affectiones anime: vt ſunt: gaudiũ/ſpes/timor/⁊ dolor.
Potẽtia rationalis diuidit̃ alia cognitiua/alia motiua. *De potentia rationali agit.*
Cognitiua eſt intellectiua: que diuidit̃ ſecũdũ differẽtias
nature in intellectũ agentẽ ⁊ poſſibilẽ. Intellectus agens *Intellectus agens.*
eſt qui abſtrahit ſpecies ab imaginatione ſeu fantaſia et
ſua irradiatiõe facit illas vniuerſales/⁊ ponit eas in intel
lectum poſſibilẽ. Nam ſicut ad viſum corporalẽ exigitur
lux abſtrahens intentiones coloris: ⁊ ponit eas in aerem
tanq̃ in mediũ/ſic intellectus agens qui eſt lux anime po
nit ſpecies abſtractas a fantaſia in intellectũ poſſibilem.
Intellectus poſſibilis dicit̃ qui poteſt recipere tales ſpe *Intellectꝰ poſſibilis.*
cies: ſed nondũ recipit eas/cuiꝰ exemplũ eſt tabula nuda.
Item intellectus agens ⁊ poſſibilis differunt ſicut lux et
illuminatũ ⁊ ſicut perficiens ⁊ ꝑfectibile. Item intellectꝰ
agẽtis oĩa eſt facere/ſed intellectus poſſibilis eſt oĩa fieri
Item intellectus diuidit̃ ſcd̃m differentiã obiecti in ſpe *3. de Anima in tex. com. 18.*
culatiuũ ⁊ practicũ: qui ambo in cognitiõe ꝯſiſtunt. Sed *Diff. intellectꝰ ſpeculatiuus et practicus.*
in hoc differunt/ſpeculatiuus cognoſcit verum ſub rati
one veri/ſed practicus verꝫ ſub ratione boni. Item finis
ſpeculatiui eſt verũ: ſed finis practici eſt bonũ. Item per
ſpeculatiuũ recte intelligimus: ſed per practicũ recte viui
mus. Practicus diuidit̃ in ſinderesim ⁊ rationem. Ratio *Diuiſio intellectus practici.*
diuidit̃ in partẽ ſupiorẽ que vir dicit̃: ⁊ in partẽ iferiorẽ

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