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¶ Questio lxxiiii

probat primo sic. cum quicquid actus intellectus impeditur per lesionem organi corporalis virtutis sensitivae puta sensus et fantasie non potest habere acrius suum nisi requisito actu virtutis sensitivae. scilicet fantasie. Et actus intellectus nostri impeditur per lesionem organi corporalis fantasie aut memorativae. Secundo probatur sic quia hoc quilibet in seipso experiri potest quod quando contra aliquid intelligere format sibi aliquam fantasmatam in quibus quasi inspicit quod intelligere studet etc. Tertio sic ratione cum quicquid intellectus proprii et proportionatur obiectum est quidditas siue natura in propria materia corporali existens non potest intelligere nisi convertendo se ad fantasmatam. quia singulare non apprehenditur nisi per sensum vel fantasiam. Sed obiectum intellectus est homini quod omnia potentia proportionatur suo cognoscibili. sed intellectus humanus est communis corpori sensibili cum sit forma corporis ergo etc.

Octavus q2. Iudicium intellectus impeditur per ligamentum sensus. ita quod non possit esse perfectum cum ligamento sensus. probatur sic quicquid cognitionem intellectus de aliqua re impedit hoc etiam impedit iudicium intellectus de re. quia cum iudicium sequatur cognitionem eiusdem est impedire cognitionem et iudicium. Sed ligamentum sensus impedit cognitionem intellectus nostri. quod impedit ne cognitio scilicet naturalis perveniat ad suum finem qui est cognoscere id quod videtur per sensum quod est res materialis sensibilis que est proprium obiectum intellectus nostri ergo etc.

Qo lxxxv. De modo et ordine intelligendi aie nostre h3. viij. articu.