Die digitale Landesbibliothek Oberösterreich

oö landes bibliothek

Terms and Conditions
The Library provides access to digitized documents strictly for noncommercial educational, research and private purposes and makes no warranty with regard to their use for other purposes. Some of our collections are protected by copyright. Publication and/or broadcast in any form (including electronic) requires prior written permission from the Library.

Each copy of any part of this document must contain there Terms and Conditions. With the usage of the library's online system to access or download a digitized document you accept there Terms and Conditions.

Reproductions of material on the web site may not be made for or donated to other repositories, nor may be further reproduced without written permission from the Library

For reproduction requests and permissions, please contact us. If citing materials, please give proper attribution of the source.

Imprint:
Director: Mag. Renate Plöchl
Deputy director: Mag. Julian Sagmeister
Owner of medium: Oberösterreichische Landesbibliothek
Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

Contact:
Email: landesbibliothek(at)ooe.gv.at
Telephone: +43(732) 7720-53100

eſtũ maris ·i· feruorẽ tũc vnda maris dudũ
·i· prius vitrea ·i· tranſparens ad modũ
vitri par ·i· ſimilis ſerenis ·i· claris diebus
mox ·i· ſtatim ſupple illa aqua facta ſordi-
da p flatũ venti reſoluto ſceno ·i· eleuato
luto obſtat ·i· reſiſtit viſib9 ·i· oculis non
potentib9 penetrare vndam maris ¶ Tunc
ponit tertiũ exemplũ · Amnis ·i· fluuius
qui de altis montib9 vagatur ·i· diſcurrit
ille ſepe reſiſtit ·i· reflectit obice ·i· obiec-
tione ſoluti ſaxi ·i· rupti lapidis rupe ·i· de
monte ¶ Nota ꝙ ſimilitudo quã phia pre-
tendit ẽ iſta · Sicut ſydera conſueta nobis
lucere & terrã illuminare ceſſant hoc face-
re ꝓpter interpoſitionẽ nubiũ obſcuraꝝ / ſic
intellect9 / & ratio que lucent & illuminant
hominem ĩ cognitione veritatis impediũt
caligine pturbationũ ¶ Nota ꝙ ſimilitudo
ſecundi exempli in hoc conſiſtit · Sicut aq̃
maris manente clara ad modũ vitri viſus
poteſt eã penetrare & videre q̃ ſunt ſub aq̃
ſed ſi turbat illa p ventũ tũc obſtat viſui
/ ſic anim9 hominis quietus nõ impedit iu-
diciũ rationis / ſed ſi moueatur & turbatur
affectione tẽporaliũ ſtatim obſiſtit racõni
impediẽs eius iudiciũ ¶ Nota ꝙ ſimilitudo
tertÿ exempli talis ẽ · Sicut aqua currẽs
de altis mõtib9 libere recto tramite ꝓcedit
/ & p obſtaculum lapidis qui reſoluitur de
monte impedit ne recte ꝓcedat · / ſic ratio
libera non impedita recte iudicat / ſi autem
ratio afficit motib9 affectuũ impeditur in
iudicio & veritatis cognitione ¶ Nota ꝙ
rupes eſt moles lapidea ſiue mons lapide9
/ ſed ſaxũ ẽ pars reſoluta a rupe ·i· a mõte:
¶ Tu q3 ſi vis: · Hic philoſophia hortat ad
fugam perturbationum ſiue affectionum
animi dicens · ſi tu vis cernere ·i· videre
vel iudicare verum ·i· veritatem claro lu-
mine ·i· vera cognitione & ſi vis etiã car-
pere ·i· attingere callem ·i· viam veritatis
recto tramite ·i· proceſſu rationis tunc tu
pelle ·i· repelle gaudia ſupple que ſunt de
bonis preſentib9 & pelle ·i· remoue a te ti-
morem ſupple de futuro malo ꝙ pro & tu
fugato ſpem ſupple que eſt de bona fortũa
nec etiam aſſit dolor ſupple qui eſt de pre-
ſenti amiſſione bonoꝝ ſupple que mens ẽ
nubila ·i· obſcura vel opta ꝙ p & ẽ vincta
·i· ligata frenis ·i· ligaminib9 vbi ·i· in q̃
mente hec ſupple predicta regnant id eſt
dominant ſcz gaudium de p̃ſentib9 bonis
timor de futuro malo · ſpes de futuro bono
dolor de preſenti malo ¶ Nota ſicut prius
tactum eſt · affectio eſt motus particule
ſenſitiue ſub fantaſia boni vel mali animũ
affitiens & rectum rationis iuditiũ impe-
diens · Et ſunt quatuor affectiones tales
principales ad quas omnes alie reducunt
ſcz / gaudiũ / ſpes / timor / & dolor quaꝝ ſuf-
fitientia ſic accipit · Omnis paſſio / vel eſt
reſpectu boni / vel mali · Si reſpectu boni
hoc dupliciter · / vel reſpectu boni preſentis
/ ſic eſt gaudium quod eſt de preſenti bono
Si eſt de reſpectu boni abſentis ſic ẽ ſpes
/ que eſt de futuro bono · Si aũt paſſio eſt
reſpectu mali / hoc dupliciter / vel reſpectu
mali preſentis / ſicut eſt dolor qui eſt de p̃-
ſenti malo · Si eſt reſpectu mali abſentis
/ ſic eſt timor qui ẽ de futuro malo ¶ Nota
ꝙ iſte paſſiones non ſunt pellende vt non
ſint in animo hominis / quia vix inuenitur
hõ ſine ipſis ſed ſic ſunt pellende / vt nõ do-
minent in homine / vnde ſedare huiuſmodi
paſſiones vt non dominent eſt hominis
virtuoſi / quia virtus conſiſtit in modera-
tione paſſionum · Si aũt regnant & do-
minant in homine tũc impediunt iuditiũ
rationis / propter quod dixit Euſtratius
ſuper libro ethicoꝝ · oportet reluctari con-
tra paſſiones ſenſitiuas que ſi preualuerit
impediunt vires anime ¶ Nota iſte paſſi-
ones & affectiones ſi ordinãt ad terrena
tũc ſunt nociue / attamẽ poſſunt eẽ merito-
rie & v̓tuoſe ſi fuerit ad debitas fines ordi
nate / vñ richãd9 ĩ libro · xii · pr̃iãchaꝝ dicit
ordinatũ & verũ gaudiũ tũc habemus qñ
de veris & eternis bonis gaudemus · Etiã
timor ẽ virtuoſus ſi fuerit ad deũ ordinat9
/ quia ſcriptũ ẽ · Iniciũ ſapientie timor do-
mini · Et idem Richardus dicit · Prima
virtutũ ꝓles ſine qua ceteras habere non
poteſt eſt timor dei · Itm̃ ſpes ut dicit idẽ
Richard9 efficit ordinata ſi de indulgẽtia