

Title	On Possibile esse and creation
Sub Title	
Author	柏木, 英彦(Kashiwagi, Hidehiko)
Publisher	三田哲學會
Publication year	1966
Jtitle	哲學 No.49 (1966. 12) ,p.A7- A7
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00150430-00000049-0135

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On *Possibile Esse* and Creation

Hidehiko Kashiwagi

It is E. Hocedez' opinion that Aegidius of Rome regarded *esse* as a sort of perfection which is multiplied in essence and consequently imagined creation as a mutation from potency to act on physical level.

But in order to understand properly Aegidius' own intention, the so-called *distinctio realis* should be exclusively considered with respect to his conception on creation. From this point of view, I analysed so cautiously Aegidius' key-term *possibile* in his "*Quaestiones disputatae de esse et essentia*" and "*Quodlibeta*" that I could point out, in this paper, how Hocedez failed to grasp the true meanings of *esse* and creation in Aegidius; for according to Aegidius' terminology the word *possibile* signified *ratio* and *exemplar* in divine mind, and Aegidius considered it the indispensable principle for explanation of the fact that the universe is not emanated from God by a natural necessity, but created by divine intelligence and free will.