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E

Uide buri/danū de to ta illa mate ria ſequenti in.1. phyſi/ coꝝ.q.6.

iſta ꝓpoſitio eſt falſa/nō eadē ſunt nobis nota ⁊
nature:q2 illa cui equalet eſt falſa: equiualet enim
iſti/nulla ſunt nobis p̄mo nota ⁊ nature: ſed iſta ē
falſa cū ſua ꝯtradictoria ſit vera /puta iſta:aliqua
ſunt nobis p̄mo nota ⁊ nature:quia vbi cauſe ſūt
ſenſibiliores ſuis effectibus ibi eadem ſunt nobis
p̄mo nota ⁊ nature. Uerbi gratia: colores ſunt no
bis prius noti q̄ʒ ſpecies ſenſibiles colorū vel ſpe/
cies intelligibiles/cū ſint ſenſibiliores:⁊ tñ etiam
ſunt prius noti ꝺm naturā:q2 ſunt p̄ora q̄ ad eſſe.
¶ Secūda ꝓpoſitio:iſta eſt vera/eadē nō ſunt no
bis p̄mo nota ⁊ nature/cū ſit vna indefinita equa
lēs illi/aliq̄ nō ſunt nobis primo nota ⁊ nature/et
illa eſt vera:q2 vbi effect9 ſūt ſenſibiliores ſuis cau
ſis/vel ſaltē magis deducibiles ex ſenſibilibus ibi
eadē nō ſūt nobis p̄mo nota ⁊ nature. Sed q̄reret
aliq̄s:q̄ eſt illa natura cui eadē nō ſūt ſibi p̄mo no
ta ⁊ nobis. Rñdeꝛ ꝓbabil'r vt dicūt aliq̄ ꝙ illa na/
tura eſt de9: de9 eñ oia cognoſcit ꝑ ſuā eſſentiā et
ꝺm ꝙ ab eo dependēt:ſed cauſe prius depēdēt ab
eo q̄ʒ effect9:igiꝛ prius cognoſcit cauſas q̄ʒ effect9.

Sco.q.3.p lo.i ſolone tertie q̄ſtiū cule.

Iſtud tñ nō debet intelligi ꝙ in deo vel in cogni/
tione diuina intrinſece ſit aliqua p̄oritas: q2 nihil
eſt ī deo q̄n ſit de9;ſʒ illa p̄oritas ⁊ poſterioritas in
cognitiōe diuina d2 ꝺm denoīatione extrinſecā a
rebus cognitis. Et ꝑ hoc ſoluiꝛ alia dubitatio q̄re
notiora ꝺm naturā dicunꝛ notiora ſimpl'r. Rñdeꝛ
ꝙ hoc eſt q2 ſciētia ꝓpter q̄d de eadē re eſt ſimpli
citer certior q̄ʒ ſcientia quia de eadem re:nā demō/
ſtratio ꝓpter q̄d certius facit ſcire q̄ʒ demōſtratio
quia: Et ꝑ hoc faciliter ſoluitur prima dubitatio.

Tertio ſciēdū ꝙ īcidit alia difficul/
tas:an ad cognoſcen
dū ꝑfecte effectū oporteat cognoſcere oēs ei9 cās.

F

Pro ſolutiōe ſupponiꝛ p̄mo ꝙ duplex pōt eſſe no
ticia alicui9 rei: quedā incōplexa q̄ cognoſciꝛ res
abſolute ꝺm cōceptū incōplexū. Alia eſt cōplexa q̄
cognoſciꝛ res in ordine ad aliā rem. Et iſta diuidi
tur ꝺm ꝙ ꝓpoſitio pōt diuidi:nā quedā eſt noticia
cōplexa ꝓpoſitiōis neceſſarie mediate:alia ꝓpoſi/
tiōis neceſſarie īmediate. Et iſta ē duplex: q2 q̄dā
eſt ꝓpoſitiōis ꝑ ſe note:⁊ talis ſufficiēter habeꝛ ꝑ
cognitionē ſuoꝝ terminorū. Alia eſt ꝓpoſitionis
nō ꝑ ſe note:⁊ talis ſufficiēter habeꝛ ꝑ inductionē
aut ꝑ demōſtrationē q2 eſt:aut ꝑ aliū diſcurſuʒ. Et
quelibet iſtarū pōt eſſe duplex:quedā eſt ꝑfecta:et
alia impꝑfecta. Noticia perfecta adhuc eſt duplex.

Sco.lib.1. diſt.2.q.2. arti.1.reſpō dēdo ad.q. 1.ponit tri/ plicē dn̄iaʒ cauſe ꝑ ſe ⁊ ꝑ accn̄s.

Quedā eſt ꝑfecta ſimpl'r qua cognoſciꝛ res oībus
modis q̄bus nata ē cognoſci/⁊ ꝺm oīa p̄dicata de
ipſa ſcibilia. Et forſan nulla eſt talis/ ſaltē creata.
Alia eſt ꝑfecta in genere qua cognoſciꝛ res ꝺm ali
quā determinatā rōnē/⁊ quātū ad paſſiōes q̄ per
hmōi rōnēʒ ſibi inſunt. Et aduerte ꝙ iſtud magis
deberet ſic exp̄mi:ſcʒ aliq̄d pōt ꝑfecte cognoſci du
pliciter:ſcʒ ſimpl'r ⁊ in genere. ¶ Supponiꝛ ſcd̄o
ꝙ duplex eſt cauſa. Quedā eſt cauſa ꝑ ſe/q̄ ꝺm ei9
ꝓpriā naturā ⁊ nō ꝺm aliq̄d ſibi ꝯiunctum cauſat
vel ꝯcurrit ad eſſe vel fieri effectus:⁊ ſine q̄ nō pōt
eſſe effect9. Alia eſt ꝑ accn̄s ſine q̄ res pōt eſſe ⁊ fie
ri:ſicut muſicū eſt cauſa ꝑ accn̄s domus. Itē cau/
ſaruʒ per ſe:quedā ſunt eſſentialiter ſubordinate/
⁊ alie accidentaliter. In cauſis eſſentialiter ſubor
dinatis/cauſa ſecūda in cauſando dependet a pri/
ma:ſic ꝙ ſi nulla cauſalitas p̄me cauſe eſſet nec ſe/
cūde:⁊ ſimul eſt cauſalitas cauſe prime cū cauſali/
tate cauſe ſecūde:⁊ ecōtra: nec cauſalitas vni9 eſt
eiuſdē rōnis cū cauſalitate alteri9. ¶ His p̄miſſis
diciꝛ primo:ꝙ ad nullā noticiaʒ rei ꝑfectā oportet
cognoſcere omnes eius cauſas ꝑ accidēs:quia il/
le ſunt infinite:modo infinitū inquantū infinituʒ/
eſt ignotū. Diciꝛ ſecūdo ꝙ ad perfectā noticiā ꝺm
quid ⁊ in genere ſiue incōplexam ſiue complexam
non oportet omnes cauſas rei cognoſcere. De in/
complexa patet:quia noticia incōplexa dicitur no
ticia diffinitiua. Sed ad cognoſcenduʒ diffinitiue
aliquid ſufficit cognoſcere cauſas intrinſecas per
quas datur diffinitio q̄dditatiua. De cōplexa que
habeꝛ per demōſtrationē:patet quia quelibet cau
ſa ſufficiēter poteſt aſſumi pro medio demōſtratio
nis ad demōſtrandū aliquā paſſionē de ſubiecto:
ergo ad demōſtratiue cognoſcendū rem in gene/
re/nō oportet cognoſcere oēs cauſas: cum vna
poſſit eſſe mediū ad demonſtrandū aliquid de ſub
iecto. Diciꝛ tertio:ꝙ ad ꝑfecte cognoſcenduʒ rem
ſimpl'r/neceſſe eſt oēs cauſas eius cognoſcere per
ſe:vt ptʒ in textu vbi dicit Ariſtoteles ꝙ vnūq̄dq;
arbitramur cognoſcere cū cauſas eius cognoſci/
mus vſq; ad elemēta. Nunq̄ʒ eñ omnes q̄ſtiones
⁊ dubitationes de re ſunt ſolute:ſed ſemꝑ ꝯtingit
querere aliq̄d quouſq; cognoſcanꝛ oēs cauſe rei.

Quarto ſciēdū ꝙ adhuc eſt alia dif
ficultas:an ad per/
fecte cognoſcēdū aliq̄d intuitiue req̄raꝛ cognitio
oīm cauſaꝝ. Pro cui9 ſolutiōe ſupponiꝛ ꝙ duplex
eſt noticia:ſcʒ intuitiua ⁊ abſtractiua. Noticia in/
tuitiua eſt noticia rei p̄ntis vt p̄ns eſt/exiſtētis vt
exiſtens eſt/nata cauſari immediate ab exiſtētia ta/
lis obiecti. Abſtractiua eſt noticia reſpiciēs obie/
ctum:non vt exiſtens aut p̄ſens/ſed in aliquo rep̄/
ſentatiuo/puta in ſpecie intelligibili:vt noticia ha
bita de roſa nō exiſtēte. Unde diciꝛ ꝙ iſte due no/
ticie ſpecie diſtinguunꝛ:quia quecūq; ſunt eiuſdeʒ
ſpeciei poſſunt ſine ꝯtradictiōe eſſe eque perfecta:
ſed abſtractiua ⁊ intuitiua noticie nō poſſunt eſſe
eque ꝑfecte:igiꝛ. ¶ Secundo ſupponiꝛ ꝙ intelle/
ctus noſter ꝓ ſtatu iſto poteſt illā duplicē noticiā
habere. Intellectus eñ noſter ꝓ iſto ſtatu intuiti
ue cognoſcit oīa illa que ſenſus cognoſcit:⁊ habʒ
cognitionē intuitiuā cōcomitantē cognitionē in/
tuitiuā ſenſitiuam:q2 ꝑfectior ⁊ ſuperior potentia
in eodem cognoſcit illud quod inferior cognoſcit
⁊ eodem modo. Diciꝛ vlterius ꝙ potentia intelle/
ctiua cognoſcit intuitiue oēs ſenſationes tam ſen
ſuum interioꝝ q̄ʒ exterioꝝ:quia cognoſcit ꝙ viſus
videt aliquid: et ꝙ auditus aliquid audit ⁊ ſic de
alijs. Diciꝛ vlterius ꝙ intellectus noſter pro ſtatu
iſto habet noticiam intuitiuā omniū ſuaꝝ intelle/
ctionū vel ſaltē pōt habere ⁊ oīm volitionū ⁊ no/
litionū:ptʒ quia intellectionū et volitionum prete
ritarū recordaꝛ ſeu poteſt recordari homo:alioq̄n
non poſſet penitere de malis volitionibus. Diciꝛ
vlterius ꝙ intellectus noſter pro iſto ſtatu poteſt
intelligere oēs ſpecies ītelligibiles ī eo exiſtētes:
ſimiliter oñia phantaſmata in phātaſia exiſtētia:
q2 intellect9 experiꝛ ſe habere tales ſpecies ītelligi
biles ſeu ſīītudines:igitur. Diciꝛ vlterius ꝙ aīa
intellectiua ꝓ ſtatu vie pōt habere noticiā intuiti
uam de ſeipſa ⁊ de toto hoīe cuius ipſa eſt pars:
patʒ q2 aīa intellectiua euidēter cognoſcit hanc ꝓ
poſitionē ego ſum:ſi ly ego ſupponat pro ipſa aīa
ſeu etiā ſupponat ꝓ toto cōpoſito cuius eſt pars
Diciꝛ vlterius ꝙ oīa cognoſcibilia p̄dicta ab ipō
intellectu intellectione intuitiua etiam pro iſto ſta
tu ſunt cognoſcibilia ab eodē intellectu cognitiōe
abſtractiua:q2 quecūq; obiecta poteſt intellectus
cognoſcere q̄n ſunt p̄ſentia/poteſt etiā cognoſcere

G

Sco.li.1. diſt.1.q.2. arti.2. arg. ſecūdo.

H

Sco. in.4. diſ.45.q.3. arti.2.

Nō obie/ctum ade/quatum vi/de.3. de aīa tractatu vl/timo dubi/tatiōe p̄ma