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iſta inherentia eſt ens rōnis. ergo ⁊ diſtinctio erit ens ra-
tionis. Aſſumptū ꝓbat. q2 iherētia talis diſtictiōis fun-
dat in diſtinctiōe: ⁊ terminat ad ipm ens rōnis. ꝗ hʒ ha-
bitudinē ad terminū rōnis: ſed ois relatio ꝗ hʒ habitudi
nē ad terminū rōnis eſt ens rōnis: ꝗ iſta iherētia ꝗ talēʒ
hʒ habitudinē ad ens rōnis: erit ens rōnis. ꝯña pʒ. pro-
pterea q2 iherētia diſtinctiōis fundat in diſtinctiōe: ⁊ ter
minat ad illō ens in quo fundat diſtinctio: ⁊ tale ē ens
rōnis: vt dictū eſt. ergo ꝓpoſitū. Et ſic pʒ iſta via.

Pro intelligētia ꝗ ſit diſtinctio rōnis nāe rōcinabilis. Notādū eſt
ꝙ diſtinctio ꝗ eſt a nā rōcinabili: eſt diſtinctio nāe circa
quā pōt itellect⁹ rōcinari de qua itellect⁹ pōt venari mul
tos ꝯcept⁹: vt illa nā dicat eſſe rōcinabilis que pōt cāre
de ſe multos ꝯceptus in intellectu poſſibili ſiue reales ſi
ue rōnis. Nō idē ſimplex in re oio nō pōt cāre multos
cōcept⁹ in intellectu: niſi p actū collatiuū intellectus. Pro
batur aſſumptū. q2 vnū obm nāliter agēs in intellectuʒ
poſſibilē diſpoſitū ad eius itellectionē: nō cauſat niſi vni
cū ꝯceptū: q2 quū agat ſm vltimū virtutis ſue, cauſat om
nem cōceptū quē pōt cāre. ergo cū ſit vnicū in re: cauſabit
vnum conceptū de ſe. Probat hoc. q2 vna res nata eſt fa
cere vnū conceptū adequatū: q2 alias non eſſet vnuʒ co-
gnoſcibile nec vnico actu cognoſcibile: ſed iſtū conceptū
ſibi adequatum formando: videtur imutare intellectuʒ
ꝗʒtum natum eſt ipſum imutare. ergo nō formabit niſi
vnum conceptū: ⁊ ita nō alium ⁊ aliū. Ex quo ſequitur
ꝙ ſi formabit aliū ⁊ aliū conceptū: hoc erit preciſe p actū
collatiuū intellectus. Q2 ſi detur ꝙ facit aliū ⁊ aliū con-
ceptū: obiectum non erit vnū ⁊ ſimplex in re: ſed de ne-
ceſſitate oʒ dare ꝙ in ipſo ſit aliqua diſtinctio ex natura
rei precedens omnem actum intellectus. Et ita qō tu di-
cis eſſe diſtinctionē rationis a natura ratiocinabili: dico
eam diſtinctionem eſſe a natura ex parte rei.

Pro declaratiōe qūo intellect⁹ ſit falſus q intelligit rē aliter ꝗʒ ſit:
dicendū eſt ꝙ ille intellectus qui ſic intelligit intellectiōe
compoſitiua aut diuiſiua eſt falſus. ¶ Pro quo ē notā-
dum ꝙ opatio intellectus eſt duplex: quedā eſt incōple-
xa: quedā cōplexa: vt eſt de mente Ar. 3. de anima. t.c. 21. — Ari. 3. de aia t.c. 21.
Operationi incōplexe nō opponit falſitas: ſed ſolū pri-
uatiue ei opponit ignorantia. Sed opationi cōplexe op
ponit ignorantia ꝓuatiue ⁊ falſitas poſitiue ⁊ ꝯrie. ¶ Ad
uertendū tamen ꝙ operatio incōplexa: quedam eſt circa
quiditatē ſimplr ſimplicē: intelligendo per talē quidita-
tem illā: ſ. que non hʒ conceptū reſolubilē in aliquē prio
rem conceptū quiditatiuū: ſicut conceptus entis ſuaruʒ
paſſionū: differentiaꝝ vltimaꝝ: ⁊ ſuoꝝ modoꝝ p quos
ꝯhitur ipſuʒ ens. Alia eſt quiditas nō ſimplr ſimplex: ſʒ
cōpoſita: ⁊ eſt ipſa quiditas reſolubilis in aliquos ꝯce-
ptus ſeorſuʒ ꝯceptibiles. Si loquamur de intelligentia
que eſt circa quiditatē primo mō: intellectus intelligens
talem quiditatē ſemper eſt verus: ⁊ in ipſo non cadit de
ceptio ⁊ error: ⁊ ſm hoc pōt intelligi illud Ariſt. 9. meta. — Ari. 9. ſme. t.c. 22. et. 3. de anima. t.com. 26.
tex. com. 22. ꝙ intellectus circa qō qdeſt: ſemper eſt ver⁹.
Et hanc eandē ſniam habet. 3. de anima. tex. com. 26. vbi
vult ꝙ intellectus circa qō qdeſt ſic eſt verus: quēadmo-
dum ſenſus circa propria ſenſibilia. Si loquamur de q-
ditate compoſita: licet intellectus ſimplici intellectiōe ap-
prehendens ipſaʒ quiditatē: non ſit formaliter falſus: tñ
poteſt bene eſſe falſus virtualiter: ⁊ eſt quādo intellectus
apphendit quiditatē ſub ratione aliqua ſibi repugnan-
te ⁊ contradicente: ſicut quando intellectus intelligit ſim
plici apprehenſione hominē irrationabilē. Et hoc mo-
do locutus eſt Ar. 5. meta. cap° de falſo: vbi vult ꝙ ratio — Ari. 5. me. t.com. 34.
in ſe falſa eſt de omni falſa. Modo falſitas iſtius rōnis
in intellectu nō eſt falſitas formalis: ſed eſt falſitas virtua
lis. Sicut exempli grā. homo irrōnalis non eſt cōplexio
formalis: quēadmoduʒ eſt illa que exprimit per hoc ver
bum ſubſtantiuū eſt. ſ. dicēdo homo eſt irrōnalis: ſed ſo-
lum eſt cōplexio virtualis: ita ꝙ qualis eſt cōplexio fal-
ſa: talis eſt falſitas ꝯſequens talem cōplexionē. Ad oppo
ſituʒ applicādo: quū intelligētie ſimplici ⁊ incōplexe nō
opponat falſitas eo modo quo dictū eſt: intelligere rem
aliter ꝗʒ ſit intellectione ſimplici: nulla eſt falſitas: que in
tellectio eſt ſoluʒ preciſiua ⁊ abſtractiua: ꝯſiderādo aliqō
vnum abſtractū ab alio: nō ꝯſiderādo illud a quo ſit ab-
ſtractio: quēadmodum mathematicus abſtrahit lineam
a mā ſenſibili. Sed intelligere rem aliter ꝗʒ eſt: intelligē-
tia cōpoſitiua aut diuiſiua. (⁊ hoc intelligēdo aliquā cō-
plexionē formalem vel virtualē) iſte intellectus eſt falſus
formaliter vel virtualiter. Nec ſeqtur. intelligo rationeʒ
abſtractā ab aliquo (puta lineam a materia ſenſibili) nō
intellecta mā ſenſibili: igit intelligo lineā eſſe ſine mā ſen
ſibili. ꝯñtia nō valet. pmutas enim abſtractionē ſimplicē
verā: ⁊ nō mēdacem: in abſtractionē diuiſiuaʒ ⁊ mēdacē:
de quaꝝ prima habet. 2. phyſi. t. cō. 18. ꝙ abſtrahentium
non ſit mendacium. ⁊ ſic patet ad articulum.

Pro declaratione ſecūdi articuli partialis ſecūdi articuli prin
cipalis preter diſtinctioneʒ entis quā dant auctores for-
malitatū: eſt aduertēdum ꝙ res ⁊ ens capit tribus mo-
dis. Uno modo pro omni ente qō habet eſſe: vel pōt ha- — Ar. ē de mēte doc. ſubti. quolibʒ. q. 3
bere eſſe extra animā: ⁊ iſto modo loqtur Auic. ꝑmo me
taphy. ca. 5. ꝙ ens ⁊ res ſunt cōia oibus decē generibus:
qō nō eſt intelligendū ꝙ ens ꝓciſe quantū ad voceʒ ſic ſit
cōe: q2 certū eſt: ꝙ apud oēs eſt vnus ꝯceptus rei ⁊ entis
indifferēs ad oia decē ꝑdicamenta: qui ꝯceptus non va
riat ꝗʒuis voces ⁊ noia (ſignificantia in diuerſis linguis
taleʒ ꝯceptum) varient: q2 primo piermenias. Cōceptus
ſunt idem apud oēs: ſed nō voces ſignificātes cōceptus.
Scdō pōt accipi ens ⁊ res vt diſtinguit ꝯtra modū ⁊ cir-
cūſtātiā rei: ⁊ iſto modo nos dicimus: ꝙ illa que impor-
tant habitudines ⁊ reſpectus non ſunt ens ⁊ res: ſed iſto
modo ſumptū ens ꝯuertit cum abſoluto: ⁊ ſic ſubſtātia:
ꝗʒtitas ⁊ qualitas tm̄ dicunt res ⁊ ens. Cetera aūt dicun
tur aliqd rei. Iſto modo accepit Boetius in libro de tri
nitate. patet inqt que ſint differētie ꝑdicationū: alie qui-
dē quaſi rem mōſtrant: alie qdē quaſi circūſtantiā rei: qa
iſta predicant ſic ꝙ ſm ſe rem aliquaʒ mōſtrant. Iſta vō
non eſſe: ſed extrinſecus aliqd apponūt. Uult enim ꝙ il-
la que importāt habitudines ⁊ reſpectus nō predicant
eſſe iſto modo ſumendo eſſe: ſed ſoluʒ circūſtantiā ⁊ mo-
dum entis. Unde vocat circūſtantias entis ipſas habitu
dines. Tertio modo poterūt capi ens ⁊ res pro eo cui per
ſe primo cōpetit eſſe eo modo quo loqtur Ariſto. de ente — Ari. 7. me. t.c. 2. et ĩ eodē t. cō. 14.
7. metaphyſi. tex. cōmē. 2. vbi vult ꝙ accidentia non ſunt
entia niſi qa entis cui per ſe primo cōpetit eſſe: qō qdem
ens eſt ſubſtantia: ſic etiā loqtur in eodem. 7. ipſe Ariſto.
tex. cōmē. 14. vbi vult ꝙ qualitas ⁊ cetera accidētia non
ſunt entia: niſi eo modo quo logici dicūt: nō eſſe ens. Lo
gici dicunt ꝙ nō ens eſt: non quidē ſimpliciter: ſed non
ens: ſic etiā accidētia nō ſunt entia cui per ſe primo cōpe
tit eſſe: ſed ſunt huius entis. Ex quo ꝯcludimus ꝙ ens
acceptū iſto tertio modo eſt ens reale: ⁊ ex nā rei: quia eſt
ens extra aiam nō dependēs ab opatione aīe in fieri ⁊ in
conſeruari. Sed in primo mēbro accipit ens cōmuniſſi-
me ⁊ res. In ſecūdo accipitur ſtrictius. In tertio mēbro
ſtrictiſſime. Ex quo apparet quomodo accipiatur illud
quod eſt res: ⁊ quomodo accipiatur aliquid rei.

Pro intelligētia qūo ens dicat qdditatiue de abſoluto ⁊ reſpectiuo
eſt aduertēdū ꝙ ens ꝓus diuidit in abſolutū ⁊ reſpecti-
uuʒ ꝗʒ diuidat in. 10. genera gñaliſſima. Ex quo ſeqt ꝙ
quū ens ꝑdicet de ꝓmis ptib⁹ ſuis ſubiectiuis que non
ſunt ſimplr ſimplices: ſic ꝑdicat qdditatiue de abſoluto