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articuli. **Primo ad primū.**

Primo sciēdū q̄ circa textū incidit ali- q̄ difficultates. **Prima:** vtrū ois ania dicat esse substātia. **Et videt q̄ nō:** qz cōe est omni sube in subiecto nō esse: sed aia est in subiecto: qz in corpe: **Secūdo sic:** aia pōt adesse z abesse subiecto. i. corpi p̄ter subiecti. i. corpi cor- ruptionē: igit. **In oppositū arguit:** qz ois ps sube est substātia: sed aia est ps substātie: **ḡ aia est suba.**

Secūdo solutio supponit q̄ ois aia siue sit rōna- lis/siue sit sensitua/siue veperatiua/di eē suba: nō qdē substātia vt ē gen^o ḡnalissimū: s; captiō sub- stātia large p̄ oi illo/qd nō est accūs: seu p̄ omni il- lo/qd nō inheret neq; natum est inherere. **Et si dicat:** aia nō dī: p se ens: **ḡ nō dī: esse substātia.** **Ad dī:** dī: q̄ aliqd dī: p se ens: trip̄lī. **Uno mō/vt idē ē q̄ solitarie:** z sic accūs p̄t dī: ens p se. i. ens solitarie captū: vt in sacro altaris accūs dī: ibi p se. i. solita- rie z nō in subiecto: aia etiā rōnalis isto mō dī: esse ens p se. i. solitarie qm̄ est sepaata a corpe. **Et aduer- te q̄ aliter z aliter accūs z forma materialis dicūt esse p se q̄ ania rōnalis: qz accūs z forma materia- lis solū dicūt p se. i. solitarie p virtutē cause extrin- sece: sed aia rōnalis nō solū dī: sic ens p se: sed vir- tute sue nature sibi derelictē: qz non necessario de- pēdet a materia in pp̄to suo esse. **Secūdo mō** dicūt ens p se. put distinguit p̄tra ens in alio: et sic p se ens est idē q̄ nō inherēs nec actualr nec aptitudi- naliter: z hoc mō q̄cūq; substātia/nō solū cōposita: sed etiā materia z forma est ens p se: qz licet forma substāialis in sit materie infor- mado ip̄am: non tū inheret: qz inherere dicit nō p se infor- mare: qz inhe- rēs neq; est act^o simplr/ s; p̄m qd: nec cū illo cut in- heret facit p se vni/ sicut illud qd infor- mat. **Et si q̄s q̄rat:** q̄re ex forma substātia- li z materia maḡ sit vniū p se q̄ ex subiecto z accūs. **R̄ndet ibidem** scorus cū aristotele. 8. metaphysice. q̄ non est aliq̄ rō/nisi qz h̄ est p se actus/ z illd p se potētia: et hui^o nō est aliq̄ vltior: rō nisi pp̄ria rō hui^o z illi^o. **Alio mō** capit ens p se: illud qd h̄z vltimā actualitatez: ita q̄ nō est p se ordinabile ad aliq̄ actū simplr: z tūc idē est q̄ p se substāties seu suppositū vel hoc aliqd: z isto mō ania non dī: esse ens p se. **Et si q̄s q̄rat:** quō ania dicit actus p̄mus. **R̄ndet q̄ id dicit** actus p̄mus corporis: qz ē p̄ncipiū opatio- nū ip̄ius corpi: sicut scia dī: esse p̄ncipiū cōsidera- tiōis seu cognitiōis: v̄l quia p̄fectior mō infor- mat corpus q̄ quodcūq; aliud.**

Secūdo sciēdū q̄ p declaratiōe diffini- tionū anie supponit q̄ p̄ma diffinitio aie est cōmunis omni aie tam rōnali sensitue q̄ vegetatiue. **Et q̄ sequit** q̄ aia videt eē vniūcū ad animā rōnalē sensitua z vegetatiua. **Et si q̄s dicat** q̄ aia rōnalis directe sit in p̄dica mēto cū cōtineat sub aia q̄ videt esse gen^o. **R̄ndet** facilliter q̄ nō sequit: sed opteret sic argui: cōtinet sub genere qd est gen^o ḡnalissimū vel cōtentū sub ḡne ḡnalissimo: **ḡ est** directe in p̄dicamēto: mō aia nō est gen^o ḡnalissimū neq; cōtinet sub ḡne ḡnalif- simo: imo forte nō ē gen^o/ licz sit vniūcū ad illas tres aias. **Sed** dubiū est quō p̄rahaf ad illas aias: vtrū p dī: as vel p modos intrinsecos. **Et si arguat:** aia vegetatiua nō est act^o corpi organici: cū in plātis nō appareat diuersitas organoz: etiā nō videt q̄ ibi sint pōnda illa organa: cū non po- nant nisi ad diuersas opatiōes exercendas: s; iste arbores nō vident h̄re diuersas operatiōes: igit. **R̄ndet** q̄ plante h̄nt diuersa organa: licz r̄i parua

distinctionē habeant: pōt etiā dici q̄ p illa diuersa organa exercent alie z alie opatiōes/ vel saltē ma- gis exercent p vnā partē q̄ p aliā: z p radices ma- gis exercent act^o nutritiōis q̄ p alias pres. **Et si q̄s iterū dicat** q̄ nō cōuenit aie celi: qz in celo non sūt diuersa organa: cū celā sit vniūforme in oibus suis partib^o. **R̄ndet** vt als visum est q̄ p̄m dicitē ibi nō sūt aie. **Pōt** dici q̄ nō fuit mēs aristotelis celos eē aiatos: z qm̄ vocat aiam celi/ debet intelli- gi q̄ntū ad cōditionē: qz aia est motrix/ z non qz sit forma: s; est intelligētia pp̄ria motiua illi^o orbis. **Et si q̄s iterū q̄rat** de aia rōnali q̄ post separatio- nem nō est act^o corpi. **R̄ndet** q̄ licet actu non sit act^o: tū bñ aptitudine: qz inclināf adhuc ad infor- mandū suū corp^o. **Et si q̄s iterū dicat:** videt q̄ in illa diffinitioe illa p̄dica p̄fici frustra ponat: cū omē corp^o sit naturale. **R̄ndet** q̄ licz oē corp^o sit naturale/ dato tū q̄ cū hoc sit artificiale/ ibi po- nit illa p̄dica ad denotādū q̄ aia nō puenit ei vt artificiale/ sed vt naturale. **Aduerte vltē** q̄ se cūda diffinitio aie pp̄rie puenit soli anie rōnali cū def p̄ q̄truo: gradus viuēdi q̄ in solo hoie inueni- unt: z hoc si ly z capiat coplatiue: videt etiā q̄ ly viuere in illa diffinitioe/ nō debet capi ḡnaliter/ p̄ oi opatiōe vitali: qz tūc videret q̄ alie p̄dica fru- stra ponerent: nisi diceret q̄ ponūtur p̄ maiori ex- plicatiōe: debet **ḡ capi** p̄ aliq̄ opatiōe vitali sp̄alē distincta p̄ alias/ sicut opatio aie vegetatiue: debz etiā in illa diffinitioe nūer^o plis accipi p̄ nūero sin- ḡlar: ita q̄ sit sensus/ aia est p̄ncipiū quo viuim^o: id est quo aliquid viuūt.

Tertio sciēdū q̄ circa textū incidit vna difficultas: vtrū intelligere sit opatio materialis v̄l imaterialis. **R̄ndet** breuit q̄ ip̄a est imaterialis. **Et si arguat:** qz si hoc esset verū maxime esset ideo/ q̄ intellectus ad eā elicidā nō indigeret organo corporeo: s; h̄ nō: qz eadē rōne diceret q̄ opatiōes ignis essent ima- teriales: qz ignis nō requirit determinatā p̄e ad ex- ercendū suas opatiōes. **Ad** forma q̄ est vniūformis in toto z in q̄libet ei^o parte nō dī: opari p organū. **R̄ndet** breuiter q̄ non dī: ideo imaterialis: sed qz ei^o imediatū receptiū dicit esse imateriale/ puta ip̄e intellect^o vel ip̄a aia. **Et si q̄s dicat** ania nō est receptiū ip̄i^o intellectiōis/ sed hō: cū hō dicat intelligere: q̄ nō esset nisi intellect^o recipet in hoie. **R̄ndet** scot^o ad hoc/ z etiā ad oia q̄ in isto notabi- li ponunt q̄ opatio imanēs pōt puenire alicui du- plr. **Uno mō** tāq; p̄mo susceptiuo: z sic intellige- re dī: puenire aie. **Alio mō** tāq; susceptiuo remo- to/ z sic bñ dī: puenire hoī. **Et si q̄s q̄rat**/ nonne opatiōes sensitue dicunt etiā imateriales: qz vide- tur q̄ recipiant in ania q̄ est imaterialis. **R̄ndet** q̄ q̄libz opatio sensitua est p̄mo cōpositū ex materia sicut pp̄riū receptiū: ip̄a em̄ aia nō est imediatū re- ceptiū ip̄ius visionis: sed ip̄a potētia visua q̄ est quoddā cōpositū ex ania z quadā determinata p̄- te corpi. **Et si q̄s petat**/ nōne ania est rō p̄ma recipiendi illā visionē. **R̄ndet** q̄ licet aia sit p̄nci- piū p̄ductiū illi^o opatiōis: nō est tū rō p̄ma neq; includit aliqd qd sit rō p̄ma recipiēdi visionē s; forma totū organi/ eo mō q̄ hūanitas dī: forma totius hois est p̄ma rō recipiendi visionē. **Et ex isto sequit** q̄re ania post separationē nō pōt senti- re: qz nō habet receptiū sensatiōis neq; rōnem re- ciendi. **Et si q̄s querat:** quare ania mell^o recit diuersas p̄tes vel diuersa organa ad producen- dū suas opatiōes q̄ alie forme. **R̄ndetur** q̄ ratio

Seco. quod lib. q. 9.

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