

I 84 1 ^{2nd contra}
 1 Existence of natural science

#1 Heraclitus

#2 Plato "posit. aliquid prae se habet a materia et unita operationem"
 quod nominat species sine ideis

But - hence no science of things that move
 - ridiculous substitution

Root - mode of reality = mode of understanding

#3 "reception not in recipiente per modum recipientis"
 in material universal + necessary = understanding

ad Sum something immovable about things!
 ↳ accidental change - substance unchanged
 ↳ substantial " matter "
 ↳ Resurrection nihilism sent immutabilis
 ↳ substitution

I 84 2 Principle of immutability
Inverse to Plato Empedocles

[Theory: knowledge by like
 anima constituta ex 4 elementis et 2 moventibus
 (No distinction between sense + intellect

But only principles in soul: one does not know by what is in potency
 - Emped. principle one would have to put in bones + flesh etc

↳ why don't things know

Ratio cognitionis ex opposito se habet ad rationem materialitatis

hence intellect superior to sense

the more immaterial the intellect, the more perfect its knowledge

End.

I 84 3 Principle of potency

eo modo se habet ad id ad formam quae est actus principium, quo
 se habet ad actum illam

but soul in potency to sense knowledge thru action of sensitive spirit in sense
 intellectual know thru discipline ^{act} not inventis

∴ in potency to similitudines principia sententiae intelligendi
 species late "intelligibilium rationes"

not in act + impediment [Plato]

whence objection of what is known by nature

why soul united to body

why defect of sense lead to defect of science

I 84 4-6 Origin of the determinations of intellect

a4 Plato : participation of the "forms"
 Av. proved that forms are not outside alone N.B. definitions & sciences

Avicenna : reception of species from agent intellect
 agreement - from separate substances
 disagreement - a. separate substances in forms Pl.
 know forms Av.
 b. Pl. in matter
 Avic. conversion to agent int.

But why is soul united to body
 why cannot the causes matter turn to agent int.

a5 Augustine of forms in mind of God
 & cognoscit in ordinibus actibus - i.e. not Pl. participation
 not Avic. influence

But cognoscit in aliquo in cogito - No
 in principio - Dist

Dist | human intellectual from God
 species intelligitiles a nobis receptas

a6 Democritus per idola et reflexiones
 no dist. of int & sense

Plato dist of int & sense
 things excite sense which speaks in to own
 sense " int. which speaks in to own.

Avic.: then sensation : into composites
 things act on sense } not def. her.
 int. organ - part sensibilis plant. int. in act
 sensibilis cogitatio - materia causae

I 84 7-8 Relations of intellect to sense

a7 apprehension - no understanding of proper objects in conversion to phantasms

a8 judgment - judgment impeded by sleep.

Discussion of theory of identity

20 opposition to theory of composition

21 incompleteness of theory of identity

20 Avicenna

20 idea of form was essential to Av. psychology & epistemology

Key lies in theory of substance
 in Avic. theory of form