

**The Tree of Questions
From
Blessed Raymond Lull's
Tree of Science**

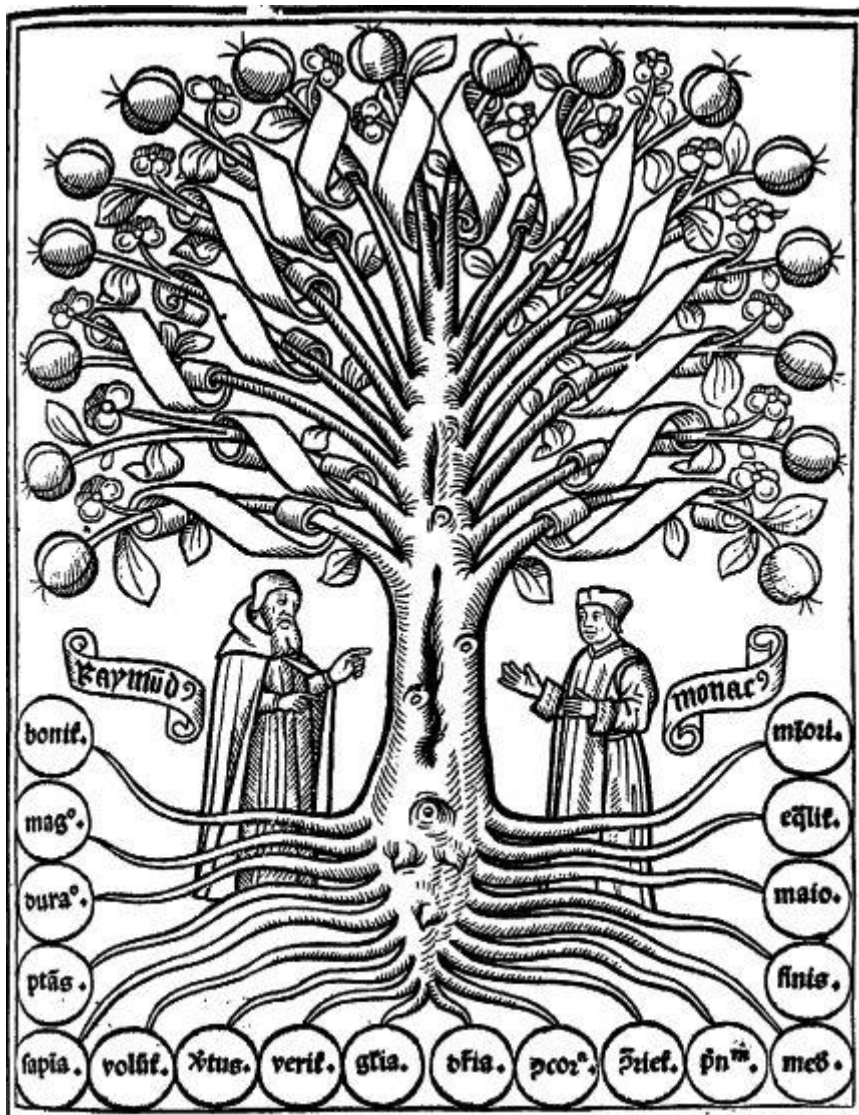
**This is the 16th or last tree in the Tree of Science
It contains questions about every part of each of the 15 preceding trees
Moreover, it gives instructions for learning this art on your own.**

The tree of questions

Summary

The tree of questions deals with questions about the other trees, and in the end there are questions about the hundred forms and their practice. This tree contains four thousand questions. Like the other trees, it divides into seven main parts, namely into the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

- ❖ The roots are questions about the roots of the other trees
- ❖ The trunk is made of questions about the trunks of the other trees.
- ❖ The branches are made of questions about the branches of the other trees.
- ❖ The twigs are made of questions about the twigs of the other trees.
- ❖ The leaves are made of questions about the leaves of the other trees.
- ❖ The flowers is made of questions about the flowers of the other trees.
- ❖ The fruits are made of questions about the fruits of the other trees.



This tree divides into seven parts, namely the roots, the trunk, the branches, the twigs, the leaves, the flowers and the fruit.

In the roots, we find questions made from the roots of the other trees. In the trunk, we look at questions about the natural properties of the trunks of the other trees, and so on in sequence. We propose to follow this process in order to give a doctrine for solving other questions that can be put regarding the natural properties of the trunks of the other trees. We will give this doctrine by solving four thousand questions that we propose to include in this tree so that through the ones we solve those who know this science can solve other extraneous questions. Hence, it is said that this book is a tree of science general to all sciences because it is constituted of general principles which are investigated generally and artificially. And the same with the conclusion of this tree, which is a practical application of the other preceding trees.

We make the solutions to the questions as brief as we can in order to avoid prolixity. Naturally, there is more investigative art in the brief solution of a question because briefness in words is more general than a prolixity of words. We gave a doctrine regarding this in *Ars inventiva*, in *Tabula Generalis* and in *Arbor Philosophiae*.

The process we propose to follow in solving the questions consists in three modes. In the first mode we refer the answer to certain loci in the preceding trees in which you can attain the solution according to the natural properties of the locus, of the question and of the terms employed.

For instance, if we have a question about the goodness of fire, the answer is to be found in the roots of the elemental tree so that the statement of the question derives from the text in accordance with the way in which the text better signifies a positive or a negative answer and so that the text and the definitions of the roots always retain their conditions. Likewise, the same applies when a question is put about the goodness of pepper; here the art requires that you seek out the solution in the roots of the vegetal tree, and so on in orderly sequence following the natural properties of the roots and the natural properties of questions relevant to the roots. What we said about the roots also applies to the trunks and to the other parts of the trees.

The second mode consists in solving questions by using maxims that are conditioned in accordance with the natural properties of the trees and by according these maxims with the conclusion of the question through affirmation and negation. If a maxim is somewhat obscure, then we advise you to refer to the natural properties of the other trees in the loci with which the maxim has concordance.

For instance, if you want to draw a conclusion from the maxim that says: "All principles are nobler through both existing and doing good works than through merely existing." Now, this maxim is general to all the things said in the other trees about principles and to all that is said about the magnitude of goodness, duration, power etc. Some of its particulars are in the roots of the elemental tree, others are in the trunk, others in the branches and likewise in orderly sequence through the other parts of the tree and through the other parts of the other trees.

We propose to make one maxim for the question according to this second mode of investigation, where the maxim is composed after putting the question.

The third mode of solving questions is composed of the first and the second modes, for we sometimes propose to solve some questions by referring them to loci in the other trees and by attributing one maxim to the question.

Note that when the solutions of two or more questions are referred to one and the same locus or chapter, then the locus of the solution is indicated in detail after the first question, but the same locus is simply indicated by "Ibid." for the second question, the third question and other subsequent questions

About the roots of the tree of questions

About the roots of the elemental tree

- ❖ Since fire is made of goodness and duration, why does it harm the subjects it burns, and why does it consume them? Solution - If fire was not consumptive it would not be generative nor would it do any good for man.
- ❖ What is goodness full of? Solution - go to goodness in the roots of the elemental tree.
- ❖ Is the goodness of fire substantial? Solution - The answer is yes. Ibid. If the goodness of fire was not substantially good, then fire would be better through minor things than through major things.
- ❖ What are the qualities of the accidents of goodness? Ibid.
- ❖ Can any great thing be great without magnitude? Ibid. Moreover, if a being could be great without magnitude, then it could not be small by reason of smallness nor could it be great by reason of substance.
- ❖ Is fire greater than its own magnitude? Solution - Refer this question to its loci just as the previous questions were referred to their respective loci. The entirety of substance is greater than a part of it. Therefore, the magnitude of fire cannot exist as a supposite on its own.
- ❖ Can the magnitude of fire be idle? Solution - The succession of the beginning, the middle and the end of fire is present throughout the entirety of the substance of fire.
- ❖ Can fire be great outside itself? Solution - Just as goodness is good in magnitude, so is magnitude great in goodness..
- ❖ Could fire endure without acting? Solution - Fire would never exist if its parts did not exist. Refer to the chapter on duration in the roots of the elemental tree.
- ❖ Is the duration of fire substantial? Solution - If no durability was substantial, then duration would be more durable through something other than itself than by itself.
- ❖ Is fire more durable through form or through matter? Solution - if fire had sufficient firewood it would burn up all elemented substances.
- ❖ Why does fire last longer in lead than in iron, since iron is stronger than lead? Solution – The heavier an elemented thing is, the closer it is to its center.
- ❖ Could fire give if it could not receive? Solution – If fire could give without receiving, then it could multiply its essence from non-being.
- ❖ Can the heat of fire abandon its own subject? Solution – No appropriated quality is as durable as a proper quality.
- ❖ Does the fire of heat have its own power, or is its power appropriated? Solution – Go to the chapter on power in the roots of the elemental tree.
- ❖ Does fire have as much power in water as in air? Solution – Since concordance and being have concordance as do contrariety and non-being, all power is greater in concordance than in contrariety.
- ❖ Can fire without air heat water? Solution – No participation can exist without some concordance.
- ❖ Since fire, heat and light are equal, why can fire heat water more than it can illuminate it? Solution – If power could not do more with one quality than another, then power would be equal in all substances.
- ❖ Can fire operate within itself without the other elements? Solution – Operation requires that one thing must arise from another.
- ❖ Why does fire when it is in its own sphere have an appetite to descend down to the sphere of earth, since water, which is contrary to fire, stands in the middle? Solution – A great power is one that defeats its contrary, and go to the chapter on power in the elemental tree above.

- ❖ Since fire has no discretion, why does it have natural concordance with air and with earth? Solution – Refer to the chapter on wisdom in the roots of the elemental tree above.
- ❖ Since air and earth oppose each other, why does fire have concordance with air and with earth? Solution – In the natural triangle, generation proceeds along two lines which are lines of concordance, while corruption proceeds along one line between two contraries.
- ❖ Is fire in the water that it heats more inclined to move water than to move its coldness? Solution – All motivity is more inclined toward major mobility than toward minor mobility in the natural course of things.
- ❖ Why does fire have an appetite for generating gold, since gold is not generated in fire's own species? Solution – No appetite has repose in elemented substance. And follow what is said in the chapter on the will in the roots of the elemental tree.
- ❖ Since the appetites of fire and water are made of goodness, why are they contrary to each other? Solution – If fire and water were not contraries, there would be no generation, and generation is good.
- ❖ Does fire have a greater appetite for heating than for the heated object? Solution – Fire cannot find repose in any elemented thing.
- ❖ Since water is heavy, why has it an appetite to ascend upward? Solution – A poor merchant has the will to go to distant lands so he can earn wealth and bring his wealth back home.
- ❖ Why does fire dry out clay tiles and melt wax with one and the same virtue? Solution – The actions of a power differ in the difference of its passions. And follow what is said about virtue in the roots of the elemental tree above.
- ❖ Is fire as great in a flame as in a piece of coal? Solution – The major virtue is the one closest to the center.
- ❖ Why does the virtue of form arise in matter and issue forth in action? Solution – Created production exemplifies uncreated production.
- ❖ Does fire communicate its virtue to water? Solution – Necessity knows no laws.
- ❖ Is the truth of fire essential to fire? Solution – If the substance of fire was not made of substantial truth, than it would not exist on its own. And refer to the above chapter on virtue in the roots of the elemental tree.
- ❖ Does the substance of fire have accidental truth? Solution – Ibid.
- ❖ Does fire verify water? Solution – From two contrary truths there arises a third truth that is the daughter of both.
- ❖ Are the truth of fire and the truth of water opposed to each other? Solution – Ibid. As above in the chapter on truth.
- ❖ Does fire have greater delight in heating air than in heating water? Solution – No man can hate without passion.
- ❖ Does fire have any passion when it dries out air? Solution – A father has passion when he chastises his son.
- ❖ Does fire enjoy burning up wood more than heating iron? Solution – Fire can heat iron more than it can heat charcoal.
- ❖ Does fire acquire as much for itself by heating up iron as by burning up wood? Solution – Fire distances itself farther away from water when it burns up wood than when it heats up iron.
- ❖ Is the difference between fire and water a substantial part of both? Solution – As above in the chapter on difference in the roots of the elemental tree.
- ❖ Why is there accidental difference? Solution – Ibid.

- ❖ Is there more difference between a man's body and his soul than there is between fire and water? Solution – Corporeal and spiritual difference are not of one and the same goodness.
- ❖ Is the difference between the heat of fire and its light accidental? Solution – Without accidental difference fire cannot give its likeness to the heat of garlic and pepper.
- ❖ Why does fire melt gold but does not liquefy stone? Solution – The concordance of fire is sufficient for one substance and for many substances.
- ❖ Is the concordance between form and matter substantial? Solution – In no accident within the course of nature is concordance as great as it is in substance.
- ❖ Why does fire heat air? Solution – All substance would be idle without concordance.
- ❖ Is the concordance that fire and water have in iron made of contrariety? Solution – The dryness of iron is the object of fire and its coldness is the object of water.
- ❖ Is the contrariety between fire and water substantial? Solution – Go to the chapter on contrariety in the roots of the elemental tree.
- ❖ Can water cool fire? Solution – Without circular contrariety there would be no elemented things. And refer to the locus on contrariety, as above.
- ❖ Since contrariety is not a substantial part of substance, why doesn't concordance, which is a substantial part of substance, totally deprive elemented substance from contrariety? Solution – No proper quality is separable.
- ❖ Does fire oppose water through heat as much as it opposes earth through dryness? Solution – If a stone was heavier due to water more than to earth, then the earth would not be its center.
- ❖ What are the qualities of the prime principles of elemented substance? Solution – Go to the roots of the elemental tree.
- ❖ When fire begins to heat water, does it begin by heating itself first before heating water? Solution – Fire heats water so that it can heat itself.
- ❖ Does the natural agent initiate form before initiating matter? Solution – The natural agent moves matter by moving form.
- ❖ Why does iron, since it is a son of fire, become cold after it has been heated. Solution – The proportion of matter to artificial form is never as great as the proportion of matter to natural form.
- ❖ Is disposition a natural principle in iron? Solution – Artificial disposition cannot exist without natural disposition; and alchemists rejoice over this fact.
- ❖ Is air closer to fire than to water? Solution – If air was closer to water than to air, then it would not have any appetite for receiving heat from fire.
- ❖ Is air closer to water than to earth? Solution – Participation always comes closer to the subject through giving than through taking away.
- ❖ Does air occupy the entire space between fire and water? Solution – Participation cannot exist in emptiness.
- ❖ Is the heated object closer to the form of fire than to its matter? Solution – No form can heat itself.
- ❖ Is fire dry per se? Solution – If fire was dry per se, it would have no appetite for earth.
- ❖ Can fire transmute or convert the essence of air into its own species? Solution – The end of the simple element is the beginning of the compound element.
- ❖ Are some parts of fire in other parts? Solution – All the parts of fire are in a circle.
- ❖ Since the prime principles are mixed together, why aren't elemented substances mixed together? Solution – If the donkey was in the ox and the ox was in the donkey, then there would be some emptiness in nature.
- ❖ Does fire have more appetite for giving than for receiving? Giving has concordance with fulfilling but receiving has concordance with need.

- ❖ Does the substance of fire have greater concordance with the substance of air than with the accidents of earth? Solution – The substance of fire has greater concordance with heat than with dryness and with light than with blackness.
- ❖ Is any accident of fire greater than the substance of fire? Solution – Human warmth is more valuable than the substance of fire.
- ❖ In fire, is relation greater than quantity? Solution – The noblest and the greatest creatures are the ones that have the greatest similarity to God.
- ❖ Since gold is made of fire, which is a light element, why doesn't it naturally ascend upward, instead of descending downward? Solution – Fire in its own sphere can never have the equality of heat and colour in gold because fire and water are not equal in gold.
- ❖ Is gold devoid of equality? Solution – In gold, heat and light are equal quantities of fire but coldness and colour are equal quantities of water.
- ❖ Are fire and water equal in gold? Solution – Refer to the chapter on equality in the roots of the elemental tree.
- ❖ Can one substance be simply equal to another substance? Solution – If elemented substance could be without majority and minority, then emptiness would be possible.
- ❖ What is the quality of the greatest major minority? Solution – The greatest major minority is the one that has no concordance with essence.
- ❖ Is major minority really divisible? Solution – If major minority was divisible, then its divisibility would be infinite.
- ❖ Can a minor point be mobile? Solution – No major minority has anything that comes first or last.
- ❖ Does any accident have anything that comes first or last? Solution – If an accident simply had first and last parts of its own, then it would be a substance.

Questions from the roots of the vegetal tree

- ❖ Is the goodness of an apple made of the goodness of fire? Solution – Refer to the roots of the vegetal tree.
- ❖ Is foul taste made of the goodness of the vegetal tree? Solution – Sweetness and bitterness are both good in their natural ways.
- ❖ Is the sweetness of an apple a quality composed of the qualities of fire and of the other elements in concordance? Solution – The qualities of the elements oppose animal appetites with bitterness.
- ❖ Does the vegetative power live on the elementative power? Solution – Go to the roots as above.
- ❖ Why does fire desire to be in pepper? Solution – Natural virtue is greater in a plurality of species than in just one species.
- ❖ Where does the essence of fire go to stand in the essence of pepper? Solution – The vegetative makes flesh from bread and blood from wine.
- ❖ If fire is present in pepper, why doesn't it burn it up? Solution – The vegetative lives on fire just as a flame lives on oil.
- ❖ Why doesn't fire have as great a virtue in a pumpkin as it has in pepper? Solution – Just as the roots of the elemental tree are present in fire through heat, so are they present in water through coldness.
- ❖ How does the vegetative derive from the elementative? Solution – Just as the roots of the elemental tree transition into a third number in fire, so do the elements transition into a third number in vegetal substances.
- ❖ Are the elements actually present in vegetal substances? Solution – If fire was not actually present in wood, then no fire could ever grow.

Questions from the roots of the sensual tree

- ❖ Is the goodness of the sensitive power made of the goodness of the elementative and vegetative powers? Solution – Go to the roots of the sensual tree.
- ❖ Why does the goodness of the sensitive power exist? Solution – The goodness of bread is multiplied from the goodness of flour and the goodness of water.
- ❖ Is the goodness of the sensitive power present in the goodness of a flame of fire? Solution – Just as tiles, glass and iron can be made from earth, so can flames, apples and flesh be made from fire. And go to the roots as above.
- ❖ When flesh is corrupted, where does its natural goodness go? Solution – Refer to the roots of the sensual tree. And understand the exemplar given of gold artifacts melted back down into the chunk of gold they were made from.
- ❖ Why is the goodness of the sensitive power nobler than the goodness of the vegetative power? Solution – Nobility is always greater in its entirety than in any of its parts.
- ❖ Does the goodness of the sensitive power sense anything? Solution – An animal naturally senses things and its reasons are instruments for sensing.
- ❖ Is sensitive goodness mortal? Solution – If a simple part was mortal, then it would be both simple and not simple.
- ❖ What qualities of the goodness of the sensitive have? Solution – As in the roots above.
- ❖ Why do animals have pores? Solution – Ibid.
- ❖ Why do women not have facial hair like men? Solution – The tree that has the greatest roots is the strongest. And go to the roots as above.

Questions from the roots of the imaginal tree

- ❖ The imagination is good, hence we ask: what is it made of and whose is it? Solution – Go to the roots of the imaginal tree.
- ❖ How does the imagination exist? Solution – Ibid.
- ❖ Does the intellect imagine things in its own species or in the species of the imaginative? Solution – Ibid.
- ❖ Does the imaginative power attain figures and shapes in its own species or in the species of the sensitive power? Solution – The likenesses of the letters on a seal are preserved in the wax. And go to the roots as above.
- ❖ Is imaginability sustained in a tower? Solution – Ibid.
- ❖ Is imaginability sustained in an apple? Solution – Ibid.
- ❖ How does the imaginative power reproduce the species it receives? Solution – Ibid.
- ❖ What is the imaginative power? Solution – Just as the prime forms exist in fire, so do the likenesses of the elemental, vegetal, sensual and celestial trees exist in the imagination.
- ❖ Does the imaginative have any colour? Solution – The imaginative attains colour with the likeness of colour.
- ❖ Can the imagination imagine itself? Solution – the imagination is so small in size that it cannot imagine itself.

Questions from the roots of the human-rational tree

- ❖ How do corporeal goodness and spiritual goodness join together and enter into composition with each other? Solution – Go to the roots of the human-rational tree
- ❖ Are corporeal goodness and spiritual goodness mixed together? Solution – Mixture is not present in every instance of participation; for instance an angel abiding in a city does not mix its parts with length, breadth and height.
- ❖ Does the soul receive corporeal nature? Solution – In man, difference preserves the corporeal and the spiritual natures while concordance places them in common accord. And go to the roots as above.

- ❖ How does man transit from body and soul into a third number? Solution – Ibid.
- ❖ Does the soul respond before the body does when the body is injured? Solution – Ibid.
- ❖ How do temptations come to people? Solution – Ibid.
- ❖ Does the soul love imagining more than sensing? Solution – If there was no sin, then the soul would love imagining more than sensing.
- ❖ When an man dies, through what place does his soul leave his body? Solution – No corporeal locus can imprison the rational soul.
- ❖ How is the rational soul the form of the body? Solution – Go to the roots as above.
- ❖ Does the soul produce any merit from the body? Solution – A hermit who is idle and who is tempted by an evil temptation begins to pray for God's help and has contrition.

Questions from the roots of the first moral tree

- ❖ What is moral virtue made of and whose is it? Solution – Just as fire really exists above the prime forms, so does moral virtue exist morally above the likenesses of the human-rational tree.
- ❖ Why does the hermit avoid tasty foodstuffs? Solution – Temperance is headed for shipwreck in the sea of overly tasty foodstuffs.
- ❖ Why does the hermit come down from the mountain and go to the city to see beautiful women? Solution – The eyes see the beauties of creatures and the intellect of a good man understands God's beauty, the will love it and memory remembers it.
- ❖ How is imagination an instrument of merit and guilt? Solution – Go to the roots as above.
- ❖ Does a man acquire more merit through imagining than through sensing? Solution – During a fast the senses suffer passion in sensing and the imagination is habituated with a likeness of this passion.
- ❖ What does the morality of memory made of and whose is it? Solution – Go to the roots as above.
- ❖ Where does morality stand? Solution – It stands in the habit in which it is clothed.
- ❖ How does morality grow? Solution – From major remembering and understanding there follows major loving. And go to the roots as above.
- ❖ Is the shame that men feel about doing good a virtue? Solution – Neither Jesus Christ nor Holy Mary had any shame.
- ❖ How does great grace enter into a man? Solution – Go to the roots as above.

Questions from the roots of the second moral tree

- ❖ What kind of prime principles do the vices have? Solution – Go to the roots of the tree of vices.
- ❖ How is magnitude perverted from virtue into vice? Solution – Ibid.
- ❖ What is the evil of vice? Solution – Since sin has no entity, why are old sinful habits stronger than new ones? Solution – Ibid.
- ❖ How can power be evil? Solution – Ibid.
- ❖ Since the roots of the vices are instances of the privation of the virtues, we ask if the principles of the tree of vices consist of other privations that precede these privations. Solution – Just as the first and second intentions exist in the virtues, so do they exist in the vices. And go to the roots as above.
- ❖ What is a vicious will? Solution – Ibid.
- ❖ Where does vice come from and where does it originate? Solution – Ibid.
- ❖ Why do false things appear to be true? Solution – Ibid.
- ❖ How do we recognize an evil temptation? Solution – Enjoyment that is a vicious habit is that enjoyment in which the vices find repose. And go to the roots as above.

Questions from the roots of the imperial tree

- ❖ Should a prince exercise justice more than mercy? Solution – If people were more good than evil, then princes would be mandated to show leniency.
- ❖ Can a prince reign better through fear than through love? Solution – If all people were good, then there would be no princes.
- ❖ Is the prince's goodness greater than the goodness of the people? Solution – Many people got together and bought one horse.
- ❖ Why is an evil prince more severely punished in Hell than any other man? Solution – No will is as costly to buy as a prince's will.
- ❖ Should a prince be elected more on account of his heredity than on account of his moral virtue? Solution – If wolves did not dress up in sheep's clothing, then the one with the greatest virtue should be the prince.
- ❖ What are princes for? Solution – Go to the roots of the imperial tree.
- ❖ Should a prince attend more to his own interests than to the interests of his people? Solution – One man dug a vineyard worth a hundred talents to earn one talent.
- ❖ Should the prince remember the crown before he remembers the gallows? Solution – There is no honour as valuable as justice.
- ❖ Should a prince sleep as much as other men do? Solution – Great perils never allow a man to sleep.
- ❖ Why should a prince feel more shame than any other man? Solution – One man is stealing many things from many people.

Questions from the roots of the apostolic tree

- ❖ Should a prelate be feared more than he is loved? Solution – It is better for a prelate to show charity than to burn heretics.
- ❖ What is a prelate for? Solution – Go to the roots of the apostolic tree.
- ❖ How must a prelate exercise the virtues? Solution – Ibid.
- ❖ Is the Pope obliged to attend to ordering that the Gospel be preached throughout the whole world? Power is never given for remaining idle.
- ❖ Must a prelate be elected more for his charity than for his prudence? Solution – If there was no council, then the prelate's prudence would be a better standard than his charity.
- ❖ Must a prelate have greater concordance with the eyes than with the ears? Solution – God's honour consists more in hearing than in seeing.
- ❖ Could a prelate be avaricious? Solution – One silver cup is enough for each prelate to drink from. And go to the roots as above.
- ❖ Why is the Church given supreme authority? Solution – Ibid.
- ❖ Why is greater honour given to the Pope than to any other man? Solution – In no man is God as strongly represented as in the Pope.
- ❖ Why do clergymen have no wives? Solution – It is difficult for one man to lead a contemplative life as well as an active life.

Questions from the roots of the celestial tree

- ❖ Are the firmament and the four elements made of one general matter? Solution – Go to the roots of the celestial tree.
- ❖ Why are the heavenly bodies incorruptible? Solution – Go to the roots of the celestial tree.
- ❖ Why do flowers turn toward the Sun? Solution – Between giving and receiving there is concordance.
- ❖ Does the firmament move by itself or is it moved by something else? Solution – If the firmament did not move itself by itself, it would not have as great a natural concordance with the mobilities existing here below.

- ❖ Do the goodness of the firmament, the goodness of fire and the goodness of water belong to the same genus? Solution – Particular contrarieties have concordance in the unity of the genus.
- ❖ Why does the Sun have greater concordance with fire than with water? Solution – The Sun likes the brightness of fire more than the whiteness of water.
- ❖ Why is the Sun brighter at noon than at dawn? Solution – Green wood gives off more smoke than dry wood does.
- ❖ Why is water in fountains colder in the summer than in the winter? Solution – The winter draws the Sun's friends out of their houses.
- ❖ Is the Sun heavy? Solution – No circular movement moves downward.
- ❖ Is the Sun hot? Solution – If the Sun was hot, Venus and Mars would have to be corruptible and fire would burn everything up.

Questions from the roots of the angelic tree

- ❖ Do angels exist? Solution – The simpler a substance is, the more active it can be.
- ❖ When an angel wants to act, does it consider reason before considering nature? Solution – No angel is as worthy of being created as God is worthy of being loved.
- ❖ Does an angel have extensity? Solution – Angelic magnitude is impossible to imagine, as are its goodness, its duration, its power, its truth, its virtue, its will and its wisdom.
- ❖ Are angels corruptible? Solution – No simple circle – so to speak – can be divided.
- ❖ Do angels belong to a natural genus? Solution – Go to the roots as above.
- ❖ Is an angel's natural goodness substantial? Solution – Ibid.
- ❖ Are angels audible? Solution – Between God and creature, ideas are considered.
- ❖ Is an angel made of contraries? Solution – No angel naturally belongs to a genus.
- ❖ How are evil angels obstinate? Solution – Go to the roots as above.
- ❖ What is an angel made of and to whom does it belong? Solution - Ibid.

Questions from the roots of the eviternal tree

- ❖ Does an angel's glory increase on account of the good it does to people? Solution – God would do wrong to the evil angel if He punished it as severely for one sin as for many sins.
- ❖ Do angels do good to men so as to acquire greater glory for itself? Solution – God's will satisfies the will of every good angel.
- ❖ Does the devil make people sin so as to earn greater punishment for itself? Solution – The devil's will is entirely full of evil.
- ❖ Since the devil sinned in time, why did it earn eviternal punishment? Solution – Go to the roots of the eviternal tree.
- ❖ Is the natural goodness of the devil entirely empty and idle? Solution – Without an end, no substance can be full.
- ❖ Is the devil's punishment as great as its guilt? Solution – All guilt is against infinite goodness, which is not subject to any punishment.
- ❖ Does the devil sin more against the reasons than against nature? Solution – If god did not exist but good angels existed, then the good angels would love their nature more than their reasons.
- ❖ Is power as great in evil angels as in good angels? Solution – No devil is free,
- ❖ Does the devil have any power of its own over man? Solution – No man can live on stones.
- ❖ Is contrariety a principle of evil angels? Solution – Natural contrariety and guilt are not the same thing.

Questions from the roots of the maternal tree

- ❖ Does Our Lady have any occasion to contradict a sinner who has great hope in her? Go to the roots of the maternal tree.
- ❖ Why does Our Lady not pray to her Son for justice and why does she pray to him for mercy, given that justice and mercy are equal in her Son. Solution – Ibid.
- ❖ Does Our Lady touch her Son with justice when sinners beg for mercy? Solution – Our Lady would be doing wrong to a sinner who had hope in her and who sought mercy if she did not pray to her Son for the sake of his love.
- ❖ Are the reasons of Our Lady the mothers of sinners? Solution – Between Our Lady's reasons and her nature there is great concordance.
- ❖ Can any mother be greater in the magnitude of goodness than the one who is the mother of the end? Solution – No goodness is greater than the end.
- ❖ Would charity without compassion be sufficient for the magnitude of maternity? Solution – Without compassion, Our Lady could not be the mother of all sinners.
- ❖ Is Our Lady a mother more on account of the divine nature of Jesus Christ than on account of his human nature? Solution – Jesus Christ inasmuch as he was a man did not make himself a son and a man.
- ❖ Saint Peter asked Our Lady why she wept. Solution – Our Lady replied to Saint Peter that her Son was dishonoured in Jerusalem, that more people were going to damnation and not to salvation at the time when Raymond composed this book.
- ❖ Is Our Lady our mother because of sin? Solution – If Our Lady was our mother because of sin, then no sinner would have hope in her, given that sin and holiness have no concordance between them.
- ❖ If there was no sin, would Our Lady be the mother of Jesus Christ the man-God? Solution – The prime intentions are not for the second intentions; the hammer and the tongs are for the nail.

Questions from the roots of the Christian tree

- ❖ Did God become incarnate? Solution – Go to the roots of the apostolic tree and to the flowers of the Christian tree.
- ❖ How did the Incarnation take place? Solution – Go to the roots of the Christian tree.
- ❖ Did the entirety of divine nature become incarnate? Solution – The human goodness of Jesus Christ was derived in common from the first five trees and it was specific inasmuch as one and no more than one man became incarnate.
- ❖ Did divine goodness and human goodness convert into each other in the Incarnation? Solution – Man follows from the first five trees and because there is difference between these natures, they remain as distinct natures in every man.
- ❖ Is natural human goodness sustained in the Divinity or in the humanity of Jesus Christ? Solution – Just as humanity is man in Divinity and just as it is man by its own nature, so likewise the human reasons of Jesus Christ are what they are in the divine reasons of the Person of the Son, and they remain as human reasons in his human nature.
- ❖ Is human goodness present throughout the entirety of divine goodness? Solution – The entirety of divine goodness is human inasmuch as God is good and God is a man, but since the goodness of man is finite, it is not in its nature to be locally present in all the places in this world where the God-man is present.
- ❖ Is human goodness a reason for divine goodness to do good to men and to forgive their sins? Solution – Through the union between the body and the soul, in every man, when the human body feels hot and thirsty, the imagination imagines shade and cold fountains, the soul desires them and moves the body toward them.

- ❖ Could Jesus Christ possibly have sinned while He was in this world? Solution – The body cannot possibly be dead so long as the soul is in the body. And go to the roots, as above.
- ❖ Was the divine goodness wounded on the cross? Solution – Just as Jesus Christ the man is in the Divinity and remains as a man in his own nature, the divine goodness was wounded on the cross inasmuch as the God-man was wounded, but it was not wounded in its own nature.
- ❖ Are the elements contrary in Our Lord Jesus Christ? Solution – Just as Jesus Christ the man is in the Divinity, and remains as a man in his own nature, so likewise the elements in the body of Jesus Christ are concordant and they are contrary in accordance with their natural properties whose contrariety is forgotten and reduced to concordance.

Questions about God's dignities in the divine tree

- ❖ Does God exist? Solution – Go to the flowers of the apostolic tree.
- ❖ Is there production in God? Solution – If there was no production in God, then all God's reasons would be idle in infinite extensity and in infinite duration. And go to the dignities and the flowers of the divine tree.
- ❖ Are God's dignities real reasons? Solution – If God's dignities were not real reasons, then the divine nature would be idle in itself. And go to the dignities as above.
- ❖ Since God's dignities are one and the same entity, how can there be many of them? Ibid.
- ❖ Is divine goodness a reason for producing more good rather than less? Solution – Magnitude and majority have concordance as do smallness and minority.
- ❖ What are the divine reasons for? Solution – Go to the dignities as above.
- ❖ Can God be idle in himself? Solution – No divine reason can be deprived of being.
- ❖ Can God acquire more goodness? Solution – Infinite goodness cannot be increased, but God can acquire created goodness by participating in the Incarnation.
- ❖ Are the divine reasons creative? Solution – Just as a man senses objects by reason of seeing and hearing and also of the other senses, so is God a creator by the nature of his reasons.

Questions from the roots of the tree of exemplars

- ❖ Why do soldiers in battle place themselves in danger of death in order to defend their lord the King? Solution – Go to the first paragraph of the roots of the tree of exemplars where the solution to this question is signified through a similitude.
- ❖ Why don't gluttonous persons like to distribute food at the table? Solution – Ibid. paragraph 2.
- ❖ The hermit asked God, since he loved him so much, why he gave him so many tribulations? And why did God allow him to be so sorely tempted? Solution – Go to paragraph 3.
- ❖ Why do avaricious men die earlier than others? Solution – Go to paragraph 4.
- ❖ Why doesn't God heed the prayers of sinners every time they pray to him? Solution – Go to paragraph 5.
- ❖ Is there greater pleasure in giving or in receiving? Solution – Go to paragraph 6.
- ❖ Why does God give tribulations and passions to sinners? Solution – Go to paragraph 7.
- ❖ Why were judges invented? Solution – Go to paragraph 8.
- ❖ How does enmity begin? Go to paragraph 9 as above.
- ❖ How do the falsehoods of men get known? Solution – Ibid. paragraph 10.
- ❖ How can people defend themselves against deception? Solution – Ibid. paragraph 11.
- ❖ How must a man respond to an enemy who tries to deceive him? Solution – Ibid. paragraph 12.

- ❖ Why do people naturally have an appetite for living this present life given that the afterlife is better than this one? Solution – Ibid. paragraph 13.
- ❖ Why are there temptations and why can't people find repose in this life? Solution – Ibid. paragraph 14.
- ❖ How must people raise their children? Solution – Ibid. paragraph 15.
- ❖ How must a prince be familiar with his subjects? Solution – Ibid. paragraph 16.
- ❖ Why does the public interest have so few servants? Solution – Ibid. paragraph 17.
- ❖ How can we tell that a man is scared? Solution – Ibid. paragraph 18.

We have given a doctrine for extracting moral questions from the exemplars of the roots of the tree of exemplars and by reason of this doctrine you can extract from these exemplars questions that can be made from the roots of the vegetal tree, of the sensual tree and of the other trees.

Questions about the trunks

First, about the trunk of the elemental tree

- ❖ Does prime matter stand and participate with prime general form? Solution – Go to the trunk of the elemental tree.
- ❖ What does hyle consist of? Solution – Ibid.
- ❖ How do natural producible forms exist in the state of potentiality from which they arise? Solution – Ibid.
- ❖ Is the universal chaos a body? Solution – Ibid.
- ❖ Before the form and matter that corporeal substance consists of, are there any other prime principles from whose essences arise the form and the matter of which corporeal substance is made? Solution – Ibid.
- ❖ How do many things add up to one general being? Solution – Ibid.
- ❖ Why isn't the general chaos accessible to the senses? Solution – Ibid.
- ❖ How do secondary things arise from primary ones? Solution – Ibid.
- ❖ How do species derive from genera? Solution – Ibid.
- ❖ Is there one general quantity from whose essence many specific quantities arise? Solution – Ibid.

Questions from the trunk of the vegetal tree

- ❖ Is the essence of an apple made of the essence of the four elements? Solution – Go to the trunk of the vegetal tree.
- ❖ Does the visibility of an apple arise from the visibility of a stone? Solution – Stones and apples participate in genus. And go to the trunk as above.
- ❖ Why can't an animal see an apple along with its essence? Solution – Ibid.
- ❖ Does the elemental trunk exist in the trunks of apple trees and of plum trees? Solution – The instances of moisture of the apple tree and of the plum tree both arise from one general moisture, which cannot be without its general subject.
- ❖ Why doesn't the trunk of the elemental tree occupy the locus of the apple tree? Solution – No principle occupies the middle as it comes to its end.
- ❖ Is fig juice of the essence of fire? Solution – Fig juice is made of the four general qualities and no proper quality ever abandons its own subject.
- ❖ Where was Martin's fruit tree before it came into being? Solution – The idea of a goat was the cause of its production inasmuch as the idea was the goat before the goat came into being. This is a mathematical exemplar.

- ❖ How is the essence of the trunk of the elemental tree signified by the essence of a fruit tree? Solution – Go to the trunk as above.
- ❖ Is there a difference between visibility and eyesight? Solution – No abstract form can be seen. And go to the trunk as above.
- ❖ Is the visibility of the elemental trunk inside or outside the fruit tree? Solution – The figure of a nail is external to the essence of iron.
- ❖ Is the elemental trunk the material on which the fruit tree lives? Solution – No radical moisture can live without nourishing moisture.

Questions from the trunk of the sensual tree

- ❖ Does the sensitive power consist of the elementative and the vegetative powers but not of itself? Solution – If an animal could simply consist of the elementative and the vegetative powers, then fruit trees and horses could belong to the same species. And go to the trunk of the sensual tree.
- ❖ What kind of figures do the elemental and vegetal trunks have in the sensual tree? Solution – Ibid.
- ❖ Does the sensual trunk live on the elemental and vegetal trunks? Solution – In a lamp, the flame lives on oil. And go to the trunk as above.
- ❖ Does the colour of blood come from the colour of the vegetal tree? Solution – General colour is present everywhere, but specific colour is not present in all bodies.
- ❖ Is the colour of blood potentially present in a stone or in an apple? Solution – The branch of cultivated olive that was grafted on a wild olive tree did not come from the wild olive tree.
- ❖ Why can't any of the senses sense itself? Solution – Because sensibility is abstract, it cannot be attained without using a figure, such as the figure of colour that is sensed in the coloured object by seeing it.
- ❖ Can any of the senses attain substance? Solution – If a sense attained the inside but not the outside, then the figure of substance would not be its object.
- ❖ When the sensual trunk is touched, does it respond through the reasons or through nature? Solution - Nature slept and its reasons awakened it to keep it from being idle.
- ❖ When a sense touches an object, does it touch it through its reasons or through its nature? Solution – The whole moves its parts so as to move itself.
- ❖ Is the sensitive power substantial or accidental? Solution – Go to the trunk as above.

Questions from the trunk of the imaginal tree

- ❖ Is the trunk of the imaginal tree as confused as the trunk of the sensual tree? Solution – The more confused substance is the one in which difference has less entity.
- ❖ Why doesn't the imagination attain spiritual substances? Solution – If any spiritual substance was tangible, then the imagination could imagine it.
- ❖ Is the imagination capable of deliberation? Solution – If the imagination was capable of deliberation, then it could respond even before it was touched.
- ❖ Does the image that appears in a mirror belong to the essence of imagination? Solution – Go to the trunk of the imaginal tree.
- ❖ Does the imagination attain real imaginability or a figure of it? Solution – Just as a smith artificially draws the new shape of a nail out of a piece of iron, so does the imagination naturally draw a new figure from real imaginability.
- ❖ Why can't a man who sees a new image of his face in a mirror imagine it as easily as he can imagine the new image of another man he sees? Solution – The farther an image is separated from the subject of a proper object into an appropriated object, the more

confused the image becomes. This passage contains much philosophy that can be developed by following the process of this science.

- ❖ Is the imagination made of real likenesses or of fantastic ones? Solution – If the imagination was not made of real likenesses, no substance could be imaginable per se.
- ❖ Since a horse is not made of intelligibility, why is it intelligible? Solution – Just as the intellect uses the eyes to attain colour from which it draws fantastic intelligibility, so likewise does the intellect draw fantastic intelligibility from a horse. And go to the trunk as above.
- ❖ Can the trunk of the imaginal tree be touched with the unlikeness of its own nature? Solution – No heat can be sensed with coldness.
- ❖ Is the imagination a habit of likenesses just as colour is a habit of coloured substances? Solution – If the imagination was not a substantial being, then the likeness of a fountain that is absent from the animal that drank from it would be sustained in accidents only. And go to the trunk as above.

Questions from the trunk of the human-rational tree

- ❖ How do the natures of man respond to each other? Solution – Go to the trunk of the human-rational tree.
- ❖ Is there just one substance, or are there many substances in man? Solution – Ibid.
- ❖ Can the soul be touched? Solution – Ibid.
- ❖ Can man be sensed? Solution – Man senses the goodness of wine in the cup but not the total goodness of the wine in the cask.
- ❖ Can a man relate to the trunk of the human-rational tree with one science? Solution – In a flame of fire, the species of oil is converted into the fire that burns in the lamp.
- ❖ Is the rational soul present throughout the entire body? Solution – Ibid.
- ❖ Is the rational soul present in human hair? Solution – If the rational soul was present in human hair, then the hair would sense something at its ends.
- ❖ When a man loses a hand or a foot, does he lose a part of his rational soul? Solution – No spiritual substance is determined by dimensions of length, breadth and height.
- ❖ Why does man die? Solution – The bottle breaks and the wine spills out from it.
- ❖ How does the soul move the body? Solution – First intentions move second intentions. And go to the trunk as above.

Questions from the trunk of the moral tree of virtues

- ❖ What is morality? Solution – Go to the trunk of the moral tree.
- ❖ How does morality endure? Solution – Ibid.
- ❖ How does one morality oppose another morality? Solution – Every part of the moral art has its proper object or an appropriated object. And go to the trunk as above.
- ❖ Are the moral considerations natural habits? Solution – Good moral habits are natural in the end of man through disposition and they are artificial in the beginning and the end through deliberation and choice.
- ❖ Can one moral principle be made of contraries? Solution – It is impossible for virtue and vice to be directed to the same end.
- ❖ Can morality be sensed? Solution – For morality to be sensible it would have to be natural.
- ❖ Can equal moral principles be present in man? Solution – Due to the likeness of equality present in the moral trunk, moral principles are disposed to be equal; but because in the trunk there are likenesses of majority and minority, the equality of moral principles is not there in potentiality.

- ❖ Do the moral principles derive from each other? Solution – Minor moral principles derive from major ones.
- ❖ Does one good moral principle occupy another good moral principle? Solution – Not all the reasons receive habits through simple contact.
- ❖ Is morality imaginable? Solution – No imagination can reach above itself.

Questions from the trunk of the moral tree of vices

- ❖ What does the disposition of the vices consist of? Solution – Vicious morality arises from a predisposition to privation.
- ❖ How does vice begin? Solution – When the virtuous man begins to be idle, then vicious morality begins.
- ❖ What does vice live on? Solution – The flame of fire in a lamp lives on the privation of the species of oil.
- ❖ How does sin increase? Solution – Go to the trunk of the moral tree of vices.
- ❖ How can sin be deprived? Solution – The agent that moves form and matter toward the end for which they are meant, incurs no guilt through this movement.
- ❖ Is the trunk of vices made of natural parts? Solution – Just as a stone carried by a donkey has a natural appetite for descending to the ground, so likewise the world would incline toward nothingness and return to nothingness if God did not sustain it.
- ❖ Does sin have any power? Solution – Vicious habits and the privation of virtue are the power of sin.
- ❖ In the trunk of vices, is there any choosing between good and evil? Solution – The trunk of the virtues and the trunk of vices cannot possibly be present in the same man at the same time.
- ❖ Is the trunk of vices made of full parts? Solution – No part is full if it is contrary to the end.
- ❖ Since vice arises from the privation of virtue, why is it sustained in real natural objects? Solution – The disposition of virtue to privation together with the potentiality of virtue make a man feel that he is free to choose between good and evil.

Questions from the trunk of the imperial tree

- ❖ Why does a good prince have more merit than any other man? Solution – The man who has the most good is the man who is farther removed from evil than any other man .
- ❖ Should a prince pardon offences committed by his blood relatives more readily than he pardons offences committed by anybody else? Solution – It is difficult for a prince's relative to be humble.
- ❖ Does the intellect have more to do with justice than the will? Solution – No intellect can run as swiftly as the will runs.
- ❖ Why does a prince make his first-born son his heir? Solution – That which is closer to the beginning is closer to the end in the course of nature.
- ❖ Where does the prince keep his treasures? Solution – The prince's treasures are in his sword and in the will of the people.
- ❖ Why is a prince afraid? Solution – No man has as many enemies as a prince.
- ❖ Why does a prince love honour more than money? Solution – Dominion over many wills is nobler and stronger than dominion over large sums of money.
- ❖ Why must a prince be more humble than any other man? Solution – The humility that descends from great things to minor things and finds equal things in the middle is present in the man who is the most subordinated.
- ❖ Why must a prince be more law-abiding than any other man? Solution – Treason is worse in a prince than in any other man.

- ❖ Why does a prince have a wife? Solution – A prince loves his rulership on account of his love for his son.

Questions from the trunk of the apostolic tree

- ❖ Why must the Pope rank above the prince? Solution – Go to the trunk of the apostolic tree.
- ❖ Why must the Pope have greater concordance with the prince than with anybody else? Solution – Fear keeps the vineyard safe.
- ❖ Why does the prince kiss the Pope's foot? Solution – In a lamp, the oil floats on top of the water because the oil has concordance with the flame.
- ❖ Why does the Pope have such a big throne? Solution – A man who is placed higher up can see farther away.
- ❖ Why does the Pope wear white garments? Solution – The Pope forgives men's sins and water makes fabric white.
- ❖ Why doesn't the Pope have a wife? Solution – If the Pope had a wife, he would have to tend to earthly matters.
- ❖ Why is there an empire? Solution – One Pope and one emperor can acquire the entire world.
- ❖ Why is there only one Pope and not many? There is one God in heaven and the image of his unity is one on earth.
- ❖ Why is vice worse in a prelate than in any other man? Solution – The most highly placed man is the one who can see farther than any other man.
- ❖ Why does the Pope need a bigger council than any other man? Solution – The more a person is a public figure, the more they need general counsel.

Questions from the trunk of the celestial tree

- ❖ Does the firmament have a soul, and if it has a soul, what kind of soul is it? Solution – Go to the trunk of the celestial tree.
- ❖ What is the firmament made of? Solution – Ibid.
- ❖ Is mobility of the nature of the firmament? Solution – All spherical parts have an appetite for movement. And go to the trunk as above.
- ❖ Does the Sun's light descend here below? Solution – Ibid.
- ❖ Why is there less water in rivers in the summer than in the winter? Solution – Water is sowed in the winter and harvested in the summer. And hungry men have more blood than men who are not hungry.
- ❖ Why is there more water in rivers in the winter than in the fall? Solution – A full cask gives out more wine than a half-empty cask.
- ❖ Since the firmament is simply a circular figure, why does it instill square and triangular figures into things here below? Solution – Go to the trunk as above.
- ❖ Why is it colder at dawn than at midnight? Solution – Fire asked the Sun to help it draw its heat out from water. And go to the trunk as above.
- ❖ How does the Sun make plants grow? Solution – Just as the power of sight multiplies the visibility of species through continuous and discrete quantity, so does the Sun make the generability of plants grow through continuous and discrete quantity. And go to the trunk as above.
- ❖ Does the Sun extend the influence of its virtue upward as far as Mars, Jupiter, Saturn and Leo? Solution – The only center is the end of the circle in which all corporeal things exist for mankind.

Questions from the trunk of the angelic tree

- ❖ Are essence and substance one and the same thing in an angel? Solution – Given that an accident cannot exist through its own essence and given that accident is sustained by substance, it follows that there is a difference between substance and essence.
- ❖ Since an angel is not a body nor is it corporeal in nature, we ask if its parts can be mixed together with each other. Solution – Following the nature of the will, the lover and the lovable are in the loving. And go to the trunk of the angelic tree.
- ❖ Does an angel have shape? Solution – If corporeal substances could be sensed through form, then their shapes would be superfluous in nature. And go to the trunk as above.
- ❖ Is an angel made of form and matter? Solution – if no bonificability was of the essence of the bonifier, then neither goodness nor bonifying would be great. And go to the trunk, as above.
- ❖ Does an angel have any corporeal conditions? Solution – If an angel had any corporeal conditions, there would be a voidness of magnitude in the difference that exists between corporeal and spiritual substance. And go to the trunk, as above.
- ❖ Can an angel understand corporeal substances without imagining and sensing them? Solution – Every part of an angel is so strongly mixed in every other part and joined together in the trunk of the angelic tree, and all the parts assist each other so strongly that they do not need to imagine or to sense corporeal objects to receive them.
- ❖ Can an angel who is in the East understand what people are doing in the West? Solution – An angel can extend its intellect to great objects and to small objects - without any growth or extension of its parts - as well as and far better than the imagination can. And go to the trunk as above.
- ❖ Can many angels be present in the same place? Solution – Just as in the angelic trunk the parts can be within each other without occupying any space, so likewise many angels can be together in one and the same place.
- ❖ Since angels understand from afar what men are doing, why do they descend from heaven to be present with men on earth? Solution – In the angel's presence, the human soul receives benefits that it keeps.
- ❖ If a needle pricked the substance of an angel and left a pinprick point on it, what would be its circumference? Solution – No corporeal punctuality can be sustained in loving.

Questions from the trunk of the eviternal tree

- ❖ Can merit either grow or decrease in the afterlife? Solution – Go to the trunk of the eviternal tree
- ❖ Could God forgive Mohammed who is in Hell? Solution – Ibid.
- ❖ In the merit that is harvested in the end, do the beginning and the middle remain? Solution - Merit in this life is sustained in the beginning, in the middle, at death and in the end.
- ❖ Is there any substantial merit? Solution – If the shape of a knife was of the essence of iron, then nails could not be made from this iron.
- ❖ What is eviternity sustained in? Solution – Eviternity is sustained in the measurements of eternity, of God's justice and of the beginning of the world.
- ❖ How do time and eviternity correspond to each other in Hell? Solution – A branch of cultivated olive grafted on a wild olive tree converts the matter that flows into it from the wild tree.
- ❖ Do sinners in Hell understand all about their guilt? Solution – The intelligibility of God's justice is great and not small.
- ❖ Do sinners in Hell know each other? Solution – In fire, every glowing coal expands its heat into every other glowing coal.

- ❖ What is Hell for? Solution – Hell is for the privation of the end just as Paradise is for the achievement and the possession of the end.
- ❖ Is there a middle between heaven and Hell? Solution – There cannot possibly be a middle that does not participate with the natural properties of the beginning and of the end.

Questions from the trunk of the maternal tree

- ❖ Is Our Lady present at the death of those who have hope in her? Solution – Between Our Lady's maternity and the end that is her Son, there is great concordance.
- ❖ With what does Our Lady respond to sinners who pray to her? Solution – Our Lady's maternity responds to the final purpose of mankind.
- ❖ Why do people call so often upon Our Lady? Hungry children cry out when they see their mothers.
- ❖ Why did Our Lady have such great sorrow because of her Son's death? Solution – Our Lady experienced great sorrow so that she could have great compassion.
- ❖ With what does Our Lady guard her sheep? Solution – Our Lady defends her sheep from wolves with the end of maternity.
- ❖ Could Our Lady and her Son deny anything to each other? Solution – There can be no denial in the magnitude of love and wisdom.
- ❖ Is Our Lady the mother of any sinner who loves himself more than her Son Jesus Christ? Solution – No virtue can be a mother of sin.
- ❖ Does Our Lady heed the prayers of those sinners who do not pray to her for things that are just? Solution – Our Lady loves her Son so much that she does not grant the prayers of his enemies.
- ❖ Does Our Lady love women more than men? Solution – Our Lady loves the likenesses of her Son more than any other likenesses.
- ❖ If Our Lady is so compassionate, then why has she no compassion for the damned in Hell? Solution – There can be no concordance between one compassion and another compassion.

Questions from the trunk of the tree of Jesus Christ

- ❖ In Jesus Christ, are there two Persons, one of which is human and the other is divine? Solution – Jesus Christ is one, and if He were in two Persons, He would not be one because He would be two different Persons. And go to the trunk of the Christian tree
- ❖ In Jesus Christ, is there one nature or are there many natures? Solution – If there was only one nature in Jesus Christ, then He would not be a man through human nature and God through divine nature.
- ❖ In Our Lord Jesus Christ, is there one magnitude or are there many magnitudes? Solution – If there was only one magnitude in Our Lord Jesus Christ, then this magnitude would be either infinite or finite, or it would be both infinite and finite.
- ❖ Does the Divinity undergo any change or decrease in Jesus Christ? Solution – Go to the trunk, as above.
- ❖ Is Jesus Christ composed of divine nature and human nature? Solution – Ibid.
- ❖ In Our Lord Jesus Christ, do human nature and divine nature transition into a third number?
- ❖ Why didn't the Son of God become incarnate in many men? Solution – It is impossible for the Son of God to be one Person with many men.
- ❖ Why didn't the Son of God assume the angelic nature? Solution – It is impossible for the Son of God to participate with all creatures in the angelic nature.

- ❖ Can the human nature of Jesus Christ remove itself from the divine nature? Solution –The human nature did not choose its deification, consequently it cannot choose to be separated from Divinity.
- ❖ What is the greatest name? Solution – He who names Jesus Christ speaks of all things.

Questions from the trunk of the divine tree

- ❖ In God, are essence and substance one and the same? Solution – Go to the trunk of the divine tree.
- ❖ In God, are essence and being numerically one and identical? Solution – Being and non-being are contraries and if being was not present in essence, then essence would not be removed on its own from non-being. Here we realize that in creatures there is a difference between essence and being so that created essence is close to the non-being from which it was produced into being. Indeed, if essence and being were one and the same in creatures, then essence would be removed on its own from non-being, it would be eternal and could never be in privation because being cannot exist without essence because of the dependency that essence has on non-being, being has an inclination toward the non-being from which it was produced by creation. This passage states a general principle that leads to the knowledge of many particular truths.
- ❖ Does God’s substance, given that it consists of God’s reasons, transition into a third number? Solution – Go to the trunk as above.
- ❖ How does God’s substance respond when it is touched? Solution - Ibid.
- ❖ Is God’s goodness generative? Solution – Ibid.
- ❖ Is God’s substance a compound? Solution – Ibid.
- ❖ Can God annihilate himself? Solution – Eternity cannot possibly be deprived of being.
- ❖ Can God annihilate the world? Solution – Divine power cannot possibly oppose divine will.
- ❖ Can God engage in contradiction? Solution – There is no negation in God.
- ❖ Could God create sin? Solution – Go to the trunk as above and see the way in which divine substance responds when it is touches, so to say.

Questions from the trunk of the tree of exemplars

First, from the elemental tree

- i. Why is it said that all excess is evil? Solution – Go to paragraph 1 in the trunks of the tree of examples and of the elemental tree where the answer is indicated.
- ii. How does envy begin? Solution – Ibid. paragraph 2.
- iii. Is fire more valuable than water in every respect? Solution – Ibid. paragraph 3.
- iv. What are the prime principles of praise and blame? Solution – Ibid. paragraph 4.
- v. How does sadness begin? Solution – Ibid. paragraph 5.
- vi. Which is more valuable: beauty or utility? Solution – Ibid. paragraph 6.
- vii. How are prayers to be granted? Solution – Ibid. paragraph 7.
- viii. How does reprehension begin? Solution – Ibid. paragraph 8.
- ix. How can enemies be recognized? Solution – Ibid. paragraph 9.
- x. How can envy be recognized? Solution – Ibid. paragraph 10.
- xi. How does ill will begin? Solution – Ibid. paragraph 11.
- xii. How does anger grow? Solution – Ibid. paragraph 12.
- xiii. Why does a servant grow weary of serving his lord? Solution – Ibid. paragraph 13.
- xiv. How can human falsehood be detected? Solution – Ibid. paragraph 14.
- xv. Why do people need counseling? Solution – Ibid. paragraph 15.

- xvi. How must one respond to a man who is threatening him? Solution – Ibid. paragraph 16.
- xvii. When a crooked man recommends himself, how should one respond to him? Solution – Ibid. paragraph 17.
- xviii. How do men instill fear in each other? Solution – Ibid. paragraph 18.
- xix. Why isn't the bottom of the pot where oil is being boiled as hot as the oil, given that the pot is directly in contact with the flame? Solution – Ibid. paragraph 19.
- xx. Why are people more humble in a foreign land than in their own country? Solution – Ibid. paragraph 20.
- xxi. Why do people reproach each other? Solution – Ibid. paragraph 21.
- xxii. What is the difference between the first and the second intention? Solution – Ibid. paragraph 22.
- xxiii. How is water material for fire? Solution – Ibid. paragraph 23.
- xxiv. Why do some people despise others? Solution – Ibid. paragraph 24.
- xxv. Why is a fat pig closer to death than an emaciated pig? Solution – Ibid. paragraph 25.
- xxvi. Why are wealthy man lazy? Solution – Ibid. paragraph 26.
- xxvii. Why are avaricious men conceited? Solution – Ibid. paragraph 27.
- xxviii. Why are foolish kings submissive to vile individuals? Solution – Ibid. paragraph 28.
- xxix. Why do men work harder for honour than for health? Solution – Ibid. paragraph 29.
- xxx. Why are people so fond of vainglory? Solution – Ibid. paragraph 30.
- xxxi. Given that a king is more obliged to serve than anyone else, why is he so conceited? Solution – Ibid. paragraph 31.
- xxxii. Why do the wealthy despise the poor? Solution – Ibid. paragraph 32.
- xxxiii. Why are slaves conceited? Solution – Ibid. paragraph 33.
- xxxiv. Why is matter more conceited than form? Solution – Ibid. paragraph 34.
- xxxv. Why is fire closer to the senses than water? Solution – Ibid. paragraph 35.
- xxxvi. Why is a peasant the king in his own home? Solution – Ibid. paragraph 36.
- xxxvii. Why is a sinner proud of his vices? Solution – Ibid. paragraph 37.
- xxxviii. Why do husbands and wives quarrel? Solution – Ibid. paragraph 38.
- xxxix. Since the night is the realm of water, why is fire so conceited at night? Solution – Ibid. paragraph 39.
- xl. Why is it dangerous to reprehend someone? Solution – Ibid. paragraph 40.

Questions from the proverbs in the trunk of the vegetal tree

- i. Why is virtue nobler in the end than in the beginning? Solution – Go to paragraph 1 of the said trunk.
- ii. Why does the blacksmith's wife who paints her face laugh at her husband's hands because they are black? Solution – Ibid. paragraph 2.
- iii. Though wine gladdens the human heart, why does it sadden the intellect? Solution – Ibid. paragraph 3.
- iv. How does humility reprehend conceited men? Solution – Ibid. paragraph 4.
- v. Why don't beans desire to have the nature of cinnamon? Solution – Ibid. paragraph 5.
- vi. Why does a merchant deride a peasant who is his father? Solution – Ibid. paragraph 6.
- vii. Since a man can fall all the way down from major honour to major disgrace, why do men love greater honour more than lesser honour? Solution – Ibid. paragraph 7.
- viii. Why does the whiteness of silver deride the blackness of iron? Solution – Ibid. paragraph 8.
- ix. Why does the peasant reprehend the king for taking rest? Solution – Ibid. paragraph 9.
- x. How do you recognize conceit? Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the sensual tree

- i. Why does the king carry a sword? Solution – Go to paragraph 1 of the proverbs in the trunk of the sensual tree.
- ii. Why are both hands friends with each other? Solution – Ibid. paragraph 2.
- iii. Why doesn't a conceited man want to have associates? Solution – Ibid. paragraph 3.
- iv. Why does a foolish man want to be loved? Solution – Ibid. paragraph 4.
- v. Why does a subordinate person like to take rest? Solution – Ibid. paragraph 5.
- vi. Why does a ruler have no compassion for his subjects? Solution – Ibid. paragraph 6.
- vii. Why would a lecher carry a lily in his hand? Solution – Ibid. paragraph 7.
- viii. Why are lions afraid of men? Solution – Ibid. paragraph 8.
- ix. How do we recognize good advice? Solution – Ibid. paragraph 9.
- x. Since dogs and wolves are similar, why do they hate each other? Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the imaginal tree

- i. How does the succession of points proceed in man? Solution – Go to paragraph 1 of the proverbs in the trunk of the imaginal tree.
- ii. How does mistrust begin? Solution – Ibid. paragraph 2.
- iii. Why does a man who wants to betray a king feel afraid? Solution – Ibid. paragraph 3.
- iv. How do people abhor lechery? Solution – Ibid. paragraph 4.
- v. How does honour last? Solution – Ibid. paragraph 5.
- vi. How do you recognize a false person? Solution – Ibid. paragraph 6.
- vii. Why is a knight honoured? Solution – Ibid. paragraph 7.
- viii. Why are women more modest than men? Solution – Ibid. paragraph 8.
- ix. A small Capuchin asked a big Capuchin where hypocrisy was located. Solution – Ibid. paragraph 9.
- x. Why is the lazy man so thin? Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the human-rational tree

- i. Why is the sin of lust closer to the soul than to the body? Solution – Go to paragraph 1 of the proverbs in the trunk of the human-rational tree.
- ii. When one man reprehends another, why does he excuse himself even as he is reprehending him? Solution – Ibid. paragraph 2.
- iii. How is the body an occasion of sin? Solution – Ibid. paragraph 3.
- iv. Why does a thief curse his father and his mother as he is being hanged? Solution – Ibid. paragraph 4.
- v. Since the will cannot be sensed, why does it incur guilt through sensing? Solution – Ibid. paragraph 5.
- vi. Why would a raven deride a black crow? Solution – Ibid. paragraph 6.
- vii. Why do wolves eat sheep? Solution – Ibid. paragraph 7.
- viii. Why are women more fearful than men? Solution – Ibid. paragraph 8.
- ix. Why did a braying donkey deride a songbird? Solution – Ibid. paragraph 9.
- x. Why is it painful for a discreet man to be associated with an indiscreet man? Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the moral tree

- i. Sin was asked to tell who its father was. Solution – Go to paragraph 1 of the proverbs in the trunk of the moral tree.
- ii. Why are there so many evil people? Solution – Ibid. paragraph 2.
- iii. What is the end of sin? Solution – Ibid. paragraph 3.

- iv. A sinner was asked to say where he stood. Solution – Ibid. paragraph 4.
- v. Free will asked if it existed for the sake of sin. Solution – Ibid. paragraph 5.
- vi. Conscience asked the sinner: “Why don’t you love me?” Solution – Ibid. paragraph 6.
- vii. Sin was asked to tell why it spoke evil of the Sun. Solution – Ibid. paragraph 7.
- viii. Can virtue receive punishment? Solution – Ibid. paragraph 8.
- ix. The king’s ring was asked to tell how much it was worth. Solution – Ibid. paragraph 9.
- x. Sin was asked to tell why it loved wealthy people more than poor people. Solution – The wealth of the miser and idleness became partners. And go to paragraph 10 of the trunk as above.

Questions about the proverbs in the trunk of the imperial tree

- i. Idleness asked goodness why it wept. Solution – Go to paragraph 1 of the proverbs in the trunk of the imperial tree.
- ii. Magnitude was asked to tell where idleness stood. Solution – Ibid. paragraph 2.
- iii. The idle man was asked to tell why he did not live as long as other men. Solution – Ibid. paragraph 3.
- iv. Malice was asked to give the name of its eldest son. Solution – Ibid. paragraph 4.
- v. A hermit asked a city to tell him why it wept. Solution – Ibid. paragraph 5.
- vi. A hermit asked a city to tell him what its population was made of. Solution – Ibid. paragraph 6.
- vii. A hermit asked a city to tell him what its crown was made of. Solution – Ibid. paragraph 7.
- viii. A hermit asked a city to tell him why it had lost its sense of shame. Solution – Ibid. paragraph 8.
- ix. A hermit asked a city to tell him what its revenue consisted of. Solution – Ibid. paragraph 9.
- x. A hermit asked a city to tell him why it lived by night. Solution – Ibid. paragraph 10.
- xi. A hermit asked a city to tell him why it had no concordance with goodness. Solution – Ibid. paragraph 11.
- xii. A hermit asked a city to tell him what it was clothed in. Solution – Ibid. paragraph 12.
- xiii. A hermit asked a city to tell him who guided it on its pilgrimage. Solution – Ibid. paragraph 13.
- xiv. A hermit asked a city to tell him where the king’s hospice was located. Solution – Ibid. paragraph 14.
- xv. A hermit asked a city to tell him who had plundered it. Solution – Ibid. paragraph 15.
- xvi. A hermit asked a city to tell him what the tastiest food was. Solution – Ibid. paragraph 16.
- xvii. A hermit asked a city to tell him where its fountain was located. Solution – Ibid. paragraph 17.
- xviii. A hermit asked a city to tell him who had dishonoured it. Solution – Ibid. paragraph 18.

Questions about the proverbs in the trunk of the apostolic tree

- i. A hermit asked the will to tell him why it wept. Solution - Go to paragraph 1 of the proverbs in the trunk of the apostolic tree.
- ii. A hermit asked magnitude to tell him where it was going. Solution – Ibid. paragraph 2.
- iii. A hermit asked the church to tell him what it lived on. Solution – Ibid. paragraph 3.
- iv. A hermit asked the church to tell him what sign it had emblazoned on its banner. Solution – Ibid. paragraph 4.

- v. A hermit asked the church to tell him if it knew what conscience was. Solution – Ibid. paragraph 5.
- vi. A hermit asked the church to tell him if its horse was a good runner. Solution – Ibid. paragraph 6.
- vii. A hermit asked the church to tell him if its splendour illuminated the whole world. Solution – Ibid. paragraph 7.
- viii. A hermit asked the church to tell him if it was sick. Solution – Ibid. paragraph 8.
- ix. A hermit asked the church to tell him who protected it from evil men. Solution – Ibid. paragraph 9.
- x. A hermit asked the church to tell him who plundered it. Solution – Ibid. paragraph 10.
- xi. A hermit asked the church to tell him what its elite consisted of. Solution – Ibid. paragraph 11.
- xii. A hermit asked the church to tell him if it was afraid. Solution – Ibid. paragraph 12.
- xiii. A hermit asked the church to tell him what it was built on. Solution – Ibid. paragraph 13.
- xiv. A hermit asked the church to tell him what kind of messengers its spouse sent to it. Solution – Ibid. paragraph 14.
- xv. A hermit asked the church to tell him who dishonoured it the most. Solution – Ibid. paragraph 15.
- xvi. A hermit asked the church to tell him what its crown was made of. Solution – Ibid. paragraph 16.
- xvii. A hermit asked the church to tell him what kind of advisors it had. Solution – Ibid. paragraph 17.
- xviii. A hermit asked the church to tell him what its major goodness was. Solution – Ibid. the last paragraph.

Questions about the proverbs in the trunk of the celestial tree

- i. A good king was asked to give the names of his advisors. Solution – Go to paragraph 1 of the proverbs in the trunk of the celestial tree.
- ii. The king's sword was asked where it came from and where it was going. Solution – Ibid. paragraph 2.
- iii. A hermit asked election why it preferred to be in the second movement and not in the first movement? Solution – Ibid. paragraph 3.
- iv. A hermit asked a preacher if he gave as many good examples to people with his hands as with his tongue. Solution – Ibid. paragraph 4.
- v. A hermit asked a prelate's hands if they had made a circle of some kind with the virtues.. Solution – Ibid. paragraph 5.
- vi. A hermit asked a prelate's will where it was going. Solution – Ibid. paragraph 6.
- vii. A hermit asked the firmament if it was asleep. Solution – Ibid. paragraph 7.
- viii. A hermit asked the Sun why it was round. Solution – Ibid. paragraph 8.
- ix. A hermit asked a prelate why he stood in the midst of the people. Solution – Ibid. paragraph 9.
- x. A horse asked a hermit who was riding it why he was so heavy. Solution – Ibid. the last paragraph.

Questions about the proverbs in the trunk of the angelic tree

- i. A hermit asked an evil angel if it ever had repose in anything. Solution – Go to paragraph 1 of the proverbs in the trunk of the angelic tree.
- ii. A hermit asked the devil what it was full of. Solution – Ibid. paragraph 2.
- iii. A hermit asked an angel if it transitioned through a middle when it moved from one place to another. Solution – Ibid. paragraph 3.

- iv. A hermit asked an angel's wisdom if it was sick. Wisdom replies that the magnitude of truth was its mother. And go to Ibid. paragraph 4.
- v. A hermit asked if the intellect and the will were its wings. Solution – Ibid. paragraph 5.
- vi. A hermit asked an angel if spirit was round in shape. Solution – Ibid. paragraph 6.
- vii. A hermit asked an angel why it was indivisible. Solution – Ibid. paragraph 7.
- viii. A hermit asked an angel if it had any deliberation. Solution – There is no deliberation in the ultimate end. And go to Ibid. paragraph 8.
- ix. A hermit asked the devil if it was free. Solution – Ibid. paragraph 9.
- x. A hermit asked a good angel if it was free. Solution – There is no concordance at all between a good angel and an evil angel. And go to Ibid. the last paragraph.

Questions about the proverbs in the trunk of the eviternal tree

- i. A hermit asked Jesus Christ why he said that the one who did not persevere to the end would be damned? Solution – Go to paragraph 1 of the proverbs in the trunk of the eviternal tree.
- ii. A hermit asked eviternity what it was made of. Solution – Ibid. paragraph 2.
- iii. A hermit asked the Sun if it would continue to move after Judgment Day? Solution – Ibid. paragraph 3.
- iv. A hermit asked movement if it was of the nature of infinity and eternity? Solution – Ibid. paragraph 4.
- v. A hermit asked the world if it was eternal. Solution – Ibid. paragraph 5.
- vi. A hermit asked movement what it was imprisoned in. Solution – Ibid. paragraph 6.
- vii. A hermit asked God's justice where it was without compassion. Solution – Ibid. paragraph 7.
- viii. A hermit asked eviternity what it was for. Solution – Ibid. paragraph 8.
- ix. A hermit asked eviternity why it frightened people so much. Solution – Ibid. paragraph 9.
- x. A hermit asked eternity and eviternity if they would ever divide between them what they had acquired. Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the maternal tree

- i. Why must nobody ever lose hope in Our Lady? Solution – go to the first paragraph under the said title.
- ii. What is Our Lady full of? Solution – Ibid. paragraph 2.
- iii. Why is Our Lady so powerful? Solution – Ibid. paragraph 3.
- iv. With what does Our Lady respond to sinners? Solution – Ibid. paragraph 4.
- v. What is the devil the most afraid of? Solution – Ibid. paragraph 5.
- vi. What does Our Lady desire? Solution – Ibid. paragraph 6.
- vii. A hermit asked Our Lady if there was anyone whose prayers she did not listen to? Solution – Ibid. paragraph 7.
- viii. Why doesn't Our Lady love all men? Solution – Ibid. paragraph 8.
- ix. A hermit asked Our Lady if she had more than one son. Solution – Ibid. paragraph 9.
- x. A hermit asked the Apostles if Our Lady was with them. Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the Christian tree

- i. Does God love creatures more through creation than through Incarnation? Solution – Go to paragraph 1 in the trunk of the said tree.
- ii. A hermit asked Jesus Christ why He died. Solution – Ibid. paragraph 2.
- iii. How does Jesus Christ excuse himself to his mother when he does not want to show leniency? Solution – Ibid. paragraph 3.

- iv. Is there some way in which there can be an intermediary between God and creature? Solution – Ibid. paragraph 4.
- v. Why did God take on human nature? Solution – Ibid. paragraph 5.
- vi. A hermit asked God how He could have the greatest compassion and the greatest love for creature. Solution – Ibid. paragraph 6.
- vii. A hermit asked God's will what its customary practice was. Solution – Ibid. paragraph 7
- viii. A hermit asked God what the greatest major idea was. Solution – Ibid. paragraph 8.
- ix. A hermit asked God how God could best participate with creature. Solution – Ibid. paragraph 9.
- x. A hermit asked God if he could take on the human nature in many men. Solution – Ibid. paragraph 10.

Questions about the proverbs in the trunk of the divine tree

- i. A hermit asked God what God's possibilities and impossibilities were. Solution - Go to the first paragraph of the said trunk.
- ii. A hermit asked God how God existed in himself. Solution – Ibid. paragraph 2.
- iii. Are God and the operation that God has in himself identically one and the same? Solution – Ibid. paragraph 3.
- iv. Is God infinite? Solution – Ibid. paragraph 4.
- v. God was asked if He could be idle. Solution – Ibid. paragraph 5.
- vi. Is there an act of substantiating in God? Solution – Ibid. paragraph 6.
- vii. God was asked if there was any accident in the operations He had in himself. Solution – Ibid. paragraph 7.
- viii. God was asked if He could be several gods. Solution – Ibid. paragraph 8.
- ix. God was asked if his substance could be charity without the Trinity. Solution – Ibid. paragraph 9.
- x. God's will was asked if its act of loving was an act of substantiating. Solution – Ibid. the last paragraph. You must understand that if the divine will's act of loving was not an act of substantiating, then the divine will would love the idleness of its substance. And if you, the reader who is reading this have questions that you don't know how to solve with the passages I refer you to, then you can get help from the branches of the apostolic tree and from the branches, the twigs and the flowers of the divine tree.

Questions about the branches

First, the elemental tree

- ❖ We ask why there are neither more nor less than four elements. Solution – Go to the branches of the elemental tree.
- ❖ We ask why neither more nor less than three figures arise from the four elements, namely the circular, the triangular and the square figure? Solution – Ibid.
- ❖ Is the dryness of fire a proper quality or an appropriated quality of fire, and the same with the heat of air, the moisture of water and the coldness of earth. Solution – If fire was hot and dry by its own nature and if air was likewise moist and warm, water cold and moist and earth dry and cold by their own natures, then no element would have any appetite to be in another element, for instance, air would have no appetite for receiving the heat of fire, since it would already be hot on its own. Moreover, it would have no appetite in the generation and corruption of elemented substances and there could be more than four elements, which is impossible in the course of nature, as we proved in the branches of the elemental tree.

- ❖ Are the shapes of plants natural and do they derive from the general figures? Solution – Go to the branches as above.
- ❖ What does the fullness of substance consist of? Solution – The complement of elemental substance consists of the roots and branches of the elemental tree. Now go to the same branches.
- ❖ How do the elements fill up elemented substance? Solution – The circle, the square and the triangle are the natural instruments with which the elements fill up elemented substances with themselves. And go to the branches as above.
- ❖ Why can't elemented substance be empty? Solution – In the mixture of the circle, the triangle and the square, which are natural elemental corporeal figures, there can be no vacuum.
- ❖ When a candle lights another candle why does it not lose any of its own flame? Solution – The trunk lives on its roots, the branches derive from the trunk and some are mixed together with others so that compound elements issue forth from the simple elements and transition through the candle that lights another candle.
- ❖ Since the four elements all come from the same roots and from one trunk, why are they different? Solution – Go to the branches as above.
- ❖ Why is the sphere of fire above the spheres of the other elements? Solution – Ibid.

Questions from the branches of the vegetal tree

- ❖ When a fruit tree begins to grow, do the vegetative and elementative powers arise and do both these powers arise together? Solution – Bread is made in an oven with flour and water, and when Martin eats it, the elementative and vegetative powers arise from the bread and turn into flesh while the species of bread is corrupted and Martin's body grows.
- ❖ Why does the vegetal tree have neither more nor less than four branches? Solution – Go to the branches of the vegetal tree.
- ❖ In a fruit tree, do the appetitive from the vegetative and the appetitive from the elementative add up to a third appetitive and do they abandon their species? Solution – The privation of the whole is in the privation of its parts. And go to the branches as above.
- ❖ In a fruit tree, is the appetitive vegetated by the radical moisture and elemented by the nourishing moisture? Solution – First intentions move second intentions toward their end, as in a lamp where the flame of fire moves the potential flame in the oil into another flame which is actual.
- ❖ In a fruit tree, does the appetitive of the vegetative have two natures, of which the one is radical and the other is nourishing? Solution – The flame in the lamp is radical and the flame that comes out of the oil is nourishing; when one candle is lit with the flame of the lamp, the nourishing flame that comes out of the oil transits into the candle where it exists as a radical flame which lives on the flame that is present potentially in the candle wax and then comes into act as a nourishing flame. This passage contains some splendid philosophy.
- ❖ Does the retentive power in a fruit tree have two natures, i.e. does it arise from the vegetative and the elementative? Solution – A fruit tree that produces another fruit tree in actuality still retains another fruit tree in potentiality so long as the elementative retains the nutritive, for if it fails to do so, then that tree cannot retain another tree in potentiality, just as the potential flame in the oil is gone when there is no more oil to feed the flame in the lamp.
- ❖ How does the digestion of an apple proceed in an apple tree? Solution – Go to the branches as above.
- ❖ Why is a fruit tree porous? Solution – If there were no pores in a fruit tree, then the elemental trunk could not transit through it, nor could the digestive digest the vapours that

enter into the tree, nor could the expulsive of the fruit tree project anything outside and there would be idleness in the fruit tree. And go to the branches as above.

- ❖ Is a fruit tree idle in winter? Solution – In a subject in which difference, concordance and contrariety are present, there cannot possibly be any idleness. And go to the branches as above.
- ❖ A hermit asked an apple tree how it grew and how it came to perfection. Solution – Ibid.

Questions from the branches of the sensual tree

- ❖ Is the affatus a sense? Solution – Given that a greater operation arises from the affatus than from any other sense, an operation that has greater concordance with the human memory, wisdom and will than any other sense, its end would be in the minority of magnitude of goodness, virtue and truth and it would have less entity than any other sense, which is impossible. And go to the branches of the sensual tree.
- ❖ Why are there neither more nor less than six particular senses? Solution – The six corporeal directions have major concordance with the six senses, which they would not have if they were either more or fewer than six, and from this major concordance a nobler end must follow. And go to the branches as above.
- ❖ Are the six particular senses substantial powers or accidental powers? Solution – If the particular senses were not substantial powers, no part of substance would be active or passive in sensing, the end of sensing would consist in accidents and not in substance, and the major end of sensing would be in minority but the minor end would be in majority, given that substance has concordance with majority and accident has concordance with minority. And go to the branches as above.
- ❖ Are there two sensitive powers, so that the one is within substance, such as visibility, which is of the essence of visitivity and substantial; and the other sensitive power is accidental, which the senses attain outside substance, such as the visually perceived coloured object, for instance a stone, an apple or a horse in which general accidental visibility is disseminated? Solution – No sense can attain an accidental figure outside of substance and the common sense is inside animated substance that has six substantial streams, as we proved, in which the accidents are sustained, such as colour in visibility, taste in tastability and likewise with the others. And go to the branches as above.
- ❖ A hermit asked the eyes how they saw things and how they reproduced species in seeing, if the visitive went out to the seen object or if the converse was true, and if they did not participate with each other in reality but only through similitude? Solution – Ibid.
- ❖ If there were no ears, would sound exist in vain? Solution – Stone, wood and the trunk do not belong to the same species as animated bodies. And go to the branches as above.
- ❖ How is the sense of smell situated in the elemental, vegetal and sensual trees? Solution – A branch of peach was grafted on an apple tree, and on this apple tree was grafted a branch of pear that produced pears that shared the natures of all three trunks, and above all the nature of the upper trunk whose species they belonged to. And go to the branches as above.
- ❖ A hermit asked the sense of taste where it arose from, where it was born, how it arose and how it was born. Solution – Ibid.
- ❖ A hermit asked the sense of touch which quality it sensed most strongly when it touched it or was touched by it. Solution – Ibid.
- ❖ A hermit asked the affatus why it was a nobler and more useful sense than the others. Solution – Ibid.

Questions from the branches of the imaginal tree

- ❖ Is the imaginative of the essence of the elementative, the vegetative and the sensitive powers or is it one primary part in creation, as are the three said trees. Solution – A foot leaves nothing of itself in ashes, nor does the imagination extend itself in itself when it imagines a horse, nor does it constrict itself when it imagines a horse's ear because all that it does is done through similitudes, and it is not constrained by time or by movement. And go to the branches of the imaginal tree.
- ❖ A hermit asked the imagination how it received the likeness of a flame of fire. Solution – Ibid.
- ❖ A hermit asked the imagination if it was a passive impression of the active vegetative to which it is joined in animals, just as wax bears the passive impression of the action of the letters on the stamp. Solution – Ibid.
- ❖ Does the imagination attain likenesses of visitivity and visibility in the present time while the impressions of active likenesses are made in passive likenesses, or does it attain these likenesses in active impressions made in past time? Solution – It is impossible to see the footprint left by a foot in ashes while the foot is still standing on it. And go to the branches as above.
- ❖ Is the imaginative disseminated in the sound of thunder or of a bell or in the voice modulated by the tongue or in a note that a musician conceives within his affatus and whose likeness it transmits outward through the violin? Solution – Imaginativity and the imaginability that is of its essence are inside the animal, they are of its essence and they are substantial parts from which the imagination and the imaginability of the sound of thunder, of a bell, of a tongue or of a violin are extended and sustained in the first three trees from whose imaginability the imaginative attracts into itself and reproduces likenesses that it collects in its internal imaginability. And go to the branches as above.
- ❖ A hermit asked the imagination if it imagined the fragrance of an apple in the nose. Solution – The sensitive and the imaginative powers are more closely associated in the places where the senses receive their sensible objects.
- ❖ A hermit asked the imagination if its nature was feminine or masculine. Solution – Among birds of prey the female nature is bigger and stronger than the male nature.. And go to the part on taste in the branches of the imaginal tree.
- ❖ A hermit asked the imaginative what it was touched by when it imagined the heat of hot iron or the coldness of water. Solution – The affatus touches one likeness with another within itself and the likeness of this contact comes out in a violin with movement and sound whose likenesses the imaginative attains and the affatus brings into mutual contact within itself. And go to the branches as above.
- ❖ What is the imagination for? Solution – If there was no imagination, then a goat would not be afraid of a wolf, nor would it recognize its own offspring, nor would it know how to return to the waterhole.

Questions from the corporeal branches of the human-rational tree

- ❖ What is man? Solution – Man is a man-producing and a man-producible being that participates with more creatures than any other creature.
- ❖ Since goodness is great through magnitude and magnitude is good through goodness, and a donkey has a bigger body than a man, why is the human body better than a donkey's body? Solution – In a donkey, minority, goodness, the second intention and magnitude have concordance, and in man majority, goodness, the first intention and magnitude have concordance. Consequently, difference makes the magnitude of man one thing and the donkey's magnitude another thing and concordance concurs majority with the end in the

goodness of man but in the goodness of the donkey it concords minority with what is meant for the end.

- ❖ A hermit asked a man how many corporeal branches he had. Solution - Go to the corporeal branches of the human-rational tree.
- ❖ Why is a man crippled from birth? Solution – At the moment of the man’s generation, natural instinct and appetite were asleep along with magnitude, goodness, virtue, the end and concordance while minority, contrariety, the beginning and the middle were awake.
- ❖ Why do some men have six fingers in their hands? Solution – At the moment of the generation of a hand with six fingers, natural form and justice were asleep while natural magnitude and appetite along with the material principle were awake.
- ❖ Why is man’s left arm not as strong as his right arm, given that the heart, which is the principal organ, is situated on the left side? Solution – A ballista does not deliver as strong a blow with a short movement as with a long movement, nor can the eyes see what touches them directly.
- ❖ Why is the human body hairy? Solution – Every hair is an instrument with which vapour is purified as it enters and with which vapour is restricted from going out through the pores so that digestion can have many friends.
- ❖ Why is the belly in the middle of the human body? Solution – The virtue that is in the middle is the common virtue and it is more accessible to more parts than a virtue that is in the extremes.
- ❖ Why does man eat and drink? Solution – Sparks of molten iron would burn up the mill wheel if water did not cool it down.
- ❖ Why does man have two forearms and two shins? Solution – The four elements, the two forearms and the two shins of man have concordance in number.

Questions from the spiritual branches of the human-rational tree

- ❖ Are the three powers of the soul substantial or accidental? Solution – Substance can receive more glory than accident, greater virtue arises from substance than from accident, a greater end is in substance than in accident, and God is much better disposed to be remembered, understood and loved with major goodness than with minor goodness. And no accident is naturally as great as substance. And go to the spiritual branches of the human-rational tree.
- ❖ Why is memory superior to goodness, magnitude, duration, power, virtue, truth and glory? Solution – God can be remembered but God cannot be bonified by any created goodness, and it is the same with magnitude, duration and the others.
- ❖ What is memory made of? Solution – Go to the branches as above.
- ❖ What is memory for? Solution - Ibid.
- ❖ Since the human intellect is one and there are many sciences, do all sciences belong to the intellect? Solution – Go to paragraph 3 on the intellect in the branches as above.
- ❖ Since Martin’s intellect is one simple principle of his soul, we ask if it functions by considering universals or particulars? Solution – Ibid. paragraph 4.
- ❖ The intellect was asked if it was made of form and matter. Solution – Ibid. paragraph 5.
- ❖ The intellect was asked why it considered natural genera, species and individuals. Solution – Ibid. paragraph 6.
- ❖ Fire, an apple, a stone, a donkey are intelligible, and hence we ask if their intelligibility is of the essence of the human intellect. Solution – Ibid. paragraph 7.
- ❖ How does the intellect reproduce species and consider in the abstract the forms that it draws from concrete things? Solution – Ibid. paragraph 8.
- ❖ How does the human intellect suffer passion through the body? Solution – Ibid. paragraph 9.
- ❖ Why do some men have a subtler intellect than others? Solution – Ibid. paragraph 10.

- ❖ Since the intellect is not by nature subject to corporeal movement, why does it understand more subtly at one time than at another time? Solution – Ibid. paragraph 11.
- ❖ Since the intellect is not corporeal in nature, what can it be full or empty of? Solution – Ibid. paragraph 12.
- ❖ Since the intellect is not everything, how can it understand the totalities of things? And since it is its own totality, how can it understand any part? Solution – Ibid. paragraph 13.
- ❖ Since the intellect is a substance that can neither increase nor be consumed, how does it extend and restrain its operations? Solution – Ibid. paragraph 14.
- ❖ Since the human intellect has no corporeal first or last parts, how does it move from place to place without transiting through a middle? Solution – Ibid. paragraph 15.
- ❖ Since the intellect has no corporeal nature, how does it attain hard and soft substances? Solution – Ibid. paragraph 16.
- ❖ How does the human intellect convert one likeness into another as it makes a tunic for its understanding out of these likenesses? Solution – Ibid. paragraph 17.
- ❖ Since the intellect is indivisible, what is it that naturally enables it to consider the antecedents and the resultants of things along with their conclusions? Solution – Ibid. paragraph 18.
- ❖ Since the intellect cannot be increased, how does its ability to increase its habits come and go? Solution – Ibid. paragraph 19.
- ❖ Since the intellect is a simple substance, how are the forms of disposition and proportion relevant to it? Solution – Ibid. paragraph 20.
- ❖ Since the intellect is not a divisible substance and since order consists of a plurality of things, how can order be a condition of the intellect? Solution – Ibid. paragraph 21.
- ❖ Since the intellect is an indivisible substance, how are the influx and reflux of influence sustained in it? Solution – Ibid. paragraph 22.
- ❖ Since the intellect is an indivisible substance, how are emergence and exit sustained in it as forms? Solution – Ibid. paragraph 23.
- ❖ Is understanding of the essence of the intellect, given that it can ignore true things and hold the opinion that they are false, and as it understands nothing while a man is asleep. Solution – Ibid. paragraph 24.
- ❖ How does the intellect understand itself? Solution – Ibid. paragraph 25.
- ❖ Intelligibility is not of the essence of an apple, nor is the apple's visibility of the essence of the sense of sight, and an apple would be visible even if the intellect did not exist, but would the apple be intelligible, supposing that the intellect was in privation. Solution – Ibid. paragraph 26.
- ❖ How does the intellect attain the universal with the particular? Solution – Ibid. paragraph 27.
- ❖ A hermit asked the intellect through which sense it was most practical and through which sense it was most theoretical. Solution – Ibid. paragraph 28.
- ❖ Does the speculative intellect begin first with its own likenesses before it begins with the likenesses of the objects it seeks? Solution – Ibid. paragraph 29.
- ❖ Does the intellect have six spiritual directions just as the body has corporeal dimensions? Solution – The directions of the intellect are naturally the intellective, the intelligible and the act of understanding. And go to paragraph 30 in the said branches..
- ❖ Since the intellect is neither masculine nor feminine in nature, why is it subtler and stronger in men than in women? Solution – Ibid. paragraph 31.
- ❖ How do the intellective and the sensitive powers have concordance? Solution – Ibid. paragraph 32.
- ❖ What are the speculative instruments of the intellect? Solution – Ibid. paragraph 33.
- ❖ How does the intellect nourish its understanding with moral virtue? Solution – Ibid. paragraph 34.

- ❖ How does the intellect have active and passive impressions? Solution – Ibid. paragraph 35.
- ❖ Is the intellect made of primary general principles? Solution – Ibid. paragraph 36.
- ❖ Is there one intellect general to all? Solution – Ibid. paragraph 37.
- ❖ A hermit asked the intellect if it converted its contingency into necessity. Solution – Ibid. paragraph 38.
- ❖ The intellect laid on its sick bed and someone asked it to tell what illness it was suffering from. Solution – Ibid. paragraph 39.
- ❖ Is the intellect life or is life a part of the intellect? Solution – Ibid. paragraph 40.
- ❖ Does the intellect convert the nature of colour into intelligibility or does colour have the nature of intelligibility in itself? Solution – Ibid. paragraph 41.
- ❖ A hermit asked the intellect why people had dreams. Solution – Ibid. paragraph 42.
- ❖ A hermit asked the intellect if it was free to understand. Solution – Ibid. paragraph 43.
- ❖ Why does a sad intellect dry out the bones, given that it is not dry by nature? Solution – Ibid. paragraph 44.
- ❖ Where does the intellect's prudence begin? Solution – Ibid. paragraph 45.
- ❖ Is there a difference between the essence and the being of the intellect? Solution – Ibid. paragraph 46.
- ❖ A hermit asked the will what it was made of. Solution – Go to the chapter on the will in the spiritual branches of the human-rational tree.
- ❖ A hermit asked the will why it loved fire since the will was not corporeal in nature. Solution – Ibid. paragraph 2.
- ❖ A hermit asked the will how it did penance. Solution – Ibid. paragraph 3.
- ❖ A hermit asked the will how it sinned. Solution – Ibid. paragraph 4.
- ❖ Is the imagination subject to free will? Solution – Ibid. paragraph 5.
- ❖ In the soul, are memory, the intellect and the will equal in nature and are they unequal in their reasons in certain operations. Solution – Ibid. paragraphs 6 and 7.

Questions from the branches of the moral tree

First, some questions about justice

- ❖ A hermit asked a lawyer what justice was. Solution – Go to the chapter on justice in the branches of the moral tree.
- ❖ What is justice made of? Solution – Ibid.
- ❖ How does justice endure? Solution – Ibid.
- ❖ What is justice for? Solution – Ibid.
- ❖ Does justice consist in visible things? Solution – Ibid.
- ❖ What does injury consist of? Solution – Ibid.
- ❖ How does injury occur? Solution – Ibid.
- ❖ Is justice a habit that belongs equally to memory, the intellect and the will? Solution – Ibid.
- ❖ Supposing that justice was not a habit that belonged equally to all three powers of the soul, would its inequality be an occasion for injury? Solution – Magnitude and majority have concordance with being but smallness and minority have concordance with privation..
- ❖ A hermit asked justice if it had many friends. Solution – Justice answered and said that few were the people who loved God simply for his goodness, his magnitude and his eternity.

Questions about prudence

- ❖ What is prudence for? Solution – Go to the said chapter in the branches of the moral tree.
- ❖ A hermit asked prudence if it simply had greater concordance with the intellect than with the will. Solution – Nature is one, but in the diversity of reasons there is a diversity of modes. And go to the chapter about prudence.
- ❖ In making decisions, does a wise man consider understanding more than loving? Solution – Ibid.
- ❖ Does prudence consider art more than nature? Solution – Nobody can capture a wild lion barehanded.
- ❖ A hermit asked a lawyer why was prudence exercised more with memory than with the intellect. Solution – Not all best practices have made their way into this world yet.
- ❖ Does prudence have greater concordance with the eyes than with the ears? Solution – Experience is visual and positions are auditive.
- ❖ A hermit asked prudence if it held more good opinions than bad ones about things. Solution – Prudence replied and said that it was not like its sister charity who was deceived by so many people.
- ❖ A hermit asked prudence when it was the most effective at the table. Solution – Few are those who remember temperance while they eat to satisfy their hunger.
- ❖ A hermit asked prudence if it was stronger when it was needed the most? Solution – Prudence replied and said all men were not equally endowed with her.
- ❖ A hermit asked prudence if it was legitimate to lie. Solution – Prudence answered and said that once there was a girl who lived on venom.

Questions about fortitude

- ❖ What is fortitude? Solution – Go to the chapter on fortitude in the branches of the moral tree.
- ❖ How does fortitude exist? Solution – Ibid.
- ❖ What is fortitude full of? Solution – Ibid.
- ❖ What is fortitude for? Solution – Fortitude is for enabling people to use reason with deliberation.
- ❖ A hermit asked fortitude if it was stronger through love than through fear. Solution – In every virtue, love precedes the human reasons and fear comes after them, given that fear is a consequence of love.
- ❖ A hermit asked fortitude which one it loved better: the intellect or the will. Solution – Fortitude replied that the intellect would show it what was auspicious and what was dangerous and that the will would advise it to choose what was auspicious and not to fear the dangers.
- ❖ A hermit asked fortitude what it won the battle with. Solution – go to the abovementioned chapter.
- ❖ A hermit asked fortitude where it stood. Solution – Fortitude replied that it stood by all those who loved it.
- ❖ A hermit asked fortitude how it grew. Solution – Fortitude replied and said that its nature was similar to the nature of contrariety: the more it was touched, the bigger it grew.
- ❖ A hermit asked fortitude what it lived on. Solution – Fortitude replied that it lived on the likenesses that its sisters gave it to eat.

Questions about temperance

- ❖ What is temperance? Solution – Go to the chapter on temperance in the branches of the moral tree.

- ❖ Temperance was asked to give its name. Solution – Temperance replied and said that its name was “Health”.
- ❖ “Temperance,” said the hermit, “why don’t physicians wish you well?” Solution - Temperance replied that physicians were not its well-wishers because it made them lose their business.
- ❖ Temperature was asked about its genealogy. Solution – Temperance answered that justice and fortitude were her sisters.
- ❖ Temperance was asked to tell what it lived on. Solution – Temperance replied that the fear of death and shame were its staples.
- ❖ Temperance was asked to tell why it would rather stand by a king than stand by a peasant. Solution – Temperance answered that it stood more readily in places where it could make the most profit and where its presence was the most needed.
- ❖ “Temperance,” asked the hermit, “why are you more afraid of wine than of water?” Solution – Temperance replied that great taste could be the death of it.
- ❖ “Temperance,” asked the hermit, “why are you so bored?” Solution – Temperance replied that it was so bored because people ate and drank so frequently.
- ❖ Temperance was asked if it was afraid of anything. Solution – Temperance replied that it was afraid every time people held banquets and discussed tasty foodstuff.
- ❖ “Temperance,” asked the hermit, “Why are you so gaunt?” Solution – Temperance replied that it was so thin because when they were at the table, fortitude slept and memory did not remember it.

Questions about faith from the branches of the moral tree

- ❖ A hermit asked a clergyman what faith was. Solution – Go to the chapter on faith in the branches of the moral tree.
- ❖ “Faith,” asked the hermit, “what are you for?” Solution – Ibid.
- ❖ “Faith, why are you weeping?” Solution – Faith replied that it wept because wolves were devouring the sheep.
- ❖ “Faith,” asked the hermit, “do you love the truth?” Solution – Faith replied that it was the servant of truth and that the truth had marked faith with its seal.
- ❖ “Faith,” asked the hermit, “are you an instrument of the intellect?” Solution – Faith replied that it served as shield for the intellect as it cut down and slew its enemies with a sword.
- ❖ Faith was asked if it had many friends. Solution – Faith replied that if it had many friends, then the wolves would not be slaughtering the sheep in Jerusalem nor would the Sun give its light in vain to unbelievers.
- ❖ Faith was asked if it led the way in battle. Solution – Faith replied that in battle, it was in charge of supposition, but the intellect was in charge of demonstration and consequently, faith went first.
- ❖ “Faith, what are your merits?” Solution – Go to the said chapter above.
- ❖ Faith was asked if it loved the intellect and its merits. Solution – Faith replied that every good knight loved his good horse.
- ❖ Faith asked the intellect if it loved faith more than itself. Solution – The intellect replied that it had greater merit through understanding than through believing because it could understand freely but when it believed, it was subject to constraint in what it did.

Questions about hope from the branches of the moral tree

- ❖ What is hope? Solution – Go to the chapter on hope in the branches of the moral tree.
- ❖ What is hope for? Solution – Ibid.

- ❖ A hermit asked hope if it had ever disappointed anybody. Solution – Hope replied that if it ever disappointed anybody then it would have erred seriously against Our Lady if it disappointed someone who loved her very much and often remembered the sufferings of her Son; but many are deceived by mistaking the figure for the form. And go to the said chapter above.
- ❖ Hope was asked if it was present in those who loved themselves more than they loved God. Solution – Hope replied that it was the sister of mercy and justice.
- ❖ Hope was asked how it could turn away God’s justice. Solution – Hope replied that inasmuch as the sinner judged himself and loved God’s justice, he attracted God’s mercy with which God spares sinners.
- ❖ Hope was asked to tell how it grew. Solution – Go to the abovementioned chapter.
- ❖ A hermit asked faith if it was afraid of anything. Solution – Hope replied that the hope a wise man placed in his wisdom, or the hope that a king placed in his power or that a healthy man placed in his health was always tainted with some fear.
- ❖ A hermit asked hope why it was greater in sick people than in healthy people, and greater in poor people than in rich people. Solution – Hope replied that in times of need, people remembered their friends.
- ❖ A hermit asked hope if God’s mercy was greater than any sin. Solution – Faith replied and told the hermit to put this question to Our Lady for she had everything she wanted from God’s mercy when she spoke to God about those who had confidence in her.
- ❖ A hermit asked faith if it was sad. Solution – Hope replied and told the hermit that despair, its enemy, never gladdened anybody’s heart.

Questions about charity from the branches of the moral tree

- ❖ A hermit asked a prelate if he knew what charity was. Solution – Go to the chapter on hope in the branches of the moral tree.
- ❖ Charity was asked what its purpose was. Solution – Ibid.
- ❖ “Charity,” asked the hermit, “what are you full of?” Solution – Ibid.
- ❖ A hermit asked charity why it was more readily present in poor people than in rich people. Solution – Charity replied and said that it was most despised for the sake of money and possessions.
- ❖ Charity was asked to whom rich people belonged. Solution – Charity replied and said that the rich should be providers for the poor.
- ❖ “Charity,” asked the hermit, “who invited you?” Solution – Charity replied and said that it ate at the table of justice and hope.
- ❖ “Charity, why aren’t you afraid of anything? Solution – Charity replied and said that it had no fear of anything because it loved its creator more than itself.
- ❖ “Charity, why do you prefer to abide in the will rather than in the intellect?” Solution - Charity replied and said that in this mortal life, the will was quicker to love than the intellect was quick to understand.
- ❖ “Charity, at what times are you the most greatly honoured?” Solution – Charity replied that it was most honoured when the public interest was loved the most.
- ❖ A hermit asked charity if it was great. Solution – Charity replied that it was great in potentiality because every man could do as much as he wanted with charity, but because it had few friends, it seldom came into actuality and thus it stood crippled and dishonoured among men. And the hermit wept when he heard what charity had to say.

Questions about justice and prudence

- ❖ How do justice and prudence have concordance? Solution – Go to the chapter on justice and prudence in the branches of the moral tree.

- ❖ How does prudence assist justice and how does justice assist prudence? Solution – Ibid.
- ❖ A hermit asked justice and prudence if they would have greater concordance in their positions than in their demonstrations. Solution – Prudence replied that it preferred demonstrations to positions because it was a likeness of the intellect, and justice replied that it was crippled by the intellect’s ignorance.
- ❖ A hermit asked a judge if he should consider justice before considering prudence in his judgments? Solution – The judge replied that at night in his room he would use a light to read the letters in his book whose meaning he wanted to know so that he could tell the truth to those who sought it from him.

Questions about justice and fortitude

- ❖ How does fortitude incite justice and how does it protect it from the wolves? Solution - Solution – Go to the chapter on justice and fortitude in the branches of the moral tree.
- ❖ Why did justice and fortitude rebuke the sinner’s will when he sinned? Solution – Justice and fortitude exist to enable the will to make deliberate choices.
- ❖ A hermit asked fortitude why injury was so widespread in this world. Solution – Fortitude replied that justice had almost totally relegated it to oblivion.
- ❖ A hermit asked fortitude if it had any shame. Solution – Fortitude replied that it was ashamed of the errors committed by justice, its sister when it did not punish those who dishonoured it.

Questions about justice and temperance

- ❖ A hermit asked justice why it had such beautiful rhetoric. Solution - Go to the chapter on justice and temperance in the branches of the moral tree.
- ❖ A hermit asked justice if it had a headache. Solution – Justice replied that temperance was its sister.
- ❖ “Temperance,” said justice, “why did you forget me at the table?” Solution – Temperance replied that it had forgotten justice because justice did not castigate it with fasting.
- ❖ A judge asked justice and temperance how he could defeat the gluttony and the injury that tempted him and impeded him when he read his book and pronounced judgments in court. Solution – Go to the abovementioned chapter.

Questions about justice and faith

- ❖ Faith asked justice if it was fair for it to be so badly slandered by some people whom it had made so honoured and so wealthy? Solution – Justice wept and told faith that the question it asked was not a big issue, but nonetheless it wanted to write this question down in its book to be reminded of it on Judgment Day.
- ❖ Justice and faith were asked if they were friends. Solution - Go to the chapter on justice and faith in the branches of the moral tree.
- ❖ “Faith”, asked justice, “why are you weeping?” Solution - “Justice”, asked faith, “why don’t you help me?”
- ❖ “Faith”, asked justice, “have you any money?” Solution – Faith replied to justice and asked why it did not put this question to the will of people who were so fond of money.

Questions about justice and hope

- ❖ Justice asked hope if it ever grew weary of it. Solution – Hope replied that the concordance between the two still survived. And go to the chapter on justice and hope in the branches of the moral tree.
- ❖ A hermit asked justice and hope what they lived on. Solution – Justice and hope replied that they lived on concordance.

- ❖ A hermit asked justice if it could be defeated. Solution – Justice replied that it could not be defeated in those who had hope in it.
- ❖ A hermit asked justice to tell him why sinners put their hope in justice, considering that it punished sinners for their sins. Solution – Justice replied that no sinner who did not feel sorrow for his sins ever put his hope in justice and that justice could do no wrong to hope when hope was accompanied by this sorrow.

Questions about justice and charity

- ❖ Justice was asked to tell why it was so extremely irate. Solution – Justice replied that it was irate because charity had practically relegated it to oblivion. And go to the chapter on justice and charity in the branches of the moral tree.
- ❖ A hermit asked justice why it was so involved in negotiations. Solution: Justice replied that it had plenty of hard work to do since charity was almost non-existent.
- ❖ A hermit asked charity if there would be no need for justice supposing that charity was present in all men. Solution – Charity replied that if it was present in all men, then justice would be involved in negotiations about rewarding all men for their loving.
- ❖ “Justice,” said charity, “why do you weep?” Solution – Justice replied that it wept because it sentenced to damnation more people than it found worthy of salvation. And then charity wept together with justice for a long period of time and said that they were honoured through the execution of sentences pronounced against evil men.

Questions about prudence and fortitude

- ❖ With what does fortitude serve prudence? Solution – If fortitude did not produce abstinence, than prudence could not engage in deliberation. And go to the chapter on prudence and fortitude in the branches of the moral tree.
- ❖ Why are prudence and fortitude friends? Solution – While fortitude produces abstinence, prudence makes comparisons of things with difference so as to make a good decision.
- ❖ Why does prudence die? Solution – The flames die out when the coals are consumed.
- ❖ What does fortitude live on? Solution – Go to the said chapter as above.

Questions about prudence and temperance

- ❖ A hermit asked prudence and temperance how they made their decisions. Solution – Two men ate at the same table, the one divided the food into two parts that were equal in quality and weight, the other took one part and gave the other part to his partner. And go to the chapter on prudence and temperance in the branches of the moral tree.
- ❖ How does prudence fall ill? Solution – The ill health of prudence consists in the ill health of temperance.
- ❖ How does prudence stay healthy? Solution – There is light in the room and the merchant is counting his money.
- ❖ In what hour of the day are temperance and prudence the greatest of friends? Solution – Temperance asked prudence to light its way at the table and prudence asked temperance to write its book while it ate

Questions about prudence and faith

- ❖ How do prudence and faith have concordance against the vices? Solution - Go to the chapter on prudence and faith in the branches of the moral tree.
- ❖ How is faith subject to prudence? Solution – Faith makes a supposition based on belief at the outset when the intellect investigates both affirmation and negation, and from this supposition, prudence draws either affirmation or negation with demonstration.

- ❖ Since prudence lives on understanding, why does it love faith that it does not understand? Solution – Faith is the crutch on which ailing prudence leans.
- ❖ A hermit asked faith if it was as friendly to the will as to the intellect. Solution – Faith replied that it ruled through the intellect which was obedient to it and that it was free of any constriction from the will.

Questions about prudence and hope

- ❖ A hermit met hope on the street and asked it where it was going and where it came from. Solution - Go to the chapter on prudence and hope in the branches of the moral tree.
- ❖ A hermit asked prudence why it loved hope so much. Solution – Prudence answered that hope was a good messenger because it brought it the good from God on which it lived.
- ❖ A hermit asked prudence if hope was tired of going to and fro so frequently. Solution – Prudence answered that hope had a nature similar to that of a flame of fire that moved so it could live.
- ❖ A hermit asked prudence if it wanted to sell him some hope. Solution – Prudence replied that if it sold any hope, then it would suffer fear and destitution.

Questions about prudence and charity

- ❖ “Prudence,” said charity, “why don’t you show that I am greater in loving God than in loving man, since I am supposed to love God as the first intention and to love man as the second intention?” Solution – Prudence replied that it would put the same question to the will of Martin who loved his own honour and his son’s honour more than God’s honour.
- ❖ Charity asked prudence why it slept while practically the entire world was going to ruin. Solution – Prudence replied and asked charity why devotion was so late and why it did not come quickly.
- ❖ A hermit asked prudence and charity if they had greater concordance in equality than in majority and minority. Solution – Prudence and charity replied and said that God was equally intelligible and lovable with the magnitude of goodness and truth.
- ❖ A hermit asked prudence and charity if they were great friends. Solution - Go to the chapter on prudence and charity in the branches of the moral tree.

Questions about fortitude and temperance

- ❖ A hermit asked temperance what it used to defeat its enemy, gluttony. Solution - Go to the chapter on fortitude and temperance in the branches of the moral tree.
- ❖ A hermit asked fortitude to tell him who rewarded it for its toil. Solution – Ibid.
- ❖ A hermit met with virtue and asked it what it lived on. Solution – Virtue answered that it lived on fortitude in temperance and on temperance in fortitude. And go to the above mentioned chapter.
- ❖ A hermit asked temperance in which hour of the day it was the greatest. Solution – Temperance replied that it was greatest in that hour of the day in which it had such a great concordance with fortitude that it defeated gluttony without feeling the least difficulty.

Questions about fortitude and faith

- ❖ A hermit asked faith to tell him what it constrained the intellect with. Solution – What tethers the intellect is the force of supposition that chooses either affirmation or negation and excludes all doubt. Go to the chapter on fortitude and faith in the branches of the moral tree.
- ❖ How does the intellect receive the habit of faith that God bestows upon it? Solution – Just as the will receives the habit of charity by loving God more than itself, so does the

intellect receive the habit of faith by obeying another and not itself. And go to the abovementioned chapter.

- ❖ A hermit asked faith to tell him how it grew. Solution – Faith replied that it grew stronger to the extent that fortitude constrained the intellect with the truth.
- ❖ A hermit asked fortitude if it was as great through demonstration as through belief. Solution – Fortitude replied that it was greater in the end than in the beginning, given that the beginning is meant for the end.

Questions about fortitude and hope

- ❖ A hermit asked fortitude how hope was to be used. Solution - Go to the chapter on fortitude and hope in the branches of the moral tree.
- ❖ A sinner was asked if his inner fortitude was greater when he judged himself or when he hoped in God’s mercy. Solution – The sinner replied that when he judged himself to be deserving of severe punishment, he suffered from the great fear he had of God’s great justice which he loved very much, and this fear made him cry, but as he hoped in God and as he put his hope in God’s mercy, he felt neither sorrow nor suffering and his heart was filled with gladness and confidence.
- ❖ A hermit asked fortitude if it had been defeated at any time. Solution – Fortitude replied and said it was defeated every time that hope abandoned it.
- ❖ A hermit asked fortitude if it could compel hope to come. Solution – Fortitude replied that it could not summon or compel hope because God bestowed hope freely and it could freely come and go.

Questions about fortitude and charity

- ❖ A hermit asked charity why God gave so much suffering to his friends in this world. Solution - Go to the chapter on fortitude and charity in the branches of the moral tree.
- ❖ “Charity,” said the hermit, “why did God command man to love his enemies? Solution – Charity replied that God wanted man to love his enemies so that charity could have great fortitude.
- ❖ A hermit asked charity if it would have greater fortitude in loving its friend than in loving its enemy. Solution – Charity replied that it loved its friends with concordance and without suffering but it loved its enemies with contrariety and suffering; thus it walked lightly with one foot and heavily with the other foot.
- ❖ “Charity,” said the hermit, “why does a poor man obtain greater merit by giving one dollar than a rich man obtains by giving a thousand dollars?” Solution – The one who does good with all his might earns the greatest merit.

Questions about temperance and faith

- ❖ A hermit asked temperance and faith if anyone had invited them. Solution - Go to the chapter on temperance and faith in the branches of the moral tree.
- ❖ A hermit asked faith what its fasting consisted of. Solution – Faith answered that its fasting was made spiritually of supposition without any dubiousness just as corporeal fasting consisted in exercising temperance when eating tasty delicacies.
- ❖ A hermit asked faith if it was greater through belief than temperance was great through abstinence. Solution – No corporeal virtue can be equal in magnitude of goodness to spiritual virtue.
- ❖ A hermit met temperance along the way and asked where it was going. Solution – Temperance replied that it was on its way to mortify the feeling of fullness and the tasting of delicious savours above the nature of the appetitive power, just as faith was on its way to mortify the intellect’s inquisitiveness above the nature of demonstration.

Questions about temperance and hope

- ❖ A hermit asked temperance how it procured friendship between justice and hope. Solution - Go to the chapter on temperance and hope in the branches of the moral tree.
- ❖ How is hope a cause of temperance? Solution – Ibid.
- ❖ A hermit asked temperance what cloth its tunic was made of. Solution – Temperance replied that the cloth of its tunic was made of justice and hope.
- ❖ A hermit asked temperance if it hoped to have greater hope when eating chicken than when eating onions? Solution – Temperance replies that it was always fearful when it ate tasty food and when it drank Greek wine.

Questions about temperance and charity

- ❖ A hermit asked temperance why it was not as great a virtue as charity. Solution - Go to the chapter on temperance and charity in the branches of the moral tree.
- ❖ A hermit asked difference, temperance and charity what the difference between them was. Solution – Difference replied that temperance kept an account of income and expenditure, but charity gave all it had.
- ❖ Temperance asked charity: “Will you love me?” Solution – Charity replied that it loved all those who wanted to have it.
- ❖ Charity asked temperance if it was as great in the king as in the queen. Solution – Temperance replied that it should put this question to fortitude, who knew the answer.

Questions about faith and hope

- ❖ A Gentile asked a Christian and a Saracen which one of them, in his sect, could obtain greater faith and greater hope. Solution - Go to the chapter on faith and hope in the branches of the moral tree.
- ❖ A Gentile asked a Christian and a Saracen which one of them was better disposed to remember God’s mercy and to fear God’s justice. Solution – Ibid.
- ❖ A Gentile asked a Christian and a Saracen which one of them would be the more severely punished if he went to Hell. Solution – The Christian and the Saracen replied that the one who was more antagonistic to major faith and hope would be more severely punished. Then the gentile praised the Christian faith and spoke out against the evil beliefs of the Saracens.

Questions about faith and charity

- ❖ A hermit asked faith and charity why they were so great. Solution – Go to the chapter on faith and charity in the branches of the moral tree.
- ❖ A hermit asked faith and charity, supposing that there was no Trinity of Persons in God and supposing that God had not become incarnate, could He create faith and charity in the greatest majority in which they could possibly be created?
- ❖ Since faith and charity must have great concordance, why does faith have so few friends? Solution – A tree is not guilty if the frost burns up its blossoms.
- ❖ Charity asked faith why it wept. Solution – Faith answered that it wept because it was present in so few and dishonoured by so many.

Questions about hope and charity

- ❖ How does hope increase? Solution - Go to the chapter on faith and charity in the branches of the moral tree.
- ❖ A hermit asked hope if in this mortal life it could be equal in magnitude of goodness to charity. Solution – Hope replied that if it could be equal to charity in this life, then it

would necessarily follow that in the afterlife hope must be present in those who are saved and in whom charity is present.

- ❖ A hermit asked hope if it was as great when it loved virtue as when it hated vice. Solution – Hope replies that this question should be put to the will, which is greater in the magnitude of goodness when it loves than when it hates.
- ❖ A hermit asked charity if it was as great when it loved God's justice as when it loved God's mercy? Solution – Charity replied that by its nature it loved God's justice and it loved God's mercy because hope recommended it.

Questions about holiness

- ❖ What is holiness? Solution - Go to the chapter on holiness in the branches of the moral tree.
- ❖ A hermit asked a prelate to tell him which virtue was the most general. Solution – Ibid.
- ❖ Holiness laid on its sickbed and an old woman asked it where it felt the most pain. Solution – Holiness replied that it was the most severely wounded in the place where it was greatest.
- ❖ Holiness was asked to tell how many people it was present in. Solution – Holiness replied that its contrary was in so many people that there was no way of counting them all.

Questions about patience

- ❖ What is patience? Solution - Go to the chapter on patience in the branches of the moral tree.
- ❖ What is patience for? Solution – Without patience, fortitude could not acquire any major merit. And go to the said chapter.
- ❖ How is patience stronger than fortitude? Solution – Patience has greater concordance with humility than fortitude and it has more friends than fortitude has.
- ❖ Patience was asked by what means it won the war. Solution – Patience replied that it defeated conceited people, irate people and scoffers and that it survived many adversities with humility and hope.

Questions about humility

- ❖ What is humility? Solution - Go to the chapter on humility in the branches of the moral tree.
- ❖ How does humility raise men up in the magnitude of goodness? Solution – Ibid.
- ❖ Why does humility desire to be in so many people? Solution – No conceited person wants to have any peers.
- ❖ An old woman asked humility to tell her in which subject its greatest majority was found. Solution – Humility replied that the old woman was wrong to forget Jesus Christ who had taken on her likeness.

Questions about compassion

- ❖ What is compassion? Solution - Go to the chapter on compassion in the branches of the moral tree.
- ❖ Why does a living man recoil at touching a dead man and why doesn't he recoil at touching a dead animal? Solution – Ibid.
- ❖ A hermit asked God if He would have as much compassion on sinners if He was not incarnate, crucified and slain as He would have if He was incarnate as a man, crucified and slain. Solution – Ibid.
- ❖ Why is a woman naturally more compassionate and more fearful than a man? Solution – Ibid.

Questions about chastity

- ❖ What is chastity? Solution - Go to the chapter on chastity in the branches of the moral tree.
- ❖ What is chastity for? Solution – Ibid.
- ❖ Why is a chaste woman commended for her chastity more than a man who is chaste? Solution – A small man is highly praised for defeating a big man in battle.
- ❖ Why is a father more pleased with the chastity of his daughter than with his son's chastity? Solution – Women are naturally more modest than men and the shame of the beloved makes the lover ashamed.

Questions about generosity

- ❖ What is generosity? Solution - Go to the chapter on generosity in the branches of the moral tree.
- ❖ A hermit asked God if He could create generosity in major majority without the Incarnation. Solution – Ibid.
- ❖ Why does the generous man take greater pleasure in giving than in receiving? Solution – The giver is naturally farther away from avarice and closer to charity than the receiver.
- ❖ Why is an old man not as naturally generous as a young man? Solution – The sanguine complexion has concordance with generosity but the melancholy complexion has concordance with avarice; and the Sun gives greater virtue to flowers of the moist and warm complexion while it is ascending and to flowers of the dry and cold complexion while it is descending.

Questions about lawfulness

- ❖ What is lawfulness? Solution - Go to the chapter on lawfulness in the branches of the moral tree.
- ❖ Why is a man naturally more lawful on account of love than on account of fear? Solution – Because in God there is love without fear, every will is nobler on account of loving than on account of hating.
- ❖ What does lawfulness travel with? Solution – Ibid.
- ❖ Where is lawfulness found? Solution – Ibid.

Questions about constancy

- ❖ What is constancy? Solution - Go to the chapter on constancy in the branches of the moral tree.
- ❖ What is constancy for? Solution – If horses never ran away they would not have to be tied up. And go to the above chapter.
- ❖ A hermit asked a king if he was constant in keeping his word more through hope or through fortitude. Solution – The king replied that he could not transmit his fortitude to God, but he did transmit his hope.
- ❖ A hermit asked constancy if it was closer to believing or to understanding. Solution – Constancy replied that it was closer to doubt through belief and farther removed from doubt through understanding.

Questions about diligence

- ❖ What is diligence? Solution - Go to the chapter on diligence in the branches of the moral tree.

- ❖ Why is a mother more diligent in nourishing her son when he is a child than when he has grown up? Solution – While a child is small it needs its natural nourishment and when he has grown up, then he needs the moral nourishment that his father must provide for him.
- ❖ A hermit asked a merchant why he was more diligent in making money than in acquiring the virtues. Solution – The merchant replied and said that his father was more diligent in making money than the prelate was in acquiring the virtues.
- ❖ Why is a knight more diligent in garnering honour and praise than in acquiring the virtues? Solution – The things that are more similar to God are naturally more desirable.

Questions about sweetness

- ❖ What is sweetness? Solution - Go to the chapter on sweetness in the branches of the moral tree.
- ❖ Whose daughter is sweetness? Solution – Ibid.
- ❖ A hermit asked Our Lady if her Son was sweet. Solution – Our Lady answered and told the hermit to inquire about this from the cross and from the malevolence of the men by whom her Son, who is worthy of supreme honour, was so gravely dishonoured and slandered.
- ❖ What is sweetness for? Solution – as above.

Questions about conscience

- ❖ What is conscience? Solution - Go to the chapter on conscience in the branches of the moral tree.
- ❖ Does the first movement of conscience consist in love or in fear? Solution – The form of conscience is meant for love and its figure is meant for fear, and thus love is the cause of fear in conscience.
- ❖ What is conscience for? Solution – Ibid.
- ❖ A hermit asked conscience if it was a moral virtue or a natural virtue. Solution – Conscience replied and said that it was a natural virtue that introduced its likeness in moral virtue, but that it could not introduce this likeness in sinners who have no hope.

Questions about fear

- ❖ What is fear? Solution - Go to the chapter on fear in the branches of the moral tree.
- ❖ A hermit asked fear if it had any freedom. Solution – Fear replied and said that it was the resultant of love, and since no created result had any power of choice, it could not be free. And this solution contains an abundance of philosophy.
- ❖ A hermit asked fear if it was as closely related to shame as it was related to love. Solution – Fear answered and said that it never did anything with deliberation but it did everything that love, its ruler, told it to do when it sent it out to bring it the things it needed to defeat its enemies.
- ❖ A hermit asked fear what it was for. Solution – Fear replied and said that it was meant to threaten all those who spoke ill of love, its ruler. And go to the above chapter.

Questions about contrition

- ❖ What is contrition? Solution - Go to the chapter on contrition in the branches of the moral tree.
- ❖ What is contrition made of? Solution – Contrition is made of the likenesses of conscience, mercy, justice and hope.
- ❖ What is contrition for? Solution – Ibid.
- ❖ A hermit asked contrition why it wept and why it confessed its sins. Solution – Contrition replied and said that it wept because it was sorry for the offences it had committed against

its lord, and it confessed its sins so as to ask for advice about the way in which it could recover the good graces of its lord.

Questions about shame

- ❖ What is shame? Solution - Go to the chapter on shame in the branches of the moral tree.
- ❖ Since a woman naturally feels shame more than man, why should man be more ashamed of his misdeeds than a woman is ashamed of hers. Solution – According to moral science, a woman’s shame restrains minority from wrongdoing but a man’s shame restrains majority from wrongdoing. And go to the above chapter.
- ❖ A hermit asked a chaste woman why she abhorred lust more through shame than through fear. Solution – The chaste lady replied and said that no appropriated quality had as great a concordance with fortitude as a proper quality.
- ❖ A hermit asked a beautiful and lecherous woman if she loved modesty as much as a chaste and ugly woman did. Solution – The beautiful woman replied and said that she lost her sense of modesty by losing her chastity; she added that the chaste lady should not be ashamed of her ugliness - since she could not be beautiful - but she had better be modest in order to be chaste.

Questions about obedience

- ❖ What is obedience? Solution - Go to the chapter on obedience in the branches of the moral tree.
- ❖ A hermit asked the king’s obedience if it was as great as his people’s obedience. Solution – Obedience motivated by moral goodness is greater than obedience motivated by subservience.
- ❖ A hermit asked obedience if it suffered as much passion in a ruler as in his subjects. Solution – A man who obeys many men has greater passion than a man who obeys just one man.
- ❖ A king wept because he was not the son of a farmer and of a farmer’s wife, and obedience asked him why he wept. Solution – The king replied and said that he wept because he did not have as much freedom of conscience as the son of a peasant whose conscience allowed him to sleep.
- ❖ Following the process we observed in making questions about the principal virtues combined with each other, we want to make questions from the resultant virtues by combining some virtues with others. However, to avoid prolixity, we want to make only one question about each combination of one virtue with another. And if you, dear reader, wish to make more questions about any chapter, you can make more of them if you go to the chapters mentioned above. For instance if you want to make more questions about holiness and patience, then go to the four questions and solutions we made about holiness and to the four questions and solutions we made about patience, and from the significations that you receive from them, if you know how to understand them, you can make additional questions at will and you can find one solution through another solution. This rule is general to this entire science, by reason of which the intellect has plenty of material for making many questions and for investigating and discovering natural and moral secrets.

Questions about holiness combined with the virtues

- ❖ A hermit asked holiness if it was as general a virtue through action as through passion. Solution – In a sermon in which a preacher praised God before a large assembly, the affatus obtained more general holiness in the praise it gave to God than was obtained by anybody who heard this praise.

- ❖ Abstinence, asked the hermit, are you as general a virtue as holiness? Solution – Abstinence replied and said holiness was the only general virtue.
- ❖ “Humility,” said the hermit, “in which virtue are you the greatest?” Solution – Humility replied and said that it had to be the greatest in the person who held the most general responsibility.
- ❖ Since holiness is such a universal virtue and since virtue is more common to men than to women, why does compassion make women weep more readily than men? Solution – Moral generality is one thing and natural generality is another thing.
- ❖ A hermit asked chastity if it was holier in a woman than in a man. Solution – Chastity replied and said that it was holier through modesty in a woman but it was holier through fortitude in a man.
- ❖ A hermit asked holiness if it was more afraid of avarice than of lust. Solution – Holiness answered and said that people did not feel conscience as sharply through the sanguine complexion as through the melancholy complexion.
- ❖ A hermit asked holiness if it could have as many friends through the shame that preserved lawfulness as through the modesty that preserved chastity. Solution – Holiness replied and said that lawfulness was a more common virtue than chastity.
- ❖ “Holiness,” asked the hermit, “is your constancy as great through loving as through understanding?” Solution – Holiness replied and said that actions which came and went quickly worried it more than actions which were slow in coming.
- ❖ A hermit asked diligence if it was more holy through charity than through prudence. Solution – Diligence answered and said that its head was holy through prudence and its tail was holy through charity.
- ❖ A hermit asked sweetness if it was as holy through patience as through humility. Solution – Sweetness replied and said that it was holier through patience in fortitude and through charity in humility.
- ❖ “Holiness,” asked the hermit, “is your conscience as great through love as through fear?” Solution – Holiness replied and told the hermit that he would find the answer in the significations of his questions in the said chapter. and in the questions we put about conscience.
- ❖ “Fear,” asked the hermit, “are you as holy through charity as through justice?” Solution – Fear answered and said that it was the servant of charity with justice.
- ❖ A hermit asked contrition if it was as holy through fasting as it was through returning the money it had acquired through usury. Solution – Contrition replied and said that it was more holy through the restitution of the money with fortitude and through fasting with temperance.
- ❖ A hermit asked shame if it was as holy in a prelate as in a prince. Solution – Go to the definitions of holiness and of shame, and you will find the answer in the significations of these definitions.
- ❖ A hermit asked obedience if it was as holy in the intellect as in the will of a member of a religious order. Solution – Obedience answered and said that it provided more service to the will than to the intellect of the religious.

Questions about patience combined with the virtues

- ❖ A hermit asked patience if it was as great a virtue in the abstinence of a man when he abstained from anger over the loss of his money and his possessions, or when he abstained from anger over the loss of his son or of a friend of his? Solution – Patience replied and said that it was more germane to abstinence through the inner nature than through the outer nature.

- ❖ A hermit asked patience if it was as great a virtue in a man when he humbled himself as it was when humility elevated him. Solution – Patience replied and said that while the man humbled himself it was awake but it was asleep when humility elevated the man.
- ❖ “Patience,” said the hermit, “is there as much compassion in your weeping as in your sighing?” Solution – Sighs come from the heart but tears come from the eyes.
- ❖ A hermit asked patience if it was as great in a beautiful and chaste lady who had a young husband and who was accused of lustful behaviour, as it was in a beautiful and chaste lady who had an elderly husband and who was accused of lustful behaviour. Solution – A minor accusation cannot inflict as much passion as a major accusation can.
- ❖ A hermit asked generosity if it loved patience in a rich man as much as it loved patience in a poor man. Solution – Generosity answered and said that it loved patience more in the man who was the farther removed from its contrary.
- ❖ A hermit asked a law-abiding man accused of treason if he had greater patience with his will than with his intellect. Solution – Lawfulness replied and said that the more or less firmly he accepted the truth with his intellect and goodness with his will, the more or less patience he had.
- ❖ Patience asked diligence why it did not allow it to sleep, because it was exceedingly vexed. Solution – Diligence replied and said that it remained idle while patience slept, and this idleness was a heavy burden for it to bear.
- ❖ “Sweetness,” asked the hermit, “why do you weep?” Solution – Sweetness replied and said that it wept because it wanted to rouse patience from its slumber.
- ❖ “Conscience,” asked the hermit, “do you love patience?” Solution – A gluttonous man was asked if he knew what temperance was, but he replied and said that he knew a place that had partridges for sale and a tavern where they sold good wine.
- ❖ “Patience,” asked the hermit, “are you afraid?” Solution – Patience replied and said that it was afraid of all the vices in which charity and justice remained idle.
- ❖ “Patience,” asked the hermit, “are you as great in the contrition of a prelate as in the contrition of a prince?” Solution – Contrition about corporeal things can never be as great as contrition about spiritual things.
- ❖ “Patience,” asked the hermit, “why are you more afraid of being ashamed about intemperance than of being ashamed about untruthfulness?” Solution – Patience replied that its shame about intemperance was greater than its shame about untruthfulness because people scold drunken men more severely than they scold liars.
- ❖ A hermit asked patience if it was as obedient to the prince as to the prelate. Solution – Patience replied and said that there was no need to put questions about things that are known from experience.

Questions about abstinence combined with the virtues

- ❖ Humility asked abstinence if it was farther removed from conceit in a holy prelate than in a holy religious. Solution – The one with the greater reputation for goodness is closer to hypocrisy.
- ❖ “Compassion,” asked the hermit, “why have you more abstinence from tears in men than in women?” Solution – Abstinence can always be stronger with major fortitude than with minor fortitude.
- ❖ “Chastity,” asked the hermit, “why are women more abstinent from lust than men?” Solution – The abstinence in women is due more to modesty and fear, but in men it is due more to fortitude and love.
- ❖ Why does a spendthrift abstain from lying more than a miser? Solution – Abstinence and generosity are farther removed from avarice and falsehood in the miser than in the spendthrift, and consequently falsehood is closer to the miser than to the spendthrift.

- ❖ Why does a law-abiding man have greater abstinence from lust than from committing treason? Solution – treason is a more general vice than lust.
- ❖ A hermit asked abstinence if it was touched as much by constancy as by fear. Solution – Fear can never be as general a virtue as constancy.
- ❖ Diligence wanted to be idle and abstinence asked prudence and charity why they were saying such bad things about diligence. Solution – Prudence and charity said to abstinence that it was aware of the fact that when diligence was idle, it would turn against them as an enemy.
- ❖ Sweetness asked gluttony why it expelled abstinence from temperance. Solution – Gluttony replied and said to sweetness: “I did not expel abstinence from temperance, but abstinence escaped from temperance because charity, patience and humility did not want to abide in you, sweetness.”
- ❖ A hermit asked abstinence to tell him whom it advised. Solution – Abstinence replied and said that it advised conscience when people wanted to practice deception or to commit some offence.
- ❖ “Abstinence,” said the hermit, “have you any fear?” Solution – Abstinence replied and said that without fear it would be nothing.
- ❖ “Abstinence,” said the hermit, “how come you exist?” Solution – Abstinence replied and said that it existed because contrition exercised great pressure.
- ❖ “Abstinence, why are you suffering? Solution – Abstinence replied and said that it was afraid of shame.
- ❖ A hermit asked abstinence if it was as great in the obedience of an abbot as in the obedience of a shepherd. Solution – Abstinence can obtain greater obedience from those who are most in charge of common good.

Questions about humility combined with the virtues

- ❖ A hermit asked humility if it was as good as compassion. Solution – Humility answered and said that it would be out of character for it to say that compassion was not as good as it was.
- ❖ A hermit asked chastity if a beautiful woman should naturally be more chaste than an ugly woman. Solution – Chastity replied and said that the beautiful lady was conceited about her beauty and so she had more enemies than the ugly lady.
- ❖ A hermit asked humility if it was present in avaricious people. Solution – Humility replied that its figure was present in avaricious people but its form was present in generous people. Consequently, avaricious people are humble on the outside but conceited on the inside, like hypocrites.
- ❖ A hermit asked humility if it descended to lawfulness so as to ascend to greater goodness. Solution – Humility replied that if it descended to lawfulness so as to ascend to greater goodness, then it would be acting in a way contrary to its own nature because it always wanted to descend, but as it descended to lawfulness, inasmuch as it humbled itself, lawfulness ascended to greater goodness on account of what humility contributed to it and as lawfulness ascended, humility ascended along with it. This passage contains some profound philosophy.
- ❖ A hermit asked constancy if humility behaved in the same way when it ascended as when it descended. Solution – Humility was present in a cloistered monk who later became conceited when he was made an abbot.
- ❖ A hermit asked humility why it wept. Humility replied that diligence had far more schools and scholars of law than of theology.
- ❖ A hermit asked humility and sweetness why they were so readily present in nobler men than in men who were less noble because the noble ones appeared to be conceited.

Solution – Sweetness and humility replied that the lion displayed great nobility when did not respond to the threatening bark of an angry little dog.

- ❖ A hermit asked humility if its conscience was as great in ascending as in descending. Solution – Humility replied that the higher one rose, the farther one could fall, and therefore someone in a lofty position should have major remorse of conscience when he commits an offence.
- ❖ A hermit asked humility if it felt as much fear in ascending as in descending. Solution – Humility replied that it had no fear of descending, just as conceit had no fear of ascending.
- ❖ A hermit asked humility if it felt any contrition when it sinned. Solution – Humility replied that it always felt contrition when it ascended though it did not sin. Thus, the more it ascended, the more it gave of itself to humble men.
- ❖ A hermit asked humility if it had any shame. Solution – Humility replied that it had no shame when it descended although it had a sense of modesty when it ascended; and then the hermit realized, from what humility said, why hypocrites had no shame.
- ❖ “Humility,” asked the hermit, “are you free?” Solution – Humility replied that conceit, its opposite, was a slave of disobedience.

Questions about compassion combined with the virtues

- ❖ “Compassion,” asked the hermit, “why are you greater in a chaste woman than in a lecherous one?” Solution - Compassion replied that a chaste woman was orderly, and compassion could be greater when it was in order than when it was out of order.
- ❖ A hermit asked generosity why generous people are more prompt to weep than avaricious people. Solution – Generosity replied that generous people had compassion who was the mother of tears; but avaricious people showed cruelty when they derided the poor.
- ❖ A hermit asked lawfulness to tell him who was deriding compassion. Solution – Legality replied that false men wept and sighed to put on an appearance of legality.
- ❖ Since there is not as much constancy in women than in men, why are women moved to compassion sooner than men? Solution – Minor virtue moves before major virtue; nevertheless, major virtue has the greater movement.
- ❖ A hermit inquired of the prince’s diligence whether it had compassion for the Saracens who were going to Hell. Solution - The prince’s diligence replied that it would put this question to the prelate’s diligence.
- ❖ Compassion and sweetness wept and a hermit asked them why they wept. Solution - Compassion and sweetness replied and said that they wept because in the prince’s crown they were not appreciated as much as were the gold and the precious stones.
- ❖ “Conscience,” said the hermit, “why are you sad in nature?” Solution – Conscience replied that it was sad in nature so it could compel compassion to weep over its sins.
- ❖ “Compassion,” asked the hermit, “have you any fear?” Solution – Compassion replied that fear was the sign it bore on its flag.
- ❖ “Contrition,” asked the hermit, “how are you identified?” Solution – Contrition replied that it could be identified through tears shed out of compassion and that it could be misidentified through the tears of false people who weep so that they can deceive law-abiding folks.
- ❖ “Compassion,” asked the hermit, “have you any shame?” Solution – Compassion replied that it wept out pity for a prince who was ashamed to pray to God and to be seen conversing with humble and lowly people who suffered greatly on account of that shame.
- ❖ A hermit asked compassion if it had any freedom when it wept and sighed. Solution – Compassion replied that the more it wept and sighed, the more freedom it experienced, and thus it knew that its freedom consisted in weeping and sighing on account of the sins of people who disobey the virtues.

Questions about chastity combined with the virtues

- ❖ A hermit asked generosity if it was as great in a chaste woman as in a lecherous woman. Solution – Generosity answered that its false outer appearance was more present in a spendthrift but its true inner form was more present in a generous man.
- ❖ A hermit asked chastity if it was a virtue in someone who was a traitor. Solution – Chastity replied that its likeness in a traitor who was not a lecher stood like the likeness of a living man in the likeness of a dead man.
- ❖ “Chastity,” said the hermit, “when lechery touches you, with which virtue do you have the greatest constancy?” Solution – Chastity replied that it had the greatest constancy on its own because it was more opposed to lechery than any other virtue was.
- ❖ A merchant showed great diligence in earning money so that his wife could be nobly dressed, and a hermit asked him if he had as much diligence in ensuring his wife’s chastity as in providing her with fancy clothes. Solution – The merchant replied that his wife had promised him that the more nobly he dressed her, the more chaste she would be and that he believed her.
- ❖ “Sweetness,” said the hermit, “why are you greater in a lecherous woman than in a chaste woman?” Solution – Sweetness replied that the lecherous lady managed to appear sweet in order to deceive her husband with simulated love.
- ❖ “Chastity,” said the hermit, “when you are touched by lust, with whom do you consult?” Solution – Chastity replied that it consulted with conscience, who was never a friend of lechery.
- ❖ An elderly man took a young woman for wife and chastity asked him if he was not afraid of lechery. Solution – The old man replied that he was not afraid of lechery; and chastity said that this was quite obvious.
- ❖ An old man asked chastity if he should take a young woman for wife. Solution – Chastity replied that no old man who does wrong to his young wife can ever make it up to her. Consequently, any old man who takes a young woman for wife must have conscience, contrition, fear, modesty and shame.
- ❖ A hermit asked chastity why young men were ashamed of it. Solution – Chastity replied that young men did not consider the torments of Hell toward which lechers are headed, nor did they know what shame and modesty were.
- ❖ “Chastity,” said the hermit, “why are you so sad, given the fact that you are so good?” Solution – Chastity replied that it was sad because more people were obedient to lechery than to her.

Questions about generosity combined with the virtues

- ❖ Lawfulness asked generosity to tell it what kind of man was the most dangerous to associate with. Solution – Generosity replied that no man was a worse associate than a miser.
- ❖ Generosity asked constancy if it could trust in the word of an avaricious man who promised something to his friend. Solution – Constancy replied that avaricious people were the greatest liars of all.
- ❖ A merchant asked diligence why it did not do as much business with generosity as with avarice. Solution – Diligence excused itself and said that it was not its fault because it never refused to give itself to anybody who wanted to have it.
- ❖ “Sweetness,” said the hermit, “why are you greater in generosity than in avarice?” Solution – Sweetness replied that when anybody touched a greedy man’s money, the greedy man got angry right away because avaricious men were conceited about their fortune.

- ❖ Generosity asked conscience why it was not present in avaricious wealthy people who kept the money of the poor in a state of idleness. Solution – Conscience excused itself and said it was because avarice did not want this.
- ❖ “Generosity,” said the hermit, “why does avarice have no fear of the judge?” Solution – Generosity replied that avarice had plenty of money with which it could silence the judge.
- ❖ “Contrition,” said the hermit, “why are you greater in a generous man than in an avaricious man?” Solution – Contrition replied that the miser was the greatest of all the enemies of restitution.
- ❖ A hermit asked generosity if it was ashamed of the fact that avarice had more friends than it had. Solution – Generosity replied that it was not so much ashamed of this; instead, it was sad and often wept.
- ❖ A hermit asked obedience if it was as great in generosity as in avarice. Solution – Obedience replied that it was more present in generosity through the will and more present in avarice through corporeal considerations.

Questions about lawfulness combined with the virtues

- ❖ “Constancy,” said the hermit, “why are you a greater friend of lawfulness than of falsehood?” Solution – Constancy replied that the law-abiding man built his house on a rock but the false man built his house on sand.
- ❖ “Lawfulness,” said diligence “why are you weeping?” Solution – Lawfulness replied that since diligence was a friend of falsehood, it knew the answer well.
- ❖ Why do law-abiding people speak sparingly and take their time in speaking and why do they advance so humbly on their way? Solution – False men are prompt to speak out because they want to leave no time for deliberation that would allow the truth to be told. And they advance arrogantly on their way because they want to make people afraid of them.
- ❖ Why do law-abiding people not excuse themselves as vehemently as false people do when they are accused of falsehood. Solution – Lawfulness is not as fearful as falsehood because lawfulness trusts in the truth, and conscience is aware of it.
- ❖ A hermit asked lawfulness what it was the most afraid of. Solution – Lawfulness replied that it was more afraid of false testimony than of anything else.
- ❖ A hermit asked lawfulness if it had any contrition when it went to confession. Solution – Lawfulness replied that it was opposed to false confessions fabricated by false men.
- ❖ A hermit asked lawfulness why a law-abiding person’s face would blush when he was unjustly reprehended. Solution – Lawfulness replied and said that it moved the blood to colour a law-abiding person’s face red with shame when he was unjustly reprehended, just as falsehood moved the colour yellow with fear when a false man was justly reprehended.
- ❖ A hermit asked lawfulness if ever at any time it had been obedient to sin. Solution – No falsehood is ever obedient to virtue.

Questions about constancy combined with the virtues

- ❖ “Constancy,” said the hermit, “have you any diligence?” Solution – Constancy replied that it should put this question to Jerusalem, who knew the answer to it.
- ❖ A hermit asked constancy if it had any sweetness. Solution – Constancy replied to the hermit by asking him if he was inquiring about the sweetness that existed at the time of the apostles, or about the sweetness that exists at the time we are now living in.
- ❖ A hermit asked constancy if it was the foundation of conscience. Solution – Constancy replied that he already knew the answer, considering how many times it had been an apostate.

- ❖ “Constancy,” said the hermit, “are you afraid of anything?” Solution – Constancy replied that it was afraid of the sick man who changes his good resolutions into bad ones once he is cured.
- ❖ “Constancy, have you any contrition?” Solution – Constancy replied that it had contrition when men were sick.
- ❖ “Constancy,” said the hermit, “are you ashamed of anything?” Solution – Constancy replied that it always felt ashamed when men boasted of the good that they were doing.
- ❖ Obedience asked constancy if it would love it as diligently through fear as through love. Solution – Constancy replied that it does not do anything for money.

Questions about diligence combined with the virtues

- ❖ Diligence asked sweetness why it walked at such an unhurried pace. Solution - Sweetness replied that it walked quickly in the company of constancy but slowly and deliberately in the company of patience and humility.
- ❖ A hermit asked diligence why it ran so vigorously. Solution – Diligence replied that it ran so vigorously because conscience advised it to do so.
- ❖ “Diligence,” asked the hermit, “are you afraid of anything?” Solution – Diligence said that it was afraid of fancy delicacies, soft beds and much clothing, all of which made people lazy.
- ❖ “Diligence, have you any contrition?” Solution – Diligence replied that it could not have any contrition in people who were dulled by gluttony.
- ❖ “Diligence, are you ashamed of anything?” Solution – Diligence replied that it was ashamed to see men full of wine and stuffed with chicken who did not keep their promises and who said that it was utterly boring to go through the world and spread the honour of God.
- ❖ “Diligence,” said the hermit, “with what do you defeat laziness, who is your contrary?” Solution – Diligence replied that it defeated its opponent with charity and prudence.

Questions about sweetness combined with the virtues

- ❖ Why does a discreet man think about what he is going to say before speaking out? Solution – A clear conscience and sweetness in words give rise to effective rhetoric and to goodness, charity, patience and humility.
- ❖ “Sweetness,” asked the hermit, “are you afraid of conceit?” Solution – Sweetness replied that no man who loved humility and patience had any fear of conceit.
- ❖ “Sweetness,” asked the hermit, “have you any contrition?” Solution – Sweetness replied that the hypocritical version of itself had no contrition.
- ❖ “Sweetness,” said the hermit, “Why do you speak so slowly and deliberately?” Solution – Sweetness replies that it spoke so slowly and deliberately because it was ashamed of lying.
- ❖ “Sweetness,” said the hermit, “to which virtues are you most obedient?” Solution – Sweetness replied that it was more closely related to charity, patience and humility than to the other virtues.

Questions about conscience combined with the virtues

- ❖ “Conscience,” asked the hermit, “why have you greater concordance with fear than with love?” Solution - Conscience replied that its mandate consisted in making threats as well as in giving hope and making promises.
- ❖ “Conscience, who is your confessor?” Solution - Conscience replied that contrition heard its confession because it wanted to know how it had threatened wrongdoers and how they advised those who wanted to do good.

- ❖ A hermit asked conscience if it was ashamed of anything. Solution – Conscience replied that it was often ashamed when people rose from the table full of wine believing that they had conscience, though they had sinned against temperance, and that it would have preferred to see this sense of modesty right from the beginning of the meal.
- ❖ “Conscience,” Said the hermit, “why are you always sad?” Solution - Conscience replied that it was always sad because it was always a slave.

Questions about fear combined with the virtues

- ❖ A hermit asked contrition if it had greater concordance with fear than with love. Solution – Contrition replied that love moved it with fear.
- ❖ Since modesty is a good virtue, why do people confound it with fear? Solution – Just as people do not automatically laugh when they are doing good, so likewise they naturally feel no shame when they are doing good.
- ❖ If obedience is such a good virtue, then why are people so afraid of it? Solution – The intellect and the will naturally desire to be free.

Questions about contrition combined with the virtues

- ❖ “Modesty,” asked the hermit, “what is your purpose?” Solution – Modesty replied that its purpose was to give the hermit contrition about the hypocrisy he showed because he was conceited about the facts that he lived alone, ate raw herbs and slept on a hard board.
- ❖ A hermit asked obedience if it had as much contrition in a prelate as in a canon. Solution – Obedience replied to the hermit that this was such an obvious question that it did not need an answer.

A question about modesty and obedience

- ❖ A hermit asked obedience if it was ashamed of anything. Solution – Obedience replied that he could put this question to the sensitive power, because more people were obedient to it than to the intellectual power.

Questions from the moral tree of vices

First, about gluttony

- ❖ What is gluttony? Solution – Go to the branches of the vices in the moral tree, the chapter on gluttony.
- ❖ Why is there gluttony? Solution – Gluttony exists because abstinence, fortitude and prudence do not help temperance against the will that has more concordance with the appetitive vegetal power than with the digestive power.
- ❖ What is gluttony made of? Solution – Gluttony consists in the privation of the end of temperance and of the idleness of justice, prudence and fortitude.
- ❖ How does gluttony exist? Solution – Gluttony exists through the imagination imagining the delights of eating and drinking in taste when the sensitive power moves itself with the natural instinct of the vegetative to an excessively great end of sensing by tasting things in violation of the order of remembering, understanding and loving.

Questions about avarice

- ❖ What is avarice? Solution – Go to the branches of the vices in the moral tree, the chapter on avarice.
- ❖ Generosity asked avarice if it was a creature. Solution – Avarice said that it was not a creature but that it was a similitude contrary to hope that emptied money and vegetal commodities of their purpose.

- ❖ Generosity asked an avaricious man what he produced avarice with. Solution – The avaricious man replied that he produced avarice with the similitude of goodness against the end of goodness, which end was owed to the people who needed the goods that he amassed and from which his will produced neither justice, nor prudence, nor fortitude nor hope.
- ❖ “Avarice,” said generosity, “why are you opposed to me?” Solution – Avarice replied that it was opposed to generosity because justice, prudence, fortitude, charity and hope were not its friends.

Questions about lust

- ❖ What is lust? Solution – Go to the branches of the vices in the moral tree, the chapter on lust.
- ❖ What does lust consist in? Solution – Lust consists of elemental, vegetal, sensual and imaginal instinct and appetite along with a disorder of rational appetite against the right order of carnal copulation.
- ❖ What are the causes of lust? Lust arises from an overabundance of eating and drinking, an overabundance that is directed or ordered to obtain enjoyments of the flesh that are desired by the will, understood by the intellect, remembered by memory and imagined by the imagination without being constrained by justice, rebuked by fortitude, bound by abstinence or directed in accordance with the order of matrimony.
- ❖ Chastity asked lust why it had greater concordance with the will than with memory and the intellect. Solution – Lust replied that the will was a power that received its object more quickly than did memory and the intellect, and lust was afraid of memory and the intellect in the beginning lest they consulted justice, prudence and fortitude which often reprehended the will when it was lured by vice.

Questions about conceit

- ❖ What is conceit? Solution – Go to the branches of the vices in the moral tree.
- ❖ What does conceit consist of? Solution – Conceit consists of the privation of humility and of a disorder of the appetite that desires great things in goodness in a magnitude that is inappropriate to the majority of the one who has such desires, who considers his major magnitude and forgets the major magnitude of his fellow man whose minority he remembers while forgetting his own minority.
- ❖ Why is there conceit? Solution – There is conceit because there is no humility.
- ❖ Humility asked conceit why it had a greater concordance with the intellect than with memory and the will. Solution – Conceit replied that the intellect’s proper function was to understand things just as the proper function of fire was to give out heat and light, but the will was more variable - and so was the memory - in desiring what was deserved or undeserved than the intellect was variable in understanding what was true or untrue. Hence, a conceited man who did not consider his own defects but considered the defects of others had a greater concordance with the intellect than with the other powers.

Questions about accidy

- ❖ What is accidy? Solution – Go to the branches of the vices in the moral tree.
- ❖ What does accidy consist of? Solution – Accidy consists of idleness of purpose and of an appetite that is sad because purpose does not remain idle.
- ❖ Why is there accidy? Solution – There is accidy because there is no diligence in pursuing moral ends.
- ❖ Diligence asked accidy why it had a greater concordance with the intellect than with memory and the will. Solution – Accidy replied that the intellect was the power that had

to work harder than any other power to find its object. Indeed, the intellect first inquires into species with which it attains secrets and the truth about things; and it has to work hard at inquiring into these species given that the secret truths of things are very deeply hidden under many false likenesses; and from the species that the intellect receives and collects for revealing secret truths, the will collects light with diligence for loving or hating its object, and the intellect turns over or commits to memory the species that it captures and discovers, it reviews old species and inquires after new species and thus it builds a scientific habit it can wear. But memory along with the will in practice do not work as hard to receive their objects with newly discovered light as the intellect does because it has to discover this light first. And as the intellect has to work harder, it grows tired more quickly than do memory and the will, and thus it is more inclined to be lazy - because it is the *media tunica* - than are memory or the will.

Questions about envy

- ❖ What is envy? Solution – Go to the branches of the vices in the moral tree.
- ❖ What does envy consist of? Solution – Envy consists of an appetite that desires to possess goods that are the rightful property of others to whom these goods have been given in accordance with the right order of justice and charity.
- ❖ Why is there envy? Solution – Envy exists because the will does not desire charity, justice and hope, but desires their contraries instead and stores them in its memory.
- ❖ Justice, charity and hope asked envy why it had greater concordance with memory than with the intellect and the will? Solution – Envy replied that memory had greater concordance with the complexion of earth than with any complexion of the other elements, and thus avarice was appropriated to it because memory required many species with which it gathered up a treasure of idleness just as the miser did with the large piles of money that he kept in an idle state in his safe. Consequently, envious people are lazy and desire to obtain without working for them, possessions that others have acquired through work or that have been reserved for others for some useful purpose.

Questions about ire

- ❖ What is ire? Solution – Go to the branches of the vices in the moral tree.
- ❖ What does ire consist of? Solution – Ire consists of hatefulness, a sad appetite and a sudden movement against justice, fortitude, charity without the deliberation of prudence.
- ❖ Why is there ire? Solution – Ire exists because there is no patience; because abstinence does not rein in the will, ire destroys the habit of charity when it despoils the intellect of prudence, memory of justice, the will of charity and itself of fortitude..
- ❖ “Tell me, ire,” said patience, “why have you more concordance with the will than with memory or with the intellect?” Solution – Ire replied that the will moved suddenly and did not deliberate at all before receiving its object until the intellect intervened to oppose it with prudence. Consequently, since the will moves without deliberation or counsel to hate something while the intellect remains idle, the will has a more vigorous movement than the intellect and memory because the will naturally moves in a sudden way without any remembering, understanding or deliberation.

Questions about gluttony and avarice

- ❖ How do gluttony and avarice have concordance? Solution – Go to the said chapter in the branches of the moral tree.
- ❖ Since a miser does not want to spend much but a glutton wants to eat a lot, why do avarice and gluttony have concordance instead of opposing each other? Solution – Gluttony and avarice are opposites in many kinds of men, but they can have concordance in the

gluttonous man who treats others avariciously so that he can eat a lot and buy fancy delicacies.

- ❖ How are avarice and gluttony contraries? Solution – Gluttony injures the health of the man who is avaricious with his money so he can have plenty to spend on food; in this way it is contrary to the subject of avarice. Moreover, avarice opposes gluttony inasmuch as avarice keeps delicate foodstuffs idle on the shelf though it could buy them for the benefit of gluttony who wants to eat them, but avarice does not want to give them to gluttony. In this way, some gluttonous misers ruin their health by eating very cheaply purchased food that has nothing delicate about it.
- ❖ Charity and temperance were weeping and a hermit asked them why they wept. Solution – they wept because their contraries were more loved than they were and had more friends than they had.

Questions about gluttony and lust

- ❖ How do gluttony and lust have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ Why are lecherous and gluttonous people poorer than others and why don't they live as long as others? Solution – Ibid.
- ❖ A hermit asked gluttony if it was a vice as evil as lust. Solution – Gluttony replied that it was a cause of guilt only in its subject and not in anybody else, whereas lust caused guilt in both a man and a woman.
- ❖ Why are there more lecherous women than gluttonous ones? Solution – Men who make advances to beautiful women are motivated more by lust than by gluttony.

Questions about gluttony and conceit

- ❖ How do gluttony and conceit have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Gluttony,” asked a hermit, “are you as evil a vice as conceit?” Solution – Gluttony replied that in the sensitive power gluttony was a vice worse than conceit, but in the intellectual power, conceit was worse than gluttony.
- ❖ How does gluttony amount to conceit? Solution – Gluttony amounts to conceit because it wants the sensual appetite to rule over the intellectual appetite.
- ❖ Gluttony and conceit were weeping and a hermit asked them why they wept. Solution – Gluttony and conceit replied that they wept because they had no meat to eat, no wine to drink, nor any beautiful clothes to wear.

Questions about gluttony and accidy

- ❖ How do gluttony and accidy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked gluttony if it was as evil a vice as accidy. Solution – Gluttony replied that it was not as generally widespread a vice as accidy.
- ❖ A hermit asked accidy and gluttony what kind of emblem they drew on their shield. Solution – Gluttony and accidy replied that they drew an emblem of sadness and of laziness when people ate too much and also when healthy people practiced good morals, made good money and earned a good reputation.
- ❖ “Gluttony and accidy,” said the hermit, “what kind of end are you pursuing?” Solution – Go to the abovementioned chapter.

Questions about gluttony and envy

- ❖ How do gluttony and envy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Gluttony,” asked the hermit, “are you as evil a vice as envy?” Solution – Gluttony replied that an envious man could have envy on a full stomach as much as on an empty stomach and that envy was more opposed to charity than gluttony was.
- ❖ “Gluttony and envy,” said the hermit, “why are you friends?” Solution – Gluttony and envy replied that they were friends because they were afraid of their enemies.
- ❖ A hermit asked gluttony and envy where he could find them if he lost them. Gluttony and envy replied that they readily found residence in the rich who had much money and who were more interested in their private good – which was against the public good - than in helping the poor.

Questions about gluttony and ire

- ❖ How do gluttony and ire have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Gluttony,” asked the hermit, “are you as evil a vice as ire?” Solution – Gluttony replied that it killed the human body slowly, but ire killed it suddenly and swiftly.
- ❖ A hermit asked gluttony and ire if they were afraid of anything. Solution – Gluttony replied and said that it was afraid of temperance and ire replied and said that it was afraid of patience.
- ❖ “Gluttony and ire, do you sell yourselves for money?” Solution – Gluttony and ire replied and said that they did not sell themselves for money, but that they gave themselves freely to everyone who wanted to have them.

Questions about avarice and lust

- ❖ How do avarice and lust have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Tell me, lust,” said the hermit, “are you as evil a vice as avarice?” Solution – Lust replied and said that it was not as extremely unnatural as avarice, nor was it as public a vice as avarice was.
- ❖ A hermit asked a lecherous old woman why she was not as greatly pleased with her daughter-in-law’s lustfulness as she was pleased with the lustfulness of her own daughter. Solution – The old woman replied and said that she preferred that her own daughter, rather than her daughter-in-law should make money and that she preferred to see her own likeness of lust reproduced in the woman she loved the most.
- ❖ “Tell me, lecherous old woman,” said the hermit, “why do you reprehend your son for lustfulness, but not your daughter?” Solution – The old woman replied and said that her son was ruining his body and wasting his money on sex, but her daughter made money by flaunting her lustful behaviour, whereas her son did not make a cent by doing what he did. Moreover, she was not shy to discuss sex with her daughter and to relate to her the pleasures she had with men, but she would have felt ashamed of the same pleasures if she described them to her son.

Questions about avarice and conceit

- ❖ How do avarice and conceit have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Tell me, avarice,” said the hermit, “are you as evil a vice as conceit?” Solution – Avarice replied and said that it was a vice worse than conceit against restitution at the moment of

death; but conceit was a vice worse than avarice with ire against forgiveness at the moment of death.

- ❖ “Tell me, conceit,” said avarice, “why are you against God’s honour?” “And you, avarice, why are you against the purpose of temporal goods” “As for you two,” said the hermit, “why do you reprehend each other even though you are both opposed to virtue?” Conceit replied that it was against God because it did not want to have a peer in the magnitude of power. And avarice said that it was against the purpose of temporal goods because charity was asleep. And they both said to the hermit that they reprehended each other because they both had some concordance with envy.
- ❖ “Avarice and conceit, do you have as much concordance in an old man as in a young man?” Solution – Conceit replied that conceit about the body was greater in a young man, but conceit about the soul was greater in an old man. And avarice said that it was greater both corporeally and spiritually in an old man than in a young man.

Questions about avarice and accidy

- ❖ How do avarice and accidy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked avarice and accidy which of them was the worse vice. Solution – Avarice replied that it was worse than accidy in the illness of a wealthy miser. And accidy said that it was worse than avarice in the health of the people who were its friends because it was a vice that was not as well known or feared as avarice.
- ❖ A hermit asked an avaricious merchant why he did not have as much money as his son who was a friend of generosity. Solution - Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked the city of Jerusalem why it wept. Solution – The city of Jerusalem replied that avarice and accidy knew the reason why.

Questions about avarice and envy

- ❖ How do avarice and envy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked sin if it was as great in avarice as in envy. Solution – Sin replied that it was intensively greater in avarice and extensively greater in envy.
- ❖ A hermit asked avarice and envy where could he find them if he lost them or if they went missing. Solution – They replied that those who wanted to find them should look for them in beautiful buildings, beautiful horses, beautiful garments, in safes full of money, in storehouses full of wheat and in the tears of the poor. And then the hermit said that they could be found quickly.
- ❖ A hermit asked avarice and envy if they came from a great lineage. Solution – Avarice and envy replied that their lineage was very ancient and that they resided mostly in the summits of the trees.

Questions about avarice and ire

- ❖ How do avarice and ire have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Tell me, avarice,” said the hermit, “are you as evil a vice as ire is?” Solution – Avarice replied that ire ran more rapidly than it did toward evil and against good.
- ❖ Avarice asked ire why it wanted to kill people and thus risk losing a fortune in money that avarice had acquired. Solution – Ire replied that it never wept over damage done to anybody else.

- ❖ “Tell me, ire,” said avarice, “if you could take vengeance for me against generosity because it is making poor people say evil things about me.”
- ❖ .Solution – Ire replied that it could avenge it for what generosity was doing so long as it could start a conflict among the wealthy people who gave alms to the poor.

Questions about lust and conceit

- ❖ How do lust and conceit have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked lust and conceit which of them was the worse vice. Solution – Lust replied that it was the worst sin of the body and conceit said that it was the worst sin of the soul. Then the hermit knew which of the two vices was the worst.
- ❖ Why is an old and lecherous woman not as conceited as a young and lecherous woman? Solution – Young women are more in demand than old women.
- ❖ A hermit came across lust and conceit who were having a conversation. The hermit asked them what they were talking about. Solution – Conceit and lust replied and said that they were always discussing either the things they loved the most or the things they hated the most. And then lust said to the hermit that it did not want to be his spouse and conceit said that it did not want to be associated with him because he did not have a handsome appearance, nor did he ride a horse, nor did he dress attractively, nor had he any servants to wait on him; moreover, he wore a white beard and ate a miserable diet. The hermit replied to them that he liked things to remain like this so that he could avoid any association with lust and conceit, because they were evil beasts.

Questions about lust and accidy

- ❖ How do lust and accidy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked lust and accidy which one was the worst as a vice. Solution - Lust replied that it was the worst vice of the sanguine complexion and that accidy was the worst vice of the melancholy complexion.
- ❖ “Tell me, accidy,” said the hermit, “why do you like to see lust more in nobler women than in women of lesser rank?” Solution – Accidy replied and said that it liked to see lust in nobler women more than in women of lesser rank because it wanted to increase in magnitude and spread its evil far and wide.
- ❖ “Tell me, lust,” said the hermit, “are you idle in a lecherous old man who cannot sleep with a woman?” Solution – Lust replied that her friend accidy knew about this when it slandered people who were chaste.

Questions about lust and envy

- ❖ How do lust and envy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked lust if it was as evil a vice as envy. Solution – Lust replied that it was the worst vice in touching but envy was the worst vice in envying.
- ❖ Why is a woman more disposed to be lustful than to be envious, but a man is more disposed to be envious than to be lustful? Solution – It is never as suitable for a woman as it is for a man to possess wealth, and a constrained will always desires to be free.
- ❖ Why are women reprehended for lust more than men are reprehended for envy? Solution – The judgment of women is not as great as the judgment of men.

Questions about lust and ire

- ❖ How do lust and ire have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked lust and ire which one was the more evil of the two. Solution – Lust replied that it sometimes felt fear, but ire replied that it never felt any fear.
- ❖ Someone who wanted to give a young woman in marriage to an old man asked her if she was pleased with the arrangement. Solution – The damsel replied that if he wanted to have her for a wife, they would only sue each other and nobody would be capable of making peace between them.
- ❖ Why isn't a lecherous man irate against his own sin though he is irate against his lecherous wife? Solution – Every rooster is the ruler of his own manure pile.

Questions about conceit and accidy

- ❖ How do conceit and accidy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Tell me, conceit,” said the hermit, “are you as evil a vice as accidy?” Solution – Conceit said that it was more contrary to God than accidy because it wanted to be one without a second.
- ❖ A hermit asked conceit and accidy if they were opposed to each other. Solution – They replies that they were opposed to each other inasmuch as each one wanted to be greater than the other.
- ❖ Conceit asked accidy where it stood. Solution – Accidy said that many people knew where it lived.

Questions about conceit and envy

- ❖ How do conceit and envy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked conceit and envy which one of them was the worst as a vice. Solution – Conceit said that it was the worst vice in demons and that envy was the worst vice in humans.
- ❖ A hermit asked conceit if it envied him. Solution – Conceit replied that it did not envy a man who was poor, who was shabbily dressed and who ate beans.
- ❖ A hermit asked conceit if it was one of its relatives. Solution – Conceit replied that the hermit's hypocrisy knew the answer.

Questions about conceit and ire

- ❖ How do conceit and envy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ Conceit and ire asked the hermit if he knew which was the worse of the two. Solution – The hermit replied that he knew how they were equal to each other: indeed, conceit knew no honour and ire knew no pleasure.
- ❖ “Why does a conceited man get angry sooner than anybody else?” Solution – No man meets with as much opposition as a conceited man.
- ❖ A hermit asked a poor man if he knew the house where conceit and ire resided. Solution – The poor man replied that he should put this question to wealthy men who were fond of vainglory.

Questions about accidy and envy

- ❖ How do conceit and envy have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked accidy and envy how one of them was greater than the other. Solution – Accidy replied that in a poor man it was greater than envy, but envy said that it was greater than accidy in a rich man.
- ❖ A hermit asked Hell if there were as many people in it due to envy as due to accidy. Solution – No sin is as contrary to the public interest as accidy.
- ❖ Accidy and envy asked the hermit which one of the two his hypocrisy liked best. Solution – The hermit replied that his hypocrisy wanted to have the good reputation that holy persons enjoyed, but his accidy abhorred the good reputation of anyone and everyone.

Questions about accidy and ire

- ❖ How do accidy and ire have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ “Tell me, accidy and ire,” said the hermit, “are you equally evil?” Solution – Accidy said that it did not love any good thing and ire said that it did not hate anything evil.
- ❖ A hermit asked accidy and ire if they were opposed to each other. Solution – Accidy and ire said that they were opposed to each other because accidy walked slowly while ire was fast.
- ❖ A hermit asked accidy and ire if they were of the same lineage. Solution – They replied that ire was of the nature of fire and accidy was of the nature of water.

Questions about envy and ire

- ❖ How do envy and ire have concordance? Solution – Go to the said chapter in the branches of the vices in the moral tree.
- ❖ A hermit asked Hell which of the two supplied more inmates: envy or ire. Solution – Hell replied that envy brought to it people who wrongly loved good, but ire brought people who wrongly loved evil. And then the hermit realized that ire was a vice worse than envy.
- ❖ Why are wealthy people more envious and why do they get angry more readily than poor people? Solution – Infants cry when they have overeaten and they also cry when they are hungry.
- ❖ A hermit met fullness and emptiness on the road and asked them where they were going. Solution – Emptiness said that it was on its way to envy, which was empty of good, and fullness said that it was on its way to ire, which was full of evil.

Questions about the resultant vices

First, questions about injury

- ❖ What is injury? Solution – Go to the first paragraph of the resultant vices in the branches of the vices in the moral tree.
- ❖ What does injury consist of? Solution – Injury is made of the privation of justice.
- ❖ Why is there injury? Solution – There is injury because there is no justice.
- ❖ A hermit asked injury with which sense it had the greatest concordance. Solution – Injury replied that it had greater concordance with the affatus and the hearing because these are the two senses through which the habit of justice is acquired by lawyers.

2 - Questions about indiscretion

- ❖ What is indiscretion? Solution – Go to paragraph 2.
- ❖ What is indiscretion made of? Solution – Indiscretion is made of the privation of prudence.
- ❖ Why is there indiscretion? Solution – There is indiscretion because there is no prudence.
- ❖ “Tell me, indiscretion,” said the hermit, “against which power of the soul are you the strongest? Solution – Indiscretion replied that it was more strongly opposed to the intellect than to memory and to the will because the intellect and prudence were great friends.

3 - Questions about faintheartedness

- ❖ What is faintheartedness? Solution – Go to paragraph 3.
- ❖ Why is there faintheartedness? Solution – Faintheartedness exists because fragile and foxy people forget hope and shame and very frequently consider every possible risk.
- ❖ Why are sanguine people more audacious than phlegmatic people? Solution – Fire stimulates the flow of blood but water staunches it.
- ❖ Why are people more audacious on a full stomach than on an empty stomach? Solution – The vital spirits of humans gather strength after eating, but on an empty stomach they have finished gathering strength and this is why the virtue of the heart extends more vigorously through all the organs of the body in a man who has just been fed than in a man with an empty stomach.

4 - Questions about intemperance

- ❖ What is intemperance? Solution – Go to the chapter on intemperance, paragraph 4.
- ❖ Why is there intemperance? Solution – There is intemperance because fortitude does not oppose gluttony.
- ❖ A hermit asked temperance if intemperance was a creature. Solution – Temperance replied that every creature was naturally good, and if intemperance was a creature, then it would be naturally both good and not good, which is a contradiction.
- ❖ A hermit asked intemperance if it was more afraid of fortitude or of prudence. Solution – Intemperance replied that it had no fear of fortitude while prudence was asleep.

5 - Questions about infidelity

- ❖ What is infidelity? Solution – Go to paragraph 5.
- ❖ What is infidelity made of? Solution – Infidelity is made of errors that the human intellect supposes to be true against the articles of the Catholic faith.
- ❖ Why is there infidelity? Solution – Infidelity exists because of the absence of good shepherds who tend their sheep well, and the moral reason for its existence is that holy Christian people can thereby have material for doing great good by destroying errors and by suffering passion on account of their praising and preaching the Name of Our Lord Jesus Christ.
- ❖ How can infidelity be destroyed? Solution – Infidelity can be destroyed with the diligence of good shepherds following the method that Raymond described in his petition that he presented before His Holiness the Pope and his College of Cardinals.

6 - Questions about despair

- ❖ What is despair? Solution – Go to paragraph 6.
- ❖ What is despair for? Solution – God permits despair to exist so it can be material for the people who place great hope in Our Lady.

- ❖ How does despair set in? Solution – Desperation sets in when sinners remember the magnitude of God’s justice while forgetting the magnitude of God’s mercy.
- ❖ Why are desperate people so sad? Solution – Desperate people are so sad because despair induces fear and promises pure evil without any good.

7 - Questions about cruelty

- ❖ What is cruelty? Solution – Go to paragraph 7.
- ❖ A hermit asked cruelty why it was more readily present in the wealthy than in the poor. Solution – Cruelty replied that envy and avarice preferred the wealthy to the poor.
- ❖ “Tell me, cruelty,” said the hermit, “do you beg God for mercy in the presence of the poor?” Solution – Cruelty replied that it did not dare to make a false statement in the presence of witnesses.
- ❖ “Tell me, cruelty, what do you defeat charity with?” Solution – Cruelty replied that it defeated charity with laziness of activity and with despair, avarice and conceit.

8 - Questions about betrayal

- ❖ What is betrayal? Solution – Go to paragraph 8.
- ❖ “Tell me, betrayal, how to destroy you.” Solution – Ibid.
- ❖ “Tell me, lawfulness,” said the hermit, “with which vice does betrayal oppose you the most strongly?” Solution – Lawfulness replied that betrayal opposed it with lust in the young and with avarice in the old.
- ❖ A hermit asked betrayal with which sense it was most strongly opposed to legality. Solution – Betrayal replied that none of the senses were as instrumental as the affatus in producing falsehood.

9 - Questions about homicide

- ❖ What is homicide? Solution – Go to paragraph 9.
- ❖ “Tell me, homicide,” said life, “how to destroy you.” Solution – Ibid.
- ❖ Tell me, homicide, said the hermit, “which sense are you most afraid of?” Solution – None of the senses lead so many people to their death as does the sense of taste. Then the hermit realized that none of the senses served as much as taste and temperance did to help sustain human life.
- ❖ “Tell me, life,” said the hermit, “with which power of the soul does homicide oppose you most strongly?” Solution – Life answered that no spiritual power listened to the voice of reason as little as the will.

10 - Questions about larceny

- ❖ What is larceny? Solution – Go to paragraph 10.
- ❖ “Tell me, larceny,” said the hermit, “who is your best friend?” Solution – Ibid.
- ❖ “Tell me, larceny,” said the hermit, “from whom have you stolen the most?” Larceny replied that it had stolen more from God than from anyone else.
- ❖ Tell me, larceny, what did you mainly steal from God? Solution – Larceny replies that it stole truth and honour more than anything else from God. Indeed, more people are guided by error than by truth and many people work harder at acquiring their own honour than at rendering honour to God. And then the hermit said to larceny that it was a very evil vice.

11 - Questions about mendacity

- ❖ What is lying? Solution – Go to paragraph 11.
- ❖ “Tell me, mendacity,” said the hermit, “who are your worst enemies?” Solution – Ibid.

- ❖ “Which sense serves the most for lying?” asked the hermit. Solution – Mendacity replied that the affatus alone and no other sense lied against nature; and then the hermit realized that when the affatus spoke the truth, it was a greater friend of God than was any one of the other senses.
- ❖ A hermit asked the will if it was as guilty of lying as the intellect was. Solution – The will replied that he should put this question to truth, which is the object of the intellect.

12 - Questions about slander

- ❖ What is slander? Solution – Go to paragraph 12.
- ❖ “Tell me, slander, who are your worst enemies?” Solution – Ibid.
- ❖ “Tell me, slander, what things you speak the most evil of.” Solution – Slander replied that it spoke the most evil of the one who was most visible to it. Then the hermit realized that slander was talking about the Christ whom bad Christians slandered while playing dice, and infidels who were more numerous than Christians spoke much evil of Our Lord Jesus Christ, who was slandered by every will that did not love Him more than itself.
- ❖ “Tell me, slander, why are you greater than praise?” Solution - Slander replied that it was greater than praise because it had more administrators serving it who chased the shepherds away while the wolves devoured the sheep.

13 - Questions about impatience

- ❖ What is impatience? Solution – Go to paragraph 13.
- ❖ “Tell me, impatience, what you are afraid of.” Solution – Ibid.
- ❖ “Tell me, impatience, how to defeat you.” Solution – Ibid.
- ❖ “Tell me, impatience, why are you so bold and so arrogant?” Solution – Impatience said that so long as ire was its friend, it had no fear of defeat.

14 - Questions about inconstancy

- ❖ What is inconstancy? Solution – Go to paragraph 14.
- ❖ “Tell me, inconstancy, who your worst enemies are.” Solution – Ibid.
- ❖ “Tell me, inconstancy, which sense has the greatest concordance with you?” Solution – Inconstancy said that the affatus was the most unstable of the senses.
- ❖ “Tell me, inconstancy, why do you have greater concordance with the will than with the intellect?” Solution – Inconstancy said that the will easily switched from one intention to another without any deliberation, but when the intellect wanted to say something, it would take time to consider and deliberately ponder what it wanted to say before speaking out, and this was why inconstancy was not the intellect’s well-wisher.

15 - Questions about impurity

- ❖ What is impurity? Solution – Go to paragraph 15.
- ❖ “Tell me, impurity, why you are so great.” Solution – It replied that it was great because it was more contrary than any other vice to the common habit of virtue.
- ❖ Why is spiritual impurity greater than corporeal impurity? Solution – Sensual purity can never be as great as intellectual purity.
- ❖ “Tell me, impurity, what kind of water you are most afraid of.” Solution - Impurity said that it was more afraid of the water that the eyes shed through contrition than of the water that beautiful women used to wash their faces.

16 - Questions about falsity

- ❖ What is falsity? Solution – Go to paragraph 16.
- ❖ “Tell me, falsity, what do you fear the most? Solution – Falsity replied that it feared the death of hypocrisy and simony more than the death of any other vice.
- ❖ “Tell me, falsity, are you as strong as the truth?” Solution – Ibid.
- ❖ “Since you, falsity are not as strong as the truth, why are you more present than the truth in most people?” Solution – Falsity said that it would put this question to the shepherds who tended their sheep poorly.

17 - Questions about laziness

- ❖ What is laziness? Solution – Go to paragraph 17.
- ❖ Why does usury exist? Solution – Ibid.
- ❖ “Tell me, laziness, where are you going?” Solution – Laziness said that it was going to house with fat people who have comfortable beds and who eat delicate foodstuffs.
- ❖ “Tell me, laziness, why are you more present in the rich than in the poor?” Solution – When meat is scarce, the wolves will eat grapes.

18 - Questions about discourtesy

- ❖ What is discourtesy? Solution – Go to paragraph 18.
- ❖ How is discourtesy defeated by courtesy? Solution – Ibid.
- ❖ “Tell me, discourtesy,” said the hermit, “why are you weeping?” Solution – Discourtesy replied that it wept because hypocrites affected courtesy so as to earn a good reputation among the people, and conceited individuals also did the same.
- ❖ Is discourtesy a friend of gluttony? Solution – Discourtesy replied that it should put this question to courtesy who wept at the sight of gluttonous people eating.

19 - Questions about disobedience

- ❖ What is disobedience? Solution – Go to paragraph 19.
- ❖ How can disobedience be defeated? Solution – Ibid.
- ❖ Which sense do people disobey the most? Solution – Because the affatus issues more commands than any other sense, more people disobey the affatus than any other sense.
- ❖ “Tell me, disobedience, why you are laughing.” Solution – disobedience replied that it laughed because the friends of obedience were captives.

Questions about the mixture of the resultant vices

First, questions about injury combined with the vices

- ❖ How do injury and indiscretion have concordance? Solution – Go to the questions about injury and indiscretion where the concordance that they have against justice and prudence is indicated.
- ❖ “Tell me, frailty, where are you going?” Solution – Frailty replied that it was going to help injury who had asked it for assistance in defeating justice.
- ❖ “Tell me, intemperance, who is your friend?” Solution – Intemperance replied that temperance was its friend at the dinner table while temperance was asleep.
- ❖ “Tell me, injury and infidelity, why you have such great power in the world.” Solution – Injury and infidelity replied that the shepherds were asleep, the judges were in love with money, and conceit knew no master.
- ❖ “Tell me, injury, why you are so happy.” Solution – Injury replied that it was happy because it had injured God’s mercy in a sinner who had no hope in it.

- ❖ “Tell me, injury, why do you keep the money of the rich in a state of idleness?” Solution – Injury replied that it was a friend of cruelty who liked to slam the doors on the poor.
- ❖ “Tell me, injury, why are you committing treason?” Solution – Injury replied that it was committing treason because illegality was its blood relative.
- ❖ “Tell me, injury, are you present in the king when he sends his men away to die in war?” Solution – Injury replied and said that it was in the king if he went to war unjustly.
- ❖ Why does a thieving judge sentence other thieves to hang? Solution – Injury replied that the thieving judge would sentence other thieves to hang because he was wedded to injury.
- ❖ “Tell me, injury, why do you make people tell lies?” Solution – Injury replied that it caused a multitude of people to tell lies in order to provide a large population for the city of Hell.
- ❖ “Tell me, injury, what your measurements are.” Solution – Injury replied that it measured things with the slandering and blaspheming of the virtues in holy people who had concordance with justice.
- ❖ “Tell me, injury, what are you afraid of?” Solution – Injury replied that it was afraid of patience that often defeated it.
- ❖ “Tell me, injury, what your power consists of.” Solution – Injury replied that its power was in the absence of justice and constancy.
- ❖ “Tell me, injury, what do you wash your face with?” Solution – Injury said that it washed its face with the water that poured out of the eyes of those who laughed in derision at holy people.
- ❖ “Tell me, injury, who wrote your book?” Solution – Injury said that it co-authored its book with falsity to ensure that any writings of justice and legality were kept out of it.
- ❖ “Tell me, injury, to whom did you lend your horse?” Solution – Injury replied that it lent its horse to laziness and justice.
- ❖ “Tell me, injury, where did your discourtesy go?” Solution – Injury replied that it had handed it over to intemperance, to conceit and to infamy.
- ❖ “Tell me, injury, were you ever obedient?” Solution – Injury replied that it was obedient to conceit, to lust, to avarice and to his other associates.

Questions about indiscretion combined with the vices

- ❖ “Tell me, indiscretion, what makes you strong?” Solution – Indiscretion replied that its strength was made of the frailty that a knight had in battle against courage.
- ❖ “Tell me, intemperance, at which inn do you lodge?” Solution – Intemperance replied that it lodged in the indiscretion that men displayed in eating and drinking.
- ❖ “Tell me, indiscretion, why are you so great?” Solution – Indiscretion replied that it grew in magnitude every time the wolves devoured the sheep.
- ❖ “Tell me, indiscretion, why are you so desperate?” Solution – Indiscretion replied that it was desperate because prudence never told people about God’s great mercy.
- ❖ “Tell me, indiscretion, why are you so cruel?” Solution – Indiscretion replied that its cruelty grew while prudence and charity were forgotten.
- ❖ “Tell me, indiscretion, have you ever betrayed anybody?” Solution – Indiscretion replied that it always committed betrayal with those who were too ashamed to confess their sins.
- ❖ “Tell me, indiscretion, have you ever killed anybody?” Solution – Indiscretion replied that Hell could gauge the number of people it held due to ignorance and stupidity.
- ❖ “Tell me, indiscretion, have you ever stolen anything?” Solution – Indiscretion said that it had very often stolen money from the poor to make them hungry and that it had given this money to the rich so that they could enjoy the vainglory of their wealth.
- ❖ “Tell me, indiscretion, have you ever lied about anything?” Solution – Indiscretion said that it always lied in the tailor who sold clothing and who often said that God did not help him, so that he could earn five gold coins.

- ❖ “Tell me, indiscretion, have you ever spoken evil of a good woman?” Solution – Indiscretion replied that it spoke evil of good women to ensure that lust could have a great reputation in the world.
- ❖ “Tell me, indiscretion, why are you impatient?” Solution – Indiscretion said that it was impatient because prudence was asleep and anger was awake.
- ❖ “Tell me, indiscretion, since you understand nothing, how can you know anything about inconstancy?” Solution – Indiscretion said it knew about inconstancy inasmuch as it was ignorant of constancy.
- ❖ “Tell me, indiscretion, what is your impurity made of?” Solution – Indiscretion said that it was made of guilty remembering, loving, ignoring, seeing, hearing, speaking, tasting and touching.
- ❖ “Tell me, indiscretion, since you are the privation of prudence, how can you know anything about falsity?” Solution – Indiscretion said that it had knowledge of falsity with help from its associates who helped it against prudence in choosing minor good while rejecting major good, and in accepting major evil while rejecting minor evil.
- ❖ “Tell me, indiscretion, why are you so lazy in doing good?” Solution – Indiscretion replied that it was lazy in doing good because it was diligent in doing evil.
- ❖ “Tell me, indiscretion, why are you so ill informed?” Solution – Indiscretion said that it was ill informed because it believed that people were pleased with it when it was actually being boring and unpleasant.
- ❖ “Tell me, indiscretion, were you ever obedient?” Solution – Indiscretion replied that it was obedient every time anyone said something stupid.

Questions about frailty combined with the vices

- ❖ “Tell me, frailty, do you know anything about temperance?” Solution – Frailty said that intemperance, its friend, spoke evil many times to it about temperance so that in return, frailty would speak evil to temperance about fortitude.
- ❖ “Tell me, frail heart, why are there so many unbelievers in the world?” Solution – The timid heart replied that it should put this question to the shepherds who were more afraid of the death of the body than of the death of the soul.
- ❖ “Tell me, frail heart, why are you exasperated?” Solution – The timid heart replied that it was exasperated because it had many friends but fortitude only had a few.
- ❖ “Tell me, frail heart, why don’t you have much charity?” Solution – The timid heart replied that it did not have much charity because it preferred to have great cruelty.
- ❖ “Tell me, frail heart, is there any lawfulness in you?” Solution – The timid heart replied that it was so completely full of betrayal that no lawful thing could enter into it.
- ❖ “Tell me, frail heart, do you know what the death of the soul is?” Solution – The timid heart replied that it did not know what the death of the soul was because it spent its days in considering the body’s death that was so terrifying to it
- ❖ “Tell me, frail heart, since you have so much money, why don’t you give some to the poor?” Solution – It replied that it did not want to give them the money it had stolen from them.
- ❖ “Tell me, frail heart, why are you not ashamed of lying?” Solution – It replied that it was ashamed of telling the truth because it did not want to arouse any antagonism against mendacity of whom it was very fond.
- ❖ “Tell me, frail heart, why do you speak evil of people who are audacious and who are friends of generosity?” Solution – It replied that it spoke ill of audacious people because they had no fear of death or of poverty.
- ❖ “Tell me, frail heart, why have you no fatherland?” Solution – It replied that if it had a fatherland, then it would be akin to fortitude, which was its contrary.

- ❖ “Tell me, frail heart, why have you no constancy, and why are you like a leaf that turns with every wind?” Solution – It replied that it was so full of frailty that in whatever it did or said it could have neither deliberation nor abstinence.
- ❖ “Tell me, frail heart, with what do you wash your face and your hands?” Solution – It replied that it was with sadness, fear, lies and avarice.
- ❖ “Tell me, frail heart, why do you falsify things?” Solution – It replied that it falsified things because lawfulness and fortitude had a partnership.
- ❖ “Tell me, frail heart, why have you no diligence?” Solution – It replied that it could not have much diligence because it enjoyed eating and sleeping so much.
- ❖ “Tell me, frail heart, why are you so badly brought up?” Solution – It replied that it was so ill-mannered because its eyes had no shame, its hands had no generosity and it had never learned anything about the science of rhetoric.
- ❖ “Tell me, frail heart, since you are all fear, why are you not obedient to the prelate who could take measures against you?” Solution – It replied that it was not afraid of a prelate who was elected through simony because he was an enemy of fortitude, the contrary of frailty.

Questions about intemperance combined with the vices

- ❖ “Tell me, intemperance, since the Saracens do not have the faith, why do they hate intemperance more than Christians do?” Solution – God allows that some unbelievers have some good mores to reprehend bad Christians who have faith but whose mores are bad.
- ❖ “Tell me, intemperance, what is your customary procedure?” Solution – Intemperance replied that it would induce people to have hope in temperance at the beginning of a meal, but in the middle of the meal it would drive temperance away from the table.
- ❖ “Tell me, intemperance, are you a physician?” Solution – Intemperance said that it was a physician who murdered the poor with cruelty against charity and who personally murdered the rich with its own self, since they were its friends.
- ❖ “Tell me, intemperance, with what do you kill people?” Solution – Intemperance said that it killed people with many delicate foodstuffs and with spending hours at the table every day.
- ❖ “Tell me, intemperance, how was temperance stolen from the monk who had temperance while he was in the refectory?” Solution – Intemperance said that it stole temperance from the monk whom the abbot had invited to the infirmary.
- ❖ “Tell me, intemperance, what method do you follow when you lie?” Solution – Intemperance replied that it had a method of lying inasmuch as it would promise good health and happiness as a result of eating many delicate foodstuffs, but it would give sadness and illness to those who ate too much of them.
- ❖ “Tell me, intemperance, why do you speak evil of temperance, who is such a good virtue?” Solution – Intemperance said that it was no wonder that one opposite should speak evil of another opposite.
- ❖ “Tell me, intemperance, why are people who eat too much so impatient?” Solution – Intemperance said that they were impatient because their natural instinct sensed the incipient illness that intemperance procured for them at the table.
- ❖ “Tell me, intemperance, what do you do with good strong wine?” Solution – Intemperance said that it knew how to work with it in many ways, one of which was by causing inconstancy.
- ❖ “Tell me, intemperance, why do people vomit so much?” Intemperance said that people vomited so much because it made them eat and drink so much.

- ❖ “Tell me, intemperance, did you ever practice deceit?” Solution - It replied and said that it had many a time deceived a certain hermit who ate only bread and water through hypocrisy which made him very weak.
- ❖ “Tell me, intemperance, why are people lazy in August?” Solution – It replied that people were lazy in August because they were replete with figs and new wine.
- ❖ “Tell me, intemperance, at what time are you informed?” Solution – Intemperance said that it was informed when people rose from the table stuffed with food and drink.
- ❖ “Tell me, intemperance, were you ever obedient to temperance?” Solution – Intemperance said that it had been obedient to temperance many a time when temperance made people eat sparingly at supper so that intemperance could subsequently make them overeat at breakfast.

Questions about infidelity combined with the vices

- ❖ “Tell me, infidelity, why have you no hope?” Solution – Infidelity replied that it could not have any hope because hope and faith belonged together.
- ❖ “Tell me, infidelity, can your friends have any charity against cruelty when they give alms to the poor?” Solution – Infidelity said that its followers who gave alms had the appearance of charity but not the real form of charity, indeed, if they had the true form, they would have concordance with faith, which is contrary to infidelity.
- ❖ “Tell me, infidelity, how you commit betrayal.” Solution – A cat takes on the appearance of a rabbit when it flattens its ears and hides its tail in order to catch rabbits; and a fox pretends to be a hen to lure the chicks to itself.
- ❖ “Tell me, infidelity, how you commit homicide.” Solution – It replied that it committed homicide with ignorance, falsity and the idleness of shepherds.
- ❖ “Tell me, infidelity, what you use for stealing things.” Solution – Infidelity said that it stole human souls by means of ignorance and slander of the Christian faith.
- ❖ “Tell me, infidelity, why do you live on lies in so many people?” Solution – Infidelity said that it lived on lies in many people because few were those who knew the truth and who wanted to tell the truth.
- ❖ “Tell me, infidelity, are you irritated because Christians speak evil of you?” Solution – Infidelity said that it did not worry about Christians speaking evil of it because those who praised it were more numerous than those who blamed it.
- ❖ “Tell me, infidelity, are you impatient about anything?” Solution – It replied that it should have nothing to be impatient about since it possessed the city of Jerusalem, but that the Roman Catholic faith did have something to be impatient about.
- ❖ “Tell me, infidelity, are you strongly built?” Solution – Infidelity said that its edifice was fortified with steel, with wood and with ignorance; consequently, it had no fear of defeat.
- ❖ “Tell me, infidelity, have you any impurity?” Solution - Infidelity said that the Saracens did not use napkins at meals, they licked their fingers as they ate and they were more lecherous than any other people.
- ❖ “Tell me, infidelity, can your falsity be destroyed?” Solution – Infidelity said that the way in which it could be destroyed was written in Raymond’s books.
- ❖ “Tell me, infidelity, are you lazy?” Solution – Infidelity said that for every Christian there were a hundred non-Christians, and thus it was lazy because it did not destroy all Christians, nonetheless, it had showed diligence in the lands of Syria, Turkey and Barbary which used to be Christian.
- ❖ “Tell me, infidelity, have you any courtesy?” Solution – Infidelity said that it was courteous in the synagogues of the Jews where it made them meticulously observe the day of Sabbath.
- ❖ “Tell me, infidelity, are many people obedient to you?” Solution – Infidelity said that this question should be put to the South and to the East, which were full of its people.

Questions about despair combined with the vices

- ❖ “Tell me, despair, have you more cruelty than hope has charity?” Solution – Despair replied that this question should be put to the purses of the poor and to the wolves who devoured the sheep.
- ❖ “Tell me, despair, why are you committing betrayal?” Solution – Despair said that it committed betrayal because lawfulness had concordance with hope.
- ❖ “Tell me, despair, with what do you slay human souls?” Solution – Despair said that it slew human souls inasmuch as it promised them that at the moment of death they would be in possession of their faculties and have the discretion to go make a confession, have contrition and make satisfaction for their sins. Indeed, at the moment of death, the imagination is occupied more with imagining fountains of cold water than with imagining the sins of man and God’s mercy.
- ❖ “Tell me, despair, how you steal hope from people.” Solution – Despair said that it stole men’s hope by posing as hope.
- ❖ “Tell me, despair, how do you go about telling a lie?” Solution – Despair replied that it lied inasmuch as it kept the poor labouring under the illusion that in greedy and avaricious men it was actually generosity and hope.
- ❖ “Tell me, despair, whom do you most readily speak evil of?” Solution – Despair replied that it spoke evil most often about the poor who put their hope in the rich.
- ❖ “Tell me, despair, where do you stand?” Solution – Despair replied that it stood with the impatience of people who had no shame.
- ❖ “Tell me, despair, have you any constancy?” Solution – Despair replied that avarice knew about this, as it remained in its company up to the moment of death, and after death it went to stand in Hell permanently without any change.
- ❖ “Tell me, despair, have you any holiness?” Solution – Despair replied that it was one of the species of the impurity of sin.
- ❖ “Tell me, despair, do you ever speak the truth?” Solution – Despair said that it had the mandate to lie to people about their health and about their illness.
- ❖ “Tell me, despair, are you negligent in any way?” Solution – Despair replied that it did not show any signs of laziness in the illness of a man who died without hope.
- ❖ “Tell me, despair, have you any good customs?” Solution – Despair said that this question should be put to hope who wept because people did not make restitution during their lifetime but placed greater hope in their sons than in themselves when it came to make satisfaction for their offences.
- ❖ “Tell me, despair, have you many subjects?” Solution – Despair said that it would put this question to Hell, to whom it had given so many inmates.

Questions about cruelty combined with the vices

- ❖ “Tell me, cruelty, have you ever betrayed God?” Solution – It replied that it had betrayed God many times by taking money away from the poor and giving it to the rich.
- ❖ “Tell me, cruelty, how do you slay a man?” Solution – Cruelty said that it could slay a man by removing charity and producing avarice.
- ❖ “Tell me, cruelty, have you stolen any sheep?” Solution – Cruelty said that not only had it stolen sheep, but that it had even slain many shepherds.
- ❖ “Tell me, cruelty, why do you lie?” Solution – It replied that it lied because charity spoke the truth.
- ❖ “Tell me, cruelty, why do you speak evil of charity?” Solution – Cruelty said that it spoke evil of charity because charity was the treasure of poor people.

- ❖ “Tell me, cruelty, why are you impatient with the poor who beg for alms from you?” Solution – Cruelty said that it was impatient because the poor who begged for alms from it tried to appeal to its charity.
- ❖ “Tell me, cruelty, do you stand firm?” Solution – It replied that it always stood firm against charity, compassion and humility.
- ❖ “Tell me, cruelty, with what do you wash your feet?” Solution – Cruelty said that it washed its feet with the impurities of sin.
- ❖ “Tell me, cruelty, what lineage do you descend from?” Solution – It replied that it was descended from falsity, who was its mother, and conceit who was its father.
- ❖ “Tell me, cruelty, are you lazy?” Solution – Cruelty said that it did not seem so, inasmuch as charity was almost entirely lost.
- ❖ “Tell me, cruelty, why are you ill-informed?” Solution – It said that it was ill-informed because it had no fear of shame.
- ❖ “Tell me, cruelty, would you be a good nun?” Solution – It replied that it belonged to the genus of disobedience.

Questions about betrayal combined with the vices

- ❖ “Tell me, betrayal, where did you begin?” Solution – It replied that it began at the time when Cain murdered his brother Abel through envy and through avarice. Hence, since it came from such a lineage, it belonged to the family of death.
- ❖ “Tell me, betrayal, can anybody steal you?” Solution – It said that nobody needed to steal it since it gave itself to everyone who wanted to have it.
- ❖ “Tell me, betrayal, to which sense you are the most friendly.” Solution – It replied that it liked the affatus better than any other sense because it lied more than any other sense and betrayal could use it for practicing deception.
- ❖ “Tell me, betrayal, why do you speak evil of goodness and charity?” Solution – It said that it spoke evil of goodness and charity because they were sisters of lawfulness.
- ❖ “Tell me, betrayal, why are you so impatient?” Solution – It replied that it was impatient because conceit was its brother, ire was its sister and contrariety was its mother.
- ❖ “Tell me, betrayal, with what do you stand firm?” Solution – It replied that it stood firm with envy and avarice.
- ❖ “Tell me, betrayal, are you purified of all sin?” Solution – It replied that it liked neither confession nor penance.
- ❖ “Tell me, betrayal, what are your reinforcements?” Solution – It replied that it was reinforced by envy, avarice, falsity and conceit so it could slay lawfulness who was its contrary.
- ❖ “Tell me, betrayal, are you lazy?” Solution – It said that this question should be put to the ladies and to the castles which it had visited so many times. And it said that lawfulness had few friends.
- ❖ “Tell me, betrayal, where do you prefer to stand?” Solution – It replied that discourtesy was the emblem it bore on its banner.
- ❖ “Tell me, betrayal, where have you been obedient?” Solution – It replied that it had been many times obedient to lust and to money.

Questions about homicide combined with the vices

- ❖ “Tell me, homicide, why do you kill people?” Solution – Homicide replied that it killed people because it could not steal them.
- ❖ “Tell me, homicide, with what do you slay goodness?” Solution – It replied that it slew goodness with false testimony.

- ❖ “Tell me, homicide, does anybody speak evil of you?” Solution – Homicide said that a just king spoke evil of it when he sentenced murderers to hang.
- ❖ “Tell me, homicide, have you much power?” Solution – Homicide said that this question should be put to the magnitude of impatience with which it slew people.
- ❖ “Tell me, homicide, what your edifice is made of.” Solution – It replied that its edifice was built on envy, avarice and conceit.
- ❖ “Tell me, homicide, is your clothing clean?” Solution – It replied that no butcher had clean clothing.
- ❖ “Tell me, homicide, do you love falsity?” Solution – It replied that this question should be put to the hypocrisy with which it slew people’s souls.
- ❖ “Tell me, homicide, are you lazy?” Solution – It said that the city of Jerusalem knew about this.
- ❖ “Tell me, homicide, how did you get your bad education?” Solution – It said that it got its bad education with envy, ire, conceit, avarice and cruelty.
- ❖ “Tell me, homicide, are you obedient to anyone?” Solution – Homicide said that it was obedient to the judge for the sake of money and to the prince for the sake of honour.

Questions about larceny combined with the vices

- ❖ “Tell me, larceny, why aren’t you ashamed of lying?” Solution – It replied that it could not carry out its mandate without lying.
- ❖ “Tell me, larceny, with what did you steal goodness?” Solution – It said that it stole goodness with slander, simony and hypocrisy.
- ❖ “Tell me, larceny, why are you so impatient?” Solution – It said that it was impatient because it did not remember the gallows.
- ❖ “Tell me, larceny, does anything make you sick?” Solution – It said that the king’s justice made it tremble.
- ❖ “Tell me, larceny, why do you travel by night?” Solution – It said that it traveled by night so that people would not see the ugly outfit it wore.
- ❖ “Tell me, larceny, why are you unlawful?” Solution – It said that it was unlawful because it could not use lawfulness to deceive people.
- ❖ “Tell me, larceny, how come you exist?” Solution – It said that it existed because it was too lazy to work in the vineyard or to engage in business.
- ❖ “Tell me, larceny, have you ever been obedient?” Solution – It said that it had often been obedient to its distaste for the gallows.
- ❖ “Tell me, larceny, are you well-mannered?” Solution – It said that this question should be put to hypocrisy, who had stolen sanctity.

Questions about mendacity and slander combined with the vices

- ❖ “Tell me, mendacity and slander, why did you enter into a partnership?” Solution – They said that they became partners to destroy goodness and truth who were friends.
- ❖ Why are liars more impatient than others? Solution – When a liar is reprehended, he always finds some excuse to justify himself.
- ❖ “Tell me, mendacity, what is your foundation made of?” Solution – It said that its foundation was made of conceit, envy, ire, avarice and hypocrisy.
- ❖ A hermit asked his mouth if it would be made as repulsive by lying as a leper’s shirt was made repulsive by leprosy?” Solution – The mouth replied that this question should be put to hypocrisy, which was more repulsive than the shirt on a leper’s back.
- ❖ “Tell me, mendacity, how do you practice falsification?” Solution – It replied that simony and hypocrisy knew how it was done.

- ❖ “Tell me, mendacity, have you any diligence?” Solution – It said that it had disseminated its seed all over the world.
- ❖ “Tell me, mendacity, are you educated?” Solution – It replied that it had studied rhetoric as a means for deceiving people.
- ❖ “Tell me, mendacity, have you ever been obedient?” Solution – Mendacity said that this question should be put to the Tartars, to the Jews, to the Saracens, to the silver possessed by Christians and to the habit of hypocrisy.

Questions about slander combined with the vices

- ❖ “Tell me, slander, why do you speak evil of humble people who have patience?” Solution – It said that it came from the lineage of conceit, ire and cruelty.
- ❖ “Tell me, slander, why you speak no evil of inconstancy, which is an evil vice.” Solution – Slander said that it did not want to dishonour its sister about whom holy people had so many bad things to say.
- ❖ “Tell me, slander, why you speak evil of the clergy.” Solution – Slander said that it spoke evil of the clergy because the vices were more unbecoming to clergymen than to others.
- ❖ “Tell me, slander, why you speak no evil of simony and hypocrisy?” Solution – Slander said that it never said anything evil that was not also false.
- ❖ “Tell me, slander, are you lazy?” Solution – It said that there was nothing about which so much evil was spoken as God’s Trinity and his Incarnation.
- ❖ “Tell me, slander, why do you speak so discourteously?” Solution – It said that conceit, envy and ire were advising it.
- ❖ “Tell me, slander, have you many friends?” Solution – It said that the majority of the poor and the majority of the rich were its obedient listeners.

Questions about impatience combined with the vices

- ❖ “Impatience and inconstancy, why are you friends?” Solution – They replied that they were friends because they had many friends.
- ❖ “Impatience, why are you so ugly?” Solution – It said that it looked beautiful to ire and to conceit, who were very fond of it.
- ❖ “Impatience, why are hypocrites such staunch friends of yours?” Solution – It said that it was fond of hypocrites because they deceived lawful and holy people.
- ❖ “Impatience, why have you so many more friends than patience has?” Solution – Impatience said that it was more diligent with ire than patience was diligent with abstinence.
- ❖ “Impatience, why are you so ill-mannered?” Solution – Impatience said that it was so ill-mannered because it associated with gluttony, conceit, ire and avarice.
- ❖ “Impatience, why are you so disobedient to abstinence?” Solution – It said that it was disobedient to abstinence because abstinence was a blood relative of patience.

Questions about inconstancy combined with the vices

- ❖ “Inconstancy, why are you so ugly?” Solution – It said that it was ugly because constancy was a species of holiness.
- ❖ “Inconstancy, why are you false?” Solution – It said that it was false because if it could not deceive lawful people in one way, it would deceive them in some other way.
- ❖ “Inconstancy, are you lazy?” Solution – It said that it was so diligent that nobody could find it in truth.
- ❖ “Inconstancy, why are you well-mannered at times and ill-mannered at other times?” Solution – It said that it became ill-mannered so that it could speak disparaging words.

- ❖ “Inconstancy, to whom are you the most disobedient?” Solution – It said that indiscretion, lust, conceit, gluttony and avarice knew this.

Questions about impurity combined with the vices

- ❖ “Impurity, are you as great in hypocrisy as in a filthy pair of shoes?” Solution – It said that falsity knew this.
- ❖ “Impurity, are you lazy?” Solution – It said that it would put this question to the lust it had aroused in so many people.
- ❖ “Impurity, why do you speak with your mouth full when you eat?” Solution – It said that it was a partner of discourtesy.
- ❖ “Impurity, are you afraid of anything?” Solution – It replied and said that it would put this question to holiness and obedience who were weeping.

Questions about falsity combined with the vices

- ❖ “Falsity, are you lazy?” Solution – It said that it would put this question to judges and lawyers who made peasants wait too long for their cases to be heard.
- ❖ “Falsity, how can you be recognized?” Solution – It said that its banner was emblazoned with discourtesy and hypocrisy.
- ❖ “Falsity, to whom are you the most disobedient?” Solution – It said that it was the most disobedient to the merchant in whom so many people placed their trust.

Questions about laziness combined with the vices

- ❖ “Laziness, why are you so ill-mannered?” Solution – It said that it was so ill-mannered because it ate too much and liked to sleep too much.
- ❖ “Laziness, are you obedient?” Solution – It replied that it was obedient to new cheese and hot bread.

A question about discourtesy and disobedience

- ❖ “Discourtesy, are you obedient to anyone?” Solution – It replied that it was obedient to the gluttonous man who portioned out food at meals and who told his companion to choose one of two portions.

Questions from the branches of the imperial tree

Questions about barons

- ❖ A hermit asked His Holiness the Pope why Emperor Constantine gave an empire to the Roman Church. Solution – Go to the chapter above.
- ❖ A hermit asked the king which people he should be most friendly with. Solution – Ibid.
- ❖ A hermit asked a baron’s son if he should love the king more than he loved his father. Solution – No knight is as lovable as a good prince.
- ❖ A hermit asked the king if it was legitimate for him to purchase the title of baron. Solution – As above.

Questions about knights

- ❖ A hermit asked the king why there were knights. Solution – Go to the above chapter.
- ❖ Why must knights be more audacious than others? Solution – Ibid.
- ❖ A hermit asked a knight if he knew what the order of knighthood was about. Solution – The knight said that he did not know what the order of knighthood was about and he reproached his father for not having written the order of knighthood down because if

someone wrote a book about the art of knighthood, knights would be more humble than arrogant, more just than injurious, more chaste than lecherous, more audacious than timid, more wealthy than poor, more honoured than dishonoured.

- ❖ “Tell me, knight,” said the hermit, “with what do you preserve knighthood?” Solution – The knight said that it preserved knighthood with the king’s sword when the king extended the power of his crown through all his subjects.

Questions about city governors

- ❖ What are city governors for? Solution – Go to the abovementioned chapter.
- ❖ Why must city governors be free? Solution – A city governor must be free to run the city just as knights must be free to guard the roads and the king’s crown.
- ❖ A hermit asked a city governor why his wealth did not last as long as the wealth of other people. Solution – Nobody is as idle as a city governor.
- ❖ A hermit asked a city governor why city governors lived shorter lives than other people. Solution – The city governor said that idleness and delicate foodstuffs knew why.

Questions about advisors

- ❖ A hermit asked the prince what persons should compose his council. Solution – Go to the chapter above.
- ❖ A hermit asked the prince’s sword why it was not straight. Solution – The sword said that it was crooked because the king did not have a council.
- ❖ A hermit asked if the king’s council should be composed of many persons. Solution - the more persons there are in the king’s council, the greater is the confusion in the council and the less secure are its secrets.
- ❖ A hermit asked the king which people he feared the most. Solution – The king said that no people could do him as much harm nor could anyone deceive him as much as the people in his council. Then the hermit told the king that he must not have anybody in his council who is negligent, indiscreet, cruel, conceited or envious and that above all he should avoid avaricious persons more than anyone else because an avaricious man does everything for money.

Questions about administrators

- ❖ A hermit asked the king what his administrators should be clothed in. Solution – Go to the abovementioned chapter.
- ❖ A hermit asked the king if he had good administrators. Solution – The king said that his people knew this.
- ❖ A hermit asked the king if there was any simony in his administration. Solution – The king said that he would put this question to avarice.
- ❖ A hermit asked the king: “Your majesty, where are the rule of law and the wealth in your kingdom?” Solution – The king said that the rule of law and his wealth were in the people whom he appointed as administrators.

Questions about judges

- ❖ “Your majesty,” said the hermit to the king, “what are the conditions required of a good judge?” Solution – Go to the chapter, as above.
- ❖ A king appointed as judge a poor man in a big city and he asked the judge what his priority was when he made decisions – was it wealth or was it justice. Solution – The judge replied that he had learned law in order to obtain honour and wealth.

- ❖ Justice asked a judge why he lied in pronouncing his judgments. Solution – The judge said that he lied because the king gave him little money and he accepted to serve the people for consideration.
- ❖ The king asked the city why it wept. Solution – No judge can remain impartial to all if he stays too long in one city.

Questions about lawyers

- ❖ “Your majesty,” said the hermit to the king, “what conditions do you require of good lawyers?” Solution – Go to the chapter, as above.
- ❖ A hermit asked the king if there should be many lawyers in one city. Solution – A multitude of lawyers throws litigation into confusion.
- ❖ A hermit asked some lawyers why they drew their litigations out to such great length. Solution – The lawyers said that the farmers’ money knew why.
- ❖ “Tell me, lawyers,” said the hermit, who will be your defense lawyers in the afterlife? Solution – The lawyers replied that the farmers’ tears knew this.

Questions about bailiffs and executioners

- ❖ “Your majesty,” said the hermit to the king, “what conditions do you require of your bailiffs and executioners?” Solution – Go to the chapter, as above.
- ❖ “Tell me, bailiff,” said the hermit, “why are you so conceited?” Solution – The bailiff said that he was a likeness of the king.
- ❖ A hermit asked the devil what kind of people most clearly signified him through their profession in this world. Solution – The devil said that executioners were the ones who were most like it in that they tortured people.
- ❖ A hermit asked the devil to tell him who was Hell’s worst executioner. Solution – the devil said that the worst executioner he knew was an evil king.

Questions about inspectors

- ❖ “Your majesty,” said the hermit to the king, “what conditions do you require of your inspectors?” Solution – Go to the chapter, as above.
- ❖ A king asked his inspectors if they were faithful to their mandate. Solution – The inspectors replied that they would be faithful to their mandate if they conducted an investigation against him.
- ❖ “Your majesty,” said the hermit to the king, “have you any shame?” The king replied that he felt ashamed because he had launched an inquiry against a judge, but not against himself.
- ❖ The hermit asked an inquiry why it wept. Solution – The inquiry said that it wept because it did not reach all the way up to the highest treetops.

Questions about the confessor

- ❖ “Your majesty,” said the hermit to the king, “what kind of confessor must you have?” Solution – Go to the chapter, as above.
- ❖ “Your majesty,” said the hermit to the king, “why do you have a confessor?” Solution – The king replied that he wanted to have a confessor because he wanted to have a clear conscience.
- ❖ “Tell me, king’s confessor, why you are weeping?” Solution – The confessor said that he wept because he was not given anything to do.
- ❖ “Your majesty, why are you weeping?” Solution – The king said that he wept because hypocrisy stood in his confessor.

Questions from the branches of the apostolic tree

- ❖ The supreme pontiff was asked what his branches were. Solution – Go to the chapter as above.
- ❖ “Tell me, branch, what do you live on?” Solution – The branch said that it lived on the concordance that it had with the trunk and with the other branches.
- ❖ “Tell me, branches,” said the hermit, “would you want to be the trunk?” Solution – They replied that no particular opposes its universal in the course of nature.
- ❖ “Tell me, branch, why are you so big?” Solution – The branch said that it was so big so as to be proportioned to the magnitude of the trunk, which is very big.
- ❖ “Tell me, branch, are you good?” Solution – The branch said that it would put this question to its works.
- ❖ “Tell me, branch, what are you for?” Solution – No trunk is good without branches.
- ❖ “Tell me, branch, how many branches does heaven have?” Solution – The branch said that there were 12 provinces in the world.
- ❖ “Tell me, branch, how many twigs does heaven have?” Solution – The branch said that there were four cardinal virtues and three theological virtues.
- ❖ “Tell me, branch, are you aware of the wolves eating the sheep?” Solution – The branch said that the other branches knew this.
- ❖ “Tell me, branch, will you be as lofty and as great on Judgment Day as you are now?” Solution – The branch said that it would look for the answer to this in its book.

Questions from the branches of the celestial tree

- ❖ What are the branches of the celestial tree? Solution – Go to the chapter as above.
- ❖ Why are there neither more nor fewer than twelve signs? Solution – Following the disposition of substances here below, there are four seasons in a year, and each season must be made of a triangle: spring has one warm line and one moist line which are in concordance and it has another line in the contrariety of moisture and dryness. And go to the chapter above.
- ❖ Why do the signs move in a circle? Solution – No continuity can be greater than circular continuity in the major movement of the square and the triangle.
- ❖ Why does Aries go to Taurus, then Taurus to Gemini, whereas Aries does not go to Pisces nor does Pisces go to Aquarius. Solution – Fire naturally goes to air through the concordance of heat, but if air moved to fire through the concordance of moisture, then fire would be of a hot and moist complexion. And if water went to air, then air would be of a moist and cold complexion, so that summer would move on to spring and spring would move on to winter, and farmers would sow seed in the summer and harvest the crops in the winter.
- ❖ A hermit asked the spring season what its signs were. Solution - Go to the chapter as above.
- ❖ Why do astronomers so often err in their judgments? Solution – Ibid.
- ❖ Did the philosophers of Antiquity make mistaken attributions of masculine and feminine qualities when they attributed them to the twelve signs and the seven planets? Solution – Ibid.
- ❖ Why is Aries of the fiery complexion and Pisces of the watery complexion? Solution – In every natural triangle there must be a participation of opposites and consequently Aries and Pisces participate through contrariety in spring and winter so that fire can have action in generation and water can have passion in corruption.
- ❖ Why is Gemini of the airy complexion and Cancer of the watery complexion? Solution – In every natural triangle there must be a concordance of proper and appropriated qualities to enable generation and proportioned temperament.

- ❖ The hermit asked Aries with which sign it had the greatest concordance and with which sign it had the greatest contrariety. Solution: Aries replied that its greatest concordance was with Taurus because Aries moved to Taurus without any intermediary, and its greatest contrariety was with Pisces because Aries moved to Pisces through an intermediary. Consequently, fire has greater concordance with the parts that are above it and minor concordance with the parts that are below it.

Questions from the branches of the angelic tree

- ❖ What are the principal qualities of angels? Solution – Go to the chapter as above.
- ❖ A hermit asked an angel's goodness if it was as principal a reason of the angel as the intellect? Solution – Ibid.
- ❖ A hermit asked an angel's goodness why it was not as principal a reason as the intellect. Solution – Goodness said that God was intelligible but not bonifiable.
- ❖ "Angel," said the hermit, "why do you have neither more nor fewer than three principal reasons?" Solution – The angel replied that God could not be its object without just the three acts of remembering, understanding and loving.
- ❖ The hermit asked the angel's intellect why it existed formally. Solution – The intellect said that it existed formally through its own intellectivity and intelligibility.
- ❖ For what end does an angel's intellect exist? Solution – The intellect replied that it existed because God was intelligible.
- ❖ What is the angel's intellect made of and how does it exist? Solution – Go to the chapter as above.
- ❖ A hermit asked an angel's intellect if it was made from one and the same goodness as memory and the will. Solution – The intellect said that goodness was one by nature and there are many reasons; the act of goodness is one thing in understanding, another thing in remembering and another thing in willing. And go to the chapter as above.
- ❖ "Angel, what does your moral goodness consist of and what does your understanding consist of?" Solution – Ibid.

Questions from the branches of the eviternal tree

- ❖ A hermit asked eviternity what its branches were. Solution - Go to the chapter as above.
- ❖ "Tell me, eviternity, how many branches do you have?" Solution – Ibid.
- ❖ "Tell me, eviternity, why do you have two and no more than two branches, and why are there two branches and not just one branch?"
- ❖ A hermit asked Paradise if there was an Empyrean Heaven. Solution – Paradise replied that if the light of the concrete and glorified bodies of the saints was not made of continuous light, the major act of its reasons could not take place. And go to the chapter as above.
- ❖ A hermit asked Hell what its colour was. Solution – No colour is as contrary to light as the colour black.
- ❖ A hermit asked eviternity if there was any shadow in Paradise. Solution – If the empyrean heaven was not made of light, each body that stood between two bodies would cast a shadow.
- ❖ A hermit asked Hell if there was any light in it. Solution – Hell replied that this question should be put to the sulphur and to the smoke of green wood burned by fire.
- ❖ A hermit asked Hell why it was eviternal. Solution – Hell replied and said that it was eviternal so that God's justice would not remain idle.
- ❖ "Tell me, Hell, what is your origin made of?" Solution – Hell said that its origin was made of the privation of completion.

- ❖ “Tell me, Hell, why are you so huge? Solution – Hell said that it was so huge because God was so little remembered, understood and loved.

Questions from the branches of the maternal tree

- ❖ A hermit asked Our Lady how many branches she had. Solution – Go to the chapter as above.
- ❖ A hermit asked Our Lady how she functioned as the mother of God. Solution – Ibid.
- ❖ A hermit asked the branches of maternity how they issued forth from the trunk. Solution – Ibid.
- ❖ A hermit asked maternity if its branches were great. Solution – Maternity replied that she would put this question to her filiation and to the sinners who daily put their hope in her when they said to her that they wanted to be her children because she was the mother of mercy.
- ❖ A hermit asked Our Lady how she was the mother of mercy. Solution - Our Lady said that she was the mother of mercy because she was the mother of the Son of God in his humanity. And moreover she was the mother of mercy because her Son heeded all her prayers, whatever they were.
- ❖ A hermit asked the devil why he wept. Solution – The devil said that it wept because Our Lady was the mother of mercy.
- ❖ A hermit asked Our Lady’s branches what their shadows were made of. Solution – The branches said that their shadows were made of hope and mercy.
- ❖ A hermit asked the shadow of the branches what its colour was made of. Solution – They replied that the colour of which their shadow was made consisted of love, faith and hope.
- ❖ A hermit asked Our Lady which of her branches she loved the most. Solution – Our Lady said that she would put this question to major amability.
- ❖ A hermit asked Our Lady if she was the major maternity. Solution - Our Lady said that she would put this question to her major branches.

Questions from the branches of the tree of Jesus Christ

- ❖ How many natures does Our Lord Jesus Christ have? Solution – Go to the chapter as above.
- ❖ Why are there two and no more than two natures in Our Lord Jesus Christ, or why doesn’t He have only one nature? Solution – Without two natures He cannot be God and man, and if He had more than two natures, the He would not be truly a man.
- ❖ Of how many natures does the human nature of Our Lord Jesus Christ consist? Solution – Go to the chapter as above.
- ❖ How do the divine nature and the human nature of Jesus Christ participate in this mortal life? Solution – Ibid.
- ❖ How did Our Lord Jesus Christ attain objects in this mortal life? Solution – Ibid.
- ❖ How is Our Lord Jesus Christ one Person made of two natures? Solution – Ibid.
- ❖ Since the divine and the human goodness of Jesus Christ exist as one Person, how are they distinct? Solution – Ibid.
- ❖ Since God is a spiritual substance, how can He be touched, be wounded and experience hunger, thirst and death? Solution – Ibid.
- ❖ A hermit asked God how He could make one creature who is the end and the complement of all creatures? Solution – Ibid.
- ❖ Of what does Our Lord Jesus Christ consist? Solution – Ibid.

Questions from the branches of the divine tree

Questions about the Father

- ❖ How do God's nature and God's reasons correspond? Solution – Go to the chapter as above.
- ❖ How do the acts of the divine reasons exist? Solution – Ibid.
- ❖ How are the acts of the divine reasons infinite? Solution – Ibid.
- ❖ What does the operation that God has in himself consist of? Solution – Ibid.
- ❖ Why is God a Father? Solution – Ibid.
- ❖ A hermit asked God if it was more appropriate for him to produce something great rather than something small, something eternal rather than something non-eternal, greater good rather than lesser good? Solution – Ibid.
- ❖ A hermit asked God the Father if He produced God the Son from a mother? Solution – If God the Father produced God the Son from a mother, then the Son would not be entirely from the Father.
- ❖ A hermit asked God the Father if He existed before God the Son. Solution – In the production that arises from eternity there is no before and no after.
- ❖ A hermit asked the Father if He produced God the Son in quantity. Solution – In the production that arises from infinity there can be neither locality nor quantity.

Questions about the Person of the Son

- ❖ How is the Father before the Son? Solution – Go to the above chapter.
- ❖ How is the Father a common substantial being? Solution – The Father - inasmuch as He is the Father by nature - is a singular suppositum; and inasmuch as He responds by producing his Son with all his reasons He is a common suppositum that produces the Son from all its reasons, with all its reasons and through all its reasons.
- ❖ How does the Son consist of passion? Solution – Inasmuch as the Father considers his activity, He considers the possibility of his activity. And go to the above chapter.
- ❖ How does the Son come from the Father and from nothing else? Solution – The Father in considering his possibility also considers the possibility of his own goodness, infinity and eternity etc.
- ❖ How is the Son possible and possified? Solution – In God, there is a relation between possibility, which is the Father and possibility, which is the Son. And because God is a pure act, eternal, infinite and complete, the Son is possified. Consequently, in the Son, the possified and the possible are one and identical and they have the power to be all the acts of the reasons, eternally and infinitely.
- ❖ How are the Father and the Son distinct Persons? Solution – Go to the chapter as above.
- ❖ How are the Father and the Son one essence, one substance, one goodness, one magnitude, one eternity etc. Solution – If the infinitizer and the infinitizable, the eternalizer and the eternalizable, then the possifier and the possible could be different essences, substances, natures and different goodnesses and contradiction could be a real being, but this is an impossible contradiction.
- ❖ A hermit asked the Son if He was made of matter or if He was matter. Solution – Go to the chapter as above.
- ❖ How is the Son a son? Solution – Ibid.
- ❖ A hermit asked the Son if He could be increased. Solution – Ibid.

Questions about the Holy Spirit

- ❖ How is the Holy Spirit passive spirability without matter? Solution – Go to the chapter as above.

- ❖ How is the Holy Spirit the third Person? Solution – Ibid.
- ❖ How does the Holy Spirit proceed from the Father and the Son? Solution – Ibid.
- ❖ Since the Father and the Son are distinct Persons, how are they one spirativity? Solution – The Father and the Son are distinct through their own properties and they are one spirativity through common spirativity.
- ❖ Since the Holy Spirit proceeds from the Father and the Son, how is It one spirability, one Person and no more than one? Solution – The Holy Spirit proceeds from the Father and the Son inasmuch as It arises from one common spirativity, and It is one Person and one spirability inasmuch as It proceeds from one and not more than one spirativity.
- ❖ How is the Holy Spirit equal to the Father and the Son? Solution – Go to the chapter as above.
- ❖ How are the Father and the Son equal in the Holy Spirit? Solution – In that the Father and the Son equally love each other and they are one and not more than one spirativity, they are equal in the Holy Spirit.
- ❖ How are the Father and the Holy Spirit equal in the Son? Solution – The Father generates the Son from his entirety and the Son spirates the Holy Spirit from his entirety.
- ❖ How are the Son and the Holy Spirit equal in the Father? Solution – The Son of God spirates the Holy Spirit from his entirety, and the Son is entirely engendered by the entire Father; the Father spirates the Holy Spirit from his entirety and the entire Holy Spirit is entirely spirated by the Father.
- ❖ Since the Holy Spirit proceeds from the Father and the Son, how is It entirely from the Father and entirely from the Son? Solution – In that the Father and the Son are distinct Persons and the Holy Spirit proceeds from the Father and the Son, and inasmuch as the Father and the son are one and not more than one spirativity, the Holy Spirit is one and not more than one spirability, and the entire Holy Spirit is entirely from the Father and entirely from the Son.

Questions about the Trinity

- ❖ Why are there neither more nor fewer than three Persons? Solution – Go to the above chapter in the branches of the divine tree.
- ❖ A hermit asked God's goodness in what number it could have the greatest magnitude. Solution – Ibid.
- ❖ In what number can God's eternity be great? Solution – Ibid.
- ❖ How would God's goodness be diminished if there were less than three divine Persons? Solution – Ibid.
- ❖ Since the Father is the bonifier and the Son is the bonifiable in generating, and the Holy Spirit is the act of bonifying in spirating and none of these three is the other, why isn't goodness in a fourth number? Solution – Ibid.
- ❖ Since the Son is bonifiable in generating and a bonifier in spirating, why isn't the Son one Person in generating and another Person in spirating? Solution – The Son is one Person inasmuch as there is one generability in which the Son is personified and personifiable eternally and infinitely, and inasmuch as He spirates the Holy Spirit, He is a personifier but He is not personified thereby. Just like a man and much better still, inasmuch as a man is a son, he is a personified Person and inasmuch as he begets other humans he is a non-personified personifier.
- ❖ Why isn't the Son who is generable and generated one Person by reason of generability and another Person inasmuch as He is generated. Solution – The Son is one Person inasmuch as He is principiated in eternity, and He is the selfsame Person inasmuch as He is principiable. If He were two Persons, then eternity would be idle between the principiator and the principiable and there would be no generating, no principiating and no

eternalizing between the principiator and the principiable, the generator and the generable, the eternalizer and the eternalizable.

- ❖ The Father, inasmuch as He generates the Son, is a father; and inasmuch as He spirates the Holy Spirit, He is not a father, because if He was a father, then the Holy Spirit would be a son, therefore, why isn't the Father one Person in that He is a father and another Person in that He is not a father? Solution – The Father is one Person inasmuch as He is the Father and not another Person inasmuch as He is not a father. Indeed, if He were another Person, He would not generate the Son from the entirety of himself, and if He were one Person inasmuch as He generates the Son and another Person inasmuch as He spirates the Holy Spirit, then He would not spirate the Holy Spirit from the entirety of himself and He would be greater than the Son and the Holy Spirit; his divine essence would be divided into parts and it would be a part of God and it as such it would be smaller than the whole. Because God is infinite, no minority can be in him, nor any majority, nor any parts, nor a plurality of essences. Therefore the Father is one generating and spirating Person similar to fire and much better still, in that fire is one substance in lighting, heating and in producing various elemented substances which are of its essence and nature, such as pepper, garlic etc.
- ❖ Why doesn't the Holy Spirit spirate, or generate or produce any Person in any way, or why isn't the Holy Spirit two Persons? Solution – As we said earlier, there would be minority in goodness if it needed any other property that would be neither bonificativity, nor bonificability, nor the act of bonifying. And though the Holy Spirit proceeds from the Father and the Son, It cannot be two Persons because It proceeds from one spirativity, as we said.

Questions from the branches of the tree of exemplars

Questions about the elements

- ❖ Why don't the elements find repose in elemented substances even though they are meant for the purpose of producing these substances? Solution – Go to the exemplar in the above chapter.
- ❖ A hermit asked the will why it is was so frequently confused in making choices? Solution – Ibid.
- ❖ A hermit asked the will if it found any repose in loving and hating. Solution – No repose can exist in contrary ends. And go to the example as above.
- ❖ “Tell me, freedom,” asked the hermit, “how can you be enslaved, being what you are, without being deprived of any of your conditions?” Solution – Ibid.

Questions about exemplars from the branches of the vegetal tree

- ❖ How does a man follow a method in deceiving another man? Solution – Go to the example in the above chapter.
- ❖ How can a man protect himself against deception by another man? Solution – Ibid.
- ❖ When people expect to put their will and testament in order and to make reparation for their offences at some future time, why are they deceived in most such cases when their health fails? Solution – Ibid.
- ❖ Why must people imagine, remember and love temperance at the beginning of each meal? Solution – Ibid.

Questions about exemplars from the branches of the sensual tree

- ❖ “Tell me, nature,” asked the hermit, “why are you stronger than custom?” Solution – Go to the exemplar in the branches of the sensual tree.

- ❖ How does great contrariety defeat and destroy small concordance? Solution – Go to the exemplar in the branches of the sensual tree.
- ❖ Why must new honour avoid association with old honour? Solution – Ibid.
- ❖ Why must a rich man avoid association with a poor man? Solution – Ibid.

Questions about exemplars from the branches of the imaginal tree

- ❖ The imagination was asked what could override it. Solution – Go to the chapter as above.
- ❖ Discretion was asked what could override it. Solution – Ibid.
- ❖ A man who was in mortal sin was asked if he should use the goods he possessed. Solution – Ibid.
- ❖ Indiscretion was asked in whom it was the greatest. Solution – No indiscretion is greater than the indiscretion that makes someone put his confidence in his mortal enemy. And go to the above exemplar.

Questions about exemplars from the branches of the corporeal human tree

- ❖ The art was asked if it was greater than law. Solution – Go to the exemplar as above.
- ❖ The king asked Raymond how he should choose a good ambassador to send to a certain prince. Solution – Ibid.
- ❖ The king was asked how he was aware of the enmity of men. Solution – Ibid.
- ❖ The devil was asked how he cheated people. Solution – Ibid.

Questions about exemplars from the branches of the spiritual human tree

- ❖ A philosopher was asked which power of the soul first received its object. Solution – Go to the exemplar as above.
- ❖ A philosopher was asked which power of the soul made suppositions and which power made demonstrations. Solution – Ibid.
- ❖ A philosopher was asked in what way the will preceded the intellect and in what way the intellect preceded the will. Solution – Ibid.
- ❖ A philosopher was asked if he knew in what way belief was the light of intelligence. Solution – Ibid.

Questions about exemplars from the branches of the moral tree

- ❖ The king was asked if he knew the conditions that applied to envoys. Solution – Go to the exemplar as above.
- ❖ The king was asked if he knew the conditions that applied to delegations. Solution – Ibid.
- ❖ The king was asked if he should explore the conditions of the emperor to whom he wanted to send his envoys, and if he should consider these conditions when instructing his delegation? Solution – Ibid.
- ❖ The king was asked if anybody in his council knew Raymond's General Art with which he could find out if the people he wanted to send on a mission had the right qualifications to be appointed as delegates? Solution – The king replied that he had heard many good things about the Art and that he would be pleased if somebody in his council knew how to use it to give advice artificially. Giving advice has to do with answering questions and Raymond's General Art is meant for solving questions, according to what he heard people say. Indeed, a clear resolution of issues is more necessary in the king's council than anywhere else.

Questions about exemplars from the branches of the imperial tree

- ❖ The king was asked if he knew how to castigate his barons when they were delinquent. Solution – Go to the exemplar as above.

- ❖ The king was asked if he was afraid of his count whom he reprehended in public for something very offensive he was doing? Solution – Ibid.
- ❖ The king was asked why a nobleman who ate with him at the same table deemed himself disgraced if a peasant ate at the same table? Solution – Ibid.
- ❖ The king was asked if he knew why the peasant who ate at the same table with him deemed himself disgraced? Solution – Ibid.

Questions about exemplars from the branches of the apostolic tree

- ❖ A poor man was asked if he knew how wealth in money and in the virtues was acquired. Solution – Go to the exemplar as above.
- ❖ A man was asked if he knew how wealth in money and in the virtues was consumed? Solution – Ibid.
- ❖ A maidservant was asked what kind of master was the most disagreeable to serve. Solution – Ibid.
- ❖ A pilgrim was asked what kind of man was the best to associate with. Solution – Ibid.

Questions about exemplars from the branches of the celestial tree

- ❖ An astronomer was asked how he deceived people. Solution – Go to the exemplar as above
- ❖ An astronomer was asked if his judgments were necessarily accurate? Solution – Ibid.
- ❖ An astronomer was asked if habituation could overcome nature. Solution – Ibid.
- ❖ A sick man was asked if his sickness was worsened by the fear that the false physician instilled in him by telling him that his illness was very serious to put the fear of death in him, due to which his illness would worsen and thus enable the physician to make much money by keeping him in a state of extreme illness. Solution – Ibid.

Questions about exemplars from the branches of the angelic tree

- ❖ Saint Michael, Saint Raphael, Saint Gabriel and the seraphim were asked if they had any envy. Solution – One and the same goodness is sufficient for the bonificative, the bonifiable and the act of bonifying. And go to the chapter as above.
- ❖ The memory, the intellect and the will of Saint Gabriel were asked if they had any envy. Solution - One and the same goodness is sufficient for memorativity, intellectivity and amativity.
- ❖ A poor man was asked if he wanted to be rich. Solution – The poor man said that he wanted to be rich, so long as it did not make him lose any sleep. And go to the chapter as above.
- ❖ Saint Michael was asked how he recognized avaricious people. Solution – Ibid.

Questions about exemplars from the branches of the evil tree

- ❖ Lucifer was asked why he cursed his intellect. Solution – Go to the exemplar as above.
- ❖ Lucifer was asked why he had no hope. Solution – Ibid.
- ❖ A king was asked what kind of servant he should appoint for himself. Solution – Ibid.
- ❖ Raymond was asked why he cursed his own being. Solution – Ibid.

Questions about exemplars from the branches of the maternal tree

- ❖ Our Lady was asked if she had a mother. Solution – Go to the exemplar as above.
- ❖ Our Lady was asked how she was the mother of the world. Solution – Ibid.
- ❖ The world was asked if it was fully satisfied. Solution – Ibid.
- ❖ When a man has hope, why has he no fear? Solution – Ibid.

Questions about exemplars from the branches of the tree of Jesus Christ

- ❖ A hermit was asked what method he followed in debating with unbelievers. Solution – Go to the exemplar as above.
- ❖ Raymond was asked to tell how grace descended from heaven. Solution – Ibid.
- ❖ Raymond was asked to say if he ever had doubts about the faith. Solution – Ibid.
- ❖ “Raymond, do you know through what process God took on human nature?” Solution – Ibid.

Questions about exemplars from the branches of the divine tree

- ❖ We ask whether God can be perfect unless there is production in him. Solution – Go to the exemplar as above.
- ❖ God was asked whether He had his end in himself or in something other than himself. Solution – Ibid.
- ❖ God was asked whether He was as great through acting as through existing. Solution – Ibid.
- ❖ God was asked how He was as great through acting as through existing. Solution – Ibid.

Questions about the twigs

The elemental tree

- ❖ Why are there compound elements? Solution – Go to the chapter as above.
- ❖ What are the compound elements made of? Solution – Ibid.
- ❖ Why is the form of ignitivity more intense than the matter of ignibility? Solution - Form is simple in action but matter is dual through passion because there is a matter, which is interior and identically one in essence with the form, as is the case with the form of simple fire. Another matter, which makes up the elemented body, is external. Hence, in the elemental tree, the branches signify the simple elements and the twigs signify the compound elements in which are made the flowers, the fruits and the renewal in spring because the elements are more thoroughly mixed together and digested in the twigs than in the branches.
- ❖ Where are the compound elements located? Solution – Go to the chapter as above.
- ❖ How do the elements mortify each other? Solution – Ibid.
- ❖ How do the elements transition from their simple number to their compound number, and how does each element remain in its own intrinsic simple number? Solution – Ibid.
- ❖ How do the primary forms participate in simple substances along with compound substances? Solution – Ibid.
- ❖ How do the elements stand in relation to each other in a mixture? Solution – Ibid.
- ❖ Since fire is light, why does it descend here below and why does water, which is heavy, rise upward? Solution – Ibid.
- ❖ How does the mutual movement of the elements endure in time? Solution – Ibid.

Questions about the twigs of the vegetal tree

- ❖ What are an apple tree’s twigs made of? Solution – Go to the chapter as above.
- ❖ A philosopher asked a twig in Martin’s apple tree if it had existed in a potential state in the twigs of the elemental tree. Solution – A nail that a smith produces from a piece of iron was present through disposition in stone before it existed in potentiality in the piece of iron.
- ❖ A philosopher asked a twig in Martin’s apple tree if its identity was subject to the appetite in the elemental twig. Solution – Natural species exist in a confused state in the genera

whence they issue forth in their appropriate desired number and are differentiated from each other.

- ❖ A philosopher asked a twig in Martin's apple tree what its growth was made of. Solution – Growth follows the way in which the nourishing moisture issues forth from the elemental twig, extends itself into the vegetal species and makes the root moisture grow in its species.
- ❖ A philosopher asked a twig in Martin's apple tree what moved it from the elemental twig and placed it in the vegetal species? Solution – The natural agent naturally draws individuals from genera and places them in species just as a smith moulds a knife or a nail artificially into different shapes.
- ❖ A philosopher asked a twig in an apple tree if it drew matter from the elemental twig to itself and if the elemental twig drew matter to itself. Solution – Matter is not active, but purely passive and as such matter does not instill itself into anything.
- ❖ A philosopher asked a twig if the elemental twig – inasmuch as it is form – instilled its matter into the vegetal twig? Solution – The end purpose of inhabiting a room moves the form of the room, which moves the matter of the room toward the primary end.
- ❖ A philosopher asked a twig in Martin's apple tree, since it is one twig, how can many twigs potentially exist in it? Solution – The iron in a piece of iron is one and in it the iron in a nail and the iron in a knife are present in potentiality.
- ❖ A philosopher asked a twig in Martin's apple tree if it was visible. Solution – The twig said that it had a dual nature: it was visible because it had the nature of the elemental twig, but it was invisible in its vegetal nature.
- ❖ A philosopher asked a twig in Martin's apple tree if its flowers naturally participated more with it through the vegetal tree or through the elemental tree. Solution – Participation is always greater through a species than through a genus.

Questions about the twigs of the sensual tree

- ❖ What are the twigs of the sensual tree made of? Solution – Go to the chapter as above.
- ❖ How do the twigs of the sensual tree exist? Solution – Ibid.
- ❖ What are the twigs of the sensual tree? Solution – Ibid.
- ❖ A philosopher asked the branches of Martin's horse how they were situated. Solution – Ibid.
- ❖ A philosopher asked the eyes of Martin's horse how many twigs they had. Solution – Go to the chapter as above.
- ❖ A philosopher asked if an apple's visibility was closer to visitivity than the visibility of a stone or a flame? Solution – Visitivity always participates on the inside with elemental and vegetal visibility, but since the vegetative cannot be seen, nor can its own simple individual be seen, visitivity participates more strongly with the visibility of a stone or of a flame than with vegetal visibility. Hence, a stone and a flame are more visible than an apple.
- ❖ A philosopher asked lust if it participated as strongly with the heart as with the eyes. Solution – Lust replied that it participated on the inside with the heart and on the outside with the eyes.
- ❖ A philosopher asked visitivity and auditivity if they were different by reason of the eyes and the ears, or if they were different on their own. Solution – If the difference between auditivity and visitivity was not proper but appropriated, then the sensitive power would have no natural commonality of its own.
- ❖ A philosopher asked the heart why it had greater concordance with a pleasant odour than with a beautiful colour? Solution – No colour really comes to the heart from outside.

Questions about the twigs of the imaginal tree

- ❖ What are the twigs of the imaginative? Solution – Go to the chapter as above.
- ❖ How many twigs does the imaginative have? Solution – Ibid.
- ❖ How does the imaginative imagine objects? Solution – Ibid.
- ❖ A hermit asked the imagination if it imagined shape and brightness equally when it imagined a flame of fire. Solution – Since light is an instrument for seeing objects and shape is an accident common to both seeing and touching, the imaginative first imagines the light more strongly than the shape; but since the shape participates more with corporeal extension in space, the imaginative imagines the shape in its situation more strongly than it imagines the light.
- ❖ “Imagination,” said the hermit, “tell me if in imagining an apple, you imagine its generation and corruption equally?” Solution – Since the beginning exists by reason of the end, the imagination imagines generation through the vegetative and corruption through the elementative.
- ❖ “Imagination,” said the hermit, “tell me, when you imagine a horse, which likeness do you touch first of all? Solution – The imaginative replied that it touched visibility before touching vegetability or elementability because visibility was closer to the nature of seeing than vegetability or elementability.
- ❖ “Imagination, tell me why you take more pleasure in imagining a rose than in imagining lepers?” Solution – The imaginative power is debilitated by misshapen objects.
- ❖ Can the imagination imagine a species? Solution – The imagination replied that it could not receive an object that had no shape.
- ❖ “Imagination, tell me why you turn your subject into a leper when you imagine lepers?” Solution – It replied that it did not always turn its human subject into a leper, but if a man happened to imagine leprosy with all his might because he was so frightened and horrified by it, the imagination said that it had as great a power over the sensitive faculty to pervert it into the species of leprosy, as the power that ire had to pervert a man into the species of stupidity.

Questions about the twigs of the human rational tree

- ❖ What are the twigs of the human rational tree? Solution – Go to the chapter as above.
- ❖ A man was asked if he elemented his foot. Solution – The man said that he elemented his foot just as a whole used its parts to draw other parts from the outside and to place them on the inside, just as the nose received vapours from outside when a man breathed, and placed them inside so that the root moisture could have all it needed to live on.
- ❖ “Tell me, sir, do you vegetate your foot?” Solution – When a man eats bread and drinks wine, his vegetative converts the bread into flesh and the wine into blood, and the man uses a part of himself as an instrument that is also a part of every human, and in addition, he uses the instrument of his soul. This passage contains much philosophy.
- ❖ “Tell me, sir,” said the hermit to a man, “do you sense your foot?” Solution – A scion of cultivated olive grafted on a wild olive tree converts the matter of the wild tree, and the sensitive power likewise converts into its own sensible the things that come from the outside through elementation and vegetation, which are its instruments and the subjects of its advent and which issue forth from these things in the species of sensing.
- ❖ “Tell me, sir,” said the hermit to a man, “do you rationalize your foot?” Solution – The man said that his foot was a part of his body that the soul maintained in the human species and when a man moved his spiritual powers as instruments to maintain his body in the human species, then these powers functioned according to their natural properties and thus they rationalized the body just like fire when it moved its heat by heating the water with which it participated in elemented substance.

- ❖ “Tell me, sir,” said the hermit to a man, “do you willificate your will?” Solution – The man said that his will consisted of the volitive, the willable and the act of willing. As he moves his will toward the willable object, his will uses its natural properties just as fire uses its natural heat when it moves its heat to heat water. Consequently, he willificates his will inasmuch as he moves it to use its natural properties; and this is an accidental and moral willification whereby the intrinsic natural act of willing takes on moral habits that are either virtuous or vicious.
- ❖ “Tell me, sir,” said the hermit to a man, “how do your twigs exist in continuous and discrete quantity?” Solution – Go to the chapter as above.
- ❖ “Man, tell me how you die.” Solution – Ibid.
- ❖ The hermit asked the tongue of a mute man why it did not speak. Solution – The tongue said that without hearing, the affatus could not find any words to express the likenesses of its inner concepts.

Questions about the twigs of the tree of the moral virtues

- ❖ What are the moral twigs? Solution – Go to the chapter as above.
- ❖ What do the moral twigs consist of? Solution – Ibid.
- ❖ The hermit asked Martin if the understanding that he had when he understood Raymond was the same understanding that he had when he understood Peter. Solution – Ibid.
- ❖ “Martin,” said the hermit, “how do you habituate your imagining with moral habits?” Solution – Martin said that he habituated his imagining with moral habits by imagining imaginable objects with habits that were either virtuous or vicious.
- ❖ “Martin, how do you habituate your eyesight with moral habits?” Solution – Martin said that he habituated with moral habits his internal seeing with the seeing that he acquired externally.
- ❖ “Martin, how do you habituate your speech with moral habits?” Solution – Martin said that he habituated his speech with moral habits by accustoming it to words that were either good or evil, either true or false.
- ❖ “Martin, how are you just?” Solution – Martin said that he was just by exercising justice.
- ❖ “Martin, how do you exercise your justice?” Solution – Martin said that he applied justice by justifying his understanding, his understanding and his loving, and by justifying his words.
- ❖ “Martin, how do you commit injury?” Solution – Martin said that he committed injury by loving what he should not love and by hating what he should not hate, by saying what he should not say and by remaining silent when he should speak out.
- ❖ “Martin, how do you renew your love?” Solution – Martin said that he renewed his love by letting go of one object and taking hold of another object.

Questions about the twigs of the tree of the vices

- ❖ What do the twigs of the vices consist of? Solution – Go to the chapter as above.
- ❖ What are the twigs of the vices? Solution – Ibid.
- ❖ “Tell me, gluttony,” said the hermit, “how are you a sin?” Solution – Gluttony said that it was a sin through the deviation of the purpose of eating, which is in wanting to eat for the pleasure only and not for a healthy life.
- ❖ “Tell me, gluttony, how do you grow great?” Solution – Gluttony said that it grew great by augmenting the intention to eat for pleasure at the expense of life and health.
- ❖ “Tell me, gluttony, how do you live?” Solution – Gluttony said that it lived on the deviation of the purpose of eating.
- ❖ “Tell me, gluttony, how do you die?” Solution – Gluttony said that it died as soon as people began to eat in a way that preserved life and health.

- ❖ “Tell me, gluttony, do you have ears?” Solution – Gluttony said that it had no ears while it was hungry, but while it ate, it had ears to hear the words spoken by conscience.
- ❖ The hermit asked Martin’s gluttony if it was one sin, or many sins. Solution – Gluttony replied that it was a maternal habit with many children, like one person with many garments.
- ❖ “Tell me, gluttony, what are you full of?” Solution – Gluttony said that it was full of the privation of temperance.
- ❖ “Tell me, gluttony, who is your father?” Solution – Gluttony said that its father was the man who had no temperance.

Questions about the twigs of the imperial tree

- ❖ What are the imperial twigs? Solution – Go to the chapter as above.
- ❖ How many twigs are there in the imperial tree? Solution – Ibid.
- ❖ By which twigs are the prince’s twigs best signified? Solution – Ibid.
- ❖ The hermit asked the prince’s twigs whether they were general or specific. Solution – The twigs said that they were general with regard to the prince’s mandate, but since the prince was one man, they were specific.

Questions about the prince’s justice

- ❖ “My prince,” said the hermit, “do you love your specific justice more than your general justice?” Solution – The prince said that he was mandated to serve the public interest and consequently it would not be fair for him to love specific good as much as public good.
- ❖ “My prince, why are you a public figure?” Solution – The prince said that he was a public figure in order to preserve justice among the people.
- ❖ The prince was asked if he loved justice more than charity. Solution – The prince replied that he loved justice more than charity inasmuch as he was a public figure but that inasmuch as he was one man, he loved charity more than justice.
- ❖ “My prince, do you love your son more than you love your people?” Solution – Justice does not consent to loving specific good more than the public good.

Questions about the prince’s love

- ❖ The prince was asked what his love should be like. Solution – Go to the above chapter in the twigs of the imperial tree.
- ❖ The prince was asked how he could reign for so long. Solution – Ibid.
- ❖ The prince was asked why he made his people fear him more than they loved him? Solution – No conceited individual ever does anything out of love.
- ❖ The prince was asked why he was afraid. Solution – The prince said that he was afraid because his people feared him more than it loved him.

Questions about the prince’s fear

- ❖ The prince was asked what his fear should be like and what should his people’s fear be like. Solution – Go to the said chapter in the twigs of the imperial tree.
- ❖ The prince was asked if he was more afraid of love than of death. Solution – A good prince will put his life on the line in battle out of love for his people.
- ❖ Love and fear were asked what their greatest mutual concordance was. Solution – Love and fear replied that this question should be put to a good prince and to a good people.
- ❖ The prince was asked if he feared his people more than God? Solution – The prince replied that freedom followed from the fear of God but servitude followed from fear of his people.

Questions about the prince's wisdom

- ❖ What are the conditions that govern a prince? Solution – Go to the above chapter.
- ❖ Under what condition is a prince to be feared the most? Solution – Ibid.
- ❖ The prince was asked if he needed to love charity as much as wisdom. Solution – The prince replied that his position required more wisdom than charity because wisdom had concordance with justice whereas charity had concordance with money.
- ❖ The prince's wisdom was asked if it was afraid of anything. Solution – The prince's wisdom replied that by its own nature it had no fear of anything, and that it was the same with his justice and his sword, who were his friends.

Questions about the prince's power

- ❖ The prince was asked why he wanted to be powerful. Solution – Go to the said chapter in the twigs of the imperial tree.
- ❖ The prince was asked if he loved wisdom more than power. Solution – The prince said that he reigned with the wisdom of his council.
- ❖ Why does the prince's power weep? Solution – Power replied that it wept because the prince held it in a state of idleness and because it was violently vexed by the prince's evildoing.
- ❖ The prince's power was asked if it was afraid of anything. Solution – Power replied that it feared the growing freedom of the prince's people.

Questions about the prince's honour

- ❖ The prince was asked what his honour consisted of. Solution – Go to the said chapter in the twigs of the imperial tree.
- ❖ "My prince, why do you love honour more than money?" Solution – The prince said that he presented a better image of God through honour than through money.
- ❖ Why does the prince's honour weep? Solution – Honour said that it wept because the prince dishonoured it inasmuch as he was more intent on honouring himself than in honouring God.
- ❖ Does the prince's honour fear anything? Solution – No honour can fall as low from as high a place as the prince's honour can.

Questions about the prince's freedom

- ❖ The prince was asked if he knew what his freedom was. Solution – Go to the said chapter in the twigs of the imperial tree.
- ❖ "My prince, why are you weeping?" Solution – The prince said that he wept because his people was more attached to him through fear than through love.
- ❖ "My prince, why do you have freedom?" Solution – Go to the chapter as above.
- ❖ The prince's freedom was asked how it fell into slavery. Solution – Ibid.

Questions about the twigs in the apostolic tree

- ❖ What are the twigs of the apostolic tree? Solution – Go to the chapter as above.
- ❖ The Church was asked what its precepts were for. Solution – Ibid.
- ❖ Why does the Church weep? Solution – The Church replied that it wept because all peoples were not obedient to it.
- ❖ Why do feast days weep? Solution – The feast days replied that they wept because Jews observed their Sabbaths better than Christians observed the Day of the Lord.

Questions about the first commandment of the apostolic tree

- ❖ What does the greatest commandment consist in? Solution – Go to the said chapter in the twigs of the apostolic tree.
- ❖ The will was asked if it was totally obliged to love good and to shun evil? Solution – Ibid.
- ❖ The will was asked why commandments were given to it although it was naturally free. Solution – The will said that it was free in order to freely love God, and that it was subservient in order to be obedient.
- ❖ The will was asked why it was given the commandment to love God more than itself and its neighbour as itself. Solution – The will replied that God’s amability was greater than its amability, and that the love of neighbour was equal to its amability.

Questions about the intellect in the twigs of the apostolic tree

- ❖ The intellect was asked what it was most obliged to serve. Solution – Go to the chapter as above.
- ❖ “Tell me, intellect, since you are free, why were you given commandments?” Solution – The intellect replied that it was given commandments because it was placed in a public figure who through his fear of God did everything in his power to show the truth of the faith of the Holy Roman Catholic Church.
- ❖ Saint Peter was asked why Our Lord Jesus Christ commanded him three times to tend to his sheep. Solution – Every prelate must know his lord, himself and his neighbour, moreover he must love his lord, himself and his neighbour and he must remember his lord, himself and his neighbour.
- ❖ The intellect was asked if it would incur guilt if it did not do everything in its power to honour God and to be useful to its neighbour. Solution – The intellect replied that God made the commandments not only for a part of substance but for the entirety of substance. Moreover, God did this because He is entirely substantial so that all substance be obedient to him, and by reason of this obedience, the entirety of substance has merit and glory.

Questions about the third commandment in the twigs of the apostolic tree

- ❖ Memory was asked in which person it was the most obliged to remember God. Solution – Go to the above chapter.
- ❖ “Tell me, memory, why were you given a great commandment to do great things?” Solution – Memory said that the commandment was great because God was great and worthy of great honour, and also because it had great power to procure great good and to avoid great evil.
- ❖ “Tell me, memory, why do you weep?” Solution – Memory said that it wept because it was conscious of the fact that Our Lord Jesus Christ was not remembered and honoured throughout the whole world.
- ❖ “Tell me, memory, would you do everything in your power to be obedient?” Solution – Memory said that it would put this question to the city of Jerusalem, where there was one book in which all its works were written.

Questions about the fourth commandment in the twigs of the apostolic tree

- ❖ The imagination was asked in which person it encountered the greatest obligations. Solution – Go to the above chapter.
- ❖ The imagination asked the cross why it stood in the Church. Solution – The cross said that it stood in the Church to make it remember the magnitude of the passion that God suffered on the cross.

- ❖ The imagination asked Our Lady's image why it was depicted in the Church. Solution – The image replied that it was depicted in the Church in order to show Our Lady's goodness to sinners so that they could have hope in Our Lady.
- ❖ The imagination asked a picture of Hell what it was doing in Church. Solution – The picture of Hell said that it was in Church so that sinners disobedient to God's commandments would remember the great punishments of Hell and be very afraid of them.

Questions about the fifth commandment in the apostolic tree

- ❖ The sensitive power as it exists in man was asked if the commandments were directed to its totality or only to a part of it. Solution – Go to the above chapter.
- ❖ Someone asked to which sense the greatest commandment was directed. Solution – Through no sense can God be honoured as much as through the affatus and the hearing.
- ❖ The affatus was asked in what things it was most idle. Solution – The affatus replied that it was more idle in showing the truth of the Christian faith throughout the whole world than in any other matter, given that it was more obliged to show the truth of the Christian faith than to do anything else.
- ❖ “Tell me, hearing, have you any conscience?” Solution – The sense of hearing said that it had on its conscience the fact that the Gospel was not heard throughout the whole world.

Questions about the sixth commandment in the apostolic tree

- ❖ “Tell me, vegetative power, are you obliged to obey your Lord who created you?” Solution – Go to the above chapter.
- ❖ “Tell me, vegetative power, are you idle?” Solution – The granaries are full of wheat, which fattens up horses and lets the poor grow thin.
- ❖ “Tell me, vegetative power, are you well distributed?” Solution – The vegetative power replied that it would put this question to the poor.
- ❖ “Tell me, vegetative power, what are you made of?” Solution – The vegetative power replied that it was made of charity, justice and temperance.

Questions about the seventh commandment in the apostolic tree

- ❖ “Tell me, elementative power, are you obliged to serve God?” Solution – Go to the above chapter.
- ❖ Gold and silver were asked if they were idle. Solution – They replied that this question should be put to avarice and to the poor.
- ❖ Tell me, silver, where is your center? Solution – Silver said that its center was in strongboxes for avarice and in the poor for charity.
- ❖ Tell me, silver, why are you so great? Solution – Silver said that it was so great in order to be sufficient for the rich and the poor.

Questions about the twigs of the celestial tree

- ❖ What are the twigs of the celestial tree? Solution – Go to the above chapter.
- ❖ A philosopher asked the planets how their appropriated qualities should be ordered. Solution – Ibid.
- ❖ A philosopher asked fire whether it received influence from Leo or from the Sun. Solution – The flowers are generated from and originate from the twigs which originate from the roots, the trunk and the branches.
- ❖ “Tell me, Sun,” said the philosopher, “what do you originate from?” Solution – The twigs of an apple tree come from the roots, the trunk and the branches.

- ❖ “Tell me, Sun, why is your movement from west to east?” Solution – Greater impressions and passions arise from two contrary movements.
- ❖ Why does the Sun move from east to west since it naturally moves from west to east. Solution – A sailor who moves from the prow to the poop of a ship in moved from the poop to the prow by the ship’s movement.
- ❖ Why is Saturn of an earthy complexion? Solution – Go to the above chapter.
- ❖ “Saturn, why is the Sabbath your day?” Solution – No other day in the week is a lofty as the Sabbath.
- ❖ A philosopher asked the Sun if it had a face. Solution – The parts that move first are nobler than the parts that move last.
- ❖ A philosopher asked the Sun why it made neither more nor less than 365 days and 6 hours in a year. He also asked the planets why they were neither more nor less than seven in number. Solution – Go to the above chapter.

Questions about the twigs of the angelic tree

- ❖ What are the twigs of the angelic tree? Solution – Go to the said chapter.
- ❖ An angel was asked how its twigs were blended. Solution – Ibid.
- ❖ An angel was asked were its influence originated from. Solution – From the virtue of the branches of an apple tree twigs come forth, from which leaves and flowers arise.
- ❖ An angel’s twig was asked how it stood above the branches. Solution – Go to the said chapter.
- ❖ How is an angel’s understanding great? Solution – Ibid.
- ❖ Why is the evil angel so obstinate? Solution – Ibid.
- ❖ Does the angel’s understanding come about successively, or all at once? Solution – Ibid.
- ❖ Does an angel have any deliberation when it does good? Solution – Ibid.
- ❖ An angel was asked why its understanding was greater than human understanding, given that man participated with all creatures. Solution – Ibid.
- ❖ An angel was asked how it converted the visibility of colour into the visibility of understanding since it had no corporeal eyes. Solution – Ibid.

Questions about the twigs of the eviternal tree

- ❖ What are the twigs of the eviternal tree, and how many are they? Solution – Go to the above chapter.
- ❖ Paradise was asked if any merit was as great as Paradise itself. Solution – No merit is acquired by goodness in eviternity.
- ❖ Hell was asked if the sinner’s guilt was as great as Hell itself. Solution – Guilt is entirely opposed to the infinity of God.
- ❖ God’s justice was asked if there was a purgatory. Solution – If there was no purgatory, then God’s justice would remain idle in some sinners who do not do penance during this mortal life.
- ❖ The purgatory was asked what it consisted of. Solution – Purgatory said that it consisted of the head of Hell’s eviternity without the tail.
- ❖ Some sinners were asked if the souls in purgatory desired to come back to this life so that they could get out of purgatory? Solution – People desire to have minor punishment so as to avoid major punishment.
- ❖ “Paradise, have you any compassion for the people who are in Hell?” Solution – Paradise answered that it loved God’s justice so much that love did not want it to have compassion on those who blasphemed it.
- ❖ “Hell, do you like any man who is in Paradise? Solution – Hell said that it did not love anything good because it was totally perverted to loving evil.

- ❖ “Hell, are you completely saturated?” Solution – Saturation cannot be accomplished in any substance whose end is in privation.
- ❖ “Hell, why do you blaspheme God who is so good?” Solution – Hell replied that it was totally perverted to evil and that it was as contrary to Paradise as the colour black was contrary to the colour white.

Questions about the twigs of the maternal tree

- ❖ What are the twigs of the maternal tree? Solution – Go to the above chapter.
- ❖ Our Lady was asked how she was the mother of mercy. Solution – Ibid.
- ❖ Saint Gabriel was asked why no sinner should despair. Solution – Saint Gabriel said that no one who knew Our Lady well could fall into despair.
- ❖ A great sinner was asked why he had hope in Our Lady. Solution – The sinner said that he had hope in Our Lady because his hope was a likeness of Our Lady’s hope.
- ❖ Our Lady was asked why she had compassion for sinners since they were against her Son.
- ❖ Our Lady said that she did not have any compassion for sinners who had no compassion just as she had no compassion for those who had no hope.
- ❖ “Compassion, why do you weep?” Solution – Compassion said that it wept because it was not great among the people.
- ❖ “Sinner, why have you hope in Our Lady?” Solution – The sinner said that he had hope in Our Lady because she was his advocate.
- ❖ “Sinner, since Our Lady is your advocate, why don’t you be an advocate and honour her throughout the entire world?” Solution – The sinner answered that from here on in he would do all that was in his power to honour her.
- ❖ “Your Majesty the Queen, you are the spouse of the King, why aren’t you conceited?” Solution – The queen replied that she had resolved to be humble at all times after she saw a mural that depicted Our Lady’s Son lying on the floor between an ox and a donkey.
- ❖ The king’s daughter was asked why she loved virginity and why she did not want to have a husband. Solution – The king’s daughter replied that she loved virginity because she wanted to be similar in some way to Our Lady whom she loved more than herself.

Questions about the twigs of the tree of Jesus Christ

- ❖ What are the twigs of the maternal tree? Solution – Go to the above chapter.
- ❖ Our Lady was asked if she loved her Son more than herself. Solution – Our Lady replied that she was dishonoured by the person who put such a question to her, given the fact that her Son was more lovable than all creatures taken together.
- ❖ Our Lady was asked if God could create a creature who was nobler than her Son. Solution – Go to the chapter as above.
- ❖ Our Lady was asked if the love that divine nature had for human nature produced a Person. Solution – Our Lady said that in the Incarnation, the divine nature assumed humanity, but it did not take on a Person, because it was already a Person and thus it had no need for assuming a Person.
- ❖ Our Lady was asked if her Son, in his human nature, understood all creatures along with all their works and their reasons. Solution – Our Lady said that in the course of nature, no part of the world could understand all the intelligibilities in the world given that no part can totally comprehend the whole. But inasmuch as her Son was God, He understood the entire world in all of its parts.
- ❖ Our Lady was asked if her Son was better than all creatures. Solution – Our Lady replied that because God loved to be her Son and did not love to be another creature, her Son was better than all creatures.

- ❖ Our Lady was asked if God loved her Son more than He loved all creatures. Solution – Our Lady said that the beloved who wanted to be the lover was more beloved than another beloved who did not want to be the lover.
- ❖ Our Lady was asked if her Son as a man understood the totality of divine nature and of the divine reasons. Solution – Our Lady replied that her Son, as a man, being finite, could not comprehend infinite reasons and infinite nature, but inasmuch as her Son was God, He understood all the divine reasons and the entirety of divine nature.
- ❖ Our Lady was asked: since all men were of the nature of the Son, then why was it tolerated that any human could become a slave to the devil in Hell? Solution – Our Lady said that her Son loved God's justice more than He loved his own human nature.
- ❖ Our Lady was asked if her Son as a man ever condemned a sinner to damnation, given that every sinner was of the same nature as his human nature, and moreover, she would pray for the sinners to her Son who had great love for her. Solution – Our Lady replied that inasmuch as her Son was the God-Man, and as both natures were one Person, this single Person had one single judgment; but inasmuch as the divine nature was one thing and the human nature was another thing, her Son as a man would pray for sinners to the divine Person, and Our Lady said that through his prayers she was the mother of the sinners who had hope in her.

Questions about the twigs of the divine tree

- ❖ What are the twigs of the divine tree? Solution – Go to the above chapter.
- ❖ How do the twigs of the divine tree exist? Solution – Ibid.
- ❖ How does God generate and spirate? Solution – Ibid.
- ❖ How are generation and spiration what they are? Solution – Ibid.
- ❖ How is divine goodness a reason of divine nature? Solution – Ibid.
- ❖ How is divine goodness a reason for the other divine reasons? Solution – Ibid.
- ❖ How is God a pure act? Solution – Ibid.
- ❖ Divine goodness was asked if its act was moral or natural. Solution – No morality is infinite and eternal. And go to the chapter as above.
- ❖ How are generation and spiration distinct in God? Solution – Ibid.
- ❖ How is God a principle in himself? Solution – Ibid.

Questions about the twigs of the tree of exemplars

Questions about the twigs from the elemental part of the tree of exemplars

- ❖ A pumpkin and a peppercorn were asked which one of them was more similar to God. Solution – Go to the above chapter.
- ❖ How does fire signify production in the divine Persons? Solution – Ibid.
- ❖ How does the idleness of fire signify God's Incarnation? Solution – If God did not care to become incarnate, he would prefer to remain idle by not creating the noblest creature that can possibly be created. And go to the chapter as above.
- ❖ Since Christians have the truth and all other people are in error, why are Christians so few as compared to the other nations and why do so many of them live in sin? Solution – Ibid.

Questions about proverbs from the twigs of the vegetal tree

- ❖ Privation was asked if it had any positive entity. Solution – Go to the above chapter.
- ❖ Where does a lady's beauty abide after death? Solution – Ibid. in the first paragraph.
- ❖ How is God's beauty the beauty of humans? Solution – Ibid. in the first paragraph.
- ❖ How does beauty stand in a mirror? Solution – Ibid. in the second paragraph.

- ❖ Chastity was asked why it was more beautiful than the face of a beautiful woman. Solution – Ibid. paragraph 3.
- ❖ Goodness was asked why it was more beautiful in the soul than in the body. Solution – the beautiful mantle and the other ornaments make the beautiful lady remember lust and conceit more often than they make her remember good remembering and loving. And go to Ibid. paragraph 4.
- ❖ The beauty of a beautiful lady was asked if it was dead or alive. Solution – Ibid. paragraph 5.
- ❖ Why did the maidservant weep? Solution – Ibid. paragraph 6.
- ❖ Is the lady's beauty good? Solution – Ibid. paragraph 7.
- ❖ Gold and silver were asked if they were worth more than any other beauty. Solution – Ibid. paragraph 8.
- ❖ "Beauty, in what are you immortal?" Solution – Ibid. paragraph 9.
- ❖ "Beauty, in what are you the greatest?" Solution – Ibid. paragraph 10.
- ❖ Why did the beautiful lady break the mirror? Solution – Ibid. paragraph 11.

Questions about proverbs from the twigs of the sensual tree

- ❖ "Tell me, sense of hearing, what made the lady's beauty known to you?" Solution – Go to the above chapter.
- ❖ "Tell me, sense of hearing, what is the most beautiful and the most general name?" Solution – Ibid. paragraph 1.
- ❖ Participation was asked to tell in what it was the greatest. Solution – Ibid. paragraph 2.
- ❖ Death was asked to tell who had slain and defeated it. Solution – Ibid. paragraph 3.
- ❖ Justice was asked to tell who was the greatest judge. Solution – Ibid. paragraph 4.
- ❖ The eyes were asked to tell what their greatest glory consisted of. Solution – Ibid. paragraph 5.
- ❖ The world was asked to tell why it was created. Solution – Ibid. paragraph 6.
- ❖ Compassion was asked in what it was the greatest. Solution – Ibid. paragraph 7.
- ❖ "Tell me, error, why you are so great." Solution – Error grows because of the privation of charity. And go to Ibid. paragraph 8.
- ❖ Jesus Christ was asked if He had forgotten his city Jerusalem? Solution – Jesus Christ remembers the shepherds who forget his city Jerusalem. And go to Ibid. paragraph 9.
- ❖ Goodness was asked to tell in what it was best to remember, understand and love it. Solution – Ibid. paragraph 10.
- ❖ The affatus asked what was the best thing to talk about. Solution – Ibid. paragraph 11.

Questions about proverbs from the twigs of the imaginal tree

- ❖ The imagination was asked to tell with what it revealed people's wealth. Solution – Go to the above chapter.
- ❖ "Tell me, imagination, why so many rich people become poor." Solution – Ibid.
- ❖ "Tell me, sense of taste, why would avarice slay you?" Solution – Ibid.
- ❖ "Tell me, sense of taste, why you complain about the eyes." Solution – Ibid.

Questions about proverbs from the twigs of the human tree

- ❖ Prayer was asked to tell how it ascended to heaven. Solution – Go to the above chapter.
- ❖ Intention was asked to tell the reason why so many Christians went to Hell. Solution – Ibid.
- ❖ "Tell me, prayer, why you dismissed the imagination." Solution – Ibid.
- ❖ Prayer was asked to tell how people came to be saved. Solution – Ibid.

Questions about proverbs from the twigs of the moral tree

- ❖ Freedom was asked if it gave advice to the king. Solution – Go to the above chapter.
- ❖ What advised the holy man to choose the greater good? Solution – Ibid.
- ❖ “Tell me, holy man, why do you dislike being venerated and why are you not ashamed of being dishonoured?” Solution – Ibid.
- ❖ “Tell me, holy man, what advice do you give to your friends?” Solution – Ibid.

Questions about proverbs from the twigs of the imperial tree

About justice

- ❖ How should a king begin to reign during his coronation? Solution – Go to the above chapter.
- ❖ The king was asked why he was sad. Solution – Ibid. the chapter on justice.
- ❖ “Divine will, how can you have everything you want?” Solution – Ibid. paragraph 2.
- ❖ “Divine generosity, do you give as noble a gift to goodness as to the will?” Solution – Ibid. paragraph 3.
- ❖ “Divine justice, are you idle?” Solution – Ibid. paragraph 4.
- ❖ “Divine justice and divine mercy, are you equal in goodness, power, wisdom and will?” Solution – Ibid. paragraph 5.
- ❖ God was asked why he assumed human nature. Solution – Ibid. paragraph 6.
- ❖ “Tell me, justice,” said a sinner, “what are you bringing me?” Solution – Ibid. paragraph 7.
- ❖ “Tell me, sinner, why do you judge yourself?” Solution – Ibid. paragraph 8.
- ❖ “Justice, why are you worth more than gold and silver?” Solution – Ibid. paragraph 9.
- ❖ “Tell me, sinner, to whom do you show yourself?” Solution – Ibid. paragraph 10.
- ❖ “Mercy and charity, who is associated with you?” Solution – Ibid. paragraph 11.

Questions about wisdom

- ❖ “Sinner, what do you desire?” Solution – Go to the above chapter.
- ❖ “Divine wisdom, do you understand everything?” Solution – Ibid. in paragraph 2.
- ❖ God’s goodness was asked if bonificability belonged to its nature. Solution – Ibid. paragraph 3.
- ❖ How is God’s intellect great? Solution – Ibid. paragraph 4.
- ❖ How is intention a reason for production? Solution – Ibid. paragraph 5.
- ❖ Why is there an act of understanding in God’s wisdom? Solution – Ibid. paragraph 6.
- ❖ How is God’s understanding removed away from contrariety? Solution – Ibid. paragraph 7.
- ❖ “Divine wisdom, in which man are you the greatest?” Solution – Ibid. paragraph 8.
- ❖ How is the created intellect obliged to understand many things? Solution – Ibid. paragraph 9.
- ❖ Equality was asked about how it existed in God. Solution – Ibid. paragraph 10.

Questions about love

- ❖ God was asked what things he remembered. Solution – Go to the above chapter.
- ❖ “Divine will, are you as great as divine magnitude?” Solution – Ibid. paragraph 2.
- ❖ God was asked if there was any hatred in him. Solution – Ibid. paragraph 3.
- ❖ “Divine truth, how are you so great?” Solution – Ibid. paragraph 4.
- ❖ “Divine will, in what way are you perfect?” Solution – Ibid. paragraph 5.
- ❖ A sinner asked charity if it could give him anything. Solution – Ibid. paragraph 6.

- ❖ The hermit asked God how he could ensure that he would commit no sins. Solution – Ibid. paragraph 7.
- ❖ “Charity,” said the hermit, “can you be bought with money, with castles and with cities? Solution – Ibid. paragraph 8.
- ❖ A king asked a wise man how he could ensure that no man could deceive him. Solution – Ibid. paragraph 9.
- ❖ A poor man asked God how he could give the greatest gift. Solution – Ibid. paragraph 10.

Questions about power

- ❖ The hermit asked God whether He was God by himself or through something other than himself. Solution – Go to the above chapter.
- ❖ The hermit asked God if God’s power had quantity. Solution – Ibid. paragraph 2.
- ❖ The hermit asked God’s power how it could be sufficient for goodness. Solution – Ibid. paragraph 3.
- ❖ The hermit asked God if He could deify a Person. Solution – Ibid. in paragraph 4.
- ❖ The hermit asked power how God existed. Solution – Ibid. in paragraph 5.
- ❖ How can God perform miracles? Solution – Ibid. in paragraph 6.
- ❖ In what is power most noble? Solution – Ibid. in paragraph 7.
- ❖ In what is power most useful? Solution – Ibid. in paragraph 8.
- ❖ “Power, how can you best communicate yourself?” Solution – Ibid. in paragraph 9.
- ❖ “Power, in what way do you show yourself at your strongest?” Solution – Ibid. in the last paragraph.

Questions about fear

- ❖ The hermit asked God why He had no fear. Solution – Go to the above chapter.
- ❖ Why is God the greatest Lord? Solution – Ibid. paragraph 2.
- ❖ What is fear? Solution – Ibid. paragraph 3.
- ❖ “Tell me, fear, how can you be the better alternative?” Solution – Ibid. paragraph 4.
- ❖ “Tell me, fear, how do you make a man law-abiding?” Solution – Ibid. paragraph 5.
- ❖ “Tell me, fear, how are you a cause of honour?” Solution – Ibid. paragraph 6.
- ❖ “Tell me, fear, how do you exist in the equality of power and goodness?” Solution – Ibid. paragraph 7.
- ❖ “Tell me, fear, must you fear mercy as much as you fear justice?” Solution – Ibid. paragraph 8.
- ❖ “Tell me, fear, what is your usefulness?” Solution – Ibid. paragraph 9.
- ❖ “Tell me, fear, at what time are you at your best?” Solution – Ibid. the last paragraph.

Questions about honour

- ❖ “Tell me, honour, why do you weep?” Solution – Go to the above chapter.
- ❖ “Tell me, power of the will, how do you render honour to God? Solution – Ibid. paragraph 2.
- ❖ “As for you, hypocrite, do you know how to honour God?” Solution – Ibid. paragraph 3.
- ❖ “Tell me, Oh divine Name, are you greatly honoured?” Solution – Ibid. paragraph 4.
- ❖ “Tell me, justice, why do you laugh?” Solution – Ibid. paragraph 5.
- ❖ “Tell me, honour, how can great can you be?” Solution – Ibid. paragraph 6.
- ❖ “Tell me, sin, why do you laugh?” Solution – Ibid. paragraph 7.
- ❖ Where is the king’s honour going? Solution – Ibid. paragraph 8.
- ❖ “Tell me, conceit, why do you weep?” Solution – Ibid. paragraph 9.
- ❖ “Tell me, justice, what you are writing.” Solution – Ibid. paragraph 10.

Questions about freedom

- ❖ A hermit asked God how He was free. Solution – Go to the above chapter.
- ❖ “Divine power, do you have freedom?” Solution – Ibid. paragraph 2.
- ❖ “Power, are you intrinsically free?” Solution – Ibid. paragraph 3.
- ❖ “Freedom, how are you the greatest?” Solution – Ibid. paragraph 4.
- ❖ “Freedom, can you be bought?” Solution – Ibid. paragraph 5.
- ❖ “Freedom, why are you in slavery?” Solution – Ibid. paragraph 6.
- ❖ “Freedom, why do you exist?” Solution – Ibid. paragraph 7.
- ❖ “Tell me, sinner, have you the freedom to refrain from sin?” Solution – Ibid. paragraph 8.
- ❖ “Tell me, virtue, can you be enslaved?” Solution – Ibid. paragraph 9.
- ❖ “Servitude, are you more valuable than freedom?” Solution – Ibid. the last paragraph.

Questions about exemplars from the twigs of the apostolic tree

- ❖ “Tell me, transcendent point, what you consist in.” Solution – Go to the above chapter.
- ❖ The hermit asked the will and the intellect if they were great in power. Solution – Ibid.
- ❖ “Tell me, intellect, what is your merit?” Solution – Ibid.
- ❖ “Imagination, how are you defeated?” Solution – Ibid.

Questions about exemplars from the twigs of the celestial tree

- ❖ “Temptation, why do you exist?” Solution – Go to the above chapter.
- ❖ How is temptation defeated? Solution – Ibid.
- ❖ Gemini asked Cancer why it had greater concordance with Saturn than with Jupiter. Solution – Ibid.
- ❖ Sagittarius asked Saturn and Jupiter why the one stood next to the other although they opposed each other. Solution – Ibid.

Questions about exemplars from the twigs of the angelic tree

- ❖ “Tell me. prior, why you are so good at being an abbot.” Solution – Go to the above chapter.
- ❖ How can a religious chapter be crippled? Solution – Ibid.
- ❖ How can a religious chapter be healthy? Solution – Ibid.
- ❖ “Tell me, abbot, why are you afraid of being poisoned?” Solution – Ibid.

Questions about exemplars from the twigs of the eviternal tree

- ❖ “Confession, how do you defeat sin?” Solution – Go to the above chapter.
- ❖ “Confession, why is it good to put you into practice?” Solution – Ibid.
- ❖ “Confession, why do you weep?” Solution – Ibid.
- ❖ “Confession, is your fear as great as your shame?” Solution – Ibid.

Questions about exemplars from the twigs of the maternal tree

- ❖ “Tell me, power of will, what society you prefer.” Solution – Go to the above chapter.
- ❖ “Tell me, power of will, who advised you not to be idle.” Solution – Ibid.
- ❖ “Vicious prince, why are you so fond of evildoing?” Solution – Ibid.
- ❖ “Power of the prince, why are you afraid?” Solution – Ibid.

Questions about exemplars from the twigs of the tree of Jesus Christ

- ❖ A sinner asked mercy how it could defeat God’s justice. Solution – Go to the above chapter.

- ❖ Mercy asked the sinner why he was so sad. Solution – Ibid.
- ❖ A sinner asked mercy how he could defeat despair. Solution – Ibid.
- ❖ A sinner asked mercy how he could recognize temptation. Solution – Ibid.

Questions about exemplars from the twigs of the divine tree

- ❖ Giving was asked why it made people more happy than receiving. Solution – Go to the above chapter.
- ❖ “Tell me, shame,” said the hermit, why is your virtue more involved in receiving than in giving?” Solution – Ibid.
- ❖ “Necessity, do you have as great a concordance with receiving as generosity has with giving?” Solution – Ibid.
- ❖ Charity was asked how it had concordance with receiving. Solution – Ibid.

Questions about the leaves

First, questions about quantity from the leaves of the elemental tree

- ❖ The quantity of fire was asked whether it was substantial or accidental. Solution – If quantity was a substantial; part of substance, then goodness, magnitude, duration, power and the other roots of the elemental tree would be as good and as great through one quantity as through another. And go to the above chapter.
- ❖ “Quantity, how do you exist and what do you consist of?” Solution – Ibid.
- ❖ “Quantity, how are you continuous and how are you discrete? Solution – Ibid.
- ❖ “Quantity, why do you exist?” Solution – Ibid.

Questions about quantity from the leaves of the vegetal tree

- ❖ The quantity of pepper was asked if it was made of the quantity of fire and of the other elements. Solution – The quantity of a grafted branch of domestic olive and the quantity of the wild olive tree it is grafted on are discrete quantities of one continuous quantity, and the quantity of the grafted olive branch lives on the quantity of the wild olive tree. And go to the leaves of the vegetal tree.
- ❖ The colour of a rose was asked if its quantity was compound. Solution – The substance of a rose is composed of the essences of the elemental and the vegetal trees, under whose composition all the parts of the rose are composed. This passage reveals a great natural secret.
- ❖ A rose was asked how its quantity grew. Solution – The quantity of a rose before it is generated exists in potentiality in the quantity of water and as the rose grows its quantity receives increase from the quantity that exists in potentiality in water.
- ❖ The taste of an apple was asked if it had one or more than one quantity. Solution – Since an apple is made of the elementative and the vegetative powers, its taste has two quantities.

Questions about quantity from the leaves of the sensual tree

- ❖ The quantity of a horse was asked if it was simple or compound. Solution – Go to the above leaf.
- ❖ The quantity of a horse was asked why it was not visible although the horse was visible? Solution – The colour of a horse comes from the elemental tree just as its bodily warmth does. And since visibility is made only of the sensual tree, no quantity of colour is visible and since the horse’s substance is composed of all three trees, it is visible by accident.

- ❖ A horse was asked how its quantities were mixed together given that they were not substantial parts. Solution – Sailors move from place to place in the movement of the ship. And go to the leaves above.
- ❖ A horse was asked whether the quantity of its sensitive powers was made of the quantities of its colour and taste. Solution – No root moisture is identical with nourishing moisture, and this is due to difference which makes essences differ from each other in species.

Questions about quantity from the leaves of the imaginal tree

- ❖ The imagination was asked to tell how it received the quantities of substances. Solution – Go to the above chapter.
- ❖ “Imagination, do you receive the likenesses of elemental quantity before receiving the likenesses of vegetal and sensual quantity?” Solution – A subject is always more imaginable through colour than through taste or through the other senses.
- ❖ The imagination was asked to tell how it imagined the ternary number. Solution – The imagination replied that it first imagined the quantity of one, and then the quantity of the second, and then the quantity of the third and from all these particular quantities it drew one common quantity existing under the ternary number. And go to the above chapter.
- ❖ The imagination was asked if the number it produced had any real quantity or if it was made only of likenesses. Solution – The imagination replied that the number it produced from substances did not express any real entity of the nature of the substances from which it drew this number, but inasmuch as it sustained this number in itself, there was an act whereby the imagination had real numerical being in its own act which was of its own nature and virtue. This passage contains much philosophy.

Questions about quantity from the leaves of the human tree

- ❖ The quantity of man was asked to tell how it was one quantity made of many quantities. Solution – Go to the above chapter.
- ❖ The hermit asked the soul: “Since you have no extensive quantity, how do you extend through Martin’s entire body?” Solution – Just as the taste of an apple extends through the entirety of its colour although taste is not of the species of colour, so likewise can the rational soul extend itself through the entire body although its quantity does not have the nature of length, width and height.
- ❖ “Tell me, rational soul, since your substance cannot be increased and you are present through the entirety of a grown man’s body, how can you be present throughout its entirety given that you were entirely present in its entirety when it was small?” Solution – The taste of an apple extends throughout the apple’s colour although it is not of the genus of colour, and likewise, the rational soul extends itself as the body extends itself although it is not of the nature of length, width and height.
- ❖ “Tell me, rational soul, have you any quantity?” Solution – Go to the above chapter.

Questions about quantity from the leaves of the tree of moral virtues

- ❖ “Tell me, justice, since you have no real quantity, how can you increase and decrease?” Solution – The imagination magnifies and diminishes the likeness of substance; although this likeness that the imagination magnifies or diminishes according to the magnitude or the smallness of its act is not a real thing.
- ❖ “Tell me, justice, is your quantity visible?” Solution – Since morality has no colour, it is always invisible.
- ❖ “Tell me, justice, do you grow in act through the power or through the object?” Solution – No passion can multiply itself.
- ❖ Justice was asked if it had any quantity. Solution – Go to the above chapter.

Questions about quantity from the leaves of the tree of moral vices

- ❖ “Tell me, lust, have you any quantity?” Solution – Go to the above chapter.
- ❖ “Tell me, lust, how you increase and decrease since you are the privation of chastity and privation is not a subject habituated with quantity.” Solution – Ibid.
- ❖ “Tell me, lust, have you any real quantity?” Solution – Lust replied that it could not have any real quantity since it was merely the privation of chastity.
- ❖ “Tell me, lust, since no moral privation can posit any real entity, what is your quantity made of?” Solution – Lust replied that it was made of a disorderly movement against chastity and matrimony. And go to the above chapter.

Questions about quantity from the leaves of the imperial tree

- ❖ How should a judge consider quantity in his judgments? Solution – Go to the above chapter.
- ❖ How can the science of civil law be expressed in other terms? Solution – Ibid.
- ❖ How are purchase and sale conditioned by quantity? Solution – Ibid.
- ❖ With what does a judge discover the truth? Solution – Ibid.

Questions about quantity from the leaves of the apostolic tree

- ❖ We ask if there is any quantity in the supreme Trinity. Solution – Go to the above chapter.
- ❖ Since the divine Persons are distinct, how can they be without quantity? Solution – There cannot be any quantity in any supposite whose nature is infinite and eternal.
- ❖ Since the divine essence is present in distinct Persons, how is it invisible? Solution – The Father is the entire essence and He produces the Son from the entirety of himself; therefore, the entire essence remains present in the Father and the Son, and it is the same with the Holy Spirit.
- ❖ Given that divine goodness is not created goodness, how can it be without quantity since it is terminated by created goodness? Solution – The taste in an apple is not of the nature of colour, and it is terminated in colour through distinction.

Questions about quantity from the leaves of the celestial tree

- ❖ How is quantity considered in the firmament? Solution – Go to the above chapter.
- ❖ How are discrete quantities considered in the Sun? Solution – Ibid.
- ❖ How does the quantity of fire receive influence from the quantity of the Sun, since the Sun’s quantity does not leave its subject? Solution – Ibid.
- ❖ How do the discrete quantities of the firmament stand under one continuous quantity? Solution – In goodness, the bonifier, the bonifiable and bonifying are distinct through discrete quantities that belong to the common quantity of goodness.

Questions about quantity from the leaves of the angelic tree

- ❖ We ask whether an angel has quantity. Solution – Go to the above chapter.
- ❖ Since an angel does not have corporeal nature, how are its discrete quantities joined to each other? Solution – The lover stands in the beloved through loving and sailors move in the movement of the ship.
- ❖ Do the discrete quantities of angelic substance add up to a common quantity situated in the circle, or in the triangle, or in the square? Solution – Discrete quantities stand in the figures of numbers in spiritual substances just as they stand in the figures of the triangle, the square and the circle in corporeal substances.
- ❖ Are there more good angels than evil angels, given that people are more evil than good? Solution – No magnitude that belongs to an evil angel can have any concordance with God’s magnitude.

Questions about quantity from the leaves of the eviternal tree

- ❖ How does eviternity have quantity? Solution – Go to the leaves above.
- ❖ Does Lucifer consider the number of years? Solution – There is no night in a flame of fire and there is only one day in the empyrean heaven.
- ❖ Why does the devil have no hope? Solution – If years were numbered in the eviternity of Hell, then every one of the damned could have hope in God.
- ❖ Does one angel have as great a quantity as another angel? Solution – The meritorious works of the angels are not equal.

Questions about quantity from the leaves of the maternal tree

- ❖ What is the greatest maternity? Solution – Go to the leaves above.
- ❖ Is Our Lady's moral quantity as great as it is natural? Solution – The natural quantity of Christ's humanity is not made of Our Lady's moral quantity.
- ❖ Is Our Lady's compassion greater than the sinner's guilt? Solution – Go to the leaves above.
- ❖ Does Our Lady consider the number of the people who are saved and of people who are damned? Solution – Every day Our Lady prays to her Son to make her the mother of many people.

Questions about quantity from the leaves of the tree of Jesus Christ

- ❖ Since divine nature is infinite, how can it participate with quantity? Solution – Go to the leaves above.
- ❖ Since Christ's humanity has a determined quantity, how can He be clothed with the entire Person who is God, given that the said Person is infinite? Solution – The divine will, who is a Person, wants the Son to be incarnate in his entirety; and God's power can bring to perfection everything that God's will desires, because it is infinite.
- ❖ How is the divine nature of Jesus Christ a Person, how does it exist without quantity, and why is the Son incarnate but not the Father and the Holy Spirit? Solution – The heat of pepper and the heat of a flame are indivisible inasmuch as both are heat.
- ❖ Since the Son is incarnate, but not the Father and the Holy Spirit, do the Father and the Holy Spirit participate with human nature as much as the Son does? Solution – In an essence in which there is no quantity, there can be no comparison between majority and minority.

Questions about quantity from the leaves of the divine tree

- ❖ Since goodness is one reason in God and magnitude is another, and likewise with eternity, power and the others, how can they exist without quantity? Solution – Because goodness, magnitude and the other reasons are one and identical in number, there cannot be any quantity in them even though they are real reasons. And go to the above leaves.
- ❖ Since the Father generates the Son but not the Holy Spirit, and since He spirates the Holy Spirit but does not spirate the Son, how can his production be without quantity? Solution – Fire dries out and hardens clay tiles but it melts wax, and thus the diversity of operations that differ through the diversity of their subjects does not diversify the virtue of fire.
- ❖ How can God's substance extend through everything within and outside the firmament without quantity? Solution – The extensity of spiritual substance has neither quantity nor measurements, and consequently it does not have any circular, square or triangular figures; but we say it is extended to indicate that we understand it is everywhere.
- ❖ How can the divine essence be common to all three Persons without quantity, given that community consists in a plurality of things? Solution – The community of essence

consists in the quantity of number from which follows the plurality of Persons. And go to the said leaves.

Questions about quantity from the leaves of the exemplary tree

- ❖ Do God's wisdom and justice hold equal power? Solution – Go to the leaves above.
- ❖ How do we understand the equality of predestination and free will? Solution – Ibid.
- ❖ How do the human will and the human intellect compel each other? Solution – Ibid.
- ❖ Can a predestined man be damned? Solution – Ibid.

Questions about quality from the leaves of the elemental tree

- ❖ Why is fire simply fire and not some other element? Solution – Just as substance, through form and matter, is what it is and not an accident, so likewise fire has its proper quality that belongs to fire and to no other element but fire. And go to the above chapter.
- ❖ Why is there quality? Solution – If there were no quality, then no object would be intelligible and all creatures would be one and numerically identical. And go to the above chapter.
- ❖ If the heat of air was the proper quality of air, what would then follow? Solution - Concordance, action and passion exist in substances through proper and appropriated qualities.
- ❖ How can one and the same element be both simple and compound? Solution – Go to the above chapter.

Questions about quality from the leaves of the vegetal tree

- ❖ Is quality visible? Solution – Go to the leaves of the vegetal tree.
- ❖ Is the sweetness of an apple a simple or a compound quality? Solution – The apple's sweetness is compound inasmuch as it consists of several savours but inasmuch as it is numerically one in the apple, it is a simple quality.
- ❖ Since quality is not a substantial part, how could it enter into composition with another quality? Solution – Sailors are moved along by the movement of the ship.
- ❖ How do the qualities of the elements and of vegetated substances enter into composition? Solution – Go to the above chapter.

Questions about quality from the leaves of the sensual tree

- ❖ What does the heat that humans sense consist of? Solution – Simple heat is made of fire, compound heat is made of air and earth and it belongs to the sensitive power through the act of sensing just as a hammer belongs to a nail, and it is the same with the act of vegetating. And go to the leaves of the sensual tree.
- ❖ How does the sense of taste give pleasure through eating and how does the sense of taste give pleasure through seeing? Solution – Ibid.
- ❖ When a man senses the sweetness of an apple, how is it brought from power into act? Solution – Ibid.
- ❖ What does the act of sensing live on? Solution – Ibid.

Questions about quality from the leaves of the imaginal tree

- ❖ How does the imagination receive the likeness of real quality? Solution – Go to the above chapter.
- ❖ Since Martin's moral goodness is not perceptible to the senses, how can the imagination imagine it? Solution – The imagination draws abstract likenesses from the order of visible substances.

- ❖ Does the intellective power or the imaginative power receive the discourses spoken by the king? Solution – The imagination is an instrument which stands in the middle between the intellect and the senses in the discourses pronounced by the king.
- ❖ Does the imagination imagine the discourses that it remembers? Solution – The imagination is an instrument for remembering just as it is an instrument for understanding and loving.

Questions about quality from the leaves of the human tree

- ❖ How are the qualities of man situated with regard to each other? Solution – Go to the above chapter.
- ❖ Does the warmth of a man belong to the man or to fire? Solution – The heat of air is the appropriated quality of air but it is the proper quality of fire.
- ❖ Is a man's sadness a quality proper to the body or to the soul? Solution – The quality that gives corporeal passion is one thing, but the quality that gives spiritual passion is another thing.
- ❖ Is Martin's moral goodness a corporeal quality? Solution – Justice is properly considered as an acquired quality of the soul and as an appropriated quality of the body.

Questions about quality from the leaves of the tree of moral virtues

- ❖ How is Martin's moral goodness determined by quality? Solution – Go to the above chapter.
- ❖ Does Martin's prudence consist of one quality or of many qualities? Solution – Many likenesses are gathered and joined together in one act of understanding.
- ❖ Is one morality a quality of another morality? Solution – Dryness, moisture and cold exist passively in pepper under heat, and in a lamp, the heat of the oil comes from the heat of the flame.
- ❖ How does moral quality grow? Solution – The flame that burns the firewood grows from an abundance of firewood.

Questions about quality from the leaves of the tree of moral vices

- ❖ "Avarice, how are you evil?" Solution – Avarice replied that it was evil because it was qualified through evil, just as magnitude was good through goodness.
- ❖ "Evil quality, how do you grow?" Solution – Go to the above chapter.
- ❖ "Vicious quality, inasmuch as you are the privation of virtue, what subject are you sustained in?" Solution – Ibid.
- ❖ "Avarice, are you a quality through Martin whose habit you are?" Solution – If avarice was a quality on its own in Martin whose habit it is, then Martin would incur no guilt through it.

Questions about quality from the leaves of the imperial tree

- ❖ A merchant promised to provide good gold, but he did not produce good gold. A knight promised to sell a good horse but he did not sell a good horse. Now the question: is the sale really valid, or not? Solution – Justice never wants its stability to repose on private promises.
- ❖ Michael promised to sell a good horse and he sold a good horse, and a merchant promised to provide good gold but he did not provide good gold. Now we ask whether or not the sale was valid or not. Solution – No substance can be without all the parts that are necessary to it.
- ❖ A merchant tries out a horse, and it is not good, though the knight says it is good and the merchant is unaware of the hidden defect in the horse, he believes it is good and he pays

for it in gold. But the next day he finds out that the horse is not good. We ask whether or not the sale is valid. Solution – The emperor’s justice wants the merchant to exercise prudence, and if he does not want to be prudent, then he should be punished. But the Pope wants the knight to heed his conscience, and if he does not want to heed it, then God’s justice wants him to be punished in the afterlife or it wants him to do penance while in this life.

- ❖ Someone draws up a will in which he says that if his pregnant wife has two sons, then the first born must inherit his money. Finally, the wife has the two sons, but she cannot tell which one is the firstborn. We ask: how can the testator’s will be carried out? Solution – Ignorance of the antecedents gives rise to ignorance of the resultants and the money is to be divided equally in consideration of the equal probability of either being the firstborn..

Questions about quality from the leaves of the apostolic tree

Questions about baptism

- ❖ Why is there baptism? Solution – Go to the said chapter.
- ❖ How does baptism cleanse a man from sin? Solution – Ibid.
- ❖ How is a child cleansed from sin by baptism if it has no intellect and if it does not consent to baptism? Solution – There are five trees in a child, four of which receive the imprint of baptism. It accepts the fifth imprint of the sacrament in potentiality, just as an apple tree receives the power to generate another apple tree, and it comes into actuality through the sacrament of confirmation.
- ❖ If a child dies before receiving the sacrament of confirmation, is this sacrament of any benefit to the child? Solution – The imprints in the other trees cleanse those who bear the guilt of original sin, and the fifth tree receives grace through its concordance with the other trees. Without this grace, God’s justice would be unfair to the first trees that have received the character of the sacrament.

Questions about confirmation

- ❖ Why is there confirmation? Solution – Go to the said chapter.
- ❖ If a child does not want to consent to confirmation, is the sacrament of baptism of any value to it? Solution – When form is destroyed, its matter is also destroyed.
- ❖ Do children who die before they are confirmed go to purgatory? Solution – The soul of a baptized child who has not been confirmed receives the character of the sacrament in potentiality; it is not guilty of not having used its reason in this life because it had no instrument with which to use it.
- ❖ If a man who has not been confirmed believes that he has been confirmed, and if he dies before he is confirmed, is he cleansed from original sin? Solution – A good intention does away with guilt and sin.

Questions about matrimony

- ❖ What is matrimony? Solution – Go to the said chapter.
- ❖ Why is there matrimony? Solution – Ibid.
- ❖ How does matrimony work? Solution – Ibid.
- ❖ Martin consents to matrimony and his wife does not inwardly consent to it but only outwardly through words. We ask if the marriage is valid. Solution – There are two laws, an inner law and an outer law. According to the outer law, the woman is bound by law to be Martin’s wife and though she moves her affatus against what is within her, nonetheless the other, inner law stands free and if it consents at some later time, then its consent is binding. And go to the above chapter.

Questions about the Eucharist

- ❖ Why is there a sacrament of the altar? Solution – Go to the said chapter.
- ❖ What is the advantage of the sacrament of the altar? Solution – Nothing is more useful to man than to use his goodness with God. And go to the above chapter.
- ❖ Since Christ is in heaven, how can He be present at the same time on many altars? And how can his body be present in a host, which is so small, and when the matter of bread is transubstantiated into his body, why does the body of Christ not grow? And why do the senses not attain him in the sacrament through seeing, tasting, smelling and touching? Solution – Ibid.
- ❖ What is the greatest and noblest work that God and man can perform together in this world? Solution – The greatest and noblest work consists in the major participation between God and man. And go to the above chapter.

Questions about the holy orders

- ❖ Why are there the holy orders? Solution – Go to the said chapter.
- ❖ Why can no man other than a priest confect the sacrament of the altar? Solution – A major noble end never stands without an orderly beginning and an orderly middle.
- ❖ Why can an excommunicated priest confect the sacrament of the altar? Solution – The letters stamped in wax are not of the essence of the seal, nor are they of the essence of the man who stamps the letters in wax with a seal. But these letters in the wax are merely imprints of the letters on the seal, regardless of whether the man who makes them is good or evil.
- ❖ What does the greatest sin consist in? Solution – In a man in whom there could be great virtue, there could also be great sinfulness.

Questions about penance

- ❖ What is penance? Solution – Go to the said chapter.
- ❖ Why is there penance? Solution – Ibid.
- ❖ Why is there confession? Solution – Confession exists so that there can be penance, because without confession, the priest would not know what penance to give nor could he think of satisfaction.
- ❖ Why can a priest remit the sins of a man who confesses to him, but he cannot remit his own sins? Solution – The keys of Saint Peter are common to all humans, and so every priest must be subject to the judgment of another priest.

Questions about extreme unction

- ❖ Why is there extreme unction? Solution – Go to the said chapter.
- ❖ If a patient has lost his mind, how can he benefit from extreme unction? Solution – Ibid.
- ❖ If Martin dies without having received extreme unction, and if he dies without being guilty of any mortal sin, can he be saved? Solution – At times of necessity, necessary forms are not destroyed by the privation of forms meant only for well-being.
- ❖ Why is extreme unction not given to children? Solution – Raymond did not want to answer this question because it was too easy.

Questions about the qualities of the other leaves of the apostolic tree

- ❖ Since there are many dignities in God and every one is every other, why is every dignity qualified by its own name and not by another name? Solution – Go to the said chapter.
- ❖ If God's goodness was not a substantial quality, then would it be legitimate to qualify the bonifier and the bonifying in it? Solution – Ibid.

- ❖ If there were no personal properties in God, would it be legitimate to say that in God the one who understands is one thing, the intelligible object is another thing and the act of understanding is another thing. Solution – Ibid.
- ❖ Without essential quality existing in God, can bonification, magnification, possification and the other forms be present in him? Solution – Ibid.

Questions about the qualities of the celestial tree

- ❖ Why is it said that Saturn is evil and the Sun is hot? Solution – Go to the said chapter.
- ❖ What does shadow consist of? Solution – Ibid.
- ❖ Since the quality of fire is attributed to Aries, why is the quality of air and not the quality of water attributed to Libra, while the quality of water is attributed to Scorpio, which is closer to Aries than is Libra, which is directly in opposition to Aries? Solution – Raymond said that he did not know how to solve this question with his art because it seemed to him that the position adopted by the sages of old in making these attributions was neither true nor necessary. Consequently, it is no wonder that astronomers often make erroneous judgments.
- ❖ Why does the Moon have a watery complexion? Solution – In the participation between fire and the Moon, a tempered balance of heat and cold, moisture and dryness so that the elements can receive influence from the quintessence.

Questions about the qualities of the angelic tree

- ❖ How does appropriated quality exist in an angel? Solution – Go to the said chapter.
- ❖ Given that Saint Michael does not reproduce fantastic species through imagination, how can he love one object more than another? Solution – Ibid.
- ❖ Does Saint Michael negate anything? Solution – Ibid.
- ❖ Is it as natural for Saint Michael, in accordance with his proper quality, to love an angel of minor goodness as much as he loves another angel of minor goodness? Solution – God, in accordance with his charity, can love minor goodness as much as He loves major goodness, but minor goodness cannot sustain this, nor does justice want this. And go to the above chapter.

Questions about the qualities of the eviternal tree

- ❖ How can Saint Peter's moral quality be eviternal, since it has a certain determined quantity. Solution – Go to the said chapter.
- ❖ How can Mohammed's punishment be eviternal, since his sin is finite and not unlimited? Solution – Ibid.
- ❖ Can Saint Peter's moral quality be increased? Solution – The tail end of eviternity does not allow any kind of increase in itself.
- ❖ Why isn't Lucifer free to do good? Solution – Go to the said chapter.

Questions about the qualities of the maternal tree

- ❖ How great are Our Lady's moral qualities? Solution – Go to the said chapter.
- ❖ Why does a sinner incur guilt when he yields to despair because his sin is so great? Solution – Ibid.
- ❖ Can Our Lady refuse to heed the prayers of a sinner who prays to her with contrition and love? Solution – Ibid.
- ❖ As there are so many sins of all kinds whereas the virtues are few among men, and as God is just, how can God allow so many evil people to exist in this world? Solution – Every mother is naturally stirred to compassion by the suffering of her son.

Questions about the qualities of the tree of Jesus Christ

- ❖ Can God acquire moral virtues? Solution – Go to the said chapter.
- ❖ Why did Jesus Christ let himself be sold out, arrested, beaten and crucified? Solution – Ibid.
- ❖ Why didn't Jesus Christ have a wife and children? Solution – Ibid.
- ❖ Why was Jesus Christ poor? Solution – Ibid.

Questions about the qualities of the divine tree

- ❖ Why aren't God's qualities accidental? Solution – Go to the said chapter.
- ❖ Since God loves Martin because he is good and not because he is evil, how can his loving not be accidental? Solution – If wax were clay, then fire would dry it out as well as it dries out glass or charcoal.
- ❖ Since God is good through goodness and great through greatness, how can He be his own goodness? Solution – If God were not his own goodness, then infinite magnitude would not be sufficient in divine nature and in goodness, and thus divine magnitude would be finite, and it would be the same with his infinite power, but this would be evil and vicious.
- ❖ Given that the Father engenders the Son, the Father and the Son are distinct Persons, and the Father engenders the Son from his goodness, why aren't the goodness of the Father and the goodness of the Son two instances of goodness, and likewise with the other reasons. Solution – The reasons and nature are one and numerically identical so that nature is good and great substantially and not by accident; and as the Father engenders the Son from his own nature and from his goodness, infinity and eternity, the Father is one Person and the Son is another Person through generation, and the goodness and the nature of both are one through infinity and eternity.

Questions about the qualities of the exemplary tree

- ❖ Why does an apple in an apple tree have an appetite to come down to earth? Solution – Go to the above exemplar.
- ❖ Why did the cherry laugh and cry while it was eaten by a sow? Solution – Every suppositum weeps when it loses its individual number but it also laughs inasmuch as it reproduces its own species.
- ❖ Why are plants mainly green in colour? Solution – Because confusion is the material for privation and generation, and since the colour green is more confused than any other colour, the colour green is more general to plants than any other colour.
- ❖ Why do plants let their leaves drop? Solution – A leaf is like a fruit in that it also has an appetite for reproducing its own species. And go to the above exemplar.

Questions about relation in the elemental tree

- ❖ How many species of relation are there? Solution – Go to the above chapter.
- ❖ How does relation exist in simple fire? Solution – The substance of fire is made of form and matter which are in mutual relation through action and through passion and it transitions into a third number by substantially generating from simple fire compound fire joined to the other elements.
- ❖ What is relation? Solution – Relation is the respective nature of the principles whereby no principle can exist without the others.
- ❖ Is relation greater through concordance than through contrariety? Solution – Relation is greater through concordance in generation and through contrariety in corruption.

Questions about relation in the vegetal tree

- ❖ How do the relations of an apple and the relations of the elements combine together in an apple? Solution – Fire (and the same with the other elements) functions by heating and an apple tree functions by producing apples; consequently, both relations combine together in an apple along with their extremities from which one common relation is composed.
- ❖ Where did an apple's relation stand before it existed? Solution – The apple existed potentially in an apple tree through generation and this potentiality was sustained in vegetation grafted on elementation.
- ❖ In an apple tree, what is it that considers the extremes of relation following the course of nature? Solution – In the roots of the apple tree there are natural instincts and appetites that the apple tree's operations apprehend in accordance with their natural properties.
- ❖ When an apple rots away, where does its universal relation go? Solution – The numerical individuality of the apple goes to privation and other relations that were potentially in it receive virtue from its essence.

Questions about relation in the sensual tree

- ❖ When a man eats a sweet apple in which he senses bitterness, how does the relation work between the taster and the tastable? Solution – Between the taster and the tastable there is a dual relation and in the act of tasting it is a triple relation through the act of sensing in the corruption of the taster and the tastable.
- ❖ Does relation stand in the eyes between the sensitive and the visible or between the eyes and the colour of the wall? Solution – The relation that exists internally between the sensitive and the visible of which the eyes are the instruments and the organs and the visibility of the wall is a likeness which the sensitive receives internally in its visibility. Consequently, the internal relation attains its likeness externally.

- ❖ The sensitive and the visible are in mutual relation in the act of seeing as are the auditive and the audible in the act of hearing and likewise with the other senses because each sense has its own relations. Why then is it said that man sees and hears? Solution – Seeing is the proper quality of the eyes and eyes are appropriated to humans just as a part is attributed to its whole or an instrument is attributed to an agent.
- ❖ When Martin, who is William's father, passes away, where is their relation? Solution – The intellect alone draws an external relation between Martin and William, and when Martin begets William, their relation naturally stood within them.

Questions about relation in the imaginal tree

- ❖ How does the imagination perceive relation? Solution – Go to the above chapter.
- ❖ With which senses does the imagination relatively have the greatest concordance? Solution – No relation is as tangible by the imagination as is the relation between a father and a son perceived through the act of seeing.
- ❖ Does the imagination have any relative entity? Solution – No form is without action and no matter is without passion.
- ❖ Can the imagination draw relation from colour? Solution – In a great intensity of whiteness of a white substance a great intensity of blackness can be considered along with a small intensity of whiteness.

Questions about relation in the human tree

- ❖ Which relation is the most natural in a human being? Solution – No relation is as natural to man as the one through which humanity is definable, namely the relation of the homificative, the homifiable and homifying.
- ❖ Why is man more definable by relation than by any other accident? Solution – No accident receives the necessary parts of substance more strongly than relation does.
- ❖ Does the relation between the body and the soul consist in the relation of homification? Solution – Go to the said chapter.
- ❖ Does relation exist within the rational soul? Solution – Ibid.

Questions about relation in the tree of moral virtues

- ❖ How does relation exist in moral virtue? Solution – Go to the above chapter.
- ❖ Does the habit of virtue constitute a relation when a man exercises virtue? Solution – In the habit of virtue, the action of relation exists in potentiality and when a man exercises virtue, the form has its object in actuality. And go to the above chapter.
- ❖ Does relation have any entity in moral virtue? Solution – Without any entity there can be no similitude.
- ❖ Do the virtues relate to each other? Solution – Without concordance among the virtues no virtue can do anything against vice.

Questions about relation in the tree of moral vices

- ❖ How does relation exist in vicious habits? Solution – Go to the above chapter.
- ❖ How does the relation of vice arise? Solution – Ibid.
- ❖ How is relation situated between gluttony and lust? Solution – Through an abundant influence of the elemental, vegetal, sensual and imaginal trees, the rational soul is tempted by gluttony and lust, and this temptation is made by the situation of gluttony and lust when temperance and chastity are forgotten.
- ❖ Since ire is a sudden movement, can relation be situated in ire in any way? Solution – Ire never comes without sadness and suffering on the agent's part.

Questions about relation in the imperial tree

- ❖ How must the instrument that regulates purchase and sale be conditioned? Solution – Go to the above chapter.
- ❖ Why is a slave not allowed to be a witness against his master? Solution – A master-slave relation cannot give rise to equal judgment.
- ❖ The judge saw Martin kill Peter, and the one who was accused of the murder before this judge was not Martin. Instead, William was accused and punished by the judge. Why did the judge punish William and not Martin? Solution – This judge makes his decisions not through the relation of his eyes but through the relation of his ears.
- ❖ How can the science of civil law be applied following a few brief general principles determined by it? Solution – Go to the leaves of the imperial tree and learn about natural substances through this book, and do the same with the accidents of natural and moral substances; then conduct your inquiry through them following the doctrine we gave for solving questions through relation and through the other accidents.

Questions about relation in the apostolic tree

- ❖ How does substantial relation without accidents exist in the supreme Trinity? Solution – Go to the above chapter.
- ❖ Does the relation between the divine Persons consist in the divine properties or in the divine essence? Solution – In the divine will there is common relation, such as the will which is common through the essence in the lover, the beloved and the act of loving, and thus relation is sustained in the personal properties, such as the will, and eternity requires this so that the relation be not accidental.
- ❖ Can there be any relation between the Father and the son without the holy Spirit? Solution – No relation can be perfect without singular properties and common properties.
- ❖ The Holy Spirit loves the Father, and therefore there is a relation between the Father and the Holy Spirit through the nature of love, and there is also such a relation between the Son and the Holy Spirit who loves the Son as well as himself. Now I ask if in this act of loving which is proper to the Holy Spirit there is a singular and common relation from which follows the production of a Person. Solution – In the Holy Spirit's act of loving there is an amative relation which is a proper and singular property of the Holy Spirit, whereby his Person is active in loving and the passibility of his amability is essentially one and the same Person with his amativity. The common relation which consists of the Father's amativity and the Son's amability is the repose of the Holy Spirit, although no Person is produced from this relation, but the common repose of the Father and the Son consists of their relation in producing the Holy Spirit. This passage contains much theology.

Questions about relation in the celestial tree

- ❖ How does relation exist in the Sun? solution = Go to the above chapter.
- ❖ How does the relation exist between Aries, Taurus and Gemini? Solution – Aries and Gemini are warm, Aries is actively warm while Gemini is passively warm, and their relation is in concordance through duality, and the triple relation is through contrariety to Taurus, which has concordance with Aries through dryness and opposes Gemini through coldness and dryness. Hence, Gemini is not as strong with Jupiter as Taurus is with Saturn.

- ❖ Given that Mars and the Sun are both of the fiery complexion, how does relation exist between them? Solution – Mars receives heat from Jupiter and gives it to the Sun, then the Sun gives it to Venus, which is of the complexion of Jupiter and thus their relation is in concordance. And it is the same with the relation that Mars and the Sun have through contrariety against Jupiter and Venus inasmuch as they are opposed to moisture with dryness in which the Sun and Mars have concordance.
- ❖ How are Aries and Libra related to each other? Solution - Aries and Libra are related to each other through the first hour of the day and the first hour of the night. Nonetheless, Raymond says that he was not happy with the positions adopted by the philosophers of antiquity who attributed the complexion of air to Libra, while Aries is of the complexion of fire in the spring season, given the fact that the first hour of the day is of the airy complexion and the first hour of the night is of the earthy complexion.

Questions about relation in the angelic tree

- ❖ How does relation exist in angels? Solution – Go to the above chapter.
- ❖ In an angel, is there a relation between the angelificative, the angelifiable and angelifying? Solution – Because an angel is not begotten by another angel, and every angel exists on its own, the said relation cannot exist in angels.
- ❖ Does the relation of equality between one angel and another imply any positive entity, or does it imply merely intentional being. Solution – No real relation can exist outside of substance.
- ❖ What does the relation of the lover, the lovable and the act of loving that saint Michael has in his will consist of? Solution – Relation is one principle among the other principles of Saint Michael's substance which posits its own essential power, object and act along with difference. This passage contains some profound philosophy.

Questions about relation in the eviternal tree

- ❖ How does relation exist in eviternity? Solution – Go to the above chapter.
- ❖ How will the glorified body be the subject of the relation between the heater, the heatable and the act of heating where fire is the heater and water is heatable? Solution – In the head of eviternity, relations are at repose so that they can last eviternally in the tail.
- ❖ How can the bodies of the damned in Hell be incorruptible given that their relations exist in contrary subjects? Solution – The consumabilities of the damned are locked up in the prison of justice.
- ❖ Does Lucifer's amativity have its own lovable counterpart? Solution – If Lucifer had his own lovable that was not perverted into detestability, he would not suffer any punishment.

Questions about relation in the maternal tree

- ❖ What is the greatest relation that God created between two Persons? Solution – Go to the above chapter.
- ❖ How could God create the major relation between the Son and the mother? Solution – Ibid.
- ❖ Without the Incarnation, could God create a relation so great in the major magnitude of love that no greater relation could be created? Solution – Ibid.
- ❖ What is the greatest relation that can exist between mercy and a sinner? Solution – Ibid.

Questions about relation in the tree of Jesus Christ

- ❖ What is the greatest relation that exists between God and creature? Solution – Go to the above chapter.

- ❖ Is it true to say that God died? Solution – This is true in relation to the human death where God was the man who died.
- ❖ Is it true to say that God assumed human nature, but that He did not assume man? Solution - This is true because God made a man in himself from human nature.
- ❖ In Jesus Christ, does God make a man from humanity, or does humanity make a man of God? Solution – In the Incarnation there is no relation between the homificative and the homifiable, which belong only to human nature; otherwise, man would deify himself and make God into a man.

Questions about relation in the divine tree

- ❖ How is it that through the relations of the divine dignities there must be a production of Persons in the divine essence? Solution – Go to the above chapter.
- ❖ God produces the Son inasmuch as He understands that He is the Father, inasmuch as God loves the Son, He spirates the Holy Spirit; but inasmuch as God understands that He is God, He does not produce himself. Hence, I want to know the natural reason why there is production through an act of understanding but through the same act of understanding there is no production, given that there is only one act of understanding in God. Solution – Fire performs various operations with one and the same heat; therefore there must be one common act of heating whereby many objects are heated through many operations. And go to the said chapter.
- ❖ The Son and the Father are related and the Son understands himself but does not produce the Father while the Father understands himself and so produces the Son. Hence, given that in this relation the Father's understanding and the Son's understanding are equal, how can production follow from one act of understanding and not from the other? Solution –In divine relation repose is as noble as production. And go to the said chapter.
- ❖ How can divine relation be active and passive without any natural accidents? Solution – The Father understands that He is God the Father, and consequently He understands God the Son; and the Father is active in understanding whereas the Son is passive in understanding, and since the object is understood in God's understanding, this relation cannot be accidental, for if it were accidental, then God would not be the understood object of this understanding given the fact that there cannot be any accident in god; and all the divine dignities concur with this. And go to the above chapter.

Questions about relation in the exemplary tree

- ❖ Why are there so many sinners among the people? Solution – Although God is the only one worthy of honour, nonetheless, every man wants to have honour.
- ❖ Where is great goodness found? Solution – Go to the said chapter.
- ❖ What is the hardest work done in this world? Solution – In this world, nothing requires more work than the preservation of honour. And go to the said chapter.
- ❖ Which sense requires the greatest honour? Solution – The affatus and the sense of hearing procure fame, which people desire more than anything else.

Questions about action and passion in the elemental tree

- ❖ Where do elemental action and passion arise? Solution – Go to the said chapter.
- ❖ Are action and passion ever substantial? Solution – Ibid.
- ❖ How does action issue forth and derive from action and how does passion issue forth and derive from passion? Solution – Ibid.
- ❖ Can the form of fire have action in its own matter even when fire is not compounded with any other element? Solution – The friction in the mill's mechanism would burn up the wood in which the axle moves if water did not cool it.

Questions about action and passion in the vegetal tree

- ❖ How are the actions and passions of the elementative and vegetative powers joined together in an apple? Solution – In a lamp, the heat of fire moves the heat of oil which moves the matter of oil to produce a flame of fire.
- ❖ Does the vegetative power move the elementative power in an apple, or vice-versa? Solution – The ends of substances move their beginnings and their middles so that they can exist; the beginnings and the middles move the parts on account of which the ends exist and through which they are what they are.
- ❖ Are the actions and passions in an apple accidental or substantial? Solution –The primary actions and passions are substantial and the accidents are sustained in them as instruments of the substances.
- ❖ How can an accident in an apple have actions and passions? Solution – A hammer that moves a nail is a substance whose movement is passive in that it is moved by a hand, but active in that it moves a nail.

Questions about action and passion in the sensual tree

- ❖ How are the actions and passions in sensed substance aggregated from three trees? Solution – Go to the above flowers of the sensual tree.
- ❖ When a man enjoys sensual pleasure in eating and drinking, and likewise with the other senses, is he active or passive in sensing? Solution – The whole move its active parts in its passive parts, and thus its is active in one way and passive in another way.
- ❖ When a man feels pain through the senses, does this come from the elementative, the vegetative or the sensitive power? Solution – The elementative and the vegetative are in touch with the sensitive and the sensitive power feels their touch.
- ❖ Does the object move the power, or does the power move the object? Solution – When action and passion encounter each other in the act between the power and the object, the action comes from the power and the passion comes from the object; and the power enlarges its movement when it finds pleasure in the likeness of its object.

Questions about action and passion in the imaginal tree

- ❖ How does the imaginative power capture real likenesses of actions and passions? Solution – Go to the said chapter.
- ❖ How is the imaginative active in moving the sensitive power to sense objects? Solution – As the imaginative imagines visibility, it imagines the beauty of a woman and then it touches visitivity with which it cooperates and visitivity touches its own visibility and moves it to the likeness of visibility represented externally by the imaginative. Hence, the imaginative is the agent inasmuch as it represents visibility and beauty, while visitivity is active inasmuch as it moves itself toward external visibility, and in this movement it moves the sense of touch with which it cooperates. This passage tells us how one form moves another form and how external passions are material for internal movements.
- ❖ When the imaginative power captures the likeness of an object, does the object imprint its likeness on the imaginative or does the imaginative imprint the likeness internally in itself? Solution – The lover who has great love for the beloved considers his beloved's beauty and clothes his loving with the likeness of goodness, and his loving has passion as it has action from the likeness because is an act moved by the lover.
- ❖ Through which sense is the imaginative most active and passive? Solution – Because the imaginative first receives its objects through seeing, it is strongest through the eyesight as this sense gives it likenesses of objects more tangibly than any other sense.

Questions about action and passion in the human tree

- ❖ How do actions and passions exist in man? Solution – Go to the above chapter.
- ❖ Under which power of the soul is the imaginative power most passive? Solution – The intellective power informs the imaginative passion first and thus the imaginative is more obedient to the intellective than to the memorative or to the volitive power in the investigation and reproduction of species, but its repose is more in the memorative and its greatest toil is in the volitive.
- ❖ Which power is most active in the sensitive power, is it the memorative, or the intellective, or the volitive? Solution – The memorative is most active in the sensitive through the hearing, the intellective is most active through seeing and speaking, the memorative is most active through tasting, smelling and touching.
- ❖ Which power is more active in the memorative: is it the intellective or the volitive? Solution – The intellective on its own places species in the memorative and it draws them with license from the volitive.

Questions about action and passion in the tree of moral virtues

- ❖ How do actions and passions exist in the moral virtues? Solution – Go to the above chapter.
- ❖ In moral virtue, can there be any action without passion? Solution – Ibid.
- ❖ Which of the two is more active, prudence or justice? Solution – Prudence prepares material for justice to work with.
- ❖ Is fortitude a greater virtue through passion than through action? Solution – The passion of fortitude is stronger through charity and hope but its action is stronger through faith, justice, prudence and temperance.

Questions about action and passion in the tree of moral vices

- ❖ Are there actions and passions in vices and sins? Solution – Go to the above chapter.
- ❖ Under which power of the soul is ire the most active and passive? Solution – Ibid.
- ❖ In which vice is there the most action? Solution – No vice wants to occupy a lofty position more than conceit.
- ❖ Which vice procures the most toil? Solution – Nobody sleeps as little as an avaricious man.

Questions about action and passion in the imperial tree

- ❖ How are action and passion situated in law? Solution – Go to the said chapter.
- ❖ In the middle of a peasant's garden next to a castle there springs up a fountain, and since the castle's common fountain is very far away from the castle, we ask whether or not the fountain near the castle should be the common fountain. Solution – Public utility is active and private utility is passive.
- ❖ Two peasants own one donkey, one of the peasants wants to go to the market with the donkey to buy wheat, but the other peasant wants the donkey to go to the market because he wants to sell his share and buy some wheat. Now we ask if the donkey should stand and wait in the market until one peasant sells his share or until the other peasant carries home on the donkey's back the wheat bought at the market. Solution – A major action is one that has the most passion for the most determined motives.
- ❖ A lady and her husband both equally own one captive slave. The husband is jealous of his wife and of the slave though his wife is good and chaste, and the husband wants to sell his share to some man, but the wife does not want to sell her share of the slave because she would rather have him in her home as a good servant. The lady alleges that the one cannot

sell his or her share without the other's consent. Now we ask whether or not the husband can sell the slave since he is jealous of his wife with the slave? Solution – Because the opinion is uncertain, it does not have the action needed to destroy the conditions and promises of an agreement.

- ❖ An abbot who is afraid of being poisoned orders a monk to fetch his tray and to eat some of the food first, but the monk who receives the tray of food from the cook does not know whether or not there is any poison in it. Now we ask if the monk should be obedient to the abbot in this case? Solution – A dubious thing must not be promised.
- ❖ A prior who inherits some money has one sister who cannot get married unless he gives her the money. But the abbot and his convent are in dire need of this sum because the convent has a huge debt. Now we ask if the prior's conscience should tell him to give away the money to his sister so she can get married, or to spend it on his convent's needs. Solution – Someone who contracts an obligation of servitude puts all his possessions on the line.

Questions about action and passion in the celestial tree

- ❖ Which is the most passive planet? Solution – Go to the said chapter.
- ❖ Why does the Sun have more active virtue than the other planets? Solution – The virtue in the middle is more intense than the virtue in the extremes.
- ❖ Why does the Moon give more experience of its properties than any other planet? Solution – Go to the above chapter.
- ❖ Since the Sun does not participate with fire through corporeal contact, and since the Sun's qualities do not leave their own subject, how can fire have passion under the Sun? Solution – Because the matter of the quintessence and the matter of the four substances of the world all partake of one general bonificability, the Sun's bonificativity has action in the bonificability of fire. And go to the above chapter.

Questions about action and passion in the angelic tree

- ❖ How are action and passion situated in an angel? Solution – Go to the above chapter.
- ❖ Since Saint Michael has no eyes, how does he have action in perceiving Martin's colour? Solution – Just as saint performs miracles above the course of nature through sanctity, so does an angel perform miracles through the magnitude of intellectivity and perceive colours above the course of visibility.
- ❖ Are action and passion equal in Saint Michael's substance and in his reasons? Solution – In the course of nature, when Saint Michael was blessed and confirmed, the totality of his virtue came into actuality.
- ❖ How do the good angels have action over the evil angels? Solution – Go to the said chapter.

Questions about action and passion in the eviternal tree

- ❖ How do action and passion exist in eviternity? Solution – Go to the above chapter.
- ❖ Does fire have any action on the soul of Mohammed? Solution – No corporeal substance can touch spiritual substance within the course of nature. Nonetheless, in the opinion of the saints, fire makes souls suffer passion above the course of nature.
- ❖ Since the devil is a spiritual substance, how does he have action in the bodies of the damned? Solution – In a man possessed by devils, the devil takes on the likeness of some complexion of the man's body and uses it to torment the man.
- ❖ Do devils inflict suffering on each other? Solution – Suffering arises from every evil association.

Questions about action and passion in the maternal tree

- ❖ How does Our Lady have action over demons? Solution – Go to the said chapter.
- ❖ How does Our Lady have action in her Son who is the Lord of all creation? Solution – Ibid.
- ❖ How do sinners have action in Our Lady? Solution – The hope a sinner has in Our Lady obliges Our Lady to have compassion.
- ❖ Does Our Lady suffer because her Son is so little appreciated, known and loved in this world? Solution – Our Lady does not suffer because of her Son who is so exalted in glory and goodness that He needs nothing from here below. Nonetheless, her compassion makes her suffer on account of the sinners who hope in her.

Questions about action and passion in the tree of Jesus Christ

- ❖ How do actions and passions exist in Jesus Christ? Solution – Go to the above chapter.
- ❖ Did the divine nature suffer passion on the cross? Solution – God as a man suffered passion on the cross just as did the soul of Jesus Christ as a man. And go to the above chapter.
- ❖ In the body of Christ, does water have any passion under fire? Solution – The passion that water has under fire in the body of Christ is at repose just as the passion of magnitude is at repose when it receives goodness from goodness.
- ❖ Does Jesus Christ suffer passion because the wolves devour so many of his sheep? Solution – Jesus Christ suffers passion on account of his sheep due to his charity and his compassion, and He has action with the justice with which it threatens the shepherds who do not take good care of their sheep.

Questions about action and passion in the divine tree

- ❖ How is the Person of the Father active and the Person of the Son passive? Solution – Because God knows that He is as good and as great – and likewise with the other reasons – through agency as through existence, activity is in the Father and passivity is in the Son so that acting, which is producing, can be great as existing.
- ❖ Since the Father is active and the Son is passive, how does the Son's passibility convert with the Father's activity into one spirative activity? Solution – The Father loves the Son and the Son loves the Father, and consequently the generable passibility is amativity in loving the Father.
- ❖ Since the Holy Spirit is purely the passion of the Father and of the Son, how is the Holy Spirit in pure action? Solution – Spirability converts with loving as the Holy Spirit loves the Father and the Son just as generability converts with loving as the Son loves the Father.
- ❖ Since the Holy Spirit is spirated, is the Holy Spirit materialized? Solution – Go to the above chapter.

Questions about action and passion in the tree of exemplars

- ❖ How do people remain obstinately equivocal between action and passion? Solution – Go to the above chapter.
- ❖ How is passion good when it gives contrition? Solution – Ibid.
- ❖ How can a sinner mortify his sin? Solution – Ibid.
- ❖ Given that the punishments of Hell are so great, why do sinners have so little fear? Solution – Ibid.

Questions about habitus in the elemental tree

- ❖ What are the prime natural habits? Solution – Go to the said chapter.
- ❖ Fire has a habit of heat, but where is this habit while the fire in a stone is waiting to be drawn out by iron? Solution – The fire in the stone is compound, and since the act of heating is present in every elemented compound, consequently the habit of fire is present in the stone and it comes out into the air when it is drawn out from the stone by using iron.
- ❖ Where is the habit of simple fire? Solution – Simple fire is hot by its nature, its subject is the substance of simple fire and in this habit the habit of compound fire that heats water in a pot exists in potentiality.
- ❖ Is the habit of simple fire another habit of heat? Solution – The substance of simple fire is made of the roots of the elemental tree, and just as species are diversified through genus and difference, so likewise the substance of fire from other substances as the roots are common to many specified substances, where one substance is specified by heat, another by moisture and the same with the other natural habits.

Questions about habitus in the vegetal tree

- ❖ Where was the habitus of an apple before it was generated? Solution – The habit was in potentiality in the habit of the apple tree which is a common habit for generating many apples.
- ❖ Before the habit of an apple which is in potentiality in an apple tree is there another habit which is also a habit of the apple? Solution – The habit of an apple tree which has not yet been generated exists in potentiality in the vegetative power, which has a habit common to many plants.
- ❖ Before the common habit of the vegetative, is there another habit that belongs to the vegetal genus? Solution – Just as a scion of cultivated olive grafted on a wild olive tree indicates a positive substance different in essence from the habit of the wild olive tree, so likewise the common vegetal habit sustained in the vegetative power is the prime habit of its species and it is grafted on the habit of the elemental tree whose qualities it produces in its species, for just as the olive tree produces the habit of the wild olive in its species, so does the vegetal tree produce the heat of fire in its species.
- ❖ Where does the habit of a rotten apple go? Solution – All the habits of plants when they are corrupted go to privation in that the individual number, matter and form of corrupted substance go back to the common vegetal substance and both common substances are one common confused chaos which is the trunk of the vegetal tree, common to all the plants that exist in it. The plants that are not in potentiality have their habits in potentiality in the common habit which the natural agent produces into actuality along with the renewal of new numerical identities.

Questions about habitus in the sensual tree

- ❖ What are the habits of the sensual tree? Solution – Go to the leaves of the sensual tree.
- ❖ How is the habit of sense situated in the habits of the vegetal and elemental powers? Solution – Just as the root moisture is situated in the nourishing moisture where it converts into its own species the things that come to it from outside, so likewise is the habit of sense situated in the vegetal and elemental powers where it converts what comes to it from the two trees into its own species.
- ❖ Is there a sensual habit present in the milk that an infant sucks from its mother's breast? Solution – The sensual habit of the woman introduces into the milk a sensual habit in a potential state and the infant brings this potential into actuality when it sucks from its mother's breast the milk on which its radical moisture lives.

- ❖ Is the habit of the expulsive power in an embryo present in it in potentiality or in act? Solution - The habit of the expulsive power stands in actuality in the embryo and from it follows the matter that the woman expels along with the baby at birth.

Questions about habitus in the imaginal tree

- ❖ How does the imaginative attain the habits of substances? Solution – Go to the said chapter.
- ❖ When a painter paints a picture of a man on a wall, where was the habit of the portrayed man before it existed? Solution – The habits that the imaginative has in potentiality are made of aggregated likenesses and introduced into the common habit of imagination which brings back new likenesses, as when the vegetations of many corrupted plants are introduced into one common vegetation which brings back new plants.
- ❖ How come a goat that has never before seen a wolf be habitually afraid as soon as it sees one? Solution – In a goat, the imaginal tree participates with the sensual, vegetal and elemental trees. Inasmuch as the goat's substance is made of the substance of the four trees and by reason of the natural instincts of the four trees, the goat's imaginative is aroused to imagine death when it sees a wolf, its natural enemy.
- ❖ Since imagination is a positive habit, where does this habit go when the goat dies? Solution – The individual numerical habit of the imagination of Martin's goat and the essence of its imagination return to the common imagination just as the vegetative of a goat returns to the common vegetation and the goat's warmth returns to the common heat.

Questions about habits in the human tree

Questions about metal work

- ❖ What are the habits of the human-rational tree? Solution – Go to the above chapter.
- ❖ How does a smith possess the habit of making knives? Solution – Go to the chapter on metal work.
- ❖ How does one smith have a habit of making better knives than another smith? Solution – If you first consider the prime principles, then you know how to better bring their likenesses into your work.
- ❖ How can a smith have in him the habit of sculpting iron into figures he has never seen before? Solution – Through the natural properties of the imagination that has in its habit chimeras composed of the likenesses of man and a fish, a man and a bull and other such likenesses, the smith invents new figures at will.

Questions about construction and carpentry

- ❖ Why is there a habit of construction? Solution – Go to the said chapter.
- ❖ Why would some people rather learn the art of construction than the art of metal work, or vice-versa? Solution – The habits of the first five trees are situated in every man; and a man who is more inclined to learn the art of construction than to learn the art of metal working is better proportioned to the vegetative power than one who likes the art of metal work better than the art of construction and who is better proportioned to the elementative power of which iron is made.
- ❖ Why does a man want to be a carpenter but does not want to be a butcher? Solution – The answer to this question can be found in the answer to the previous question.
- ❖ How can a carpenter have a habit of making new figures out of wood, as did the carpenter who was the first to invent the figure of a boat or of a dish? Solution – The ends that are necessary for survival arouse common habits to evolve into specific habits following natural instincts and appetites.

Questions about tailoring

- ❖ How does a tailor begin to learn his art? Solution – Go to the said chapter.
- ❖ How does a tailor proceed in his art? Solution – Ibid.
- ❖ Since needles and tongs are made of iron, who was the first to have the habit of using needles and tongs, was it the smith or was it the tailor? Solution – Ultimate ends lead habits to evolve from primary principles.
- ❖ How can a tailor learn his art well? Solution – If you know how to learn your art well, you know how to give due consideration to primary habits and to ultimate habits. And go to the above chapter.

Questions about agriculture

- ❖ What are the principles of agriculture? Solution – Go to the above chapter.
- ❖ Since no mechanical art is as necessary as agriculture, why are farmers less honoured than those who practice the other mechanical arts? Solution – In the course of nature, public interest is more lovable than private interest. Therefore, anyone who does not honour those who farm the land more than those who build towers and ships goes against the natural order of things.
- ❖ Which one of the arts has the most philosophers? Solution – According to experience, no people know as much as farmers know about philosophy.
- ❖ In which mechanical art do people have the most hope? Solution – No mechanic has greater hope than a farmer who sows wheat and ploughs the soil.

Questions about commerce

- ❖ What are the principles of commerce? Solution – Go to the above chapter.
- ❖ How can a merchant be more refined in his art? Solution – Ibid.
- ❖ Why do merchants make more money than others make? Solution – If you keep accounts of your expenses and profits and if you trade frequently, you can make more money than others can make.
- ❖ Why are merchants more law-abiding than other people? Solution – No mechanic needs the rule of law more than merchants need it.

Questions about navigation

- ❖ What are the principles of navigation? Solution – Go to the above chapter.
- ❖ Which were the first to be a habit, oars or sails? Solution – Because the imagination imagines movement from place to place on land sooner than it imagines movement from place to place on water, and since it imagines this movement with the movement of the feet and not with the movement of wind, movement on the sea is imagined with oars before it is imagined with sails. Likewise, a man with a missing foot first imagines the crutch or the stick on which he leans so he can move.
- ❖ Who was the first to imagine a ship, was it a mariner or a merchant? Solution – The first dedicated mariner was a merchant who wanted to travel the seas to make money, and this was how commerce gave rise to the art of navigation.
- ❖ Why are mariners more daring than other men? Solution – Mariners experience fear more frequently than any other men.

Questions about chivalry

- ❖ What are the principles of chivalry? Solution – Go to the above chapter.
- ❖ Was the code of chivalry considered by the judge before it was considered by the knight? Solution – If the knight had considered the code of chivalry before the judge had to consider it, he would not be an enemy of justice.

- ❖ Does the knight consider his sword before considering his shield? Solution – In battle, the sword serves to wound and to slay, but the shield is used because of the fear of death.
- ❖ Does the knight consider his sword before considering his arrows? Solution – The sword is considered on account of daring but arrows are considered on account of fear.

Questions about grammar

- ❖ What are the principles of grammar? Solution – Go to the above chapter.
- ❖ Is grammar considered more by rhetoricians than by grammarians? Solution – Grammar is ultimately meant for composing rhetoric just as a room is ultimately meant to be inhabited.
- ❖ Was grammar initially considered for meeting the needs of the affatus before it was considered for the purpose of rhetoric? Solution – Great peace would reign in the world if all nations knew Latin grammar.
- ❖ Why does a grammarian use nouns and verbs more often than a logician uses them? Solution – A science which is more general does not need as many terms as a less general science needs.

Questions about logic

- ❖ What are the principles of logic? Solution – Go to the above chapter.
- ❖ Is the art of rhetoric as necessary as the art of logic? Solution – Rhetoric moves a prince to show compassion but logic moves a prince to enforce justice.
- ❖ Why are logicians are closer than others to being lost in fantasy? Solution – Nobody deals with intentions as frequently as does a logician, nor does anyone enjoy sophistry as much as a logician enjoys it.
- ❖ Does a logician consider the genus before the species, the species before the individuals and the substance before the accidents? Solution – The ultimate purposes naturally come before the first ones in the speculative intellect. But in the practical intellect, the first purposes come before the ultimate ones. For instance: in the art of the smith, the will desires a nail before it desires a hammer but the smith makes a hammer before making a nail.

Questions about rhetoric

- ❖ What are the principles of rhetoric? Solution – Go to the above chapter.
- ❖ How does a rhetorician possess an abundance of material for finding new and beautiful ways to use his science? Solution – Ibid.
- ❖ Which of these was the first to consider rhetoric: was it the ears or was it the imagination? Solution – Rhetoric is primarily intended for the ears just as the imagination is primarily intended to reproduce the figures of substances.
- ❖ Is rhetoric as beautiful when it is expressed in humble and pious words as when it is expressed in true words? Solution – The affatus considers being before it considers well-being. Rhetoric is intended for well-being and its purpose is attained through being in which the truth is made known and consequently it happens many times that rhetoric can move people to compassion and charity with false words.

Questions about arithmetic

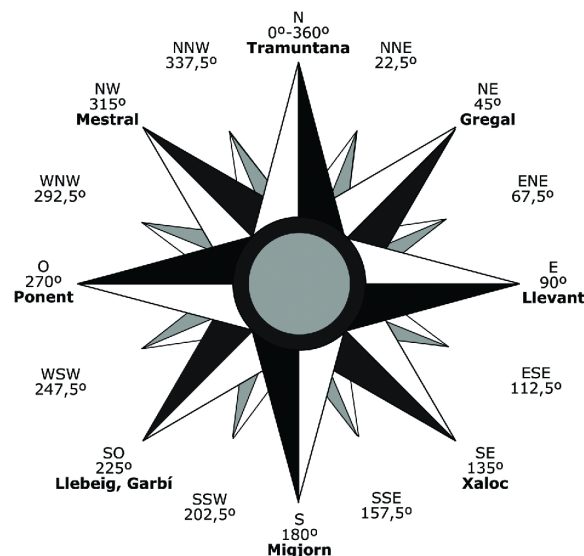
- ❖ What are the principles of arithmetic? Solution – Go to the above chapter.
- ❖ Does arithmetic consider the quantity of number before considering the quantity of substance? Solution – Just as the natural philosopher considers real beings before intentional ones and the logician considers intentional things before real ones, the

arithmetician considers the likenesses of real numbers and their quantities, but the geometer does the opposite.

- ❖ Does the arithmetician consider the number two before the number one? Solution – The geometer considers continuous quantity before discrete quantity, but the arithmetician does the opposite.
- ❖ Why does the arithmetician have more certain measures than the geometer? Solution – The division of continuous quantity is much more difficult than the division of discrete quantity.

Questions about geometry

- ❖ What are the principles of geometry? Solution – Go to the above chapter.
- ❖ Why does geometry consider a diametric line before considering a triangular line? Solution – A circular figure does not divide into equal parts as readily as does a triangular figure.
- ❖ Why does the geometer first produce 2 from 1, then 4 from 2, then 8 from 4 before producing 3 from 1, 6 from 3 and 12 from 6? Solution – The geometer first considers the measures which multiply numbers most readily, given that continuous quantity divides into discrete quantity sooner by the number two than by the number 3. Consequently, geometers say that the number 2 yields the multiplication of measurements by doubling, just as in the art of arithmetic the number 1 yields the multiplication of measurements by enumerating one thing after another.
- ❖ How do mariners measure miles at sea? Solution – Mariners consider the 4 general winds, namely the easterly wind, the westerly wind, the southerly wind and the northerly wind. They also consider four other winds that arise from the first four, namely the northeasterly wind, the southeasterly wind, the southwesterly wind and the northwesterly wind. And they consider the center of the circle in which the winds make angles wherein they consider, if the ship sails with the easterly wind to a point a hundred miles out from the center, how many miles there are from that point to the southeasterly wind, and by doubling the number of miles which makes two hundred miles they find out how many miles it comes to, i.e. two hundred miles from the east wind to the southeasterly wind by the multiplication of miles from the end point of one hundred miles eastward to the end point of the southeasterly wind. To do this they have instruments such as maps, magnetic compass needles and astrolabes.



Questions about music

- ❖ What are the principles of music? Solution – Go to the above chapter.
- ❖ When a musician uses his art to compose music, does he consider the accents of letters, vowels and consonants? Solution – The art of music is a similitude of sound and voice that issues from the elemental tree in which music, in accordance with its nature, primarily relates to its own accidents and to the accidents of the other trees.
- ❖ With which vowel do musicians first begin considering the art of music? Solution – No intonation is as common and as easy as the intonation of the vowel A (pronounced ‘ah’). This is why children begin uttering intonations of ‘ah’ before uttering other letters.
- ❖ Why do women utter intonations of I (pronounced ‘ee’) more than intonations of A? Solution – Because a woman’s voice box is different from a man’s voice box and her voice is more delicate.

Questions about astronomy

- ❖ What are the principles of astronomy? Solution – Go to the above chapter.
- ❖ Does the astronomer consider the Sun’s habit of heat before considering its habit of light? Solution – An appropriated habit cannot be considered to be as important as a proper habit.
- ❖ How does an astronomer make judgments? Solution – The astronomer considers the mutual aspects between the signs and the aspect a sign has with a planet through the diametrical line, and he makes judgments about people who are born in this line or who put questions or requests which he adjudicates in accordance with the conditions of the signs and the planets. And go to the above chapter.
- ❖ Why is the science of astronomy more uncertain than any other science? Solution – No science is as difficult to learn by experience as astronomy, nor is any other science as positive as astronomy.

Questions about law

- ❖ What are the principles of law? Solution – Go to the above chapter.
- ❖ How can a legislator reduce the positive science of law to necessary reasons? Solution – Through the process of this book, a legislator can discover and prove the truth about the things that are relevant to the science of law.
- ❖ Why do lawyers use the habit of memory more than the habit of the intellect, given that a lawyer has greater concordance with the intellect than with memory? Solution - Lawyers use the habit of memory more than the habit of the intellect because the ancients built the science of law founded on the habit of memory. Hence, the science is confused and complex, it deals mainly with particulars, and because of this confusion, lawsuits last for long periods of time and legislators hold conflicting opinions.
- ❖ Someone drew up his will and said that if his wife, who was pregnant, had a son, then the son would inherit three quarters of all his goods and the wife would inherit the remaining quarter. But if she had a daughter, then the testator wanted his wife to have three quarters of all his goods and the daughter to have the remaining quarter. The testator died and his wife had a son and a daughter. Now we ask how many parts of the husband’s goods the wife should get. Solution – Equality stands between majority and minority and what is neither in majority nor in minority nor in equality is nothing. The wife is major in her husband’s goods through her daughter and minor through her son. Therefore, she must be equal in the goods because she is in them between majority and minority. Consequently, the husband’s goods must be divided into eight equal parts of which the testator’s wife gets three parts by reason of her daughter and one part by reason of her son, the son gets three parts and the daughter gets one part, and in this way the testator’s will is complied

with. The hermit was very pleased with Raymond's solution and said that just as Raymond solved this question with the principles of his art which are majority, minority and equality, so likewise other questions regarding law could be solved through the natural reasons of the art of law following the process of this art and of this science.

Questions about medicine

- ❖ How do the principles of medicine work? Solution – Go to the above chapter.
- ❖ Why do physicians kill more people than they cure? Solution – Ibid.
- ❖ How can the principles of medicine lead to general principles? Solution - The principles of medicine can lead to general principles in the following way. Fire is in pepper in the 4th degree of heat, earth is in the 3rd degree of dryness, air is in the 2nd degree of moisture and water is in the 1st degree of cold. In cinnamon, fire is in the 3rd degree of heat, earth is in the 2nd degree of dryness, air is in the 1st degree of moisture and water is downgraded, which means that out of four parts of one degree, water in cinnamon has only three parts. In fennel, fire is in the 2nd degree of heat, earth in the 1st degree of dryness, air has 3 parts of moisture and water has 2 parts of cold. In anise, fire is in the 1st degree of heat, earth has 3 parts of dryness, air has 2 parts of moisture and water has 1 part of cold. Hence, fire is graded in 4 degrees in the plants that are of its complexion and it is the same with air, water and earth. For instance: water in camphor is in the 4th degree of cold, air is in the 3rd degree of moisture, earth is in the 2nd degree of dryness and fire in the 1st degree of heat. And it is the same with the other elements in their own ways.
- ❖ Since each element has 4 general degrees in plants as indicated above, physicians can select and produce 16 general electuaries. From plants of the fiery complexion they can make 4 general electuaries against the cold and moisture of the watery complexion, for instance, an electuary in the 4th degree of heat such as pepper, another electuary in the 3rd degree of heat such as cinnamon, another electuary in the 2nd degree of heat such as fennel and another electuary in the 1st degree of heat such as anise. Having selected the four said electuaries of the fiery complexion, physicians can make 4 electuaries of the airy complexion, 4 of the watery complexion and 4 of the earthy complexion. Thus, physicians can have 16 general electuaries for curing diseases that are caused by the four general qualities. Hence, if Martin's illness is due to a fever in the 4th degree of heat, the physician should give to heat the electuary which is in the 4th degree of the cold watery complexion and he should assist this degree of cold with the 2nd degree of moisture of air and the 1st degree of dryness of earth. If the illness is in the 3rd degree of heat, he should cure it with the 4th degree of cold. If it is in the 2nd degree of heat, he should cure it with the 3rd degree of cold and if it is in the 1st degree of heat he should cure it with the 2nd degree of cold. And conversely, if the illness is in the 4th or the 3rd or the 2nd or the 1st degree of cold, degree of cold, the physician should oppose this illness with 4 electuaries of the fiery complexion in successive degrees as we just said. And the same applies if the illness is due to the complexion of air or of earth. If the illness is interpolated between equal complexions, as for instance between fire and air, physicians must mix electuaries of the watery and earthy complexions and administer them in the appropriate degrees against the illness as shown above. This is one species and one rule that enables physicians to order medicine in accordance with general principles.
- ❖ How can physicians know the degrees of illness? Solution – In the natural day there are 24 hours divided into 4 parts and each part is attributed to the element of its own complexion. The triangle in the region from dawn to noon is mainly of the airy complexion, the triangle from noon to night is of the fiery complexion, the triangle from sunset to midnight is of the earthy complexion and the triangle from midnight to dawn is of the watery complexion. Illness rules the said triangles and as the illness begins or ends in the 4 regions, the physician can know the degree of the illness. For instance, if a fever begins in

the 1st hour of the day it is in the 1st degree of moisture; in the 2nd hour it is in the 2nd degree of moisture, in the 3rd hour it is in the 3rd degree of moisture and in the 4th hour it is in the 4th degree of moisture, which corresponds to the tertian fever that is located between heat and moisture. If the tertian fever is due simply to choler it follows the order from noon to sundown. If it is a double tertian fever, it follows the said order twice. If it is a quotidian fever it follows the said order thrice and if it is continuous, it follows the said order around the entire circle. And it is the same with the quartan fever as it begins in its own region of the circle. This is how physicians can know the degrees of illnesses and accord these degrees with the degrees of the electuaries. We dealt more broadly with these matters in our books on the principles of medicine. The hermit was very pleased with the orderly system that Raymond described and he wondered why the physicians of antiquity did not present any general order in their writings.

Questions about philosophy

- ❖ What are the principles of philosophy? Solution – Go to the above chapter.
- ❖ What is the order of philosophy? Solution – The order of philosophy is signified by the process of this science.
- ❖ Which is the most general science? Solution – Because philosophy has more general principles than any other science, it is the most general science.
- ❖ Since philosophy is such a general science, why are there not more philosophers? Solution – The philosopher's intellect works harder than any other and philosophy does not make as much money as do law and medicine.

Questions about theology

- ❖ What are the principles of theology? Solution – Go to the above chapter.
- ❖ How can theology be reduced to certain definite terms? Solution – This is signified in the Christian tree and in the divine tree.
- ❖ Why do theologians use positions more than demonstrations? Solution – It is easy to adopt a position based on belief, but it is difficult to demonstrate it to the understanding.
- ❖ “Raymond, do you believe that there will come a time when theology will be a demonstrative science more than a positive science? Solution – There is more truth in theology than in any other science because it has the noblest subject and its principles were established by philosophers in their positions, its means were established through miracles and consequently its end must consist of demonstrations, or else God would do wrong to the human intellect, to the supreme truth and to the contemplation of both.

Questions about habits in the tree of moral virtues

- ❖ What are the habits of the virtues? Solution – Go to the above chapter.
- ❖ Why is faith not a natural habit? Solution – Ibid.
- ❖ A man believes that God exists and he believes that God is good, infinite and eternal. Now this man studies philosophy and theology long enough that through study and by God's grace he understands that God exists through necessary reasons through which he also understands that God is good, infinite and eternal. Hence, I ask whether the habit of faith exists in this man. Solution – The man who first believes that God exists and who subsequently understands that God exists has the habit of faith but he no longer has it in the way he had it before because when he understands God he has the habit of faith through conscience, as does a man who believes so that he can understand and who cannot understand this object unless he first believes it. The prophet Isaiah indicated this when he said that unless you believe, you cannot understand. And consequently, in this conscience he restores the merit of faith. In addition, the habit of faith is in this man who understands

that God exists inasmuch as he supposes that if he did not understand God, or if he had doubts about God's existence in some way through some temptation, he would revert to believing in God's existence.

- ❖ If it is better to believe in the Trinity, the Incarnation and the other articles of the Roman faith than to understand them, why do theologians strive to their utmost to understand them? Solution – God did not create man so that he would above all acquire merit through his belief, instead, God created man so that he would above all love and understand God, indeed, loving and understanding God is a nobler end than merely believing in God without understanding Him. Moreover, the will can love God more if the intellect contemplates God through understanding than if it contemplates God through mere belief. This is why theologians followed the natural instinct and appetite of the noblest of all ends. It is wrong to say that man must not understand the articles of the faith so that he can acquire merit through his belief and so he can acquire greater glory through greater merit. But those who say this indicate that they are created for themselves and not for God and they ignore the greater merit that the intellect can acquire through understanding rather than through believing. It is really more difficult to inquire into all the reasons and to discover them by understanding that God exists than by believing by believing in the supposition that God exists, and because through understanding the intellect presents the object to memory and to the will more strongly than through believing.

Questions about habits in the tree of moral vices

- ❖ How do the habits of the vices function? Solution – Go to the above chapter.
- ❖ A man who is habitually chaste sees an attractive woman before him; now this man considers the pleasures of lust and his sensitive power senses heat due to this consideration. We ask whether this man has lost the habit of chastity. Solution – The habits of virtues and vices sometimes work together at the outset and consequently the man who is touched by the habit of lust first touches the habit of chastity in accordance with the nature of the elemental, vegetal, sensual and imaginal trees, and this touch is then represented to memory and to the intellect and afterward comes to the will. If the will consents to the temptation, the habit of lust transitions to the middle and comes to its end and the habit of chastity has no beginning, middle or end to sustain it; but if the will does not consent, then the habit of lust is expelled from the triangle it touched at the outset – as we said – as the man fights off temptation in a battle between virtue and vice. If he wins, he earns merit but if he is defeated, he incurs guilt.
- ❖ Raymond, according to what you say, merit and guilt come from the will after the will either chooses or does not want to choose. Now I ask in what way do the intellect, memory, the imagination, the sensitive, the elementative and the vegetative incur guilt? Solution – If memory and the intellect along with the imagination spend a long period of time dwelling on the object of lust, through this enjoyment the sensitive, the vegetative and the elementative powers move the will to choose the pleasures of the flesh, and this is why they are guilty. But if memory promptly forgets these pleasures and the intellect ignores them, and if memory remembers and the intellect understands guilt and God's judgment and if the imagination imagines the subject's impurity, they earn merit and they oblige the will to hate lust and to restrain the sensitive, the vegetative and the elementative powers.
- ❖ If a conceited man is nonetheless chaste, how can the habits of conceit and of chastity both be present in this man at the same time? Solution – Heat and cold both participate in the composition of pepper, where heat is present in the 4th degree and cold is in the 1st degree. Similarly, conceit and chastity can be present in a man, so that one habit is present in a greater degree and the other is present in a lesser degree. Just as heat and cold can coexist in pepper because cold has concordance with the moisture of air and with the

dryness of earth with which heat also has concordance, similarly, through some means or other, two contrary habits can be present in the same man. If the virtuous habit is present to a greater degree, then the habit of vice constitutes venial sin; but if the vicious habit is present to a greater degree, then the habit of vice constitutes mortal sin.

Questions about habits in the imperial tree

- ❖ A knight sells a horse that is blind in one eye. The buyer does not know this but the knight who knows this does not tell it to the buyer. We ask whether the buyer can return the horse to the knight and get his money back? Solution – Go to the above chapter.
- ❖ A knight and a burger share equal ownership of a castle. The knight has enemies who attack him and wage battle against him in the castle. We ask whether or not the burger should help the knight. Solution – Parts that have no common concordance can be divided and if they are not equally divided they have to suffer for it.
- ❖ A man owns a meadow next to a river and one of his donkeys is out in the meadow. A fisherman ties his boat with a rope to the riverbank in this meadow. The donkey steps into the boat to have a drink and after its drink it chews through the rope and the boat with the donkey in it drift away down the river until the boat gets wrecked and the donkey gets killed. We ask whether the donkey's owner should compensate the fisherman for the loss of the boat, or whether the fisherman should compensate the owner of the meadow for the loss of the donkey. Solution – The boat exists in the elemental and vegetal trees, supposing that the fisherman has the legal right to tie up his boat in this meadow. The donkey exists in the elemental, vegetal, sensual and imaginal trees. Therefore, the donkey has the action and the boat suffers passion, but no moral vice can follow from this kind of action and passion. Neither the owner of the boat nor the owner of the donkey are committing any sin with the rational power, the imaginative power or the sensual power. In the vegetative and elementative powers they are equally in error without any moral vice on their part, and consequently they must equally suffer the consequences of the loss of the donkey and of the boat.
- ❖ A carpenter buys a stack of wood next to a furnace from a furnace operator. One piece of wood in the stack is charred and glowing but it is not apparent. The dealer loads the wood on the donkey's back and while the carpenter transports the wood to his home, a strong wind arises and kindles the glowing charcoal into a fire that burns up the wood along with the donkey. We ask whether or not the dealer must compensate the carpenter. Solution – The carpenter did not sin with the rational, imaginal, sensual, vegetal and elemental trees, but he sinned through the imaginative power because he should have imagined the glowing coal since he was buying wood stacked right next to the furnace by a furnace operator. The owner of the furnace did not sin with the rational tree but he sinned in that he did not imagine the glowing coal and in that he simply promised to sell some wood but a part of what he sold was glowing charcoal. Consequently, the dealer who sinned through both the affatus and the imagination must compensate the carpenter who sinned through the imagination only.

Questions about habit in the apostolic tree

- ❖ Does habit exist in the Supreme Trinity? Solution – Go to the above chapter.
- ❖ When the world was not yet created, did it exist in a habitual state in God's wisdom? No habit can exist without the experience of some part or of some similitude of substance. Since God's wisdom is infinite, it needs no similitude nor any experience of any creature.
- ❖ How could God's wisdom understand the world and its parts although it was not habituated in it? Solution – Because God's power is infinite, his wisdom was capable of understanding the possible things of creatures although creatures are not anything before

they exist. God's wisdom with its intelligibility can be a reason for its intellectivity to produce creatures that do not exist yet, power can accomplish this, love can love this and truth can confirm it without any need for a habit. Here, the human intellect has much material for attaining a very lofty understanding of God and of his dignities.

- ❖ A Pope appoints a cleric as bishop but the cleric excuses himself and says that he is very afraid of occupying such a dangerous position and that he does not want to be a bishop. Now we ask whether he has a valid excuse, supposing that he is qualified to be a bishop according to moral standards? Solution – In the course of nature charity is a nobler virtue of the will than fear, as we already said. Since the Pope has dominion over the cleric's love and fear, the end is more noble through the Pope's intention motivated by love than in the cleric's intention motivated by fear and the Pope's intention would be subordinated to the cleric's intention if it could not arouse the cleric's will to pursue a nobler end.

Questions about habit in the celestial tree

- ❖ How do the heavenly bodies effectively hold in a habitual state the virtues that the bodies here below receive from them? Solution – Go to the said chapter.
- ❖ Since Aries is against Saturn, given this contrariety, which one has the stronger habit of sending its virtue to things below? Solution – If Saturn is nearer to Aries than Jupiter is near to Cancer, then Aries is stronger than Cancer, and conversely.
- ❖ How does the Sun exercise its habit of lighting up the Moon? Solution – The Sun gives its similitude to Venus, Venus gives its similitude to Mercury and Mercury gives its similitude to the Moon.
- ❖ Following what was just said, there could never at any time be an eclipse of the Moon, and now I ask why there are eclipses, given that the Sun continuously gives its similitude to Venus, Venus gives its similitude to Mercury and Mercury gives its similitude to the Moon. Solution – The planets in their movement around the Earth do not always aspect each other in the same way, so it happens at times that Mercury does not aspect the Moon through a diametric line because the Earth is between them and Mercury cannot give the similitude of the Sun to the Moon. The Earth can also be between the Sun and Venus, or between Venus and Mercury, or between Venus and the Moon, or between the Sun and the Moon. Consequently, eclipses occur due to this wandering movement.

Questions about habit in the angelic tree

- ❖ What are the habits of angels? Solution – Go to the above chapter.
- ❖ Does Saint Michael have the habit of knowing Martin's sins? Solution – The eyes have the habit of seeing colour, but they cannot see it without an instrument, nor can Saint Michael perceive Martin's sins without Martin's works.
- ❖ Does Lucifer have a habit of eviternal punishment? Solution – If Saint Michael did not have a habit of eviternal glory, then the habit of his glory would not be complete.
- ❖ Is Lucifer's punishment as great as his habit? Solution - A logician's knowledge of logic is as great as his habit of logic. Then the hermit said nobody could ever describe in spoken or written words the punishment sustained by Lucifer.

Questions about habit in the eviternal tree

- ❖ What are eviternal habits? Solution – Go to the above chapter.
- ❖ In what are the habits that the saints have in eviternity different from the habits they had in this mortal life? Solution - The habits of the saints are healthy and not infirm; they are confirmed in their freedom and they speak in affirmations without any doubt or negation. Indeed, the habits of this life are infirm and can change from good to bad and from bad to good, and they can also go through other alterations, as we know by experience.

- ❖ In the afterlife, will Martin know the logic he knows in this life? Solution - If Martin is saved, then he will retain the habit of logic he learned in this life in accordance to his acquired blessedness through this habit. But if he is damned, he will know logic in a way that is contrary to the purpose of logic, and this will make him suffer.
- ❖ Supposing that Martin is saved and among his habits he has developed some virtue more through his intellect than through his will, should his will have as much of the habit of glory as his intellect has? Solution – Purgatory exists so that some habits can be punished more severely than others to enable them to enjoy glory equally. Nonetheless, a king, out of love for a friend of his, can be forbearing toward his friend’s son or brother.

Questions about habit in the maternal tree

- ❖ What are Our Lady’s habits? Solution – Go to the above chapter.
- ❖ Does Our Lady have the habit of her Son’s justice as much as the habit of his mercy? Solution – Our Lady loves her Son so much that she loves his works equally, but as she has an obligation to the sinners who have hope in her, she prays to her Son for mercy, and because she is compassionate, she does not pray for the justice that punishes sinners.
- ❖ Does Our Lady use the habit of mercy simply or with an instrument? Solution – If the hope that sinners have in Our Lady is an instrument Our Lady uses to show compassion, it clearly follows that she understands sinners and the hope they have in her with the same intellect with which she understands her Son.
- ❖ Does Saint Peter have a habit of sanctity great enough so that he can fulfill his mandate as the vicar of Christ? Solution – Many people are saved by Our Lady’s holiness in which sinners have hope and by the holiness of her hope.

Questions about habit in the tree of Jesus Christ

- ❖ Was the habit of faith in Jesus Christ? Solution – Go to the above chapter.
- ❖ Was Jesus Christ tempted to sin in any way? Solution – Ibid.
- ❖ Does Jesus Christ reproduce species in his act of understanding? Solution – Only an infirm intellect needs to reproduce species.
- ❖ Did Jesus Christ forget things while He was in this world? Solution – Just as God remembered things as a man in Jesus Christ, so did Jesus Christ as a man remember things as God remembered them.

Questions about habit in the divine tree

- ❖ Is there any habit in God? Solution – Go to the above chapter.
- ❖ If there is no habit in God, how can He understand anything? Solution – God’s intellect is a pure act in understanding as well as in existing, nor does his intellectivity have to understand things with another intelligible for it understands them with its own intelligible which is of its own essence. Consequently, the divine intellect has a prerogative above all created intellects.
- ❖ “Raymond, why do you say that there is no habit in God, since God is goodness and good, greatness and great and the same with the other dignities?” Solution – Raymond says that habit is the natural power in which the active power can act with another passive power in its own passive part, for instance, fire has the habit of heat in itself with which it can act with its own calefactivity in its own calefactibility with assistance from the calefactibility of air. Hence it is said that every habit is an accident and not a pure act because it cannot act by itself without assistance from another. But God needs nothing outside himself and since He has the production of the divine Persons in himself; consequently, we say that there is no habit in God and that God’s goodness, magnitude etc. are one pure act in existence and action.

- ❖ If there were no production of Persons in God, would there be any habits in God? Solution – If there were no production of Persons in God, then his reasons would have to be habits and not one pure act. For instance, if his power could not power itself, if his eternity could not eternalize itself, and if power was the powerer but the powerable would have to be an external creature whose assistance it would need in order to relate to its own intrinsic powerable, then power would have no intrinsic operation of its own. And it would be the same with eternity and with the other reasons.

Questions about habit in the tree of exemplars

- ❖ Why does God allow that one man can be subjected to another man given that both men are similar in species and nature? Solution – Go to the above chapter.
- ❖ Why is a beautiful lady conceited about her beauty but a good lady is not conceited about her goodness, given that goodness is more beautiful than a lady's face? Solution – Moral goodness never participates with sin.
- ❖ How is moral goodness a habit? Solution – A man who is morally good has the habit of goodness inasmuch as he follows the nature and reason of goodness with which he produces good in some bonifiable substance.
- ❖ How is guilt acquired as a habit through sin? Solution – The habit of shadow results from the privation of light and the habit of guilt arises from sinful acts.

Questions about situation

Questions about situation in the elemental tree

- ❖ What are the primary natural situations? Solution – Go to the chapter above.
- ❖ How is the goodness of fire situated? Solution – The goodness of fire cannot be perceived by the eyes because it is invisible; but the imagination can imagine its situation in the number of the bonifier, the bonifiable and the act of bonifying which are of its essence and in which it has its sustenance.
- ❖ How is the goodness of fire situated in magnitude? Solution – The magnitude of fire is not perceived by the eyes. However, the extensity of goodness extended through magnitude can be imagined as it extends through a good and great substance in the bonifier and the magnifier, the bonifiable and the magnifiable, the bonifying and the magnifying.
- ❖ How is simple fire situated in compound fire? Solution – Raymond said that he would put this question to the twigs of the elemental tree.

Questions about situation in the vegetal tree

- ❖ How are the elements situated in an apple, and how is the apple situated in them? Solution – Go to the above chapter.
- ❖ Are the elements beneath the vegetative, or are they above it? Solution – The elements and the vegetative are intermixed parts in the apple's spherical, or rotund body. However, the vegetative stands above the elementative just as the end stands above the beginning and the middle, or a flame above oil.
- ❖ Does the vegetative introduce any extensity of its own nature into the apple's situation? Solution – This question should be put to one drop of vegetal oil which extends itself out over water aggregated from many drops, for it could not extend itself in this way if it was not corporeal in nature.
- ❖ Why is the fire present in an apple not visible? Solution – A part which is in another part cannot be visible.

Questions about situation in the sensual tree

- ❖ How are the elemental tree, the vegetal tree and the sensual tree situated in a horse? Solution – Go to the leaves of the sensual tree.
- ❖ Does the sensitive power extended through a horse introduce any corporeal thing of its own nature into the horse? Solution – If the sensitive were not a corporeal substance, it would not have the virtue for converting into its own species the heat of fire, nor its quantity, nor the taste of the vegetative, nor would the horse's bones belong to its species.
- ❖ Is the common sense situated in a horse's bones? Solution – If the common sense were not situated in a horse's bones, then the bones would not belong to the horse's species.
- ❖ Since the horse's common sense is situated in the horse's branches, how can it be situated in its bones which are not a part of its branches? The horse's continuous quantity is sustained and situated in many discrete quantities and vice-versa.

Questions about situation in the imaginal tree

- ❖ How is the imaginative situated together with the other powers in a horse? Solution – Go to the chapter above.
- ❖ Since the imaginative is made of such subtle matter, how can it enter into its situation together with the other corporeal forms? Solution – Power is one reason of the imaginative by reason of which it can enter into its situation together with the other forms, and likewise with its other parts. Hence, by reason of its natural parts and of the natural parts of the other trees, it can enter into its situation together with them even though it contains little corporeal entity in itself.
- ❖ Is the imaginative a corporeal power? Solution – If the imaginative were not a corporeal power, its act would have no natural presence in extended mathematical measurements which are similitudes of corporeal substances.
- ❖ Is the imaginative a being on its own or is it a being that arises from something else? Solution – This question should be put to the imaginal tree.

Questions about situation in the human-rational tree

- ❖ How is the human-rational tree situated? Solution - Go to the chapter above.
- ❖ How can the body be situated in the soul in length, breadth and height given that the soul is not corporeal in nature? Solution – Just as magnitude is good through goodness and not per se, so likewise the rational soul is extended into length, breadth and depth accidentally and not per se.
- ❖ How do we know that the rational soul is not corporeal in nature? Solution - The human intellect desires the goodness of angels and of God, and it is the same with magnitude and the other spiritual forms even though it does not consider length, breadth and height.
- ❖ Does the rational soul arise through generation? Solution – There cannot possibly be any generation in a substance that has no length, breadth and width of its own essence, given that generation begins to produce substance in successive parts but not in its totality.

Questions about situation in the tree of the moral virtues

- ❖ How is moral virtue situated? Solution – Go to the above chapter.
- ❖ How is spiritual substance situated? Solution – In the intellect, the act of understanding is situated between the intellective and the intelligible.
- ❖ How is charity situated? Solution – Charity is situated in the way in which holy people love God, themselves and their fellow man.
- ❖ How is the habit of charity situated? Solution – The will has in itself its intrinsic, natural and essential amative, lovable and loving; and the amative receives some lovable object

from outside and from its own similitude and the similitude of the external object and also with the similitudes of lovability and loving which are internal, it produces one new, foreign, acquired and moral act of loving with which charity is clothed, and charity is always actual, in waking and in sleeping, the charitable Person is clothed in the habit of charity inasmuch as they can produce this moral act of loving in accordance with the proportions of time and place of justice, prudence and of the other virtues which assist this habit.

Questions about situation in the tree of the moral vices

- ❖ How is vice situated, given that it is called the privation of virtue? Solution – Light that shines at night before a man in a room situates on the wall dark shapes extended through shadows.
- ❖ How is avarice situated in an avaricious man while he is asleep? Solution – Just as the presence of light on a wall situates the similitude of a body that stands between its source and the wall, so is the habit of avarice situated by the unlikeness of charity and generosity as the miser is deprived of these virtues when he is asleep as much as when he is awake.
- ❖ What is the situation of Martin's vices made of? Solution – Just as being follows after non-being through creation although non-being has no entity, so likewise the situation in which vicious moral habits are situated follows upon the privation of moral being.
- ❖ Does moral situation have its own quantity? Solution – The privation of virtuous habits produces the situation in which vicious habits are sustained; similarly, quantity that is deprived of a virtuous habit produces the quantity of a vicious situation.

Questions about situation in the imperial tree

- ❖ How must the science of law be situated? Solution – Go to the chapter above and to the part about justice in the moral tree.
- ❖ In buying and selling, why are people more taken in by the deception of the middle than of any other quantity? Solution – The deception which is between the beginning and the middle is not as great as the one which is between the middle and the end because it does not allow its contrary to participate with it in the middle, for if it participated with it in the middle, its contrary would be of the same nature as itself.
- ❖ Why are transactions in moveable goods concluded in a shorter period of time than are transactions of immovable goods? Solution – Moveable goods change hands more quickly than immovable goods through the triangle of the beginning, the middle and the end.
- ❖ Why is a court case situated not in a square or a pentangle but in a triangular figure to depict the situation of the judge, the prosecution and the defense? Solution – Every free moral mediator stands between two extremes whose extremities can be either in concordance or in contrariety.

Questions about situation in the apostolic tree

- ❖ Is there situation in the supreme Trinity? Solution – Go to the above chapter.
- ❖ How is the body of Jesus Christ situated in the sacrament of the altar? Solution – The miraculous situation which the holy man confects is above and beyond the situation which is found within the course of nature.
- ❖ Why can a priest not be a lawyer? Solution – The order of priesthood is in such a lofty degree of holiness that the role of a lawyer must not be sustained in it.

- ❖ Why are bigamists forbidden to be priests? Solution – A dual marriage includes two lines in a triangular situation and this puts the husband in an extremely vile position, which is why no higher order must be situated in such a man.

Questions about situation in the celestial tree

- ❖ How is heaven situated? Solution – Go to the said chapter.
- ❖ Is the Sun situated in a circular body or in a spherical body? Solution – There is no body as full of the circle, the square and the triangle than a rotund, or spherical body.
- ❖ Why is the Sun situated between Saturn and the Moon? Solution – The noblest virtue must stand in the middle.
- ❖ Why is the firmament situated in a circle? Solution – In the circular figure there is more mobility than in any other figure.

Questions about situation in the angelic tree

- ❖ How is the substance of an angel situated? Solution – Go to the chapter above.
- ❖ How is the glory of the good angels situated? Solution – Ibid.
- ❖ Can the site of an angel be altered? Solution – A substance that is not by its own nature limited in space and time cannot be substantially altered.
- ❖ Does the situation of an angel have a surface? Solution – In the distinction between one spiritual substance and another there is a spiritual surface without any contact or colour.

Questions about situation in the eviternal tree

- ❖ How are the saints situated in Paradise while the damned are situated in Hell? Solution – Raymond considered the stars in heaven and the glowing coals in a furnace and how the former stood above the latter. And go to the above chapter.
- ❖ How are the souls of the damned situated in eviternity? Solution – The evil angel's intellect considered its punishment situated in desperation.
- ❖ How are the habits of the evil angels situated? Solution – Punishment is situated on top of guilt in eviternity just as heat is situated on top of the substance of fire in inseparability.

Questions about situation in the maternal tree

- ❖ How is Our Lady situated in heaven? Solution – Go to the above chapter.
- ❖ How does Our Lady remember the sinners when she understands that they have hope in her? Solution – The Sun multiplies the heat of fire and its light so that fire is hotter and brighter in summer than in winter. We compare the Sun to Our Lord Jesus Christ in whom Our Lady has knowledge of the sinners who have hope in her.
- ❖ Is Our Lady walking or sitting in heaven? Solution – No figure is as visible when it is sitting as when it is standing.

Questions about situation in the tree of Jesus Christ

- ❖ How are the divine and the human natures situated in Christ? Solution – Go to the above chapter.
- ❖ Since divine nature is infinite, how can it be situated in finite nature? Solution – Just as an angel transitions from one place to another through a middle in accordance with the nature of locus but not on account of its own nature, so is the divine nature situated in finite nature in terms of finite nature but not on its own terms. And go to the above chapter.
- ❖ Since the Father, the Son and the Holy Spirit are one indivisible essence, how can the Son and human nature be situated in one Person? Solution – The judge's intellect

understands justice in its judgments and the judge's will loves this truth, and memory likewise remembers it, and the affatus is alone in pronouncing the judge's verdict to those on the outside and who perceive the judgment through the mode of hearing even though the common sense is indivisible.

- ❖ Is the Body of Christ clothed or is it naked? Solution – When a cloud stands before the Sun, then the Sun does not transmit its similitude to things here below as well as when there is no cloud, and there is no visibility that contains as much blessedness as does the visibility of the body of Our Lord Jesus Christ.

Questions about situation in the divine tree

- ❖ Since in God there are distinct Persons in one and the same divine essence, how can one Person be in another without situation? Solution – Go to the above chapter.
- ❖ Why can there be no situation in God? Solution – Since each Person in God is the entire divine essence, there can be no situation in God. And go to the above chapter.
- ❖ Since there is no situation in God, how can the human intellect attain the mutual participation of the divine Persons? Solution – Situation is created by God, and through it the human intellect receives the similitude through which it attains how each Person is in every other Person without any accidental situation. And go to the above chapter.
- ❖ If there were no situation, could the human intellect perceive that in God there can be distinct Persons each one of which exists in the others? Solution – With the transcendent point, the human intellect transitions above created situation and above its own capabilities and it attains the fact that the Father is in the Son as the begetter and the Son is in the Father as the begotten and that the Father and the Son are as one in spirating the Holy Spirit and the Holy Spirit is in them as the spirated Person and all three are one essence and nature without any composition.

Questions about situation in the tree of exemplars

- ❖ What is a king's major situation? Solution – Go to the above chapter.
- ❖ Although a king is widely criticized and blamed while he sits on his throne, what makes him laugh? Solution – If the evil king's eyes happened to hear what his people are saying about him, neither the king's golden crown nor his splendid attire could make them laugh.
- ❖ Is the king's ring as beautiful as the king's gallows? Solution – The king's justice is not as beautiful in his ring as in the gallows.
- ❖ Why is corporeal beauty more becoming to a king than to any other man? Solution – The beauty of justice, wisdom, fortitude and charity of the body and of the Person have greater concordance in a king than in any other man.

Questions about time

Questions about time in the elemental tree

- ❖ Is time divisible? Solution – Go to the above chapter.
- ❖ What are the principles of time? Solution – Ibid.
- ❖ How is time considered and attained? Solution – Ibid.
- ❖ Does simple fire exist in time? Solution – Everything that has movement in it exists in time.

Questions about time in the vegetal tree

- ❖ Why is time invisible? Solution – Just as the vegetative power is invisible because it is clothed in the elementative power, so is time indivisible because it is clothed in substance.
- ❖ When an apple exists in potentiality, does it exist in time? Solution – Nothing that is without substance can exist in time.
- ❖ If an apple that exists in potentiality does not exist in time, how can it exist in potentiality? Solution – A substance exists in potentiality when it has been principiated but not yet completed.
- ❖ How is time in movement? Solution – Time is in movement, which is the figure through which time is known just as a colour is in a coloured object, which is the figure through which the colour is known.

Questions about time in the sensual tree

- ❖ How is time sustained in a horse? Solution – Go to the leaves of the sensual tree.
- ❖ How is time in a horse's sense of hearing? Solution – Time is in a horse because the horse cannot move without movement, and movement is in the horse's hearing when the horse hears the roar of a lion.
- ❖ Does time exist successively or instantaneously in a horse's acts of elementing, vegetating and sensing? Solution – Inasmuch the horse's substance is what it is at each instant, time is in the horse instantaneously, and inasmuch as there is a successive process of elementing, vegetating and sensing in the horse, time exists in this successive movement.
- ❖ How does time exist in a horse's foot? Solution – Time exists in the horse's foot instantaneously inasmuch as the horse's foot is a substance, and time exists in this foot when it moves through successive movement like a ship's mast moved along by the movement of the ship.

Questions about time in the imaginal tree

- ❖ How does the imaginative power attain time? Solution – Go to the above chapter.
- ❖ Does time exist successively in the imagination? Solution – The soul is moved by the movement of the body although natural movement from one place to another is not proper to the soul.
- ❖ Can the imagination imagine time? Solution – Just as the eyes do not see substance but only its figure, so likewise the imagination cannot attain time but only its figure.
- ❖ Is the time of day and night present in a man who is asleep and is not imagining anything? Solution – The time of day and night is in the imaginative power inasmuch as this power exists by day at one time and at night at another time, but the figure of time of day and night is not present in the imaginative power when it is not imagining this figure.

Questions about time in the human-rational tree

- ❖ How does the human-rational tree exist in time? Solution - Go to the above chapter.
- ❖ How does the sequence of time exist in Martin? Solution – The succession of time exists in Martin through the acts of elementing, vegetating, sensing, imagining, remembering, understanding, loving, and through movement from one place to another.
- ❖ Does time transit sequentially in Martin's rational soul? Solution – In a substance in which there is neither generation nor corruption, there is no sequence of time; and if time existed in the beginning of this substance, there is no sequence of time in the tail.

- ❖ Do the species that Martin reproduces by remembering, understanding and loving exist in sequential time or in the instant? Solution – If a fantastic species could be the subject of movement, it would have to be a substance; therefore, time is in the sequential movement of the powers but the species they multiply exist in the instant without any movement of their own, just as the white colour of a black crow is in Martin's imagination in the instant in which he imagines it although this colour of the crow does not move sequentially through time.

Questions about time in the tree of moral virtue

- ❖ How does moral virtue exist in time? Solution – Go to the above chapter.
- ❖ Since charity is a being that is not subject to movement, how can it exist in time? Solution – Eternity is not subject to movement and though its head is in time, its tail is not in time.
- ❖ When does the time of charity begin and end? Solution – The beginning of charity in time is in the movement of the will that moves to love God; and the end of charity, or its privation in time, is when the will moves to love lust or some other vice.
- ❖ Martin has charity and justice. When he exercises charity and subsequently changes and exercises justice, how does Martin's change proceed through time? Solution – When Martin exercises charity, he considers the end of charity and when he considers justice, he considers the end of justice. As one end exists at one time and the other end exists at another time, the transmutation proceeds in time through the mode of the beginning, the middle and the end.

Questions about time in the tree of moral vice

- ❖ How does moral vice exist in time? Solution – Go to the above chapter.
- ❖ How do many vices exist at one time? Solution – Many vicious habits can exist at one time, for instance, vicious Peter can have the habits of lust and avarice at the same time, but he cannot the acts of both at the same time because they have different terminations.
- ❖ While Peter is engaged in lustful acts, what remains of his habit of avarice during the period of time in which he is not acting out his avarice? Solution – While Peter is engaged in lust, his habit of avarice still continues to exist as a disposition and a reason for him to act it out when the time comes for him to be avaricious.
- ❖ When Peter is engaged in lustful but not in avaricious behaviour, how does his exercise of avarice exist in potentiality in future time? Solution – Peter's will is subject to the habit of avarice which is actual because his will is deprived of the act of charity, and the habit of avarice exists in the present time due to the privation of charity while the presence of some external lovable object of greed exists in potentiality in future time; and when Peter acts out his habit of avarice, the amability of the object actually exists in the present time.

Questions about time in the imperial tree

- ❖ How does time exist in judgment? Solution – Go to the above chapter.
- ❖ A knight sold a horse to a merchant. At the time of the sale, the horse was in fine shape. The merchant went to try the horse out and as he sped it up to a gallop, it stumbled and broke a leg. Now we ask whether or not the sale was valid. Solution – At the time when he sold the healthy horse, the knight committed no sin in the elemental, vegetal, sensual, imaginal or rational trees. But at the time when the horse stumbled, the elemental the sensual and the imaginal trees sinned in the horse and in the merchant riding it. For these reasons, in all fairness, the sale was valid.

- ❖ A merchant drew up his will and designated his son as his heir. He also left 100 gold coins to Martin. When the will was published, in the absence of witnesses and in Martin's presence, he told his son that Martin had 200 gold coins. The scribe, in the absence of witnesses, wrote 200 gold coins in the will. Now we ask whether or not the will was valid. Solution – The will was not valid at the time of judgment but it was valid at the time of concordance between the heir and Martin.
- ❖ Why can't a mute Person draw up a will? Solution – In mute Persons, the sensual tree is subject to sin and due to this sin time cannot be subjected to the mute Person because their affatus is incapable of manifesting their mind's inner concept to their relatives. Therefore, since the figure of time is defective, the things ordered under its defective figure must also be defective.

Questions about time in the apostolic tree

- ❖ How can production proceed without time in the Supreme Trinity? Solution – Go to the above chapter.
- ❖ In the Supreme Trinity there exists a beginning in that the Father principiates the Son, but how can this beginning exist without time? Solution – A supposite cannot be principiated in time if it is principiated from the essence of a principle which exists in eternity and not in time.
- ❖ While a host has not yet been consecrated, how does the Sacrament of the Altar exist in future time? Solution – While a judge makes his decisions in court, he exercises his habit of justice and the lovability of temperance remains potential in him until it becomes actual when the judge sits at the dinner table and exercises his habit of temperance in eating.
- ❖ Why does usury exist? Solution – Through usury, the first five trees remain morally idle in the usurer, and due to this idleness, time and movement do not serve as instruments for acquiring virtue. Hence, Jews who are usurers are the laziest people of all.

Questions about time in the celestial tree

- ❖ How does time exist without the artificial day? Solution – Go to the above chapter.
- ❖ How does time exist without movement? Solution – Ibid.
- ❖ Why is there time? Solution – Ibid.
- ❖ How is simple time common to past, present and future time? Solution – Ibid.

Questions about time in the angelic tree

- ❖ How does an angel exist in time? Solution – Go to the above chapter.
- ❖ Was Saint Michael principiated in time in corporeal substance or in spiritual substance? If Saint Michael was principiated in time which is a part of corporeal substance, then time which is part of Saint Michael would be of the nature of corporeal substance.
- ❖ How can time exist in one species which is corporeal and in another species which is spiritual and be one in itself? Solution – Just as spiritual goodness and corporeal goodness are essentially different and do not belong to the same genus of real goodness, so likewise the time of Saint Michael, the time of the Sun, the time of Martin's soul and the time of his body do not belong to the same genus. If they all belonged to one and the same genus of time, then they would participate in nature and they would have spiritual natures which are partly corporeal in nature and corporeal natures which are partly spiritual in nature.

- ❖ How can an angel go from Rome to Jerusalem? Solution – An angel can go from Rome to Jerusalem without time, and this is not because the angel's natural time is sustained in the angel – which it not the case – but because the angel was principiated in time. However, inasmuch as time is sustained in Jerusalem and in Rome, the angel cannot go from one place to another without time because time is of the nature of these places.

Questions about time in the eviternal tree

- ❖ Will there be successive time in eviternity? Solution – Go to the above chapter.
- ❖ Will this present time of generation and corruption come to an end? Solution – Ibid.
- ❖ When will be the time of the antichrist's coming? Solution – The Sun is in the middle of the planets so it can give them its virtue in common; and the advent of Jesus Christ is in the middle between the beginning and the end of the world so He can bring them to their completion. In accordance with this similitude, the antichrist will come at the end of the world so he can be against the harvest of Jesus Christ and farther away from His nativity.
- ❖ The antichrist has enough science to know that he is acting against the truth and that he will die in sin on account of his deeds, he knows that he is mortal and that he will remain in Hell eviternally, so why does he continue doing evil? Solution – Just as Our Lord Jesus Christ faced corporeal death to gain eviternal life, so will the antichrist face corporeal death to gain eviternal death, and he will do this in order to be as contrary as he can be to Jesus Christ.

Questions about time in the maternal tree

- ❖ At the time when Our Lady was conceived, was she conceived in original sin? Solution – Sin and virtue are opposites. At the time when Our Lady was conceived virtue began to oppose sin more strongly than it had ever opposed it before, and therefore Our Lady must have been conceived without sin. And go to the above chapter.
- ❖ Given that Our Lady is always in the presence of her Son, some people wonder if she descended here below by miracle or with the help of many Persons? Solution – The Sun does not descend here below, nonetheless, its virtue causes the generation of flowers and fruit.
- ❖ Does Our Lady remember the time when her Son died on the cross? Solution – Our Lady's glory is so great that due to the magnitude of her glory she does not recall that time so as not to feel the sorrow, but inasmuch as sinners have hope in her, she remembers that time and reminds her Son of it so that He may have mercy on sinners.
- ❖ What was the noblest period of time ever? Solution - The noblest period of time that ever was or ever will be was the time in which Our Lady conceived her Son, when finite and infinite nature were united in him and God was made a man who participates with all creatures.

Questions about time in the tree of Jesus Christ

- ❖ How can eternity and time mutually participate? Solution – Go to the above chapter.
- ❖ Since Jesus Christ was conceived and born in time, can He understand anything beyond time? Solution – As God suffered the passion on the cross as a man, so does Jesus Christ the man understand everything beyond time as God.
- ❖ Is Jesus Christ always in one and the same place in heaven? Solution – Major glory is greater in stillness together with movement for well-being, than in either one without the other.

- ❖ In what period of time did God become incarnate? Solution – Given that virtue is greater in the middle than in the extremes, the time when Christ became incarnate had to be in the middle between the beginning and the end of the world so as to be proportioned to major virtue.

Questions about time in the divine tree

- ❖ At the time when God principiated the world, did He principiate any newness within himself? Solution – Go to the above chapter.
- ❖ How could God principiate the world without any newness in himself if He produced the world at one certain time, and if He did not want to produce it before that time? Solution – At the time when God wanted to produce the world, He also wanted to produce and create time, and time could not exist as a subject of anyone who existed before it, for if time had existed before creation, then it would have existed before coming into existence, which is impossible.
- ❖ The Father generates the Son who remains generable in eternity and who also remains generated in eternity, and this production of the generated from generability is done through the mode of production. Now I ask how can this be done without time? Solution – Given that the generator is eternity and He generates the generable from himself, and given that generating is a pure act, there necessarily follows the act of eternalizing in which time cannot exist.
- ❖ Could God create an eternal world? Solution - If the creator who is eternal could create the world from his essence and nature, he could very well have created the world eternally so that there would be no beginning and no time in such an act of creation. However, because God cannot create the world from his own nature or from his own essence, the world cannot receive the nature of eternity nor can the world be principiated without time. It is the same with the quantity or size that the world must necessarily have since it cannot be of the essence of infinite substance.

Questions about time in the tree of exemplars

- ❖ Why do people desire to have children? Solution – If people frequently considered the things that a king's daughter said to her father, they would not want to have children at all. And go to the above chapter.
- ❖ Why does a father want his son to be better than himself and why does the son also desire this? Solution – Because the son is closer in time than the father to the end of the world when the harvest of perfection will take place, the son naturally desires to be better than the father and the father also wants the same. This signifies that there are many holy Persons yet to come.
- ❖ Why does a king desire that there be more kings of his own lineage than of any other lineage? Solution – Natural perfection consists in two things, namely: existing and acting. Hence, people naturally desire to be and they naturally want a lineage of beings to successively follow their being, given that every cause loves its effect according to natural reason.
- ❖ After a woman has had a child with labour so severe that it nearly killed her, why does she still allow her husband to have carnal intercourse with her? Solution – The pain is forgotten and the pleasure is desired.

Questions about locus

Questions about locus in the elemental tree

- ❖ What is locus? Solution – Go to the above chapter.
- ❖ How are things located in a locus? Solution – Ibid.
- ❖ What are the likenesses of locus that the eyesight perceives? Solution – Ibid.
- ❖ Is locus imaginable? Solution – The essence of locus is visible inasmuch as it is imaginable, and this is because the eyes do not attain the essence of locus and hence the imagination imagines the similitudes of locus that the eyes perceive. However, the intellect rises above the imagination and attains the essence of locus.

Questions about locus in the vegetal tree

- ❖ How are the elemental and vegetal trees located in an apple? Solution – Go to the leaves of the vegetal tree.
- ❖ While an apple is in potentiality in an apple tree, how is the apple located? Solution – The end of the apple which is located in potentiality is in the end of the apple tree which is actual. And it is the same with the goodness of the apple and the goodness of the apple tree, and likewise with the other principles in their elemental and vegetal extension into the roots, the trunks, the branches, the twigs, the flowers and the fruits.
- ❖ How is the colour of an apple located in the colours of fire and of the other elements? Solution – Just as many parts are located in their whole, so are many colours located in the colour of the apple aggregated from many colours.
- ❖ How can the vegetative power of an apple be located in colour since the vegetative power has no colour? Solution – Although neither air nor water are hot in themselves, their heat is situated in the act of sensing and likewise, although the vegetative power of an apple naturally has no colour per se, it is situated in the apple's colour which is proper to the elements and is appropriated by the elements to the apple.

Questions about locus in the sensual tree

- ❖ How are the elemental, vegetal and sensual trees located in a horse? Solution – Go to the leaves of the sensual tree.
- ❖ Does the sensitive power have a locus which is of its own nature? Solution - Locus is appropriated to the sensitive power by elemental locus just as heat is appropriated to air by the natural heat of fire.
- ❖ If the sensitive power has no locus per se, how can it be located in a locus? Solution – Because created magnitude is bonifiable it can be bonified and although it is not naturally good in itself, it can nonetheless be sustained by goodness inasmuch as it is good by reason of goodness.
- ❖ How is the sensitive power located in the act of sensing? Solution – The act of sensing is naturally disposed to be located in the sensitive and the sensible, just as air is disposed to heat things inasmuch as it is heatable. Locus consists in general of the elements and the elements are mixed together with the vegetative and sensitive powers of Martin's horse. The disposition of the act of sensing is located in the locus of this mixture and through this location, the horse senses hunger or thirst, it sees the path it is treading and it feels the coldness of the water it drinks.

Questions about locus in the imaginal tree

- ❖ How does the imagination imagine locus? Solution – Go to the above chapter.
- ❖ Is locus a part of the imagination? Solution – If locus was an accident proper to the imagination, then whenever the imagination reproduced species, a substantiated body would extend into locus and consequently every chimera the imagination makes would be a substance.
- ❖ How does the imagination participate with locus? Solution – Just as the substance of Martin's horse is disposed to be imagined by reason of its primary parts and by reason of its colour, it is likewise disposed to be imagined by reason of the imaginability located in the imagination as a similitude of locus. And the horse's substance participates with the imagination through this similitude.
- ❖ When Martin dies, in what locus does his imagination remain given that it does not travel together with the soul and given that the imagination must necessarily have an elemental locus to be sustained in? Solution – The imaginative power must be sustained in the same locus as the locus where Martin's imagination was sustained and disseminated, which is the radical and common locus, just as the savour of an apple reverts to its prime principles once the apple has been eaten.

Questions about locus in the human-rational tree

- ❖ How does Martin exist in a locus? Solution – Go to the above chapter.
- ❖ How is Martin located within himself? Solution – Ibid.
- ❖ When Martin remembers his horse, how does he hold the similitude of the horse in his soul? Solution – Martin has the similitude of the horse in his soul through the imaginative power which captures these similitudes through the visitive power, and memory receives these similitudes when it remembers the horse.
- ❖ How is Martin's will located in his intellect which understands his will? Solution – The habit of prudence is the instrument with which the intellect receives the internal amability of the will from amabilities that are external; and it is the instrument with which the intellect considers Martin's will out of these similitudes of amability.

Questions about locus in the tree of moral virtues

- ❖ How do the moral virtues exist in a locus? Solution – Go to the above chapter.
- ❖ How does justice remain in a habitual state while hope is actual? Solution – Justice remains in a habitual state while its act is not present in the judge and while the act of hope, which is the act of hoping, comes forth from hope.
- ❖ When justice is habitual and hope is actual, which one of the two stands in the other? Solution – Goodness is greater in a virtue that exists and acts than in a virtue that is merely habitual.
- ❖ Why is virtue nobler in the middle locus than in the extremes? Solution – A virtue in the middle cannot participate with its contrary.

Questions about locus in the tree of moral vices

- ❖ How does vice exist in a locus? Solution – Go to the above chapter.
- ❖ Since Martin is chaste, in what locus does lust potentially exist? Solution – The possibility of Martin's being lustful is the locus where potential lust is present.
- ❖ From what locus does lust derive? Solution – Lust derives from the first five trees inasmuch as they are disposed to act against chastity.
- ❖ Where does the disposition whereby the five trees are disposed to indulge in lust come from? Solution – It comes from a deviation of the freedom to do good that God gives

to man, this freedom exercised by man is deformed by man and it remains in potentiality inasmuch as man was created from nothing.

Questions about locus in the imperial tree

- ❖ How should a lawyer use locus in his judgments? Solution – Go to the said chapter.
- ❖ A trader buys a horse, the horse is absent when the trader pays the money, finally when he goes to the knight's house to take possession of the horse, he sees that the horse is dead, and on this account, the trader is entitled to a refund. But let us suppose that another trader buys a horse from another knight and the knight hands the horse over without receiving any payment. The knight together with the trader go to the trader's home where they discover that the safe has been broken into and the money stolen. Nonetheless, the sale of the horse is valid, supposing that the merchant has the wherewithal to pay for it. Now comes the question: why is the latter sale valid but not the former? Solution – In the trader's case, the elemental tree remains abundant although his money has been stolen. As for the knight whose horse dies, it is clear that his horse's elemental, vegetal, sensual and imaginal trees are all irreversibly defective.
- ❖ One man lends another man a hundred talents. The creditor says that the debtor paid back fifty talents under a chestnut tree; but the debtor claims that he paid back one hundred talents under a fig tree, and both parties bring witnesses to the stand who say that the debtor has paid back all the talents under an apple tree. Now we ask which of the three trees the judge should take into consideration in his judgment? Solution - The plaintiff thinks about what he lends more frequently than the respondent who receives the loan because money to be recovered is more desirable than money to be paid. Hence, the plaintiff is more abundant in the imaginal and rational trees than the respondent if the loan has not been paid back to him at all; if it has been entirely repaid, he is less abundant because he has been paid back. In the elemental tree, the witnesses have greater concordance regarding the amount of money with the respondent than with the plaintiff, and this major concordance regarding the amount signifies that the witnesses are against the plaintiff, although they may be deficient in the imaginal tree when they say that the money was repaid under an apple tree, or perhaps their imagination is not defective but the plaintiff's and the respondent's imaginations are defective, or at least one of them is. Therefore, the judge must decide in favour of the respondent for whom there is a more favourable presumption considering the imagination and the concordance he has with the witnesses regarding the amount of money involved.
- ❖ Why are women not admitted as witnesses given that women speak more rapidly and more specifically than men? Solution – The reason why women speak more rapidly than men is that men naturally deliberate more before speaking out than women do and this deliberation makes men more constant than women. Moreover, in testimony, the intellect has more force than the will and when women speak out they are more frequently motivated by the will than by the intellect, but it is the opposite with men. Hence, a woman should not be admitted as a witness in cases where a man could testify. The reason why women speak more specifically is that their speech is more subtle than men's speech.

Questions about locus in the apostolic tree

- ❖ In the supreme Trinity, how can the Father be in the Son? Solution – Go to the above chapter.
- ❖ When the Holy Spirit issues forth from the Father and the Son, how can He issue forth from them without locus? Solution – Ibid.

- ❖ How can locus which is a creature serve to understand the Holy Trinity? Solution – Locus is the figure from which the human intellect draws the similitude with which it understands that every Person in the Holy Trinity is in every other Person.
- ❖ How can three Persons be in one essence without locus? Solution – In Saint Michael's goodness, the bonifier, the bonifiable and bonifying are present without locus.

Questions about locus in the celestial tree

- ❖ Does the firmament exist in a locus? Solution – Go to the above chapter.
- ❖ How does the virtue that the Sun gives to a flower transition through locus? Solution – Fire heats air, air gives to water the heat it receives from fire and water gives the heat to earth.
- ❖ How does the Sun move from one locus to another? Solution – The Sun's inner parts are circular and spherical, and the common appetite of the parts is movement which is at the center of this appetite.
- ❖ Why does the Sun move upward in the summer and downward in the winter? Solution – Planets and animals live from the Sun, there are four seasons in the year, a hammer moves according to the disposition of the nail, and the roots of the celestial tree have repose in the Sun's movement.

Questions about locus in the angelic tree

- ❖ How is an angel present in a locus? Solution – Go to the above chapter.
- ❖ Is locus one of the parts of Saint Michael? Solution – Just as time is one of Saint Michael's principles inasmuch as he could not have been principiated without time, and likewise, spiritual locus is one of Saint Michael's principles without which the parts cannot be within each other.
- ❖ When Saint Michael transitions from one locus to another, does he transition instantaneously or successively? Solution – When the lover loves his beloved, then the beloved is remembered instantaneously.
- ❖ How can many angels be present in one locus? Solution – Go to the above chapter.

Questions about locus in the eviternal tree

- ❖ How do the saints move from one locus to another? Solution – Go to the above chapter.
- ❖ Where is Hell located? Solution – Because Hell and Paradise are opposed through great contrariety, the distance between them must be great. Therefore, Hell is located at the heart of the earth, which is farther away from the empyrean heaven than any other locus.
- ❖ How are the damned located in Hell? Solution – Raymond imagined one huge mountain of glowing coals stacked on top of each other.
- ❖ How are the saints located in heaven? Solution – Raymond imagined the movement of the stars and the empyrean heaven full of light.

Questions about locus in the maternal tree

- ❖ How are the sinners who have hope in Our Lady her children? Solution – Go to the above chapter.
- ❖ How is Our Lady present in heaven? Solution – Raymond imagined the morning star at dawn announcing the arrival of the Sun.
- ❖ Where is Our Lady situated in heaven? Solution – Raymond imagined the situation of the angels and of the saints in the empyrean heaven, and above their situation he imagined Jesus Christ and Our Lady.

- ❖ What sustains Our Lady's body up above in heaven? Solution – The will wills and its will is fulfilled.

Questions about locus in the tree of Jesus Christ

- ❖ Is Jesus Christ present everywhere in every locus? Solution – Go to the above chapter.
- ❖ How can the human nature be in the divine nature since there is no locus in the divine nature? Solution – Power is capable of powering and so it powers; the intellect is capable of understanding and so it understands; the will is capable of loving and so it loves.
- ❖ How does infinite divine nature abide within finite human nature? Solution – The major virtue of the soul abides in the lesser virtue of the body and the body together with the soul constitute a Person..
- ❖ How is Jesus Christ present in heaven? Solution – Raymond imagined the Sun lighting up the stars.

Questions about locus in the divine tree

- ❖ How is God in a locus and without any locus. Solution – Go to the said chapter.
- ❖ How does God exist within himself? Solution – As goodness exists in its bonifier, bonifiable and bonifying it also exists in itself.
- ❖ How is the world located in god? Solution – Finite substance is located in infinite substance inasmuch as it is terminated within infinite substance.
- ❖ Is God present I Hell? Solution – If God were not essentially present in Hell, then his substance would have to be finite and terminated.

Questions about locus in the tree of exemplars

- ❖ How can power, wisdom and will be present in goodness without locus? Solution – Go to the above chapter.
- ❖ Is equality a locus or is it the subject through which power, wisdom and will are equal in goodness in spiritual substance? Solution – Equality is the locus of many equal forms just as the locus in an apple is the locus of many elements while the apple is the locus of their composition.
- ❖ How can the divine forms be present within each other without locus? Solution – Go to the above chapter.
- ❖ How is the whole located in its parts and how are the parts located in the whole? Solution – Ibid.

Questions about celestial quantity in the tree of exemplars

- ❖ In which figure does quantity have the greatest virtue? Solution – Go to the above chapter.
- ❖ Is the Sun bigger than the planet Earth? Solution – If the sun illumines the Earth through straight lines according to the measurements that the sages of antiquity proposed, it is bigger than the Earth. Nonetheless, if the Sun illumines the Earth by illumining Venus, then the light is transmitted from Venus to Mercury, then from Mercury to the Moon, from the Moon to the sphere of fire, from fire to air, from air to water and from water to earth, then the Sun illumines the Earth by reproducing the species of its splendour and it can be much smaller than the Earth just as a candle flame is much smaller than the room it lights up by reproducing its species.
- ❖ Why does the Sun appear bigger in the morning than at noon? Solution – In the morning the vapours of the Earth are made of a grosser material than at noon and in this grossness fire reproduces its likeness more than in lesser grossness.

- ❖ Why is the Sun hotter at six PM than at 9 AM? Solution – Just as the Sun multiplies the heat of fire, it also multiplies its dryness which increases when the Sun moves farther away from the Earth, which is of the complexion of air.

Questions about angelic quantity in the tree of exemplars

- ❖ Why does the devil induce people to sin since he knows that he will get even more punishment on account of their sins? Solution – Go to the above chapter.
- ❖ What does fire live on? Solution – Ibid.
- ❖ Why are there fevers? Solution – Ibid.
- ❖ Why does the devil do no good? Solution – Ibid.

Questions about eviternal relation in the tree of exemplars

- ❖ Why do painters in our regions depict devils as black but painters in India depict them as white, and why do they depict them as ugly? Solution – Go to the above chapter.
- ❖ “Tell me, Paradise, why do you weep?” Solution – Ibid.
- ❖ Why did Paradise curse the wolf who snatched the queen’s son away from her? Solution – Ibid.
- ❖ Why do more people go to Hell than to Paradise? Solution – Ibid.

Questions about maternal action and passion in the tree of exemplars

- ❖ Since the world belongs to God, why does God allow the wolves to devour the sheep? Solution – Go to the above chapter.
- ❖ What is the Church for? Solution – Ibid.
- ❖ What is religion for? Solution – Ibid.
- ❖ Does the sinner have action in Our Lady and does Our Lady have action in her Son? Solution – Ibid.

Questions about habit in the Christian part of the tree of exemplars

- ❖ Is there one idea or are there many ideas? Solution – Go to the above chapter.
- ❖ What does the habit of science live on? Solution – Ibid.
- ❖ How does a man understand one thing through another thing? Solution - Ibid.
- ❖ How are necessity and contingency different? Solution – Ibid.

Questions about divine action and passion in the tree of exemplars

- ❖ Why did the ignorant fool say in his heart that there is no God? Solution – Go to the above chapter.
- ❖ How does God exist? Solution – Ibid.
- ❖ If God is not in the Trinity, can He exist? Solution – Ibid.
- ❖ What method should be adopted in debating and proving the Catholic faith? Solution – Ibid.

Questions about the flowers

Questions about the flowers of the elemental tree

- ❖ What are the flowers of the elements? Solution – Go to the above chapter.
- ❖ What are natural instruments? Solution – Ibid.
- ❖ How is the act of elementing an instrument of the elementative and the elementable? Solution – In writing, the pen is an instrument of the agent and of the patient. And go to the above chapter.

- ❖ Is the act of ignifying the instrument for producing the heated body, or is it the act of heating? Solution – The pen is substantial to the letter and its movement is accidental.
- ❖ Is the act of ignifying the instrument for vegetating pepper, or is it the act of heating? Solution – Ignifying is the instrument for elementing and therefore it is the instrument of the substance of pepper while this substance arises through its instrument, but heating is the instrument of the heat of pepper while the heat of pepper arises from its instrument.
- ❖ Is the act of ignifying the instrument for sensing heat, or is it the act of heating? Solution – The act of ignifying is a substantial instrument that moves substance to sense objects but heating is an accidental instrument that moves substance toward heat. And sensing is a flower from which arises the sensed object that is heated by heat, elemented by fire and sensed by sensing.
- ❖ How is fire an instrument for imagining objects? Solution – A flame of fire is visible and its heat is sensible, therefore fire is an instrument of the imagination in that it disposes a sensible object from which the imagination draws an imaginable likeness.
- ❖ How is fire an instrument for understanding objects? Solution – When fire is visible it produces a flame and the sense of sight receives this visibility of which the imagination captures a likeness, and the intellect receives this likeness from the imagination and clothes its act of understanding with it.
- ❖ How is fire an instrument of the will of a man who wants water? Solution – Fire multiplies its heat and its dryness in the vegetative power, then the vegetative power gives this multiplication to the sensitive power, the imagination captures the likeness of this multiplication and the likenesses of passion and it gives both likenesses to the intellect, and the intellect represents these likenesses to the will that chooses to multiply an appetite for cold water against thirst.
- ❖ How does the individuation of substance and the preservation of species come about? Solution – Go to the above chapter.

Questions about the flowers of the vegetal tree

- ❖ Is an apple blossom visible through the elementative or the vegetative? Solution – Go to the above chapter.
- ❖ How is a flower an instrument of a fruit? Solution – In the lunar sphere the elements collect the influence of the celestial bodies and the fruits collect this influence from the flowers.
- ❖ Is an apple present in potentiality in an apple blossom or in the entire tree? Solution – All the potentialities of the other parts of the tree are gathered up in the flowers.
- ❖ Why do the flowers have more odour than the fruit? Solution – Go to the above chapter.
- ❖ Why do blossoms not stay as long in a tree as the leaves? Solution – Ibid.
- ❖ Why does a fig tree produce no blossoms? Solution – Ibid.
- ❖ Why are figs more delicious than other kinds of fruit? Solution – Ibid.
- ❖ Does the fruit arise from the apple tree successively or instantaneously? Solution – Every multiplication of movement must involve succession.
- ❖ Which parts of the tree are the first to arise from flowers into fruit? Solution – The foundation of a room must come before the walls and the walls must come before the roof.

Questions about the flowers of the sensual tree

- ❖ What are the flowers of the sensual tree? Solution - Go to the above chapter.
- ❖ Which act is the most general act in the sensual tree? Solution – Just as the act of heating is more general in pepper than the act of any other quality, so likewise the act of sensing is more general in the sensual tree than the acts of the other trees.
- ❖ How are the eyes instruments for seeing? Solution – Go to the above chapter.
- ❖ How is fire an instrument of the eyes and of the eyesight? Solution – Fire is an instrument of the eyes through elementation and it is the instrument of the eyesight through light.
- ❖ How is the vegetative an instrument of the eyes and of the eyesight? Solution – The vegetative power is an instrument of the eyes through the act of vegetating and of the sight through the specifying of species relevant to the eyesight, as when it nourishes the body by specifying blood in the veins and marrow in the bones.
- ❖ How is the sensitive power an instrument of the eyes and of the eyesight? Solution – The sensitive power is an instrument of the eyes through the act of sensing just as the elementative is an instrument of the eyes through elementing and the vegetative through vegetating. And it is an instrument of the eyesight through the act of sensing as fire is through illumining and the vegetative power through digesting.
- ❖ How is the act of seeing an instrument of the eyesight? Solution – Seeing is an act of the active power which receives in it the likeness of the passive power.
- ❖ Why are there several layers in the eyeball? Solution – Species are reproduced by giving the likeness of one power to another power and consequently the center of the eyeball signifies the Sun which gives its likeness to Venus and the layers signify the other planets and spheres which receive likenesses.
- ❖ Why are people pleased when they see beautiful shapes and why are they annoyed when they see ugly shapes? Solution – The eyes and the will have concordance in beauty but they have contrariety in ugliness because the will does not want the eyes to view ugly objects. This signifies that the will is naturally beautiful.
- ❖ Why are the eyes coloured more with the colours of water and earth than with the colours of fire and air? Solution – In the eyesight, the colour of water and the colour of earth are instruments of the colours of fire and air just as the movement of a hammer is an instrument of the nail in its acting or operating.

Questions about the flowers of the imaginal tree

- ❖ What are the flowers of the imaginal tree? Solution - Go to the above chapter.
- ❖ How is the act of imagining an instrument of the act of elementing? Solution – By imagining the delights of eating and drinking, the imagination moves the sensitive power to sense an appetite for eating and drinking, the sensitive power moves the vegetative to the act of vegetating and the vegetative moves the elementative to the act of elementing. And go to the above chapter.
- ❖ How is the imaginative power an instrument of the act of imagining? Solution – The imagination reproduces likenesses of many things and with all these likenesses it imagines likenesses of a desired imagined object so that this object can be sensed or understood.
- ❖ When the imaginative power imagines a castle, a city or some other object, how does the act of imagining act as an instrument? Solution – The movement of the hammer is an instrument of the movement of the hand, and in turn, the movement of the hand is an instrument of the will's appetite that moves the hand so that the hammer moves the nail. The monk said to Raymond that he did not yet understand the solution to this

question. In reply, Raymond told the monk to imagine and consider the movement that the will, the imagination, the hand and the hammer make toward the nail. The imagination makes an aggregate of this movement from several likenesses which are several tunics with which it clothes its act of imagining. And go to the above chapter.

- ❖ How is a footprint an instrument for imagining a foot? Solution – Every effect signifies its cause through similitude.
- ❖ Why doesn't a footprint serve as an instrument for imagining the colour of the foot? Solution – When the imagination captures a footprint it reproduces the similitude of colour not in the cause but only in the effect, and this is because the eyes do not perceive all the qualities of the individual foot in the footprint.
- ❖ How does the imagination build its act of imagining from many species? Solution – Go to the above chapter.
- ❖ How does the imagined object follow from the act of imagining? Solution – Just as the vegetated object follows from the act of vegetating; and the imagination captures this likeness of the antecedent and of the resultant and thus the imagined object follows from the act of imagining.
- ❖ Is the act of imagining a moral, or a natural instrument? Solution – The act of imagining is a natural instrument internal to the imagination but externally it is a moral instrument.
- ❖ Does the imagination first begin its act of imagining in its nature or in its moral inclinations? Solution – The natural agent begins with the near parts before the remote parts when it follows its appetite, but it begins with the remote parts before the near parts when the need arises.

Questions about the flowers of the human-rational tree

- ❖ What are the flowers of the human-rational tree? Solution - Go to the above chapter.
- ❖ How is the act of elementing a flower in man, and likewise with vegetating, sensing and imagining? Solution – A man is elementative in that he generates another man because he produces an elemented product from an elemented product and hence his flower is the act of elementing which is an instrument of this production which is of his own instrument; and man is vegetative in that the father gives the vegetative power to the son through generating and vegetating; and man is sensitive in that he gives the sensitive power to his son, and it is the same with the imaginative power. In addition, the flowers are in man in another way as when Martin is elementative, vegetative and sensitive in that he transforms food into his own species and when he is imaginative in that he makes use of imagining.
- ❖ How does Martin's soul move his body to acts of elementing, vegetating and sensing? Solution – The natural parts in Martin that come from the elementative power are intended to constitute a man and it is the same with the vegetative, the sensitive and the imaginative powers. Therefore, they are disposed in themselves to be parts of a man and the rational soul puts them to use and moves them to act as these parts participate with its formal parts which are disposed as the parts of a man; and from the mixture of both dispositions one of which is active while the other is passive, there results a man who puts his parts to use and who uses every part in compliance with its nature.
- ❖ In a man there is heat and consequently there is an act of heating. Is this act of heating an instrument of fire or is it an instrument of the man? Solution – When writing, the will moves the hand and the hand moves the pen; but the man moves the will as well as the hand and the pen.
- ❖ Does a man hominify himself? Solution – A son cannot hominify himself so as to make himself into a man, for if he did make himself into a man he would be the father

of himself. Nevertheless, a man has an act of hominifying in himself just as he has an act of seeing as he uses his parts in the way they are intended to be used as instruments by man.

- ❖ How does a man exercise his act of reasoning? Solution – A man exercises his act of reasoning by using the parts of his rational soul in accordance with their functions just as he exercises the act of sensing by using the parts of the senses in accordance with their functions.
- ❖ How does a man acquire moral merit? Solution – A man acquires virtuous moral merit by using the parts of his rational soul in accordance with their functions and he acquires vicious moral merit by using his parts in violation of their functions. And go to the moral tree.
- ❖ How does a man live? Solution – Lamplight lives on the oil in the lamp.
- ❖ How does a man die? Solution – When the oil runs out, the lamplight dies.
- ❖ Why does a man exist? Solution – A man exists in two modes, the first mode is formal and natural in that he is made of a soul with a body; the second mode is final and moral, it consists in loving, knowing, remembering, praising and serving God, and hence the moral virtues are pathways to the end and to the works through which a man attains blessedness.

Questions about the flowers of the tree of the moral virtues

- ❖ What are the flowers of the virtues? Solution - Go to the above chapter.
- ❖ Why are merits the flowers of the virtues? Solution – Reward is the consequence of merit just as an apple is the consequence of an apple blossom.
- ❖ What does merit consist of? Solution – Merit consists of things duly applied to the ends for which they are intended and merit is also gained when a man does not want to use them in a way contrary to their purpose.
- ❖ Why is there merit? Solution – Merit arises in two modes; in the first mode a man uses the natural properties of his constituent parts and does not use them in a way contrary to their nature; in the second mode merit arises to give God the occasion to reward virtuous people with glory.

Questions about the flowers of justice

- ❖ What is the flower of justice? Solution - Go to the above chapter.
- ❖ What does the act of judging live on? Solution – Judging lives on good understanding and loving just as seeing lives on colour, heating lives on heat and a man lives on eating.
- ❖ What is the act of judging for? Solution – Judging exists so that there can be peace between God and man, between man and man and so that God has an occasion to forgive.
- ❖ How does judging live on good understanding and loving? Solution – In a virtue, some habits live on other habits, through other habits, with other habits and in other habits and the virtue lives on them all at the time when it performs its function.

Questions about the flowers of prudence

- ❖ What is the flower of prudence? Solution – Go to the above chapter.
- ❖ How is wisdom a moral virtue? Solution – It is a moral virtue when a man loves the ends of things so he can put them to use.
- ❖ If someone has knowledge of God, of his Trinity, his Incarnation and his works, can such knowledge be a vice? Solution – A man cannot be vicious because he knows God and his works on the condition that he loves God's works above everything else.

- ❖ What does wisdom live on? Solution – Wisdom lives on supposition just as a plant lives on the water that irrigates it; wisdom also lives on assiduous study and on demonstrative reasons.

Questions about the flowers of fortitude

- ❖ What is the flower of fortitude? Solution – Go to the above chapter.
- ❖ How does the flower of fortitude exist? Solution – Just as in writing the will moves the hand, the hand moves the pen and the pen moves letters to reproduce external figures which are inwardly imagined and conceived, so likewise the merit of fortitude functions by fortifying good customs inwardly conceived as virtuous habits.
- ❖ What is the usefulness of the merit of fortitude? Solution – Fortitude brings victory, fame, peace and the confirmation of eternal repose in the afterlife.
- ❖ Can fortitude be defeated? Solution – Nobody can defeat fortitude except a man of whom it is a part and who defeats it by not wanting to put it to good use.

Questions about the flowers of temperance

- ❖ What is the flower of temperance? Solution – Go to the above chapter.
- ❖ Why does temperance have merit? Solution – Just as a man incurs guilt by killing another man, a virtuous man earns merit by sustaining a man.
- ❖ Why is temperance attributed to the act of eating more than it is attributed to any other flower? Solution – Every elemented thing has a more proper subject when it puts its own quality to use more in one subject than in another, and likewise, every virtuous habit has a more proper subject when it puts its own quality to use more in one subject than in another.
- ❖ How can a man understand and imagine the tempering of imagining, speaking, spending and of the other flowers given that the act of tempering can be neither seen nor touched? Solution – The forms of health are known through the passions of illness.

Questions about the flowers of faith

- ❖ What is the flower of faith? Solution – Go to the above chapter.
- ❖ How does faith endure? Solution – Ibid.
- ❖ Which flower is nobler, is it the act of believing or is it the act of understanding? Solution – In the understanding which understands the truth about God there is a greater magnitude of goodness than there is in the act of believing which believes the truth about God; but in this act of believing there is a greater magnitude of goodness than in the understanding which understands that a donkey and an ox do not belong to the same species.
- ❖ Is the merit that man acquires through faith as great as the merit that man acquires through understanding? Solution – No sick man is capable of rendering as much service as a healthy man can render.

Questions about the flowers of hope

- ❖ What is the flower of hope? Solution – Go to the above chapter.
- ❖ How does hoping stand between judging and forgiving? Solution – Every man acquires merit if he recognizes his sin and has contrition and if he is pleased to undergo judgment, for through this pleasure he obtains mercy.
- ❖ Which virtue has the greatest concordance with hoping? Solution – Justice and charity must necessarily assist judging and forgiving through hoping.

- ❖ When a man dies, where does his hope go? Solution – The secondary instruments of man are the first to be annihilated by death because they are not needed in the afterlife.

Questions about the flowers of charity

- ❖ What is the flower of charity? Solution – Go to the above chapter.
- ❖ What is the act of loving wrapped in? Solution – Ibid.
- ❖ Why is loving greater through giving than through receiving? Solution – Fire is nobler and stronger through heating than through drying.
- ❖ Is it as noble to hate vice as to love virtue? Solution – No resultant is as noble as its antecedent.

Questions about the flowers of the tree of the moral vices

- ❖ What are the flowers of the vices? Solution – Go to the above chapter.
- ❖ What does sinning consist of? Solution – Sinning consists of the deviation of the beginning and the middle from their intended end.
- ❖ Where does guilt arise? Solution – Guilt arises from the idleness of reasons against the diligence of virtue.
- ❖ What is the consequence of guilt? Solution – The consequence of guilt is punishment just as the consequence of moral virtue is glory.
- ❖ How are the acts of elementing, vegetating, sensing and imagining clothed in guilt? Solution – The perdition of the instruments is in the privation of the end.
- ❖ How can remembering be a sinful act? Solution – To remember God and not to love him for his goodness is a sinful act.
- ❖ How can understanding be a sinful act? Solution – To understand vice and not to hate it is a sinful act. Therefore, you must not laugh when you speak of your sins but you must speak with contrition and sorrow.
- ❖ How can loving be a sinful act? Solution – Loving is a sinful act when it is an act of the will without charity.
- ❖ How can fear be sinful? Solution – Fear is sinful when it is not the resultant of loving clothed in charity.
- ❖ How can conscience be sinful? Solution – Conscience without contrition is sinful.

Questions about the flowers of the imperial tree

- ❖ What are the prince's flowers? Solution – Go to the above chapter.
- ❖ In what can judging and injuring be the most active? Solution – Ibid.
- ❖ In what can honouring and dishonouring ascend to the greatest heights? Solution – Ibid.
- ❖ In what can glorifying and tormenting reach their maximum? Solution – Ibid.
- ❖ To whom can praising words and words of cursing best be applied? Solution – Ibid.
- ❖ In what can the telling of truth and the telling of lies be the most readily discovered? Solution – Ibid.
- ❖ Into what do taking away and giving most often go to stand? Solution – Ibid.
- ❖ In what can being conceited and being humble be the farthest apart? Solution – Ibid.
- ❖ Who can set the greatest example of good and evil? Solution – Ibid.
- ❖ In what can loving and hating ascend to the greatest heights? Solution – Ibid.

Questions about the flowers of the apostolic tree

- ❖ What are the flowers of the apostolic tree? Solution – Go to the above chapter.
- ❖ What is an article? Solution – An article is a testimonial of truths attested either through belief or through understanding.

- ❖ What are the loftiest and most beautiful flowers? Solution – Go to the above chapter.
- ❖ Why is the holy Church weeping? Solution – The holy Church is weeping because its flowers are not remembered, recognized and loved throughout the entire world.

A question from the flowers of the apostolic tree – “Does God exist?”

- ❖ Does God exist or not? Solution – Go to the above chapter.
- ❖ If the supreme good did not exist, would supreme evil exist? Solution – If supreme evil exists, then it is impossible for supreme good to exist; and if supreme good exists, then it is impossible for supreme evil to exist. And if supreme good exists and supreme evil also exists, then it is possible for supreme contrarieties to exist and not to exist because subjects of infinite contrarieties cannot sustain themselves. And go to the above chapter, where it is proved that God exists.
- ❖ Why must God necessarily exist? Solution – If God did not exist, then impossibility would be greater than possibility and it would follow that major power has concordance with non-being and minor power has concordance with being and when major power exists in privation it would be the cause of major possibility and a contradiction would follow inasmuch as it would exist and would not exist, but this contradiction is impossible. Therefore, God must necessarily exist. And go to the above chapter.
- ❖ If God did not exist, what would be the consequences? Solution - If God did not exist, then the human intellect could consider greater nobility in fantastic being than in real being and in falsehood than in truth, which is impossible. Therefore, it follows that if God did not exist, what is possible would be impossible and what is impossible would be possible. And go to the above chapter.
- ❖ Why is the non-existence of God detestable? Solution – Because God exists, his being is lovable but if God did not exist, his existence would be detestable and its privation would be lovable. And go to the above chapter.
- ❖ What is the advantage of God’s existence? Solution – If God did not exist, then substance would have no repose in its existence and its repose would be only in its agency; for this reason God’s existence would offer no advantage and all substances would be deprived and emptied of their end. And go to the above chapter.

From the flowers of the apostolic tree – questions about God’s unity

- ❖ Is there one God or are there many gods? Solution – Go to the above chapter.
- ❖ Why must there be one God and not many gods? Solution – Ibid.
- ❖ If there were many gods, what would be the result? Solution – If there were many gods, then in none of them would power, wisdom and will be numerically one and the same. If their power, wisdom and will are not numerically one and the same then not a single one of them is worthy of being God, given that we consider God as the supreme being.
- ❖ Why can there be only one supreme goodness? Solution – If there were many supreme goodnesses distinct in essence from each other, then the essence of each one would be finite and not infinite; but without infinity it would not have supreme dignity. And go to the above chapter.
- ❖ If there is only one God, what is the result? Solution – If there is only one God it then follows that He can be God because He can be the end and the perfection of himself and of another, which is his effect. But if there were many gods, there could be no God given that God’s conditions require that God be the perfection and the end of

himself and of another, and so he would be God and he would not be God, if there were many gods.

- ❖ Why can't there be many gods? Solution – If there were many gods, then there would be many eternities each one of which would be its own eternity, and thus each one would be infinite in duration, infinite in magnitude and in extent, which is impossible, and on account of this impossibility, there cannot be many gods.

From the flowers of the apostolic tree – questions about plurality

- ❖ Is there plurality in God? Solution – Go to the above chapter.
- ❖ Why is there plurality in God? Solution – If there were no plurality in God, then the acts of his reasons would not be eternal and infinite. See the above chapter.
- ❖ If there were no plurality in God, what would become of his unity? Solution – If there were no plurality in God, then his act of uniting would not be a pure act of his unity, and his unity would not be as great in action as in existence. See the second proof in the above chapter.
- ❖ Without plurality, can there be an act of deifying in God? Solution – We say that it cannot be without the numerical identities of the one and of the other, namely the numerical identities of the deifier and of the deifiable so that the one is not the other, for if the one were the other, then it would be false to speak of one, two and three in God.
- ❖ Could God exist without plurality? Solution - If God could exist without plurality, then He could exist through existence without agency or through agency without existence and thus He could exist as much through the privation of the end as He exists through form, or through the privation of form, as in the privation of the end, which is impossible.
- ❖ Could God be infinite without plurality? Solution – Two things must be considered in perfect infinity: the one is that its substance is infinite and the other is that its operation is infinite, but it cannot be infinite without the plurality of the one and of the other.

From the flowers of the apostolic tree – questions about the divine properties

- ❖ Why must God's plurality consist in the Father, the Son and the Holy Spirit and not in the other properties? Solution – Go to the above chapter.
- ❖ God understands himself and therefore He is intelligent and intelligible. Why is the intelligent called the Father and why is the intelligible called the Son? Solution – In God's wisdom the intelligent exists through a goodness so great that the goodness of his understanding is an infinite reason, and therefore it is a reason for producing infinite good. Hence, the intelligent who has to respond to the reason of infinite goodness produces from himself, who is infinite good, another infinite Person, and since he must produce it from himself, he must be the father because every being that produces another from itself is a father and consequently the intelligible that is produced is the Son, given the relation between Father and Son. See the above chapter.
- ❖ God loves himself. Due to what nature or virtue must God's love be called the Holy Spirit? Solution – In God, the Father loves the Son and the Son loves the Father and inasmuch as the Father generates the Son, generating is one consideration and inasmuch as the Father loves the Son and the Son loves the Father there is another consideration which is the loving that arises from the action of the Father and from the action of the Son, and from these two actions there must arise one passive spiration

which is as great a personal property as the property of the Father and the property of the Son, so that loving is not an accident but that it be a substance. And since the act of spirating arises from the outpouring of holiness, purity and innocence that the Father and the Son have and that communicates itself in a substance which is as great through loving as it is great through generating, the third Person must be called the Holy Spirit. And go to the second proof in the said chapter.

- ❖ Can there be any relation greater than the relation between the Father, the Son and the Holy Spirit? Solution – In the essential nature of love there cannot be any properties more proper or more essential than amativity, lovability and loving. Therefore, love is greater through this relation than through other properties which are not of the essential nature of love. Likewise, between the producer and the producible that is of the essence and nature of the producer, there can be no greater relation in production than between the Father and the Son, nor can the concordance of both be any greater than it is in loving.
- ❖ Can there be any concordance greater than the concordance between the Father, the Son and the Holy Spirit? Solution – There can be no greater concordance in goodness than the concordance between the bonifier, the bonifiable and bonifying, nor in magnitude than between the magnifier, the magnifiable and magnifying, nor in eternity than between the eternalizer, the eternalizable and eternalizing. And if there could be a concordance greater than the concordance between the Father, the Son and the Holy Spirit in goodness and in the other reasons, then there could be a greater concordance between the bonifier, the bonifiable and bonifying when the bonifiable does not arise from the essence and nature of the bonifier, nor does bonifying arise from the essence and nature of both, which is impossible.
- ❖ Can there be any equality greater than the equality between the Father, the Son and the Holy Spirit? Solution – In the Father's essence and nature there cannot be any greater equality than the equality between the powerer, the powerable and powering. And it is the same with the essence of principle, in which there can be no greater equality than the equality between the principiator, the principiable and principiating, for if the powerer could equalize with itself a powerable of an essence and a nature other than its own, it would have a greater disposition to act with its equality in an essence and nature that are not of its own genus, which is impossible. And because the powerable that is of the essence of the powerer is the Son, since He is produced from the powerer, who is the Father; consequently the powering of both is the Holy Spirit. Therefore the greatest equality that can possibly exist must exist, namely the Father, the Son and the Holy Spirit.

From the flowers of the apostolic tree – questions about the divine ternary number

- ❖ Why are there neither more nor less than three divine Persons? Solution – Go to the said chapter.
- ❖ What is the noblest number that can possibly exist in goodness, and likewise in magnitude, eternity and the other divine forms? Solution – Ibid.
- ❖ Why are there not two or more Fathers, two or more Sons and two or more Holy Spirits in God? Solution – Ibid. the second proof.
- ❖ In which number is concordance noblest and greatest? Solution – Ibid. the third proof.
- ❖ In which number can equality be the best, the greatest and the most powerful? Solution – Ibid. the fourth proof.
- ❖ In which number can principle be most durable, knowable, most true and most lovable? Solution – Ibid. the fifth proof.

From the flowers of the apostolic tree – questions about creation

- ❖ Is the world eternal, or is it newly created? Solution – Go to the above chapter.
- ❖ Could God create an eternal world? Solution – It is impossible for God's power to be more powerful in eternity than in goodness, magnitude, wisdom, will, truth, glory and virtue, for if God were more powerful in eternity than in his other forms, He would convene more with eternity than with the other forms, and there would be major and minor concordance in God, which is impossible. Therefore, God's power cannot create or produce a world in the infinity of goodness, magnitude, power, wisdom and the other forms because the world is incapable of receiving infinity; but power could give infinity to a subject only if the subject was disposed to receive infinity, indeed, just as power cannot infinitize the world through goodness, magnitude and the other dignities, similarly, power cannot infinitize the world through eternity. And go to the above chapter.
- ❖ If the world were eternal, what would be the consequences? Solution – If the world were eternal and not newly created, then the ultimate complement of all the parts of the world would not be God's eternity but it would be the world's eternity, given that an infinite being has no need of another infinite being and thus it would follow that God would not be the ultimate complement of the world but that the world would have its own end in itself, which is impossible and contrary to God's nobility. And another inconvenience would follow, which you can find in the second proof in the said chapter.
- ❖ If the world were eternal, would it be better than if it is new? Solution – Go to the third proof in the above chapter.
- ❖ What depreciation of God would there be if the world were eternal? Solution – Ibid. the fourth proof.
- ❖ If the world was created, then what was it principiated from? Solution – God's wisdom which is infinite and which comprehends all future, present and past things, understood the world before the world existed and God's will wanted the world to be principiated and produced in the same way as it was understood by wisdom, and God's power powered and completed and brought into act what the will desired, and this is the way in which the world was created. It was not created out of anything, and because it did not always exist, we say that it was created from nothingness.

From the flowers of the apostolic tree – questions about recreation

First – whether the first man sinned

- ❖ Did sin first begin in the first man? Solution – Go to the above chapter.
- ❖ How do we know that sin began in the first parents? Solution – Generally, people incline toward evil before they incline toward good and this general condition could not have been principiated in resultant and non-general principles, for if it could, then it would not be general. But as it is general, it was principiated in the antecedents, which are the first and most general parents. And go to the second proof in the above chapter.
- ❖ If sin had not been principiated in the first parents, what inconveniences would then follow? Solution – Ibid. the third proof.
- ❖ Who sinned first, was it Adam or was it Eve? Solution – In the course of nature, a man is a more general principle than a woman. Because the human species – which is general – is debilitated by sin, it must be more debilitated by a more general sin than by a less general sin.

Is Adam's sin general to the senses of all humans?

- ❖ Is there original sin? Solution – Go to the above chapter.
- ❖ If there were no original sin, what would follow? Solution – Ibid. the second proof.
- ❖ Could the generality of sin participate in men descended from Adam? Solution – Ibid. the third proof.
- ❖ Could death be general without general sin? Solution – Ibid. the fourth proof.
- ❖ Why is there original sin, given that there is greater evil in generality than in specificity? Solution – One evil begets another while evil retains its own conditions. Go to the fourth proof in the above chapter.

Is original sin present in the soul?

- ❖ Is original sin spiritual? Solution – Go to the above chapter.
- ❖ Since the soul of a Saracen is not of the soul of Adam, why is it in original sin? Solution – Ibid. The second proof
- ❖ If original sin did not exist spiritually, what inconvenience would then follow? Solution – Ibid. the third proof.
- ❖ Why does original sin exist spiritually? Solution – Ibid. the fourth proof.
- ❖ If a Saracen believes that he is saved, if he ignores original sin and if he is not actually committing sin, then why is he damned when he dies? Solution – When the cause is not removed, the effect remains, and when generality is not removed, specificity remains. Therefore, he is damned on account of original sin.

The question of recreation

- ❖ Has the world been recreated? Solution – We intend to prove the Incarnation and death of Jesus Christ and from the proofs of these two articles it follows that the world was recreated when God became incarnate and died as a man in order to recreate the world.
- ❖ Supposing that God became incarnate and died, why would it then follow that the world has been recreated? Solution – Sin requires satisfaction and through the sin of the first man, the world was deviated from the end for which it was created and by the death of the man most general in the magnitude of goodness, holiness and virtue for whom the world was created, namely Jesus Christ, satisfaction was made and the world was restored to the end for which it had been created. If his death was not sufficient for the satisfaction for general sin, then there would be a defect in the magnitude of goodness and Adam would be greater in producing evil than Jesus Christ in repairing good, which is impossible given that Jesus Christ is the God-man.
- ❖ Jesus Christ did not die as God, therefore God did not recreate the world through death and now I ask whether Jesus Christ's humanity was sufficient for recreating the world. Solution – God is so perfect in the magnitude of goodness and of his other dignities that when He is a man, by reason of the nobility of the Divinity joined to him, this man is sufficiently capable of repairing the world through his death although the Divinity does not die, just as Martin's body, by reason of the nobility of the soul joined to it, is better in the magnitude of goodness than the body of a lion or of the Sun, and it is the same with all other bodies that are not of the human species.
- ❖ Christ's body was particular and therefore his death was particular. How can a particular death make reparation for universal death? Solution – The particular can be so great in the magnitude of goodness that it is more capable than all the particulars existing under the universal as we said, just as Martin's body which by reason of the nobility of the rational soul is worth more than all the irrational bodies of all the planets and of the firmament.

- ❖ If there were no recreation, what inconvenience would follow? Solution – If there were no recreation, many inconveniences would follow. For instance, God would have no reason to save humans who exist in original sin, Jesus Christ would have no reason to die if there were no recreation and He would have no way to honour the divine nature, God would abandon the world in its deviation from the end for which it was created. And many other inconveniences would also follow.

Whether Jesus Christ will resurrect all mankind on judgment day

- ❖ Will mankind be resurrected? Solution – Go to the above chapter.
- ❖ If there were no resurrection, what inconvenience would follow? Solution – Ibid. the second proof.
- ❖ Why must there be a resurrection? Solution – Ibid. the third proof.
- ❖ If there were no resurrection, could God's justice judge man? Solution – Man cannot be judged in a subject which does not belong to the human species.
- ❖ Without the resurrection, can all the natural parts of bodies that are parts of the world attain their end? Solution – Ibid. the fifth proof.
- ❖ After Martin's dead body has rotted away in the earth, or after it has been eaten by wolves, how can it resurrect in the same numerical identity it had when it died? Solution – For a substance in which power, wisdom, truth, virtue and will are one and the same infinite and eternal number no virtuous operation is impossible because wisdom is capable of knowing this operation, the will is capable of loving it and power is capable of powering and truly executing what wisdom knows and what the will wants.

Whether the rational soul is immortal

- ❖ Is the rational soul immortal? Solution – Go to the above chapter.
- ❖ How can the soul be immortal? Solution – Ibid. the second proof.
- ❖ Why is the soul immortal? Solution – Ibid. the third proof.
- ❖ If the soul died, what inconvenience would follow? Solution – If the soul died, then its parts would not have a subject in which they could be sustained since they are spiritual and they would all be annihilated and if the soul came back it would be created again but without any satisfaction for its guilt, on account of which it would die in natural virtue opposed to God's justice. And go to the fourth proof in the above chapter.
- ❖ Raymond, how do you know that the soul is immortal? Solution – Ibid. the fifth proof.

Whether God will give glory to the saints in glory

- ❖ After Judgment Day, will the saints be glorified? Solution – Go to the above chapter.
- ❖ If there were no Paradise and no glory, what inconvenience would follow? Solution – Ibid. the second proof.
- ❖ Why must there be glory? Solution – Ibid. the third proof.
- ❖ With what does God glorify the bodies of the saints, given that God is not perceptible to the senses? Solution – Ibid. the fourth proof.
- ❖ With what does God give glory to the souls of the saints? Solution – Ibid.

Whether Jesus was conceived and whether God became incarnate

- ❖ Did God become incarnate? Solution – Go to the above chapter.
- ❖ If God did not become incarnate, what inconvenience would follow? Solution – If God did not become incarnate, then his reasons would always desire to have repose in creatures and would never attain it. And go to the second proof in the above chapter.

- ❖ Why did God become incarnate? Solution – God became incarnate so that he could produce the greatest possible concordance between the cause and its effect. And go to the third proof in the above chapter.
- ❖ If God did not become incarnate, could his nature be the ultimate complement of created nature? Solution – Ibid. the fourth proof.
- ❖ If God did not become incarnate, could his reasons be the ultimate complement of created nature? Solution – Ibid. the fifth proof.

Whether Jesus was conceived by the Holy Spirit

- ❖ Was Jesus conceived by the Holy Spirit? Solution – Go to the above chapter.
- ❖ Could Jesus Christ have been conceived by a man and a woman? Solution – Ibid. the second proof.
- ❖ If Jesus Christ was conceived by a man and a woman, what inconvenience would follow? Solution – Ibid. the third proof.
- ❖ How can Jesus Christ be a man without the carnal copulation of a man with a woman? Solution – Divine goodness is capable of doing all the things that can be bonified by it. Go to the fourth proof Ibid.
- ❖ Why didn't Jesus Christ become incarnate at the beginning of the world? Solution – The Incarnation of the Son of God had to take place in the greatest order of mediation that could possibly exist between God and creature. Go to the fifth proof above.

Whether Jesus Christ was born

- ❖ Was Jesus Christ born? Solution – Go to the above chapter.
- ❖ Since the Son of God is eternal, how can He be born of a woman? And since He is infinite in magnitude, how could He be born by passing through the small place through which all men pass at birth? Solution – Ibid. the second proof.
- ❖ How could Jesus Christ be born of Our Lady the Virgin Mary while she still remained a virgin? Solution – The divine power can bring to perfection everything that the divine wisdom can know and the divine will can desire. And go to the third proof above.
- ❖ Why was Jesus Christ born of a virgin woman? Solution – Ibid, the fourth proof.
- ❖ How can the greatest concordance exist between the virginity of Jesus Christ and the virginity of Our Lady? Solution – Ibid. the fifth proof.

Whether Jesus Christ died

- ❖ Did Jesus Christ die? Solution – Go to the above chapter.
- ❖ How did the recreation take place through the death of Christ? Solution – Ibid. the second proof.
- ❖ What utility followed from the death of Jesus Christ? Solution – Ibid. the third proof.
- ❖ If Jesus Christ did not die, what inconvenience would follow? Solution – Ibid. the fourth proof.
- ❖ How could Jesus Christ, the Son of God, die since He is eternal and immortal? Solution – Ibid. the fifth proof.

Whether Jesus Christ descended to Hell

- ❖ Did Jesus Christ descend to Hell? Solution – Go to the above chapter.
- ❖ Why did Jesus Christ descend to Hell? Solution – Go to the above chapter, the second proof.
- ❖ Did the soul of Jesus Christ suffer passion in Hell? Solution – Ibid. the third proof.

- ❖ Did the soul of Jesus Christ descend to the abodes of the damned in Hell? Solution – Ibid. the fourth proof.
- ❖ What utility followed when the soul of Jesus Christ descended into Hell? Solution – Ibid. the fifth proof.

Whether Jesus Christ resurrected

- ❖ Did Jesus Christ resurrect? Solution – Go to the above chapter.
- ❖ When Jesus Christ was dead, was He still a man? Solution – Ibid. the second proof.
- ❖ Why did Jesus Christ rise from the dead? Solution – Ibid. the third reason.
- ❖ What utility followed from the resurrection of Jesus Christ? Solution – Ibid. the fourth reason.
- ❖ How do we know that Jesus Christ rose from the dead? Solution – Ibid. the fifth reason.

Whether Jesus Christ ascended to the heavens

- ❖ Did Jesus Christ ascend to the heavens? Solution – Go to the above chapter.
- ❖ Why did Jesus Christ ascend to the heavens? Solution – Ibid. the second proof.
- ❖ If Jesus Christ did not ascend to the heavens, what would then follow? Solution – Ibid. the third proof.
- ❖ How did Jesus Christ ascend to the heavens if his body did not have any wings? Solution – Divine virtue can bring to perfection everything that is desired by the will of the glorified body to which it is joined.
- ❖ To which heaven did Jesus Christ ascend? Solution – In no heaven is there as much glory as in the Empyrean heaven, nor is there as much glory for any man as there is for Jesus Christ.

Whether Jesus Christ will be the judge on Judgment Day

- ❖ Who will be the judge on Judgment Day? Solution – Go to the above chapter.
- ❖ Why must there be a general judgment? Solution – Every increase in number that is principiated in time must have an end, which is the end of the world. And go to the second proof above.
- ❖ How can judgment be in major truth? Solution – Ibid.
- ❖ When will Judgment Day be? Raymond said that he did not know the date of Judgment Day, except for the following similitude: the lofty nobility of the Incarnation of the Son of God convenes with the equal proportion of time in the beginning, the middle and the end of the world, which indicates that Judgment Day will be as many days from the Incarnation as there were days from the Incarnation to the beginning of the world.
- ❖ Where will Judgment Day be held? Solution – No location on this earth is as holy as the city of Jerusalem because this is where Jesus Christ was crucified and buried and where the world was recreated.

Questions about the flowers of the celestial tree

- ❖ What are the flowers of the celestial tree? Solution – Go to the above chapter.
- ❖ How are the flowers of celestial substances blended together? Solution – Ibid.
- ❖ Are the movements here below of the essence of the movements up above? Solution – In the course of nature, all discrete quantities sustained in a body are of one general continuous quantity.

- ❖ Why does it rain more often in March than in September? Solution – Generation begins in March and generation involves the confusion of many concordant parts so as to bring about the specification and individuation of many species.
- ❖ Why does fennel grow more by day than at night? Solution – Because fennel is of the fiery complexion it receives more virtue from the Sun than from the Moon.
- ❖ Why is it better to bathe and to perform bloodletting in the spring than in any other season? Solution – In no season is there so much blending of old and new parts as in the spring. By pruning vines, people open the doors to new parts to let them enter into generation.
- ❖ Why don't olive trees shed their leaves in the winter, but fig trees do? Solution - Autumn is of the complexion of earth, water has greater restrictive virtue in dryness than fire has in the moisture of air, and fire has greater virtue for preserving leaves with dryness than with the moisture of air through heat.
- ❖ Why does a bigger tree grow from a mustard seed than from a wheat grain, though the grain is bigger than the seed? Solution –The wheat grain belongs to the Sun and the mustard seed belongs to Venus.
- ❖ How does the flower of the Moon exist between the power and the object? Solution – The Moon is a body that gives influences from above to bodies here below.
- ❖ Why is sea water salty? Solution – In no water does the Sun instill as great a movement of heat and dryness as in sea water.

Questions about the flowers of the angelic tree

- ❖ What are the flowers of the angelic tree? Solution – Go to the above chapter.
- ❖ Do the Seraphim attain God naturally or supernaturally? Solution – Ibid.
- ❖ Do the Seraphim understand God through an intermediary or without any intermediary? Solution – Ibid.
- ❖ How is a Seraph's act of loving equally clothed in the magnitude of goodness? Solution – Goodness, magnitude and the Seraph's will participate equally in its power of loving.
- ❖ Why are a Seraph's understanding and loving equal in the magnitude of goodness? Solution – God's goodness and magnitude are equally intelligible and lovable.
- ❖ Why does a Seraph love God more than itself? Solution – In the Empyrean heaven, major amability moves major amativity to love more strongly than minor amativity.
- ❖ Can a Seraph be ignorant? Solution – Eyes that are open in daylight cannot help but see, and as God is the Seraph's exemplar, the Seraph cannot possibly ignore God.
- ❖ Can a Seraph love God more at one time than at another time? Solution – The Seraph's will is so full of blessedness that its loving can neither increase nor decrease.
- ❖ Does God love one angel as much as another? Solution – By its nature, a ray of sunlight can be transmitted as well through the small windows of a room as through the large windows, but the small windows cannot receive as much sunlight as the large ones can.
- ❖ Does an angel's understanding illuminate the understanding of a man? Solution – Between understanding and loving there is natural concordance; when the angel represents some lovable object to Martin who also loves this object then the angel's will and Martin's will have concordance in this amability by reason of which the angel illumines Martin's intellectivity with the intelligibility of the object loved by both.

Questions about the flowers of the eviternal tree

About glory

- ❖ What are the flowers of the eviternal tree? Solution – Go to the above chapter.
- ❖ How is the glory of Paradise good? Solution – Ibid. the first paragraph.
- ❖ How is the glory of Paradise great? Solution – Ibid. the second paragraph.
- ❖ How is the glory of Paradise durable? Solution – Ibid. the third paragraph.
- ❖ How can the glory of Paradise exist? Solution – Ibid. the fourth paragraph.
- ❖ How can the glory of Paradise be understood? Solution – Ibid. the fifth paragraph.
- ❖ How is the glory of Paradise lovable? Solution – Ibid. the sixth paragraph.
- ❖ How does the glory of Paradise have virtue? Solution – Ibid. the seventh paragraph.
- ❖ How does the glory of Paradise exist in truth? Solution – Ibid. the eighth paragraph.
- ❖ What id the glory of Paradise made of? Solution – The glory of Paradise is made of the acts of the divine, the angelic and the human reasons and these acts are the three lights of glory which eviternally blend in an incessant act of glorifying.

Questions about the torment of loving

- ❖ How is the devil's loving evil? Solution – Go to the above chapter.
- ❖ How is the torment of loving great? Solution – Ibid. the second paragraph.
- ❖ How does the torment of loving endure? Solution – Ibid. the third paragraph.
- ❖ How can the torment of loving exist? Solution – Ibid. the fourth paragraph.
- ❖ How is the magnitude of the torment of loving understood? Solution – Ibid. the fifth paragraph.
- ❖ How is the devil's loving evil and vicious? Solution – Ibid. the sixth paragraph.
- ❖ Is the devil's loving a resultant of hating? Solution – A good angel's hating is the resultant of loving, but an evil angel's perverted loving is the resultant of hating.
- ❖ Since the devil is a spiritual substance, how can it receive punishment? Solution – All the natural reasons in a devil's substance pervert substance into their opposites, and this perversion is the toil of substance.
- ❖ The devil's punishment is very great, but can it increase or decrease? Solution – For God's justice to have a perfect subject in which to punish guilt, the devil's entire natural substance along with all its parts be completely filled with punishment.

Questions about the flowers of the maternal tree

- ❖ What are the flowers of the maternal tree? Solution – Go to the above chapter.
- ❖ How is Our Lady's act of bonifying situated? Solution – Ibid.
- ❖ How is Our Lady's act of loving supreme? Solution – Ibid.
- ❖ Does Our Lady suffer passion inasmuch as she hates those who disgrace her Son? Solution – Our Lady is so pleased with her Son's justice that she does not feel the pain of hating those who disgrace her Son.
- ❖ Can Our Lady love a sinner who is in mortal sin? Solution – Our Lady loves mercy and compassion in her Son and consequently she loves sinners but she hates their sins.
- ❖ Does Our Lady love justice as much as she loves compassion? Solution – Our Lady is full of both these forms.
- ❖ Can Our Lady move a sinner who is in mortal sin to have contrition? Solution – Just as a smith moves a nail with a hammer, so does Our Lady move sinners with her Son's power to have contrition if they have hope in her and devotion to her.
- ❖ Can Our Lady be forgetful? Solution – If Our Lady could forget magnitude in her understanding and loving then they would not exist in a durable way.

- ❖ Does Our Lady have everything she desires? Solution – Just as the presence of the Sun brings daylight, so does the presence of her Son bring to Our Lady everything she desires.
- ❖ Does Our Lady consider the punishment of the damned? Solution – Our Lady is pleased to watch her Son do his work.

Questions about the flowers of the tree of Jesus Christ

About goodness

- ❖ What are the flowers of the tree of Jesus Christ? Solution – The flowers of the tree of Jesus Christ are the acts of the divine and human reasons of Jesus Christ. And go to the above chapter. Now we want to prove the Incarnation by taking the flowers and blending their acts with each other, beginning with goodness. As for the questions about these flowers, we derive two questions from each chapter.
- ❖ Without the Incarnation, would God's goodness be a sufficiently great reason for God to produce a creature so great in goodness that the reason of goodness could not be any greater? Solution – Go to the chapter about goodness, magnitude and the Incarnation.
- ❖ Why didn't God assume the nature of many creatures? Solution – Just as divine goodness can be a greater reason for God to produce great good if God is one and not many, so likewise goodness is greater as a divine reason if God becomes incarnate as one man than if he becomes incarnate in many creatures.
- ❖ Is God's goodness a reason for God to produce eternal created good? Solution – Eternity is a reason for God to produce creature in eternity, just as goodness is a reason to produce creature in goodness. However, created goodness cannot be produced in infinity, nor can the duration of creature be produced without time. But created duration can be produced in eternity through the Incarnation where eternal God exists as a man, and consequently the supreme goodness requires that man be God and the supreme good.
- ❖ Why aren't supreme goodness and eternity reasons for God to create many instances of eternal created goodness? Solution – Goodness and eternity can have greater concordance in one created supposite than in many, and they have this natural property by reason of divine unity whereby one supposite created in Divinity and united to Divinity through the Incarnation is better proportioned to divine unity than many supposites.
- ❖ How can God's power work with the greatest created good? Solution – No power can do as much with creature in the way of goodness than the power to deify created goodness. And go to the chapter on goodness and power.
- ❖ Why can't God's power become incarnate in a lion or in a heron? Solution – The supreme goodness cannot participate in unity with a supposite that has no discretion.
- ❖ Why must there be an Incarnation by reason of divine goodness and wisdom? Solution – Go to the chapter on goodness and wisdom.
- ❖ Why doesn't God produce all the good that He understands to be possible? Solution – God's wisdom does not understand any good to be producible outside of the orderly disposition of production.
- ❖ Without the Incarnation, can God's will love created good as much as wisdom can understand it? Solution – Go to the chapter on goodness and will.
- ❖ Why isn't divine goodness a reason for divine will to love to have God made an angel? Solution – If God's will loved, by reason of goodness, that God be made an angel and a man, one created and deified supposite would not suffice to be the

summum bonum of every created good and the magnitude of lovability would be deficient in magnitude of goodness.

- ❖ How does divine goodness signify the Incarnation with virtue? Solution – Go to the chapter on goodness and virtue.
- ❖ Was any moral virtue acquired by Jesus Christ while He was in this world? Solution – Supreme goodness would be guilty of vice if it deprived Jesus Christ of good morality.
- ❖ How do goodness and truth signify the Incarnation? Solution – Go to the chapter on goodness and truth.
- ❖ Since the Incarnation is good, why doesn't supreme goodness ensure that the Incarnation become verified in the belief of those who do not believe in it? Solution – Divine goodness and truth do not compel human free will by force so that God's justice can have a subject to judge.
- ❖ Why must the Incarnation take place through goodness and glory? Solution – Go to the chapter on goodness and glory.
- ❖ Since the Incarnation is good and glorious, why did Jesus suffer passion on the cross? Solution – this solution is in the chapter on recreation.
- ❖ How can the greatest difference exist between uncreated goodness and created goodness? Solution – Go to the chapter on goodness and difference.
- ❖ How can difference exist between the divine goodness and the human goodness of Jesus Christ and how can Jesus Christ as one Person have both the divine and the human nature? Solution – The Person of Jesus Christ is one through the Incarnation and it is made of many natures by reason of the distinction between many reasons.
- ❖ How can divine goodness and created goodness be in the greatest concordance? Solution – Go to the chapter on goodness and concordance.
- ❖ Why do divine goodness and created goodness have concordance through one and not more than one Incarnation? Solution – Divine goodness is one and consequently by reason of its unity it requires one and not more than one Incarnation so as to be joined to created goodness.
- ❖ How is the Incarnation signified by goodness and contrariety? Solution – Go to the chapter on goodness and contrariety.
- ❖ How can divine goodness and created goodness be removed from contrariety? Solution – Divine and created goodness are the most removed from contrariety when they exist in the unity of a supposite which has no evil in itself.
- ❖ How is divine goodness a reason for God to principiate the greatest created good? Solution – Go to the chapter on goodness and principle.
- ❖ Why isn't divine goodness a reason for God to principiate the world for many men? Solution – Just as divine goodness can be a loftier and nobler principle through unity than through many instances of goodness, so likewise is it a nobler principle if it creates the world principally for one man and not for many men.
- ❖ How can the noblest mediation exist between uncreated goodness and created goodness? Solution – Go to the chapter on goodness and the middle.
- ❖ Through what means can divine goodness acquire moral and natural goodness and partake in them? Solution – Ibid.
- ❖ How can divine goodness be a reason for producing the major end of created goodness? Solution – Go to the chapter on goodness and the end.
- ❖ How can the end of created goodness be farthest removed from the privation of the end? Solution – Ibid.
- ❖ How can divine goodness be a reason for producing created goodness in major majority? Solution – Go to the chapter on goodness and majority.

- ❖ Can divine goodness be a reason for producing goodness in greater majority through many incarnations than through one Incarnation? Solution – No major majority can be produced in the equality of many instances of goodness sustained in many men.
- ❖ How is divine goodness a reason for God to produce major equality among the reasons of creatures? Solution – Go to the chapter on goodness and equality.
- ❖ Can God equalize two men in major goodness by existing as these two men through Incarnation? Solution – Because the unity of uncreated goodness is in majority, God cannot equalize two or more Persons in major goodness through Incarnation.
- ❖ How is the Incarnation signified by major goodness and minor goodness? Solution – Go to the chapter on goodness and minority.
- ❖ How can divine goodness most strongly remove created goodness from minority? Solution – Created goodness can be farther removed from major minority in major goodness than in minor goodness.

Questions about magnitude from the flowers of the tree of Jesus Christ

- ❖ How are magnitude and eternity major reasons of creature? Solution – In the Person who is of both divine and human nature magnitude and eternity are major reasons of creature. And go to the above chapter.
- ❖ How could a divine Person remain durably in the same state if He was a man at one time and if He was not a man at another time? Solution – There cannot be any mutation in eternal and infinite nature.
- ❖ How is the Incarnation proved through magnitude and power? Solution – Go to the chapter on magnitude and power.
- ❖ How are the divine reasons of magnitude and power reasons for God to require equal acts in creatures? Solution – Power requires from magnitude as great an act of magnifying as can be powered by power, while magnitude requires from power as powerful an act of powering as can be magnified by magnitude, and both these requirements must be sustained in the Incarnation.
- ❖ How do God's wisdom and magnitude require each other's acts? Solution – Go to the chapter on magnitude and wisdom.
- ❖ Would it be a great act for wisdom to know the greatest act of magnifying of creature in potentiality, but not as great as to know it in act? Solution – No act of magnifying is as great in potentiality as in act, following the nature of magnitude.
- ❖ Since the divine will is free and since it is a causeless cause, what causes it to necessarily love the Incarnation? Solution – Magnifiability and lovability cause each other to have equal acts as both reasons are of the same nature. And go to the chapter on magnitude and the will.
- ❖ Without the Incarnation, could the divine will love a great creature more than magnitude can magnify it? Solution – If there were no Incarnation, the divine will could not love creature as much as magnitude can magnify it.
- ❖ If there were no Incarnation, would God's magnitude be vitiated in creature? Solution – A cause that does not give as great a complement to its effect as its effect is capable of receiving is a vitiated cause. And go to the chapter on magnitude and virtue.
- ❖ How is the Incarnation a cause of great virtue? Solution – Just as a man exercises greater virtue by producing a man of his own species than by painting a man's picture on the wall, so does the Incarnation exercise greater virtue by producing a creature in its own divine nature than by producing it in created nature.
- ❖ How can God produce the greatest truth in creature? Solution – Go to the chapter on magnitude and truth.
- ❖ Since the Incarnation is a truth of such great magnitude, why is there such a great magnitude of falsehood in the world which was principally created for the purpose of

God's Incarnation? Solution – Jesus Christ delegated his position to his vicar Saint Peter whose vicariate introduced great truth in the intellects of many people who are greatly accountable if they fail to put it to good use.

- ❖ How can God give the greatest glory? Solution – Go to the chapter on magnitude and glory.
- ❖ If there were no Incarnation, then how would the bodies of the saints have major glory? Solution – Because the Saracens do not believe in the Incarnation, when they consider the reward of great glory in Paradise they think in terms of eating, drinking, wearing fancy clothes, living in beautiful rooms and having carnal intercourse with beautiful virgin women.
- ❖ How is the greatest difference made between God and creature? Solution – Go to the chapter on magnitude and difference.
- ❖ How is the distinction of the divine Persons in unity of nature best signified? Solution – Ibid.
- ❖ How is the greatest concordance made between God and creature? Solution – Go to the chapter on magnitude and concordance.
- ❖ With what is the great concordance among the divine Persons signified? Solution - Ibid.
- ❖ How can God be the greatest principle of creature? Solution – Go to the chapter on magnitude and principle.
- ❖ If God were not incarnate, would God's magnitude be idle in that it did not principiate a great creature? Solution – An agent is idle in magnitude if it is not as great as it could be.
- ❖ What is the greatest intermediary that God can create? Solution – Go to the chapter on magnitude and middle.
- ❖ Why is there an Incarnation? Solution – Ibid.
- ❖ What is the greatest end that God can give to creature? Solution – Go to the chapter on magnitude and the end.
- ❖ Without the Incarnation, would any creature be perfect? Solution – No creature can be perfect in the privation of a great end.
- ❖ How could God create magnitude in major majority? Solution - Solution – Go to the chapter on magnitude and majority.
- ❖ Without the Incarnation, could God elevate created magnitude to the greatest degree of creation? Solution – There cannot be any higher degree of creation than the Incarnation.
- ❖ How can God equalize goodness and magnitude in creature in a higher degree of goodness? Solution – Go to the chapter on magnitude and equality.
- ❖ Without the Incarnation, could the acts of divine magnitude and wisdom be equal in creature? Solution – Ibid.
- ❖ How does God's magnitude remove creature from major smallness and place it in major magnitude? Solution – Go to the chapter on magnitude and minority.
- ❖ If there were no Incarnation, could divine magnitude create its likeness outside of smallness? Solution - If there were no Incarnation, then every creature would be greater in smallness than in magnitude.

Questions about eternity from the flowers of the tree of Jesus Christ

- ❖ Without the Incarnation, can God's power empower a creature in duration as much as can with the Incarnation? Solution – Go to the above chapter.
- ❖ Can God's power deprive the Incarnation of existence? Solution – The Incarnation must exist through durification by reason of eternity as much as it exists through powering by reason of power.

- ❖ Can God be against the act of eternity and wisdom? Solution – Go to the chapter on eternity and wisdom.
- ❖ How can divine wisdom know the greatest act of eternity in creature? Solution – The greatest act of eternity in creature that wisdom can know is in that it knows one Person made of eternity and creature.
- ❖ How are eternity and the divine will causes of wisdom and of the acts that they have in creature? Solution – go to the chapter on eternity and the will.
- ❖ Is the act of eternity as necessary in creating as the act of the divine will? Solution – If the act of eternalizing were not as great an act in creating as is the act of the divine will, which is the act of loving, then divine eternity would be idle in its creature.
- ❖ How are eternity and divine virtue causes of the Incarnation? Solution – Go to the chapter on eternity and virtue.
- ❖ If there were no Incarnation, would eternity and virtue be idle in creating? Solution – Eternity would be vitiated against a great act of virtue if virtue were idle in creating a creature through eternalizing.
- ❖ How do eternity and truth have major actuality in creature? Solution – Go to the chapter on eternity and the truth.
- ❖ How do eternity and truth remove creature from major privation and falsehood? Solution – Created truth that is joined to eternity and to uncreated truth is more removed from privation and from falsehood than any other created truth.
- ❖ How can eternity be the cause of major created glory? Solution – Go to the chapter on eternity and glory.
- ❖ How do eternalizing and glorifying join together in creating? Solution – Eternalizing and glorifying join together in creating in the deification of creature.
- ❖ How does eternity have greater actuality than created difference has? Solution – Go to the chapter on eternity and difference.
- ❖ How do eternalizing and differentiating remove themselves from major opposing in the act of creating? Solution – Without the Incarnation, the acts of eternalizing and differentiating cannot have any concordance in creating.
- ❖ With what can eternity and concordance be the most concordant in the act of creating? Solution – Go to the chapter on eternity and concordance.
- ❖ How can creating consist of eternalizing and concurring? Solution - Creating consists of eternalizing and concurring in the act of deifying.
- ❖ How can eternity principiate creating in eternalizing? Solution – Go to the chapter on eternity and principle.
- ❖ How can eternity be a major cause of principle? Solution – Eternity can be a major cause of creature through the deification of creature.
- ❖ With what are eternity and creature major means in the act of creating? Solution – Go to the chapter on eternity and the middle.
- ❖ How can loving and eternalizing best join together in creating? Solution – The greatest conjunction that can possibly be between eternalizing and loving in creating is made by deifying and creating.
- ❖ How can eternity attain the major end through creating? Solution – Go to the chapter on eternity and the end.
- ❖ With what can eternity and the end have the best concordance in creating? Solution – Ibid.
- ❖ How can eternity most strongly show its likeness by creating? Solution – Go to the chapter on eternity and majority.
- ❖ How can eternity eternalize a major act of creating since creating cannot be without temporificating? Solution – The answer to this question is in the deifying of creature.

- ❖ Can eternity and the divine will without the Incarnation have equality in creating? Solution – Go to the chapter on eternity and equality.
- ❖ With what can eternity and the divine will equalize loving in creating? Solution – Through incarnating, all the divine reasons can equalize their acts in creating.
- ❖ How can eternalizing remove creating most strongly from minority? Solution – Go to the chapter on eternity and minority.
- ❖ With what can eternity best remove minority from privation? Solution – Through the Incarnation, creature is the most strongly removed from privation.

Questions about power from the flowers of the tree of Jesus Christ

- ❖ How is the Incarnation proved through power and wisdom? Solution – Go to the above chapter.
- ❖ When God's wisdom knows that power could make me a Pope, does it follow that God will make me a Pope? Solution – God's wisdom does not consider any superfluous idea so that there be no voidness of purpose in his consideration.
- ❖ How are divine power and divine will causes of the Incarnation? Solution – Go to the chapter on power and will.
- ❖ As God's will can desire many incarnations in many men, does it therefore follow that they exist, since the will can love them? Solution – Go to the above chapter.
- ❖ With what can God's power use corporeal virtue as much as spiritual virtue? Solution – Go to the chapter on power and virtue.
- ❖ If there were no Incarnation, then would God's power be idle and vicious? Solution – If there were not some mode whereby divine power could communicate itself to corporeal substance as much as to spiritual substance, then God's power would be idle with regard to this mode.
- ❖ How do powering and verifying cause the Incarnation? Solution – Go to the chapter on power and truth.
- ❖ Since God's power is infinite, what compels it to communicate itself through the Incarnation? Solution – A judge is free in his judgments and since truth is a reason for him to render a true judgment, the judge compels himself with the reasons of justice and truth to render a true sentence against falsity and injury.
- ❖ Since God's power is glorious in itself, what kind of glory does the Incarnation mean for God? Solution – Every cause has pleasure in producing its likeness although it is in itself perfect without this production. And go to the chapter on power and glory.
- ❖ How does divine glory compel divine power to power the Incarnation? Solution – Power is a reason for powering and glory is a reason for glorifying and God equally compels (so to speak) himself with his reasons to become incarnate just as God compels himself to forgive with his mercy.
- ❖ How can God's power best use created difference? Solution – Go to the chapter on power and difference.
- ❖ Since there is no distinction through essence in the Supreme Trinity, how can the Son be incarnate and why aren't the Father and the Holy Spirit incarnate? Solution – Inasmuch as the Son is personally distinct from the Father and the Holy Spirit, He can become incarnate although the Father and the Holy Spirit are not incarnate. But inasmuch as the three Persons are one essence and one nature, the Father and the Holy Spirit must be as truly a man as the Son is a man through the Incarnation.
- ❖ If the Incarnation did not exist, what would then follow for divine power and its concordance with creature? Solution – Go to the chapter on power and concordance.
- ❖ Since God's power can extend itself into the Incarnation through the Father and the Holy Spirit, why didn't the Father and the Holy Spirit become incarnate? Solution – With regard to creature that is a daughter through creation, the Son of man was better

proportioned and disposed to be deified through the Incarnation of God's Son than through a Person other than the Son, given that the specific concordance between God the Son and the Son of man is greater than the general concordance between Son and not-Son.

- ❖ How are major possibility and major principiability reasons for major creability? Solution – Go to the chapter on power and the beginning.
- ❖ How can the Incarnation be the principle of all created being? Solution – Inasmuch as God considered creation in terms of his participating in nature with all created being, the Incarnation is the ultimate and principal beginning and end of all creatures.
- ❖ How can powering be the greatest medium between uncreated powerativity and created powerability? Solution – Go to the chapter on power and the middle.
- ❖ How can forgiving be the greatest medium between the forgiver and the forgiven? Solution – This question should be put to the Incarnation of Jesus Christ.
- ❖ How can divine power best exalt the end of creature? Solution – Go to the chapter on power and the end.
- ❖ How would the end of angels be better exalted if God had become an angel, and why didn't God take on the nature of an angel? Solution – Since God can participate with all creatures through a man but not through an angel, the end attained through a man is more general than the end attained through an angel.
- ❖ How are power and majority reasons for becoming incarnate? Solution – Go to the chapter on power and majority.
- ❖ Since there is greater possibility offered by many incarnations than by only one, why are not power and majority reasons for many incarnations? Solution – Divine power is one without a second and therefore it can elevate one creature over all the others more than it can elevate many creatures over all the others.
- ❖ How can divine power, wisdom and will have the greatest equality in creating? Solution – Go to the chapter on power and equality.
- ❖ Since the son is incarnate but not the Father and the Holy Spirit, how can the three divine Persons really be a man? Solution – The unity of divine nature and essence makes the three Persons be equally man and God.
- ❖ How can power and minority be reasons for the Incarnation? Solution – Go to the chapter on power and minority.
- ❖ As God's power is infinite but man is finite, how can they have any proportion in the Incarnation? Solution – The human nose and head are placed according to proportion in the human species although the nose is smaller than the head.

Questions about wisdom from the flowers of the tree of Jesus Christ

- ❖ Why did God become incarnate through the magnitude of wisdom and will? Solution – Go to the chapter on wisdom and will.
- ❖ Since magnitude is the cause for wisdom and will to make God become incarnate, why isn't it the cause of many incarnations, given that magnitude is greater as a cause of many things than as a cause of only one thing? Solution – Divine magnitude is one, and it is the same with wisdom, which is one, and likewise with the will, and therefore, according to the nature of unity and singularity, magnitude along with wisdom and will is the cause of one and not more than one Incarnation. And go to the above chapter.
- ❖ Would God's wisdom be a vice if it ignored the Incarnation? Solution – Following the nature of divine wisdom and virtue it behooves divine wisdom to know a big virtuous object rather than a small one. And go to the chapter on wisdom and virtue.
- ❖ Does God's wisdom consider any impossible things? Solution – It would be vicious of the Sun to be above the earth at noon if it were night above the earth.

- ❖ Is it necessary for divine wisdom to know the major truth about God and creature? Solution – Go to the chapter on wisdom and truth.
- ❖ Why is it more becoming to God's wisdom to know great truth rather than small truth? Solution – In accordance with the nature of truth, it is becoming to God to know both kinds of truth equally. However, since God's wisdom is great and not small, it is more becoming to it to know a great truth than to know a small truth.
- ❖ How are God's wisdom and glory causes for knowing major created glory? Solution – Go to the chapter on wisdom and glory.
- ❖ Why does God's wisdom consider punishment, since it is sufficient for it to consider glory? Solution – God's wisdom considers the punishment of the damned by reason of justice in order to punish them.
- ❖ How does divine wisdom cause the Incarnation through difference? Solution – Go to the chapter on wisdom and difference.
- ❖ If there were no incarnation, could God's wisdom know the major distinction between God and creature? Solution – Ibid.
- ❖ Could God's wisdom know greater concordance between God and creature without the Incarnation? Solution – Go to the chapter on wisdom and concordance.
- ❖ Could the divine will hate the major concordance between God and creature? Solution – Divine wisdom cannot ignore the major concordance between God and creature and likewise the divine will cannot hate the major concordance between God and creature.
- ❖ How can divine wisdom be the cause of the greatest created principle? Solution – Go to the chapter on wisdom and the beginning.
- ❖ Could the divine will hate the greatest created principle? Solution – Divine wisdom cannot ignore the greatest created principle and likewise divine will cannot hate the greatest created principle.
- ❖ How is divine wisdom the cause of the greatest created medium? Solution – Go to the chapter on wisdom and the middle.
- ❖ How is creating a mean between God and creature? Solution – Ibid.
- ❖ How are major knowativity and major knowability causes of the major created end? Solution – Go to the chapter on wisdom and the end.
- ❖ Why doesn't God's wisdom know that Martin, who could be a Pope, will not be a Pope? Solution – God's wisdom does not consider in its knowing anything superfluous that does not give rise to an end. And go to the above chapter.
- ❖ Without the Incarnation, can God's wisdom know the greatest created majority? Solution – Go to the chapter on wisdom and majority.
- ❖ Can the divine will hate the greatest created majority? Solution – Divine wisdom cannot ignore the greatest created majority and likewise, the divine will cannot hate the greatest created majority.
- ❖ Why is the major knowability of equality a cause of the Incarnation? Solution – Go to the chapter on wisdom and equality.
- ❖ If there were no incarnation, could divine wisdom know the greatest equality that can be created? Solution – No created knowability can be exalted as much without the Incarnation as it can be exalted with the Incarnation.
- ❖ Could the divine will love minor intelligibility more than major intelligibility? Solution – Because divine wisdom is great and not small, it is naturally better suited to understanding great things than small things and greater good than smaller good. And go to the chapter on wisdom and minority.
- ❖ Just as God's wisdom does not consider that Martin could be a Pope given the fact that he will never be one, so does it likewise not consider the greatest majority of created knowability? Solution – The reason why God's wisdom does not consider that Martin could be a Pope, given the fact that he will never be one, is that this consideration

would not be followed by any end. However, if God's wisdom did not consider the major majority of created intelligibility that can be created, then its sanctity would not extend as much into its own object, which is knowability as divine powerativity would extend into its own object, which is powerability. This passage is most pleasant to consider and it is a subject for understanding many things about God.

Questions about the will from the flowers of the tree of Jesus Christ

- ❖ How are the divine will and wisdom reasons for creating the greatest creature that can be created? Solution – Go to the above chapter.
- ❖ Why does the divine will love great virtue more than small virtue? Solution – Since the divine will is great and not small, it would be a vice for it to love small virtue more than great virtue.
- ❖ Why does the divine will love greater truth more than lesser truth? Solution – Go to the chapter on the will and truth.
- ❖ Since the divine will is great and not small, why does it love lesser truth? Solution – Comparatively, the divine will loves lesser truth as much as greater truth, but since the divine will is great and not small, in accordance with the nature of its magnitude it cannot love lesser truth as much as greater truth.
- ❖ Why is major glory more lovable than minor glory? Solution – Because minority has concordance with smallness and magnitude has concordance with majority, major glory is more lovable than minor glory.
- ❖ If there were no Incarnation, what would follow with regard to truth and glory? Solution – If there were no Incarnation, then the divine will would not love the major glory of creature and it would be more proportioned to minor glory than to major glory. Go to the chapter on truth and glory.
- ❖ How is the distinction between the lover and the beloved a cause of the Incarnation? Solution – Go to the chapter on the will and difference.
- ❖ Why does the will love the major distinction between the lover and the beloved? Solution – The will can have greater loving in the major distinction between the lover and the beloved than in a minor one.
- ❖ Why is the Incarnation signified by the major lovability of concordance? Solution – Go to the chapter on the will and concordance.
- ❖ How can there be major concordance in creating through loving? Solution – The greatest concordance that can be possibly be made through loving is made through the Incarnation.
- ❖ If there were no Incarnation, could the divine will love created principiability as much as if there is an Incarnation? Solution – Go to the chapter on the will and the beginning.
- ❖ God is will and principle, and I ask how loving and principiating can best be equalized in creature. Solution – Loving and principiating cannot have equal concordance in creating outside of incarnating.
- ❖ How is major loving a major means of creating? Solution – Through incarnating, loving is the greatest means of creating. Go to the chapter on the will and the middle.
- ❖ Without incarnating can there be major loving in creating? Solution – No means can be as great as the means whereby God and creature are one Person.
- ❖ Can the major created end be hated by the divine will? Solution – If the major created end could be hated by the divine will, then divine wisdom could be capable of ignoring the major created end. Go to the chapter on the will and the end.
- ❖ Why doesn't the divine will love the created end in eternity? Solution – The created end cannot exist without the time in which it is principiated. And because God could

not principiate it in eternity without a beginning He wanted to principiate it in eternity through the Incarnation.

- ❖ Why does major majority of the will necessarily suppose the Incarnation? Solution – Go to the chapter on the will and majority.
- ❖ If God is incarnate, is He necessarily required to thank himself for the Incarnation? Solution – The divine reasons do not compel God but He responds to them by acting in accordance with the virtuous and not vicious works that they require of him.
- ❖ How is the Incarnation signified by divine love and equality? Solution – Go to the chapter on the will and equality.
- ❖ How is the equality between the uncreated beloved and the created lover best signified? Solution - The major equality between the Persons of the Holy Trinity is most strongly signified by the major equality between amativity and amability.
- ❖ If there were no Incarnation, what would be the consequences for the relation between the divine will and created will? Solution – Go to the chapter on the will and minority.
- ❖ If there were no Incarnation, could the divine will love creature in accordance with its own nature? Solution – Ibid.

Questions about virtue from the flowers of the tree of Jesus Christ

- ❖ How did God place major concordance between virtue and created truth? Solution – Go to the above chapter.
- ❖ How can God's natural virtue and truth have a moral habit? Solution – Ibid.
- ❖ With what did God place the greatest distance between virtue with glory on the one hand and vice with punishment of the other hand? Solution – Go to the chapter on virtue and glory.
- ❖ From which natural virtue can major moral glory be intensified? Solution – Ibid.
- ❖ With what can faith, hope and charity be the most different and concordant in the magnitude of goodness? Solution – Go to the chapter on virtue and difference.
- ❖ How can moral virtue have the noblest and greatest subject in which to diversify its habits? Solution – Ibid.
- ❖ With what can the concordance of virtues be the most strongly opposed to the concordance of vices? Solution – Go to the chapter on virtue and concordance.
- ❖ If there were no Incarnation, could God have a subject through which He could place the concordance of moral virtues in the greatest majority against the concordance of moral vices? Solution – No moral virtue can resist vice as strongly as a virtue which is a habit of the God-man.
- ❖ How can God principiate moral virtue in the greatest principiability of virtue? Solution – Go to the chapter on virtue and the beginning.
- ❖ How can the greatest majority of virtue and the greatest majority of principle be created? Solution – Ibid.
- ❖ Why can moral virtue be strongest in the middle of love? Solution – Go to the chapter on virtue and the middle.
- ❖ How can God most strongly provide men with occasions to be virtuous? Solution – Ibid.
- ❖ How can the virtues of faith and hope best serve as instruments of charity? Solution – Go to the chapter on virtue and the end.
- ❖ How can charity most strongly inform and move faith and hope? Solution – Ibid.
- ❖ Without the Incarnation, could there be a major majority of virtue against a major majority of vice and could the major majority of vice be the privation of the major majority of virtue? Solution – Go to the chapter on virtue and majority.
- ❖ If there were no Incarnation, would divine virtue have greater concordance in its effect with minority than with majority? Solution – Ibid.

- ❖ How does divine virtue equally communicate itself to wisdom and will through creation? Solution – Go to the chapter on virtue and equality.
- ❖ If God were not incarnate, could He be a subject in whom virtuous equality could be created in major majority? Solution – Ibid.
- ❖ Why does the Incarnation, according to God, have better concordance with being than with non-being, since the Incarnation is not a necessity for God? Solution – Go to the chapter on virtue and minority.
- ❖ If the Incarnation were not virtue in the greatest majority, would it then be vice in the greatest majority? Solution – From that from which falsehood and impossibility follow there must also follow truth and possibility.

Questions about truth from the flowers of the tree of Jesus Christ

- ❖ In a created subject, how do glory and truth be most strongly opposed to punishment and falsehood? Solution – Go to the above chapter.
- ❖ How can the glory of God and the glory of creature be in the greatest majority? Solution – Ibid.
- ❖ How can the distinction between God and creature be in the greatest truth? Solution – Go to the chapter on truth and difference.
- ❖ How does the major distinction between God and creature consist in major verifying? Solution – Ibid.
- ❖ How can verifying and concurring be present in a major act of creating? Solution – Go to the chapter on truth and concordance.
- ❖ If there were no Incarnation, how could there be a major privation of verification and concordance in creation? Solution – Ibid.
- ❖ How can God principiate major truth by creating? Solution – Go to the chapter on truth and the beginning.
- ❖ How do the acts of verifying and concurring best join together? Solution – Go to the above chapter.
- ❖ How is the created act of verifying the greatest means of truth? Solution – Go to the chapter on truth and the middle.
- ❖ How is the act of verifying the greatest means between wisdom, true magnitude and goodness? Solution – Ibid.
- ❖ With what do the end of God and the end of creature join together in major truth? Solution – Go to the chapter on truth and the end.
- ❖ How are the end of God and the end of creature most strongly removed from falsehood? Solution – Ibid.
- ❖ How can truth between God and creature be so great that it could not possibly be any greater? Solution – Go to the chapter on truth and majority.
- ❖ How is divine truth a cause of major majority? Solution – Because divine truth is great and not small, it is a cause of major creability.
- ❖ How are truth and equality causes of the Incarnation? Solution - Divine truth is great and not small, and it is the same with divine equality among the divine Persons, and this is why they have concordance in majority.
- ❖ How can God love creature with a major act of loving and how can God verify creature with a major act of verifying? Solution – Go to the chapter on truth and equality.
- ❖ If there were no Incarnation, what would happen to created verification? Solution – Go to the chapter on truth and minority.
- ❖ If there were no Incarnation, would the end of the world be more greatly proportioned to falsification than to verification? Solution – If minority defeated majority in creation, then falsehood would defeat truth in the magnitude of goodness.

Questions about glory from the flowers of the tree of Jesus Christ

- ❖ Why are glory and difference reasons for the Incarnation? Solution – Go to the above chapter.
- ❖ In what does the difference that exists between one element and another element, between one plant and another plant, between a man and a lion, between the Sun and the Moon, have eviternal repose? Solution – The repose of creation is in the uncreated and created difference which both participate in one Person through the Incarnation.
- ❖ In what is the concordance between God and creature the greatest? Solution – The major glory of creature comes through the Incarnation. And go to the chapter on glory and concordance.
- ❖ In what do the concordance between one element and another, between one plant and another, between a lion and a horse, between hearing and eyesight, between the Sun and the Moon have natural repose? Solution – In the uncreated and created glory which participate in one Person through the Incarnation, the created concordance between one element and another, between the elementative and the vegetative powers, between the vegetative and the sensitive powers, between the sensitive power and the Moon, between the Moon and the Sun and between the Sun and Aries has natural repose through concordance.
- ❖ How does created principle have glory in the course of nature? Solution – The principle of creation has general repose in the participation between uncreated principle and created principle participating in the unity of one Person through the Incarnation. And go to the chapter on glory and the beginning.
- ❖ How do the principles of this element and that element, of this plant and that/plant, of this horse and that horse, of a horse and a just man, of a just man and the Sun, of the Moon and the Sun and of the Sun and Aries have eviternal natural repose? Solution – Created principle has eviternal repose in the end of the Incarnation.
- ❖ Since there is no proportion between infinite being and finite being, how can creation be glorified? Solution – Go to the chapter on glory and the middle.
- ❖ How does the medium between one element and another element, an element and a plant and so on with the other natural mediums, find natural repose? Solution – Every created medium that is innocent of sin naturally has repose in the participation between the uncreated medium and created medium through the Incarnation.
- ❖ How are glory and the end causes of the Incarnation? Solution – Go to the chapter on glory and the end.
- ❖ How does the end of this element and that element, of this plant and that plant, of this horse and that lion, of the Sun and the Moon have natural repose? Solution – Except for the end of damned men and of evil angels, every created end has repose in the uncreated end and the created end participating with each other though the Incarnation.
- ❖ With what can created glory ascend to major majority? Solution – Go to the chapter on glory and majority.
- ❖ In fire, substance is greater than accident, a plant has greater virtue than fire, a lion has greater virtue than a plant and man has greater virtue than the Moon or than a plant; in what does this natural majority have natural repose? Solution – Created majority has repose in the principiation of itself joined to infinite magnitude through the Incarnation.
- ❖ With what can created equality have major glorification? Solution – Go to the chapter on glory and equality.
- ❖ There is equality between one element and another element, between one plant and another plant, and the same with other created equalities; in what does this natural

equality have repose? Solution – Every created equality that is innocent of sin has repose in created equality joined to uncreated personal equality.

- ❖ With what can god give major glory to creature? Solution – Go to the chapter on glory and minority.
- ❖ There is minority in fire in that its accidents are minor and its substance is major and it is the same with the minority of a plant, of a lion, of a heron, of a man, of the Moon; in what does this natural created minority have repose? Solution – In Jesus Christ the human nature is minor and the divine nature is major and because both natures are one Person, in the minority of the Person repose all created minorities that are innocent of sin.

Questions about difference from the flowers of the tree of Jesus Christ

- ❖ How do created difference and concordance ascend above their nature? Solution – Go to the above chapter.
- ❖ How does difference extend itself into a major concordance of remembering, understanding and loving? Solution – Ibid.
- ❖ With what can difference be a nobler principle of remembering, understanding and willing? Solution – Go to the chapter on difference and the beginning.
- ❖ Jesus Christ loves as God and He loves as a man, are these two acts of loving one or are they different? Solution – They are one act of loving inasmuch as there is one Person and there are two acts of loving inasmuch as there are two natures in him, as when Martin loves water with his will and he loves water through the natural instinct of the sensitive power which requires moisture and coldness when it is excessively dry or hot.
- ❖ Does the act of creating proceed from the Creator and the creature? Solution – Go to the chapter on difference and the middle.
- ❖ Jesus Christ is in the midst of the saints in glory and he is elevated in glory above them all. Now I ask how He can be in their midst if He is elevated above them all. Solution – Martin's head stands in the middle between his right arm and foot and his left arm and foot and it is above his feet when he sits and when he stands.
- ❖ How can God create one end which is the complement of all other created ends? Solution – Go to the chapter on difference and the end.
- ❖ How are the end and difference in major exaltation? Solution – Ibid.
- ❖ How can one creature be greater than all creatures? Solution – Go to the chapter on difference and majority.
- ❖ If there were two or more Jesus Christs would created difference be in greater majority than if there were only one Jesus Christ? Solution – In a tree in which there is not one leaf higher than all the other leaves, no leaf is in the topmost summit.
- ❖ How are difference and equality reasons for the Incarnation? Solution – Go to the chapter on difference and equality.
- ❖ If there were two or more equal Jesus Christs would created difference be in greater majority than if there were only one Christ? Solution – The parts of substance are more elevated and nobler in the unity and majority of substance than in the equality they have among themselves.
- ❖ How do difference and minority signify the Incarnation? Solution – Go to the chapter on difference and minority.
- ❖ In creation, how does a creature ascend to the greatest majority and how does it exist in major minority? Solution – Created difference cannot ascend above the greatest majority nor can it descend beyond the greatest minority. And go to the above chapter.

Questions about concordance from the flowers of the tree of Jesus Christ

- ❖ How is principiating in major concordance in creating? Solution – Go to the above chapter.
- ❖ How does created concordance exist in the highest degree of principiability? Solution – The highest degree of principiability is in newness which does not arise from any principiated oldness and the supreme degree of created newness consists in principle joined through concordance to eternal principiability.
- ❖ By what means is the act of creating in the highest degree of concording? Solution – Go to the chapter on concordance and the middle.
- ❖ In creating, where is the center of concordance? No point is as noble in a circle or in a spherical body as the center that stands in the middle. And go to the above chapter.
- ❖ The summit of created concordance is in the end and the lower parts are in the middle and in the beginning. Now where is this end? Solution – Go to the chapter on concordance and the end.
- ❖ Without the Incarnation, could all creatures naturally have concordance in one created end? Solution – All creatures are new and no creature can by its own nature can be the end of all creatures; therefore there must be some natural created end of all created natures which must be joined to the divine nature.
- ❖ How can the divine will love concording in the act of creating as much as divine power can empower it? Solution – Go to the chapter on concordance and majority.
- ❖ Can divine wisdom be greater than divine power in creating concordance? Solution – If there were no Incarnation, then wisdom would have concordance with majority in creation, and power would have concordance with minority.
- ❖ How can love and concordance equalize with each other in concording and loving? Solution – Go to the chapter on concordance and equality.
- ❖ How is every part of Jesus Christ's humanity equal to every other part in major concordance? Solution – The divine nature of Jesus Christ is equally joined to every part of his human nature.
- ❖ What does the interiority of minor concordance within major concordance and of major concordance within minor concordance depend on? Solution – Go to the chapter on concordance and minority.
- ❖ In concordance, how can minor being ascend to major being and major being descend to minor being? Solution – The solution to this question is in the personal unity made of major and minor being.

Questions about the beginning from the flowers of the tree of Jesus Christ

- ❖ How does a created principle have major means? Solution – Go to the above chapter.
- ❖ Through what means can a particularized created principle be the principle of the entire created universe? Solution – The Incarnation is the means whereby the Creator and creature are one principle of the entire created universe.
- ❖ Without the Incarnation, can a major end follow from a major beginning and conversely? Solution – Go to the chapter about the beginning and the end.
- ❖ Without the Incarnation, can the created end be principiated in such a way that it is its own complement in and of itself? Solution – Jesus Christ as a man is majorified in a magnitude of goodness which is its own complement in and of itself. However, this could not be if his humanity were not joined to his Divinity.
- ❖ In what can God principiate a major creature? Solution – Go to the chapter on the beginning and majority.
- ❖ How can God principiate the greatest majority? Solution – Go to the above chapter.

- ❖ Since creature is nobler in the end than in the beginning, can God equalize the beginning and the end in creature without the Incarnation? Solution – Go to the chapter about the beginning and equality and to the chapter about the beginning and the middle.
- ❖ .With what can created equality be a major principle? Solution – In the participation between uncreated and created equality, a particularized created equality can be the final and formal principle of all instances of created equality.
- ❖ How is the beginning moved from minority to the greatest majority? Solution – Go to the chapter on the beginning and minority.
- ❖ How can the nature of sin be known, if sin has no entity? Solution – Since a minor end follows a minor beginning, a major end must follow a major beginning, for otherwise there would be sin, given that the majority of the beginning and of the end is more proportioned to being and is more removed from privation than minority. This indicates that God is incarnate and men commit a sin when they want to obtain a greater end from a minor principle than from a major principle.

Questions about the middle from the flowers of the tree of Jesus Christ

- ❖ Without the Incarnation, can one created and particularized means be the form and the end of all created means? Solution – Go to the above chapter.
- ❖ How can God exalt one accident to such a lofty magnitude of virtue that it is the end of all created substance? Solution – Ibid.
- ❖ How can the middle be placed in the greatest majority of virtue? Solution – Go to the chapter on the middle and majority.
- ❖ Can the greatest majority be created without the Incarnation? Solution – If there were no Incarnation, then the greatest majority in creation could not be achieved.
- ❖ Without the Incarnation, could equality be created in the greatest majority that exists between the beginning and the end? Solution – Go to the chapter on the middle and equality.
- ❖ How can fire be heated by water and how can light be an occasion for darkness? Solution – Ibid.
- ❖ How is created production moved from major minority to major majority? Solution – Go to the chapter on the middle and minority.
- ❖ How can a middle be sustained between major minority and major majority? Solution – This question should be put to the Incarnation of Jesus Christ.

Questions about the end from the flowers of the tree of Jesus Christ

- ❖ How are majority and the end causes of the Incarnation? Solution – Go to the above chapter.
- ❖ Without the Incarnation, could God create the formal and material end in the greatest majority of accident and substance? Solution – Ibid.
- ❖ Can God create the end in the greatest majority and equality of the formal, material, causal and final ends? Solution – Go to the chapter on the end and equality.
- ❖ Without the Incarnation, could God create the world in the greatest major equality of substance and substance, of substance and accident, of accident and accident, of one end and another end? Solution – Major majority requires so much magnitude and goodness that it cannot be created without the Incarnation.
- ❖ Without the Incarnation, could God ascend from a minor end to major majority within the course of nature? Solution – Go to the chapter on the end and minority.

- ❖ How can a minor end be major without contradiction? Solution – The end of one part joined to Divinity can be the end of the entire created universe.

Questions about majority from the flowers of the tree of Jesus Christ

- ❖ How is common utility a cause of the Incarnation? Solution – Common utility and majority are proportional to the magnitude of goodness.
- ❖ How is common utility more proportioned to majority than to equality, sine it consists of equal things? Solution – Common utility is sustained in the exaltation of major majority in the magnitude of goodness.
- ❖ When God created the world, could God give priority to major majority over minor majority if there were no Incarnation? Solution – Go to the chapter on majority and minority.
- ❖ Why is it more fitting for God to create a major creature than to create a minor creature? Solution – Magnitude is concordant with majority and smallness is concordant with minority, which indicates that the Incarnation must necessarily exist.

Questions about equality from the flowers of the tree of Jesus Christ

- ❖ How are equality and majority causes of the Incarnation? Solution – Go to the above chapter.
- ❖ If there were no Incarnation, what would happen to created equality? Solution – Ibid.
- ❖ We proved the Incarnation and we gave a doctrine based on the General Art to show how you can know how to inquire into the truth and discover it with the prime forms of this science by mixing the principles with each other as we just did and by applying them to one question; and as we responded to some objections to the Incarnation, you can also respond to many other extraneous objections by following the method we followed. This rule is general and it applies to the entirety of this science.

Questions about the divine productions from the flowers of the divine tree

Just as we put questions about the Incarnation of God with the prime forms, we want to put questions about the production of the divine Persons. Now let us begin with goodness, magnitude and eternity.

About goodness, magnitude and eternity

- ❖ How are goodness, magnitude and eternity reasons for divine production? Solution – Go to the above chapter.
- ❖ If there were no production in God, could there be any reasons in God? Solution – When the antecedent is destroyed, the resultant is also destroyed.
- ❖ If there were no production in God, could there be any action by goodness, magnitude and eternity in God's power? Solution – Go to the chapter on goodness, magnitude, eternity and power.
- ❖ In God, is one reason the cause of another reason so that there be production? Solution – In Godhead, there is no cause and effect as such and therefore it is more proper to say that a reason is a reason for another reason, as when we say that goodness is a reason for good to produce good, and since goodness is great, it is a reason for magnitude to produce great good.
- ❖ How is God's wisdom a reason for production? Solution – Go to the chapter on goodness, magnitude, eternity and wisdom.
- ❖ If there were no production in God, what inconvenience would then follow? Solution – God's wisdom understands that goodness is a reason for good to produce good and

God must necessarily understand this since He understands goodness and He understands that goodness is great, and through this understanding, God understands that goodness is a reason for good to produce great good and the same applies to eternity. But if there were no production in God, then God would understand that goodness is an idle reason from which evil would follow along with the smallness of goodness and many other inconveniences which cannot exist in the divine essence would arise.

- ❖ How is the divine will a necessary reason for production? Solution – Go to the chapter on goodness, magnitude, eternity and the will.
- ❖ Is the reason of divine will as great, as good and as eternal a reason through loving as through bonifying, magnifying and eternalizing? Solution – If the divine will was not as great a reason for bonifying, magnifying and eternalizing as it is a great reason for loving, then magnitude would not be a reason for the will to be great, nor would goodness be a reason for magnitude to be good, and the same applies in its own way to eternity.
- ❖ How would vice creep into divine goodness against the virtue of magnitude and eternity? Solution – Go to the chapter on goodness, magnitude, eternity and virtue.
- ❖ Would goodness be vitiated if there were no production in God? Solution – The vice you are looking for is the contrary of the virtue that goodness has in the bonifier, the bonifiable and bonifying through infinity and eternity.
- ❖ How is divine truth conditioned by goodness, magnitude and eternity? Solution – Go to the chapter on goodness, magnitude, eternity and truth.
- ❖ Why is there necessarily production in God? Solution – Goodness, magnitude, eternity and truth are *propter quid* reasons and because they are what they are through form, production must necessarily exist in God. And go to the above chapter.
- ❖ How is glory a *propter quid* reason for goodness, magnitude and eternity? Solution – Go to the chapter on goodness, magnitude, eternity and glory.
- ❖ Without production, could eternity have great glory? The privation of a *propter quid* reason of eternity would deprive eternity of the great glory of goodness.
- ❖ How can eternity be great in goodness? Solution – Go to the chapter on goodness, magnitude, eternity and difference.
- ❖ Could there be an act of production in God without a distinction between the producer and the produced? Solution – Just as contradiction does not sustain that the product and the one that produces it can be numerically one and identical, likewise, the goodness, magnitude and eternity of production does not sustain that production be without the distinction between the product and the one that produces this product.
- ❖ How does concordance require production from goodness, magnitude and eternity? Solution – Inasmuch as goodness and eternity are reasons concordant with pure act, concordance is a reason for production. And go to the chapter on goodness, magnitude, eternity and concordance.
- ❖ Can there be concordance in God without production? Solution – Concordance cannot exist without plurality and therefore there must be a production of a plurality of things in God so that goodness, magnitude and eternity can have concordance.
- ❖ Without production, can goodness, magnitude and eternity be removed from contrariety? The cause on account of which goodness, magnitude and eternity can be removed from contrariety is concordance, which is contrary to contrariety, and there can be no concordance in God without production. Go to the chapter on goodness, magnitude, eternity and contrariety.
- ❖ Can contrariety be a cause of production in Godhead? Solution – Magnitude would not be a reason for concordance if contrariety were a reason for concordance.

- ❖ Can God be a great principle through goodness and eternity? Solution – Go to the chapter on goodness, magnitude, eternity and the beginning.
- ❖ Is goodness a greater reason for principiativity through magnitude and eternity than through time or through smallness? Solution – Because God is great and not small, according to his conditions He is conditioned for producing something great and not something small within himself. And because creature is small, God is ordered externally to produce a small creature, but because He wants to produce his likeness, He produces a great creature. And here we know that God produces a creature which is great in accordance with the conditions of God's likeness but small in accordance with the conditions of creature.
- ❖ Without production, could bonifying be in the middle of goodness, could magnifying be in the middle of magnitude and could eternalizing be in the middle of eternity? Solution – Go to the chapter on goodness, magnitude, eternity and the middle.
- ❖ Since God's magnitude is infinite how can it have a middle without having extremes? Solution – Bonifying is in the middle of goodness because it arises from the bonifier and the bonifiable.
- ❖ Is the end as great as goodness and eternity? Solution – Go to the chapter on goodness, magnitude, eternity and the end.
- ❖ How is the end as great as goodness and eternity? Solution – It is through magnitude communicating itself by being a great reason for bonifying as in the magnitude of goodness, by being a great reason for eternalizing as in the magnitude of eternity and by being an end of goodness as great as goodness is and an end of eternity as great as eternity is.
- ❖ How can goodness, magnitude and eternity be in the greatest majority? Solution – Go to the chapter on goodness, magnitude, eternity and majority.
- ❖ Without production, can goodness, magnitude and eternity exist in the greatest possible degree of entity? Solution – It is impossible for any substance not to be greater through existing and acting than through simply existing without acting or than through acting and not existing.
- ❖ How is equality a necessary reason for production? Solution – Go to the chapter on goodness, magnitude, eternity and equality.
- ❖ How is magnitude a reason for goodness and eternity through equality? Solution – Magnitude exists as a reason for goodness to have in itself the equality of the bonifier, the bonifiable and bonifying, and it is a reason for goodness to be great through equality; without this equality goodness could not be a reason for itself to be great, and it is the same with eternity.
- ❖ How would God be the least of all beings if there were no production? Solution – Go to the chapter on goodness, magnitude, eternity and minority.
- ❖ Could magnitude not be a reason for goodness and eternity? Solution – Just as God's magnitude cannot be evil or limited by time, so likewise, goodness and eternity cannot be small.

Questions about power, wisdom and will from the divine tree

- ❖ Since wisdom and will in God are in act, how are they powerable? Solution – They are powerable inasmuch as there is a production of Persons produced through an act of understanding which is of the essence of wisdom and through an act of loving which is of the essence of the will, but they are not powerable through essence and existence. And go to the said chapter.
- ❖ The Father produces the Son by understanding but the Holy Spirit does not produce a Person by understanding the Father,. Now I ask how can the Holy Spirit's understanding be as great as the Father's understanding? Solution – Just as the

Father's understanding has its perfection in producing the Son, the Holy Spirit's understanding has its perfection not in producing a Person but by abiding as pure contemplation, and this is so that there be three and no more than three Persons. And go to the flower of the apostolic tree where we prove that there can be neither more nor fewer than three Persons in God.

- ❖ How can power do as much with virtue as virtue can do with itself? Solution – Virtue is powerable by power as much as virtue is knowable by wisdom and lovable by the will. And go to the chapter on power, wisdom, will and virtue.
- ❖ Everything that is in God is substance and there is no accident in God; and the Holy Spirit understands himself but does not produce a person. Now we ask how his understanding can be a substance and not an accident? Solution – Inasmuch as the Holy Spirit understands himself, He can understand himself through power, and as He can understand himself through power, He knows himself through wisdom and he loves himself through the will and has virtuous understanding through virtue; but He would not have this virtuous understanding if he loved to be the Father because He would then love against the Father who has the singular virtue of being the Father. And as He has the singular virtue of being the Father, so does He have the singular power, the singular wisdom and the singular will to be the Father; and because the Holy Spirit arises from the entirety of the Father's understanding and the entirety of the Son's understanding, His understanding is a substance although He does not produce any substance.
- ❖ How can power do as much with truth as wisdom and will can? Solution – Go to the chapter on power, wisdom, will and truth.
- ❖ If the Father considers a fourth Person, He can understand it with power and wisdom and if He can understand it with power and wisdom He can also love it with power and will and if He can love it with power and will, then the fourth Person must necessarily exist so that the will can attain what it desires. Now we ask: how could there be any inconvenience if there were a fourth Person, since it is neither inconvenient nor impossible to consider a fourth Person? Solution – in God, power, wisdom and will are one and numerically identical with truth and thus wisdom cannot extend to the consideration of any Person outside the truth, for if it did, it would then reproduce species by producing an imaginary entity outside the truth just as humans do; and the will would love the fourth Person in truth or in falsehood. Hence, supposing that there cannot be a fourth Person in God, power cannot consider a fourth Person.
- ❖ Since power is glory, how can it have action in glory? Solution – Go to the chapter on power, wisdom, will and glory.
- ❖ Since the Father and the Son are productive Persons but the Holy Spirit is not a productive Person how can He have as much glory as the Father and the Son? Solution – The Holy Spirit arises from the entire productivity of the Father and the Son, He arises from the entirety of their glory and thus He is as glorious as the Father and the Son although He does not produce a person.
- ❖ How is divine power free in wisdom and will? Solution – Go to the chapter on power, wisdom, will and difference.
- ❖ Without distinction, could divine wisdom know the numbers one, two and three in the will just as it knows the number of the lover, the beloved and loving in the will? Solution – Everything that is not intelligible is impossible.
- ❖ Since power, wisdom and will are numerically identical, how can they have concordance? Solution – Go to the chapter on power, wisdom, will and concordance.
- ❖ Since power and wisdom have concordance in knowing about sin, why don't power and will have concordance in wanting sin? Solution – Sin is knowable by reason of

justice but it is not lovable because it is evil against the goodness which is identical with the will.

- ❖ Why can't there be any contrariety in God? Solution – Go to the chapter on power, wisdom, will and contrariety.
- ❖ Since there is no contrariety among God's power, wisdom and will, why did God create contrariety? Solution – If God did not create contrariety by reason of proper qualities with diverse ends, there could be no corruption in number and consequently there could be no generation, genera and species would be without individuals, the virtues and vices would not be opposites, nor would punishment and glory be opposites. Therefore, God created contrariety under the reason of proper qualities with diverse ends so that there be no voidness in the end of the entire created universe.
- ❖ How can the beginning be most intelligible and lovable in God? Solution – Go to the chapter on power, wisdom, will and the beginning.
- ❖ Since God is eternal and infinite, how can He principiate the Son and the Holy Spirit from himself? Solution – Because in God there is actual powerativity and powerability, knowativity and knowability, amativity and lovability, in God there is also actual principiativity and principiability.
- ❖ How can there be a middle in God's power? Solution – In wisdom there can be an act of understanding through wisdom itself as well as through power and the will, so that when wisdom understands then its act of understanding can be an act of powering in power through powerability, knowability and lovability. And go to the chapter about wisdom, will, power and the middle.
- ❖ Since the Father, the Son and the Holy Spirit are one simple essence in God without quantity, how can the Holy Spirit be in the middle between the Father and the Son? Solution – In divine love, loving is in the middle between the lover and the beloved without quantity.
- ❖ What is the end of power? Solution – Go to the chapter on power, wisdom, will and the end.
- ❖ Since the divine Persons are distinct, how can their essence be simple and not compound? Solution – Nothing is impossible to form in which power, wisdom, will and the and are numerically one and the same.
- ❖ How can divine power be the greatest of all powers? Solution – The power which is numerically one and the same as wisdom and the will is capable of doing everything that is lovable and knowable.
- ❖ How can divine power be major through production? Solution – Go to the chapter on power, wisdom, will and majority.
- ❖ How can God's power, wisdom and will be removed from inequality? Solution – Go to the chapter on power, wisdom, will and equality.
- ❖ Since power, wisdom and will are numerically one and the same in God, how can they be equal, given that equality must be between a plurality of things different in number? Solution – Power, wisdom and will are numerically one and the same with regard to essence, but they constitute a plurality of reasons through the production of the Persons.
- ❖ How are power, wisdom and will removed from minority? Solution – Go to the chapter on power, wisdom, will and minority.
- ❖ Divine wisdom can consider that God can take a minor creature and make it into the greatest of all creatures, and the will is capable of desiring it to extend into infinity. Now I ask if power can multiply a minor creature in infinite magnitude, given that power, wisdom and will are numerically one and the same. Solution – Divine power cannot extend itself into an object more than divine wisdom can, and wisdom cannot

understand a creature of infinite magnitude because creature, since it partakes of minority, cannot receive infinity.

Questions about virtue, truth and glory from the flowers of the divine tree

- ❖ How are virtue, truth and glory most strongly opposed to the vices? Solution – Go to the chapter on virtue, truth and glory.
- ❖ Can God's glory be more virtuous and more true by existing and acting than by merely existing? Solution – Ibid.
- ❖ Without distinction, can there be anything glorious in glory, anything true in truth or anything virtuous in virtue? Solution – Go to the chapter on virtue, truth, glory and difference.
- ❖ In God, is the distinction of the divine Persons also God? Solution – God would be deficient in virtue, truth and glory if anything in him were not himself.
- ❖ Why is production necessary for God's virtue, truth and glory? Solution – Go to the chapter on virtue, truth, glory and concordance.
- ❖ How can there be any vice in God's truth and glory? Solution – There would be vice in God if He were not removed from contrariety by concordance, just as it would be a vice for God if He were not removed from falsehood by truth and from glory by punishment.
- ❖ How is contrariety impossible in God? Solution – Go to the chapter on virtue, truth, glory and contrariety.
- ❖ If there were no production in God, would contrariety be present in Him? Solution – Contrariety must be present in every being in which glory and truth are deficient in virtue.
- ❖ How is God the most virtuous, the most veracious and the most glorious principle? Solution – Go to the chapter on virtue, truth, glory and the beginning.
- ❖ In what, from what and through what can virtufiability, verifiability and glorifiability have major principiability? Solution – This question should be put to the greatest principiativity that can possibly exist.
- ❖ Why is a middle necessary for God's glory, virtue and truth? Solution – Go to the chapter on virtue, truth, glory and the middle.
- ❖ How is virtue a medium between truth and glory? Solution – Virtue is a medium between glory and truth as it equally gives its likeness to both in verifying and glorifying.
- ❖ Can any divine reason attain its end without production? Solution – Go to the chapter on virtue, truth, glory and the end.
- ❖ How would the divine reasons be empty if there were no production? Solution – If the glorifier, the glorifiable and glorifying were subtracted from glory, then no end could possibly exist in glory.
- ❖ How can virtue and truth exist in glory in the greatest possible majority? Solution – Go to the chapter on virtue, truth, glory and majority.
- ❖ How can virtue communicate itself in major glory and truth? Solution – The greatest communication of virtue is made by the producer, the producible and the act of producing which are one and the same virtue.
- ❖ How can the act of truth be sustained in glory? Solution – Go to the chapter on virtue, truth, glory and equality.
- ❖ With what and through what is inequality the farthest removed from God's virtue, truth and glory? Solution – Nothing opposes inequality as much as equality does.
- ❖ Can truth have a pure act in glory, in virtue and in itself without production? Solution – Go to the chapter on virtue, truth, glory and minority.

- ❖ How is the greatest act of virtue the farthest removed from the greatest act of vice? Solution – No act is as far removed from a minor act of virtue as is the greatest possible major act of virtue.

Questions about difference, concordance and contrariety from the flowers of the divine tree

- ❖ How are the divine reasons the farthest removed from idleness? Solution – Go to the above chapter.
- ❖ How are distinction and contrariety the most strongly opposed to each other? Solution – The distinction which is in concordance and which *is* concordance is farther removed than any other distinction from contrariety.
- ❖ Why is principiability necessarily present in God? Solution – Go to the chapter on difference, concordance, contrariety and the beginning.
- ❖ In principle, how is distinction farthest removed from contrariety? Solution – In the distinction which is concordance, contrariety has no condition as a principle.
- ❖ Without the production of concurring could there be contrariety in God? Solution – Contrariety must necessarily be present in a distinction in which there is no condition of concordance. And go to the chapter on difference, concordance, contrariety and the middle.
- ❖ How are distinguishing and concurring means in spirating? Solution – Judging clothed in charity is a means in love.
- ❖ How is the end of concordance present in Divinity without contrariety? Solution – Go to the chapter on difference, concordance, contrariety and the end.
- ❖ What would follow if there were no distinction between the lover, the beloved and loving in the divine will? Solution – If there were no distinction between the lover, the beloved and loving in the divine will, then there could be neither an end nor any concordance in it.
- ❖ Why is distinction naturally greater in concordance than in contrariety? Solution – Go to the chapter on difference, concordance, contrariety and majority.
- ❖ How are the Father, the Son and the Holy Spirit in the greatest majority of distinction and concordance? Solution – As the Son issues forth from the entirety of the Father and as the Holy Spirit is present between both without any condition of contrariety, their distinction and concordance is in the greatest majority that can possibly exist.
- ❖ How is God's concordance most removed from contrariety? Solution – Go to the chapter on difference, concordance, contrariety and equality.
- ❖ If there were no equality in God, would there have to be contrariety in him? Solution - If in God there were no equality of the equalizer, the equalizable and equalizing with distinguishing and concurring, this privation of equality would give rise to a habit of contrariety in God's essence.
- ❖ How can concordance and distinction in God be without minority? Solution – Without accident there can be no minority. And go to the chapter on difference, concordance, contrariety and minority.
- ❖ Since the Father is a producer as is the Son, how can the Holy Spirit, who is not a producer be in as great a magnitude of distinction and concordance as the Father and the Son? Solution – Both passions of the Holy Spirit arise from the entire activity of the Father and the Son and thus both passions are one person just as both activities are one principle.

Questions about the beginning, the middle and the end from the flowers of the divine tree

- ❖ How can God be a pure principle? Solution – Go to the above chapter.
- ❖ As the Holy Spirit is from the Father and the Son, how is He as much from the Son as from the Father? Solution – The unity of the beginning is in the unity of the middle and the end.
- ❖ How can the beginning, the middle and the end exist in the greatest majority that can possibly be? Solution – Go to the chapter on the beginning, the middle, the end and majority.
- ❖ Since there is no voidness in God, how can there be an act of completing in him? Solution – The act of completing must arise in God from the completor and the completable just as the act of loving must arise in love from the lover and the lovable.
- ❖ How can the princiator, the principiable and princiating be equal in the beginning and in the end? Solution – Go to the chapter on the beginning, the middle, the end and equality.
- ❖ How are princiativity and princiability equal in princiating? Solution – This question should be put to infinitizing, eternalizing, generating and spirating.
- ❖ If there were no pure act of princiating in God, what would then follow? Solution – Go to the chapter on the beginning, the middle, the end and minority.
- ❖ How can we know about major and minor princiating? Solution – Ibid.

Questions about majority, equality and minority

- ❖ With what are the divine Persons removed from majority and minority? Solution – There can be no equalizing between majority and minority in eternal and infinite being.
- ❖ If there were no equality in God, would there be inequality in him? Solution – If you deprive God of one of his reasons, you deprive him of all his reasons.

Questions about the flowers of the tree of exemplars

Questions about proverbs from the elemental tree

1. In what does the most virtuous end of gold consist? Solution – Go to the above chapter.
2. Since fire is a creature, can it have an evil end? Solution – Ibid. paragraph 2.
3. Why is being better than well-being? Solution – Ibid. paragraph 3.
4. Since iron is more useful than silver, why is silver more beautiful than iron? Solution – What God does not give to the one, He gives to the other; and go to paragraph 4.
5. How does guilt arise? Solution – Ibid. paragraph 5.
6. How does light have greater fortitude than darkness? Solution – One small candle lights up a big room. And go to paragraph 6.
7. When fire participates with the Moon, why does it descend here below to participate with pepper? Solution – Ibid. paragraph 7.
8. Does the hot water in a pot, by its own nature, heat the meat immersed in it? Solution – Ibid. paragraph 8.
9. How do hypocrisy and conceit have concordance? Solution – Ibid. paragraph 9.
10. In what does nobility first arise? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the vegetal tree

1. How does disgrace arise? Solution – Go to the first paragraph of the said chapter.
2. Where is the book of humility? Solution – Ibid. paragraph 2.

3. Where is the book of the end? Solution – Ibid. paragraph 3.
4. How does invisibility come forth into visibility? Solution – Ibid. paragraph 4.
5. Where does reprehension begin? Solution – Ibid. paragraph 5.
6. Why do people do penance? Solution – Ibid. paragraph 6.
7. How is a man conceited? Solution – Ibid. paragraph 7.
8. How are perfection and imperfection both present in one and the same quality? Solution – Ibid. paragraph 8.
9. How is the particular nearer to the end than a universal and how is the universal greater than the particular? Solution – Ibid. paragraph 9.
10. Why doesn't a rich nobleman want to see his poor lower-class relative? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the sensual tree

1. Since God is infinite, can man comprehend God's act? Solution – Go to the above chapter, paragraph 1.
2. How is a secret made known? Solution – Ibid. paragraph 2.
3. How is conceit recognized? Solution – Ibid. paragraph 3.
4. How do the eyes move memory to remember things? Solution – Ibid. paragraph 4.
5. How does memory move the sensitive power? Solution – Ibid. paragraph 5.
6. How does the sensitive power sense things through an intermediary? Solution – Ibid. paragraph 6.
7. What are the harbingers of illness? Solution – Ibid. paragraph 7.
8. Why can't visibility be sensed? Solution – Ibid. paragraph 8.
9. Since the eyes do not see visibility, why do they want to have it? Solution – Ibid. paragraph 9.
10. Why can't a man be seen? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the imaginal tree

1. How do the imaginative and the sensitive powers exercise their diverse functions? Solution – Go to the said chapter, paragraph 1.
2. Can the rational soul sleep? Solution – Ibid. paragraph 2.
3. Why can't the imaginative power imagine the entire circle of the firmament at the same time? Solution – An imagination located in Rome cannot imagine that at the antipodes the head is above and the feet are below. And go to paragraph 3 Ibid.
4. Why is it more valuable to imagine death than to imagine life? Solution – If you imagine death you desire the afterlife and you naturally condemn worldly living. And go to paragraph 4 Ibid.
5. How is beauty evil? Solution – Ibid. paragraph 5.
6. How is the king's imagination ordered? Solution – Ibid. paragraph 6.
7. With what does the intellect move before the will moves? Solution – Ibid. paragraph 7.
8. How does the imagination extend and restrain itself? Solution – Ibid. paragraph 8.
9. Is there some instrument that can be moved equally by the power and the object? Solution – Ibid. paragraph 9.
10. What is ailing memory? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the human corporeal tree

1. What is human life for? Solution – Go to the above chapter.
2. What is the greatest poverty or the greatest privation? Solution – Ibid.
3. How can a man belong to the devil? Solution – Ibid. paragraph 3.
4. How can you recognize a just man? Solution – Ibid. paragraph 4.

5. Since thinking is nobler than sensing, why is sensing more desired than thinking?
Solution – Because a horse acts against its own species when it generates a mule from a she-donkey, the offspring looks more like a donkey than like a horse. And go to paragraph 5.
6. How can original sin be known? Solution – Ibid. paragraph 6.
7. How can a change in one's intention improve one's good reputation? Solution – Ibid. paragraph 7.
8. On what does hypocrisy subsist? Solution – Hypocrisy subsists on a good reputation just as seeing subsists on colour. And go to paragraph 8.
9. How is a man more valuable than a donkey? Solution – Ibid. paragraph 9.
10. How does a man know how to stay on the straight and narrow path? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the human spiritual tree

1. How does a just man love God more than himself? Solution – Go to the said chapter, the first paragraph.
2. Why does the memory forget God? Solution – Ibid. paragraph 2.
3. How do visible things signify invisible things? Solution – Ibid. paragraph 3.
4. How does God's lovability encompass man's lovability? Solution – Ibid. paragraph 4.
5. Why isn't God honoured everywhere in the world? Solution – Ibid. paragraph 5.
6. Who is the harbinger of compassion and spiritual recollection? Solution – Ibid. paragraph 6.
7. What prescription does the ailing will need? Solution – Ibid. paragraph 7.
8. How do tears and sighs melt away sin? Solution – Ibid. paragraph 8.
9. How do you recognize ill will? Solution – All thieves love darkness; and go to paragraph 9.
10. In which people does God's anger abide? Solution – Ibid. the last paragraph.

Questions about proverbs from the flowers of the tree of moral virtues

1. How does water signify purity? Solution – Go to the first paragraph of the above chapter.
2. Why is faith weeping? Solution – Ibid. paragraph 2.
3. What are the two arms of justice? Solution – Ibid. paragraph 3.
4. How can charity fail? Solution – Ibid. paragraph 4.
5. How does major fearfulness stand between justice and hope? Solution – Ibid. paragraph 5.
6. What heralds the coming of good words? Solution – Ibid. paragraph 6.
7. Why does justice complain to hope about men? Solution – Ibid. paragraph 7.
8. What constitutes major fortitude? Solution – Ibid. paragraph 8.
9. What is the major mantle and the major tunic? Solution – Ibid. paragraph 9.
10. How does God help people? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the tree of moral vices

1. What can fortitude be guilty of? Solution – Go to the first paragraph of the said chapter.
2. What are the forerunners of punishment? Solution – Ibid. paragraph 2.
3. If conceit ascended, would it be a vice? Solution – Ibid. paragraph 3.
4. Why would a son bear his father's guilt? Solution – Ibid. paragraph 4.
5. What is the most contrary thing to hope? Solution – Ibid. paragraph 5.
6. What is the farthest removed from prudence? Solution – Ibid. paragraph 6.

7. Why can't sin be a creature? Solution – Ibid. paragraph 7.
8. What thing is the most contrary to being. Solution – Ibid. paragraph 8.
9. How are vice and guilt numerically one and the same? Solution – Ibid. paragraph 9.
10. How can one and the same vice be greater or smaller? Solution – Ibid. the last paragraph.

Questions about proverbs from the flowers of the imperial tree

1. By what is peace sustained? Solution – Go to the above chapter, the first paragraph.
2. What does a king's major splendour consist of? Solution – Ibid. paragraph 2.
3. By what is the king's honour sustained? Solution – Ibid. paragraph 3.
4. How does enslavement end up in freedom? Solution – Ibid. paragraph 4.
5. How should a bad prince be defeated and how should a good prince be reinforced? Solution – Ibid. paragraph 5.
6. Why is a prince's friendship so precarious? Solution – Ibid. paragraph 6.
7. With whom does the devil form major associations? Solution – Ibid. paragraph 7.
8. Who is keeping wisdom and will in captivity? Solution – Ibid. paragraph 8.
9. How can peace be made with a prince? Solution – Ibid. paragraph 9.
10. In what does humility appear the most beautiful? Solution – Ibid. the last paragraph.

Questions about proverbs from the flowers of the apostolic tree

About the articles on Divinity

1. If God did not exist, why would all that is be nothing? Solution – Go to the above chapter, the first paragraph.
2. Can infinity be non-existent? Solution – Though finite substance can be in privation, infinite substance cannot be in privation. And go to paragraph 2 in the above chapter.
3. Why can there not be two infinite substances that are different in essence? Solution – Though there can be two finite substances different in essence, there cannot be two infinite substances different in essence. And go to the above chapter, paragraph 3.
4. Why is God begotten from God? Solution – Ibid. paragraph 4.
5. Why does God issue forth from God? Solution – Ibid. paragraph 5.
6. Why can't the world be eternal? Solution – Ibid. paragraph 6.
7. In how many ways is man obliged to serve God? Solution – Ibid. paragraph 7.
8. Do the damned have any knowledge of God's glory? Solution – If sin deviates good amativity from good amability, it also deviates good knowativity from good knowability. And go to the above chapter, paragraph 8.
9. Was man created for this world or for the afterlife? Solution – Ibid. paragraph 9.
10. Why can God's power do more with magnitude than with smallness? Solution – Ibid. paragraph 10.

About the articles on humanity

1. Is the Incarnation more about love than about recreating the world? Solution – Go to the above chapter, the first paragraph.
2. Was God's power as productive through creation as through the Incarnation? Solution – Ibid. paragraph 2.
3. Why did Jesus Christ die? Solution – Ibid. paragraph 3.
4. Why did Jesus Christ descend to Hell? Solution – Ibid. paragraph 4.
5. Why did Jesus Christ resurrect? Solution – Ibid. paragraph 5.
6. Why did Jesus Christ ascend to heaven? Solution – Ibid. paragraph 6.
7. Why will Jesus Christ judge the living and the dead? Solution – Ibid. paragraph 7.

8. What is the greatest sin? Solution – Ibid. paragraph 8.
9. Which name comprehends all the virtues? Solution – Ibid. paragraph 9.
10. What are the most truthful testimonies? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the celestial tree

1. What was the first day when God created the world? Solution – Go to the above chapter, the first paragraph.
2. With which complexion and which day does vegetating have the most concordance? Solution – Ibid. paragraph 2.
3. On which day will the general judgment take place? Solution – Ibid. paragraph 3.
4. On which day is the imagination stronger? Solution – Ibid. paragraph 4.
5. Why do astronomers so often make mistaken judgments? Solution – Ibid. paragraph 5.
6. Could the art of alchemy be true? Solution – Ibid. paragraph 6.
7. Can astronomical tables be true? Solution – Ibid. paragraph 7.
8. Could the Moon's complexion be made from Mercury? Solution – Ibid. paragraph 8.
9. How does heresy arise? Solution – Ibid. paragraph 9.
10. Is the power of the will greater than the power of elemental complexions? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the angelic tree

1. Does an angel have anything greater than itself? Solution – Go to the above chapter, the first paragraph.
2. Does an angel feel moral shame? Solution – Ibid. paragraph 2.
3. How do you recognize an evil temptation? Solution – Ibid. paragraph 3.
4. Where does the evil angel's advice arise from? Solution – Ibid. paragraph 4.
5. How does a good angel give advice? Solution – Ibid. paragraph 5.
6. Can there be any contrariety in a good angel? Solution – Ibid. paragraph 6.
7. How is the devil's punishment situated? Solution – Ibid. paragraph 7.
8. Does a demon's intellect torment the will? Solution – Ibid. paragraph 8.
9. Can an evil angel have any pleasure? Solution – Ibid. paragraph 9.
10. How did the devil lose hope? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the eviternal tree

1. Is there any evil desire in Paradise? Solution – Go to the above chapter, the first paragraph.
2. Is there anything defective in Paradise? Solution – Ibid. paragraph 2.
3. Does every devil love public mischief? Solution – Ibid. paragraph 3.
4. What does Hell live on? Solution – Ibid. paragraph 4.
5. In Paradise, will every man be a king? Solution – Ibid. paragraph 5.
6. Is there hope in Paradise? Solution – Solution – That which is hope in this world is understanding in Paradise. And go to the above chapter, paragraph 6.
7. Can anybody get out of Paradise? Solution – Ibid. paragraph 7.
8. Can Jesus Christ be loved in Hell? Solution – Ibid. paragraph 8.
9. Is there any natural end in Hell? Solution – Ibid. paragraph 9.
10. Is there fear in Hell? Solution – The entire man can receive greater punishment than the human soul alone, and consequently every damned soul in Hell is afraid of Judgment Day. And go the last paragraph of the above chapter.

Questions about proverbs from the flowers of the maternal tree

1. How do Jesus Christ and Our Lady converse with each other? Solution – Go to the above chapter, the first paragraph.
2. About what does Jesus Christ talk to Our Lady? Solution – Ibid. paragraph 2.
3. Why are there more people in error than in truth? Solution – Ibid. paragraph 3.
4. With what does Jesus Christ make Our Lady happy? Solution – Ibid. paragraph 4.
5. Does Our Lady have compassion? Solution – Ibid. paragraph 5.
6. How does Our Lady give advice? Solution – Ibid. paragraph 6.
7. In Paradise, does Our Lady weep for sinners? Solution – Ibid. paragraph 7.
8. Does Our Lady pray to her Son? Solution – Ibid. paragraph 6.
9. Is Our Lady aware of the prayers that people make to her? Solution – Ibid. paragraph 9.
10. Does Jesus Christ ever refuse to do anything for Our Lady? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the tree of Jesus Christ

1. With what does Jesus Christ's humanity honour his Divinity? Solution – Go to the above chapter, the first paragraph.
2. How can God give the greatest gift to creature and how can creature give the greatest gift to God? Solution – Ibid. paragraph 2.
3. What does Jesus Christ desire? Solution – Ibid. paragraph 3.
4. How can the Creator and creature love each other? Solution – Ibid. paragraph 4.
5. Does Jesus Christ's humanity pray to his Divinity? Solution – Ibid. paragraph 5.
6. Does Jesus Christ's humanity want to be honoured? Solution – Ibid. paragraph 6.
7. What does Jesus Christ pray for? Solution – Ibid. paragraph 7.
8. Is Jesus Christ's humanity aware of the prayers that people make to him? Solution – Ibid. paragraph 8.
9. Is Jesus Christ's human nature very beautiful? Solution – Ibid. paragraph 9.
10. What is God's most beautiful likeness? Solution – Ibid. paragraph 10.

Questions about proverbs from the flowers of the divine tree

1. What is the Holy Spirit made of? Solution – Go to the above chapter, the first paragraph.
2. Without anything arising, can there be infinitizing? Solution – Ibid. paragraph 2.
3. Can there be infinitizing without completing? Solution – Ibid. paragraph 3.
4. Can eternity be without eternizability? Solution – The reason why the world cannot be eternal is that its eternizability is not a cause of divine eternizativity. And go to Ibid. paragraph 4.
5. Without a certain number of divine persons, can there be any completion in numbers? Solution – Ibid. paragraph 5.
6. How can a son be without a mother? Solution – A Son who is begotten from the entirety of the Father needs no mother. And go to Ibid. paragraph 6.
7. Which Person in God is at the center of completion? Solution – Ibid. paragraph 7.
8. Why doesn't the Holy Spirit produce a Person? Solution – Just as the Father together with the Son must necessarily produce in Divinity, so likewise the Holy Spirit must necessarily produce nothing in Divinity. And go to Ibid. paragraph 8.
9. How is the Holy Spirit as opulent as the Father and the Son? Solution – Ibid. paragraph 9.
10. Why can't number be infinite? Solution – Nothing that is infinite can be potential. And go to Ibid. paragraph 10.

Questions about the fruits

Questions about the fruits of the elemental tree

1. What is the fruit of the elemental tree? Solution – Go to the above chapter.
2. How are elemented things fruits? Solution – The sequence that goes from the beginning to the middle reposes in the end. And go to the above chapter.
3. Why does fire reach greater perfection in a compound than in itself? Solution – In natural things simple forms are meant for making composite forms.
4. Is there a general elemental fruit? Solution – If there were no general act of vegetating, no plant could exist.
5. What is the elemental fruit in an apple? Solution – The being in the apple that is made of the simple parts of the elements is the elemental fruit.
6. Is the elemental fruit in an apple visible? Solution – In the common course of nature, no simple part is visible.
7. Is the elemental fruit in an apple tangible? Solution – Weight and hardness are instruments with which the senses attain the parts of the elemental fruit.
8. Is the elemental fruit nobler in gold than in an apple? Solution – Vegetation is the perfection of elementation because it is in a greater major magnitude of goodness in the end.
9. Can elemental fruit be produced through artificial work? Solution – A flame brings gold forth from potentiality into act.
10. Since form can come forth from potentiality into act through artificial means, can gold be made from silver through artificial means? Solution – A hammer does not produce a nail from itself, nor does a physician produce health in his patient from himself.

Questions about the fruits of the vegetal tree

1. What is the fruit of the vegetal tree? Solution – Go to the above chapter.
2. How are the two fruits in an apple individuated? Solution – The end of elementation comes through elementing and the end of vegetation comes through vegetating.
3. How do the two fruits in an apple join together in one fruit which is the apple? Solution – One substance is composed from many simple parts; and then one substance is composed from many compound parts which is more compounded than any of them.
4. How can you imagine two fruits in one fruit? Solution – Go to the above chapter.
5. What is the center of plants? Solution – Ibid.
6. Why doesn't the willow tree produce fruit? Solution – Ibid.
7. Which part of a plant is the fullest? Solution – Ibid.
8. Why does a cherry have its bone or its stone on the inside and not on the outside like an almond or a walnut? Solution – Ibid.
9. How many degrees do the elements have in plants and how are they situated? Solution – Ibid.
10. Do plants have their degrees situated according to vegetation in the same way as they are situated according to elementation? Solution – Nobler forms necessarily require order more than the less noble forms do.

Questions about the fruits of the sensual tree

1. What is the fruit of the sensual tree? Solution – Go to the above chapter.
2. In a horse, what are the fruits of the elementative, the vegetative and the sensitive? Solution – Ibid.

3. Is a horse visible on account of colour or on account of visibility? Solution – In a horse, colour comes from the elements and visibility comes from the sensitive power; colour is the subject of visibility and the seen object is made of both passions.
4. How is a horse a fruit? Solution – Inasmuch as a horse is seen, it is a fruit of seeing, and thus it is a fruit of the sensitive power; and inasmuch as it is coloured and the colour is seen, it is a coloured fruit of the act of colouring; and inasmuch as it is vegetated, it is the fruit of the act of vegetating.
5. Why is a horse a fruit? Solution – A horse is a fruit on account of form just as bread is a fruit of flour and water and a substance is a fruit of its form and its matter. Moreover, a horse is a fruit with regard to the end inasmuch as a horse is meant for riding; and the horse is the ridden fruit of the act of riding
6. Why is the fruit of the sensitive power present in a coloured horse? Solution – In a coloured horse the fruit of the act of colouring formally exists and since it is coloured so that it can be seen, it is formally a fruit of the sensitive power.
7. How do the three fruits in a horse make up one fruit? Solution – The horse is one common fruit made formally and finally of a plurality of fruits; formally through the essence of all three particular fruits and finally through the end of each of the three fruits.
8. Does the horse as a fruit have repose in itself? Solution – Inasmuch as a horse is a formal fruit, it is a fruit of itself. Inasmuch as it is a final fruit, it is the fruit of another, namely of the rider whose fruit the horse is through his riding it just as an apple, through being eaten, is the fruit of the one eating it.
9. Why isn't a horse a final fruit of itself? Solution – If a horse were not an instrument for riding, for plowing or for responding to other human needs its parts would have repose in itself and they would not serve God given that a horse has no knowledge of God, and thus it would follow that a horse was created for itself and not for god.
10. How is a man-killing snake a fruit of man? Solution – Inasmuch as a snake kills people, it is an instrument of God's justice and of man's prudence; it has moreover some other conditions that are good for humans, for instance, tyriac is made from snakes, it is good against venom, leprosy and epilepsy, and it fortifies natural warmth.

Questions about the fruits of the imaginal tree

1. What is the fruit of the imaginal tree? Solution – Go to the above chapter.
2. What is the fruit of the imaginal tree made of? Solution – Ibid.
3. Why is there a fruit of the imagination, and what is it for? Solution – It is on account of form and on account of the end. On account of form through the act of imagining and on account of the end with regard to the imagined object.
4. A goat imagines a wolf that it is afraid of. Now I ask how the imagined wolf is a fruit of the goat's imagination? Solution – The fruits of first intentions are made from the fruits of secondary intentions, as when a goat is afraid of a wolf because it values its life.
5. A goat imagines a fountain. How is the imagined fountain a fruit of the goat's imagination? Solution – The likeness of the fountain that the imagination reproduces is a secondary fruit of the imagination and the act of drinking is the primary fruit.
6. When a live horse sees a dead horse, does it imagine its own death? Solution – If the horse did not imagine its own death, it would have no fear of death.
7. How is visibility a fruit of the imagination? Solution – Without visibility the imagination could not imagine a coloured object; therefore, visibility is a secondary fruit of the imagination just as bread is a secondary fruit of life.

8. When a man imagines a chimera, is this chimera a fruit of the imagination though it does not really exist? Solution – Species that are not of true things are instruments through which true things are attained.
9. How is the imagined object a fruit of the imagination? Solution – Just as a heated object is a fruit of heat and a sensed object is a fruit of sense, so is the imagined object a fruit of the imagination.
10. Is imagining a fruit of imaginativity? Solution – Imaginativity is a formal fruit and imagining is a final fruit.

Questions about the fruits of the human-rational tree

1. What is the fruit of the human-rational tree? Solution – Go to the above chapter.
2. How is the rational soul a fruit of the body? Solution – Just as the act of elementing is a secondary fruit of the elements and the elemented product is the primary fruit, so likewise corporifying is a secondary fruit of the elementative, vegetative, sensitive and imaginative powers; but the ratiocative power is a primary fruit as compared to the fruits beneath it and it is secondary as compared to the rationalized and hominified object.
3. How is man a fruit of the Sun? Solution – Just as a hammer is meant for a nail and just as a plant is meant for sustaining animal life, so likewise the Sun is meant for man.
4. Of what are human beings use to the Sun? Solution – By serving man the Sun serves God when man loves and knows God.
5. Through what nature is man the noblest fruit? Solution – Man is a fruit through the formal cause and he is a fruit through the final cause; he is not the fruit of corporeal creatures through the formal cause but he is the fruit of all corporeal creatures through the final cause.
6. What is the fruit of a sinner? Solution – A substance is emptied of its fruit when it is deprived of its end. And here we know how great is the punishment of the damned.
7. What is the fruit if the Sun or of a plant in a damned man? Solution – The fruit of the Sun or of a plant is lost in a damned man inasmuch as he has no blessedness, and it is restored on the day of God's judgment.
8. Is Martin more a fruit of his father than a fruit of the Sun? Solution – Martin is a fruit of his father formally, finally and materially but he is the fruit of the Sun only formally.
9. What is the fruit of Martin's merit? Solution – A just man is a fruit of judging and the beloved is a fruit of loving.
10. How can fruits be altered in people? Solution – The fruit of the smith who forges a nail is the money he receives for the nail, the nail is a fruit of the man who buys it, and so forth through successive degrees up to the fruit of living.

Questions about the fruits of the tree of moral virtues

1. What is the fruit of the tree of moral virtues? Solution – Go to the above chapter.
2. How do moral fruits arise from habits? Solution – From justice, a just act arises through judging and a bonified good arises from bonifying.
3. How are some moral habits the fruit of other moral habits? Solution – Inasmuch as the one hand helps the other, the one hand belongs the other, just as a hammer belongs to a nail.
4. How are moral fruits harvested? Solution – The imaginative power gathers coloured objects by seeing and words by hearing.
5. When are moral fruits harvested? Solution – Martin gathers merits when he acts with his virtues.

6. What is the fruit of hope? Solution – The merit that Martin earns through hope is the fruit of hope.
7. When Martin loses hope, what happens to the fruit of hope that he possessed? The fruit that Martin had obtained through hope does not attain blessedness when Martin has lost hope, nonetheless it has some utility in that it is an occasion for reducing the punishment.
8. What is Martin's noblest fruit when he is vicious? Solution – Go to the above chapter.
9. How is one fruit present potentially in another fruit? Solution – Ibid.
10. How is death a fruit of life? Solution – Just as a moral death is virtuous, the fruit of life is also virtuous, just as eating is a fruit of living and colour is a fruit of the coloured object.

Questions about the fruits of the tree of moral vices

1. What is the fruit of the tree of moral vices? Solution – Go to the above chapter.
2. Since sin is an occasion for the privation of the end, how can it bear any fruit? Solution – Ibid.
3. How is punishment the fruit of sin? Solution - Punishment is the fruit of sin inasmuch as it is the instrument with which the subject of sin is tormented.
4. How is punishment an instrument of glory? Solution – The good are known in contrast to the evil.
5. Can sin be a fruit of any real substance? Solution – Just as blindness is the privation of the eyesight, so is sin the privation of fructifying. Here we realize that sin is the instrument with which the fruit of virtue is deprived.
6. Can one sin be the fruit of another sin? Solution – Inasmuch as one sin assists another sin, one sin is another sin's instrument against the fruit of virtue.
7. Are there any final consequences for the devil when he induces Martin to sin? Solution – The end of unnatural heat in a man suffering from a fever is against the end of natural heat, and thus, unnatural heat opposes the end of its own subject.
8. What is the fruit of conceit? Solution – Conceit has an appetite for moving upward but it harvests its fruit by going downward.
9. What is the fruit of avarice? Solution – Avarice makes a man desire wealth and it attains its fruit in poverty inasmuch as the avaricious man is the poorest of all men.
10. What is the form of the devil? Solution – The form of a devil is the information through which each of its parts ends up in privation. Here we realize how great the perversion of virtue into vice can be.

Questions about the fruits of the imperial tree

1. What is the fruit of the imperial tree? Solution – Go to the above chapter.
2. What is the fruit of the imperial tree made of? Solution – The fruit of a public figure is made of many particular moralities sustained in many people.
3. What is the principal purpose of the prince's fruit? Solution – The heat of fire is meant for the heat of pepper, of horses, of herons and of men.
4. Is the prince's fruit superior or inferior? Solution – It is superior in form and inferior in the end. And here we realize that no man is more subject to constraints than a prince.
5. What is the worst of all fruit? Solution – Raymond said that he would put this question to an evil prince.
6. What is the worst fruit of an evil prince? Solution – The noblest fruit of a prince is the fruit of justice.

7. What does the imperial fruit taste like? Solution – It tastes of peace and wealth for the people if the prince is good.
8. On what does the prince's fruit live? Solution – It lives on the acts of its own virtues and on the acts of the virtues of its people.
9. What is the beauty of the prince's fruit? Solution – It has the beauty of a good reputation and of true judgment.
10. Where is the prince's fruit? Solution – In the gallows, in his shield and in his crown.

Questions about the fruits of the apostolic tree

1. What is the fruit of the apostolic tree? Solution – Go to the above chapter.
2. What is the fruit of the apostolic tree made of? Solution – It is made of the order that orders people toward salvation.
3. Who must be the cultivator of this fruit? Solution – Go to the above chapter.
4. On what does the apostolic fruit live? Solution – It lives on the communities of ends that exist beneath it. And go to the above chapter.
5. Is the apostolic fruit great in magnitude? Solution – Ibid.
6. Should the fruit of the apostolic tree taste sweet? Solution – Ibid.
7. Is the fruit of the apostolic tree white in colour? Solution – Ibid.
8. Is the fruit of the apostolic tree useful? Solution – Ibid.
9. Whose image is the fruit of the apostolic tree? Solution – There is one Jesus Christ in heaven and the image of His unity and dominion on earth is one Pope.
10. How is the apostolic fruit figuratively represented in the Pope? Solution – Just as the letters on a seal and the letters formed in wax by the ones in the seal are one in species and number, so likewise the apostolic fruit is a proportioned impression disposed to display its likeness in the Pope.

Questions about the fruits of the celestial tree

1. What is the fruit of the celestial tree? Solution – Go to the above chapter.
2. Where is the fruit of the celestial tree harvested? Solution – Ibid.
3. Is the fruit of Aries and Mars one fruit? Solution – This fruit is one in its specific quality but there are many fruits inasmuch as there are different subjects and objects.
4. Are the fruits of Aries and Cancer contrary to each other? Solution – They are not in themselves contrary inasmuch as the firmament is not made of contraries, but they are contrary in fire and water, in pepper and gourd.
5. How is the fruit of heaven harvested on earth? Solution – The Sun consumes vapors and the Moon proliferates them.
6. Since pepper is not of the essence of the Sun, how is it a fruit of the Sun? Solution – An apple is the fruit of an apple tree through form and matter and it is a fruit of the purpose of the one who eats it.
7. If Saint Peter's soul is not of the essence of the Sun, how is it a fruit of the Sun? Solution – Saint Peter will be resurrected on Judgment Day by joining Saint Peter's body to his soul.
8. How is the Empyrean heaven a fruit of the Sun? Solution – Saint Peter's body was a fruit of the Sun in this world and it will be a fruit of the Empyrean heaven in the next world.
9. Are the light of the Sun and the light of the Empyrean heaven parts of one and the same fruit? Solution – Secondary intentions are causes of primary intentions, just as a hammer is a cause of a nail while the hammer and the nail are both made of the same iron.

10. Is pepper a fruit of the Empyrean heaven? Solution – Pepper is a fruit of fire and of the Sun; the Empyrean heaven is a fruit of the Sun and of fire.

Questions about the fruits of the angelic tree

1. What is the fruit of the angelic tree? Solution – Go to the above chapter.
2. What is the first and foremost fruit of the angelic tree? Solution – Ibid.
3. Can any fruit be more natural through some other nature that is not its own nature? Solution – Formally, no fruit can be more natural through some nature other than its own nature, but by reason of the end, it can be. And go to the above chapter.
4. How does God's amability comprehend the amativity of an angel? Solution – Ibid.
5. How does God's bonificativity comprehend an angel's bonifiability? Solution – Ibid.
6. How is the angelic fruit full and complete? Solution – Ibid.
7. How great is the quantity of the angelic fruit? Solution – Ibid.
8. Can an angel ignore or forget anything? Solution – Every creature can be defective in form and matter but it cannot be defective by reason of the end because every creature has its accomplishment in the end.
9. On what does the fruit of an angel live? Solution – In an angel the second intentions live on the prime intentions.
10. Does the fruit of angels come forth from men? Solution – The king's envoy is not one of those to whom he is sent.

Questions about the fruits of the eviternal tree

1. What are the fruits of the eviternal tree? Solution – Go to the above chapter.
2. Where, in what and how are the fruits of the eviternal tree harvested? Solution – Ibid.
3. How are the fruits of goodness, magnitude, duration, power, wisdom, will, virtue, truth and glory harvested by the saints? Solution – Go to the chapter on the fruit of goodness.
4. Can any fruit be produced in evil or through evil? Solution – Go to the chapter on the fruit of evil.
5. Can fire torment fire and can the intellect torment the will? Solution – Go to the above chapter.
6. Can fire afflict the soul in Hell? Solution – Ibid.
7. Does the soul afflict the body in Hell? Solution – If the soul in this life moves the body to enjoy sinful pleasures, it must follow that the soul will move the body to suffer pain in Hell pursuant to God's justice.
8. If a damned man wept in Hell, how many tears would he produce? Solution – If a man wept eviternally in Hell, he would accumulate the entire number of drops of all the waters found in rivers, in the sea and in ponds.
9. What is the fruit of the damned? Solution – It is the privation of all natural ends. And go to the above chapter.
10. When a devil understands something, how can its understanding be an evil fruit for it? Solution – A man who drinks poison while he does not believe that he is drinking poison drinks in order to live but then he dies because of his drinking.

Questions about the fruits of the maternal tree

1. What is the fruit of the maternal tree? Solution – Go to the above chapter.
2. How and with what does Our Lady harvest her fruit? Solution – Ibid.
3. To whom does Our Lady's fruit belong? Solution – It belongs to the sinners who have hope in her.

4. In what season does Our Lady harvest her fruit? Solution – When sinners weep and remember Our Lady with sighs and tears, Our Lady harvests mercy from her Son.
5. Is Our Lady a fruit of the angels? Solution – Jesus Christ is a fruit of Our Lady and He is a fruit of the angels.
6. What is the fruit of motherhood? Solution – Jesus Christ as a man is a male and he is the fruit and the end of all masculinities.
7. How great is the magnitude of Our Lady's fruit? Solution – Raymond said that he would count the stars.
8. Is Our Lady's fruit a lofty fruit? Solution – Raymond said that he would try to touch heaven with his hand.
9. Who loves Our Lady's fruit? Solution – Raymond wept because all the people in this world do not know and do not love Our Lady's fruit.
10. Does Our Lady's fruit have good cultivators? Solution – Raymond wept because there were so many sinners.

Questions about the fruits of the tree of Jesus Christ

1. What is the fruit of the tree of Jesus Christ? Solution – Go to the above chapter.
2. Who harvests the fruit of the tree of Jesus Christ? Solution – Ibid.
3. What is the utility of the fruit of Jesus Christ? Solution – Ibid.
4. Of what nature is the fruit of Jesus Christ? Solution – Ibid.
5. Can the fruit of Jesus Christ be any loftier in the magnitude of goodness and virtue? Solution – Ibid.
6. Since the fruit of Jesus Christ is so tasty, why do so few people taste it? Solution – If the fruit of Jesus Christ were very well known, many people would eat it.
7. Would the fruit of Jesus Christ be sufficient for all people? Solution – The nobility of the end is sufficient for the nobility of the beginning and of the middle.
8. Is Jesus Christ complete? Solution – The divine reasons and all the created reasons except the reasons of the damned have repose in the complement of Jesus Christ.
9. How is the fruit of Jesus Christ harvested? Solution – It is harvested with faith, hope and charity and in justice, prudence, fortitude, temperance, humility, mercy and compassion.
10. Is the fruit of Jesus Christ durable? Solution – This question should be put to eternity, glory and eviternity.

Questions about the fruits of the divine tree

1. What is the fruit of the divine tree? Solution – Go to the above chapter.
2. Is the fruit of the divine tree complete? Solution – This question should be put to infinite and eternal goodness and to all the acts of its reasons.
3. Can the divine fruit be defective? Solution – Go to the above chapter.
4. How is the Son a fruit of the Father? Solution – Ibid.
5. How is the Father a fruit of the Son? Solution – The Father a fruit of the Son through loving and understanding with all the acts of his reasons the Son who understands and loves the Father with a good, infinite, eternal, powerful, virtuous, glorious and true loving and understanding.
6. How are the Father and the Son fruits of the Holy Spirit? Solution – Raymond said that he would look for the answer in the solution to the preceding question.
7. In God is there only one fruit or are there many fruits? Solution – In God there is only one fruit in the divine essence and in God there are many fruits arising from the properties of the Persons and from the acts of the divine reasons.

8. How is God a fruit of creatures and how are creatures fruits of God? Solution – Go to the above chapter.
9. Where is the fruit of God? Solution – This question should be put to humble and truthful men who love God more than all creatures.

Questions about the fruits of the tree of exemplars

Questions about the elemental tree from the fruits of the tree of exemplars

1. We ask which is more valuable, iron or gold? Solution – Go to the above chapter.
2. The hermit asked Raymond if he knew whether in the art of chivalry, the shield or the sword had priority? Solution – The weapon that was the most necessary was also the first to be invented. And go to the above chapter.
3. Does fire relate in priority to the heated object or to the act of heating? Solution – With regard to the final cause the smith gives priority to the nail but with regard to movement he gives priority to operating.
4. Does fire tend to heat air before heating water? Solution – With regard to the end, fire first heats air and with regard to matter fire first heats water.

Questions about the vegetal tree from the fruits of the tree of exemplars

1. Are the fruits of plants produced more by vegetating than by elementing? Solution – Go to the above chapter.
2. Is an apple intended primarily for reproducing its species or for serving as food? Solution – Ibid.
3. Do the elements give their qualities to an apple primarily for its nutritive value or for sustaining its being? Solution – Ibid.
4. Does an apple tree repose more in an apple than in itself? Solution – The major repose is the one that comes at the end.

Questions about the sensual tree from the fruits of the tree of exemplars

1. Why do just people meet with adversity in this world while evil people enjoy prosperity? Solution – Go to the above chapter.
2. Are sinners tempted as much as just people are? Solution – Ibid.
3. How does a hypocrite heed his conscience and how does he do penance? Solution – Ibid.
4. What is the perfection of religion? Solution – Ibid.

Questions about the imaginal tree from the fruits of the tree of exemplars

1. Does the imagination have greater concordance with memory or with the intellect? Solution – Go to the above chapter.
2. How can a judge be partial? Solution – Ibid.
3. How are some moral habits greater than others? Solution – Ibid.
4. Is an imagined object as great a fruit of the imagination as a remembered or recalled object? Solution – An imagined object is a fruit of the imagination through form and a remembered or recalled object is a fruit of the imagination through the final cause.

Questions about the human-rational tree from the fruits of the tree of exemplars

1. Is man a greater fruit on account of the soul than on account of the body? Solution – Because the material cause is made of many creatures, man is a greater fruit on

account of the body than on account of the soul, but because of the formal and final causes, man is a greater fruit on account of the soul. And go to the said chapter.

2. Why is a child more inclined to follow the natural properties of the body than those of the soul? Solution – second intentions come first through the material cause, but through the formal and final causes they are the resultants of prime intentions.
3. In filling a position, why is holiness preferable to honour? Solution – Go to the said chapter.
4. How do the body and the soul have major concordance? Solution – In the proportion between unequal things, major concordance is found at their end.

Questions about the moral tree of virtues from the fruits of the tree of exemplars

1. What is the fruit of the moral tree made of? Solution – Go to the above chapter.
2. How are primary and secondary intentions sorted out? Solution – Ibid.
3. How is patience recognized? Solution – Ibid.
4. How does a discrete master test his pupil? Solution – Ibid.

Questions about the imperial tree from the fruits of the tree of exemplars

1. Should a prince care as much for the health of his body as for the utility of his people? Solution – Go to the above chapter.
2. What advice should the prince believe? Solution – Ibid.
3. How can many people give advice that is against their own interest? Solution – Ibid.
4. How does a conceited prince meet with misfortune? Solution – Ibid.

Questions about the apostolic tree from the fruits of the tree of exemplars

1. What are a prelate's primary and secondary intentions? Solution – Go to the above chapter.
2. Which fruit is the topmost in the apostolic tree? Solution – Ibid.
3. How savoury and resplendent is the apostolic fruit? Solution – Ibid.
4. How virtuous, great and fragrant is the apostolic fruit? Solution – Ibid.

Questions about the celestial tree from the fruits of the tree of exemplars

1. Does the nature of the Sun have as much power in the human body as the nature of fire? Solution – Go to the above chapter.
2. Can an astronomer make as true a diagnosis of a sick man as a physician can? Solution – Ibid.
3. Why are astronomers so poor? Solution – Ibid.
4. How is a man a son of the Sun? Solution – Ibid.

Questions about the angelic tree from the fruits of the tree of exemplars

1. Is acting a fruit or is existing a fruit? Solution – Go to the above chapter.
2. How can the world be in a good state? Solution – Ibid.
3. Is Saint Michael's fruit the act of loving or is it the beloved? Solution – The Father's and the Son's lovability is a fruit of Saint Michael through amativity and the Holy Spirit is a fruit of Saint Michael through loving.
4. Is Saint Michael more strongly devoted to the beloved than to the act of loving? Solution – The beloved and the act of loving in God are equal in eternity, in the end, in goodness and in magnitude. Their equality is the reason why Saint Michael is equally devoted to the act of loving and to the beloved.

Questions about the eviternal tree from the fruits of the tree of exemplars

1. How are the glory of Paradise and the punishment of Hell to be considered? Solution – Go to the above chapter.
2. Should the punishment of hell be considered before considering the glory of Paradise? Solution – Considerations of love are antecedents that give rise to resultant considerations of fear.
3. Why are some virtuous people sad while other virtuous people are happy? Solution – Ibid.
4. Which one appears to be the more holy, is it the sad man or the happy man? Solution – One and the same judgment must not be brought to bear on form and matter. And go to the above chapter.

Questions about the maternal tree from the fruits of the tree of exemplars

1. How must Our Lady be prayed to and praised? Solution – Go to the above chapter.
2. Supposing that there was no original sin, would God have become incarnate? Solution – Ibid.
3. Can the articles of the Catholic Faith be proved? Solution – Ibid.
4. Doe a man lose the merit of faith when he understands the Articles of faith? Solution – Ibid.

Questions about the tree of Jesus Christ from the fruits of the tree of exemplars

1. Why can the soul never be satisfied with this world? Solution – Go to the above chapter.
2. What are the consequences of avarice? Solution – Ibid.
3. In contemplating God, which one has the greatest merit, the intellect or the will? Solution – Ibid.
4. Does memory suffer greater passion under the intellect than under the will? Solution – Ibid.

Questions about the divine tree from the fruits of the tree of exemplars

1. How do creatures signify God? Solution – Go to the above chapter.
2. What is the fruit of philosophy? Solution – Ibid.
3. How should science be treated? Solution – Ibid.
4. What is the supreme and most savoury life? Solution – Ibid. And glory be given to God. Amen.

Questions about the hundred forms at the end of the elemental tree

1 - Questions about unity

- ❖ What is unity? Solution – Unity is the form which is the reason for individuation. And go to the above chapter.
- ❖ Without a common unity, can there be many unities? Solution – Ibid.
- ❖ What does the complement of unity consist of? Solution – The complement of love consists of the lover, the beloved and the act of loving, and likewise, the complement of unity consists of the uniter, the unitable and the act of uniting.
- ❖ Why is there one and not more than one world? Solution – Because there is one God and not many gods, God's unity is the reason why there is one and not more than one world.

2 - Questions about plurality

- ❖ What is plurality? Solution – Plurality is the form which is the cause of many things.
- ❖ What are the prime principles of plurality? Solution – The supreme plurality is the cause of created plurality just as the supreme unity is the cause of created unity.
- ❖ What does the first created plurality consist of? Solution – No plurality is as close to goodness as the plurality that consists of the essential bonifier, bonifiable and bonifying.
- ❖ How is one plurality the cause of many pluralities? Solution – Go to the above chapter.

3 - Questions about simplicity

- ❖ What is simplicity? Solution – Simplicity is the form which is the reason for many simple things before which there is no other nature made of simplicity or of its simple parts. And go to the above chapter.
- ❖ What are the simple parts of simplicity? Solution - the simple parts of simplicity are those from which it is properly constituted as a reason, namely the simplifier, the simplifiable and the act of simplifying which are its essential concretes in which it is sustained and in which it has repose and perfection.
- ❖ Where is simplicity? Solution – Go to the above chapter.
- ❖ Are primary simple things corruptible? Solution – If primary simple things were corruptible, then simplicity and composition would be one and the same thing and corruption would begin with primary forms and not with secondary forms.

4 - Questions about composition

- ❖ What is composition? Solution – Composition is the conjunction of many simple parts existing within each other from which there follows a third number common to all parts. And go to the above chapter.
- ❖ How many species of composition are there? Solution – There are two species of composition. The first is the one which is made of simple parts and the second is the one which is made of compound parts and includes the elemented substances.
- ❖ Without a common composition, can there be many compositions? Solution – Go to the above chapter.
- ❖ Is the second species of composition made from the first species of composition? Solution – If the second species of composition were not made from the first, then it would be possible for a whole to exist without any parts and for a part to exist without a community.

5 - Questions about form

- ❖ What is form? Solution – Form is the being to which the quality of action is more proper than to any other being.
- ❖ Can particular forms exist without universal form? Solution – Go to the above chapter.
- ❖ What do particular forms consist of? Solution – Particular forms consist of the universal form just as the bonifier, the bonifiable and the act of bonifying consist of goodness.
- ❖ Is the universal form made of other forms? Solution – Every community must consist of simple causes. And go to the above chapter.

6 - Questions about matter

- ❖ What is matter? Solution – Matter is the being to which the quality of passion is more proper than to any other being. And go to the above chapter.

- ❖ Where is general matter located? Solution – Ibid.
- ❖ What brings particular matter from potentiality into actuality? Solution – Ibid.
- ❖ How is specific matter potentially present in general matter? Solution – The bonifiability of real goodness is materially and potentially present in goodness and it is formally present in the habit of the bonifier, and therefore, the act of bonifying knows the essence and the nature of all three correlatives.

7 - Questions about genus

- ❖ Genus is the community above which there is no other community, and it exists above all specific communities.
- ❖ Is genus a real being or an intentional being? Solution – It is a real being, for if it were not a real being, the elemental tree could not exist. It is an intentional being because if it were not intentional, then the intellect could not reproduce species for enquiring into the truth about things.
- ❖ What does the real genus consist of and where is it located? Solution – This question should be put to the elemental tree.
- ❖ What does the intentional genus consist of? Solution – This question should be put to the intellect that produces it from the likenesses of individuals and reproduces it above their species.

8 - Questions about species

- ❖ What is a species? Solution – Real and natural species is the subject in which the genus uses difference by communicating itself to many different common parts which are of its essence.
- ❖ What is an intentional species? Solution – An intentional species is the similitude that the intellect receives from real species.
- ❖ Where are species located? Solution – Go to the above chapter.
- ❖ If a species were not a real being, what inconvenience would then follow? Solution – Ibid.

9 - Questions about intensity

- ❖ What is intensity? Solution – Intensity is the figure which signifies a simple part more strongly than any other figure does.
- ❖ Where are general and specific intensity located? Solution – Go to the above chapter.
- ❖ How does the intellect consider intensity? Solution – The intellect considers intensity by denuding the species it receives from common similitude and by considering simple unity.
- ❖ Can intensity be sensed? Solution – Intensity communicates itself to the senses and to the common subject from which the senses draw it out of a simple figure.

10 - Questions about extensity

- ❖ What is extensity? Solution – Go to the above chapter.
- ❖ What does extensity consist of? Solution – Ibid.
- ❖ What does spiritual extensity consist of? Solution – The extension of real angelic goodness is from its real concretes through which it is extended, and it consists of the similitudes which it gives to magnitude, duration and to the other substantial parts of an angel's substance.
- ❖ How does the will extend into the intellect? Solution – The will extends into the intellect by loving many different things in it, and the more that it loves them, the more it extends its act into them.

11 - Questions about abstraction

- ❖ What is abstraction? Solution – Abstraction is the primary form common to its concretes which are of its essence in which the intellect does not consider any other community. And go to the above chapter.
- ❖ What are secondary abstractions? Solution – Ibid.
- ❖ What is abstraction for? Solution – Abstraction exists so that the prime causes can exist.
- ❖ How many species of abstraction are there? Solution – There are two: the one is real and the other is intentional, and the intentional one is a similitude of the real one.

12 - Questions about concretes

- ❖ What is a concrete? Solution – A concrete is an object for which abstraction is a reason to be sustained in it and for which it is a reason to operate in accordance with its own nature.
- ❖ What are primary concretes? Solution – Go to the above chapter.
- ❖ Where are the primary concretes located? Solution – Ibid.
- ❖ Is there movement in the primary concretes? Solution – Secondary concretes are present in potentiality in primary concretes before coming into existence and movement is present in potentiality in the primary concretes and it issues forth into act as the secondary concretes issue forth and arise from the primary ones. This is where we realize that one period of time exists in potentiality in another period of time.

13 - Questions about generation

- ❖ What is generation? Solution – Generation is production that issues forth and arises in a newness which is made of old entities.
- ❖ How does generation take place? Solution – Go to the above chapter.
- ❖ Where is general generation located? Solution – Ibid.
- ❖ How many species of generation are there? Solution - There are three. The first one is supreme and it is made purely of form and without any corruption as God produces God from himself through generation, as we said. The second species is made of form and matter, it cannot be free of corruption, and natural elemented substances are made through it. The third species of generation consists of similitudes reproduced by the sensitive, imaginative and rational powers.

14 - Questions about corruption

- ❖ What is corruption? Solution – Corruption is the privation of old parts to make place for new forms and matters.
- ❖ How many species of corruption are there ? Solution – There are three species of corruption. The first is real and natural, as when elemented substance meets with the privation and corruption of its parts. The second species is made of corrupted intentional imaginary and sensual similitudes as they meet with privation. The third species is corruption through sin through which man is corrupted and deviated from the end for which he was created.
- ❖ What is the first principle of corruption? Solution – Concordance is the first principle of generation and contrariety is the first principle of corruption. And go to the above chapter.
- ❖ Are corruption and privation one and the same principle in the consumption of substances? Solution – Every contrariety is opposed to a contrary concordance and privation is a common principle with regard to the end of generation and corruption as they proceed through concordance and contrariety.

15 - Questions about privation

- ❖ What is privation? Solution – Privation is the real unlikeness of generation and of entity in which concordance is present, and it is the real unlikeness of contrariety and corruption.
- ❖ Is general privation a real being? Solution – Go to the above chapter.
- ❖ What is the subject of privation? Solution – Corruption is the subject of privation just as generation is the subject of being.
- ❖ What is the primary principle of privation? Solution – The first principle of privation with regard to the end is generation and the first principle of privation with regard to matter is contrariety.

16 - Questions about fullness

- ❖ What is fullness? Solution – Fullness is the form which posits the impossibility of the existence of real emptiness.
- ❖ Is fullness a real being or an intentional being? Solution – If fullness were not a real being, then emptiness could be a real being, and if emptiness could be a real being, then being and non-being could be one and identical.
- ❖ Is fullness a general being? Solution – Go to the above chapter.
- ❖ Is fullness a being that can be sensed? Solution – No common form can be sensed, and we have experience of this inasmuch as each one of the senses has its own instrument and its own object.

17 - Questions about emptiness

- ❖ What is emptiness? Solution – Emptiness is the subject in which the ends of things are not attained and through which the parts of substance do not find repose.
- ❖ How many species of emptiness are there? Solution – There are two species of emptiness which you can find in the above chapter. The second species is the one that we negate in the chapter on fullness, it is the one that the intellect reproduces because it has the capability of understanding one contrary through another. This passage is full of profound philosophy.
- ❖ If God removed everything that exists between Saturn and the sphere of earth, could there be a vacuum? Solution – A vacuum cannot possibly be a real being because nothingness is not a creature nor does it have any entity.
- ❖ If God removed everything that is comprehended within the quintessence, would there be a vacuum? Solution – If the privation of the firmament and of all that it contains in itself were followed by a vacuum, then the vacuum would have to have been a locus before creation took place, which is impossible, for if it were possible then the vacuum would necessarily be eternal and it would be the material of fullness, which is a further impossibility, and so on from one impossibility to another all the way to infinite impossibilities.

18 - Questions about grossness

- ❖ What is grossness? Solution – Grossness is the form because of which matter is fuller and heavier than because of any other form.
- ❖ Why is matter thicker than form given that form is fuller than matter? Solution – The reason why matter is thicker than form is grossness, which convenes with matter better than with form because of the restriction of water, and form is fuller than matter due to the communication and infusion of fire and the slenderness of form.
- ❖ Why is a melancholic person heavier than a phlegmatic person though a melancholic person runs about more than a phlegmatic person does? Solution – Inasmuch as

grossness is a form of restriction it causes the phlegmatic person to be lazy and obese and because a phlegmatic is of the cold and moist complexion, he is heavy because of the cold complexion and he is light because of the moist complexion. Moreover, the melancholic person is slender and thus he runs about more than the phlegmatic does.

- ❖ Is grossness a general principle? Solution – Go to the above chapter.

19 - Questions about subtlety and slenderness

- ❖ What is subtlety? Solution – Subtlety is the form by reason of which aggregation is made more of minor parts than of major parts.
- ❖ Since subtlety is a cause for the aggregation of minor parts and grossness is a cause for the aggregation of major parts, why are subtle substances more full than gross substances? Solution – A greater aggregation can be made of minor parts than of major parts because minor parts do not occupy as much space as major parts do.
- ❖ Why are slender substances longer than gross substances? Solution – Grossness is a form that causes breadth, height and weight just as slenderness is a form that causes length, height and lightness.
- ❖ Is slenderness a general principle? Solution – Go to the above chapter.

20 - Questions about lightness

- ❖ What is lightness? Solution – Lightness is the form that makes matter ascend upward.
- ❖ Is lightness a general principle? Solution – Go to the above chapter.
- ❖ Since the form of fire is fuller than its matter, why is matter not lighter than form? Solution – A part that has more form goes more quickly to its center than a part that has less form.
- ❖ Since fire is materially and formally light, why does it descend here below, given that descent is due to heaviness but ascent is due to lightness? Solution – The purpose of plant and animal life here below attracts the virtue of the heavenly bodies. And go to the above chapter.

21 - Questions about heaviness

- ❖ What is heaviness? Solution - Solution – Heaviness is the form that makes matter descend downward.
- ❖ Is heaviness a general principle? Solution – Go to the above chapter.
- ❖ Since rainwater is heavy, why does it ascend upward? Solution – Ibid.
- ❖ What does heaviness consist of? Solution – Heaviness consists of itself inasmuch as it is a general principle and it consists of many natural appetites inasmuch as it is extended into them so that with them it can descend to the center it desires.

22 - Questions about the whole

- ❖ What is a whole? Solution – A whole is the sum of many things that are parts of it.
- ❖ Is totality a general principle? Solution – Go to the above chapter.
- ❖ Can totality exist without any parts? Solution – In creatures, totality and its parts relate to each other inasmuch as they are distinguished through majority and minority, although every part is itself a whole. Here we realize how God is entirely himself without any parts and that God has in himself personal relation in equality without any majority or minority.
- ❖ Is created goodness a whole in itself or due to something else? Solution – Goodness is a whole due to wholeness just as it is great due to magnitude.

23 - Questions about parts

- ❖ What is a part? Solution – A part is a form which, together with other parts, adds up to the whole.
- ❖ Is a part a general principle? Solution – Go to the above chapter.
- ❖ Can a part exist by itself? Solution – A part can exist formally by itself but because the whole is its center, it cannot exist by itself with regard to the final cause, instead, it must be sustained in its whole which arises from the joining together of many parts.
- ❖ Can a part that belongs to a whole be a general principle? Solution – Go to the above chapter.

24 - Questions about interiority

- ❖ What is interiority? Solution – Interiority is the form due to which some parts can be inside other parts.
- ❖ Is a interiority a general form? Solution – Go to the above chapter.
- ❖ What does interiority consist of? Solution – As a simple principle, interiority consists of itself but inasmuch as it extends into many parts, it consists of them.
- ❖ Why is there interiority and what is it for? Solution – Interiority consists formally of itself but it ultimately exists so that some parts can be in others due to it, for instance: goodness can exist in magnitude due to interiority while magnitude can exist in goodness.

25 - Questions about exteriority

- ❖ What is exteriority? Solution – Exteriority is the form by reason of which the container can be outside the content, and difference can be the reason for the division of parts that are the covering surface of substance in which substance is sustained.
- ❖ Is exteriority a general form? Solution – Go to the above chapter.
- ❖ What does exteriority consist of? Solution – As a simple principle, exteriority consists of itself but inasmuch as it is the material for many exteriorities, it is their community.
- ❖ Why is there exteriority and what is it for? Solution – Exteriority inasmuch as it is form, exists by itself, and inasmuch as it is a final cause, it exists so that discrete quantities of substances can exist outside of each other, as for instance, the bottle is outside the wine, Martin is out if the room, a lion is outside the human species.

26 - Questions about stability

- ❖ What is stability? Solution – Stability is the form by reason of which substances and accidents are what they are and have an appetite to be in one place and not in another place. And go to the above chapter.
- ❖ Why is stability more due to the formal cause than to the final cause? Solution – In natural substances, movement is due to the final cause whereas repose exists so that substance can exist.
- ❖ Why does sleep have greater concordance with stability than with movement? Solution – Stability consists of repose and is instantaneous whereas movement consists of toil and is sequential.
- ❖ Why is there stability and what is it for? Solution – Stability exists so that the component parts of substance can exist in their own numerical identity and so that substance can be composed of them and that the parts can be parts of this substance.

27 - Questions about movement

- ❖ What is movement? Solution – Movement is the form due to which there can be a sequence of the parts of time in the change from place to place and in the alteration of substance and of its parts.
- ❖ Is movement a general form? Solution – Go to the above chapter.
- ❖ Can stability in natural substances be without any movement? Solution – Stability cannot be without an end and there cannot be an end without movement.
- ❖ Can movement be without stillness? Solution – Without the stillness of the parts, there would not be any subject for movement to exist in.

28 - Questions about hardness

- ❖ What is hardness? Solution – Hardness is the form which is the most contrary to softness than any other form.
- ❖ Is hardness a general form? Solution – Go to the above chapter.
- ❖ Why is there hardness and what is it for? Solution – Hardness exists so that the parts of substance can be separated from their contraries inside substance they cannot penetrate. And hardness is due to the dryness of earth and the restrictiveness of water.
- ❖ Why are bones harder than flesh? Solution – Stability convenes with bones formally and movement convenes with flesh finally.

29 - Questions about softness

- ❖ What is softness? Solution – Softness is the form that opens the doors of hardness to allow parts to enter into each other and to provide the influx and reflux of influence with loci through which they can transit.
- ❖ Is softness a general form? Solution – Go to the above chapter.
- ❖ Why is molten silver soft? Solution – Just as silver that is not molten is hardened by the coldness of water, likewise, molten silver is softened by the heat of fire. Here we learn that heat has concordance with softness against coldness.
- ❖ Why does cold water restrict a man's movement? Solution – Just as the dryness of fire has concordance with the hardness of the tile it dries out because fire has concordance with earth through dryness, likewise, water has concordance with air in the human stomach where it restrains the stomach's moisture with coldness, which has concordance with the moisture of air. This passage contains much information about medicine and material for the alchemist's meditation.

30 - Questions about length

- ❖ What is length? Solution – Length is the form by reason of which many points constitute a line.
- ❖ Is length a general form? Solution – Go to the above chapter.
- ❖ Why is there length and what is it for? Solution – Length exists formally so that many points or parts can participate more closely through contact from above to below; and length exists formally so that there can be a line that participates in height and depth.
- ❖ What does length consist of? Solution – Length consists of itself inasmuch as it is a simple form and length is a part of a body so that the body can exist in length.

31 - Questions about breadth

- ❖ What is breadth? Solution – Breadth is the form by reason of which many parts can be collateral.
- ❖ Is breadth a general form? Solution – Go to the above chapter.

- ❖ Why is breadth more a cause of surface than longitude is? Solution – Just as length is the cause of a thorn due to the line and to heat and dryness, likewise, breadth is the cause of surface through the collateral disposition of moisture and coldness.
- ❖ What is the cause of breadth in goodness? Solution – The act of bonifying causes breadth through collateration just as the bonifier causes breadth through length and the bonifiable causes breadth through depth.

32 - Questions about depth

- ❖ What is depth? Solution – Depth is the middle between breadth and length and through depth, the center exists in the middle of substance.
- ❖ Is depth a general form? Solution – Go to the above chapter.
- ❖ Does the depth of Saturn transition as far as Venus? Solution – If Saturn's depth transitioned as far as Venus, then the depth of the Moon would transition as far as Mars and the Sun would not be the common center in the virtue of the depth of Saturn and of the Moon.
- ❖ What does rotundity consist of? Solution – Rotundity consists of many collateral circles which are contiguous from above to below just as a line consists of many points. Here we learn that the circle consists of the surface above length, breadth and depth.

33 - Questions about the power, or potential

- ❖ What is a power? Solution – A power is a form that relates to an object so it can have its act. Moreover, power, or potentiality, is a form through which forms are made possible.
- ❖ How many species of potentiality are there? Solution – Go to the above chapter.
- ❖ How are aptitude and disposition different in potentiality? Solution – Aptitude is in potentiality through habit while disposition is in potentiality through matter.
- ❖ Which of the two species of potentiality comes first? Solution – Inasmuch as form is nobler than matter, it comes first in the order of virtue, but inasmuch as no natural substance can be without form and matter, aptitude and disposition exist equally at the same time.

34 - Questions about the object

- ❖ What is an object? Solution – An object is a terminus to which the power relates through its aptitude and through the object's disposition.
- ❖ How many species of objects are there? Solution – Go to the above chapter.
- ❖ Does the power go to the object or does the object go to the power? Solution – Because the end moves form before it moves matter, movement in act first arises through powerativity before arising through powerability and thus actual movements come first in natural priority. However, the arising of acts from the power before their arising from the object does not take place in a sequence in time.
- ❖ To which of the two species of objects does form relate in priority? Solution – A builder builds a room, and with regard to the end he gives priority to living in it, but with regard to form, the room comes before the intention to live in it.

35 - Questions about the act

- ❖ What is an act? Solution – An act is that through which natural principles attain their natural ends, and it is the work at the center between natural forms and matters.
- ❖ How many species of acts are there? Solution – Go to the above chapter.

- ❖ Is an act in actual being or is it in a state of becoming? Solution – The species of act that arises due to form is in actual being but the species that arises due to the end is in a state of becoming.
- ❖ In which of the two species of acts do form and matter have the greatest concordance? Solution – The form which is produced in natural substances from power into act is closer to matter than to form while it is in the process of being produced but not yet fully produced.

36 - Questions about priority

- ❖ What is priority? Solution – Priority is the being on account of which one being comes before another.
- ❖ What is priority for? Solution – Priority exists so that some natures can come before others and so that a sequence can follow from the beginning to the end.
- ❖ Does priority have greater concordance with forms that are in potentiality than with forms that are in actuality? Solution – Although the effect is in potentiality before being in actuality, the cause must come before the effect, and thus, possibilities are disposed in accordance with habits and forms are nobler than matter.
- ❖ Is priority a general form? Solution – Go to the above chapter.

37 - Questions about secondarity

- ❖ What is secondarity? Solution – Secondarity is the terminus in which ultimateness begins and in which secondary intentions and resultants arise.
- ❖ How is secondarity behind priority? Solution – Go to the above chapter.
- ❖ What does secondarity consist of? Solution – Secondarity consists of resultants and from instances of natural newness.
- ❖ Can secondarity be a priority? Solution – In the succession of posteriority where an antecedent gives rise to a resultant, the antecedent is prior to its resultant and tertiarity arises from this resultant.

38 - Questions about tertiarity

- ❖ What is tertiarity? Solution – Tertiarity is the terminus in which the third number arises and the second number ends, and in which the natural end is sustained.
- ❖ What is natural tertiarity? Solution – Every natural end comes from its beginning and its middle.
- ❖ How does tertiarity come behind secondarity? Solution – Go to the above chapter.
- ❖ What is tertiarity for? Solution – Tertiarity exists so that there can be a complement and an influx and reflux from the end and from the beginning through the middle.

39 - Questions about growth

- ❖ What is growth? Solution – Growth is an act of majority and of succession through which one thing can be made of many things.
- ❖ Is growth a general form? Solution – Go to the above chapter.
- ❖ What does growth consist of? Solution – Growth exists formally on its own, but it is composed of many things.
- ❖ Why is there growth and what is it for? Solution – Growth exists formally on its own but it exists finally so that there can be a succession of movement from the beginning to the end in natural substances.

40 - Questions about consumption

- ❖ What is consumption? Solution – Consumption is the terminus in which old growth ends and new growth begins.
- ❖ Is consumption a general form? Solution – Go to the above chapter.
- ❖ What does consumption consist of? Solution – Consumption formally consists of itself and finally it consists of the corruption of parts.
- ❖ Are consumption and corruption numerically one and the same? Solution – Inasmuch as corruption is an act of minority and corruption involves the privation of minority, corruption and consumption are two different forms.

41 - Questions about disposition

- ❖ What is disposition? Solution – Disposition is that which prepares the subjects of the acts of forms through possibilities.
- ❖ Is disposition a general form? Solution – Go to the above chapter.
- ❖ What does disposition consist of? Solution – Disposition consists of possibilities prepared to be passive under possibilities.
- ❖ What is disposition for? Solution – Disposition is for ensuring that possibilities have possibilities which are prepared so that the possibilities can be active in them without any impediment.

42 - Questions about property

- ❖ What is a property? Solution – A property is a form by reason of which other forms have specific being that is proper and appropriated.
- ❖ How many species does property have? Solution – Heat is the proper quality of fire and it is the appropriated property of air. And go to the above chapter.
- ❖ What is property for? Solution – Property exists so that every form can have its own numerical identity and so that every form can appropriate its likeness to another form.
- ❖ Coldness is the proper quality of water and heat is the proper quality of fire. Now we ask if both of these opposite properties descend from one general property? Solution – Just as the rational soul begins a new being in the body it is joined to through creation, so likewise contrary natural properties have begun new being in the primary substances through creation so that a contrary cannot be the source of its contrary. This passage contains some profound philosophy.

42 - Questions about proportion

- ❖ What is proportion? Solution – Proportion is the form by reason of which bodies are ordered according to major and minor parts.
- ❖ Is proportion a general form? Solution – Go to the above chapter.
- ❖ What is proportion for? Solution – Proportion exists so that justice and order can prevail between major parts and minor parts.
- ❖ If there were no proportion, what would be the consequences? Solution – If there were no proportion, then justice would be deprived of all its substantial parts, some parts would be too big while others would be too small and there would not be any beautiful likeness in which the senses or the imagination could repose.

44 - Questions about condition

- ❖ What is condition? Solution – Condition is the form that binds many forms which are bound by determined guarantees conceded by reason of quality in accordance with discretion or with natural appetites.
- ❖ How is condition situated and established? Solution – Go to the above chapter.

- ❖ What is a condition for? Solution – A condition exists so that one thing can assist another for its own utility and for the common utility. Here we recognize the primary objective of legislative rhetoric.
- ❖ How can knowledge of the first intentions be obtained from the second intentions, and how can ultimate intentions be known through the primary ones? Solution – Go to the above chapter. This passage contains some profound philosophy.

45 - Questions about intention

- ❖ What is intention? Solution – Intention is the harbinger of the end when it transmits its similitude to the beginning which it desires through discretion or through natural appetite.
- ❖ How many species of intention are there? Solution – Intention has two species, the first is final and the second is formal, material and operational.
- ❖ What is intention for? Solution – Intention exists so that some creatures can participate with others for their proper and common utility and so that they can all be at God's service.
- ❖ If there were no intention, what would be the consequences? Solution – Without intention there would be privation of the end in creatures. And here we realize that the disorderly deviation of intentions is a sin.

46 - Questions about order

- ❖ What is order? Solution – Order is the form which orders many forms toward one end or toward many ends.
- ❖ Is order a general form? Solution – Go to the above chapter.
- ❖ What does order consist of? Solution – Order simply consists of itself and it is composed of first and second intentions.
- ❖ If there were no order, what would be the consequences? Solution – Just as evil is the consequence of the privation of good, so is disorder the consequence of the privation of order. Here we learn that a bad cleric is more disorderly than anybody else, and it is the same with an evil public figure.

47 - Questions about operation

- ❖ What is operation? Solution – An operation is an act of the reasons such that through it the beginnings and the ends of substances are joined together.
- ❖ What does an operation consist of? Solution – Operation consists formally of action and passion as the work serves as an instrument of the end and a means between the beginning and the end.
- ❖ What is operation for? Solution – If there were no operation, then all beings would be idle, all ends would be superfluous and in privation and there would follow a real contradiction between privation and operation. Here we realize that idleness is a forerunner to great guilt.
- ❖ Does operation begin inside or outside substance? Solution – Natural form first begins in its own subject before beginning in a subject appropriated to it, however, it is the contrary with artificial forms.

48 - Questions about influence

- ❖ What is influence? Solution – Influence is a giving or a constraining through the communication of one or more things so that a plenum can follow in which the parts have either labour or repose.
- ❖ Is influence a general form? Solution – Go to the above chapter.

- ❖ Is influence a cause of corruption? Solution – This question should be put to water whose virtue is corrupted by fire when fire instills its influx of heat into it.
- ❖ How many species of natural influence are there? Solution – In natural and corporeal influences there are two species of influence. The first is the one which convenes with quality and with its own subject, as when an influx of heat from fire along with its own subject, which is fire, moves its proper heat in water against coldness and against the subject of coldness. The second species is the influence that comes from similitudes when one similitude instills its similitude into another similitude though the former places neither its essence nor its proper subject in the latter as when the Sun instills its virtue into fire, or when a seal imprints its letters in wax, or when the imagination receives similitudes through an influx of heat and taste.

49 - Questions about reciprocal influence

- ❖ What is reciprocal influence? Solution – Reciprocal influence is the return of influence through concordance or contrariety. And go to the above chapter.
- ❖ Why is there reciprocal influence in natural things? Solution – The acts of natural powers arise through influence and reciprocal influence.
- ❖ Does the power with its virtue reciprocally influence the object, or does the object with its virtue reciprocally influence the power? Solution – Air sends fire's dryness back to fire because dryness is against moisture, and fire sends this dryness back to air with its heat in order to mortify moisture.
- ❖ With what does matter reciprocally influence form? Solution – Form produces from matter possible things that exist in already existing things and matter sends back the action which comes through the disposition that has been brought into being under passion.

50 - Questions about production

- ❖ What is production in natural substances? Solution – Production is the form which is the reason for producing into act forms that exist in potentiality so that possible things can be brought into being.
- ❖ What does producing consist of? Solution – Producing is formally the act of production and it consists materially of form and matter through action and passion. And go to the above chapter.
- ❖ With what does one form produce another form? Solution – In natural productions, fire with its heat produces dryness in air. And in artificial productions, mechanics produce forms with the instruments of their trade.
- ❖ How are productions made above the course of nature? Solution – An eternal idea placed in potentiality is produced in the created subject by a natural agent and by the divine reasons above the course of nature. Here we know that an idea retains the nature of production above the course of nature and within the course of nature. Inasmuch as it retains the nature above the course of nature, it is an idea but inasmuch as it retains the nature of nature's course, it is a creature.

51 - Questions about origin

- ❖ What is origin in natural substances? Solution – Go to the above chapter.
- ❖ What does origin consist of? Solution – Origin consists formally of itself and originating is its act which originates from form and matter from which arise the acts of the primary forms from which common form and common matter are constituted.
- ❖ What does origin arise in? Solution – Origin arises in species and in proper individuated substance.

- ❖ Why is there origin? Solution – Origin exists so that new substances can arise in which the species and the acts of the primary forms are sustained.

52 - Questions about emergence

- ❖ What is natural emergence? Solution – Emergence is that through which one form comes out of another form and through which the act comes forth from the power and the object. And go to the above chapter.
- ❖ What does emergence emerge from and what does it emerge into? Solution – Heat emerges from fire, moisture emerges from air, coldness emerges from water and dryness emerges from earth. And the qualities emerge in a compound constituted of its proper subjects that emerge in it with new forms which emerge from old forms through generation and corruption.
- ❖ Is emergence a general form? Solution – Go to the above chapter.
- ❖ Since emerging is an influx of things, how can it be a general form? Solution – Inasmuch as it is an act, the act of emerging comes out of things but inasmuch as emerging is an abstract form, it is a general form of which emerging is formally the act and inasmuch as emerging comes out of other forms, it is materially their act. This passage contains some profound philosophy.

53 - Questions about separability

- ❖ What is separability? Solution – Separability is the form by reason of which many things can come out of one thing. And go to the above chapter.
- ❖ What does separability consist of? Solution – Separability is made of parts moved into a new real numerical identity.
- ❖ Why is there separability? Solution – There are two modes of separability, the one mode is by reason of form as when a smith separates a piece of iron into many nails and the other mode is by reason of the end, as when a smith separates a nail out of a piece of iron to bring the nail into being and to earn money.
- ❖ With which of the prime forms does separability have the most concordance? Solution – If there were no inseparability, then difference and separability would be numerically one and the same.

54 - Questions about inseparability

- ❖ What is inseparability? Solution – Inseparability is the form by reason of which different beings cannot be separated from each other. And go to the said chapter.
- ❖ Why is there inseparability? Solution – Inseparability exists so that natural qualities cannot divide or separate from their proper substances while they are appropriated to other extraneous substances as is the case, for instance, with the heat that fire appropriates to air.
- ❖ If there were no inseparability, what would be the consequences? Solution – If inseparability were eliminated from natural substances then every appropriate quality would abandon its own subject, the course of nature would be destroyed and no elemented thing could emerge from the elements.
- ❖ What does inseparability consist of? Solution – Inseparability consists of parts that are joined together and mixed within each other under the condition that the one cannot be without the other, for instance: goodness cannot be without power and matter cannot be without form.

55 - Questions about possibility

- ❖ What is possibility? Possibility is the form by reason of which matter is disposed so that things can be brought into being through it. And go to the above chapter.
- ❖ What does possibility consist of? Solution – Possibility is made of passive power subjected to the action of active power.
- ❖ How is possibility a general form? Solution - Go to the above chapter.
- ❖ Why does possibility exist? Solution – Possibility essentially exists by itself, like Martin who is essentially a man; and possibility exists by reason of the end because without possibility no act could be possible.

56 - Questions about impossibility

- ❖ What is impossibility? Solution – Impossibility is the form against which its contrary has no power. And go to the above chapter.
- ❖ Is impossibility made of power? Solution – If impossibility were made of power, then possible and impossible things could be one and the same.
- ❖ Since impossibility is not made of power, what is it made of? Solution – Impossibility consists of the privation of power just as vice consists of the privation of virtue.
- ❖ Is impossibility a creature? Solution – Impossibility is a creature inasmuch as created power is limited and comprehended, and without impossibility, all created power would be infinite.

57 - Questions about similitude

- ❖ What is similitude? Solution – Similitude is the general form by reason of which similitudes are produced in its genus. And go to the above chapter.
- ❖ What is similitude made of? Solution – Similitude is made of active and passive impressions that are different in essence and conserved within the same species.
- ❖ Why is there similitude? Solution – If similitude did not exist, then no being could participate with another being nor could any being signify itself in any way.
- ❖ Is similitude a real being or an intentional being? Solution – Natural similitude is real but artificial similitude is intentional.

58 - Questions about dissimilitude

- ❖ What is dissimilitude? Solution – Dissimilitude is the impression of active and passive qualities that are different in essence and in species. And go to the above chapter.
- ❖ Why is there dissimilitude? Solution – If there were no dissimilitude then there would be no plurality.
- ❖ How is one instance of goodness the dissimilitude of another instance of goodness? Solution – The difference and contrariety of ends produces dissimilitudes from one and the same species. And go to the above chapter.
- ❖ How is evil the dissimilitude of goodness? Solution – Goodness exists by reason of good producing good and evil exists by reason of good producing evil, and hence evil is the dissimilitude of goodness and there is dissimilarity between evil and goodness.

59 - Questions about nature

- ❖ What is nature? Solution – Nature is the form by reason of which the primary forms are reasons for productions according to their properties. And go to the above chapter.
- ❖ Is there one nature or are there many natures? Solution – There is one general nature from which many natures derive.
- ❖ What does general nature consist of? Solution – General nature is made of the constitution of many simple natures under which stand the essences of the primary

forms. Here we know that general nature is the center of the upper natures and the lower natures, as the Sun is a common virtue in the middle between Saturn and the Moon.

- ❖ Do fire and water have one and the same nature? Solution - Fire and water have one and the same nature in goodness but they have diverse natures through different and contrary qualities.

60 - Questions about corporality

- ❖ What is corporality? Solution – Go to the above chapter.
- ❖ What does corporality consist of? Solution – Corporality is made of simple parts whose properties are circular, triangular and square.
- ❖ Why is there corporality? Solution – Corporality exists formally per se and finally so that body can exist.
- ❖ Are corporality and body numerically one and the same? Solution – Corporality is the essence of body just as terrestreity is the essence of earth and humanity is the essence of man.

61 - Questions about transmutation

- ❖ What is transmutation? Solution – Transmutation is the instrument with which natural form draws one matter from one form and places it in another form. And go to the above chapter.
- ❖ Why is there transmutation? Solution – Transmutation exists so that the acts of the forms can exist.
- ❖ In the transmutation that matter makes from one form to another, does matter undergo any transmutation in itself? Solution – No natural matter with a new form exists under the same passion and for the same end as did the old form.
- ❖ Is transmutation the transmutation of one and the same form which abandons one matter and receives another? Solution – If one and the same form were transmuted from one nature to another, this form would be pure passion. Here we know that one and the same form remaining in its own species receives one matter and discards another matter. This passage contains some profound philosophy.

62 - Questions about light

- ❖ What is light? Solution – Light is the instrument of difference signifying its act to the particular senses through light.
- ❖ What does light consist of? Solution – Light consists formally of itself inasmuch as it is the colour of the celestial bodies and of fire; and finally, it is an instrument of difference.
- ❖ Why is there light? Solution – Light exists through colour just as a man is a man through humanity and white things are white through whiteness. And go to the above chapter.
- ❖ Is there any light in Hell? Solution – There is light in Hell so that difference has an instrument with which to show ugly shapes to eyes that during this life had sinfully desired to see beautiful figures, and this light is a cause of darkness for the eyes that did not have an appetite for looking at ugly shapes.

63 - Questions about shadow

- ❖ What is a shadow? Solution – A shadow is a confused colour of water and earth in the absence of light.

- ❖ What does a shadow consist of? Solution – Shadow consists of the privation of light and of gross vapours that have not been purified by air when light is unable to show its colour in their midst.
- ❖ If there were no shadows, what would be the consequences? Solution – If there were no shadows, the absence of light would be nothing.
- ❖ Is there shadow above the lunar sphere? Solution – If there were shadow above the lunar sphere, then the Sun could not give its likeness to Venus, nor could Venus give its likeness to Mercury, nor could Mercury give its likeness to the Moon, nor could fire receive influence from the Sun.

64 - Questions about the line

- ❖ What is a line? Solution – Go to the above chapter.
- ❖ Is the line a general form? Solution – If the line were not a general form, then the primary forms would have no concretes in which they could be sustained.
- ❖ What does a line consist of? Solution – The line exists in itself in its primordially and it consists of points as parts which are above the line and of which the line is composed; and the line is the matter of parts here below that are of its own species.
- ❖ Does the line exist in a spherical body? Solution – The line must be present in each body that has length, breadth and depth.

65 - Questions about punctuality

- ❖ What is punctuality? Solution – Punctuality is the form by reason of which the point is indivisible.
- ❖ What does punctuality consist of? Solution – Punctuality consists of simple indivisible points.
- ❖ Since a line is made of points and points are indivisible, how can a line be divided? Solution – Every line that is made of points is a composite and every composite is divisible.
- ❖ Since a point is indivisible, how can one point be in another point? Solution – Go to the above chapter.

66 - Questions about surface

- ❖ What is surface? Solution – Surface is the form with which bodies are clothed in natural colour.
- ❖ What does surface consist of? Solution – Go to the above chapter.
- ❖ Why is there surface? Solution – Surface exists so that bodies can be terminated and be visible and tangible.
- ❖ Does an indivisible point have a surface? Solution – Just as every indivisible point is a part of a divisible body, so likewise the indivisible surface sustained in the indivisible point is a part of divisible surface.

67 - Questions about figure

- ❖ What is a figure? Solution – A figure is a similitude of form that extends into colour extended over a surface.
- ❖ What does a figure consist of? Solution – Go to the above chapter.
- ❖ Is the figure of a nail a creature? Solution – If the figure of a nail were not a creature, then the visibility and the imaginability of the nail would not be creatures either.
- ❖ Where is the figure of a nail before the nail comes into being? Solution – Particular figures exist in potentiality in the universal figure before existing in their own subjects.

68 - Questions about direction

- ❖ What is direction? Solution – Direction is the form by reason of which lines are straight.
- ❖ What does direction consist of? Solution – Go to the above chapter.
- ❖ Why are there neither more nor fewer than six directions? Solution – Without the six directions, there would not be any body that has a center or a surface, and the same would follow if there were more than six directions.
- ❖ Does the firmament have six directions? Solution – Because the firmament is the supreme body beyond which no further natural body exists, it does not have six directions surrounding it, but because the firmament contains inside itself the general confused and spherical body which extends from Saturn to the center of the Earth, it contains the six directions within itself.

69 - Questions about masculinity

- ❖ What is masculinity? Solution – Masculinity is the essence through which many males exist.
- ❖ What does masculinity consist of? Solution – Go to the above chapter.
- ❖ Why is there masculinity? Solution – If there were no masculinity in natural substances, then there would be no generation.
- ❖ Is the masculinity of Aries a proper or an appropriated quality of Aries? Solution – Just as heat is the appropriated quality of air because it is a heating instrument, so likewise is masculinity appropriated to Aries because it is an instrument for moving the masculine virtue in males.

70 - Questions about femininity

- ❖ What is femininity? Solution – Femininity is a form that causes passive impressions.
- ❖ What does femininity consist of? Solution – Go to the above chapter.
- ❖ Are the letters that a seal imprints on wax feminine or masculine? Solution – The seal relates to the wax with the masculinity of Aries, Gemini, Leo and of other masculine celestial bodies and of the active forms of the elements just as a power relates to an object or just as a rooster relates to a hen.
- ❖ Since a rooster is a male, why does it generate females? Solution – Just as Aries helps a rooster to generate a rooster through masculinity, so does Taurus help a rooster to generate a hen through femininity.

71 - Questions about organization

- ❖ What is organization? Solution – Organization is the form which is the essence of natural organs.
- ❖ What does organization consist of? Solution – Go to the above chapter.
- ❖ Why is there organization – Solution – Organization exists so that natural forms can have organs with which they can act naturally.
- ❖ Are there any organs in the substance of angels? Solution – Raymond said that he would seek the answer in the angelic tree.

72 - Questions about instrumentality

- ❖ What is instrumentality? Solution – Instrumentality is the form that is superior to organization, just as a word is closer to manifest speech than is the tongue, a flower is closer than a twig to the fruit and movement is closer to the nail than to the hammer moving it. And go to the above chapter.

- ❖ Is there any difference between an instrument and an organ? Solution – Instruments and organs are as closely related in species as figure and surface are related in a body.
- ❖ Can an organ be an instrument? Solution – In an apple tree, the twigs are the instruments of the branches and of the flowers, and the flowers are instruments of the twigs and of the apple.
- ❖ Is the hammer with which a smith makes a nail an organ or an instrument? Solution – A hammer is an organ for construction and an instrument of the smith just as the tongue is an organ of speech and an instrument of the speaker.

73 - Questions about nourishment

- ❖ What is natural nourishment? Solution – Natural nourishment is the form on which the root moisture lives.
- ❖ What does natural nourishment consist of? Solution – Go to the above chapter.
- ❖ What is moral nourishment? Solution – Moral nourishment is an old custom.
- ❖ What is moral nourishment arise from? Solution – Moral nourishment arises from the acts of the powers of the moral tree.

74 - Questions about impression

- ❖ What is impression? Solution – Impression is the figure of cause and effect.
- ❖ What does impression consist of? Solution – Go to the above chapter.
- ❖ What is the difference between a natural impression and an artificial impression? Solution – Ibid.
- ❖ How does a flower imprint its fragrance in the air? Solution – Just as the matter of the bread that people eat is an impression through the transmutation in vegetative and sensitive matter, so likewise, the fragrance of a flower is impressed in the air through transmutation.

75 - Questions about insertion

- ❖ What is insertion – Solution – Go to the above chapter.
- ❖ What is insertion for? Solution – Ibid.
- ❖ Why can a graft of pear can be inserted into an apple tree but not into a fig tree? Solution – Depending on the closeness of concordance between their species, some plants can be grafted on others.
- ❖ Can fire be inserted into water? Solution – If fire could be inserted in water, then in this insertion, fire and water could have greater concordance than contrariety between them. Here we know why a graft of pear cannot be inserted into a fig tree.

76 - Questions about being per se

- ❖ What is being per se? Solution – Go to the above chapter.
- ❖ Why is there being per se? Solution – Being per se exists through form and matter in natural things, but in God it exists through form alone; and being per se exists so that the ends of things can be sustained in it.
- ❖ What does being per se consist of? Solution – Being per se consists of form and matter along with their end.
- ❖ Is fire what it is simply and on its own? Solution – Go to the above chapter.

77 - Questions about individuality

- ❖ What is individuality? Solution – Individuality is the general form by reason of which specific individuals are caused.

- ❖ Why is there individuality? Solution – Individuality exists so that many beings can arise from one being.
- ❖ What does individuality consist of? Solution – The individuality of Martin, of his son, of an apple tree, of a horse or of a heron arises from general individuality just as the colour of Martin, of his son, of an apple tree, of a horse or of a heron arises from general colour. And go to the above chapter.
- ❖ Why do unity and plurality equally cause individuality? Solution – The plurality of the Father and the son and the unity they have in spirating the Holy Spirit are reasons for which unity and plurality equally cause individuality in creatures. This passage contains some profound theology and philosophy.

78 - Questions about attraction

- ❖ What is attraction? Solution – Attraction is that through which one radical moisture attracts nourishing moisture from another radical moisture.
- ❖ How does attraction work? Solution – Go to the above chapter.
- ❖ With what does a magnet attract iron to itself? Solution – Just as the power of sight attracts the visibility of sight to itself, so does the great terrestreity of a magnet attract the terrestreity of iron to itself.

79 - Questions about necessity

- ❖ What is necessity? Solution – Necessity is the form by reason of which an impossible thing implies that its contrary is possible, for instance: it is impossible for the whole to be smaller than its parts and therefore the whole must be greater than a part of it.
- ❖ How many species of necessity are there? Solution – Go to the above chapter.
- ❖ Which of the two species of necessity is the more necessary? Solution – A substance that exists in the instant within the course of nature is greater than a substance that exists successively, and it is the same with substance which is above the course of nature so that God is the end of all beings.
- ❖ If there were no necessity, what would be the consequences? Solution – If there were no necessity, then everything in existence would exist through contingency, God would amount to nothing and everything that is possible would be impossible and vice-versa. This signifies the God necessarily exists and that God exists in a Trinity of Persons.

80 - Questions about contingency

- ❖ What is contingency? Solution – Contingency is that through which some ends deviate other ends away from their concordance. And go to the above chapter.
- ❖ What does contingency consist of? Solution – Contingency consists of contrary ends some of which impede the necessities of other ends.
- ❖ Why is there contingency? Solution – Contingency exists because a beginning cannot have its proper or natural means for transitioning to its necessary end.
- ❖ If there were no contingency, what would be the consequences? Solution – If there were no contingency, then no man would have freedom, donkeys would always bray out of necessity, goats would not be afraid of wolves, and the frost would always destroy almond crops.

81 - Questions about perfection

- ❖ What is perfection? Solution – Perfection is that instant in which succession has repose.

- ❖ What does perfection consist of? Solution – Just as possibility consists of what does not participate with impossibility, so likewise perfection consists of what does not participate with defect.
- ❖ What does perfection exist with? Solution – Perfection exists with the acts of the natural forms along with their moral similitudes.
- ❖ Why is there perfection? Solution – There is perfection so that there can be repose in existing and acting.

82 - Questions about imperfection

- ❖ What is imperfection? Solution – Imperfection results from the privation of perfection and it is the contrary of perfection just as evil is contrary to good, hot is contrary to cold and blackness is contrary to whiteness.
- ❖ Is imperfection a creature? Solution – Imperfection is a creature in natural works – see the above chapter – but imperfection is not a creature in moral works – see the tree of moral vices.
- ❖ Is imperfection a general form? Solution - If imperfection were not a general form, then the succession of perfection would be nothing.
- ❖ Do imperfection and imperfection have any concordance? Solution – In natural works, imperfections are instruments of perfections just as secondary causes are instruments of primary cause.

83 - Questions about life

- ❖ What is life? Solution – Life is the form by reason of which substances live and are enlivened.
- ❖ What does natural life consist of? Solution – Go to the above chapter.
- ❖ What does spiritual life consist of? Solution – Go to the human and the angelic trees.
- ❖ What is death? Solution – Death is the privation of life just as death is that in which life does not participate.

84 - Questions about colour

- ❖ What is colour? Solution – Colour is the form by reason of which corporeal substance is coloured.
- ❖ Is colour visible? Solution – As an abstract form, colour is not visible but it is an instrument of visible substance which has specific colour, just as general savour is an instrument of tastable substance which has specific savour.
- ❖ What does colour consist of? Solution – Color exists by itself as a species and it consists of many coloured objects which are not of its species and which are visible due to this colour.
- ❖ Why is there colour? Solution – Go to the above chapter.

85 - Questions about sound

- ❖ What is sound? Solution – Sound is the form by reason of which the ears are instruments for hearing. This passage contains some profound philosophy.
- ❖ What does sound consist of? Solution – Sound simply consists of itself; sound which is heard or disposed to be heard is a part of general sound, and this part is a special instrument of the sense of hearing.
- ❖ Does hearing consist of sound? Solution – Inasmuch as the sensitive power was extracted from the elementative through creation, hearing consists of sound; but inasmuch as the elementative and the sensitive powers are different species, hearing does not consist of sound materially, but it is the instrument which hears.

- ❖ Why is there sound? Solution – This question should be put to thunder in the above chapter.

86 - Questions about odour

- ❖ What is odour? Solution – Odour is the object of the act of smelling so that the sense of smell can sense its object. And go to the above chapter.
- ❖ Is odour of the essence of the sense of smell? Solution – Odour and odourativity are as different in essence as vegetativity is different in essence from sensitivity.
- ❖ What does odour consist of? Solution – The odour of a rose consists of its vapours and the odourative belongs to the sense which converts the rose's vapours into its odourability.
- ❖ If there were no senses, could a rose be smelled? Solution – There are two kinds of odourability. The one is within the sense and belongs to its essence; the other is the one outside the sense, and this is general odourability by reason of which specific odourability exists in roses, in lilies, in sulphur and in other odourable substances. And this general odour was extracted from the elemental tree through creation, as when God drew the artificial day from the natural day by means of the Sun.

87 - Questions about savour

- ❖ What is savour? Solution – Savour is the form by reason of which animals delight in eating and drinking.
- ❖ What does savour belong to? Solution – Savour belongs to the elemental tree. And go to the above chapter.
- ❖ Since savour belongs to the elemental tree, does fire experience taste when it heats water? Solution – General savour is made of the elements just as colour emerges from potentiality into act in elemented things, so does colour emerge in the sensitive from the vegetative from potentiality into act. And because the heated water in the pot is neither in vegetated substance nor in sensed substance, fire, although savour is fire's material instrument, has nothing with which it can sense savour, because savour as a species is always in a potential state in fire.
- ❖ Is bitterness a savour? Solution – Rotten meat tastes bitter to the human sense of taste, but worms find the savour delightful.

88 - Questions about feeling

- ❖ What is feeling? Solution – Go to the sensual tree.
- ❖ What does feeling consist of? Solution – In accordance with general form, feeling is materially a power of the elemental tree and it emerges and arises in the sensual tree just as the instrumental life of a cultivated olive branch grafted on a wild olive tree arises from the vegetative power of the wild tree. And go to the above chapter.
- ❖ Why is there a sense of touch? Solution – The sense of touch exists in its own species formally and it exists finally so that animals can enjoy pleasure in touching in order to conserve their species. And go to the above chapter.
- ❖ When a glowing coal touches a hand, why does the hand feel pain? Solution – Just as touch is incompatible with non-vegetated elemental substance and with sensed substance that is without vegetation, so does the sense of touch convene with elemented and sensed substances with vegetation.

89 - Questions about conception

- ❖ What is conception? Solution – Conception is the general form by reason of which passive forms conceive new active forms.

- ❖ What does conception consist of? Solution – Go to the above chapter.
- ❖ Why is there conception? Solution – Conception exists in order to manifest the acts of the forms to the particular senses, to the imagination and to the powers of the rational soul.
- ❖ What does a conception manifested by the affatus consist of? Solution – A conception manifested by the affatus is made of natural instincts and appetites which emerge from the sensitive into the imaginative in the same way as the natural instincts and appetites of the elementative emerge and arise in the vegetative powers of plants and in the sensitive powers of animals. Here we know why a woman who conceives a son imprints in him some likeness of the object of her imagination, and it is the same with the man.

90 - Questions about sleep

- ❖ What is sleep? Solution – Sleep is the form by reason of which forms that have been toiling have an appetite for resting.
- ❖ What does sleeping consist of? Solution – Sleeping consists of the preparation which prepares and disposes matter so that the acts of natural forms can take place.
- ❖ Why can nobody live without sleeping? Solution – If a horse were to run without ever resting, it would never be able to run again.
- ❖ Why do inebriated men have more of an appetite for sleep than others? Solution – Because wine gives off abundant vapours, it suddenly raises the vapours from the abdomen to the brain where they shut out the species that the imagination captures from the senses when it has no similitudes with which to satisfy the rational soul.

91 - Questions about wakefulness

- ❖ What is wakefulness? Solution – Wakefulness is a sequence of fantastic species moved from the senses by the imaginative all the way to the powers of the rational soul.
- ❖ What does wakefulness consist of? Solution – Go to the said chapter.
- ❖ Why do some people stay awake more than others? Solution – Nobody sleeps as much as a phlegmatic person, nor does anybody stay awake as much as someone who is deeply in love.
- ❖ Does a dreaming man participate more with waking than with sleeping? Solution – In people who dream the imaginative power remains more awake than any other power.

92 - Questions about dreaming

- ❖ What is dreaming? Solution – Go to the above chapter.
- ❖ Where does dreaming come from and how many species of dreaming are there? Solution – Ibid.
- ❖ Why do humans dream more than irrational animals do? Solution – Ibid.
- ❖ Why does a melancholic person dream more than others do? Solution – No memory can retain species as much as a memory made of the earthy complexion and this is because it has a more durable foundation.

93 - Questions about joy

- ❖ What is joy? Solution – Joy is a form that represents a desired end.
- ❖ Where does joy naturally begin? Solution – Go to the above chapter.
- ❖ Does an apple tree have joy, and does fire have joy when it heats water? Solution – Ibid.

- ❖ Does a child feel joy through sensing before feeling joy through loving? Solution – In children the imagination begins to delight in the senses before the will or the intellect begin to delight in the imagination; and this is because an infant at the outset does not behave according to old moralities.

94 - Questions about sadness

- ❖ What is sadness? Solution – Sadness is a figure which represents the loss of a desired end.
- ❖ Where does sadness naturally begin? Solution – Go to the above chapter.
- ❖ Where does moral sadness come from? Solution – Moral sadness comes from the above definition.
- ❖ Why is a melancholic person naturally more prone to sadness than others are? Solution – No element is as far away from Saturn as earth, nor is any planet as close to Saturn as Jupiter is.

95 - Questions about health

- ❖ What is health? Solution – Health is the proportion of parts joined together in elemented substance with greater concordance than contrariety.
- ❖ Where does health naturally begin? Solution – Go to the above chapter.
- ❖ What difference is there between natural health and moral health? Solution – Natural health relates to the form but moral health relates to the end. Physicians exist to care for natural health.
- ❖ Why are people healthier in winter than in summer? Solution – In the season when fruits are harvested, they are more harmful than in any other season. This is apparent in a hen, that is more tender and tasty after being dead for twelve hours than after being dead for one hour.

96 - Questions about illness

- ❖ What is illness? Solution – Illness is the form that requires a definition contrary to the definition of health.
- ❖ Why is there illness? Solution – There is illness because health is absent.
- ❖ Can a human body exist between health and illness? Solution – If an animate body could exist between health and illness, then in this middle it would not be subject to natural contraries and it would be incorruptible. See the above chapter.
- ❖ What does moral illness consist of? Solution – This question should be put to gluttony, to a sword, to a bad physician and to a beautiful woman.

97 - Questions about industry

- ❖ What is industry? Solution – Industry is the general form by reason of which plants and animals have a way to survive. And go to the above chapter.
- ❖ Where does method naturally begin? Solution – Ibid.
- ❖ What is moral method? Solution – Moral method is the figure of natural method or industry.
- ❖ A vine has neither discretion nor eyesight, so how does it climb a tree, why does it keep its leaves raised perpendicular to the branches and why does it respond when you touch it? Solution – Many special industries descend from the general industry.

98 - Questions about substance

- ❖ What is substance? Solution – Substance is the being which properly stands per se and without which there can be no accidents.

- ❖ Where does natural substance begin and what does it begin from? Solution – Go to the above chapter.
- ❖ How does substance stand under accidents? Solution – When substantial goodness gives its likeness to substantial magnitude it stands by accident under the likeness it gives.
- ❖ Why is there substance? Solution – Substance exists formally by itself and finally so that substantial and accidental forms can have a subject in which they can exist and act.

99 - Questions about essence

- ❖ What is essence? Solution – Essence is the form by reason of which being is sustained in substantial or accidental concreteness, and this being converts with concreteness through existing and acting and the act of the essence is sustained with the essence and has one and the same nature as the essence. This passage contains some profound philosophy.
- ❖ How is essence above substance? Solution – Go to the said chapter.
- ❖ What are the principal proper parts of essence? Solution – The rational soul along with the body joined to it are properly parts of humanity, and the simple bonifier, bonifiable and bonifying are parts of goodness.
- ❖ What does essence consist of? Solution – One essence is general and it is common when it consists of many essences, for instance: humanity consists of the goodness of magnitude and of the other human forms. Other essences are spiritual, these stand under the general essence and belong to it, such as the essence of the rational soul and the essence of the human body.

100 - Questions about being

- ❖ What is being? Solution – Being is the genus that is above everything of a substantial and accidental nature.
- ❖ How is being a general form? Solution – Go to the said chapter.
- ❖ In considering being, is accident considered before substance? Solution – Accidental figures are windows on substantial being.
- ❖ How should being be investigated and treated? Solution – Go to the above chapter.

Questions about the practical application of the hundred forms found at the end of the sensual tree

In this part, we will provide a doctrine for making questions about the sensual tree with the hundred forms and for solving these questions. And the method we follow in the sensual tree with the hundred forms can be applied to the other trees.

1. Due to what nature is the sensitive power one thing made of many things? Solution – Go to paragraph 1 of the said chapter.
2. We ask whether Martin's son Peter could be who he is if Martin never existed and if Peter were William's son. Solution – According to the nature of numerical unity, Peter could not be who he is if Martin had never existed and if Peter were William's son, because if he could be, then the entire plurality of elementation, vegetation and sensuality could convene with the one identity as much as with the other.

Is the common sense simple or compound? Solution – It is simple with regard to the unity of the sensual tree, but it is compound with regard to the way in which the sensual tree is composed of many causes, namely the elementative, the vegetative and the sensitive powers. And go to paragraph 2 of the said chapter.

3. Is the eyesight a simple or a compound power? Solution – Every particular must be of the same nature as its universal, for if it were not, then it would not be a part of the universal.
Is the common sense made of both form and matter or of only one of these?
Solution – The sensual tree could not exist without form and matter because it would not have anything to exist with.
4. What are the form and matter of the common sense? Solution – Elementativity, vegetativity, sensitivity are the forms of the common sense in the nature of simplicity and composition, and elementability vegetability and sensibility are the matter of the common sense in the nature of simplicity and composition
Is the common sense made of genera and species? Solution – Go to paragraph 4 above.
5. Through what natural process does seeing reproduce species? Solution – The natural properties of the parts are of the same nature as the whole.
Which parts of the common sense are internal, and which parts are external?
Solution – The visibility which is of the essence of the common sense is the internal part of the sense and the visibility of a stone, of an apple, of a flame or of fire is the external part. And go to paragraph 5 above.
6. How do the internal and external parts of the common sense participate with each other? Solution – The particular senses are the extremities of the common sense that participate with external objects, for instance: visitivity participates in the colour of the object it receives and it is the same with auditivity which participates in sound, and likewise with the other senses in their different ways.
How is the common sense made of abstract forms? Solution – Ibid. paragraph 6.
How are the particular senses made of concretes, as for instance the eyesight, which is made of the visitive, the visible and the act of seeing? Solution – Ibid.
7. How is the sensitive power subject to generation and corruption? Solution – Ibid. paragraph 7.
8. Does any generation follow the corruption of Martin's sensitive power? Solution – The corruption of the grass eaten by a horse is followed by the generation of flesh and the corruption of meat eaten by a dog is followed by the generation of other flesh.
Are grossness and slenderness forms of the common sense? Solution – Ibid. paragraph 8.
9. Why are some people naturally more subtle than others? Solution – To the extent that the matter of Martin's common sense is subject to a subtler form than the matter of William's common sense, Martin's imagination is more capable than William's imagination of attaining the similitudes reproduced by the particular senses.
Due to what nature is the common sense heavy? Solution – Ibid. paragraph 9.
10. Why is the eyesight lighter than the hearing? Solution – The eyesight is of the airy complexion more than of any other complexion, while the hearing is of the earthy complexion.
What is the complement of the common sense made of? Solution – Ibid. paragraph 10.
11. Are the eyes of a blind man empty? Solution – They are not empty of the acts of the elementative and vegetative powers but they are empty of the acts of the sensitive power.
Why must there be a common sense in the sensitive power? Solution – Ibid. paragraph 11.

12. In sensed substance, how do some extensivities extend into others? Solution – Ibid. paragraph 12.
13. Why is there a common sense and why does it move the particular senses? Solution – Ibid. paragraph 13.
14. Is the common sense soft or hard? Solution – Ibid. paragraph 14.
15. Why does the power of sight have greater concordance with softness while the power of hearing has greater concordance with hardness? Solution – From the encounter and collision of dry bodies great sound is produced while softness and transparency have concordance with moisture.
Are there any measurements in the sensitive? Solution – Go to paragraph 15.
16. Why can the power of sight attain more remote objects than the power of hearing can attain? Solution – Because the matter of fire and air is more subtle than the matter of water and earth, their virtue is more extensive than the virtue of water and earth.
What are the power, the object and the act of the sensitive power? Solution – Go to paragraph 16 above.
17. In the senses, why is one power made of many powers, one object of many objects and one act out of many acts? Solution – The senses are one because the sensitive power is one and they are many because the sensual tree is made of many things. Is the common sense made of priority, secondarity and tertiariness though it does not transition into a fourth number? Solution – Ibid. paragraph 17.
In the senses, which forms are first, which forms are last and which forms are in the middle? Solution – Ibid.
18. How do the senses grow and decrease? Solution – Ibid. paragraph 18.
19. When the senses begin to decrease, does the virtue of the sense also begin to decrease? Solution – The radical moisture lasts as long as the nourishing moisture lasts. This passage contains some profound philosophy because according to the way in which the elementative and the vegetative are disposed, they are matter for the sensitive power which attracts its virtue from them and brings it from potentiality into act in order to live, as when a flame of fire heats water and brings the potential heat in the water into act in order to be sensed.
How are disposition, property and proportion forms of the senses? Solution – Go to paragraph 19 above.
20. In what is a dead lion's sensitive power now sustained? Solution – Water that emerges from the sea as vapour and falls to the ground as rain and goes through fountains to the sea and the amount of saltiness in the sea water is lost in the large amount of sweet rain water. Here we know that the water of a fountain has a more natural savour and is more healthy than water from a cistern.
How is a sense conditioned and how does it incline toward objects? Solution – Go to paragraph 20 above.
21. How is one sense individually distinct from another sense? Solution – The elementative and the vegetative communicate with the sensitive so that their natures are objectified by different species of sensing.
How is there orderly operation in the sensitive power? Solution - Solution – Go to paragraph 21 above.
22. How is a sense a subject of the influence and reciprocal influence of sensing? Solution – Ibid. paragraph 22.
23. Do the elemental and vegetal trees instill any virtue into the acts of the particular senses? Solution – No root moisture can live without nourishing moisture.
How are production, origin and emergence forms of a sense? Solution – Go to paragraph 23 above.

24. Why are fewer species multiplied by the sense of taste than by the eyesight?
 Solution – The production which is made by taste is more proper and more natural to arisen and emerged forms than the production made by the eyesight; and we have experience of this inasmuch as an animal can live without eyesight but not without taste. Here we know that nature does not want do use more species to do what it can do with fewer species, and when nature cannot do something with fewer species, it seeks to do it with more species.
 How are separability and inseparability forms of a sense? Solution – Ibid. paragraph 24.
25. Is the sensitive power separated from blind Martin's eyes? Solution – In no sensual instrument can the sensitive power radically divide itself off from the elemental and vegetal trees but instrumentally through the absent disposition of the three forms, namely the elementative, the vegetative and the sensitive from which the order of the sense organ is separated. This can be seen in the figure of an artificial instrument, as when a singer obviously cannot hit the right note which he knows by heart with a violin that is out of tune and not ready to be played.
 How are possibility and impossibility forms of a sense? Solution - Solution – Go to paragraph 25 above.
26. In the senses, how does one possibility arise from many possibilities and how are many possibilities lost through one simple impossibility? Solution – The possibilities of the elementative, the vegetative and the sensitive add up to one common possibility by reason of which there can be one sensual tree. And if any one of the nine general accidents were to be subtracted from substance, then this substance could not possibly exist.
 How is sensed substance made of similitudes? Solution – Go to paragraph 26 above.
27. Due to what nature are the acts of the particular senses dissimilar from each other? Solution – The common sense lives on the dissimilarities as well as on the similarities of the elemental and the vegetal tree.
 How are corporeal nature and transmutation forms of sensed substance? Solution – Go to paragraph 27 above.
28. Is the power of sight made of corporeal principles? Solution – If one of Martin's eyes were extracted, the natural virtue of this eye would be transferred or transmuted to the other eye through a corporeal subject without which there could be no transfer nor could the remaining eye increase its virtue.
 How are light and shadow forms of the sense of sight in seeing? Solution – Go to paragraph 28 above.
29. Why do the eyes not see at night, since light is an essential part of them? Solution –Internal light cannot begin to operate if it has no external light as its instrument for seeing.
 How is a sense punctual and how is it constituted of lines and of the nature of surface? Solution – Go to paragraph 29 above.
30. Does the sense of hearing need a surface? Solution – If there were no surface in the contact made by air, there could not be any sound.
 How are direction and figure principles of the senses? Solution – Ibid. paragraph 30
31. Does hearing need figures? Solution – If figures did not serve as instruments of the sense of hearing, then the voice of a nightingale and the braying of a donkey would be received by the hearing as the same species.
 Do the senses consist of masculinity and femininity? Solution – Go to paragraph 31.

- Is voice masculine or feminine? Solution – A voice is of the essence of sound and of its act, and sound arises from the acts of feminine and masculine parts. And go to the same paragraph above.
32. What is the natural cause for which the common sense requires organs and instruments in order to exercise its virtue? Solution – Ibid. paragraph 32.
33. Is the difference between the senses due to the difference between organs and instruments or is it properly due to the senses themselves? Solution – Inasmuch as the sensitive power consists of difference it has its own nature for sensing diverse objects differently according to species and inasmuch as the organs and the instruments are made of difference, the nature of the sensitive power is appropriated to the organs and instruments which attain objects through it in different ways. This passage contains some profound philosophy.
How are nourishment and impression forms of the senses? Solution – Go to paragraph 33 above.
34. Are insertion and being per se parts of the senses? Solution – Ibid. paragraph 34.
35. Can the sensitive power be what it is by itself? Solution – No form that is inserted into another form can exist on its own without the influence of that which it is inserted into.
Are individuality and attraction parts of the senses? Solution – Go to paragraph 35 above.
36. In the senses is there attraction from passion into action and from action into passion? Solution – If air attracted the heat of fire to itself, then in this attraction air would be the active form and fire would be the passive form, so that fire would not give its heat to air.
Are necessity and contingency forms of the common sense? Solution – Ibid. paragraph 36.
Is blindness due to the sensitive power or is it due to the elementative and vegetative powers? Moreover, we ask the same question about the bitterness that the sense of taste senses in a sweet apple, and likewise with other forms which reach the other senses through contingency. Solution – Ibid. the same paragraph.
37. Are perfection and imperfection parts of the senses? Solution – Ibid. paragraph 37.
38. Is blindness of the senses as necessarily due to imperfection as sight is due to perfection? Solution – In a mute man, speech is present through the contingency of the affatus and through the necessity of the imperfection that is the cause of deafness; this passage contains some profound philosophy.
Are life and colour forms of the common sense? Solution – Ibid. paragraph 38.
39. Since colour is the object of sight and sight belongs to life, is colour of the essence of sensual life? Solution – If colour were of the essence of the sensitive power, then an apple that has colour would be endowed with senses; therefore, colour is not of the essence of the sensitive power but an instrument for seeing.
Are sound, odour and taste parts of the sensitive power? Solution – The parts that are essential to substance are one thing but the parts that are instrumental are another thing. And go to paragraph 39 above.
40. Are tangibility and affability essential passions of the common sense? Solution – In all the passive forms of the common sense there is distinction because some forms are internal and these, along with the active forms are of the essence of sense but the external forms are instruments and are neither of its essence nor of its species.
In the affatus is there an act that is of the essence of the affatus? Solution – Just as hearing works through touching and this contact is of the species of hearing, so likewise, the affatus works through touch although this touch does not belong to

the species of the affatus. Here we know that the external instruments are not of the essence of the internal powers. And go to paragraph 40 above.

41. Are waking and sleeping parts of the common sense? Solution – If sleeping were a part of the common sense, then each body that is endowed with senses would sense things while asleep. And if waking were a part of the common sense, then body that is endowed with senses would ever sleep.
How are waking and sleeping instruments of the common sense? Solution – Ibid. paragraph 41.
42. Are joy and sadness of the essence of the common sense? Solution – Since pepper exists essentially due to elements and from their qualities, it is always engaged in the acts of heating, moistening, cooling and drying. And because sentient substance cannot be in joy and in sadness at the same time, joy and sadness are not of the essence of the senses but they are instruments of the senses. These instruments are morally habituated and derive as natural pleasure from the internal instruments which are of the essence of the senses. This passage contains some profound philosophy with which many secrets of nature can be pierced.
Is the revulsion that people feel when viewing ugly figures and that makes them sad of the essence of the senses? Solution – This revulsion in practice is moral and instrumental, and it is the privation of the act of natural pleasure which is of the essence of the senses. And go to paragraph 42 above.
43. Are health and illness of the essence of the senses? Solution – Ibid. paragraph 43.
When a lion is sick, where is its health? Solution – Hot water holds its coldness in potentiality.
44. Is a lion's industry of the essence of its sensitive power? Solution – Ibid. paragraph 44.
Is a lion's industry natural or moral? Solution – The industry of a lion and of other animals is natural in the elementative and vegetative powers and it is moral in the sensitive power and this morality is an external natural figure that is an accidental similitude of substantial industry which is internal. For these reasons, as soon as a lion is born, it immediately has the industry of suckling its mother's milk because the natural form which is internal moves an accidental moral form which is external. This passage contains some profound philosophy.
45. How are substance, essence and being different in the sensitive power? Solution – Ibid. paragraph 45.
How can external questions be solved by applying the hundred forms? Solution – Following the method we adopted in the application of the forms to the sensitive power, and following the method we adopted for solving other questions in the Tree of Science a method for finding true conclusions to external questions can be obtained.
And go to the above chapter.

Questions about acquiring the habit of this science

Following the ten rules of the General Table, we propose to make ten questions so as to complete the number of four thousand questions and so that the habit of this Art and Science can be conserved with them.

1. Is this Tree of Science general? Solution – This Tree of Science is general because it consists of general principles as we can see in its roots and it is general because it consists of 16 trees which are general to every habit of science.
2. What is this tree? Solution – It is the discovery and complement of the general theories and practices that constitute the general habit of knowing.

3. What is this tree made of? Solution –It is made materially of 16 trees which it contains in itself and which are parts of it as we can see, and with regard to the end it is made of the general habit of science.
4. Why is this tree? Solution – This tree exists formally because it is made of 16 trees which are its parts, and it exists ultimately because Raymond has nobody to whom he could show his general art perfectly and he needs the capability to signify through this tree of science the general understanding of all sciences that can be obtained through his art because this general understanding can be known through this art. Someone who has a well-founded intellect that is humble and law-abiding could study and learn this art on his own.
5. How great is this tree? Solution – Go to the leaves of its trees to the places about quantity and with these quantities you will be able to find out how big this tree is. And you can do the same with its other predicates and with its substances.
6. What is the subject of this tree of science? Solution – The subject of this tree is that through which the human intellect acquires the universal habit of knowing.
7. When was this art discovered? Solution – This art was discovered in the year 1295 of the Incarnation of Our Lord from the feast of Saint Michael until April 1.
8. Where was this tree compiled? Solution – This tree was compiled in the city of Rome, placed on the altar of Saint Peter and entrusted to Our Lord Jesus Christ, to Our Lady, to the angels and to the saints.
9. How can one obtain practice in the discourse of this Art and its application to external questions? Solution – Go to the 16th tree of questions and follow the method for solving external questions that we followed when solving the questions of this tree and applying external questions to the trees which are general to their terms.
10. With what can you conserve the habit of this science? Solution – By frequently imagining and remembering the special trees in this general tree, you can conserve the general habit of science that you can obtain through it. And glory be given to God. Amen.

About the end of this tree

Raymond finished and completed this tree with the help and grace of God whom he praised and blessed because He gave him grace in the beginning, in the middle and in the end of this work and because He freed him from a heavy burden of labour. And Raymond begs God for mercy if he neglected anything in the treatise of this art and if he erred in any way in it, he did not err knowingly but out of ignorance. And he beseeches the Holy Father His Holiness the Pope and his brothers to accept this book graciously and correct it if it contains any errors and to approve this book and make many copies of it because great good can follow from this as can be seen in its process.

Before parting ways with the monk, Raymond spent a long period of time lost in thought. The monk asked Raymond what he was thinking of. Raymond replied and said that this tree of science should first be presented to some holy person endowed with a very lofty intellect and who would present it to His Holiness the Pope and the cardinals.

“Raymond,” said the monk, “who will this person be?” Raymond replied and said that he had good hope that some holy person would present it for the honour of God, to whom all praise and glory be given. Amen.

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