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¶Altiſſimi doctoris Antonij andree ſeraphici ordinis mi
noꝝ queſtiones ſubtiliſſime ſup duodecim libros metha-
phiſice. Ariſtotelis feliciter incipiunt.

CEli girum cir

cuiui ſola. Eccleſiaſt. xxiiij.
Secundū doctrinā Ariſt.
⁊ eū cōiter ſequentium ſciē-
tia metha. q̄ theologia pħo
rum ⁊ ſapia nomiat. verſat
circa totū ens. ⁊ ſignanter
circa ſubſtātias ſepatas vt
circa nobiliores partes ſui
ſubiecti primi. Et iō qꝛ eſt
circa nobiliſſima entia: no
biliſſima ſcia ē iter oēs ſcias
nālit adiuētas. Nobilitas
eni ſciaꝝ ex nobilitate oꝛit ſubiectoꝝ ex p° d aia. Jō i pſona
hui⁹ ſcie ꝯgrue pt dici. Gyꝝ celi ⁊c̄. ¶Ubi dſcribit ei⁹ digni
tas admiranda q̄ztum ad quatuoꝛ. ſ. q̄ztū ad amplexū am-
bitionis magnifice. Influxum correctōis auctentice. Actum
inquiſitiōis amplifice Et graduz prelatōis mirifice. ¶Pri
mum probat ipſius giri continentia generalis. cuz premit-
titur girum. ad inſtar. n. cuiuſlibet giri vel circuli qui eſt fi-
gura capaciſſima ſm geometricos: ſcientia metha. omnia
ambit. Nam vt dicitur primo huius. in ꝓlogo. ſapientis. i.
metha. eſt omnia ſcire vt contingit. Scientia enim metha.
girat omnia entia ſiue ſint immobilia ⁊ incorruptibilia. ſi-
ue mobilia ⁊ corruptibilia: inq̄ztum in eis reperitur ratio
entis ꝓ quo poteſt intelligi illud eccl̄. 43. Uide arcum ⁊ be
nedic qui fecit illum. valde ſpecioſus eſt in ſplendore ſuo.
girauit celum in circuitu glorie ſue. Habitus quidem me-
tha. eſt quidam arcus myſticus iaciens ſagittas veritatis cō
tra hoſtes falſitatis. ideo ē quaſi arcus refulgens inter nebu
las glorie. eccle. 50. Uide igitur ipſum ⁊ benedic qui fecit il-
lum. Nam girauit celū. i. totam vniuerſitatem entiū. ⁊ ſpe-
cialiter entium quorum habitatio eſt in celo. ¶2m probat
ipſius influentia virtual' cū additur celi. Sicut. n. celum in-
fluit in hec oia iferioꝛa: ſic ſciētia metha. in oēs alias ſciētias
humanas. vtpote q hn̄t iſtaz ſciam oēs alias ⁊ eaꝝ pncipia
pn̄t corrigere vga veritatis. defendere haſta ꝓbitatis. appro
bare ⁊ roborare norma equitatis. ſicut inuit Ariſt. in pmo
poſte. parum ante illud capitulū. Difficile eſt autem noſce-
re. Jccirco de hac ſcientia poteſt etiā intelligi illud eccle. 43.
Altitudinis fundamentuz pulchritudo eius ſpecies celi in
viſione glorie. ¶3m probat efficacia regularis cum ſubiun-
gitur circuiui. Circuit quidem inquirendo de omnibus ve
raciter ſine deceptione. Et plurimum efficaciter ſine defe-
ctione: ⁊ generaliter ſine exceptione. ideo in figura ipſa eſt il
le fluuius phiſon de quo dicitur geneſis. 2°. qꝫ ipſe circuit
oēm terrā eiulath vbi naſcit aurū. ſ. ſapie. ⁊ aurū terre illius
optimū eſt. Eiulath interpretatur ſtolidus. cuiuſmodi ſunt
omnes ſcientie humane de ſe. metha. excepta. ¶Quartum
probat eius eminentia ſolitaris cum ꝯcluditur ſola. Inter
oēs. n. ſcias humanas iſta ſola precellit ⁊ oibus pncipatur.
ipſa eniz ſola. eſt cui nulla alia aſſimilat. Sola. n. eſt cui om-
nis alia famulat. Sola eſt quaz omnis alia admirat vt ad-
miratiue dicere poſſim⁹ illud trenoꝝ p°. Q̄uo ſedet ſola ci-
uitas plena populo. ⁊c̄. certe ſedet vt regina omniuz ſciaꝝ.

QUia ſecundum doctrinam

Ari. primo
poſter. notitia ſubiecti p̄ſupponit toti ſcie.
Nā de ſubiecto oportet p̄ſupponere. qꝛ eſt
⁊ qd eſt. Jdcirco ad expoſitionem libri me
tha. manum extendens confidens de do-
mini bonitate de ſubiecto meth. talez ꝓfero qōnē. ¶Utrū
ens ſimpl'r ſumptū qd eſt cōe deo ⁊ creature ſit ſcie metha.
ſubiectū primū pmitate adeq̄tiōis. Et arguit qꝫ nō. ¶Naz

vni⁹ ſcie real' eſt vnū ſubiectū reale. ſed ens acceptum vt cō-
mune deo ⁊ creature nō eſt aliqd vnū reale. metha. autē eſt
vna ſcia realis. pꝫ. g̊ ens ſic cōe nō ē ſubiectū metha. maioꝛ
ꝓbatur tū qꝛ ꝯtingit vno hitu vti vno actu: vnius actus eſt
vnū obiectū. ergo vnius hitus ē vnū obm. pꝫ ſic pria ps: tuz
qꝛ non maioris entitatis eſt effectus q̄z cauſa. ⁊ menſuratuz
q̄z menſura. ſed obiectum cauſat ſcientiaz ⁊ menſurat. ergo
ſi eſt ſcientia realis obiectuz non eſt ens rationis ſed ens rea
le: ⁊ ſic patet ſecunda pars. minoꝛ ꝓbatur. qꝛ que ſunt ſe to-
tis diſtincta nihil comune reale habent in quo cōueniunt
oppoſitū predicati infert oppoſituz ſubiecti. ſed deus ⁊ crea
tura ſunt ſe totis diſtincta. aliter deus non eſſet ſumme ſim-
plex. qꝛ haberet quo conueniret ⁊ quo differret a creatura.
ergo ens comune deo ⁊ creature non eſt aliquid vnum rea
le. ¶Preterea illud quo ſcientia formaliter diſtinguitur: ⁊
a quo formaliter denominatur eſt eius ſubiectum primuz
ſed ens ſic cōmune non eſt huiuſmodi reſpectu ſcientie me-
tha. ergo ⁊c̄. maioꝛ eſt euidens. he. n. ſunt conditiones ſub-
iecti primi. ſ. qꝫ denoiet ſcientiaz formal'r ⁊ qꝫ diſtinguat eā
a q̄libet alia. Scientie. n. ſecantur quemadmoduz ⁊ res. ex
tertio de anima. minoꝛ ꝓbatur primo q̄ztuz ad primaz par
tem de diſtinctione. qꝛ ſexto metha. capitulo primo. diſtin-
guit Ariſto. tres partes ſcientie ſpeculatiue dicens phyſicaz
eſſe circa inſeparabilia. ⁊ mobilia. mathematicā circa inſepa
rabilia: ⁊ imobilia pmā vo phiſicā circa ſeparabilia: ⁊ imo
bilia: cuiuſmodi ſunt ſubſtātie ſeparate. S
ctio ſciaꝝ ſit ꝯueniēs videtur qꝫ ſit per ſubi
2a ps minoris de denoiatione pꝫ ex. 6. hui
ſciam theologiā. qd ꝓbat dupl'r tū qꝛ ſi ali
ſtit. in tali nā exiſtit. hoc eſt in imobili ⁊ ſe
pdixit hāc ſciaz ꝯſiderare. tū. qꝛ honorabil
circa honorabiliſſimum genus. ſed iſta ſcia
ma ex ꝓlogo huius. ⁊ genus ſubſtantiarū
biliſſimū: ergo ⁊c̄. Confirmatur. qꝛ in prolo
phs hanc ſcientiam diuinaz qꝛ eſt diuino
ens ſic cōe eſt ſubiectum metha. ergo in ſp
ſic cōmunis cōſiſtit felicitas nālis. ꝯn̄s eſt fa
ꝓbatio ꝯn̄e. ſcdm Ariſto. 10. ethicoꝝ felicita
ſtit in actu metaphiſicali vel ſapientiali qd
notitia ſubiecti in ſcia virtualiter cōtinet t
ſcientie ergo eſt perfectioꝛ quacūq̄z alia in t
cōtinet virtualiter aliud eſt eo perfectius. ſi
ſiſtat in aliquo actu ſapientie vel metha. n
actum cognoſcendi ſubiectuz metha. quo
ille actus ſit perfectiſſimus in metha. falſit
quentis patet ex hoc. qꝛ notitia entis vt en
imperfectiſſima. ¶Preterea ſi ens ſic cōm
primum ſcientie metha. ergo ſciētia meth
omnes alias ſcientias. ꝯſequēs ē falſuz. er
ꝯn̄e. qꝛ tunc ſubiectum vniuſcuiuſq̄z ſcient
cto metha. hec. n. eſt conditio ſcientie ſubal
ex primo poſterioꝛuz. falſitas ꝯn̄tis patet
Ariſto. diſtinguit tres parte eſſentiales ſci
qd nō eſſet ſi oēs alie ſubalternarentur me
ſubalternate vel ponunt numeꝝ. vel non
eſſent q̄z tres cum multe ſint ſciētie ſubalte
tres. ſi non ponunt numeꝝ. ergo phiſi. ⁊ m
nant metha. ¶Preterea de ſubiecto ſcie o
⁊ qd ē ex primo poſte. capitulo p̊. ſed in iſta
de ente qd eſt. g̊ ens non eſt ſubm in iſta ſ
ens ē equocū. vt ait Poꝛ. ca. de ſpē. ſi qs ⁊c̄
habet qd. tū. qꝛ dato qꝫ. ſit vniuocū eſt cōiſ
genus ſupra ſe nec dr̄iā. nec p ꝯn̄s diffini
diffinitio dicit qd ē eē rei ex p̊ topi. ¶Pre
ſcie hꝫ paſſiones de ipſo demōſtrabiles ex
eſt h⁹. ꝓbo minorē dupl'r. tū. qꝛ paſſio dr̄t
ens aūt nō ē h⁹ qꝛ ens eſt de eēntia cuiuſli
predicat denoiatiue de ſubō: ⁊ ſubm de p