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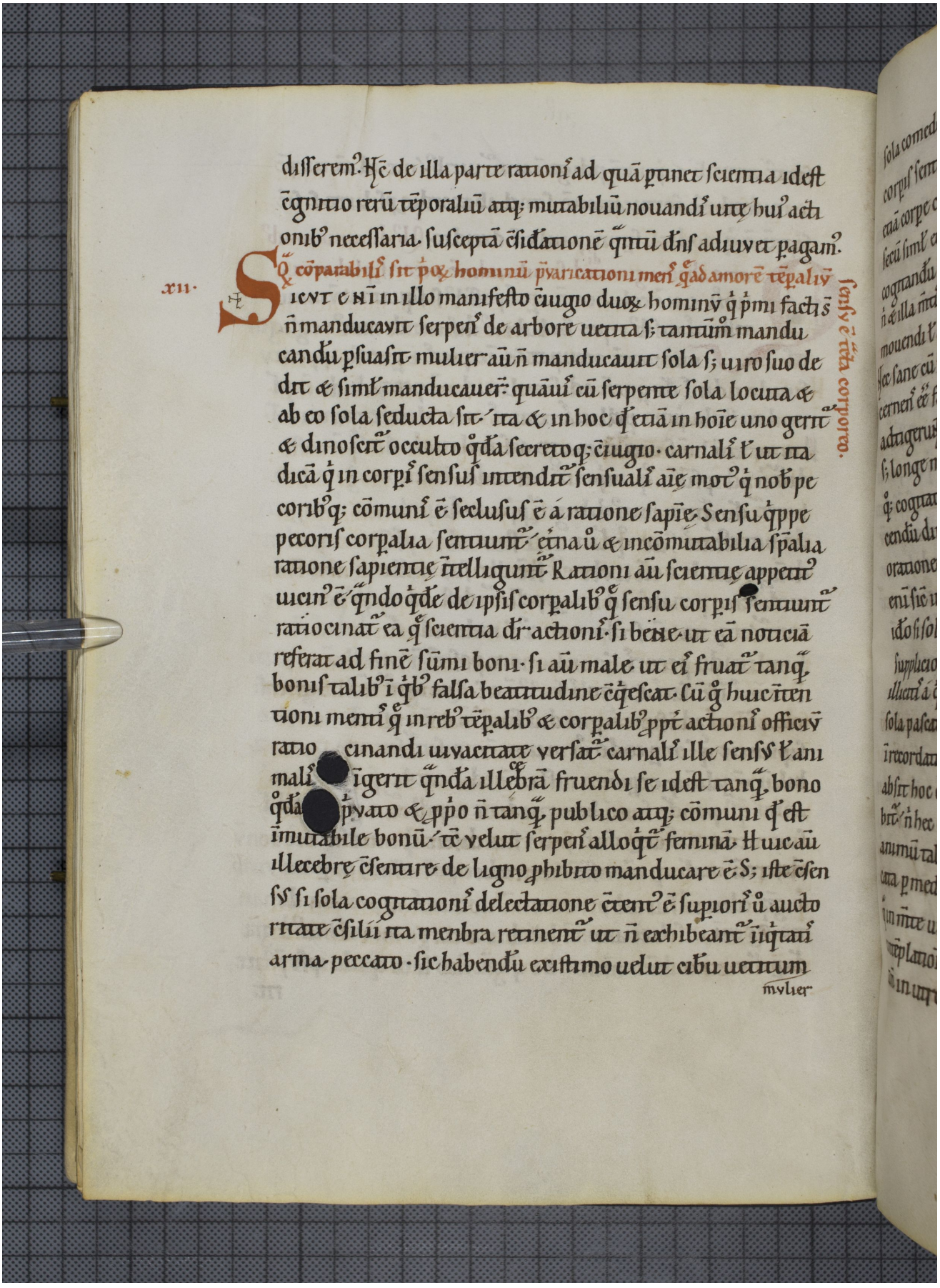

dissere⁹. Hꝛ̄ de illa parte rationi ad quā ꝑtinet scientia idest
c̄gnitio rerū tēporaliū atq; mutabiliū nouandi uitę huius acti
onib⁹ necessaria. suscepta c̄sidatione q̄mtū dn̄s adiuvet pagam⁹.

xii. Sq̄ cōparabilis sit ꝓpꝛ hominū ꝑuaricationi meꝝ gad amorē tēpaliū
IENT E NI in illo manifesto c̄iugio duoꝝ hominū q̄ ꝑmi facti s
n̄ manducauit serpēs de arbore uetita s; tantūm mandu
candi ꝑsuasit mulier aūi n̄ manducauit sola s; uiro suo de
dit & simil manducauer: quāuis cū serpente sola locuta &
ab eo sola seducta sit. ita & in hoc q̄ etiā in hoīe uno gerit
& dinoscit occulto q̄dā secreto q; c̄iugio. carnali l' ut ita
dicā q̄ in corpi sensus intendit sensuali aīe motu q̄ nob pe
corib⁹q; cōmuni ē secluſus ē á ratione sapiē. Sensu q̄ppe
pecoris corpalia sentiunt. etna ů & incōmutabilia spalia
ratione sapientię intelligunt. Rationi aūi scientię appetit
uicin ē. q̄ndo q̄de de ipsis corpalib⁹ q̄ sensu corpis sentiunt
ratiocinat. ea q̄ scientia dir. actioni. si bene. ut eā notitiā
referat ad finē sūmi boni. si aūi male. ut ei fruat. tanq̄
bonis talib⁹ i q̄b⁹ falsa beatitudine c̄q̄escat. cū q̄ huic ten
tioni menti q̄ in reb⁹ tēpalib⁹ & corpalib⁹ ꝑpt actioni officiū
ratio cinandi uacare uersat carnali ille sensu l' ani
mali igerit q̄ndā illecebrā fruendi se idest tanq̄ bono
q̄dā ꝑuato & ꝓpꝛio n̄ tanq̄ publico atq; cōmuni q̄ est
imutabile bonū. tē uelut serpēs alloq̄t femina. Hanc aūi
illecebrę c̄sentare de ligno phibito manducare ē. S; iste c̄sen
su si sola cogitationis delectatione c̄cepit ē. superiori ů auctо
ritate c̄silii ita membra retinent ut n̄ exhibeant iniquitati
arma peccato. sic habendū existimo uelut cibu uetitum

mulier

sensu ē tota corpora.