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Et q̄dā p acc̄tis. Cause p se sunt q̄ fm suā pp̄iā na-
 turā z nō fm aliq̄d acc̄tis causant: vt edificator p
 se edificat. Sz cā p acc̄tis est q̄ nō fm pp̄iā natu-
 ram: sz fm aliq̄d acc̄tis dī causare: vt musicus est
 cā p acc̄tis dom̄. Cause aut̄ essentialr subordinate
 dicunt̄ quarū sc̄da inq̄ntū cā depēdet a p̄ma: ita q̄
 nō agit nisi in virtute p̄me: ideo cause essentialiter
 subordinate necessario req̄runt̄ ad causandū. Sed
 cause acc̄ntalr subordinate sunt quaz sc̄da nō de-
 pēdet a p̄ma inq̄ntū cā: licz depēdet in esse: sicut
 p̄tz de filio z p̄re: p̄t em̄ filius opari mortuo p̄re:
 ideo causarū acc̄ntalr subordinate nō req̄rit̄ sili-
 tudo in causando. **T**ertio supponit̄ q̄ multe so-
 lent assignari dīne inter causas essentialr subordi-
 natas z acc̄ntalr. **P**ria: i causis essentialr subordi-
 natis sc̄da in causando depēdet a p̄ma: sz nō in ac-
 cidētāl. **S**c̄da: qz in causis essentialr subordinate
 est causalitas alteri^o rōnis z ordinis: qz sup̄ior est
 p̄fectior nō aut̄ i acc̄ntalr ordiat̄is. **T**ertia: qz oēs
 cause essentialr subordinate necessario p̄currūt ad
 p̄ducēdū effectū: sed nō in acc̄ntalr subordinate.
Istis suppositis dī p̄mo q̄ impossibile est esse p̄-
 cessum in infinitū in causis essentialr ordinatis: qz
 tūc in ip̄is nō inueniret̄ p̄ia neqz sc̄da cā: qd̄ tñ est
 falsū. **D**icit̄ sc̄do q̄ in causis acc̄ntalr ordiat̄is p̄t
 esse p̄cessus in infinitū: qd̄ qd̄ in infinitū solū est in
 potētia: qz nō req̄rit̄ simultas illarū causarū: ideo
 ibi nō est actu multitudo infinita. **E**t p̄ h̄ soluit̄ rō
 facta ante oppositū. **E**t hec de secundo articulo.
Etum ad tertium sit

Scot^o li. 2.
 metaphys.
 in resolu.
 pp̄i. 4. q.

Conclusio r̄nalis: difficultas cognoscēdi
 res nō est ex p̄te rerū sed ex p̄te
 nri intellect^o ad sensū datū in p̄mo articulo. **A**d
 rōnes aū oppositū. **A**d p̄mā dī: negādo aū: z ad
 p̄bationē dī: q̄ ad cognitionē veritatis p̄cedim^o
 p̄ motū rōnis z nō p̄ motū physicalē. **A**d sc̄daz dī
 q̄ intellectus bñ alterat̄ alteratiōē p̄fectua sed nō
 corruptiua. **A**d tertiā p̄tz solutio. **A**d quartā dicit̄
 q̄ bñ p̄bat q̄ intellect^o n̄ est receptiū^o oim̄ intelle-
 ctionū rerū: nō aut̄ p̄bat q̄ sit p̄ductiuus. **A**d q̄n-
 tam parat̄ solutio in primo articulo.

Liberi secundi metaphysice finis.

Liber tertius metaphysice Aristotelis.

Necessesse est ad questā sciam
 nos aggredi p̄mū de q̄bus
 dubitare primū oportz: hec
 aut̄ sunt quecūqz de ip̄is ali-
 ter susceperūt quidam r̄c.

Iste est tertius liber metaphysice aristote-
 lis in q̄ determinat̄ de p̄sideratiōē veritatis
 mō disputatiuo. **E**t p̄mo ponit̄ hanc p̄clu-
 sionē: volēt̄ inq̄rere veritatē necesse ē p̄s
 p̄dubitare: qd̄ p̄bat trib^o rōnib^o. **P**rima: illud est
 p̄mittendū ad cognitionē veritatis ex cui^o solutio-
 ne habet manifestatio veritatis: sed ex p̄missione
 dubitabiliū habet manifestatio veritatis: qz q̄ bñ
 dubitat̄: bñ inuestigat̄: z q̄ bñ inuestigat̄ bñ inuenit̄:
 q̄ dubitatio ē vtilis ad cognitionē veritatis. **S**c̄da
 rō: illud est valde vtile ad cognitionē veritatis p̄
 qd̄ sc̄t̄ vinculū mētis: sz p̄missio dubitationis est
 hm̄oi. **T**ertia rō: illud est vtile ad inq̄sitionē veri-
 tatis p̄ qd̄ dat̄ via pueniēdi ad veritatē z falsitatem
 iudicādi de veritate: sz p̄missio veritat̄ est hm̄oi: igit̄.

Querit̄ vtrū inq̄rēt̄ cognitionē veritatis
 necesse sit p̄mū dubitare. **A**rguit̄

p̄mo q̄ nō: qz noticia p̄sonis de q̄ est sc̄ia sufficiē-
 ter acq̄rit̄ p̄ p̄ncipia demonstratiua: q̄ ad inq̄rendū
 sc̄iam veritatis nō est necessaria dubitatio: nec ne-
 cesse est inq̄renti dubitare. **S**c̄do sic: in mathe-
 maticis nulle sunt dubitatiōes: z tñ de ip̄is acq̄rit̄
 sc̄ia. **T**ertio sic: dubitatio se h̄z vt q̄dā vincu-
 lū mētis: q̄ magis ipedit cognitionē veritatis q̄ iu-
 uet. **Q**uarto sic: imp̄fectiōis ē in intellectu h̄re
 dubitatiōes de aliq̄: q̄ hō nō videt̄ req̄ri ad inq̄si-
 tionē veritatis. **Q**uinto sic: de^o h̄z sūmā sc̄iam
 de oib^o reb^o: z tñ in ip̄o nlla req̄rit̄ dubitatio: igit̄.
In oppositū est p̄hs in textu. **I**n questōe erūt
 tres articuli. **E**tum ad p̄mū.

Primo sciēdū q̄ in h̄ tertio mouet p̄hs
 p̄les difficultates in hac
 sc̄ia terminādas: z sunt in duplici dīna: q̄dā sūt de
 p̄sideratiōē hui^o sc̄ie: alie sunt de p̄sideratiōē in hac
 sc̄ia. **D**e p̄sideratiōē hui^o sc̄ie sūt in duplici dīna:
 q̄dā sūt circa causas z p̄ncipia: alie fm substā-
 tias alie fm accidētia. **C**irca causas z p̄ncipia sunt
 due q̄stiones. **P**rima: vtrū eisdē sc̄ie sit p̄siderare
 oēs causas/vel diuersarū sc̄iaz diuersae sint cause.
Sc̄da: vtrū ad istā sc̄iam solū p̄tinet p̄siderare p̄n-
 cipia subaz: z cū h̄ erāt p̄ncipia doctrine. **C**irca
 p̄sideratiōes subaz sunt aliq̄ questiones. **P**rima:
 vtrū sit eadē sc̄ia circa oēs subas. **S**c̄da: si sint plu-
 res vtrū sint vni^o gn̄is: aut aliq̄ earū diuidēde sint.
Deinde ponit̄ alias q̄stiones de p̄siderat̄ i hac
 sc̄ia. **P**ria: vtrū p̄ter subas sensibiles sint aliq̄ alie
 sube. **S**c̄da: si sint aliq̄ alie vtrū sint vni^o gn̄is vel
 sint plura gn̄a talz. **C**irca p̄sideratiōē accidē-
 tū ponit̄ tres q̄stiones: **P**ria: vtrū hec sc̄ia habeat
 p̄siderare acc̄ntia subaz. **S**c̄da: vtrū habeat p̄side-
 rare de eodē z diuerso simili z dissimili. **T**ertia: vtrū
 ad h̄ac sc̄iam spectet p̄siderare qd̄ sit vni^o. **S**c̄d
 circa p̄siderata in hac sc̄ia mouet aliq̄s q̄stiones.
Prima: vtrū p̄ncipia sint gn̄a vna vel singularia.
Sc̄da: si sint vna vtrū sint gn̄a vel sp̄s. **T**ertia:
 vtrū p̄ter materiā sit alia cā/puta forma. **Q**uarta
 q̄stio: vtrū si sit ponēda forma vtrū sit inseparabil̄ a
 materia. **Q**uinta: si sit separabil̄ a materia vtrū sit vna
 tantū vel p̄les. **S**exta: vtrū vlt̄ sit aliq̄d p̄ter singu-
 lare. **S**eptia: si vlt̄ sit p̄ter singulare: q̄rit̄ q̄ sūt illa
 vna. **O**ctaua: vtrū p̄ma p̄ncipia sint eadē vel di-
 uersa nūero gn̄e vel sp̄e. **N**ona: vtrū generabiliū z
 corruptibiliū sint eadē p̄ncipia vel diuersa. **D**ecia:
 vtrū ens z vni^o sint sube rerū. **U**ndecia: vtrū p̄nci-
 pia sint vna vel singularia. **D**uodecima: vtrū vna
 sint in potētia vel in actu. **T**redecima: vtrū p̄ma
 p̄ncipia sint p̄ma in mouēdo solū z nō in essendo.
Quartadecia: vtrū linee nūeri z figure sint substā-
 tie vel non.

Secundo sciēdū q̄ p̄hs mouet aliā
 difficultatē vtrūz
 eisdē sc̄ie sit p̄siderare oia gn̄a causaz. **E**t arguit̄
 q̄ nō: qz ad nullā sc̄iam p̄tinet p̄siderare p̄ncipia
 p̄ia: q̄ ad nullā sc̄iaz p̄tinet p̄siderare oia gn̄a cau-
 sarū: igit̄. **I**n oppositū arguit̄ aristo. duab^o rō-
 nib^o. **P**ria: aliq̄d idē inuenit̄ h̄re oia gn̄a causarū:
 q̄ sc̄ia p̄siderat̄ de illo d̄z p̄siderare q̄ttuor causas.
Sc̄da est: qz si diuersae sc̄ie p̄siderarent diūsas cās
 magis dubiū esset q̄ earū esset dicēda sc̄ia. **C**on-
 sequēter disputat̄ sc̄dam q̄stionē q̄ est vtrū eisdē
 sc̄ie sit p̄siderare subam. i. subiectū z p̄ncipia cōple-
 xa demonstratiōis. **E**t arguit̄ p̄mo q̄ nō: qz oēs sc̄ie
 p̄supponūt dignitates: vel q̄ oim̄ erit p̄siderare vlt̄
 nulli^o: sz nō ē dicēdū q̄ oim̄: q̄ nulli^o. **I**n oppo-
 situm arguit̄: qz si cōsiderare dignitates p̄imas z