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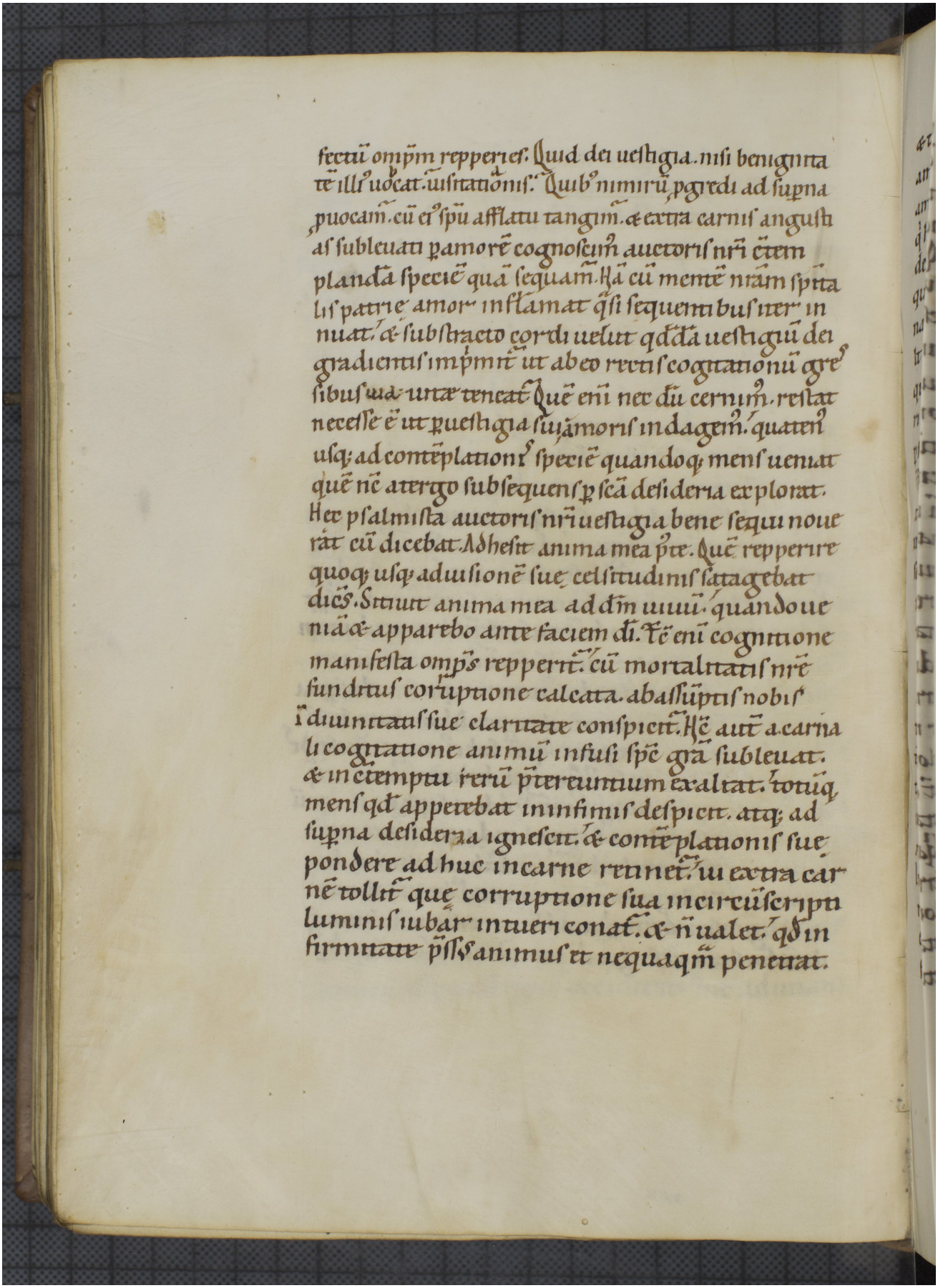

fectū omp̄m repperiet. Quid dei uestigia. nisi benignita
te illū uocat. uisitationis. Quib̄ nimirū pgredi ad supna
puocam̄. cū ei spū afflatu tangim̄. & extra carnis angusti
as subleuati p amorē cognoscim̄ auctoris nr̄i ētem
planda speciē quā sequam̄. Hā cū mentē nr̄am spīta
lis patrie amor inflamat q̄si sequentibus iter in
nuat. & substracto cordi uelut qdda uestigiū dei
gradientis impm̄ ut ab eo rectis cogitationū gre
sibus uia uitæ teneat. Quē enī nec dū cernim̄. restat
necesse ē ut p uestigia sui amoris indagem̄. quatenus
usq; ad contēplationē speciē quandoq; mens uenat
quē nē atergo subsequens p scā desideria explorat.
Hec psalmista auctoris nr̄i uestigia bene sequi noue
rat cū dicebat. Adhesit anima mea pte. Quē repperire
quoq; usq; aduisionē sue celsitudinis satagebat
dicēs. Sitiuit anima mea ad dm̄ uiuū. quando ue
niā & apparebo ante faciem di. Tē enī cognitione
manifesta omp̄s repperit. cū mortalitatis nr̄ē
fundatus corruptione calcata. abassūptis nobis
in diuinitatis sue claritate conspicit. Hē aut a carna
li cogitatione animū infusi spē grā subleuat.
& in cōtemptu rerū p̄tereuntium exaltat. totūq;
mens qd appetebat in infimis despicit. atq; ad
supna desideria ignescit. & contēplationis sue
pondere ad huc in carne retinet. ui extra car
nē tollit. que corruptione sua in circūscriptu
luminis iubar intueri conat. & ñ ualet. qd in
firmitate p̄sēs animus et nequaqm̄ penetrat.