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in cōpoſitiōe aūt ex his plura ſunt cōponētia q̃ȝ cōpoſita: quarta differētia: ꝙ cōpoſitio cū̃ his repit̃ in quolibet genere cū̃ alio genere. Cōpoſitio vͦ ex his: nō niſi in eodē genere. Ex qbus oībus ſeqtur ꝙ omne ens creatū̃ ē componibile ꝯpōne cū̃ his: ⁊ ſic pōt denominari cōpoſitum.

Pro intelligentia eoꝝ que dicta ſunt de cōpoſitiōe: ⁊ de ſimplicitate. eſt aduertendū̃: ꝙ loquēdo de ꝯpōne cū̃ his: omne ens citra deū̃ eſt ꝯpoſitū̃ ex re ⁊ re ꝯpōne cū̃ his: q̃ cōpoſitio accipit̃ ꝓ cōponibilitate. Vñ quū̃ dico: ꝙ omne ens ē cōpoſitū̃ ex re ⁊ re. ꝯpōne cū̃ his: itelligo ꝙ ipm qd̃ ē aliqua res eſt cū̃ alia re cōponibile. ¶ Sed inſurgit difficultas: vtrū̃ quelibet nā̃ cōponibilis ſit cū̃ accn̄te: ⁊ vtrū̃ ps affirmatiua iſtiꝰ difficultatis poſſit phice ꝓbari. ¶ Ad qd̃ reſpōdet̃: ꝙ ſic. Pro cuiꝰ ꝓbatiōe pma rō eſt talis. Si eniȝ aliq̃ ſubſtantia eēt nō receptiua accn̄tis: maxie eſſet ſuba pfectiſſima citra deū̃: ſed ꝯñs eſt falſum igit̃ ⁊ antecedens: ꝯñia eſt euidens: ⁊ falſitas ꝯñtis ꝓbat̃. Qꝛ ſi ſic: talis ſuba eēt formal'r beata ſeipſa: qd̃ ꝓbat̃. Nā̃ vnaqueq; intelligētia ſ̓m Ariſt. formal'r eſt beata. ſua intellectione q̃ intelligit obiectū̃ pfectiſſimū̃ itelligibile. Ergo ſi intellectio ſua ſit ſuba ſua ſeipſa beatificabit̃: ⁊ nō aliquo extra ipſaȝ. ¶ Scd̃o ar̃. q̃libet itelligētia pōt itelligere infinita: qꝛ intellectꝰ eſt totius entis: ⁊ ſ̓m totū̃ ambitū̃ entis: ſed intelligibilia pn̄t eſſe infinita. ergo ſua itellectio (ſi ſit ſubſtantia ſua) erit vnica itellectio reſpectu ifinitoꝝ itelligibiliū̃. Sȝ itellectio ifinitoꝝ intelligibiliū̃ q̃ eſt vnica: ē ifinita: qd̃ ꝓbat̃: qꝛ due itellectiōes reſpecto duoꝝ intelligibiliū̃ diſtincte ⁊ pfecte: ſunt due pfectiōes. ergo ſi vnica itellectio eſt iſtoꝝ duoꝝ itelligibiliū̃ eque pfecte ⁊ diſtincte: ac ſi due diſtincte eēnt de illis duobꝰ itelligibilibus: illa vnica itellectio cōtinet duas pfectiōes. ergo vna vnica q̃ ꝯtinet tres itellectiōes: adhuc ꝯtinet tres pfectiōes. ergo vna que ꝯtinet ifinitas itellectiōes: ꝯtinet vnitiue ifinitas pfectiōes. ꝯñia iſta vltima ꝓbat̃. Vbi pluralitas arguit maiorē pfectionē q̃ȝ paucitas: ibi ifinitas arguit ifinitatē. Sȝ ſic eſt in ꝓpoſito. ergo ⁊c̃. ¶ Tertio arguit̃: qꝛ data iſta poſitiōe: ſeqtur: ꝙ itellectio itelligentie nō dependet ab aliquo obiecto: niſi a quo dependet ſuū̃ eſſe: ⁊ ita nihil iſerius ſe: nec ēt ſe poſſet itelligere in genere ꝓprio: ſȝ tm̃ i obo ſupiori motiue: imo nihil poſſet alia intelligētia itelligere: niſi in deo. ¶ Sȝ vlteriꝰ iſurgit alia difficultas. Vtrū̃ loquēdo de cōpoſito ꝯpōne ex his ſit verū̃: ꝙ q̃libet creatura dicat̃ eſſe cōpoſita ex re ⁊ re. ¶ Ad quā̃ difficultatē rn̄detur. aliter eſt loquendū̃ ſ̓m. ſ. Thomam: aliter ſ̓m viā̃ Scoti: ſ̓m opinionē Tho. Oīs creatura eſt cōpoſita compōne ex re ⁊ re: tanq̃ȝ ex poſitiuo ⁊ poſitiuo. ¶ Pro qua opinione arguit̃. Oē qd̃ eſt: aut eſt purꝰ actus aut pura potētia. Aut cōpoſitū̃ ex actu ⁊ potētia. Creatura nō eſt purus actꝰ: qꝛ eēt deꝰ: nec pura potētia: qꝛ tūc nihil eēt. ḡ relinqt̃: ꝙ eſt ex actu ⁊ potētia. ¶ Sȝ ꝯ̃ iſtā̃ opinionē iſtat̃: qꝛ ſi qd̃libet ens eſt ꝯpoſitū̃ ex actu ⁊ poᵃ: tanq̃ȝ ex re ⁊ re: accipio ꝯponētia q̃ ſint. A. ⁊. B. ⁊ q̃ro. Vtrū̃. A. ⁊. B. ſint cōpoſita: ex re ⁊ re: vel nō. Si dicas ꝙ nō: habet̃ intentū̃. Si dicas ꝙ ſic: ꝓceditur vt prius: ⁊ tunc aut erit ꝓceſſus in ifinitū̃: aut opȝ deuenire ad componētia q̃ ſunt ſimplicia ſimplicitate oppoſita componi ex re ⁊ re. ¶ Dicit̃ ergo ſ̓m Doc. ſubti. ꝙ oīs creatura ē cōpoſita ex actu ⁊ poᵃ ſic ex habitu ⁊ ꝓuatiōe: qꝛ q̃libet creatura hȝ entitatē cū̃ ꝓuatione alicuius gradus entitatis. Nulla eni creatura hȝ entitatē ſ̓m totā̃ pfectionē q̃ nata eſt eſſe entitatis in ſe: ⁊ iō caret aliq̃ pfectiōe que nata eſt cōpetere entitati in ſe. Et ideo priuat̃: ſicut talpa dicitur eſſe ceca: qꝛ nata eſt habere viſum ſ̓m rationē aīalis. non ſ̓m rōnē talpe: ſ̓m phm̄. 5. meta. caͦ de ꝓuatiōe. cōponit̃ eni creatura nō ex re ⁊ re poſitiuis ſed ex re poſitiua ⁊ ꝓuatione. i. ex entitate aliq̃ quā̃ hȝ ⁊ ex carentia alicuius gradus pfectionis entitatis cuiꝰ ipſa nō ē capax: tamen ipm ens in ſe eſt capax: ſicut talpa ſ̓m ſe nō eſt nata videre: ſȝ ſ̓m ꝙ aīal: nec tm̃ iſta cōpō ex ꝓuatiuo ⁊ poſitiuo eſt i eēntia rei: qꝛ priuatio nō eſt de eſſe alicuiꝰ entis poſitiui.

Sco. i pmo di. 8. q. 2.

5. meta. c. de priuatione tex. com. 25.

Pro intelligētia diuiſionis qua ens diuidit̃ in ens nec̃iuȝ ⁊ in ens ꝯtingens: eſt aduertendū̃: ꝙ nec̃ium incōplexuȝ ſ̓m eſſe ſimpl'r. Quoddā̃ eſt nec̃ium ex ſe: ⁊ a ſe: ⁊ hoc taȝ ſ̓m viā̃ phoꝝ: q̃ȝ etiā̃ theo. Quoddā̃ eſt nec̃ium ex ſe: ⁊ ab alio ex ſe formal'r: ab alio effectiue. Nec̃ium pͦ mō ſ̓m Theologos eſt pater diuinus: qui hȝ nām̃ in ſe ſimpl'r nec̃iaȝ: ⁊ nō hȝ ipaȝ ab aliquo ꝓducēte ſeu ꝓncipiatiue: ſed ipe eſt ꝓnᵐ oīum ꝓducibiliū̃ tam in diuina nā̃: q̃ȝ in creaturis. Dicente Aug. 4. de trinitate. caͦ 20. pater eſt ꝓnᵐ totius deitatis. Nec̃ium ab alio ⁊ ex ſe formal'r ſ̓m Theologos eſt filius diuinus: ⁊ etiā̃ ſpūs ſcūs qui hn̄t nām̃ ſimpl'r nec̃iaȝ ⁊ idefectibilē: illā̃ eni hȝ a p̄re ꝓducēte Sil'r ſ̓m phȝ dat̃ nec̃iū̃ a ſe: ⁊ ex ſe: qd̃ eſt deꝰ: ⁊ pᵃ intelligētia. Sil'r nec̃ium ex ſe: ⁊ ab alio eſt itelligētia 2ᵃ: ⁊ q̃libet alia itelligētia. Intelligētia eniȝ ſcd̃a hȝ entitatem intrinſecā̃ ſimpl'r nec̃iam. Sed qꝛ hȝ illā̃ effectiue ⁊ ꝓductiue a pma: ideo iſta intelligentia non eſt nec̃ia a ſe: lȝ ex ſe ſit nec̃ia. Neq; iſta duo ꝯtradicūt ex ſe formal'r ⁊ ab alio effectiue: qm̃ iportāt iſta duas diſtinctas habitudines ⁊ ad diuerſa in diuerſis gn̄ibus cāruȝ. ¶ Sed h̄ inſurgunt due difficultates. Pria eſt. ſi itelligētia ſcd̃a hȝ eſſe effectiue a deo. 2ᵃ eſt. ſi itelligentia 2ᵃ eſt nec̃ia tanta neceſſitate q̃ȝta eſt filius dei. ad primā̃ negat̃ ſic. ſi intelligētia 2ᵃ hȝ eſſe effectiue a deo: videt̃ qd̃ ꝓducat̃ de nō eſſe ad eſſe. vt ly. de. ſaltē importat ordinē nāe: ſed qd̃libȝ tale eſt poſſibile eſſe vt diſtiguit̃ ꝯtra nec̃iuȝ. ḡ intelligētia ſcd̃a erit ens poſſibile nō nec̃ium: maioꝛ eſt nota: qꝛ qd̃ ꝓducit̃ de non eſſe ad eſſe: reducit̃ de potētia ad actū̃: ⁊ quodlȝ tale eſt poſſibile eſſe. ¶ Scd̃o arguit̃: qꝛ Ar. 12. meta. ⁊ Cōmē. ibidē cōmē. 30. 41. ⁊ 44. vult: qd̃ nullo mō potētia ſit in ſempiternis ⁊ nec̃ijs. ḡ ſi ſempiternū̃ ⁊ nc̃ium ꝓduceret̃ ad eſſe: potētia ad eſſe de neceſſitate eſſet in ipſis: ⁊ tūc ſequeret̃ illud ad qd̃ deducit Cōmē. i pͦ celi. cōmē. 121. ⁊ cōmē. 124. ꝙ ſi ſempiternū̃ haberet potentiā̃ ad eſſe p̄cedentē actū̃: que potētia reduceret̃ ad actuȝ in ſempiterno eſſent due potentie contrarie: quarū̃ vna eſſet ad ſemp eſſe: ⁊ altera ad nō eē. ¶ Et ꝯfirmat̃: qꝛ nec̃ium eſt illud qd̃ nō pōt non eſſe: ſed ſi ꝓduceret̃ ad eſſe: circūſcripto ꝓducente: poſſet non eſſe. ergo nō eſſet nec̃iuȝ. ¶ Ad hanc difficultatē rn̄det̃: ꝙ potentiaȝ precedere actū̃: aut non eſſe: ipſum eſſe: pōt intelligi duobus modis: vno modo ordine tēporis. Alio modo ordine nature. Si loquamur de ordine tēporis: potentia ⁊ non eſſe: non pōt cōpetere ſempiternis ⁊ nec̃ijs ſ̓m viā̃ Ar. Si loquamur de ordine nāe: hoc adhuc ꝯtigit duobus modis. Vno modo ꝓut ordo nature accipitur poſitiue: alio modo tm̃ priuatiue. Ordo nature accipitur poſitiue iter aliqua quoꝝ vnū̃ actu ⁊ poſitiue precedit reliquū̃ ſicut in homine ſenſitiuuȝ precedit intellectuȝ. Alio modo ordo nature accipit̃ priuatiue: ⁊ iſto modo accipit̃ qñ eſt inter aliqua: quoꝝ vnū̃ natura nō precedit reliquū̃ actu ⁊ poſitiue reſpectu tertij: ſed tm̃ aptū̃ natum eſt in eſſe: niſi oppoſitū̃ inducat̃ per aliqd̃ agens extrinſecū̃. Exᵐ huiꝰ eſt: ſi ſit aliqd̃ perſpicuū̃: qd̃ poſita eternitate mūdi nunq̃ȝ fuerit ſub vmbra alicuius corporis opaci: ſed ſit perpetuo illuminatū̃ a ſole: ſi comparet̃ tale corpus perſpicuū̃ ad lumen in ſe receptū̃: ⁊ ad vmbrā̃: ſeu priuationeȝ luminis: dicimus ꝙ priuatio illa reſpectu talis corporis ordine nāe p̄cedit illuminationē nō qdē q̃ȝtuȝ ad ineſſe qd̃ vnq̃ȝ infuerit: ſed ſolū̃ q̃ȝtū̃ ad aptitudinē: qꝛ talis ꝓuatio nata eſt ineſſe ꝓus nā̃ q̃ȝtuȝ eſt ex nā̃ iſtius corporis perſpicui: niſi per agēs extrinᵐ illuminatio in ipſo caret̃. Cōſimile exᵐ eſt de mā̃ comparata ad formā̃ ⁊ ad ꝓuatiōeȝ forᵉ: que mā̃ nunq̃ȝ eſt ſub ꝓuatiōe: ſȝ derelicta ſue ꝓprie nāe puꝰ nata eſt eſſe ſub ꝓuatiōe: q̃ȝ

Aug. 4ͦ de tri. ca. 20.

Cōmen. cō. 30. 41. et 44.

Cōmē. in pͦ celiꝰ cōmēto. 121. et. 124.

Require Sco. in 2ͦ di. 1. q. 2. et in quoli. q. 7. circa finem.