quid additū:ergo ſimiliter ſi forma non ageret īmediate per eſſentiā ſuā ſed per aliquid additū actio nō demōſtraret formā:ſed illud additū. Ex ſcđo ſic:magis appropinquat ad primū ⁊ purū actū q̄ eſt deꝰ forma ſubſtantialis quam accidentalis. Si ergo accidentalis forma in hoc participat naturā primi actꝰ qđ ipſa eſt ſua potētia per quam agit:videtur qđ fortiori rōne hoc habeat forma ſubſtātialis. ¶ In cōtrariū eſt qꝛ potētia actiua ⁊ paſſiua ꝯtinent̄ ſub ſcđa ſpecie qualitatis:ſed nihil tale pōt eſſe ſubſtātia:ergo potentia tam actiua ꝙ̄ paſſiua ſūt aliqđ additū ſup ſubſtātiā aīa aūt eſt ſubſtātia: ꝙ̄ ⁊c. Itē q̄cūq̄ vni ⁊ eidē ſunt eadē īter ſe ſunt eadē. Si ꝙ̄ potētia ītellectiua eſt eadem cū eſſentia aīe:⁊ ſimiliter potentia ſenſitiua ⁊ vegetatiua ſequit̄ qđ he potentie erūt eedē inter ſe:hoc aūt eſt impoſſibile:qꝛ tunc eſſet verū dicere qđ ſenſus eſſet intellectꝰ:⁊ qđ potētia nutritiua eſſet intellectiua qđ eſt abſurdū dicere. Itē potētiarū aīe quedā ſunt actiue: vt ſunt intellectꝰ agēs ⁊ potētie vegetatiue. Quedā paſſiue vt intellectus poſſibilis ⁊ ſenſus:ſed idē per eſſentiā nō pōt eſſe actiuum ⁊ paſſiuum:alioquin oppoſite relationes poſſent fundari in eadē natura creata ſimplici:qđ eſt impoſſibile:cum illud ſit ſolū propriū nature diuine ꝓpter ſuā illimitationē:ergo potētie actiue aīe differūt a paſſiuis per eſſentiā:qđ nō poſſet eſſe ſi nō diceret aliquid abſolutū additum ſuper eſſentia anime:quare ⁊c.

In oppo. potentia actiua et paſſiua ſꝫ eadem ſpē qualitat͡. Scđo art. Ter. arti.

D Deciſio q̄ſtionis. Pri. arti. An potentie diſtinguant̄ ab eēntia anime.

¶ Reſpōſio potētiarū aīe q̄dā ſunt vegetatiue:quedā ſenſitiue:⁊ quedā intellectiue. Et in omnibꝰ deducet̄ queſtio. Et primo in vegetatiuis potentijs. Deinde in alijs. Quantū ad primū notādū eſt qđ cum potentie innoteſcant per actꝰ: ideo opꝫ aliquid p̄mittere de actibus potentiarū vegetatiuarū: ſunt aūt tres actus vegetatiue partis:vcꝫ nutrire/augmentare/⁊ generare:vt ptꝫ.ij.de anima. quorū primus ⁊ vltimus:ſcꝫ nutrire ⁊ generare ꝑut dicūt introductionē forme ſubſtātialis in materia pn̄t eſſe īmediate ab eſſentia aīe p̄uia tn̄ alteratiōe ſm̄ aliquas qualitates. Quod probat̄ ſic:ſimile iudiciū eſt de nutritiōe in viuētibus ⁊ de generatione in omnibus. Sed īmediatum principium ḡnationis (prout dicit in introductionē forme ſubſtātialis) eſt forma ſubſtātialis generantis:ergo īmediatū principiū nutritiōis eſt forma ſubſtātialis rei viuētis:vtraq̄ ꝓpoſitio probat̄. Et primo maior:ſicut eēm in ḡnatione materia corrupti accipit formā ſubſtātialē quā priꝰ nō habebat:ſic in nutritiōe:hoc excepto qđ forma q̄ eſt finis ḡnatiōis priꝰ oīno nō erat: ſed forma ſub qua fit materia alimēti ꝑ nutritionē priꝰ erat ī vtroq̄: tn̄ tā in ḡnatione ꝙ̄ in corruptiōe fit materia corrupti ſub aliqua forma ſubſtātiali quā priꝰ nō habebat:ergo illa virtꝰ q̄ ſufficit ad ḡnationem in eodē:⁊ ſic ptꝫ maior. minor ꝓbat̄:qꝛ cū ignis ḡnet ignē ex aere corrupto:aut forma ſubſtātialis ignis geniti eſt immediate a forma ſubſtātiali ignis ḡnantis aut a calore. Si primū dec̄:hr̄ neutrū. Si ſecundū:cōtra qꝛ aut calor ignis introducit formā ſubſtantialē virtute ꝓpria aut virtute alteriꝰ:nō in virtute ꝓpria:qꝛ tūc ageret vltra ſuaꝫ ſpēm:nec in virtute forme ſubſtātialis:qꝛ nihil agit in virtute alteriꝰ niſi ſit motū ab alio (ſicut ſecuris mouet̄ a carpētore) vel niſi recipiat aliquā virtutē ab eo (ſicut agētia naturalia dicunt̄ agere in v̾tute dei qꝛ recipiāt ab eo ſuas formas ⁊ virtutes ꝑ quas agūt) alioquin ſi nullum p̄dictorū requirat̄ pōt fingi qđ q̄libet agat in virtute cuiuſlibet cōiuncti ſibi. Calor autē nō recipit a forma ignis motionē vel virtutem aliquā:qꝛ de illa virtute cū eſſet accidēs quereret̄ ſicut de calore ⁊ procederetur in infinitum:ergo calor in virtute forme ſubſtantialis nihil agit:ſed ipſa forma ſubſtantialis generantis inducit formā ſubſtantialē geniti:⁊ ſic patet minor:ſequitur ergo concluſio.

E Inſtatia.

¶ Sed contra rationem iſtam inſtatur dupliciter. Primo quia falſum eſt quod forma ſubſtantialis generantis ſit immediatum principium inducens formam ſubſtantialem in materia geniti. Secundum eſt quia non eſt ſimile quod adducitur pro ſimili de nutritione ⁊ generatiōe. Primum patet per philoſophum libro de ſenſu ⁊ ſenſato:ignis ⁊ terra ⁊ quodcunq̄ aliud ſm̄ illud quod eſt eſſentialiter non eſt natum agere vel pati:ſed ſm̄ qđ habent contrarietates ſecundum formas accidētales:ergo ſecūdū illas ſolū agūt et patiunt̄ et nō ſm̄ formas ſubſtātiales. Secundū patet qꝛ ad ꝑfectiorē actū cōcurrūt plura principia:ſed nutrire eſt ꝑfectior generatiōe in rebꝰ aīatis:qꝛ actꝰ proprius aīatorū ꝑfectior eſt actu qui eſt cōmunis animatis ⁊ inanimatis. Et ideo dato ꝙ ſola forma ſubſtātialis ſufficeret ad īmediate introducendū formā ſubſtantialē in generatione inanimatorū:non oportet tn̄ qđ ſufficiat ad introducendū formā ſubſtantialē in nutritione:ſed requirit̄ aliqđ principiū ſupadditū qđ vocamꝰ potētiā nutritiuā.

F Ad rōnes rn̄ſio quorūdam.

¶ Ad rationē autē reſpondēt quidā ſic. Cū eēm dicit̄ ꝙ calor aut introducit formā ſubſtātialem virtute propria aut virtute forme ſubſtantialis dicunt ꝙ in virtute forme ſubſtātialis:non quidē recipiendo a forma ſubſtantiali motionē aliquā aut virtutē. Sed forma ſubſtantialis ⁊ calor cōcurrunt vt vnū perfectū agens ad cauſandum talem effectū:ita ꝙ nullū eorū ſufficeret ſecundū ſe ſicut durities et acuties concurrunt in cultello ad hoc quod poſſit ſcindere nō tanꝙ̄ duo principia:ſed tanꝙ̄ vnū ꝑfectū vel ſupplentia vicem vniꝰ ꝑfecti: et tamē qꝛ acuties ſupponit duritiē dicit̄ in virtute eiꝰ agere vel ſcindere:qꝛ ꝑ ſe nō ſufficeret. Similiter ꝙ̄uis calor ⁊ ſubſtātialis forma ſint vnū perfectū agens:qꝛ tn̄ calor ſupponit formā ſubſtantialem et nō econuerſo:ideo calor dicit̄ agere in virtute forme ſubſtātialis:qꝛ ſine ea nō ageret. Forma aūt ſubſtantialis nō dicit̄ agere in virtute caloris ꝙ̄uis ſine calore nō ageret:qꝛ nō ſupponit calorē ſicut nec durities acutiē.

G Eneruat̄ inſtantia.

¶ Hec aūt nō impediūt priorē rōnē. Primū nō:qꝛ pro tanto philoſophus dicit ꝙ ignis ſm̄ ꝙ ignis nō agit:qꝛ eiꝰ pria actio in tranſmutādo materiā nō pōt eſſe ꝑ formā ſubſtātialē:ſed eſt neceſſario ꝑ aliquā qualitatē:qualitatibꝰ eēm (et potiſſime primis) cōpetit primo ſe expellere circa idē ſubiectū propter earū perfectā contrarietatē:nō intēdit tn̄ ꝓpter hoc ſubſtrahere omnē actionē a forma ſubſtantiali preſuppoſita actione qualitatis nec iſti cōcludūt cū dicant formā ſubſtantialē generantis eſſe partialē cauſam introductionis forme ſubſtantialis geniti:ꝙ̄uis non totaliter de quo an verum ſit ſtatim dicet̄. Quod autē ſecūdo dicūt ꝙ ad nutritionē plura principia cōcurrūt ꝙ̄ ad generationē cū nutritio ſit perfectior actꝰ ꝙ̄ generatio. Dicendū eſt ꝙ nō oportet:qꝛ ad perfectiorē actū ſufficit ꝑfectiꝰ principiū: eſſentia aūt anime ꝑfectior eſt formis inanimatorū propter qđ ſi forme ſubſtātiales inanimatorū ſint ſufficientia principia generatiōis ꝑ eandē rōnē eſſentia aīe cū ſit ꝑfectior pōt eſſe ſufficiēs principiū ḡnationis et nutritiōis dato ꝙ nutritio eſſet ꝑfectior actꝰ ꝙ̄ generatio inanimatorum:ꝙ̄uis nō oporteat hoc dicere:quia non omne qđ eſt ꝓpriū animatorum eſt perfectius omni eo quod conuenit inanimatis:alioquin aliq̄ ꝑfectiones accidētales que ſunt animatorū proprie eſſent ꝑfectiores formis ſubſtātialibꝰ inanimatorū: qđ nō eſt verū.

Ad ... rōnem.

I Rn̄ſio etiā q̄ dat̄ ad rationē priꝰ poſitā cōcedit ꝙ forma ſubſtātialis eſt īmediatū pricipiū ḡnationis nō q̄dem totale ſed partiale:queadmodū durities ⁊ acuties cōcurrūt in cultello ad hoc vt poſſit ſcindere:ꝙ ſit immediatū principiū puto verū eſſe:ſed ꝙ nō ſit totale principium ſed partiale videt̄ ꝙ ſit irrationabile. Primo quia principiū actu ꝓducens effectū ſibi totaliter adequatū non pōt ſimul cōcurrere cū alio pricipio ad producendū immediate altū effectum et maxime ſupercedentem:qꝛ primꝰ effectus non eſſet adequatus:ſed in generatione ignis calor ignis producit effectum totalem ſibi adequatū (ſcilicet caloreꝫ ſimilē ſpecie et equalē virtute) ergo nō concurrit cū forma ſubſtātiali tāꝙ̄ partiale coagēs ad ꝓductionem forme ſubſtantialis.

K Secūdo:qꝛ illud quod eſt principiū actuū alicuius effectus non excedentis ipſum virtute vel ſpecie videt̄ eſſe principium effectiuum totale:vnde enim fingeret̄ eſſe partiale cuꝫ talis effectus nō excedat ſpeciem principij nec virtutē nō apparet:ſed forma ſubſtantialis ignis generantis conceditur ab iſtis eſſe principium immediate productiuum forme ſubſtantialis ignis geniti que non excedit eam ſpecie nec virtute:ergo ipſa eſt totale principium productiuum et non partiale:alioquin poſſet dici quod calor ignis generantis nō eſſet totale principiū caloris ignis geniti:ſed calor cū forma ſubſtātiali ſicut dicit̄ ꝙ forma ſubſtātialis nō eſt totale principiū alterius forme ſubſtātialis:ſꝫ forma ſubſtātialis cū calore videt̄ eēm par rō vtrobiq̄:ptꝫ ergo ꝙ forma ſubſtātialis generātis in oībus tam aīatis ꝙ̄ inanimatis eſt immediatū principiū ḡnationis ſeu introductionis forme ſubſtātialis in materia ꝙ̄uis preſupponat alterationē preuiā:⁊ in aīatis eſt immediatū principium cōuerſionis alimenti in ſubſtātiā nutriti:⁊ cū tale principiū vocemus potētiā nutritiuā ac generatiuā:ſequit̄ ꝙ potētia anime nutritiua ⁊ ḡnatiua ſunt idē qđ eſſentia anime. nec obſtat ꝙ nutrire ⁊ ḡnare ſunt plures actꝰ: qꝛ cū ſint ſubordinati:poſſunt eſſe ab eodē principio.

L Potentia autē augmētatiua abſolute ſumpta nō opꝫ ꝙ ſit potētia anime. Nam augmētū prout dicit ſolū productionē de minori quantitate ad maiorē cōuenit inaīatis: vt ptꝫ de rarefactiōe aeris q̄ fit ꝑ ſolā virtutē caloris ⁊ nō per aliquā virtutē anime ⁊ talis potētia augmētatiua actiua nō oportet ꝙ ſit in eo qđ auget̄:vt patet in exēplo dicto de aere. In rebꝰ autem animatis potētia augmentatiua prout ad animā pertinet eadē eſt cū potentia nutritiua:⁊ eſt ſolū in eo qđ augetur:qꝛ virtꝰ animi vt cōuenerit alimentū ad reſtaurationem deperditi nutrit:vt autē plus cōuertit ꝙ̄ ſufficiat ad reſtaurādum deperditū auget. Cū ergo eadē ſit virtus anime q̄ cōuertit de nutrimēto plus vel minus: ptꝫ ꝙ eadē virtus anime eſt augmētatiua ⁊ nutritiua.

Nota.

A Aduertēdum tn̄ eſt ꝙ ſiue cōuertat̄ de nutrimento quātū ſufficiat ſiue plus anima vtit̄ calore qꝛ ante cōuerſionem nutrimēti calor ipſum decoquit (vt habet̄.ij.de anima) quo facto virtus anime cōuertit ipſum in ſubſtātiā animalis poſt cōuerſionē aūt ſaltē ordine nature qn̄ plus cōuerſum eſt ꝙ̄ ſufficiat ad reſtaurationē deperditi calor totū extēdit:⁊ fit augmentū abſq̄ rarefactione:qđ nō fit abſq̄ additione materie:ſicut fit augmētū aeris. vtraq̄ ergo oꝑatio videlicet decoctio alimēti cōuertendi ⁊ extēſio nutriti fit preciſe per calorē:cū terminus vtriuſq̄ actionis ſit ſola forma accidētialis qualitas vel quātitas que nō excedit virtutē caloris ſed cōuerſio alimēti in ſubſtātiā animalis ꝑ nutritione ⁊ augmēto fit ſolūmodo virtute anime q̄ non differt ab eius eſſentia vt ꝓbatū fuit prius:⁊ ſic ptꝫ ꝙ potentie vegetatiue que ſunt nutritiua ⁊ augmētatiua ⁊ ḡnatiua ſunt idē realiter qđ eſſentia anime:ꝙ̄uis actio caloris cōcomitet̄ nutriti/augeri ⁊ ḡnari. Nūc videndū eſt de potētijs ſenſitiuis an ſint idē cū eſſentia anime vel dicāt aliquid abſolutū additū ſup eā.

B Secū. ar. An potentie ſenſitiue paſſiue tātum cōcurrāt ad actꝰ ſuos.

¶ Circa qđ notādū eſt:ꝙ potētie ſenſitiue tā exteriores ꝙ̄ interiores ſe habēt ad actus ſuos paſſiue paſſiōe que eſt receptio:nō quidē ipſe ſole:ſꝫ cōpoſitū ex ipſis ⁊ ſuis organis: vtrū autē ſe habeāt ad ſuos actꝰ aliquo mō actiue ſatis dubiū eſt de quo forte alꝭ inq̄ret̄:ſꝫ nūc ꝓcedemꝰ ex eo qđ certū eſt. Et primo oſtēdet̄ ꝙ vnaq̄q̄ ſubſtātia actu ſubiecta accidētibꝰ eſt immediata potētia receptiua aliquoꝝ ſuoꝝ accidētiū. Et ſcđo inquiret̄ an actꝰ ſentiēdi inſunt aīe vel toti cōpoſito īmediate vel mediātibꝰ potētijs realiter differētibꝰ ab anima.

C Primū ptꝫ ſic:aut eſſentia anime vel totiꝰ cōiūcti eſt immediatū receptiuū aliquoꝝ ſuoꝝ accidētiū:aut mediāte aliquo accidēte. Si immediate habet̄ ꝓpoſitū:vcꝫ ꝙ eſſentia anime vel totius cōiuncti eſt immediata potētia receptiua alicuius accidentis. Si nō ſed mediante aliquo accidente. Contra qꝛ illud accidens cū ſit receptū in ſubſtantia aut eſt receptum immediate vel mediate. Si immediate habetur intentū. Si mediante alio accidente: queram de illo vt prius ⁊ procedetur in infinitū:vel dabitur aliquod accidēs qđ immediate recipitur in ſubſtātia ⁊ reſpectu cuius ſubſtātia ſcđm ſeipſam eſt immediata potentia receptiua.

D Quātū ad ſcđm videlicet vtrū actus ſentiēdi inſint anime vel toti coniuncto immediate vel mediante aliquo inquirendum eſt ⁊ quid ſit illud mediū. Quod nō inſint anime immediate patet:ſed mediātibus diſpoſitionibꝰ corporalibus organoꝝ ſicut videre mediāte corporali diſpoſitione oculi:⁊ audire mediāte diſpoſitione auris:⁊ ſic de alijs:⁊ iſte diſpoſitiones ſunt accidentales ſupperaddite toti cōpoſito ſubſtātiali:neceſſitas autem huius eſt:quia ſi actus ſentiendi haberent pro imme-