Die digitale Landesbibliothek Oberösterreich

oö landes bibliothek

Terms and Conditions
The Library provides access to digitized documents strictly for noncommercial educational, research and private purposes and makes no warranty with regard to their use for other purposes. Some of our collections are protected by copyright. Publication and/or broadcast in any form (including electronic) requires prior written permission from the Library.

Each copy of any part of this document must contain there Terms and Conditions. With the usage of the library's online system to access or download a digitized document you accept there Terms and Conditions.

Reproductions of material on the web site may not be made for or donated to other repositories, nor may be further reproduced without written permission from the Library

For reproduction requests and permissions, please contact us. If citing materials, please give proper attribution of the source.

Imprint:
Director: Mag. Renate Plöchl
Deputy director: Mag. Julian Sagmeister
Owner of medium: Oberösterreichische Landesbibliothek
Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

Contact:
Email: landesbibliothek(at)ooe.gv.at
Telephone: +43(732) 7720-53100

E hõ eſt q̄d cõpoſitũ ex hoc corpe ⁊ ex hac anima: ſʒ
debet diffiniri ꝑ materiã ſm ſe acceptã.i.nõ deter/
minatã ꝑ differẽtiã indiuidualẽ. ¶ Aduerte tñ ꝙ
Sco. q̃tli. q.2.arti.2. materia poteſt capi dupľr. Uno mõ ꝓ altera parte
cõpoſiti:puta ꝓ corpe vel ꝓ aliquo alio ex quo cũ
forma fit totũ cõpoſitũ. Alio mõ ꝓ differentia in/
diuiduali:et ſic differẽtia qua ſortes eſt hic hõ/ſeu
qua ſortes eſt ſortes/diceret materia. Sed de hoc
iam viſum eſt in libro Porphyrij/ ſeu in predicabi
libus in capľo de ſpecie/dubitatione tertia.

Sco.6.metaph.q.1. **Scđo ſciẽdũ** ꝙ triplices ſunt ſcientie ſpeculatiue reales: ſcʒ
mathematica/metaphyſica/ et phyſica. Inter q̃s
ordine generationis phyſica ⁊ mathematica pre/
cedunt:q2 ſunt de illis q̄ ſunt ꝓpinquiora ſenſui.i.
que ſunt magis ſenſibilia/⁊ que ſunt nobis notio/
ra/ex primo poſteriorũ. Modo doctrina debet in/
cipi ab eo qđ eſt facilius et notius nobis: vel quo
ad q2/vel quo ad ꝓpter q̄d: phyſicalia autẽ entia
ſunt nobis ſenſibiliora ⁊ cõpoſitiora: ğ nobis no/
tiora:ideo ordine doctrine ⁊ ſm modũ noſtrũ con
cipiendi phyſica precedit metaphyſicã ⁊ etiã ma/
thematicã. Nam illa de q̄b° eſt phyſica ſunt nobis
magis ſenſibilia: et ꝑ cõſequẽs pri° nobis nota q̃
mathematica. Et ſi q̃s dicat ꝙ mathematica dicit
eſſe ſciẽtia certiſſima ⁊ euidẽtiſſima:igit debet pre/
cedere alias. Rñdet vt viſum eſt in logica.1. poſte
riorum notabili.2.circa.10.ca.1.tractatus:ꝙ dicit
noticia certiſſima propter quid:q2 procedit ex pre/
miſſis naturali ordine cog̃ſcẽdi magis notis con/
cluſione. Metaphyſica tñ via perfectionis et do/
ctrine diſtincte cognoſcẽdi eſt prima ſciẽtiarũ na/
turaliter adinuentarũ: q2 eſt de illo ſine quo nihil
poteſt perfecte cognoſci.

F **Tertio ſciendũ** ꝙ ꝓ declaratione ſcđe ꝑtis queſtio/
nis ſupponit primo ꝙ duplex eſt ratio formalis:
Quedã eſt rõ formalis obiectiua: ⁊ eſt ratio ꝓpter
quã aliq̄d eſt obiectũ alicui° potẽtie: vt coloreitas
eſt formalis rõ ꝓpter quã color eſt obiectũ viſus.
Alia eſt rõ formalis ſubiectiua: et eſt rõ ꝓpter quã
aliq̄d eſt ſubiectũ alicui° ſcientie:cuiuſmodi eſt ab/
ſtractũ alicui° ſubiecti/vel diffinitio ei° ꝓpter quã
paſſiones inſunt tali ſbiecto: et iſta ratio formalis
ſubiectiua vocat ſubiectũ formale alicui° ſcientie.
Uñ duplex eſt ſubiectũ alicui° ſciẽtie: Quoddã eſt
materiale: ⁊ eſt illud qđ denoĩat ſubiectũ/et ſe ha/
bet ſicut cõcretũ. Aliud eſt ſubiectũ formale/et ſe
habet ſicut abſtractũ. Ex quo ſequitur ꝙ ſubiectũ
formale non debet ſe habere vt ſuperi° ad ſubiectũ
materiale/nec vt inferius: oportet etiã ꝙ ſit noti°
omni paſſione demõſtrabili de ſubiecto materiali.
Sco. in ꝓlog.q.3.li.1 Uñ ſubiectum materiale ſic diffinit: Eſt qđ primo
virtualiter cõtinet oẽs veritates illi° ſciẽtie cui° eſt
ſubiectũ. Et de hoc ſatis viſum eſt in logica.q.3.
notabili.2.prolog.quõ ſcʒ ibi ſolum diffinit ſubie/
ctum ſcientie realis. ¶ Supponitur ſcđo ꝙ ens ⁊
res ſynonyme ſe habẽt/⁊ vnũ nõ eſt paſſio alteri°.
Et diuidit ens prima ſui diuiſione in ens in aĩa/⁊
in ens extra animã. Uñ ens in aĩa nõ eſt aliud niſi
ens rõnis:cuiuſmodi ſunt ſcđe intentiones. Sed
ens extra animam eſt ens reale: ⁊ talis diuiſio eſt
diuiſio equiuoci in eq̄uocata. Ens ṽo extra aĩam
diuidit in ens quãtũ/ ⁊ in ens nõ quantũ. Uñ ens
quantum/eſt qđ habet quantitatẽ ſiue molis ſiue
virtutis/ſeu quantitatẽ perfectionis ſiue totalem
ſiue partialẽ. Sed ens nõ quantũ/eſt qđ nullã ha
bet ꝑfectionalẽ quantitatẽ nec totalẽ nec partialẽ
ſm ſuã rõnem formalẽ: cuiuſmodi ſunt relationes
G in diuinis. Ens ṽo quantũ diuidit in ens infini/ Sco.q̃tli.q.5.in fine.
tum: cuiuſmodi eſt deus: Et in ens finitũ ⁊ limita
tum qđ habet partialẽ perfectionẽ: cuiuſmodi eſt et li.1.di.8.q.3.
omne aliud a deo exiſtens extra animam: et iſtud
diuidit immediate in decẽ predicamẽta. Aduerte Sco.li.4.diſ.12.q.1.
tñ ꝙ ens extra animã qñq3 capit ſtricte ꝓ ente ꝑ ſe
ſubſiſtente/et tunc ſola ſubſtantia eſt ens: et ſic di/
cebat ph̃us.7.metaph.ꝙ accidens nõ eſt ens/ſed
entis.i.diſpoſitio vel habitudo ſubſtantie.

Quarto ſciẽdũ ꝙ de ſubiecto diuerſe ſunt opiniones.
¶ Dicũt enim Auicenna/cõmentator/ Albertus
magn°/et Egidius de roma / ꝙ corpus mobile eſt
ſbiectũ adequatũ toti° ph̃ie naturalis. ¶ Pro quo
tñ eſt aduertendũ ꝙ ph̃ia totalis eſt aggregatũ ex
oĩb° habitib° oĩm cõcluſionũ demõſtratarũ in li
bris naturalib°. Sʒ ph̃ia partialis eſt habit° vni°
concluſionis demõſtrate in aliquo naturali libro.
¶ Alia eſt opinio Thome/ buridani/ et multorũ
aliorũ ꝙ ens mobile eſt ſubiectũ adequatũ totius
ph̃ie naturalis. Sed cõtra iſtas opiniones poteſt
argui: Nullũ aggregatũ ex ſubiecto ⁊ paſſione vi/
detur eſſe primũ ſubiectũ hui° ſciẽtie: cũ tale aggre
gatũ ſit ens ꝑ accidens/et nõ habẽs ꝑ ſe vnũ cõce/
ptum: niſi diceret ꝙ talis ſciẽtia eſſet ſciẽtia ſubal
ternata: ſed corp° mobile eſt hmõi/et etiã ens mo/
bile: ğ. Preterea mobilitas nõ põt eſſe rõ formalis
ſubiecti ꝑ quã paſſiones phyſicales demonſtrant
de ſbiecto. Probat: q2 paſſio poſterior nõ põt eſſe
mediũ in demõſtratione ꝓpter q̄d reſpectu paſſio
num priorũ: ſed q̃ntitas / q̃litas/et vbi/ille paſſio/
nes pri° inſunt ſube aut corpi naturali q̃ mot° ad
q̃ntitatẽ/q̃litatẽ/aut vbi: igitur. Hui° rõnis decla/
H ratioñẽ ⁊ ꝓbationẽ vide Sco.6. metaphyſi.q.1. Uide iohãnem canonicum in.1.phyſi.q.1.
¶ Alia eſt opinio canonici ⁊ aliorũ ſcotiçantiũ po
nentiũ ſubſtantiã finitã ſub rõne naturalitatis eſſe
ſubiectũ ph̃ie cõplete tradite. Sed illud non videt
eſſe verũ: q2 tunc paſſio excederet ſubiectũ/cũ mo/
bilitas que eſt paſſio in ph̃ia naturali cõueniat ac/
cidentib° ſeparatis a ſubiecto: ſicut in ſacramento
altaris. ¶ Alia ẽ opinio aliquorũ modernorũ ſco/
tiçantiũ volẽtiũ ꝙ corp° naturale ſit ſubiectũ toti°
ph̃ie naturalis: et dicũt ꝙ mobile eſt ꝓpria paſſio
cõuertibilis cũ corpe: ſic ꝙ oĩe mobile eſt corp°/⁊
oẽ corp° eſt mobile. Sed iſta opinio non eſt multũ
cõformis fidei catholice: q2 ſm ṽitatẽ ⁊ fidẽ aliq̄d
eſt ꝑ ſe mobile motu locali qđ non eſt corp°: vt an
gelus ⁊ aĩa rõnalis ſeparata a corpore. Et lʒ ange
lus nõ ſit in aliquo loco circũſcriptiue et dimẽtio/
naliter ſiue extenſiue: eſt tñ in loco diffinitiue pre/
ſentialiter ⁊ determinate/et etiã mouet ſucceſſiue.
Sunt ğ tã angelus q̃ aĩa ſeparata a corpe de con Sco.li.2.diſ.2.q.9.
ſideratione ph̃ie naturalis cõplete tanq̃ illa q̄b°
pertinet paſſio phyſicalis: ſcʒ mobilitas. ¶ Ideo
omiſſis iſtis oĩb° opinionb° dr ꝙ ens finitũ acce/
ptum in ſuo cõceptu cõmuni ſub rõne naturalitatis
eſt ſubiectũ adequatũ ph̃ie naturalis cõplete tra/
dite: q2 mobilitas cõuertit cũ ente finito naturali.
Ipſius tñ ph̃ie tradite ab Ariſt. corp° naturale
ponit ſubiectũ primũ: q2 ipſe opinabat hos duos
terminos/mobile et corpus/eſſe cõuertibiles: ſic ꝙ
omne corpus eſt mobile/⁊ omne mobile eſt corp°:
cui° fundamentũ eſt repugnans fidei: oẽs eñ iſte
ꝓpoſitiões/angelus eſt mobilis/angelus eſt mo/
tiuus / angelus eſt receptiuus alicui° vbi q̄ caret:
anima ſeparata a corpore eſt mobilis: accidentia
ſeparata a ſubiecto ſunt mobilia: ſunt ꝑ ſe ſcibiles