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habeat causā p se ex q̄ de necessitate pducere/ re q̄rif q̄ illi de necessitate mouent vel p infirmitatē vel p violentiā: nā seq̄ret q̄ si exeat domū ex necessitate mouet ex eo q̄ iueneret latrōdes: z de necessitate seq̄ret q̄ si sitiat exiret domū ad hñdā aquā: z si comedat mortificātia moreret. Ex p̄dictis infert q̄ causāz q̄dā s̄t ex q̄b̄ de necessitate seq̄t effect⁹. vñ aut̄ pueniat q̄ ex aliq̄b̄ causis nō s̄p sequat̄ effect⁹ hoc ē aut̄ a mat̄ia aut̄ a fine vel agēte vel aliq̄ alto.

Quarto sciēdū terminat de vero z falso: z p̄mo ofidit in q̄ p̄sistat. Sc̄do ofidit d̄stiaz verū ab ente. Circa p̄mū dicit q̄ ens acceptū p vero/ z nō ens acceptū p falso p̄sistit in cōpositiōe z diuisione intellect⁹ z faciūt sibi p̄dictionē: qz cuiuslibet entis altera ps ē vera z altera falsa: qd̄ pbat: qz si in omni cōpositiōe affirmatiua est verū/ tūc in omni diuisione negatiua ē falsuz. Et si q̄raf: vtrū verū z falsum q̄ sunt opposita possint esse s̄l in aliqua aia. R̄s̄ndet q̄ p̄nt esse simul z etiā sepatim: qz s̄l possint formari opposite ppōnes et successiue. Differt aut̄ bonū a vero: qz bonū z malum sunt in reb⁹/ verū aut̄ z falsum sunt in mente: nō tñ in q̄libet intellectu: sed in illo q̄ d̄: cōpositio vel diuisio. Ex q̄ infert q̄ ens acceptū p vero differt ab entibus incōplexis q̄ sūt decē p̄dica mēta. Ex p̄dictis infert q̄ ens acceptū p vero/ z ens p acc̄is p̄mittēda sūt: p̄tz: qz alteri⁹ eoz sc̄z entis p acc̄is nō est cā determinata: alterū nō ē aīe passio. Et hec de primo articulo. Et̄um ad secundū.

Dubitat̄ p̄rio vtruz diuisio scie speculative realis in physica metaphysica z mathematica sit sufficiens ens. P̄rio cui⁹ solutiōe supponit q̄ p̄dicta diuisio intelligēda est de scia speculatiua stricte capta q̄. s. ex natura sui subiecti ordinat̄ ad scire tanq̄ ad finem immediatū: nā finis immediatus cuiuslibet scie est speculatio subiecti illi⁹ scie: ita q̄ nō est circa aliquā opationē q̄ nō sit essentialr speculatio/ cuiusmodi est scia practica. Supponitur sc̄do q̄ hic est p̄mo de scia speculatiua possibili acq̄ri ab homine ex naturali lumine intellect⁹/ sc̄z ex p̄ncipijs cognit̄is via sensus mēorie vel exp̄mēti: qz oīs n̄ra cognitio orit̄ a sensu/ ex p̄mo posterior: ideo nō diuidit̄ hic scia in aliquā sciam q̄ sit de substantiis separat̄ tanq̄ de obiectis. Supponit̄ tertio q̄ hec diuisio sumit̄ penes diuersitatē eoz quoz neutrū cōtinet veritates virtute alteri⁹ scie siue subiecti alterius scie. Quarto supponit̄ q̄ hec diuisio alit̄ etiā pōt sumi circa obiecta: nā metaphysica est maxime circa intellectualia: mathematica nō est circa imaginabilia: naturalis siue physica est circa sensibilia qd̄ intelligit̄ p̄m q̄ndā appropriatiōē: oīs em̄ scia est circa intellectualia: sed metaphysicalia nec in vlt̄ aut in singularib⁹ sūt pp̄te sensibilia: z licz mathematica sint sensibilia nō tñ p̄mo: physicalia aut̄ p̄mo sunt sensibilia.

Dubitat̄ sc̄do vtruz de ente p acc̄is sit scia. Et arguit̄ q̄ sic: qz de q̄cūq̄z pōt esse demonstratio de illo pōt esse scia: nā de ente p acc̄is p̄nt multa demonstrari: vt p̄tz in textu: q̄ de eo est scia. Sc̄do ad idē: astrologia z musica sūt scie/ z tñ sūt de ente p acc̄is: musica em̄ ē de nūero sonoro qd̄ est vñ p acc̄is. In oppositū est aristo. in textu. P̄rio solutiōe dubij supponenda sunt ea q̄ dicta sunt in logica in p̄mo posterior: quō sc̄z scie subalternatē sunt de ente p acc̄is tanq̄ de scibili remoto: z hic nō vult negare

p̄bs q̄n de ente p acc̄is nō sit scia simp̄r/ s̄z solū q̄ de aliquo in ordine ad predicatū acc̄itale: z nullo mō passionale sit scia. Et qz hec materia satis tractata est in libris posteriorib⁹: ideo ibi recurrēdū est.

Dubitat̄ tertio vtrum verū debeat excludi a consideratione metaphysice. Arguit̄ q̄ nō: qz scia metaphysice. i. metaphysica ē scia p̄ria z cōmunitissima maxime circa primū obiectū scibile z intelligibile: s̄z illud videt̄ eē verū: igit̄. Itē vñ qd̄q̄ sic ut se h̄z ad eē/ ita ad itelligi/ in sc̄do hui⁹: q̄ verū cōuertit̄ cū ente: et p̄ n̄s p̄tinet ad metaphysicū scia de ente. Itē si verū deberet excludi a cōsideratione metaphysici/ hoc videret̄ eē p̄ t̄to q̄ verū dicit̄ ens diminutū: s̄z hoc ē falsuz: nā illd̄ qd̄ diminuit̄ de p̄fectiōe entis nō attribuit̄ p̄rio enti. s. deo: igit̄. P̄rio solone est aduertēdū q̄ aliq̄ dicit̄ verū eē obiectū adequatū n̄ri intellect⁹: qd̄ tñ est falsum: cū verū nō sit primū intelligibile: qd̄ aut̄ sit obiectū n̄ri intellect⁹/ vñ est in libris de aia. Alteri⁹ ē aduertēdū q̄ modis d̄: verū: z hec distinctio satis visa est in predicamētis vbi d̄: ab eo em̄ qd̄ res est vel nō est: d̄: oīo vera v̄l falsa: ibi em̄ dictū ē q̄ verū a q̄. p̄o d̄: vera/ nō ē nisi cōformitas acc̄i/ intelligēda ad rem q̄ fundatur in illo actu itelligēda: cui⁹ cōsideratio p̄tinet ad librū de aia/ cū ibi tractat̄ de oib⁹ actib⁹ potentiarū. Aduertēdū ē vlt̄erū q̄ verū aliq̄ accipit̄ vt est passio entis z cōuertit̄ cū ente: z illo mō metaphysicus h̄z bñ determinare de vero/ s̄z nō primo modo. Et p̄ hoc p̄tz qd̄ sit dicēdū ad dubiū in quo finitur sc̄dos articulus. Et̄um ad tertium sit: **Adclusio** r̄s̄nalis ad questū: diuisio scie speculative in tria p̄dicta membra ē sufficiens: vt satis p̄bat̄ ē ex dictis. Ad rōnes ante oppositū questionis dicitur q̄ oēs eoz solutiōnes satis patent in sc̄do articulo.

Libri sexti metaphysice finis.

Questionum et dubiorū p̄m ordinem librorum philosophie naturalis ac metaphysice Annotatio.

Questio p̄oemialis cū suis dubijs. fo. 2.
Vtrum de rebus naturalibus sit scientia habēs p̄ subiecto primo z adequato corpus sub ratione naturalitatis. fo. 2. a
Vtrum subiectū primū z adequatū alicuius scientie primo virtualiter cōtineat omnes veritates necessarias illius scientie. fo. 3. a
Vtrū omnium cōclusionū physicaliū demonstratarū in physica sit vnus habitus scientificus ab alijs distinctus. fo. 3. c
Vtrum ad philosophum naturalē pertineat considerare de omnibus rebus. fo. 3. e
Libri primi physicozum questiones et dubia.

Vtrū in sciētia naturali sit procedendum ex cognitione causarū principiorū z elemētōrū ad cognitionem elementōrū. fo. 4. a
Primū dubiū: quid est illud qd̄ est a nobis primo cognitū/ vtrū sit singulare vel vniuersale. fo. 5. a
Secundū/ vtrum magis vniuersalia sint nobis prius nota minus vniuersalibus. fo. 5. e
Tertium: vtrum illa que dicta sunt in predicto notabilia sint de mente Aristotelis. fo. 5. f.

Sc̄o. lib. 6. metaph. q. 3.

Sc̄o. lib. 1. d. 1. q. 4.