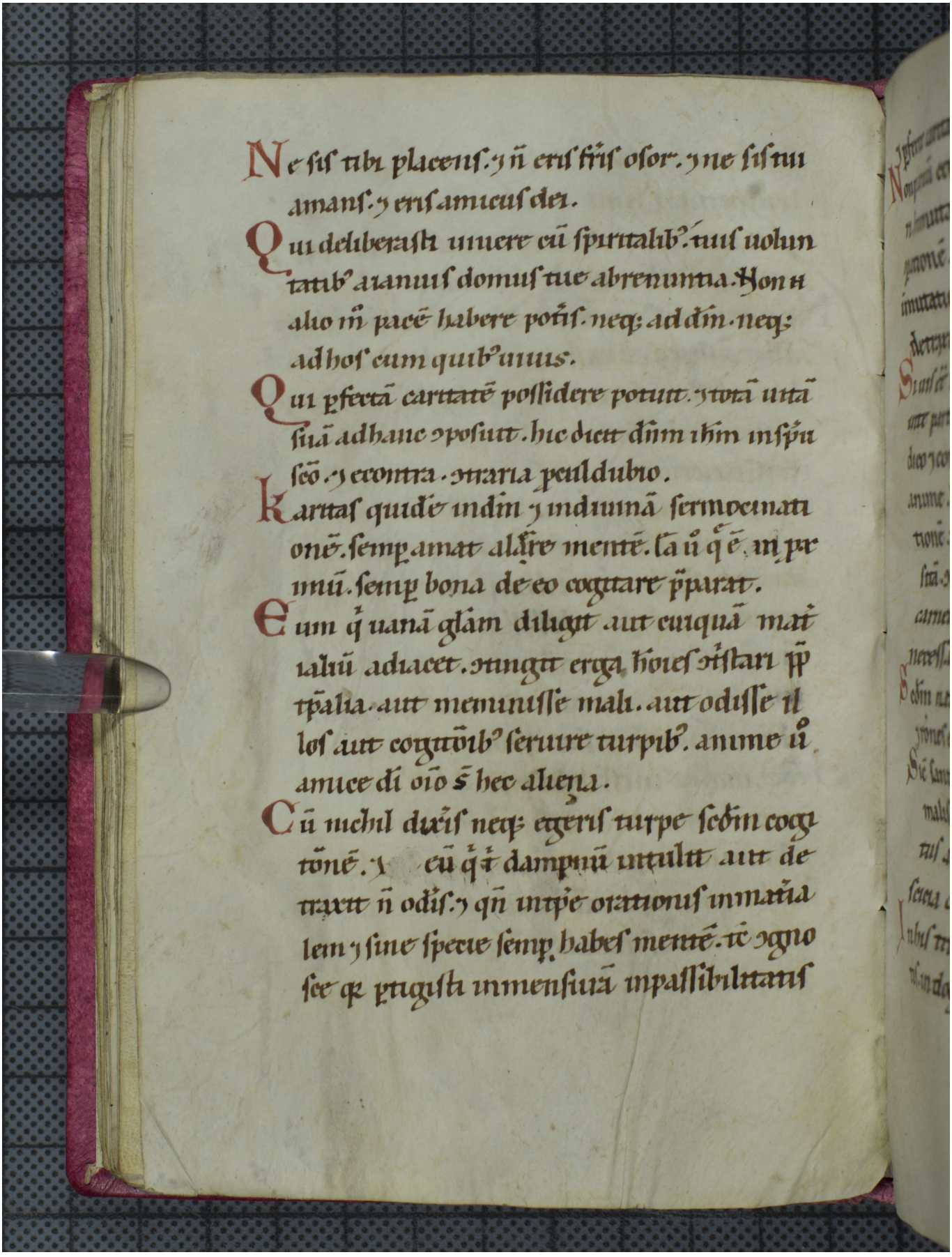
THEOLOGISCH-PHILOSOPHISCHE SAMMELHANDSCHRIFT
Österreich (Admont?), 12. bis 13. Jh. Seite 46v
Quelle: https://manuscripta.at/?ID=26564
Copyright: Admont, Benediktinerstift



Ne sis tibi placens. ⁊ n̄ eris fr̄is osor. ⁊ ne sis tui
amans. ⁊ eris amicus dei.

Qui deliberasti uiuere cū spiritalib⁹. tuis uolun
tatib⁹ aianuis domus tue abrenuntia. Non ꝫ
alio m̄ pacē habere potis. neq; ad d̄m. neq;
ad hos cum quib⁹ uiuis.

Qui ꝑfectā caritatē possidere potuit. ⁊ totā uitā
suā ad hanc ꝯposuit. hic dicit d̄nm ih̄m in sp̄u
sc̄o. ⁊ econtra. ꝯtraria ꝑculdubio.

Karitas quidē in d̄m ⁊ in diuinā sermocinati
onē. semꝑ amat alare mentē. la u̇ q̄ ē. in ꝑx
imū. semꝑ bona de eo cogitare p̄parat.

Eum q̄ uanā glām diligit aut cuiquā mat̄
ialiū adiacet. ꝯtingit erga h̄oies ꝯtristari p̄p
tp̄alia. aut meminisse mali. aut odisse il
los aut cogitōib⁹ seruire turpib⁹. anime u̇
amice d̄i oīo s̄ hec aliena.

Cū nichil dixis neq; egeris turpe sc̄dm cogi
tōnē. ⁊ eū q̄ t̄ dampnū intulit aut de
traxit n̄ od̄is. ⁊ qn̄ in tp̄e orationis in mat̄ia
lem ⁊ sine specie semꝑ habes mentē. tc̄ ꝯgno
sce q̄ ꝑtigisti in mensurā in passibilitatis