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¶ Questio lxxxi.

et bene vel male. vel in futuro ut sit faciendum vel non. sed secundum communem usum loquendi omnia haec attribuuntur conscientie ergo est actus

¶ Questio lxxx *de appetitibus in communi. ij. arti.*

1^a ar Necessesse est ponere quendam potentiam appetitivam. probatur sic. in quocumque inveniatur forma necessario est in eo aliqua inclinatio consequens illam formam sed in habentibus cognitionem inveniunt non solum forma propria et naturalis sed etiam forme aliarum rerum altiori repuntur modo. quoniam in ipsis rebus naturalibus ergo in habentibus cognitionem non solum est inclinatio naturalis que dicitur appetitus naturalis sed etiam alia inclinatio consequens formas aliarum rerum ut sunt in apprehensione sensus vel intellectus que dicitur appetitus animalis et haec superior inclinatio pertinet ad unum appetitivam

secundus ar Appetitus intellectivus est alia potentia ab appetitu sensitivo. probatur sic. omnia passiva et mobilia distinguuntur secundum distinctionem activorum et motuorum quia oportet motum proportionari esse mobili et actum passivo. sed appetitus est potentia passiva que nata est moveri ab apprehenso etiam potentia appetitiva distinguitur secundum distinctionem appetibilium apprehensorum. sed apprehensum distinguitur in duo genera scilicet per sensum et apprehensum per intellectum ergo et appetitus

¶ Questio lxxxi *de sensualitate. iij. arti.*

1^a ar Sensualitas est nomen appetitus sensitivi et non virtutis apprehensivae probatur

in iij