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qꝛ oīs nr̄a cognitio intellectiua hꝫ ortū a ſenſu.⁊ per ꝯn̄s nō ineſt a nā.ſꝫ cognitio ꝑmoꝝ ꝑn°ꝝ eſt itellectiua.pꝫ.vn̄ reſpectu ꝑmoꝝ ꝑn°ꝝ ponit̄ habitꝰ qui dr̄ intell'ʼs.ergo ⁊c̄.maioꝛ declarat̄.qꝛ aīa nr̄a nullaꝫ hꝫ cognitionē nālē ex nā ſua.nec ſimpliciū nec cōplexoꝝ:ſꝫ oīs cognitio eiꝰ orit̄ a ſenſu.ꝑ°.n. motu mouet̄ ſenſus ab obto ſimplici nō cōplexo.⁊ a ſenſu moto mouet̄ itell'ʼs ⁊ itelligit ſimplicia q eſt ꝑmꝰ actꝰ intell'ʼs. deinde poſt appꝑhēſionē ſimpliciū ſeqt̄ aliꝰ actꝰ q eſt cōponere ſimplicia adiuicē.⁊ poſt iſtā cōpōnē hꝫ intell'ʼs ex lumine nāli vt aſſentiat illi v̄itati cōplexe.ſi illd̄ cōplexū ſit ꝑm ꝑnm.

Secundum dictū eſt.ꝙ notitia primoꝝ ꝑn°ꝝ dicitur nobis ineē nālr̄.quatenus ex lumine nāli itell'ʼs ſunt in nobis nota habita notitia ſimplici terminoꝝ.quia principia cognoſcimus inq̄ꝫtū terminos cognoſcimus.ex primo poſteriorum.

Ad argumenta Ad illud cōmētatoris dōm ꝙ pro tanto dicunt̄ nobis nāliter nota pro q̄ꝫto facta cōpōne terminoꝝ ſimpliciū:ſtatim ex lumine nāli itell'ʼs adheret illi veritati.tn̄ cognitio terminoꝝ acqrit̄ ex ſenſibus.vn̄ habitꝰ ꝑn°ꝝ quo adheremus primis ꝑncipijs dr̄ intell'ʼs.¶Cōtra.ſi ſic.tūc oēs hoies illis principijs equalr̄ aſſentirēt.ꝯn̄s eſt falſuꝫ.ergo ⁊ an̄s.ꝯn̄tia ꝓbat̄.qꝛ qđ ꝯſequit̄ hoiem vel itell'm nr̄m ſcđm nām ſuam equalr̄ reperit̄ in oibꝰ hoibꝰ.vel in oibꝰ hn̄tibꝰ intell'm.falſitas ꝯn̄tis pꝫ per cōmēta.qui ſup ſcđo phiſicoꝝ in ꝑn° dicit.ꝙ aliq ꝓpter ꝯſuetudinē negauerūt ꝑma ꝑnª.⁊ exemplificat de xp̄ianis qui negāt illud.ex nihilo nihil fit.¶Dicendum ꝙ rn̄ſio data intelligēda eſt de ꝑncipijs ſimplr̄ ꝑmis. cuiuſmodi ſunt.Impoſſe eſt idē ſimul eē ⁊ nō eē.omne totū eſt maius ſua pte.⁊ hꝰ.circa que impoſſe eſt errare.ſm phm quarto huiꝰ.nō aūt ꝓcedit de his que pn̄t eē ꝯnes reſpectu primoꝝ ꝑn°ꝝ.talibꝰ.n.pōt vnus magis q̄ꝫ alius aſſentire. ⁊ de talibus loquit̄ cōmentatoꝛ vbi ſupra.¶Ad 2m principale dicēdum ꝙ cognitio ꝑn°ꝝ q̄ꝫtum ad ſimplicia acquiritur ex ſenſibꝰ.⁊ ſic aliqualr̄ fiunt nota ex ꝑexiſtenti cognitione.cum autē dicit̄ ꝙ nō ſunt nota per doctrinaꝫ nec per inuentionē.dico ꝙ verū eſt q̄ꝫtum ad cognitionē cōplexaꝫ. ⁊ iſta diuidunt acqſitionē ſcientie que fit per prius nota.nō ſic aūt eſt de intellectu qui ponit̄ habitus principioꝝ.⁊ hoc modo eſt dare tertium modū cognoſcendi.

¶Forſitan autem ⁊ difficultate duobꝰ modis exiſtente non in rebus:ſed in nobis eſt eius cauſa.

Ueritur Utruꝫ difficultas cognoſcēdi res ſit ex parte itell'ʼs nr̄i cognoſcentis.vel ex pte reꝝ cognoſcibiliū.¶Et videt̄ ꝙ ſit ex pte reꝝ.naꝫ res ſunt cognoſcibiles inq̄ꝫtū ſunt in actu ⁊ certe in ſe ⁊ determinate.ſcđm phm.nono huius. caplo vltimo.ſed multe res ſunt de ſe potentiales.vt mā.⁊ multe icerte.vt tp̄s ⁊ motus.multe ideterminate.vt ifinitū. ergo difficultas cognoſcēdi tales res eſt ex parte ipſaꝝ reꝝ. nō ex parte itell'ʼs nr̄i.¶Cōfirmat̄ per cōmētatorē ſcđo meth.caplo primo.ꝙ difficultas itelligēdi formas mā-les eſt ex pte ipſaꝝ formaꝝ.⁊ non ex pte intell'ʼs nr̄i.¶P̄.ſicut ſe hꝫ mā ſumme diſpoſita ad ſuſceptionē forme:ita intell'ʼs ſumme diſpoſitꝰ ſe hꝫ ad intellectionē rei.ſꝫ qn̄ mā eſt ſumme diſpoſita ad ſuſceptionē forme nō eſt difficultas recipiēdi formaꝫ ex parte māe.ſicut pꝫ de lumine in medio.qꝛ.n.mediū q̄ꝫtum eſt de ſe eſt ſumme diſpoſitū:iō difficultas recipiendi lumē nō eſt ex parte medij.ergo ſilr̄ ſe hēbit intell'ʼs ſumme diſpoſitꝰ ad intellectionē rei.ſed intell'ʼs nr̄ eſt ſumme diſpoſitꝰ de ſe ad cognoſcēdū res.cum in eo nō ſit niſi ſola priuatio cognitionis.⁊ nō aliqđ ꝯ̄riū cognitioni reꝝ.qꝛ ſi ſic. n parte intellectiua eſſet ꝓpria alteratio.qđ negat phs q̄nto ⁊ ſeptimo phiſicoꝝ.¶Itē per hoc differt ſenſus ab itellectu.qꝛ ſenſus corrūpit̄ ab excellenti ſenſibili.intell'ʼs aūt magis habilitat̄ ⁊ ꝯfortat̄ ab excellēti intelligibili.Cuiꝰ rō eſt. qꝛ ſenſus eſt poª organica.nō aūt itell'ʼs.ergo ſi itell'ʼs nō pōt intelligere:iſte defectꝰ erit ex parte reꝝ.¶Cōtra eſt phs hic qui dicit̄ ꝙ difficultas vel cā difficultatis nō eſt in rebꝰ:ſed in nobis.qđ ꝓbat.qꝛ ſicut oculi noctue.⁊c̄.

Reſpondeo Una opinio eſt cōmentatoris.ꝙ reꝝ q̄dā ſunt māles.⁊ q̄dā imāles. Dicit ergo ꝙ ex pte itell'ʼs nr̄i eſt difficultas cognoſcēdi ſbas ſeparatas ⁊ nō ex pte eaꝝ.ſꝫ in itellectione ſbe mālis eſt difficultas ex pte rei.Cuiꝰ rō aſſignat̄.qꝛ vnūqđqꝫ eſt cognoſcibile ſcđm ꝙ eſt in actu.qꝛ ergo ſbe imāles ſunt oīno in actu. māles vero nō ſunt ſimplr̄ in actu.iccirco nō hn̄t imāles de ſe ꝙ difficulter cognoſcant̄.māles aūt hn̄t de ſe difficultatē cognoſcēdi.¶Sed ꝯtra hoc qđ dicit̄ de ſubijs mālibus arguit̄ ſic.ſi in rebꝰ mālibꝰ eſt difficultas ex parte eaꝝ.ergo hoc idē erit cōparādo illas res ad oēm intell'm ꝯn̄s eſt falſum.ſicut pꝫ reſpectu itell'ʼs diuini.ergo ⁊ an̄s.ꝓbatio ꝯn̄tie.qꝛ dato oppoſituꝫ.ſ.ꝙ difficultas cog̊ſcēdi nō ſit reſpectu cuiuſcūqꝫ intell'ʼs ſꝫ reſpectu itell'ʼs alicuiꝰ.ſ.nr̄i.tūc ſic.cum iſte ſbe ſint eedē ad quēcūqꝫ itell'm cōparent̄:ſequit̄ ꝙ nō eſt difficultas ex parte eaꝝ.ſꝫ ex pte itell'ʼs nr̄i cui cōparant̄.¶Aliter ergo dicēdū.ꝙ tota difficultas cognoſcēdi reꝫ eſt tm̄ ex pte itell'ʼs nr̄i.vn̄ Ari.qui videt̄ inuere duos modos iſtiꝰ difficultatis locutꝰ eſt dubitatiue.qꝛ dicit forſan.ideo ſubdit q̄ſi determinādo ſe ꝙ nō in rebꝰ ſed in nobis eſt cā huius difficultatis. ¶Si q̄ras.q̄re ergo ꝑfectius cognoſcit̄ vna res q̄ꝫ alia. Rn̄deo ꝙ difficultas nō eſt ex pte rei.ſꝫ ꝑfectio cognitionis pōt intelligi duplr̄.vel ſcđm ꝓportionē.vel ſimplr̄.ꝑmo mō ita ꝑfecte itelligunt̄ res māles ſicut imāles.⁊ vna res ſicut alia. nam ſcđm ꝓportionē ita ꝑfecte mouent itellectuꝫ res hn̄tes paꝝ de entitate.ſicut hn̄tes multum.exēpluꝫ paruus ignis ſcđm ꝓportionē ſue virtutis ita ꝑfecte cōburit combuſtibile:ſicut magnꝰ.Sꝫ ſcđo mō nō eque ꝑfecte cognoſcunt̄ oēs res.ſicut magnus ignis ꝑfectius cōburit q̄ꝫ paruus ſimplr̄ loquēdo ⁊ ceteris paribus.Ratio huiꝰ eſt.qꝛ cognoſcibilitas ſequit̄ entitateꝫ vel rem ſcđm ꝙ res eſt ens.qꝛ per idem eſt ens ⁊ cognoſcibile.naꝫ ſicut res ſe hꝫ ad eſſe:ita ad cognoſcibilitatem ⁊ veritatem.ex ſcđo huius.Cōcedo ergo ꝙ difficultas cognoſcendi vel q̄ꝫtum ad mālia vel q̄ꝫtum ad immālia eſt ex parte intell'ʼs nr̄i.mālia.n.nō ſunt eque in actu ſicut imālia.ideo ſimplr̄ non ita perfecte cognoſcunt̄.cognitio tn̄ que pōt de illis haberi eque faciliter habet̄ ſcđm proportionē:ſicut de imaterialibꝰ.qꝛ ita faciliter mouet intellectum māle ſicut imāle ſcđm cognoſcibilitatem ſuam:nō tn̄ eque intenſe ſimplr̄ loquēdo.ſicut exēplificatum eſt de igne magno ⁊ paruo quoꝝ vterqꝫ ſcđm ꝓportionem caloris ſui eque faciliter calefacit.licet non ſimpliciter.

Ad argumenta Ad ꝑmū dico ꝙ vnūqđqꝫ cognoſcit̄ inq̄ꝫtuꝫ ens.illa ergo que ſunt imꝑfectioꝛa in entitate nō hn̄t ita ꝑfectaꝫ cognitioneꝫ ſimplr̄.tn̄ cognitio eaꝝ ꝓportionata ita facilr̄ eſt de eis q̄ꝫtū eſt ex pte ſui ſicut de qbuſcūqꝫ alijs q̄ꝫtū ex parte ipſoꝝ.nec plus ꝯcludit rō.¶Ad ſcđm dico ꝙ minoꝛ eſt falſa.cum dicit ꝙ intell'ʼs nr̄ eſt ſumme diſpoſitꝰ ad intellectionem rei.Ad ꝓbationē dicendū.ꝙ iſta idiſpō non eſt ꝓpter ꝯtrariū.ſicut oculus noctue nō hꝫ ꝯ̄riū lumini ſolis.ſꝫ hoc eſt ꝓpter debilitatē virtutis ſue in cōprehēdēdo.¶Ad tertiū de dr̄ia inter ſenſum ⁊ itell'm.dicendū ꝙ difficultas iſta nō eſt in itellectu qꝛ debilitat̄ per organū.ſed qꝛ virtus itellectus debilis eſt in cognoſcēdo:ſenſus aūt hꝫ vtrūqꝫ impedimentū.ſ.tam ex parte organi ad cuiꝰ corruptionē debilitatur.q̄ꝫ ex parte debilitati in virtute cognitiua.

¶Sicut.n.nicticoracū oculi ad lucem diei ſe hn̄t:⁊ ſic aīe nr̄e intellectus ad ea que ſunt oīum nature manifeſtiſſima.