

in which

I 2 3

I " 3

I 15 1

The world is one unitate ordinis I 47 3c and so then

is but one God I, 13, 3c.

CS I 42 #7

The world is one unitate ordinis (I, 47, 3); hence God exists (I, 2, 3 Quintana)

and is one God (I " 3 c. 1a) of CS I 42 #4-7

What is best in created things is their order existing in the essence
it is created by God present it is proprie intentione = deus; per se intra se ab eo;
of CS I 38 #6

hence God does not know all the ideas but to know the idea of the whole

knows knowing the ideas of the parts; hence God knows the ideas
of CS I 42 #6 forma ordinis et distinctionis - supplicia, formas ordinis et distinctionis
I 15, 2 Because God knows ideas of things as parts of universes.

his knowledge is without discourse [I, 14, 7] without composition
intra se intra se

his knowledge is cause of things as the knowledge of

the artist is cause of the artificials I 14 8.

Speculative knowledge of all possibles I 14, 15
It would seem that any possible universe could be known

in the same manner: again that "the divine essence: possible
universes :: possible universes: essences". In that manner God

would know all possibles in his essence I 14 5, properly 6,

without discourse 7, without putting together 14, per se intra se

by a single view grasping effects in causes, conclusions in principles, per se

(I 14 5) and grasping parts in a whole (I 15 2)

Cent I 50#2

Cognata causa, representat eius effectus - hanc enim esse potest esse
knows first effect, all et can do, etc. hanc know
ultimus effectus in omni huius causis.

I 55 # 2

gerando aliquis multa accipientes operantur multa

#4 ^{scilicet, simul intelligentes}
multa igitur ad unum simul intellectus unum simul intentionem
scilicet enim cooperationem duorum consistunt,
intentionem ad utroque dirigunt et simul intellectus
utroque.

#5 Quia autem quae sunt in divina essentia per una
intentionem necesse est cadere.

cf I 56-59.

I 56 | = quod in inferioribus contractus deficientes et particularis et multipliciter,
in superioribus contractus eminentes et per grandem totalitatem et simplicitatem

I 47 | 3m.

in spec.		medicinæ demonstrativis	unum
		media probabilis	multi

in spec. unum unum ad representandum Deum.

I, 103, 2c Bonum autem universale est quod est per se et per seam essentiam bonum, quod est ipsa essentia bonitatis; bonum autem particulare est quod est participatio bonum of ipsa essentia bonitatis, eius per participationem I 44 1; I 2, 3
 of bonum contractum unde contrarietas vocatur I, 65, 1, 2m Quarta

I, 44, 4, 3m "omnis appetit Deum et finem, apprehendo quodcumque bonum, sive appetitum intelligibile, sive sensibile, sive naturale; quia nihil habet retinere nisi et appetibile, nisi sed quod participat Dei similitudinem" These angels naturally love God as their finis I 60 5c

These divine bonitas is end of all things I, 44, 4; 103, 2. However it is the transcendent end, the finis ultimus. Still there is an immanent end of the universe, a good existing in it, and this is the "ordo universi" I, 103, 2, 3m. finis No single effect could adequately represent the totum potens, many can produce "Unde perfectus representat participat divisionem bonitatis et representat eam totum universum, quod est alia quocumque creatura" I 47 1c

Ratio superior et ordinata - ordo dicitur ad wisdom in se ordinata - but the further from God the less the perfection (bonitas quae in Deo est simpliciter et unificata uniformiter, in creaturis est multiplicata et divisa) id est et personam = See text 64 #10

Similarly per se perfectiorem universi diversa wisdom causes inequality I, 47, 2
 Inequality not due to any prior inequality of units or capacities in matter but per se perfectiorem universi I, 47, 2, 3m; I 65 2 3m
 Ratio as best not simply but in proportion to whole universe I 47 2 fin
 Still as an pure analogy of universe Quod III, 15

The ontological truth of things is their conformity to the divine idea (I 16 1) so that the justice of God is truth [I 21 2 c]

Divine providence is the ^{"ratio"} ratio occurrus ordinis rerum in seculo in mente divina procedentia" I 22 1. ~~It is a~~ ~~part of~~ ~~providence~~ ~~which~~ ~~is~~ ~~caused~~ ~~by~~ ~~any~~ ~~of~~ ~~its~~ ~~effects~~ I 23 1. ~~It~~ ~~is~~ ~~caused~~ ~~by~~ ~~any~~ ~~of~~ ~~its~~ ~~effects~~ I 23 5. The execution of the order of providence is divine governance I 103 1; this order as in things ordered to produce effects is fate I 116 2

Eternal Law, proved by the fact of providence, is the "ipsa ratio gubernativa rerum in deo sicut in principe universitatis existens" I-II 91 1 c. Natural Law is the participation of eternal law in the rational creature which not only is provided for but also provides II, 91, 2 c of 2m.

. Cent II 44 #2 Quamvis aliquid sit melius in effectibus, tanto est prius in intentione agentis. Optimum autem in rebus creatis est perfectio universi, quae consistit in ordine distinctarum rerum: in omnibus enim perfectio totius praeseminat perfectio singularium partium.

II 45 #8 Opera a summo bono artifice facta non debent desesse summa perfectio. Sed bonum ordinis diversorum est melius quolibet illorum ordinatum per se sumptis: est enim formale respectu singularium, sicut perfectio totius respectu partium.

III 68 # 6-12
III 22
III 112 # 8-10
III 64 # 2

inordinabilis rerum connectio considerari potest (describitur)
ordo rerum (sub illa) in finem
subordinationis & transcendunt eum.

#9 Id autem quod est maxima bonum in rebus creatis causatur, est bonum ordinis universi, quod est maximam perfectum, ut Philo sophus dicit (-) cui etiam causatur divina scriptura --- Primum igitur rerum ordinis causatur a deo est id quod est praecipue volitum et causatum a deo. ∴ governa.

#10 ne abte excedat

#11 subleget per suam operationem

III 69 # 18 Melioribus ordinem rebus creatis est eis cultus et id quod optimum habent: nam singula in se ipsis sunt bona, simul autem omnia sunt optima, propter ordinem universi: semper enim totum est melius partibus et finis operum.

III 112 # 3
#4 partes principales assignantur propter se ad constitutionem totius
#5 partes propter se
8-10

¶ I 92 #6 "omne quod est desiderat optimum quantum possibile est"

¶ I 70 #4 Bonum ordinis universi utilius est quolibet parti universi; cum partes singulae ordinentur ad bonum ordinis qui est in se sicut ad finem, ut per philosophum patet in ¶ Met (cap x 1075a)

¶ I 78 #4 ~~propter~~ vult singula bona ~~quia~~ vult ordinem universi (ut satisfaciatur bono partibus universi) ¶ #5

¶ I 85 #3 Deus principaliter vult bonum universitatis suorum effectuum quam aliquod bonum particulare; quare in illis completior insunt sua virtute similitudo.

¶ I 89 #13 ??

¶ I 24 sapientis ordinare - producere per sapientiam #4 - producere per ordinem suae sapientiae #5, producere per ordinem sui intellectus #5 saltem per suam sapientiam ¶ 64 #11

¶ I 39 #7 bonum et optimum universi consistit in ordine partium ad invicem ... ordo partium universi et distinctio eorum est boni productionis universi

¶ I 42 #3 Optimum autem in omnibus rebus causatis est ordo universi, in quo bonum universi consistit; sicut et in rebus humanis bonum facti est divinius quam bonum prius (I Eth ii, 8; 1074b) Optat igitur ordinem universi sicut in causam propriam reducere in Deum ¶ I 69, #9.

¶ I 42 #5 Non igitur est distinctio, ^{inter} ordo propter causam universi causam subordinationem of actus - ens of second cause to end of I 39 #6 of first cause which is the ordo partium universi quasi ultima / causa

Optimum

~~Consequenter~~

It is the total effect, not the parts of the effect - Parts are
but not singly but in proportion to whole I 47 2 line; 56, 2, line

man is part of universe I 3, 2, 8, 2m

whole does not pertain to part of universe
nor is included in order of universe except per accidens I, 48, 1, 5m
or absolute per accidens I 17 1 etc. 15

partes universi requirunt ^{omnes} complete & incomplete,

hence "ex quibus bonitas depicere possunt" ab ea de parte unde I 48, 2

non potest per se, per se
ad hoc quod universum sit partem, quod est aliqua

incorporea creatura I, 50, 1

constituitur quem universum dicitur esse ex

partibus - see whole ~~at~~ paragraph I 65 2 c [ditto in Quod II, 19]

Ultima partio que est finis totius universi - prima

partio que est in integritate universi. I, 73, 1 c