

# John of Ripa's virtual intellectualive intuitive knowledge between mysticism and naturalism<sup>1</sup>

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**Abstract:** This contribution focuses on the gnoseological and epistemological thought of John of Ripatransone in the sixth question of the second part, the seventh question of the third part of the Prologue, the second article of the second question of the second distinction and the third question of the third distinction of the first sentential book. In these textual places Ripatransone carefully considers the most innovative contributions of the Parisian and English debates which arise, in particular, from the theories of Adam of Wodeham, Henry of Ghent, John of Mirecourt, John Duns Scotus, Gregory of Rimini, William of Ockham and Peter Aureolus. The result is a vast and profound investigation of all the most interesting topics in the fields of gnoseology and epistemology of the fourteenth century: the intuitive and abstractive knowledge, the sensory and intellectual knowledge, the sensory and intellectual species, the natural intuitive knowledge of the simple attributes of God by the human being *in statu viae*, the supernatural intuitive knowledge of the divine essence by this human being in the case of the *raptus Pauli*, the evident scientific knowledge from the empirical intuitive knowledge, the supernatural causation or preservation of the act of knowing or seeing without the real object, the relations between the real, in-

1. I thank the Anonymous reviewers for their suggestions and Babette Pragnell for the linguistic check of English.

tentional and apparent objects, the *complexe significabile* and the total meaning of the proposition. In the constant effort of limiting the skeptical consequences of divine omnipotence and of affirming the centrality of the real object and empirical intuitive knowledge, Ripatransone modulates a gradation which starts from the intuitive knowledge *per sensum et intellectum* to arrive to the particular abstractive knowledge, the scientific knowledge *per rationes universales intrinsecas* and the knowledge *per rationes incommutabiles et aeternas*; the latter *rationes*, being exemplary of singular entities, certify the truths known by human beings naturally, according to what Ripatransone shows to be the authentic interpretation of Augustine of Hippo.

**Keywords:** Duns Scotus, Francis of Ascoli, Gregory of Rimini, Pseudo-Dionysius, Robert Grosseteste, Knowledge, Science, Celestial Intelligences.