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Imprint:

Director: Mag. Renate Plöchl

Deputy director: Mag. Julian Sagmeister

Owner of medium: Oberösterreichische Landesbibliothek

Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

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¶ Q^o octuagesianona.

terci^o ar. **De^o** nō est id qd̄ p̄mo a nob̄
bis intelligit̄ s̄ intelligitur a no
bis p̄ creaturas p̄us cognit̄as inter q̄s p̄mū qd̄ i
telligim⁹ est qd̄ditas rei materialis. **Pr̄ia pars**
2. p̄bat̄ sic q̄cunq̄ non p̄t̄ intelligere sb̄as imma
teriales creat̄as multomin⁹ p̄t̄ intelligere subst̄ā
riā immaterialē increat̄ā sc̄z ten̄ s̄ sic est de intel
lectu nostro ergo r̄c̄ nō p̄t̄ p̄ essentiā r̄c̄. **Sec̄da**
ps 2. p̄z auctoritate apl̄i ad **Ro.** p̄mo. inuisibilia
rei r̄c̄. **Tercia ps 3.** qz oīs potentia p̄mo fertur
in obiectū p̄p̄riū sed sic ē de qd̄ditate.

Questio lxxxix. de cognitōe e aīe se pare h̄z. octo ar

i^o ar. **Aīa** intellectiua a corp̄e separata p̄t̄ ali
q̄d̄ intelligere nō s̄m modū sue nature
cōuertendo se ad fantasmata. sed p̄ter modū sue
nature cōuertēdo se ad ea q̄ sunt simpliciter intelli
gibilia. imp̄fectius t̄m q̄ s̄m modū sue nature sc̄z
cōuertendo se ad fantasmata. **Pr̄ima pars** cōclu
sionis. p̄bat̄ q̄cquid habet aliū modū essendi ha
bet etiam alium modum op̄andi. sed anima sepa
rata habet modum essendi p̄ter suā naturalē in
clinationem sc̄z talem sicut substantie separe s̄
etiam habet alium modū intelligendi sc̄z cōuert
tendo se ad simpliciter intelligibilia. **Sec̄da ps** cō
clusionis patet sic. quicunq̄ cognoscit in quadā
confusione r̄ cōmunitate imp̄fecti⁹ cognoscit q̄
ille qui cognoscit distincte r̄ in speciali. sed anima
separata vt separata cognoscit solum in quadā vni
uersalitate r̄ confusione coniuncta vero corpori
telligit res distincte s̄m diuersa r̄ distincta fan