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K.K. LYCEAL BIBLIOTHEK IN LINZ

¶ Joannis canonici doctoris clariſſimi: ordinis minoꝝ ſuper octo libros phyſicorum q̄ones incipiunt.

Venite ad me

oēs q laboratis ⁊ a ḡnatio nibꝰ meis adimplebo vos. Eccleſiaſtici. c. 3. ¶ Quot ⁊ quantos fructus ſciaꝝ noticia ⁊ cognitio nobis afferat oſtēdit ille ſapiēs inter huius mūdi ſapientes diuinis fulgoribꝰ illuſtratus ſapiētie. c. 4. ita dicēs. Preposui illā. ſ. ſciam regnis ⁊ ſedibꝰ. ⁊ diuitias nihil eſſe dixi in cōparatione illius. qm̄ omne aurū in comparatione illius arena eſt exigua. ¶ Ad idē cōmentator. Cum quis exiſtimauerit delectationē que eſt in ſciendo. oēm delectationē ꝑtermittet. ¶ Ad idē Auguſti. libro de ſpū ⁊ aia. Qm̄ dictuz eſt mihi vt meipſum cognoſcā ſuſtinere non poſſum vt me habeā incognituz. Magna nāq̧ negligētia eſt neſcire qd ſit illud quo celeſtia tā ꝓfunde cognoſcimus: quo nālia tā ſubtili idagamine inueſtigamus. Propter igit̄ h̄ ꝑdicta noſtrū intellectū allicientia ad huius phyſice ꝯſiderati◌̄ois notitiaz. quā chriſto duce nūc pre manibus exponēdā h̄emus. cū ſūma diligētia ad hoc eſt attendēdū. ⁊ ad hoc ipſa cū magnis vocibꝰ ⁊ clangoribus nos incitat ⁊ hortat̄ dicens. venite ⁊c̄. ¶ In qbus qdē verbis tria breuiter oñdūtur. Primo nāq̧ oñditur nālis ſcie humilitas benigna: que benigne nos ad ipſam incitat ⁊ exclamat cuz magnis rugitibus cōmonēdo cuz premittit̄. Venite inqt ad me. Juxta illud pſal. venite filij audite me. timorez dñi docebo vos. i. ſciam ⁊ ſapiaz docebo vos. q̄ꝛ ꝑncipiū ſapie timoꝛ dñi. Sapie ꝑ. c. ¶ Scdo tangitur ⁊ oñditur quos incitat ⁊ exclamat ſe ſolā ipſis intime ꝓpalando. cū ſubinfertur. venite oēs inquit qui laboratis. Jux̄ illud. vigilātibus ⁊ nō dormientibus iura ſubueniūt. Nā qui nō laborat nō manducet. ¶ Tertio tāgit̄ vel oſtenditur donuz dulcifeꝝ quo nos ſatiat ſuis a ḡnationibus ⁊ notitijs adimplendo. cuz ꝯcluditur. ⁊ a generationibꝰ meis adimplebo vos. Ipſa nāq̧ pōt dici illa arboꝛ habēs fructū dulciſſimuz. de qua Danielis. 4. legit̄. ꝙ nabuchodonoſoꝛ vidit quādam arborē in medio terre poſitā cuius altitudo nimia celos tāgebat. eius aūt latitudo erat terrā velās. cuiꝰ ēt folia ⁊ fructus erāt dulciſſimi. ſub qua paſcebātur aialia ⁊ beſtie. quē fructū dulciſſimū nobis ꝯcedere dignetur ille qui viuit ⁊ regnat in ſecula ſeculoꝝ. Amen. ¶ Verū q̄ꝛ in oi ordine eſſentiali eſt deuenire ad aliqd̄ vnū ſimplr̄ ꝑmū oia illiꝰ ordinis ꝯtinēs eminēter. ⁊ a quo oia dependēt. ideo cū in ſcia ſit ordo eſſentialis ꝯcluſionū ad ꝑmiſſas. ⁊ premiſſaꝝ ad ꝑnª ⁊ ꝑncipioꝝ ad terminos. erit dare ibi vnū ꝑmū ſimpliciter. qd̄ appellatur ſubm̄ in tali ſcia. ideo ad euidentiaz philoſophie. de eius ſubiecto talem profero queſtionem.

¶ Qm̄ quidē intelligere ⁊ ſcire ꝯtingit circa omnes ſcientias quarum ſunt principia aut cauſe. aut elementa ex horum cognitione. Queſtio. j.

Q Veritur igitur primo. Utrum ſubſtantia finita in ſuo cōceptu cōmuni inquantū nālis ſit primū ſbm̄ ⁊ adequatū ſcie nālis. ¶ Et vr̄ ꝙ non. nam cuicunq̧ cōpetit ratioꝰ mālis ſubiua. eidem cōpetit ratio quiditatiua ⁊ diffinitiua. ſed ſub̄e finite in ſuo conceptu comuni nō cōpetit ratio quiditatiua. ⁊ diffinitiua. ergo ⁊c̄. maioꝛ pz. primo poſteriorum. vbi dicit̄ ꝙ de ſubō opz ꝑſupponere quid eſt ⁊ q̄ꝛ eſt. quid eſt quātū ad diffinitionē ⁊ q̄ꝛ eſt. q̄ꝛ ꝓpria paſſio ꝓbatur de ſubō per diffinitionem ſubi. opz ergo ꝙ ſubm̄ habeat diffinitionē. minoꝛ pz. nā rō diffinitiua per ph̄m 7°. meta. ⁊ per Poꝛ. conſtat ex genere ⁊ differentia. ſʒ ſub̄a finita in ſuo cōceptu cōmuni nō hʒ genus ſupra ſe. nec per ꝯñs differētias. ergo ⁊c̄. ¶ Scdo ad idez. oē qd̄ eſt ſubm̄ in aliqua ſcia dicit aliquē vnū cōceptū vniuocū oibus in illa ſcia pertractatis. ſed ſub̄a finita in ſuo cōceptu cōi nō eſt hꝰ reſpectu oiuz que tractant̄ in ſcia nāli. ergo ⁊c̄. maioꝛ pz. tū q̄ꝛ de equiuocis nō eſt ſcia. de ſubō autez eſt ſcia. ſubm̄ ergo in ſcia nō poterit eē equiuocū. tū ſcdo. q̄ꝛ equocū ſolā vocem dicit cōem. ſola aūt vox ſcd̄m cōmentatorē non pōt eē ſubm̄ in aliqua ſcia. Ex quo caueant illi qui dicūt ens eſſe equocuz quo mō poſſint ſaluare ꝙ metaphyca ſit de ente vt de ſbō. minoꝛ rōnis ꝑncipalis pz. tū q̄ꝛ illa que differunt per extrema ꝯdictoria vel per formas equalentes extremis ꝯdictorioꝝ nō habent aliquē vnū conceptū cōmunē vniuocū. ſed ſub̄a corporalis. ⁊ incorporalis differunt penes extrema ꝯdictoria vel penes formas equalentes extremis ꝯdictorijs. ergo ⁊c̄. maioꝛ pz. nā ꝯdictoria diſtāt in īfinitū. ergo ⁊ illa que differūt per ꝯdictoria diſtāt in infinitū. ꝓbatio ꝯñe. tante eſt diſtātia iter diſtincta q̄ʒta eſt iter diſtinctiua. ſed diſtinctiua puta extrema ꝯdictoria diſtāt in īfinitū. ꝓbo. inter ipa. n. nō cadit mediū. ergo ⁊c̄. tuz ēt q̄ꝛ extremis ꝯdictorijs nihil eſt cōmune. ergo nec equipollentibꝰ ipſis. minoꝛ ꝓſilli pz. tū q̄ꝛ ſub̄a corporalis hʒ ꝓ annexo formā nō ſpiritualē. ſub̄a vero in corporalis formā ſpiritualē. ⁊ iſta ꝯdicunt. tū etiā. q̄ꝛ corpali ⁊ icorporali nihil eſt cōmune vniuocū. 10. meta. ¶ Item cuicūq̧ enti cōpetit rō ſubiua vniꝰ alicuiꝰ ſcie realis. ſibi cōpetit vera vnitas realis circūſcripto omni itellectu. ſʒ ſub̄a in ſuo conceptu cōmuni non dicit aliquē cōmunē cōceptū realē oibus ſubſtantijs. ergo ſibi non cōpetit ratio ſubiua. maioꝛ ꝓbat̄. tū q̄ꝛ effectus nūq̄ʒ eſt maioris entitatis q̄ʒ ſua cā. nec mēſuratū q̄ʒ mēſura. ſubm̄ vero eſt mēſura ⁊ cā ſcie. Ad ipſuz. n. tāq̄ʒ ad perfectiſſimū reducuntur oia in ſcia pertractata. ergo ſi ſcia eſt realis ſubm̄ ſuū dz habere vnitatē realē. minoꝛ ꝓbatur tū. q̄ꝛ accipio angelū heri ꝓductū. ⁊ ſub̄am ſiue aliū angelū hodie ꝓductū. tūc arguo ſic. ſub̄a angelica heri ꝓducta fuit heri ſimplr̄ ens. ⁊ angelus hodie ꝓductꝰ fuit heri ſimpliciter nō. ens ergo huius angeli hodie ꝓducti ad angeluz heri ꝓductū nulla erit realis vnitas. ꝯñaz ꝓbo. nā dato ꝙ ſic ſit ſequunt̄ duo inconuenientia. Primū ꝙ deꝰ nihil poſſet nouiter creare. ꝓbo. illud non pōt nouiter creari cuiꝰ ꝑceſſit aliqua entitas realis. q̄ꝛ creatio nihil ꝑſupponit. ſʒ huiꝰ angeli hodie ꝓducti preceſſit aliqua entitas realis per te. q̄ꝛ in angelo ꝓducto heri ponis ꝙ talis ſub̄a in ꝯceptu cōi dicat aliquā vnitatē realē. 2ᵐ iconueniens qd̄ inducit̄ eſt. ꝙ annihilato vno ſingulari ānihilarent̄ oia. ꝓbo. q̄ꝛ ānihilato vno idiuiduo annihilant̄ oia que ſūt in ipſo. ſi ergo det̄ ꝙ ſit aliqua realis vnitas cōis in hoc angelo. ⁊ in illo ipſo annihilato ānihilabit̄ talis realis vnitas. ⁊ per ꝯñs oēs angeli. ḡ ⁊c̄. ¶ P̄. ſi ſub̄a finita in ſuo cōceptu cōi eēt ſubm̄ in nāli ph̄ia ſequeret̄ ꝙ angeli eēnt de cōſideratiōe ph̄ie nālis. ſʒ h̄ eſt falſuz. ergo ⁊c̄. Probatio huiꝰ falſitatis. tū. q̄ꝛ oia in ph̄ia ꝑtractata ſunt corruptibilia. ⁊ corporalia. angelus aūt nec eſt corruptibilis nec corpalis. nec ad ea reducibilis. tū ēt q̄ꝛ oia pertractata in ph̄ia nāli ſunt mobilia. angelus aūt nō eſt mobilis. ꝓbatio. q̄ꝛ oē qd̄ mouet̄ ꝑtiz eſt in termino ad quē ⁊ ꝑtiz in termino a quo. ex. 6. phy. ſʒ angelus nō hʒ ꝑtē ⁊ ꝑtē. ḡ ⁊c̄. tuz ēt. q̄ꝛ nullū iextēſuz ſiue idiuiſibile eſt ſubm̄. alicuiꝰ extēſi vel diuiſibilis. q̄ꝛ ſubm̄ ⁊ accidēs debēt adeq̄ri. angelus aūt eſt idiuiſibilis. ⁊ iextēſus. nō. n. hʒ aliq̄ʒ q̄ʒtitatē. ḡ nō eſt ſbm̄ motꝰ igit̄ angelꝰ nō pōt eē mobilis. ¶ P̄. q̄ꝛ in titulo q̄onis ponit̄ vtꝝ ſb̄a. ⁊c̄. iquātū nālis ſit ꝑmū ſbm̄ ⁊ adeq̄tū. ⁊c̄. ꝓbo. ꝙ nālitas nō ſit formalis rō. ⁊ adeq̄ta ſubi huius ſcie. q̄ꝛ mobilitas eſt rō formalis ⁊ adeq̄ta ſubi huiꝰ ſcie. ḡ nō nālitas. ḡ ſub̄a cōis ſub hac rōe nō eſt hic ſbm̄. añs ꝓbat̄. illd̄ eſt rō formalis ſubiua in hac ſcia per qd̄ hec ſcia diſtinguit̄ ab oibus alijs ſciētijs. ſʒ ꝑ mobilitatē diſtinguit̄. vt pz. 6. meta.