Thomas <de Aquino>: Summa theologiae: Pars secunda: prima pars
Mainz: Peter Schoeffer, 8. Nov. 1471 Seite 141

hic ſūt ꝓprij hoĩs·et hoc modo pñt eſſe ſubiectū ꝟtutis hūane. ¶ Ad·ij·dᵒm·ꝙ ſic caro hoĩs ex ſe quidē nō habꝫ bonū ꝟtutis ſit tñ inſtrumētū ꝟtuoſi actus inquātū mouēte rōe mēbra nr̄a exhibemus ad ſeruiēdū iuſticie·ita etiā iraſcibilis et ꝯcupiſcibilis ex ſe quidē nō hñt bonū ꝟtutis·ſꝫ magis infectionē fomitis·inquātū vero cōformantur rōni ſic in eis gn̄atur bonum virtutiſ moralis· ¶ Ad·iij·dᵒm·ꝙ alia rōne regitur corpus ab aīa·et iraſcibilis et cōcupiſcibils a racōe. corpus enī ad nutū obedit aīe abſqꝫ ꝯtradictōe in hijs in quibꝫ natū ē ab aīa moueri·vnde phs dicit in·j·politi·ꝙ aīa regit corpus deſpotico pncipatu id ē ſic dn̄s ſeruū·et ideo totus motus corporis refertur ad aīam. Et ꝓpter hᵒ in corpe non eſt ꝟtus·ſꝫ ſolū in aīa·ſꝫ iraſcibilis et ꝯcupiſcibilis nō ad nutū obediūt rōni·ſꝫ hñt ꝓprios motus ſuos quibꝫ interdū rōni repugnāt· vnde in eodē li·phus dicit ꝙ rō regit iraſcibilē et ꝯcupiſcibilem pncipatu politico quo·ſ·reguntur liberi qui hñt in aliquibꝫ ꝓpriā volūtatē· Et ꝓpter hᵒ oportet etiā in iraſcibili et ꝯcupiſcibili eſſe aliquas ꝟtutes quibꝫ bn̄ diſponātur ad actuꝫ. ¶ Ad·iiij·dᵒm·ꝙ in electōne duo ſūt·ſ·intentio finis ꝗ ptinet ad volūtatē moralē·et pacceptō eius qᵒ eſt ad finē qᵒ ptinet ad prudentiā· ut dꝛ in·vj·eth· ꝙ aūt hēat rectā intencōnē finis circa paſſioneſ aīe ꝯtingit ex bona diſpoſicōne iraſcibilis et concupiſcibilis· et ideo virtutes morales circa paſſiones ſunt in iraſcibili et concupiſcibili·ſed prudentia eſt in ratione·

AD·v·ſic ꝓceditur· vidꝛ ꝙ in viribꝫ ſenſitiuis appꝛhenſiuis interius poſſit eſſe aliqua ꝟtuſ·appetitus enī ſenſitiuus pt̄ eſſe ſbiectū ꝟtutis inquātū obedit rōni·ſꝫ ꝟtutes ſenſitiue appꝛhenſiue interius obediūt rōni· ad imperiū enī rōnis opatꝛ et imaginatiua cogitatiua et memoratiua·g° in hijs viribꝫ pt̄ eſſe ꝟtus· ¶ P̄·ſic appetitus rōnalis qui eſt volūtas in ſuo actu pt̄ impediri vel etiā adiuuari p appetitū ſenſitiuū·ita etiā intellectus vel rō pt̄ impediri vel adiuuari p vires pdcās·ſic g° in viribꝫ ſenſitiuis appetitiuis pt̄ eſſe ꝟtus ita etiā in appꝛhenſiuis· ¶ P̄·prudentia eſt quedā ꝟtus cuiuſ ptē poit tulliuſ memoriā in ſua rethorica·g° etiaꝫ in memoratiua pt̄ eſſe aliq̄ ꝟtus et eadē rōne in alijs interioribꝫ appꝛhenſiuis viribus· ¶ Sed ꝯtra eſt ꝙ oēs ꝟtutes vel ſūt intellcūales vel morales.ut dꝛ in·ij·eth·morales aūt ꝟtutes oēs ſunt in pte appetitiua·intellcūales aūt in intellcū vel rōne·ſic ptꝫ in·vj·eth·nulla g° ꝟtus ē in viribꝫ ſenſitiuis appꝛhenſiuis interius

Rñſio· dᵒm ꝙ in viribꝫ ſenſitiuis appꝛhenſiuis interius ponūtur aliqui habitus.qᵒ patꝫ ex hᵒ pcipue ꝙ phus dicit in li·de memoria·ꝙ in memorādo vnū poſt aliud opatur ꝯſuetudo que ē quaſi quedā natura·nichil aūt ē aliud habitus conſuetudinalis ꝗꝫ habitudo acquiſita p ꝯſuetudinē ꝗ eſt in motu nature· vnde de ꝟtute dicit tullius in rethorica ſua·ꝙ eſt habitus in modū nature rōni ꝯſentaneus·in hoīe tñ id qᵒ eſt ex ꝯſuetudine acquiritur in memoria et alijs viribꝫ appꝛhēſiuis ſenſitiuis nō eſt habitus p ſe·ſꝫ aliquid annexum habitibꝫ intellectiue ptis ut ſupᵃ hitū eſt. ſꝫ tñ ſi qui ſūt hitus in talibꝫ viribꝫ ꝟtutes dici nō pñt·virtus enī eſt hitus pfcūs quo nō ꝯtingit niſi bonū opari·vn̄ oportet ꝙ ꝟtus ſit in illa potētia que eſt ꝯſūmatiua boni opis·cū ꝯgnitio veri nō ꝯſūmatur in viribꝫ ſenſitiuis appꝛhenſiuiſ ſꝫ hmōi vires ſūt quaſi ꝑparatorie ad ꝯgnitionē intellectiuā·et ideo in hmōi viribꝫ nō ſūt ꝟtutes quibꝫ ꝯgnoſcatur veruꝫ ſꝫ magis in intellectu vel rōne. ¶ Ad·j·g° dᵒm·ꝙ appetitus ſenſitiuus ſe hꝫ ad volūtatē que ē appetitus rōnis ſic motus ab eo·et ideo opus appetitiue ꝟtutis ꝯſūmatur in appetitu ſenſitiuo· et ꝓpter hᵒ appetitus ſenſitiuus eſt ſubiectū ꝟtutis· ꝟtutes aūt appꝛhenſiue ſenſitiue magis ſe hñt ut mouentes reſpectu intellectus·eo ꝙ fantaſmata ſe hñt ad aīam intellectiuā ſic colores ad viſum·ut dꝛ in·iij·de aīa·et ideo opus ꝯgnicōis in intellcū terminatur·et ꝓpter hᵒ ꝟtutes ꝯgnoſcitiue ſūt in ipo intellcū vel rōne et p hoc etiā ptꝫ ſolucō ad ſcdm ¶ Ad·iij·dᵒm· ꝙ memoria nō ponitur ps prudētie ſic ſpēs ē ps gn̄is·ꝗſi memoria ſit quedā ꝟtus p ſe ſꝫ qꝛ vnuꝫ eoꝝ que requirūtur ad prudētiā eſt bonitas memorie·ut ſic quodāmō ſe habeat p modū ptis in tegralis.

AD·vj·ſic ꝓceditur· vidꝛ ꝙ volūtas nō ſit ſubiectū alicuius ꝟtutis·ad id enī qᵒ ꝯuenit potentie ex ipa rōne potentie nō requiritur aliquis hitus· ſꝫ de ipa rōe volūtatis cū ſit in rōne ſm phm in·iij·de aīa· eſt ꝙ tendat in id qᵒ eſt bonū ſm rōnē ad qᵒ ordinatur omnis ꝟtuſ· qꝛ vnūqᵒqꝫ nāliter appetit ꝓpriū bonū·ꝟtus enī eſt habitus p modū nature ꝯſentaneus rōni·ut tullius dicit in ſua rethorica·g° voluntas nō eſt ſubiectū ꝟtutiſ. ¶ P̄·omis ꝟtus aut ē moralis aut intellcūalis·ut dꝛ in pmo et in·ij·eth·ſꝫ ꝟtus intellcūalis eſt ſic in ſubiecto in intellectu et rōe nō aūt in volūtate·ꝟtus aūt moralis ē in ſubiecto in iraſcibili et ꝯcupiſcibili que ſūt rōnales p pticipacōnē·g° nulla ꝟtus ē in volūtate ſic in ſbiecto· ¶ P̄·oēs actus hūani ad quos ꝟtutes ordināntur ſūt volūtarij·ſi g° reſpcū aliquoꝝ hūanoꝝ actuū ſit aliqua ꝟtus in volūtate·pari rōne reſpectu oīm actuū hūanoꝝ erit ꝟtus in volūtate·aut g° in nulla alia potentia erit alia ꝟtus aut ad eundē actū ordinabūtur due ꝟtutes·qᵒ vidꝛ incōuenienſ· volūtas g° nō pt̄ eē ſbiectū ꝟtutis· ¶ Sꝫ ꝯtra ē ꝙ maior ꝟtus requiritur in mouēte ꝗꝫ in moto·ſꝫ volūtas mouet iraſcibilē et cōcupiſcibilē·multo g° magis debꝫ eſſe ꝟtus in volūtate ꝗꝫ in iraſcibili et ꝯcupiſcibili· Rñſio·dᵒm ꝙ cū p habitū pficiatur potētia ad agēdū ibi indiget potentia habitu pficiēte ad bn̄ agendū ꝗ quidē hitus eſt ꝟtus vbi ad hᵒ nō ſufficit ꝓpria rō potentie·omis aūt potentie ꝓpria rō attēditur in ordine ad obiectū· vnde cū ſic dcm ē obiectū volūtatis ſit bonū rōnis volēti ꝓporcionatū·quātum ad hᵒ nō indiget volūtas ꝟtute pficiente·ſꝫ ſi ꝙ bonum immineat homi volendū ꝙ excedat ꝓporcōnē volentis ſiue quātū ad totā ſpēm hūanā·ſic bonū dīuū qᵒ trāſcendit limites humane

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