Diagraph of Metaphysic or Ontology

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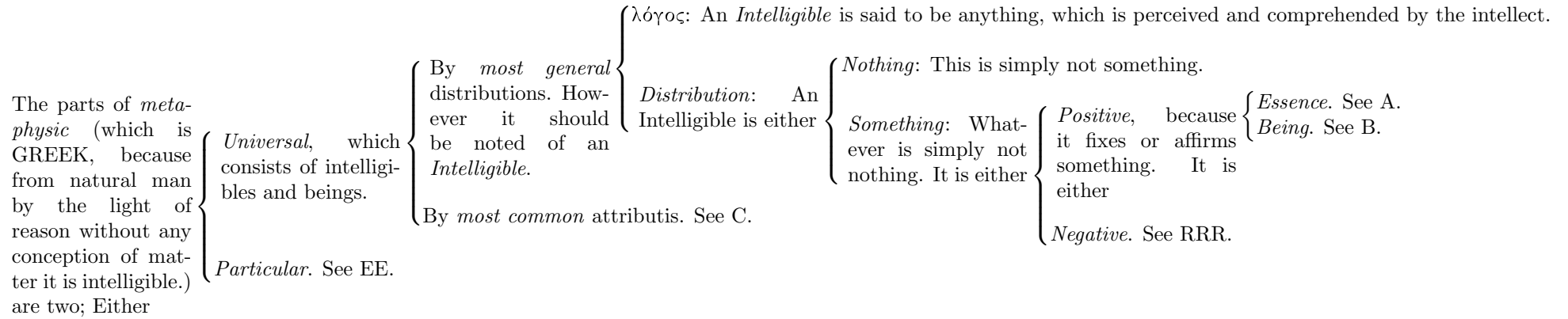
The parts of *metaphysic* (which is GREEK, because from natural man by the light of reason without any conception of matter it is intelligible.) are two; Either

- *Universal*, which consists of intelligibles and beings.
  - By *most general* distributions. However it should be noted of an *Intelligible*.
    - λόγος: An *Intelligible* is said to be anything, which is perceived and comprehended by the intellect.
    - *Distribution*: An Intelligible is either
      - *Nothing*: This is simply not something.
      - *Something*: Whatever is simply not nothing. It is either
        - *Positive*, because it fixes or affirms something. It is either
          - *Essence*. See A.
          - *Being*. See B.
        - *Negative*. See RRR.
  - By *most common* attributis. See C.
- *Particular*. See EE.

A. Of this it should be observed

λόγος: *Essence* is something productive, by which a Being is what it is. This foreign [word] is called by the Scholastics by the word *Entity* or quidditas.

Distribution. For example essence is either

Real; which is an actuality of a real being, because it is of such a kind.

Imaginary; which is an actuality of an rational being, because it is of such a kind.

Both are

1 *Simple*, which belongs to a simple being.
Composite, which belongs to a composite being.

2 *Absolute*, which is of an absolute being.
Respective, which is of a respective being.

3 *Universal*, which is of a universal being. It is either

Generic, in so far as a being, by its own genus, has [things] common with oth[...]
Specific, through which a being is placed in a certain species.

Singular, which belongs to any singular and individual being.

2

{ λόγος: Being is something productive, essence [something] endowed.

B. *Being* Of this it should be noted {

λόγος: A *Real Being* is a being, which [is] in fact through its own essence, and further is suited to exist apart from co[...]

Distribution in Being {

Real of this it should be observed {

Distribution in being is either {

{ *First*, or because the same is uncreated. On the one hand, a first Being exists, because it exists from itself.

Second, or sprung from the first [being], or created. On the other hand, a second being exists because it exists from another. }

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Of these two varied are the species,

1. Being is either { *Uncomplex*, because it is able to be comprehend through its[...] *Complex*, because it is not able to be comprehended throug[...]

2. Being is either { *Absolute*, because it has no respect to something. *Respective*, because it exists in respect to something.

3. Being is { *Universal*, because it is suited to exist in many things throu[...]

C. *Most common* attributes of intelligibles and Beings are either

- *Simple* [attributes], which combine absolutes of every Being without disjunction of opposites, are either
  - *Existence.* Of this it should be noted
    - λόγος. For example Existence is an actuality, whereby a Being exists, pending from its own essence.
    - There are as many *species* as there are the species of general Beings and Essences.
      - 1. One is
        - *Real*
        - *Imaginary*
      - 2. Another
        - *Uncreated*
        - *Created*
      - 3. Another
        - *Absolute*
        - *Respective*
      - 4. Another
        - *Universal*
        - *Singular*
      - 5. Another
        - *Substantial*
        - *Accidental*
  - *Duratio.* See D.
- *Conjunctive.* See E.

D. *Duration.* Of this it should be noted

- λόγος: For example *duration* is the abiding of a being in actual existence.
- *Distribution*, It is for example either

  - *Eternity*, which is a duration by which a being is named eternal. It is either
    - *Absolute*, which is duration infinite *simpliciter* and of an immutable, uncreated Being.
    - *Limited*, which is duration infinite *secundum quid* of a created being, which has for instance an origin and a succession, but w[...]

  - *Time* which is duration finite *simpliciter* and of a mutable, created being, by which it is named temporal. It is either
    - *Momentary*, because it separates succession of parts according to prior and posterior.
    - *Successive*, because it admits succession of parts according to prior and posterior. Of this the differences and virtual parts are present, past, and future.

    Both are either
    - *Real*, because in fact it is discovered without intellect. It is either
      - *Intrinsic*, which is duration, by which a created Being in truth endures in its own existence. It is either
        - *Substantial*, because it is in substantial creatures. And either
          - GREEK φυσικὸν, because properly it is o[...]
          - *Physical*, because properly it is of a corpo[...]
        - *Accidental*, because it is in accidents.
      - *Extrinsic*, because it is duration certain and determinate, fixed by will and council, partly of God, partly of wise men, for measuring and making known intrinsic time. The species of this are
        - Hour.
        - Day.
        - Month.
        - Year.
        - 5 Years.
        - Age.
          - likewise:
        - Spring.
        - Summer.
        - Autumn.
        - Fall. &c.
    - *Imaginary*, because it is formed by the cogitation of a single mind, and without it it is no[...]

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E. *Conjunctive* [attributes] are what, of all Beings, are not simply but which combine opposites with disjunction. Of these some are:

Absolute, which in itself is able to be considered to be without respect to anything. The species of this can be distributed in classes. I coin these:

1. Classes are
   - *Perfection.* See F.
   - *Imperfection.* See f.

2. Classes are
   - *Simplicity.* See G.
   - *Composition.* See g.

3. Classes are
   - *Unity.* See H.
   - *Multiplicity.* See h.

4. Classes are
   - *Infinity.* See I.
   - *Finity.* See i.

5. Classes are
   - *Illocality.* See K.
   - *Locality.* See k.

6. Classes are
   - *Necessity.* See L.
   - *Contingency.* See l.

7. Classes are
   - *Possibility.* See M.
   - *Impossibility.* See m.

8. Classes are
   - *Truth.* See N.
   - *Falsity.* See n.

9. Classes are
   - *Goodness.* See O.
   - *Badness.* See o.

Respective. See V.

F. *Perfection* is an actuality of perfection, because it is perfect. It is either

{

Uncreated which is in the sole first Being, excluding every imperfection and limitation. Whence it is also called, *independent perfection*, whole and unlimited.

Created, which is in a Being sprung from the first being, always including some imperfection and limitation. Whence it is also called, *dependent perfection* participated in and limited. It is either

{

Simple; through which some created Being in its own genus or speacies is perfect.

Comparative; through which a created Being, either by itself or with some other connection,

} In each this is either

{

GREEK, which is discerned clearly or which is constituted by an essential Being, or is attended necessarily and inseparably by a constituted essence of a being. It is

Accidentality, which is in a being contingently and separably. It is either

{

Generic, which a being has in common with another being of the s

Specific, which whatever of a Being's species is properly.

}

Innate, which is in a Being from a first origination of itself. It is called by others *Natural* perfection.

}

f. *Imperfection* is [that] by which a Being is denominated imperfect. It is either

$\begin{cases} \textit{Privative}, \text{ which is a defect of perfection, of some being possible by nature possible to be in or withheld.} \\ \textit{Negative}, \text{ which is a defect of perfection, of some being not adequate by Nature.} \end{cases}$

G. *Simplicity* is an actuality of simplicity, because it is simple. It is either

{
Absolute, which is the immunity of a Being uncreated by any thoroughly real [thing] from diversities in composition.

Comparative, which is the immunity of a Being created by a certain composition of a real species.
}

g. *Composite* is an actuality of composition because it is composite. It is either

{

Real, which is in fact in some being, apart from the cogitation of a mind. It is either

{

General, which comes together in every created being in reality. The species of this are

1. One out of a { *Being* & *Essence* }

2. Another out of a { *Genus* univocal & *Difference* specified }

3. The third is out of a { *Subject* & *Adjunct* inhering }

4. The fourth is out of a { *Actuality* & *Potentiality* common to many }

Special, which coincides in not every created being, but only in that, which sustains the whole of reason. The species of this are foremost

{
1. *One* out of subjective parts, of what this kind are the species of a genus of a subject.
2. *Another* is out of essential parts, as are Matter and Form.
3. The *Third* is out of integral parts.
}

}

Rational, which is assigned to some being accoridng to our mode of comprehension, as and since it may not be in reality.

}

H. *Unity* is actuality of a single thing, because it is one. It is either

Real, through which a Being really is one. It is either

Essentiality, through which a Being in itself is one, without respect to anything. It is either

First, through which a Being uncreated by a mode most simple and most [...]

Sprung from the first or second, through which every being created in itself is one. This is attributed of Beings either

- by a *Universal*
- by a *Singular*, and called *numerically o[...]*

Rational, through which a being by reason is one.

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h. *Multiplicity* is an actuality of a multiplex, because it is multiplex. It is either

Real, through which a real Being is manifold, whether

- in Essence.
- in Cause.
- in Effect.
- in Subject.
- in Adjunct.
- in Parts.
- in some other manner.

Rational, through which a rational Being is manifold.

I. *Infinity* is an actuality of infiniteness because it is infinite. $\begin{cases} Absolute, \text{ through which a Being } simpliciter \text{ is infinite. 1 It separates from a being, cui inest, as much by passive} \\ Restricted, \text{ through which a Being } secundum\ quid \text{ is infinite. It is a single actuality of limitation, termination, an} \end{cases}$
It is either

i. *Finity* is an actuality of finiteness, because it is finite. It limits *simpliciter* as much by passive potentiality as by an actuality of limitation, termination, and dimension.

K. *Illocality*, is the immunity of the Being first and uncreated by anything prorsus of a place really and properly called, in quo existat, indigentiâ & necessitate. It is also called by the name *Ubiquity & Omnipresence*, because through this the first Being is ubiquitous and omnipresent.

k. *Locality* is through which a created Being is not only suited to be placed: but further in actuality always and necessarily exists in one spot somewhere. However the *spot* is located in a receptacle of a genus. It is either

Real which apart from cogitation of the mind is discerned in fact in Nature. It is either

Substantial, which is a receptacle of a substance. It is either

Spiritual in which a finite incorporeal substance exists.

Corporeal in which a corporal substance exists.

Accidental, which is a receptacle of an accident.

Imaginary, which is touched by our mind, and is attributed to some being.

L. *Necessity* is an act of necessariness, because it is necessary: or, as I may say more clearly, it is a quality, through which a Being is not able to be constituted in another fashion. It is either

Absolute, through which a Being *simpliciter* according to its nature is immutable, that is, following every differentiation of time it is not able to be constituted in another fashion; excluding every contingency. This depends on either

- 1 the essence itself of a Being.
- 2 some intrinsic cause of a being
  - Matter.
  - Form.
- 3 some essential property
- 4 some certain common and inseparable accident

Hypothetical or conditional, through which a Being on the supposition of a certain condition is not able to be consituted in another fashion, always including something contingent. This depends on either

- 1 some extrinsic cause
  - Efficient
  - Bounded
- 2 a manifest absurdity and implication of contradiction, because out of a contrary an affirmation or negation

l. *Contingency* is an act of contingentness, because it is contingent, or as I may say more clearly, it is a quality through which a Being is able to be constituted in another fashion. This depends on either

1. the essence itself of a Being.

2. some intrinsic cause of a Being { Matter / Form

3. some essential property.

4. an indifference and indetermination of an extrinsic principle according to being a cause.

M. *Possibility* is an act of possibleness, because it is possible: or it is that through which something is possible, that is, such a thing as is able to be in an act, without contradiction and implication αντιφασεως.

m. *Impossibility* is an act of impossibleness, because it is impossible, or it is that through which soemthing is impossible; that is, such a thing as is not able to be an act, without contradiction and implication αντιφασεως. It is either

Absolute, through which something is impossible *simpliciter*, that is, such a thing as may be able to be possible in no mode and res[p]

Limited, through which something, which is posssible *per se*, nevertheless is said to be impossible *secundum quid*.