

<p>1 Definition 1. Habitūs Intellectivī — Intellective Habits Intellectus Understanding</p>	<p>2 Definition 2. Habitūs Intellectivī — Intellective Habits Sapientia Wisdom</p>	<p>3 Definition 3. Habitūs Intellectivī — Intellective Habits Scientia Science</p>
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<p>13 Definition 13. Actus Intellectivī in Generali — Intellective Actions in General Intelligere To understand</p>	<p>14 Definition 14. Actus Intellectivī in Generali — Intellective Actions in General Scire To know</p>	<p>15 Definition 15. Actus Intellectivī in Generali — Intellective Actions in General Sentire To sense</p>
<p>16 Definition 16. Actus Intellectivī in Generali — Intellective Actions in General Veritas Truth</p>	<p>17 Definition 17. Actus Intellectivī in Generali — Intellective Actions in General Veritas logica Logical truth</p>	<p>18 Definition 18. Actus Intellectivī in Generali — Intellective Actions in General Veritas ontologica Ontological truth</p>

<p><i>cognitio certa per causas.</i> certain knowledge through causes.</p>	<p><i>cognitio rerum omnium per altissimas causas.</i> knowledge of all things by the highest causes.</p>	<p><i>habitus primorum principiorum speculativorum.</i> the habit of the first speculative principles.</p>
<p><i>scientia de Deo ex Revelatione procedens.</i> science of God proceeding from Revelation.</p>	<p><i>recta ratio agibilium.</i> the right reason of things to be done (operations).</p>	<p><i>recta ratio factibilium.</i> the right reason of things to be made.</p>
<p><i>pars metaphisicæ defensiva principiorum cognitionis humanæ.</i> part of metaphysics which defends the principles of human knowledge.</p>	<p><i>scientia entis inquantum entis.</i> science of being in so far as being.</p>	<p><i>scientia rerum omnium per causas altissimas, naturali ratione comparata.</i> science of all things through the highest causes, obtained by natural reason.</p>
<p><i>aliud fieri inquantum aliud.</i> to become another insofar as other.</p>	<p><i>Habere intentionaliter in se formam (sicut) alterius rei.</i> to have intentionally in oneself a form as the form of another.</p>	<p><i>habitus primorum principiorum practitorum.</i> habit of the first practical principles.</p>
<p><i>cognoscere rerum materialium qualitates patibiles.</i> to know the passible qualities of material things.</p>	<p><i>cognoscere causam propter quam res est, quod huius causa est, et non potest aliter se habere.</i> to grasp (a) the cause telling why the thing is, (b) the fact that it is the cause of it, and (c) that it cannot be otherwise (the thing cannot have another cause).</p>	<p><i>cognoscere rerum essentias.</i> to know the essences of things.</p>
<p><i>adequatio rei ad intellectum.</i> conformity of thing to intellect.</p>	<p><i>adequatio intellectus ad rem.</i> conformity of intellect to thing.</p>	<p><i>adequatio rei et intellectus.</i> conformity of thing and intellect.</p>

<p>19 Definition 19. <u>Actus Intellectivi in Generali — Intellective Actions in General</u> Intentio prima First intention</p>	<p>20 Definition 20. <u>Actus Intellectivi in Generali — Intellective Actions in General</u> Intentio secunda Second intention</p>	<p>21 Definition 21. <u>Actus Intellectivi in Generali — Intellective Actions in General</u> Intentio formalis Formal intention</p>
<p>22 Definition 22. <u>Actus Intellectivi in Generali — Intellective Actions in General</u> Intentio objectiva Objective intention</p>	<p>23 Definition 23. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Simplex apprehensio Simple apprehension</p>	<p>24 Definition 24. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Abstractio Abstraction</p>
<p>25 Definition 25. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Ens rationis Being of reason</p>	<p>26 Definition 26. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Negatio Negation</p>	<p>27 Definition 27. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Conceptus Concept</p>
<p>28 Definition 28. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Notio Notion</p>	<p>29 Definition 29. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Analogia Analogy</p>	<p>30 Definition 30. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Analogia attributionis Analogy of attribution</p>
<p>31 Definition 31. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Analogia proportionalitatis Analogy of proportion</p>	<p>32 Definition 32. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Notæ conceptus The notes of a concept</p>	<p>33 Definition 33. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Terminus (oralis) Term (oral)</p>

<p><i>ipse actus mentis tendentis in aliquid.</i> the act itself of the mind tending towards something.</p>	<p><i>actus quo mens in ens rationis tendit.</i> the act by which the mind tends to a being of reason.</p>	<p><i>actus quo mens in ens reale tendit.</i> the act by which the mind tends to a real being.</p>
<p><i>operatio intellectus agentis qua ex pluribus in re coniunctis unum sine altero considerat.</i> this operation of the agent intellect which considers one thing without another out of several united in reality.</p>	<p><i>operatio qua intellectus aliquam quidditatem intelligit, quin quidquam de ea affirmet.</i> the operation by which the intellect understands some quiddity without affirming anything about it.</p>	<p><i>obiectum in quo mens tendit.</i> the object towards which the mind tends.</p>
<p><i>simplex intellectualis repræsentatio quidditatis alicuius rei.</i> simple intellectual representation of the quiddity of something.</p>	<p><i>ens rationis quo non ens ad modum entis concipitur.</i> being of reason by which non-being is conceived as a being (Gredt 110; negation = genus of the being of reason).</p>	<p><i>ens quod habet esse obiective in intellectu tantum.</i> being which has objective being in the intellect alone.</p>
<p><i>habitus unius vel plurium ad aliquod unum vi cuius nomen quod huic convenit in sensu proprio et stricto de illo vel illis dicitur.</i> the relation of one or several things to some one thing by which the name applies properly and strictly to the latter is said also of the former(s).</p>	<p><i>habitus diversorum inter se vi cuius eodem nomine designantur.</i> the mutual relation of diverse things by which they are designated by the same name.</p>	<p><i>Propria ratio qua res menti innotescit.</i> proper reason by which the thing is made known to the mind.</p>
<p><i>vox significativa ad placitum.</i> arbitrary vocal sign.</p>	<p><i>elementa vel aspectus intelligibiles huius conceptus quos mens in eo discernit et qui ad eum pertinent necessarie.</i> the intelligible elements or aspects of this concept which the mind discerns and which belong to it necessarily.</p>	<p><i>æqualitas duarum proportionum inter se.</i> the mutual equality of two proportions.</p>

<p>34 Definition 34. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Universale Universal</p>	<p>35 Definition 35. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Universale in essendo Universal in being</p>	<p>36 Definition 36. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Universale in prædicando Universal as predicable</p>
<p>37 Definition 37. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Prædicabile Predicable</p>	<p>38 Definition 38. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Genus Genus</p>	<p>39 Definition 39. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Species Species</p>
<p>40 Definition 40. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Differentia specifica Specific difference</p>	<p>41 Definition 41. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Proprium Proper</p>	<p>42 Definition 42. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Accidens Accident</p>
<p>43 Definition 43. <u>Prima Operatio Intellectus — First Operation of the Intellect</u> Suppositio Supposition</p>	<p>44 Definition 44. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Iudicium Judgment</p>	<p>45 Definition 45. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Assensus Assent</p>
<p>46 Definition 46. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Oratio Oration (phrase)</p>	<p>47 Definition 47. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Propositio Proposition</p>	<p>48 Definition 48. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Divisio Division</p>
<p>49 Definition 49. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Definitio Definition</p>	<p>50 Definition 50. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Primum principium First principle</p>	<p>51 Definition 51. <u>Secunda Operatio Intellectus — Second Operation of the Intellect</u> Conscientia moralis Moral conscience</p>

<p><i>una natura de multis.</i> one nature said of many.</p>	<p><i>una natura in multis.</i> one nature in many.</p>	<p><i>unum aptum inesse pluribus.</i> one apt to be inherent in many.</p>
<p><i>universale respiciens inferiora numero distincta, IN QUID COMPLETE.</i> the universal in regards to its inferiors numerically distinct, with complete quiddity.</p>	<p><i>universale respiciens inferiora specie distincta, IN QUID INCOMPLETE.</i> the universal in regards to its inferiors specifically distinct with incomplete quiddity.</p>	<p><i>modus universalitatis quo unum pluribus inesse potest et de ipsis prædicari.</i> the mode of universality by which one thing can be in many and be predicated of them.</p>
<p><i>universale respiciens inferiora, in quale accidentaliter et contingenter.</i> the universal in regards to its inferiors, as qualifying accidentally and contingently.</p>	<p><i>universale respiciens inferiora, in quale accidentaliter et necessarie.</i> the universal in regards to its inferiors, as qualifying accidentally and necessarily.</p>	<p><i>universale respiciens inferiora, IN QUALE QUID.</i> the universal in regards to its inferiors, as qualifying the quiddity.</p>
<p><i>actus quo intellectus inhæret iudicio formato.</i> the act by which the intellect adheres to a given judgment.</p>	<p><i>actus intellectus quo componit vel dividit affirmando vel negando.</i> the act of the intellect which composes or divides by affirming or denying.</p>	<p><i>termini pro re aliqua significanda usurpatio.</i> the use of the term to signify something.</p>
<p><i>oratio rem vel nomen per suas partes distribuens.</i> a sentence which separates a thing or a noun into different parts.</p>	<p><i>oratio quæ aliquid de aliquo affirmat vel negat.</i> a phrase which affirms or denies something about something.</p>	<p><i>sequentia terminorum.</i> sequence of terms.</p>
<p><i>iudicium rationis practicæ circa moralitatem actionum.</i> the judgment of the practical reason concerning the morality of the acts.</p>	<p><i>propositio per se nota omnibus.</i> a proposition known to all necessarily (per se).</p>	<p><i>oratio naturam rei aut termini significationem exponens.</i> the sequence which exposes the nature of a thing or the signification of a term.</p>

<p>52 Definition 52. <u>Tertia Operatio Intellectus — Third Operations of the Intellect</u> Ratiocinium Reasoning</p>	<p>53 Definition 53. <u>Tertia Operatio Intellectus — Third Operations of the Intellect</u> Argumentum Argument</p>	<p>54 Definition 54. <u>Tertia Operatio Intellectus — Third Operations of the Intellect</u> Syllogismus Syllogism</p>
<p>55 Definition 55. <u>Tertia Operatio Intellectus — Third Operations of the Intellect</u> Inductio Induction</p>	<p>56 Definition 56. <u>Tertia Operatio Intellectus — Third Operations of the Intellect</u> Demonstratio Demonstration</p>	<p>57 Definition 57. <u>Tertia Operatio Intellectus — Third Operations of the Intellect</u> Demonstratio Demonstration</p>
<p>58 Definition 58. <u>Transcendentalia — Transcendentals</u> Transcendentale Transcendental</p>	<p>59 Definition 59. <u>Transcendentalia — Transcendentals</u> Ens Being</p>	<p>60 Definition 60. <u>Transcendentalia — Transcendentals</u> Ens Being</p>
<p>61 Definition 61. <u>Transcendentalia — Transcendentals</u> Ens Being</p>	<p>62 Definition 62. <u>Transcendentalia — Transcendentals</u> Res Thing</p>	<p>63 Definition 63. <u>Transcendentalia — Transcendentals</u> Unum One</p>
<p>64 Definition 64. <u>Transcendentalia — Transcendentals</u> Aliquid Something</p>	<p>65 Definition 65. <u>Transcendentalia — Transcendentals</u> Verum True</p>	<p>66 Definition 66. <u>Transcendentalia — Transcendentals</u> Bonum Good</p>
<p>67 Definition 67. <u>Transcendentalia — Transcendentals</u> Pulchrum Beautiful</p>	<p>68 Definition 68. <u>Actus – Potentia — Act - Potency</u> Esse To be</p>	<p>69 Definition 69. <u>Actus – Potentia — Act - Potency</u> Exsistere To exist</p>

<p><i>ratiocinium quo, duabus propositionibus positis, alia infertur necessarie ex ipsa positione antecedentium.</i></p> <p>reasoning by which, out of two proportions, another is necessarily inferred from the affirmation of the premises.</p>	<p><i>oratio significans sequelam unius ex alio.</i></p> <p>a phrase which signifies the passage of one thing from another.</p>	<p><i>actus mentis quo convenientia vel repuqnantia duarum idearum infertur ex proportione quam habent cum una tertia notione.</i></p> <p>the act of the mind by which the convenience or disconvenience of two ideas is inferred by the proportion (conformity / difformity) which they have to a third notion.</p>
<p><i>sylogismus constans ex veris, primis, immediatis, prioribus, notioribus causisque conclusionis.</i></p> <p>a syllogism based on the true, first, immediate, proper and more known causes of the conclusion.</p>	<p><i>sylogismus faciens scire.</i></p> <p>a syllogism which makes something known.</p>	<p><i>a singularibus sufficienter enumeratis, ad universale progressio.</i></p> <p>progression towards a universal statement from singulars sufficiently enumerated.</p>
<p><i>id quod habet esse.</i></p> <p>that which has being.</p>	<p><i>id cuius actus est esse.</i></p> <p>that whose act is to be.</p>	<p><i>universalis modus entis inquantum entis.</i></p> <p>a universal mode of being insofar as being.</p>
<p><i>ens indivisum.</i></p> <p>undivided being.</p>	<p><i>synonymum entis dicens potius eius essentiam.</i></p> <p>a synonym of being saying rather its essence.</p>	<p><i>id quod exercet actum essendi.</i></p> <p>that which exercises the act of being.</p>
<p><i>ens relate ad appetitum.</i></p> <p>being in relation to the will.</p>	<p><i>ens relate ad intellectum.</i></p> <p>being in relation to the intellect.</p>	<p><i>ens divisum ab aliis et a non ente.</i></p> <p>being divided from others and non-being.</p>
<p><i>poni extra causas et extra nihil.</i></p> <p>to be placed outside of its causes and out of nothing.</p>	<p><i>id quo ens est, vel existit.</i></p> <p>that by which the being is, or exists.</p>	<p><i>id quod apprehensum placet.</i></p> <p>what pleases when apprehended.</p>

<p>70 Definition 70. <u>Actus – Potentia — Act - Potency.</u> Consistere To consist</p>	<p>71 Definition 71. <u>Actus – Potentia — Act - Potency.</u> Actus Act</p>	<p>72 Definition 72. <u>Actus – Potentia — Act - Potency.</u> Perfectio Perfection</p>
<p>73 Definition 73. <u>Actus – Potentia — Act - Potency.</u> Perfectio Perfection</p>	<p>74 Definition 74. <u>Actus – Potentia — Act - Potency.</u> Potentia Potency</p>	<p>75 Definition 75. <u>Actus – Potentia — Act - Potency.</u> Privatio Privation</p>
<p>76 Definition 76. <u>Actus – Potentia — Act - Potency.</u> Malum Evil</p>	<p>77 Definition 77. <u>Actus – Potentia — Act - Potency.</u> Potentia obediēntialis Obediential potency</p>	<p>78 Definition 78. <u>Actus – Potentia — Act - Potency.</u> Motus Movement</p>
<p>79 Definition 79. <u>Actus – Potentia — Act - Potency.</u> Necessarium Necessary</p>	<p>80 Definition 80. <u>Actus – Potentia — Act - Potency.</u> Contingens Contingent</p>	<p>81 Definition 81. <u>Prædicamenta — Predicaments</u> Prædicamentum Predicament</p>
<p>82 Definition 82. <u>Prædicamenta — Predicaments</u> Substantia Substance</p>	<p>83 Definition 83. <u>Prædicamenta — Predicaments</u> Subsistere To subsist</p>	<p>84 Definition 84. <u>Prædicamenta — Predicaments</u> Individuum Individual</p>
<p>85 Definition 85. <u>Prædicamenta — Predicaments</u> Suppositum Supposit</p>	<p>86 Definition 86. <u>Prædicamenta — Predicaments</u> Subsistentia Subsistence</p>	<p>87 Definition 87. <u>Prædicamenta — Predicaments</u> Persona Person</p>

<p><i>(late) actualitas quæcumque.</i> (broad sense) any act/entity</p>	<p><i>entitas perficiens et determinans rem in suo ordine.</i> an entity which perfects and determines a thing according to its nature.</p>	<p><i>ex componentibus componi.</i> to be composed out of components.</p>
<p><i>carentia perfectionis in subiecto apto.</i> lack of perfection in a disposed subject.</p>	<p><i>entitas imperfecta capax perfectionis.</i> imperfect entity capable of perfection.</p>	<p><i>(stricte) plenitudo entis cui nullus deficit actus ad eius plenam actualitatem requisitus.</i> (strict sense) the plenitude of a being which is lacking no act necessary to its full actuation.</p>
<p><i>actus entis in potentia quatenus in potentia.</i> the act of a being in potency insofar as it is in potency.</p>	<p><i>elevabilitas naturæ ad actum excedentem omnes naturales vires.</i> the elevability of nature to an act exceeding all its natural powers.</p>	<p><i>privatio boni debiti.</i> privation of a due good.</p>
<p><i>genus supremum entis.</i> the supreme genus of being.</p>	<p><i>id quod potest non esse.</i> that which can be not.</p>	<p><i>id quod non potest non esse.</i> that which cannot not be.</p>
<p><i>indivisum in se et divisum a quolibet alio.</i> a thing undivided in itself and divided from everything else.</p>	<p><i>esse in se et non in alio sicut in subiecto.</i> to be in itself and not in another as in a subject.</p>	<p><i>id cui competit esse in se et non in alia sicut in subiecto.</i> that to which it belongs to be in itself and not in another as in a subject.</p>
<p><i>suppositum naturæ rationalis.</i> the supposit of a rational nature.</p>	<p><i>modus naturalis positivus terminans naturam in linea essentiæ.</i> a positive and natural mode terminating the nature in the line of essence.</p>	<p><i>substantia individua completa in ratione speciei.</i> an individuated substance complete in its species.</p>

<p>88 Definition 88. <u>Prædicamenta — Predicaments</u> Personalitas Personality</p>	<p>89 Definition 89. <u>Prædicamenta — Predicaments</u> Materia Matter</p>	<p>90 Definition 90. <u>Prædicamenta — Predicaments</u> Materia prima Prime matter</p>
<p>91 Definition 91. <u>Prædicamenta — Predicaments</u> Forma Form</p>	<p>92 Definition 92. <u>Prædicamenta — Predicaments</u> Essentia Essence</p>	<p>93 Definition 93. <u>Prædicamenta — Predicaments</u> Natura Nature</p>
<p>94 Definition 94. <u>Prædicamenta — Predicaments</u> Species Species</p>	<p>95 Definition 95. <u>Prædicamenta — Predicaments</u> Quidditas Quiddity</p>	<p>96 Definition 96. <u>Prædicamenta — Predicaments</u> Anima Soul</p>
<p>97 Definition 97. <u>Prædicamenta — Predicaments</u> Vita Life</p>	<p>98 Definition 98. <u>Prædicamenta — Predicaments</u> Accidens Accident</p>	<p>99 Definition 99. <u>Prædicamenta — Predicaments</u> Qualitas Quality</p>
<p>100 Definition 100. <u>Prædicamenta — Predicaments</u> Habitus Habit</p>	<p>101 Definition 101. <u>Prædicamenta — Predicaments</u> Dispositio Disposition</p>	<p>102 Definition 102. <u>Prædicamenta — Predicaments</u> Potentia (operativa) Operative potency</p>
<p>103 Definition 103. <u>Prædicamenta — Predicaments</u> Patibilis qualitas Passible quality</p>	<p>104 Definition 104. <u>Prædicamenta — Predicaments</u> Forma vel Figura Form/figure</p>	<p>105 Definition 105. <u>Prædicamenta — Predicaments</u> Intellectus Intellect</p>

<p><i>subiectum primum ex quo, cum insit, fit aliquid et non per accidens.</i> the first subject out of which, something while in it, becomes but not by accident.</p>	<p><i>id ex quo aliquid fit.</i> that out of which something becomes.</p>	<p><i>subsistentia personæ.</i> the subsistence of a person.</p>
<p><i>principium et causa motus et quietis eius in quo est per se et non secundum accidens.</i> the principle and cause of motion and rest of a thing in which it is necessarily and not accidentally.</p>	<p><i>id quo ens est id quod est.</i> that by which a being is what it is.</p>	<p><i>elementum determinativum cuiuscumque essentiæ.</i> the determinative element of every essence.</p>
<p><i>actus primus corporis in potentia viventis.</i> the first act of a body living in potency.</p>	<p><i>synonymum essentiæ, quo respondetur quæstioni super rem "quid est?"</i> a synonym of essences by which one answers the question about a thing, "what is it?"</p>	<p><i>forma determinans complete essentiam rei.</i> the form determining completely the essence of a thing.</p>
<p><i>accidens determinativum seu modificativum substantiæ in seipsa.</i> accident determining or modifying the substance in itself.</p>	<p><i>id cui competit esse in alio et non in se sicut in subiecto inhæisionis.</i> that to which it belongs to be in another and not in itself as in a subject.</p>	<p><i>sui-motio.</i> self motion.</p>
<p><i>principium proximum agendi simpliciter et absolute.</i> proximate principle of acting simply and absolutely.</p>	<p><i>qualitas facile mobilis disponens subiectum ad bene vel male esse sive operari.</i> quality easily mobile disposing the subject to be or act well or bad.</p>	<p><i>qualitas stabilis disponens subiectum ad bene vel male esse sive operari.</i> stable quality disposing the subject to be or act well or bad.</p>
<p><i>potentia cognoscitiva essentialium rerum.</i> the power of knowing the essences of things.</p>	<p><i>qualitas seu modus in corpore ex terminatione quantitatis.</i> quality or mode in the body produced by the completion of quantity.</p>	<p><i>accidens diu permanens sensibilem alterationem causans vel ab alteratione sensibili causatum.</i> a lasting accident causing a sensible alteration or caused by a sensible alteration.</p>

<p>106 Definition 106. <u>Prædicamenta — Predicaments</u> Appetitus Appetite</p>	<p>107 Definition 107. <u>Prædicamenta — Predicaments</u> Voluntas Will</p>	<p>108 Definition 108. <u>Prædicamenta — Predicaments</u> Beatitudo Beatitude</p>
<p>109 Definition 109. <u>Prædicamenta — Predicaments</u> Quantitas Quantity</p>	<p>110 Definition 110. <u>Prædicamenta — Predicaments</u> Relatio Relation</p>	<p>111 Definition 111. <u>Prædicamenta — Predicaments</u> Actio Action</p>
<p>112 Definition 112. <u>Prædicamenta — Predicaments</u> Passio Passion</p>	<p>113 Definition 113. <u>Prædicamenta — Predicaments</u> Ubi Where</p>	<p>114 Definition 114. <u>Prædicamenta — Predicaments</u> Locus Place</p>
<p>115 Definition 115. <u>Prædicamenta — Predicaments</u> Situs Position</p>	<p>116 Definition 116. <u>Prædicamenta — Predicaments</u> Quando When</p>	<p>117 Definition 117. <u>Prædicamenta — Predicaments</u> Tempus Time</p>
<p>118 Definition 118. <u>Prædicamenta — Predicaments</u> Habitus Habit</p>	<p>119 Definition 119. <u>Relationes – Comparationes — Relations - Comparisons</u> Relatio Relation</p>	<p>120 Definition 120. <u>Relationes – Comparationes — Relations - Comparisons</u> Relatio transcendentalis Transcendental relation</p>
<p>121 Definition 121. <u>Relationes – Comparationes — Relations - Comparisons</u> Signum Sign</p>	<p>122 Definition 122. <u>Relationes – Comparationes — Relations - Comparisons</u> Principium Principle</p>	<p>123 Definition 123. <u>Relationes – Comparationes — Relations - Comparisons</u> Causa Cause</p>

<p><i>bonum perfectum intellectualis naturæ.</i> perfect good of the intellective nature.</p>	<p><i>appetitus intellectivus.</i> intellective appetite.</p>	<p><i>inclinatio sequens formam.</i> the inclination seeking/following a form.</p>
<p><i>motus potentiæ operatiuæ ut a potentia procedens.</i> the movement of the operative power insofar as it proceeds from the power.</p>	<p><i>accidens cuius totum inesse est ad aliud se habere.</i> the accident whose whole being is to be ordered to another.</p>	<p><i>accidens extensivum substantiæ in partes.</i> the accident which extends the substance into different parts.</p>
<p><i>corporis ambientis terminus primus immobilis.</i> first immobile extremity of the surface of a body.</p>	<p><i>id ratione cuius res in loco constituitur.</i> that by which a thing is constituted in a place.</p>	<p><i>accidens per quod subiectum constituitur actu recipiens effectum ab agente.</i> the accident by which the subject becomes the receiver in act of the effect of the agent.</p>
<p><i>numerus motus secundum prius et posterius.</i> measure of the movement according to before and after.</p>	<p><i>accidens in re durante, ex adiacentione temporis a quo rei illius duratio mensuratus est.</i> accident of a thing which has some duration, which is measured by addition of time.</p>	<p><i>(a) accidens disponens rem locatam in ordine ad locum, seu (b) ordo partium in loco.</i> accident disposing the thing localized in relation to the place; the order of the parts in the place.</p>
<p><i>ordo entis absoluti per se ordinati.</i> the order of an absolute being ordered necessarily (per se).</p>	<p><i>ordo unius ad aliud.</i> the order of one thing to another.</p>	<p><i>illa affectio quæ in subiecto ex vestimento resultat.</i> that particular addition to the subject which results from a garment.</p>
<p><i>omne quod influit esse rei.</i> whatever influences the being of a thing.</p>	<p><i>id a quo aliquid procedit quocumque modo.</i> that from which something proceeds in any way.</p>	<p><i>id quod præter speciem quam ingerit sensibus facit aliquid aliud in cognitionem devenire.</i> that which, besides the species produced in the senses, reveals the knowledge of something else.</p>

<p>124 Definition 124. <u>Relationes – Comparationes — Relations - Comparisons</u> Causa efficiens Efficient cause</p>	<p>125 Definition 125. <u>Relationes – Comparationes — Relations - Comparisons</u> Causa finalis Final cause</p>	<p>126 Definition 126. <u>Relationes – Comparationes — Relations - Comparisons</u> Distincta Distinct things</p>
<p>127 Definition 127. <u>Relationes – Comparationes — Relations - Comparisons</u> Diversa Diverse things</p>	<p>128 Definition 128. <u>Relationes – Comparationes — Relations - Comparisons</u> Differentia Different things</p>	<p>129 Definition 129. <u>Relationes – Comparationes — Relations - Comparisons</u> Oppositio Opposition</p>
<p>130 Definition 130. <u>Relationes – Comparationes — Relations - Comparisons</u> Oppositio contradictoria Contradictory opposition</p>	<p>131 Definition 131. <u>Relationes – Comparationes — Relations - Comparisons</u> Oppositio privativa Privative opposition</p>	<p>132 Definition 132. <u>Relationes – Comparationes — Relations - Comparisons</u> Oppositio contraria Contrary opposition</p>
<p>133 Definition 133. <u>Relationes – Comparationes — Relations - Comparisons</u> Oppositio relativa Relative opposition</p>	<p>134 Definition 134. <u>Relationes – Comparationes — Relations - Comparisons</u> Æternitas Eternity</p>	<p>135 Definition 135. <u>Relationes – Comparationes — Relations - Comparisons</u> Creatio Creation</p>
<p>136 Axiom 1.1 <u>Logica — Logic</u></p>	<p>137 Axiom 1.2 <u>Logica — Logic</u></p>	<p>138 Axiom 1.3 <u>Logica — Logic</u></p>
<p>139 Axiom 1.4 <u>Logica — Logic</u></p>	<p>140 Axiom 1.5 <u>Logica — Logic</u></p>	<p>141 Axiom 1.6 <u>Logica — Logic</u></p>

<p><i>ea quorum unum non est aliud.</i> those things, one of which is not the other.</p>	<p><i>id propter quod aliquid fit.</i> that for the sake of which something becomes.</p>	<p><i>id quod actione sua rem producit in esse.</i> that which by its action produces the thing in existence.</p>
<p><i>habitus plurium inter se vi cuius eidem sub eodem aspectu simul convenire nequeunt.</i> relation between several things by which they cannot agree in the same thing under the same aspect simultaneously.</p>	<p><i>ea quæ aliquam convenientiam habent et per aliquid superadditum differunt.</i> those things which have something in common, and differ by some addition.</p>	<p><i>ea quæ nullam convenientiam habent, et seipsis differunt.</i> those things which have nothing in common, and differ among themselves.</p>
<p><i>oppositio inter ea quæ in eodem genere maxime distant.</i> the opposition between those things which are most distant in the same genus.</p>	<p><i>oppositio inter rem eiusque privationem.</i> the opposition between a thing and its privation.</p>	<p><i>oppositio inter rem eiusque negationem.</i> the opposition between a thing and its negation.</p>
<p><i>productio ex nihilo et subjecti</i> production from nothing of its own or of the subjects.</p>	<p><i>interminabilis vitæ tota simul et perfecta possessio.</i> wholesome, simultaneous, and perfect possession of the interminable life.</p>	<p><i>oppositio inter ea quæ ordinem sive respectum ad invicem dicunt.</i> the opposition between those things which are ordained or have respect to each other.</p>
<p><i>Contra factum non fit argumentum.</i> Against a fact you can't argue.</p>	<p><i>Omnis comparatio claudicat nisi in puncto comparisonis.</i> Each comparison limps except in the point of comparison.</p>	<p><i>Impossibile est idem secundum idem simul esse et non esse (principle of non-contradiction).</i> It is impossible that the same thing be and not be at the same time and in the same respect.</p>
<p><i>Definitio declarat essentiam; verbum significat definitionem.</i> The definition declares the essence, the word signifies the definition.</p>	<p><i>Cum negante principia nequit disputari.</i> With someone denying the principles, don't dispute.</p>	<p><i>Qui nimis probat nihil probat.</i> He who proves too much, proves nothing.</p>

<p>142 Axiom 1.7 Logica — Logic</p>	<p>143 Axiom 1.8 Logica — Logic</p>	<p>144 Axiom 1.9 Logica — Logic</p>
<p>145 Axiom 1.10 Logica — Logic</p>	<p>146 Axiom 2.1 Cosmologia — Cosmology</p>	<p>147 Axiom 2.2 Cosmologia — Cosmology</p>
<p>148 Axiom 2.3 Cosmologia — Cosmology</p>	<p>149 Axiom 2.4 Cosmologia — Cosmology</p>	<p>150 Axiom 2.5 Cosmologia — Cosmology</p>
<p>151 Axiom 2.6 Cosmologia — Cosmology</p>	<p>152 Axiom 2.7 Cosmologia — Cosmology</p>	<p>153 Axiom 2.8 Cosmologia — Cosmology</p>
<p>154 Axiom 3.1 Psychologia — Psychology</p>	<p>155 Axiom 3.2 Psychologia — Psychology</p>	<p>156 Axiom 3.3 Psychologia — Psychology</p>
<p>157 Axiom 3.4 Psychologia — Psychology</p>	<p>158 Axiom 3.5 Psychologia — Psychology</p>	<p>159 Axiom 3.6 Psychologia — Psychology</p>
<p>160 Axiom 3.7 Psychologia — Psychology</p>	<p>161 Axiom 3.8 Psychologia — Psychology</p>	<p>162 Axiom 3.9 Psychologia — Psychology</p>

<p><i>De singularibus non est scientia.</i> There is no science of singulars.</p>	<p><i>Parvus error in principiis, magnus in conclusionibus.</i> A small error in the principles is large in the conclusions.</p>	<p><i>Quod gratis affirmatur, gratis negatur.</i> What is freely affirmed can be freely denied.</p>
<p><i>Accidens non migrat de subjecto in subjectum.</i> The accidents do not migrate from subject to subject.</p>	<p><i>Corruptio unius generatio alterius.</i> Corruption of one thing is the generation of another thing.</p>	<p><i>Ab esse ad posse valet illatio.</i> The argument is valid only from being to the possibility of being</p>
<p><i>Natura abhorret a vacua.</i> Nature abhors the void.</p>	<p><i>Individuum est incommunicabile (ineffabile).</i> The individual is incommunicable (and therefore ineffable).</p>	<p><i>Actiones sunt suppositorum (of the substance itself).</i> The actions are of the supposit.</p>
<p><i>Nihil violentum perpetuum.</i> No violent state lasts forever.</p>	<p><i>Actio in distans simpliciter repugnat.</i> The action (act) at some distance is totally repugnant. (Act if far, from potency can't reduce it to act.)</p>	<p><i>Natura nihil facit inane. [I:75:6], [III:9:4], [I:105:5]</i> Nature does nothing in vain.</p>
<p><i>Nihil appetitur nisi quod apprehenditur.</i> Nothing is desired except what is apprehended.</p>	<p><i>Omnem formam sequitur inclinatio (towards its perfection).</i> An inclination follows every form.</p>	<p><i>Nihil in intellectu quod non prius in sensu.</i> Nothing is in the intellect which is not first in the senses.</p>
<p><i>Quod potest cognoscere aliqua, oportet ut nihil eorum habeat in sua natura. [I:75:2]</i> To be apt to know something, one must not have the form of it in its own nature.</p>	<p><i>Intellectus est universalium; sensus est particularium. [I:75:6:ad3]</i> The intellect is of universals, the senses are of particulars.</p>	<p><i>Nihil volitum nisi prae-cognitum (ignoti nulla cupido).</i> Nothing is desired unless it is pre-known. The ignorant has no desire.</p>
<p><i>Anima est quodammodo omnia.</i> The soul is in a certain way all things.</p>	<p><i>Intellectus in actu est intelligibile in actu [I:85:2:ad1] (cognitum et cognoscens sunt unum intentionalter).</i> The intellect in act is the intelligible object in act.</p>	<p><i>Quidquid recipitur modo recipientis recipitur. [I:75:5]</i> Whatever is received, is received in the mode of the receiver.</p>

<p>163 Axiom 3.10 <i>Psychologia — Psychology.</i></p>	<p>164 Axiom 3.11 <i>Psychologia — Psychology.</i></p>	<p>165 Axiom 3.12 <i>Psychologia — Psychology.</i></p>
<p>166 Axiom 3.13 <i>Psychologia — Psychology.</i></p>	<p>167 Axiom 3.14 <i>Psychologia — Psychology.</i></p>	<p>168 Axiom 3.15 <i>Psychologia — Psychology.</i></p>
<p>169 Axiom 3.16 <i>Psychologia — Psychology.</i></p>	<p>170 Axiom 4.1 <i>Metaphysica: Actus-potentia — Metaphysics: Act-Potency.</i></p>	<p>171 Axiom 4.2 <i>Metaphysica: Actus-potentia — Metaphysics: Act-Potency.</i></p>
<p>172 Axiom 4.3 <i>Metaphysica: Actus-potentia — Metaphysics: Act-Potency.</i></p>	<p>173 Axiom 4.4 <i>Metaphysica: Actus-potentia — Metaphysics: Act-Potency.</i></p>	<p>174 Axiom 4.5 <i>Metaphysica: Actus-potentia — Metaphysics: Act-Potency.</i></p>
<p>175 Axiom 4.6 <i>Metaphysica: Actus-potentia — Metaphysics: Act-Potency.</i></p>	<p>176 Axiom 5.1 <i>Metaphysica: Essentia-existentia — Metaphysics: Essence-Existence.</i></p>	<p>177 Axiom 5.2 <i>Metaphysica: Essentia-existentia — Metaphysics: Essence-Existence.</i></p>
<p>178 Axiom 5.3 <i>Metaphysica: Essentia-existentia — Metaphysics: Essence-Existence.</i></p>	<p>179 Axiom 5.4 <i>Metaphysica: Essentia-existentia — Metaphysics: Essence-Existence.</i></p>	<p>180 Axiom 5.5 <i>Metaphysica: Essentia-existentia — Metaphysics: Essence-Existence.</i></p>

<p><i>Abstrahentium non est mendacium.</i> [I:85:1:ad1] Abstractors are not liars.</p>	<p><i>Aliquid cognoscibile est inquantum est actu.</i> [I:12:1] Something is knowable insofar as it is in act.</p>	<p><i>Bonum est diffusivum sui.</i> [I:27:5:ad2] Good is self diffusing.</p>
<p><i>Cognitum est proprie in cognoscente, amans in amato.</i> [I:82:3; II.II:23:6:ad1] The object known is properly in the knower, the lover in the object loved.</p>	<p><i>Sicut principium in speculativis, ita finis in operativis.</i> The end is to operative things what the principle is to the speculative ones.</p>	<p><i>Voluntas se habet ad finem sicut intellectus ad prima principia.</i> The end is to the will what the first principles are to the intellect.</p>
<p><i>Tertium non datur (Non est medium inter esse et non esse - foundation of all distinctions).</i> There is no third way, there can be no middle between being and nonbeing.</p>	<p><i>Agere sequitur esse.</i> [I:75:2-5] "To act" follows "to be." Action follows (and manifests) the being of something.</p>	<p><i>Intellectus in principio est sicut tabula rasa.</i> [I:79:2] The intellect at the beginning is like a blank slate (or a newly formatted floppy disk).</p>
<p><i>Est de natura actus communicare se inquantum potest.</i> [I:27:1] It is of the nature of act to communicate itself insofar as it is able.</p>	<p><i>Quod est in potentia non reducitur ad actum nisi per ens actu.</i> What is in potency, is not reduced to act except by a being already in act.</p>	<p><i>Potentia dicitur ad actum et specificatur ab objecto.</i> The potency is ordained to its act and is specified by its object.</p>
<p><i>Omne agens agit per formam.</i> Each agent acts through its form.</p>	<p><i>Forma dat esse.</i> Through the form the existence comes to a thing (Form gives being).</p>	<p><i>Quantum distat potentia ab actu, tantum potentior debet esse agens.</i> [I:45:5:ad2; II.II:141:7:ad1] The more distant a potency is from act, the more powerful an agent must be to actuate it.</p>
<p><i>Quod est per accidens accidit ei quod est per se.</i> [I:116; I:44:2] What is "per accidens" is accidental to that which is "per se." (i.e. accidental presupposes essential, see [6.19]).</p>	<p><i>Nulla substantia creata est per se operans (substances need accidents to act).</i> [I:79:1; I:54:1-2; I:77:1] No created substance is operating per se (by itself).</p>	<p><i>Omne agens agit sibi simile.</i> Each agent produces an effect similar.</p>

<p>181 Axiom 6.1 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>182 Axiom 6.2 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>183 Axiom 6.3 Metaphysica: Causalitas — Metaphysics: Causality.</p>
<p>184 Axiom 6.4 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>185 Axiom 6.5 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>186 Axiom 6.6 Metaphysica: Causalitas — Metaphysics: Causality.</p>
<p>187 Axiom 6.7 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>188 Axiom 6.8 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>189 Axiom 6.9 Metaphysica: Causalitas — Metaphysics: Causality.</p>
<p>190 Axiom 6.10 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>191 Axiom 6.11 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>192 Axiom 6.12 Metaphysica: Causalitas — Metaphysics: Causality.</p>
<p>193 Axiom 6.13 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>194 Axiom 6.14 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>195 Axiom 6.15 Metaphysica: Causalitas — Metaphysics: Causality.</p>
<p>196 Axiom 6.16 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>197 Axiom 6.17 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>198 Axiom 6.18 Metaphysica: Causalitas — Metaphysics: Causality.</p>
<p>199 Axiom 6.19 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>200 Axiom 6.20 Metaphysica: Causalitas — Metaphysics: Causality.</p>	<p>201 Axiom 6.21 Metaphysica: Causalitas — Metaphysics: Causality.</p>

<p><i>Omne agens agit propter finem.</i> [I.II:1:6] Every agent acts on account of an end.</p>	<p><i>Ex nihilo, nihil.</i> [I:44:1-2] Nothing comes from nothing.</p>	<p><i>Omne quod movetur ab alia movetur.</i> [I:2:3:ad1] Whatever is moved is moved by another.</p>
<p><i>Causæ sunt ad invicem causæ (sed aliter et aliter).</i> Causes are the causes of one another (in different lines of causality).</p>	<p><i>Nihil est causa suiipsius (Nihil sui causa).</i> [I:3:4:ad1] Nothing is the cause of itself.</p>	<p><i>Causa potior est effectu.</i> [I:16:1:ad3; I:95:1; I:88:3:ad2] The cause is greater than the effect.</p>
<p><i>Posito effectus, ponitur causa.</i> If you have an effects you have necessarily a cause.</p>	<p><i>Sublata causay tollitur effectus.</i> [I:2:3] Take away the cause and you take away the effect.</p>	<p><i>Causa causæ est causa causati.</i> [I:103:6] The cause of the cause is the cause of the thing caused.</p>
<p><i>Qui vult finem, vult media ad finem.</i> Whoever desires the ends desires the means to that end.</p>	<p><i>Finis est primus in intentione, ultimus in executione.</i> [I.II:1:3:ad2] The end is first in intention and last in execution.</p>	<p><i>Finis est causa causarum.</i> [I.II:1:6] The end is the cause of causes.</p>
<p><i>Compositio non reddit rationem unitatis suæ.</i> [I:3:7] What is composed does not have in itself the reason of its unity.</p>	<p><i>Multitudo non reddit rationem unitatis suæ.</i> [De Pot. 3:5] A multitude does not have in itself the reason of its unity.</p>	<p><i>Est proprium causæ perfectissimæ dare dignitatem causæ secundariæ effectibus imperfectis.</i> [I:103:6] It is the proper of the most perfect cause to give the dignity of secondary cause to imperfect effects.</p>
<p><i>Corruptio optimi pessima (Corruptio principis et principii.)</i> [II.II:154:12] The corruption of the best is the worst (e.g. corruption of the prince or of the principles).</p>	<p><i>Secundum ordinem agentium est ordo finium.</i> The order of ends corresponds to the order of agents.</p>	<p><i>Nihil agit nisi secundum quod est actu.</i> [I:2:3:ad1] Nothing acts unless insofar as it is in act.</p>
<p><i>Nemo dat quod non habet.</i> [I:2:3] No one can give what he does not have.</p>	<p><i>Quod est per participationem causatur ab eo quod est per essentiam.</i> [I:2:3:ad 4] What is by participation is caused by that which is by essence.</p>	<p><i>Per se prius est eo quod est per accidens.</i> What is essential is prior to that which is accidental.</p>

<p>202 Axiom 6.22 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>203 Axiom 6.23 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>204 Axiom 6.24 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>
<p>205 Axiom 6.25 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>206 Axiom 6.26 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>207 Axiom 6.27 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>
<p>208 Axiom 6.28 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>209 Axiom 6.29 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>210 Axiom 6.30 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>
<p>211 Axiom 6.31 <u>Metaphysica: Causalitas — Metaphysics: Causality.</u></p>	<p>212 Axiom 7.1 <u>Metaphysica: Prima Principia rationis — Metaphysics:</u> <u>First Principles of Reason</u> Ratio sufficiens Sufficient reason</p>	<p>213 Axiom 7.2 <u>Metaphysica: Prima Principia rationis — Metaphysics:</u> <u>First Principles of Reason</u> Identitas Identity</p>
<p>214 Axiom 7.3 <u>Metaphysica: Prima Principia rationis — Metaphysics:</u> <u>First Principles of Reason</u> Non-contradictio Non-contradiction</p>	<p>215 Axiom 7.4 <u>Metaphysica: Prima Principia rationis — Metaphysics:</u> <u>First Principles of Reason</u> Contraria Contraries</p>	<p>216 Axiom 7.5 <u>Metaphysica: Prima Principia rationis — Metaphysics:</u> <u>First Principles of Reason</u> Causalitas Causality</p>

<p><i>Qualis unusquisque est, talis finis videtur ei conveniens. [I.II:9:2] apud Garrigou-Lagrange [I.II:1:7]</i> The way someone is is the way he determines what end is convenient for him.</p>	<p><i>Optimi est optima facere. [I:103:1]</i> It is the proper of the best to make the best.</p>	<p><i>Quanto altior est natura, tanto id quod ex ea emanat magis est intimum. [I:27:1]</i> The higher the natures the more intimate is what flows from it.</p>
<p><i>Entia (et miracula) non sunt multiplicanda.</i> Being (and miracles) must not be multiplied.</p>	<p><i>Quod possibile est fallere quandoque deficit. [I:48]</i> What can be deficient sometimes is deficient.</p>	<p><i>Quod possibile est non esse quandoque non est. [I:2:3:ad3]</i> What can not be, sometimes is not.</p>
<p><i>Idem oportet esse iudicium de totius multitudinis et unius. Pars et totum sunt quodammodo idem. [II.II:61:1:ad2] [De Reg. Principis 1:14]</i> The part and the whole are the same regarding the end.</p>	<p><i>Quod potest compleri per pauciora principia, non fit per plura.</i> What can be done by few principles is not done by many.</p>	<p><i>Quod est supremum in genere est causa omnium in genere. [I:44:1]</i> What is supreme in a genus is cause of everything in the genus.</p>
<p><i>Ens est ens.</i> Every being is by itself constituted in its own specific nature.</p>	<p><i>omne ens habet rationem sufficientem sui essendi in se aut in alio.</i> Everything has sufficient reason of being either in itself or in another.</p>	<p><i>Qui magis potest minus potest.</i> He who can do more can do less.</p>
<p><i>Omne ens contingens est ab alio (causa efficiente).</i> Every being which can not-be needs an efficient cause to be.</p>	<p><i>Non potest idem secundum idem simul determinari diversis modis.</i> One and the same being cannot be and not be at the same time and in the same sense determined in two different ways.</p>	<p><i>Ens non est non ens.</i> One and the same being cannot be and not be what it is.</p>

<p>217 Axiom 7.6 Metaphysica: Prima Principia rationis — Metaphysics: First Principles of Reason Finalitas Finality</p>	<p>218 Axiom 7.7 Metaphysica: Prima Principia rationis — Metaphysics: First Principles of Reason</p>	<p>219 Thesis I. Ontologia — Ontology</p>
<p>220 Thesis II. Ontologia — Ontology</p>	<p>221 Thesis III. Ontologia — Ontology</p>	<p>222 Thesis IV. Ontologia — Ontology</p>
<p>223 Thesis V. Ontologia — Ontology</p>	<p>224 Thesis VI. Ontologia — Ontology</p>	<p>225 Thesis VII. Ontologia — Ontology</p>

Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsecis principiis necessario coalescat.

Potency and Act so divide being that whatsoever exists either is a Pure Act, or is necessarily composed of Potency and Act, as to its primordial and intrinsic principles.

Eadem causæ in eadem adiunctis semper eadem effecta efficiunt.

The same causes in the same circumstances produce always the same effects.

omne agens agit propter finem.
Every agent acts for an end.

Ens, quod denominatur ab esse, non univoce de Deo ac de creaturis dicitur, nec tamen prorsus æquivoce, sed analogice, analogia tum attributionis tum proportionalitatis.

Being, which derives its name from existence, is not predicated univocally of God and creatures; nor yet merely equivocally, but analogically, by the analogy both of attribution and of proportionality.

Quapropter in absoluta ipsius esse ratione unus subsistit Deus, unus est simplicissimus, cetera cuncta quæ ipsum esse participant, naturam habent quæ esse coarctatur, ac tamquam distinctis realiter principiis, essentia et esse constant.

Wherefore, in the exclusive domain of existence itself God alone subsists, He alone is the most simple. Everything else, which participates in existence, has a nature whereby existence is restricted, and is composed of essence and existence as of two really distinct principles.

Actus, utpote perfectio, non limitatur nisi per potentiam, quæ est capacitas perfectionis. Proinde in quo ordine actus est purus, in eodem non nisi illimitatus et unicus existit; ubi vero est finitus ac multiplex, in veram incidit cum potentia compositionem.

Act, because it is perfection, is not limited except by Potency, which is capacity for perfection. Therefore, in the order in which the Act is pure, it is unlimited and unique; but in that in which it is finite and manifold, it comes into a true composition with Potency.

Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiæ cum esse et substantiæ cum accidentibus.

The spiritual creature is as to its essence altogether simple. Yet there remains a twofold composition in it: that, namely, of essence with existence and that of substance with accidents.

Præter absoluta accidentia est etiam relativum, sive ad aliquid. Quamvis enim ad aliquid non significet secundum propriam rationem aliquid alicui inhærens, sæpe tamen causam in rebus habet, et ideo realem entitatem distinctam a subiecto.

Besides the absolute accidents there is also a relative accident, or 'toward something.' For although 'toward something' does not mean, by its own nature, anything inhering in something, frequently, however, it has a cause in things, and, therefore, a real entity distinct from the subject.

Est præterea in omni creatura realis compositio subiecti subsistentis cum formis secundario additis, sive accidentibus: ea vero, nisi esse realiter in essentia distincta reciperetur, intelligi non posset.

There is, moreover, in every creature a real composition of subsisting subject with forms secondarily added—that is, accidents; but such a composition could not be understood unless the existence were received into a distinct essence.

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<p><i>Etsi corpoream naturam extensio in partes integrales consequitur, non tamen idem est corpori esse substantiam et esse quantum. Substantia quippe ratione sui indivisibilis est, non quidem ad modum puncti, sed ad modum eius quod est extra ordinem dimensionis. Quantitas vero, quæ extensionem substantiæ tribuit, a substantia realiter differt, et est veri nominis accidens.</i></p> <p>Although extension into integral parts follows corporeal nature, it is not, however, the same for a body to be a substance and to be extended. For substance of itself is indivisible; not certainly after the manner of a point, but after the manner of that which is outside the order of dimension. On the other hand, quantity, which makes substance to be extended, really differs from substance, and is a veritable accident.</p>	<p><i>Earum partium neutra per se esse habet, nec per se producit vel corrumpitur, nec ponitur in prædicamento nisi reductive ut principium substantiale.</i></p> <p>Neither of those parts has existence, properly speaking; nor is produced or destroyed; nor is placed in a Category except by way of reduction, as a substantial principle.</p>	<p><i>Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu; quæ potentia et actus ordinis essentiæ, materiæ et formæ nominibus designantur.</i></p> <p>The corporeal creature, on the contrary, is in its very essence composed of Potency and Act. Such a Potency and Act of the essential order are designated by the names of matter and form.</p>
<p><i>Corpora dividuntur bifariam: quædam enim sunt viventia, quædam expertia vitæ. In viventibus, ut in eodem subiecto pars movens et pars mota per se habeantur, forma substantialis, animæ nomine designata, requirit organicam dispositionem, seu partes heterogeneas.</i></p> <p>Bodies are divided into two classes: some are living, others without life. In living bodies, in order to have intrinsically a moving part and a moved part in the same subject, the substantial form, called the soul, requires an organic disposition, or heterogeneous parts.</p>	<p><i>Eadem efficitur quantitate ut corpus circumscriptive sit in loco, et in uno tantum loco de quacumque potentia per hunc modum esse possit.</i></p> <p>It is also quantity that makes a body to be circumscriptively in one place and to be incapable, by any means, of such a presence in any other place.</p>	<p><i>Quantitate signata materia principium est individuationis, id est, numericæ distinctionis, quæ in puris spiritibus esse non potest, unius individui ab alio in eadem natura specifica.</i></p> <p>Matter as subjected to quantity is the principle of individuation or numerical distinction—impossible among pure spirits—whereby individuals of the same species are distinct from each other.</p>
<p><i>Eadem anima rationalis ita unitur corpori, ut sit eiusdem forma substantialis unica, et per ipsam habet homo ut sit homo et animal et vivens et corpus et substantia et ens. Tribuit igitur anima homini omnem gradum perfectionis essentialem; insuper communicat corpori actum essendi quo ipsa est.</i></p> <p>This same rational soul is so united to the body as to be its single substantial form. By it man is man, and animal, and living, and body, and substance, and being. Soul, therefore, gives man every essential degree of perfection. It communicates to the body, furthermore, the act of existence whereby itself exists.</p>	<p><i>Contra, per se subsistit anima humana, quæ, cum subiecto sufficienter disposito potest infundi, a Deo creatur, et sua natura incorruptibilis est atque immortalis.</i></p> <p>On the contrary, the human soul subsists by itself, and is created by God when it can be infused into a sufficiently disposed subject, and is incorruptible and immortal by nature.</p>	<p><i>Vegetalis et sensilis ordinis animæ nequaquam per se subsistunt, nec per se producuntur, sed sunt tantummodo ut principium quo vivens est et vivit, et cum a materia se totis dependeant, corrupto composito, eo ipso per accidens corrumpuntur.</i></p> <p>Souls of the vegetative and sensitive order, properly speaking, do not subsist and are not produced, but merely exist and are produced as a principle whereby the living thing exists and lives. Since they depend entirely on matter, at the dissolution of the compound, they are indirectly destroyed.</p>

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Cognitionem ergo accipimus a rebus sensibilibus. Cum autem sensibile non sit intelligibile in actu, præter intellectum formaliter intelligentem, admittenda est in anima virtus activa, quæ species intelligibiles a phantasmatibus abstrahat.

We, therefore, receive our knowledge from sensible things. But since no sensible thing is actually intelligible, besides the intellect which is properly intelligent we must admit in the soul an active power which abstracts the intelligible forms from the phantasms.

Immaterialitatem necessario sequitur intellectualitas, et ita quidem ut secundum gradus elongationis a materia, sint quoque gradus intellectualitatis. Adæquatum intellectionis obiectum est communiter ipsum ens; proprium vero intellectus humani in præsentis statu unionis, quidditatibus abstractis a conditionibus materialibus continetur.

Intellectuality necessarily follows immateriality, and in such a manner that the degree of intellectuality is in proportion to the remoteness from matter. The adequate object of intellection is being as such; but the proper object of the human intellect, in the present state of union, is restricted to the essences abstracted from material conditions.

Duplicis ordinis facultates, organicæ et inorganicæ, ex anima humana per naturalem resultantiam emanant: priores, ad quas sensus pertinet, in composito subiectantur, posteriores in anima sola. Est igitur intellectus facultas ab organo intrinsece independens.

Faculties of a twofold order, organic and inorganic, naturally spring from the human soul. The subject of the organic, to which sense belongs, is the compound. The subject of the inorganic is the soul alone. The intellect, then, is a faculty intrinsically independent of any organ.

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Deum esse neque immediata intuitione percipimus, neque a priori demonstramus, sed utique a posteriori, hoc est, per ea quæ facta sunt, ducto argumento ab effectibus ad causam: videlicet, a rebus quæ moventur ad sui motus principium et primum motorem immobilem; a processu rerum mundanarum e causis inter se subordinatis, ad primam causam incausatam; a corruptibilibus quæ æqualiter se habent ad esse et non esse, ad ens absolute necessarium; ab iis quæ secundum minoratas perfectiones essendi, vivendi, intelligendi, plus et minus sunt, vivunt, intelligunt, ad eum qui est maxime intelligens, maxime vivens, maxime ens; denique, ab ordine universi ad intellectum separatum qui res ordinavit, disposuit, et dirigit ad finem.

That God exists we do not know by immediate intuition, nor do we demonstrate it a priori, but certainly a posteriori, that is, by things which are made, arguing from effect to cause. Namely, from things, which are in movement and cannot be the adequate principle of their motion, to the first mover immovable; from the procession of worldly things from causes, which are subordinated to each other, to the first uncaused cause; from corruptible things, which are indifferent alike to being and non-being, to the absolutely necessary being; from things, which, according to their limited perfection of existence, life, intelligence, are more or less perfect in their being, their life, their intelligence, to Him who is intelligent, living, and being in the highest degree; finally, from the order, which exists in the universe, to the existence of a separate intelligence which ordained, disposed, and directs things to their end.

Intellectum sequitur, non præcedit, voluntas, quæ necessario appetit id quod sibi præsentatur tamquam bonum ex omni parte explens appetitum, sed inter plura bona, quæ iudicio mutabili appetenda proponuntur, libere eligit. Sequitur proinde electio iudicium practicum ultimum; at quod sit ultimum, voluntas efficit.

The will follows, does not precede, the intellect; it necessarily desires that which is offered to it as a good which entirely satisfies the appetite; it freely chooses among several good things that are proposed as desirable by the wavering judgment. Election, then, follows the last practical judgment; still, it is the will which determines it to be the last.

Per has species directe universalia cognoscimus; singularia sensu attingimus, tum etiam intellectu per conversionem ad phantasmata; ad cognitionem vero spiritualium per analogiam ascendimus.

Through these species we directly know the universal; the singular we know by the senses, and also by the intellect through a conversion to the phantasms; we rise by analogy to the knowledge of the spiritual.

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Ipsa igitur puritate sui esse, a finitis omnibus rebus secernitur Deus. Inde infertur primo, mundum nonnisi per creationem a Deo procedere potuisse; deinde virtutem creativam, qua per se primo attingitur ens in quantum ens, nec miraculose ulli finitæ naturæ esse communicabilem; nullum denique creatum agens in esse cuiuscumque effectus influere, nisi motione accepta a prima causa.

By the very purity of His being God is, therefore, distinguished from all finite beings. Hence, in the first place, it is inferred that the world could not have proceeded from God except through creation; secondly, that the creative power, which directly 'affects being as being,' cannot be communicated, even miraculously, to any finite nature; and, finally, that no created agent exercises any influence on the being of any effect except through a motion received from the first cause.

Divina Essentia, per hoc quod exercitæ actualitati ipsius esse identificatur, seu per hoc quod est ipsum Esse subsistens, in sua veluti metaphysicæ ratione bene nobis constituta proponitur, et per hoc idem rationem nobis exhibet suæ infinitatis in perfectione.

The Divine Essence is well proposed to us as constituted in its metaphysical concept by its identity with the exercised actuality of its existence, or, in other terms, as the very subsisting being; and by the same token it exhibits to us the reason of its infinity in perfection.