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## **¶ Questio lxxxvi**

**Octauus ar** Indiuibile continuū ⁊  
p̄m spec̄e p̄us cognoscit̄  
q̄ diuibile siue diuisio eius in p̄tes. sed indiuibile  
tercio mō sc̄z tam in actu q̄ in potentia poste-  
rius cognoscit̄ q̄ diuibile. **Prima ps** cōclusio.  
p̄bat̄ sic q̄c̄qd̄ intellectus noster intelligit vt p̄  
p̄riū obiectū ⁊ cognitione confusa hoc prius intel-  
ligit q̄ ip̄met cognitione determinata sed indiu-  
sibile p̄mo mō ⁊ sc̄do mō d̄c̄m̄ intellectus noster  
intelligit vt p̄p̄riū obiectū ⁊ cognitione confusa  
pura vt totū ḡ. **Sc̄da ps** ⁊. p̄bat̄ sic q̄c̄qd̄ habet  
q̄dam opp̄em ad rem corp̄alem cui⁹ q̄dditatez  
p̄mo ⁊ p̄ se intellectus noster accipit vt p̄p̄riū  
obiectum illud intellectus noster p̄ post̄erius in-  
telligit sed indiuibile tercio mō. d̄c̄tū est h̄mōi  
q̄z d̄z oīo indiuibile. oēs aut̄ res corp̄ales sunt  
diuibiles ⁊ h̄m̄ essentia ⁊ h̄m̄ quantitatem ḡ.

**Q̄d lxxxvi** Quid aīa cognoscit̄ in dica-  
tis reb⁹ materialib⁹ iij. ar.

**1. ar.** Intellectus noster directe ⁊ p̄mo non  
potest cognoscere singulare in reb⁹ mate-  
rialibus sed bene indirecte ⁊ q̄si p̄ q̄dā reflecto-  
nem. **Prima ps** ⁊. p̄bat̄ sic. q̄cūq̄z nō cognoscit̄  
directe nisi abstrahendo a materia individuali ille  
nō cognoscit̄ directe singulare s̄ vniuersale q̄z q̄d  
a materia individuali abstrahit̄ est vniuersale ⁊  
non singulare. s̄ intellectus noster est h̄mōi ḡ ⁊ c̄  
**Sc̄da ps** ⁊. p̄bat̄ sic q̄cūq̄z intellectu s̄ nō potest  
actu intelligere p̄ spec̄e intelligibile abstractā ni-  
si cōuertendo se ad fantasmat̄a i q̄b⁹ sp̄es intelli-  
gibiles intelligit ille indirecte p̄t. cognoscere sin-