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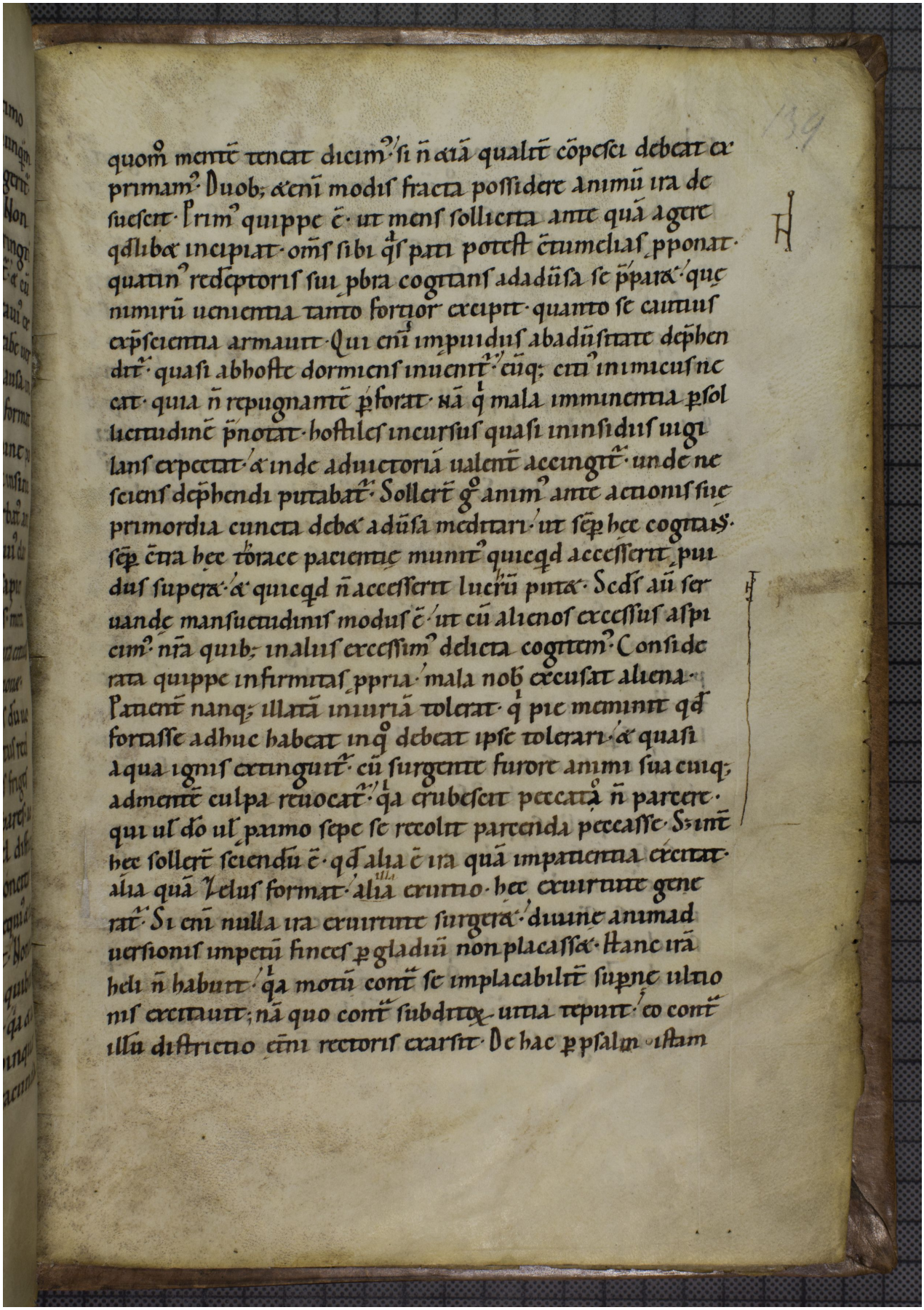

quom mentē tenet dicim⁹ si ñ aiā qualitē cōpesci debeat ex
primam⁹ Duob; ex cōi modis fracta possidet animū ira de
sueset. Prim⁹ quippe ē ut mens sollicita ante quā agat
q̄libet incipiat omēs sibi q̄s pati potest ēt umelias pponat.
quatin⁹ redēptoris sui pbra cogitans ad adūsa se ppare quę
nimirū uenientia tanto fortior excipit quanto se cautius
exp̄scientia armauit. Qui enī impuidus ab adūsitate dep̄hen
dit quasi ab hoste dormiens inuenit cūq; eti⁹ inimicus nec
at quia ñ repugnantē p̄forat nā q̄ mala imminentia p̄sol
licitudinē p̄notat hostiles incursus quasi in insidiis uigi
lans expectat ex inde aduersoriā ualent accingit unde ne
sciens dep̄hendi putabat. Sollert⁹ g⁹ anim⁹ ante actionis suę
primordia cuncta deba adūsa meditari ut sep̄ hec cogitans
sep̄ ēta hec torace patientię munit⁹ quicqd accesserit pui
dus superat ex quicqd ñ accesserit lucrū putat. Sed s aū ser
uande mansuetudinis modus ē ut cū alienos excessus aspi
cim⁹ nīa quib; in aliis excessim⁹ delicta cogitem⁹ Conside
rata quippe infirmitas ppria mala nob excusat aliena.
Patient nanq; illatā iniuriā tolerat q̄ pie meminit qd
fortasse adhuc habet in q⁹ debet ipse tolerari ex quasi
a qua ignis extinguit cū surgentē furor animi sua cuiq;
admonet culpa reuocat q̄a erubescit peccata ñ parcere.
qui ul do ul p̄mo sepe se recolit parcenda peccasse. S: int
hec sollert scienda ē qd alia ē ira quā impatientia excitat
alia quā zelus format alia illa ultio hec euiritate gene
rat. Si enī nulla ira euiritate surgere diuine animad
uersionis impetū fines p gladiū non placasse. Hanc ira
beli ñ habuit q̄a motū cont se implacabilit supne ultio
nis excitauit; nā quo cont subditq; uitia tepuit eo cont
illū districtio ēt̄i rectoris exarsit. De hac p psalm istam