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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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etiã ꝙ talis aĩa nõ ſit paſſiõib⁹ ſenſibilib⁹ ſubdita. Ex q̃ infert̃ ſm Auicẽ. ꝙ nõ q̃libꝫ aĩa hũana q̃ntũ cũq; in ſuis imaginatiõib⁹ vel affectiõib⁹ fixa põt corp⁹ alienũ mõ p̃dicto realr̃ trãſmutare: q2 nõ q̃libet ẽ eleuata nobilr̃ ⁊ a paſſiõib⁹ ſẽſibilib⁹ ſemota. Vñ nõ videt̃ ꝙ corꝑa ſuꝑiora nõ poſſint ꝓducere ꝟtutes nobiles in aĩa magꝭ q̃ȝ in lapidib⁹ p̃cioſis vel ſaltẽ diſponẽ corꝑa: ſꝫ videm⁹ mirabiles ꝟtutes eſſe in lapidib⁹: igit̃. Põt etiã iſtud declarari ꝑ exꝑientiã. videm⁹ eñ ꝙ aliq̃s ſuꝑ anguſtã trabẽ extẽſaꝫ ſuꝑ t̃rã ſecure ambulat: ⁊ tñ ſi eſſet ſuꝑ ꝓfundã aquã nõ ſic trãſiret. Dicit etiã auicẽna ꝙ qñ gallina vicit gallũ in pugna erigit̃ q̃ſi eſſet gall⁹ ⁊ eleuat ſuã caudã ſicut gall⁹: ⁊ qñq; illi naſcit̃ cornu in crure ſic̃ gallo: ⁊ iſta nõ ſũt niſi ex forte imagiatiõe ⁊ extimatiõe. Dicit eñ ariſto. 8. de hiſtorijs ꝙ cuꝫ gallina vicerit gallũ tũc conat̃ coire ſic̃ gall⁹. Etiã ſi q̃s fortit̃ cogitat de venere/ eriget̃ ſibi ꝟga ita ꝙ aliqñ ſemẽ expellit. Etiã puer genit⁹ vt plurimũ aſſimilat̃ illi ſuꝑ quẽ habuerũt fortẽ imaginationeꝫ ſeu extiationẽ in coitu. Itẽ qñ hõ videt aliũ oſcitare etiã oſcitat: etiã pueri trahẽtes vinũ de vaſe appetũt migere: ſꝫ iſta nõ videt̃ fieri niſi ex forti imaginatiõe: igit̃. Et mod⁹ ponẽdi põt eſſe tal̃: nã ſicut lumẽ qđ ẽ ſpẽs luc̃ ẽ ꝓductiuũ caloris: ſic ſpẽs albedinis ⁊ rubedis exñtes in imagiatiua ſũt ꝓductiue albedinis ⁊ caloris ĩ ſubiecto diſpoſito: ꝓpt̃ qđ patiẽtib⁹ fluxũ ſanguis ꝓhibet̃ res rubea. Et hec de ſcđo articulo. Q̃tum ad tertiũ ſit

Ꝯcluſio rñſalis ad q̃ſitũ: Nõ eſt ponẽd⁹ ſenſus agẽs diſtinctus ex natura rei a ſenſu poſſibili: q̃ ꝯclõ relinquit̃ ſatis ꝓbata in p̃mo articulo. ¶ Ad rõnes oẽs đ2 ꝙ ꝯcludũt ꝓ nobis ⁊ nõ contra nos.

Libri ſecundi de anima finis.

Liber tertius de anima Ariſtotelis.

De parte aũt aĩe q̃ cognoſcit aĩa ⁊ ſapit ſiue ſeꝑabili exiſtẽte ſiue nõ ſeꝑabili ſm magnitudinẽ/ ſed ſm rõnẽ conſiderandũ quã hꝫ drñam.

Iſte eſt tertius liber de aĩa in q̊ pħs determinat de potẽtia ĩtellectiua. Et diuidit̃ in duos tractat⁹. In p̃mo determiat de potẽtia rõnali: ⁊ diuidit̃ in duo capl̃a. In p̃mo tãgit q̄nq; ꝯcl̃ones. ¶ Prima: cõſiderandũ eſt de ꝑte aĩe ꝑ quã aĩa cognoſcit ⁊ ſapit: ſiue ſit ſeꝑabil̃ ſiue inſeꝑabilis a corꝑe. ¶ Scđa ꝯcl̃o tãgit ꝓprietates intellect⁹. Pria: ſi intelligere ſit ſicut ſentire/ cõtingit intellectũ pati aliq̃d ab intelligibili: ſicut ſenſum a ſenſibili. Scđa: oꝑtet ĩtellectũ eſſe impaſſibilẽ. Tertia: oportet intellectũ eſſe receptiuũ ſpecierũ intelligibiliũ. Quarta: intellect⁹ eſt in potentia ad ſuſcipiendũ ſpẽs ⁊ nullã ex natura dꝫ hr̃e. Q̃ĩta ſicut ſenſitiuũ ſe hꝫ ad ſenſibilia: ita intellectiuũ ad ĩtelligibilia. Sexta: neceſſe ẽ ĩtellectũ eſſe mixtũ. qđ ꝓbat: q2 intellect⁹ oĩa intelligit: g̊ oꝑtet ip̃m eſſe ĩmixtũ. qđ ꝓbat: q2 ſi in intellectu eſſet aliqua ꝓpria forma illa ꝓhiberet ne intelligeret formas extraneas. Ex q̊ habet̃ hec auctoritas: intus exiſtẽs ꝓhibet extraneũ. Septima: intellect⁹ poſſibilis nõ hꝫ aliquã determiatã naturã: ſꝫ ſolũ hꝫ naturã q̃ vocat̃ intellect⁹ poſſibil̃ aĩe. Octaua: rõnabile eſt intellectũ nõ miſceri corpori. i. organo corporeo. qđ ꝓbat: q2 ſi eſſet aliqđ organũ tunc quale eſſet ip̃m organũ eſſet ip̃e intellect⁹ ⁊ ſic poſſet eſſe calidus. Nona: intellectus poſſibilis eſt locus ſpecieꝝ. ¶ Tertia ꝯcluſio tangit duas differẽtias inter intellectũ ⁊ ſenſum. Pria: impaſſibilitas ſenſitiui non eſt ſil̃is impaſſibilitati intellect⁹. qđ ꝓbat dupl̃r. Primo ex ꝑte ſenſus: q2 ſenſus nõ põt ſentire ꝑua ſenſibilia nec valde excellẽtia: ſed cũ intellect⁹ intelligit valde intelligibilia nõ minus intelligit infima intelligibilia. Scđo ꝓbat ex ꝑte organi: q2 ſenſus non eſt ſine organo corporeo: intellectus ꝟo eſt ſine organo corporeo. Scđa drñа eſt: q2 intellect⁹ ſuſcipit oẽs ſpẽs omniũ intelligibiliũ: ⁊ đ2 in actu p̃mo ꝑ ip̃as: ſic nõ eſt de ſenſu. Deide ponit differẽtiã q̃ eſt ex ꝑte obiecti. Et p̃mo ponit talẽ ſuppoſitionẽ. Aliud ẽ magnitudo. i. ĩdiuiduũ magnitudinis ⁊ magnitudinis eſſe. i. q̇dditas hui⁹ magnitudinis. Et ſubdit ꝙ hoc nõ eſt veꝝ in oĩb⁹: q2 in oĩb⁹ idẽ ẽ ſuppoſitũ ⁊ q̇dditas: vt dicim⁹ hãc carnẽ ⁊ carnẽ eſſe idẽ. Et ꝑ h̃ ponit drñam int̃ ſenſum ⁊ intellectũ ex ꝑte obiecti: q2 ſenſus cog̊ſcit ĩdiuiduũ cũ ꝯditiõib⁹ indiuiduãtib⁹: ſꝫ ĩtellect⁹ cog̊ſcit q̇dditates abſtrahẽdo a ꝯditiõib⁹ indiuiduãtib⁹. ¶ Quarta ꝯcl̃o tangit duas q̃ſtiões. Pria: ſi ĩtellectus eſt ſimplex ⁊ impaſſibilis ⁊ nihil habeat cõe alicui intelligibili nõ videtur ꝙ patiat̃ ab intelligibili cũ agẽs ⁊ patiens debeãt hr̃e aliq̃d cõe. Scđa q̃ſtio: vtrũ intellect⁹ ſit ĩtelligibil̃: ⁊ ſi ſit vtrũ ſit intelligibilis ſicut alia aut alit̃. ¶ Quinta ꝯcl̃o: tangit ſolutionẽ iſtarũ q̃ſtionũ. Et p̃mo ſoluit p̃mã: dicẽs ꝙ duplex ẽ paſſio: q̃dã ẽ corruptiua q̃ ẽ mediantibus q̃litatibus ꝯrijs: ⁊ tali paſſione nõ patit̃ ĩtellect⁹. Alia ẽ ꝑfectiua ⁊ receptiua: ⁊ tali bñ patitur intellect⁹: intellect⁹ eñ eſt q̊dãmodo oĩa: q2 eſt in potẽtia ad ſuſcipiẽdũ ſpẽs oĩm intelligibiliũ ⁊ nullã hꝫ a natura: q2 intellect⁹ eſt ſicut q̃dã tabula in qua nihil depictũ eſt. ¶ Scđo ſoluit ſcđam q̃ſtionẽ: ⁊ dicit ꝙ intellect⁹ eſt ĩtelligibilis ſicut alia intelligibilia. Et ſubdit ꝙ in his q̃ ſunt ſine materia idẽ eſt intellect⁹ ⁊ qđ intelligit̃. Scđo ſubdit ꝙ in habẽtib⁹ materiã vnũqđq; ſolũ eſt intelligibile in potẽtia: q2 intellectus eſt potẽtia ſine materia.

¶ Qm̃ aũt ſicut in oĩ natura hoc q̊dẽ eſt aliq̊d: hoc q̊dẽ materia vnicuiq; generi.

¶ Iſtud ẽ ſcđm capl̃m hui⁹ tractat⁹ ĩ q̊ pħs determinat de ĩtellectu agẽte ⁊ poſſibili. Et p̃mo ponit talẽ ꝯcl̃onẽ: neceſſe eſt in aĩa eſſe has duas potentias. ſ. intellectũ agentẽ ⁊ poſſibilẽ. qđ ꝓbat: q2 in omni natura eſt aliq̃d ſicut materia qđ eſt in potẽtia ad recipiendũ oĩa receptibilia in tali natura: ⁊ eſt etiã aliq̃d qđ eſt ꝓductiuũ oĩm q̃ ꝓducunt̃ in tali natura: g̊ in aĩa oꝑtꝫ ponere vnã potẽtiã receptiuã ⁊ aliã ꝓductiuã. ¶ Scđo ponit drñam iſtorũ adinuicẽ: dicẽs ꝙ intellect⁹ poſſibil̃ eſt q̊ poſſibile eſt oĩa fieri: ſꝫ intellect⁹ agẽs eſt q̊ eſt potẽs oĩa facere. qđ ꝓbat ꝑ ſil̃e: q2 ſicut lumen facit colores exñtes in potẽtia viſibiles eſſe actu viſibiles: ſic intellectus agẽs facit intelligibilia. ¶ Tertio ponit ꝓprietates intellect⁹ agẽtis q̃ ſunt q̄nq;: dicẽs ꝙ intellect⁹ agẽs eſt ſeꝑabilis impaſſibilis ĩmixtus/ actu ſubſtantia ⁊ honorabilior intellectu poſſibili. Iſtaꝫ vltimã partẽ ꝓbat dupl̃r. Primo: q2 agens eſt ſemꝑ honorabilius patiente. Scđo: q2 p̃ncipiũ effectiuũ eſt honorabilius p̃ncipio receptiuo cuiuſmodi eſt intellectus poſſibilis. Et ſubdit ꝙ eadem eſt ſciẽtia ſm actũ cũ re ſcita. ¶ Quarto ponit differentiã inter virtutẽ cogitatiuã ⁊ agentẽ: dicẽs ꝙ ꝟt⁹ cogitatiua q̃ alr̃ đ2 eſtimatiua p̃cedit ĩtellectũ