universalium in specie et
primo de genere

§. 1mus

Quot sint universalia in specie.

Iuxta Porphyrium quem ut ducem hac in materia sequimur, constituuntur species videlicet genus, species, differentia, proprium, accidens. quae divisio quod sit adaequata.

Probatur 1° auth: S. Doct: L. 1 contra gent: c. 32. art. 3. ubi ait; omne Num. 5 pr. quod de pluribus praedicatur univoce vel est genus vel species, vel differentia, vel proprium, vel accidens.

Probatur 2° ratione. universale est unum aptum inesse et praedicari de multis, quod debet

de talibus quorsum sit tales modi inesse et praedicari de multis: atqui tales modi sunt 5 et non plures quod celebre; et quod sic fieri demonstratur, 1° si plures