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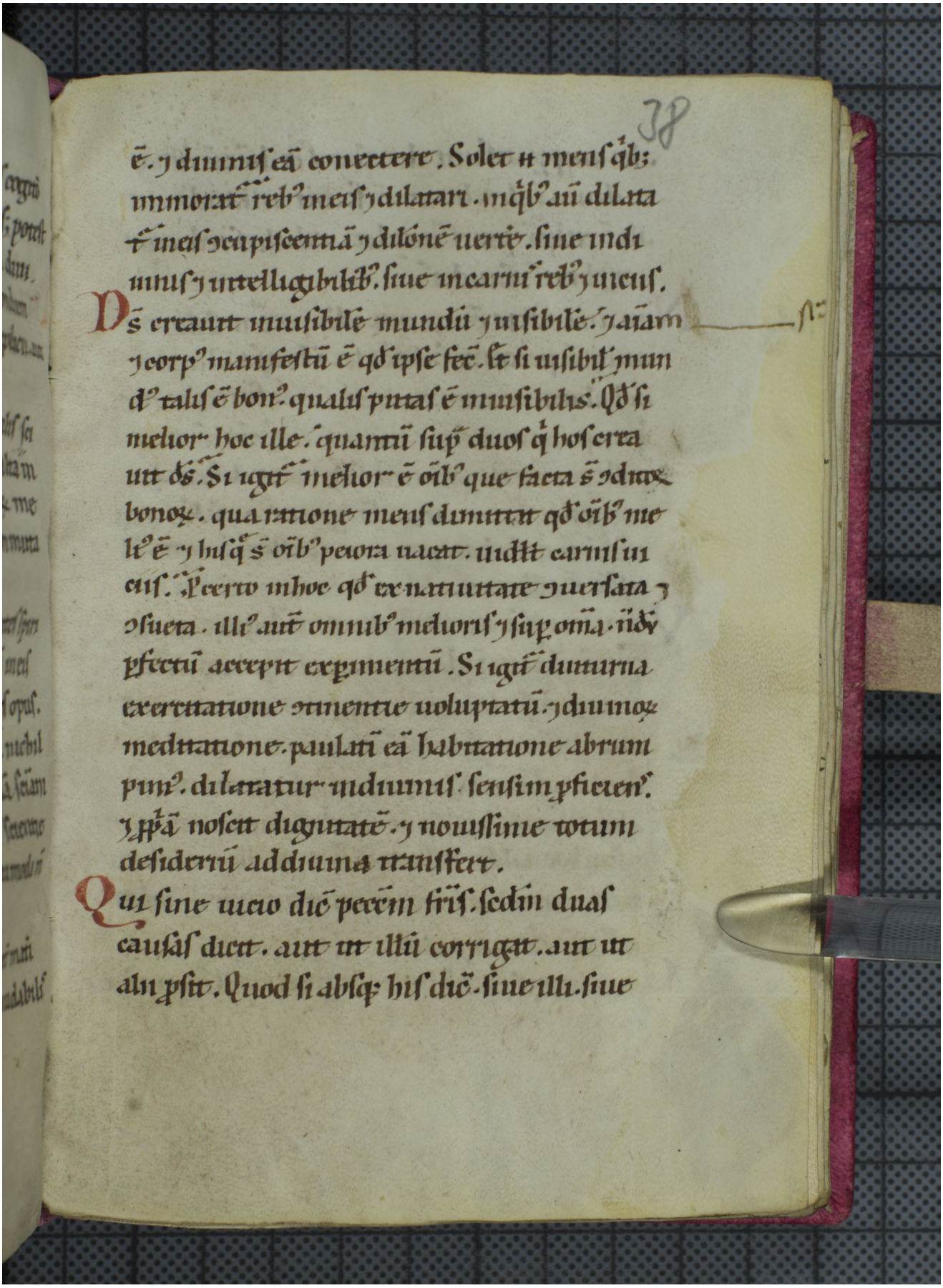

ē. ⁊ diuinis eā conectere. Solet ꝛ mens q̄b;
immorat̄ reb⁹ in eis ⁊ dilatari. in q̄b⁹ aū dilata
t̄ in eis ꝯcupiscentiā ⁊ dilōnē uertē. siue in di
uinis ⁊ intelligibilib⁹. siue in carnis reb⁹ ⁊ uiciis.

Ds̄ creauit inuisibilē mundū ⁊ uisibilē. ⁊ aīam
⁊ corp⁹ manifestū ē qd̄ ipse fec̄. Et si uisibil̄ mun
d⁹ talis ē bon⁹. qualis putas ē inuisibilis. Qd̄ si
melior hoc ille. quantū sup̄ duos q̄ hos crea
uit ds̄. Si igit̄ melior ē oīb⁹ que facta s̄ ꝯditor
bonor. qua ratione mens dimittit qd̄ oīb⁹ me
li⁹ ē ⁊ his q̄ s̄ oīb⁹ peiora uacat. uidlt carnis ui
ciis. Pcerto in hoc qd̄ ex natiuitate ꝯuersata ⁊
ꝯsueta. illi⁹ aut̄ omnib⁹ melioris ⁊ sup̄ omīa. n̄dū
pfectū accepit exp̄imentū. Si igit̄ diuturna
exercitatione ꝯtinentie uoluptatū. ⁊ diuinor
meditatione. paulatī eā habitatione abrum
pim⁹. dilatatur in diuinis. sensim pficiens.
⁊ ppriā noscit dignitatē. ⁊ nouissime totum
desiderū ad diuina transfert.

Qui sine uicio dic̄ pecc̄m frīs. scd̄m duas
causas dicit. aut ut illū corrigat. aut ut
alii psit. Quod si absq; his dic̄. siue illi. siue