Worcester F 80 Distinctiones

122 Some light is exterior (*Lux quedam est exterior*)

Some light is exterior and corporal such as the sun. There is another light interior and spiritual, namely, the active intellect, according to the Philosopher.[[1]](#endnote-1) There is a third light ulterior and spiritual, namely, the grace of God or

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divine wisdom. It is a superior light, and principal or privileged, namely, a light uncreated.

¶ The first light is in a generous object, in a capacious medium, in a virtuous organ, about which Isai. 30[:26]: “The light of the moon shall be as the light of the sun.”

¶ The second light is purificatory and ruling by reason of its formation of mental images, decerning and strengthening with respect to interior possibilities. For it lights the possibilities in the intellect, just as the light in the diaphonic, according to the common understanding, 3 *De anima*.[[2]](#endnote-2) But through the darkness of sin it is so darkened that hardly can it know what is contrary, or whether it is according to that of Isai. 5[:30]: “The light is darkened with the mist thereof.”

¶ The third light is purgative of vices, directs the free will, impulsive to good work, and to complete good work according to that of the Prov. 4[:18]: “The path of the just, as a shining light, goes forward.”

Concerning the fourth, light if it is accepted essentially, as it is said in Mich. 7[:8]: “When I sit in darkness, the Lord is my light.” If, however personally, then however through the person of the mighty Father, [1] John 1[:5]: “God is light, and in him there is no darkness.” Or through the person of the only begotten Son as in John 8[:12]: “I am the light of the world.” Or through the person of the Holy Spirit, and then under the figure exposed in that of Exod. 10[:23]: “Wheresoever the children of Israel dwelt, there was light.” If, however it is understood of the blessed Mary, then Esth. 8[:16]: “To the Jews a new light,” etc.

¶ Again there is a light illuminating not illuminated, just as in the teaching of the apostles, Matt. 5[:14]: “You are the light of the world.” There is a light illuminated not illuminating, just as the light in the life of simple beings. The first light is similar to the light of the sun, of the second to the light of the moon, of the third to the light of the earth.

¶ Again light is directing the travelers by the diffusion of its rays, making the wretched happy, by the example of the saints. This is the incarnate word that directs the travelers. Therefore, they who walk, it does not offend, Psal. [42:3]: “Send forth your light and your truth,” etc. Luke 1[:79]: “To enlighten them that sit in darkness,” etc. Second, like the rays of light it emits enough that it pierces the vice which cannot be recognized by the human sense. Thus, Christ entered the virgin. Concerning the third, Tob. [5:12]: “What manner of joy shall be to me, who sit in darkness, and see not the light of heaven,” as if saying, without light there is no consolation. But also, because few are consoled to this light. Wherefore John [3:19]: “The light is come into the world, and men loved darkness rather than the light.” But such ones in the end threw out Christ like

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degenerate chicks of the eagle who cannot look toward the sun. Therefore, according to John [12:35]: “While you have the light,” believe in the light. Concerning the fourth, John 1[:9]: “That was the true light which enlightens,” etc.

1. Aristotle, *De Anima*, 3.2: for it is in the passive factor that the actuality of the active or motive factor is realized; that is why that which causes movement may be at rest. Now the actuality of that which can sound is just sound or sounding, and the actuality of that which can hear is hearing or hearkening; 'sound' and 'hearing' are both ambiguous. The same account applies to the other senses and their objects. For as the-acting-and-being-acted-upon is to be found in the passive, not in the active factor, so also the actuality of the sensible object and that of the sensitive subject are both realized in the latter. [Classics in the History of Psychology -- Aristotle's De Anima, Book III (yorku.ca)](https://psychclassics.yorku.ca/Aristotle/De-anima/de-anima3.htm) [↑](#endnote-ref-1)
2. Aristotle, *De Anima,* 3.3: As sight is the most highly developed sense, the name Phantasia (imagination) has been formed from Phaos (light) because it is not possible to see without light. And because imaginations remain in the organs of sense and resemble sensations, animals in their actions are largely guided by them, some (i.e. the brutes) because of the non-existence in them of mind, others (i.e. men) because of the temporary eclipse in them of mind by feeling or disease or sleep. [Classics in the History of Psychology -- Aristotle's De Anima, Book III (yorku.ca)](https://psychclassics.yorku.ca/Aristotle/De-anima/de-anima3.htm) [↑](#endnote-ref-2)