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E

ēēt ſi volūtas poſſet eſſe oblīq̄ exñte recto iudicio: et dicit etiā: Qualiſcūq̄ vnuſq̄ſq̄ talis finis ei videtur. Pro queſtionis ſolutione:

Prio ſciēdū ꝙ appetitꝰ ſenſitiuus ⁊ intellectiuus dicunt̄ coḡſcitiui: nō q2 coḡſcunt/ſʒ q2 nō pñt hr̄e actū niſi circa cognitū: ⁊ per hoc differūt ab appetitu naturali q̄ fert̄ in obiectū abſq̄ preuia cognitiōe obiecti. Et aduerte ꝙ q̄libet potentia añ ſuū actū inclinat̄ ad ſuū actū tanq̄ ad eiꝰ ꝑfectionē. Et ſi q̄s dicat ꝙ volentes aliquē finē/ volūt media ad illū finē ꝓpter q̄ cōſiliant̄: ḡ tūc volūt ignotū: q2 illa media nō ſunt ipſis cognita: q2 tūc nō ꝯſiliarent̄ de ipſis mediis. Itē volūtas mouet ītellectū ad cōſiderandū obiectū: tunc quero: vl' ḡ illḋ obiectū ē notū vl' ignotū. Si ignotū/habeo intentū: ſi notū/ḡ non mouet ad ꝯſiderandū illḋ. Rñdet̄ ꝙ ipſa volūtas mouet intellectū ad ꝯſiderādū/vt inueniat mediū valēs ad attingēdū ſuū volitū: qḋ nō eſt niſi mediāte intellectu: q̄ pñtat ſibi ſb rōne boni hoc qḋ eſt ꝯſiliari ad tale mediū inueniēdū: quēadmodū intellectꝰ iudicat hoc eē bonū. Vñ ſicut ītellectꝰ nō coḡſcit determinate illḋ mediū qḋ inuenit/etiā volūtas nō fert̄ determiate ad illḋ/ſʒ fert̄ in ꝯſiliatiuū ad attingēdum illḋ mediū: ⁊ hoc coḡſcit ītellectꝰ ⁊ iudicat eē bonū: cū autē ītellectꝰ inuenit hoc determiatū medium/⁊ iudicat eē bonū/tūc volūtas poterit determinate velle ipſuʒ ⁊ nō ante. Dico etiā ꝙ volūtas nunq̄ mouet ītellectū ad ꝯſiderādū aliq̄d/ niſi intellectꝰ prio dictauerit ꝙ ꝯſiderare illḋ obiectū eſt bonū.

Scdo ſciēdū ꝙ ꝓ ſolone queſtiōis ponunt̄ aliq̄ ꝓpōnes q̄ iā al's fere oēs terminate ſunt. Pria: ꝙ volūtas pōt illḋ nō velle qḋ ꝑ ītellectū iudicat̄ eē bonū.

F

Vñ volūtas pōt differre actū volēdi/ vt fiat inq̄ſitio/ſi volūtati appareat ꝙ ſit aliq̄ malicia annexa: pōt etiā volūtas iſtud nō velle ꝓpter annexā triſticiā. Scda ꝓpō: volūtas pōt nō velle illḋ in q̄ nulla apparet rō malicie: ⁊ pōt non nolle illud in q̄ nulla rō apparet bonitatꝫ: q2 in iſtis ſuſpēdere pōt

Sco.in.4. dis.49.q. 9.in ſol.q.

actū ſuū ⁊ differre actū ſuū. Tertia ꝓpō: volūtas pōt aliq̄ mō velle illḋ qḋ ſibi pñtatū eſt ſb rōne mali: ⁊ pōt nolle illḋ qḋ ſibi pñtatū ē ſb rōne boni: ⁊ h̄ eſt: q2 illud pōt hr̄e rōnē boni et mali: vt adulteriū hʒ rōnē mali/q2 inhoneſtū: ⁊ rōnē boni/q2 delectabile. Sʒ reſtat paruū dubiū quō volūtas aliq̄n aliq̄d vult: ⁊ appetitꝰ ſenſitiuꝰ aduerſat̄ rōni. Rñdet̄ ꝙ idḋ ē: q2 appetitꝰ ītellectiuꝰ inſequit̄ iudiciū rōnis: ⁊ appetitꝰ ſenſitiuꝰ inſequit̄ iudiciū ſenſus. Et iſta iudicia vt in plurimū ſunt oppoſita: igitur: ⁊ ꝑ hoc ſoluunt̄ ſufficienter rationes. Vñ ponitur

Cōcluſio rñſalis: Voluntas pōt velle aliquid contra iudiciū rationis.

¶ Virtute itaq̄ circa paſſiones ⁊ operationes exiſtēte: ⁊ in volūtariis q̄dē laudibus ⁊ vituperiis factis. In inuolūtariis autē venia/q̄nq̄ autē ⁊ miſericordia.

Querit̄ vtrū volūtas poſſit mouere potentias inferiores. Arguit̄ prio ꝙ nō: q2 volūtas nō pōt cauſare aliq̄d in aliis potētiis: igitur volūtas nō pōt mouere alias potētias. Arguit̄ ſcdo ſic: q2 ſi volūtas poſſet mouere potētias inferiores/ſequeret̄ ꝙ nō poſſem ſibi reſiſtere: ſʒ h̄ eſt falſum: igit̄. ¶ In oppoſitū vident̄ eē oēs morales. Pro cuiꝰ ſolone:

Prio ſciēdū ꝙ tā ītellectꝰ q̄ volūtas ſine habitu precedēte pñt in ſuos actꝰ tā cōplexos q̄ incōplexos: vt ītellectꝰ in rectū iudiciū: ⁊ voluntas in actū bonū cōformē dictamini recto.

G

Vñ per recta iudicia in ītellectu generat̄ prudētia: ⁊ etiā ꝑ actus cōſonos illis dictaminibꝰ/ ſeu ꝑ rectas volitiones cōſonas illis dictaminibꝰ gñat̄ in volūtate habitꝰ ꝟtuoſus. Et aduerte vlteriꝰ ꝙ volūtas primo naturalr̄ vult aliq̄d in ſe q̄ imperet ſenſui. Et aduerte ꝙ voluntas pōt imperare appetitui ſenſitiuo moderādo paſſionē eiꝰ vl' ꝓſecutionē vl' fugā. Ex q̄ ſequit̄ ꝙ volūtas nō dr̄ mouere potētiā inferiorem/ eo ꝙ cauſet aliq̄d in potētia inferiori: ſʒ q2 imperat potētie inferiori. Volūtatē autē ꝓprie imperare potētiis inferioribꝰ nō eſt aliud q̄ volūtatē illḋ velle actualr̄ ⁊ efficaciter: vt volūtatē imꝑare potētie portatiue vt portet lapidē/non eſt aliud q̄ volūtatē actualr̄ ⁊ efficaciter velle portare lapidē. Dicūt tñ aliq̄ ſatꝫ ꝓbabilr̄ ꝙ volūtas ꝑ actū volendi pōt agere in alias potētias ⁊ in corpꝰ/⁊ mediante corꝑe in res ex̄: nō q̄dē ꝙ agat actū volēdi ex̄ ſe/ ſʒ aliū actū: ſicut intelligētia ꝑ actū volendi cauſat motum in orbe.

Scdo ſciendū ꝙ reſtat vna difficultas: vtrū oꝑationes violēte ſint inuoluntarie. Pro cuiꝰ declaratiōe eſt aduertēdū ꝙ nulla potētia dr̄ violētari reſpectu ſue ꝓprie oꝑationis: q2 quelibet potētia inclinat̄ ad ſuā ꝓpriā oꝑationē. Ideo viden

Sco.q.1. Plo.in pn.

dum eſt quō aliq̄ oꝑatiōes dicant̄ violēte: vñ aliq̄ oꝑatio pōt dici violēta paſſo / q̄ñ paſſum mouet̄ ꝯ eiꝰ inclinationē: vt q̄ñ lapis mouet̄ ſurſum: ⁊ etiā q̄ñ aliqua potentia mouet̄ cōtra eius inclinationē ex imperio voluntatis dicitur moueri violenter. Etiam poteſt dici operatio violēta ipſi agenti/ q̄ñ mouet̄ in oppoſitū ſue oꝑationis: vt ſi petrus traheret nauē ad vnā partē/ ⁊ vnde mouerēt eam ad

H

aliā partē. Et ſic ptʒ ꝙ pōt dici ꝙ oꝑatiōes voluntatis pñt dici violente duplr̄. ſ. ex ꝑte paſſi ⁊ ex ꝑte agētis. Pria nō dr̄ inuolūtaria/ſʒ bñ ſcda. Ex q̄ ſequit̄ ꝙ oē illḋ qḋ cōuenit nob ex imperio volūtatꝭ pōt dici nob naturale: ⁊ oē illud qḋ cōuenit nob ꝯ imperiū volūtatꝫ dr̄ violētū. Et ſic ptʒ q̄liter debet ītelligi diffinitio violēti vbi dr̄: Violētū ē cuiꝰ principiū ⁊c̄. Debet eñ ſic ītelligi: illud dr̄ moueri violēter qḋ mouet̄ ꝯ eiꝰ naturalē inclinationē. Vel vt dicūt aliq̄ in ꝓpoſito ꝙ illud mouet̄ violenter qḋ mouet̄ ꝯ imperiū voluntatꝭ. Et ex oibꝰ iſtis ptʒ q̄d ſit dicendum ad rationes. Ideo ponitur

Cōcluſio rñſalis: Voluntas pōt mouere potētias inferiores. Que cōclo relinquitur ꝓbata in primo articulo ſeu notabili.

¶ Quecunq̄ igit̄ ꝓpter timorē malorū operata ſunt/ vl' ꝓpter bonū aliqḋ: puta ſi tyrannꝰ precipiat turpe operari/ dñs exñs parētū ⁊ natorū: ⁊ faciēte q̄dē ſaluabuntur/non faciente autē morient̄ ⁊c̄.

Querit̄ vtrū oꝑatiōes q̄ ꝓpter metū fiunt/ dicant̄ inuolūtarie. Et arguit̄ prio ꝙ ſic: q2 dic̄ Ariſto. ꝙ nullus volūtariꝰ aliq̄d eligit ꝓ eiꝰ ſalute. Arguit̄ ſcdo ſic: dic̄ Ariſto. ꝙ nullus ſm ſe eligeret talia: igit̄ ſūt inuolūtarie. In oppoſitū eſt Ariſto. q̄ dicit ꝙ in volūtariis laudes ⁊ vituperia ſunt: ſʒ in inuoluntariis venia et miſcdia. Pro ſolutione

Prio ſciēdū ꝙ nulla volitio dr̄ eſſe inuoluntaria neq̄ violēta. Vñ breuiter volūtas nullo mō pōt cogi vl' violētari reſpectu alicuiꝰ eiꝰ oꝑationis cū inclinet̄ ad q̄ālibet eiꝰ oꝑationē. Pr