[14] there must at least be as much reality in the efficient and total cause as in its effect;

the idea of the heat, or of the stone, cannot exist in me unless it be put there by a cause that contains, at least, as much reality as I conceive existent in the heat or in the stone.

in order that an idea may contain this objective reality rather than that, it must doubtless derive it from some cause in which is found at least as much formal reality as the idea contains of objective

Nor must it be imagined that, since the reality which considered in these ideas is only objective, the same reality need not be formally (actually) in the causes of these ideas, but only objectively:

although an idea may give rise to another idea, this regress cannot, nevertheless, be infinite; we must in the end reach a first idea, the cause of which is, as it were, the archetype in which all the reality [or perfection] that is found objectively [or by representation] in these ideas is contained formally [and in act].