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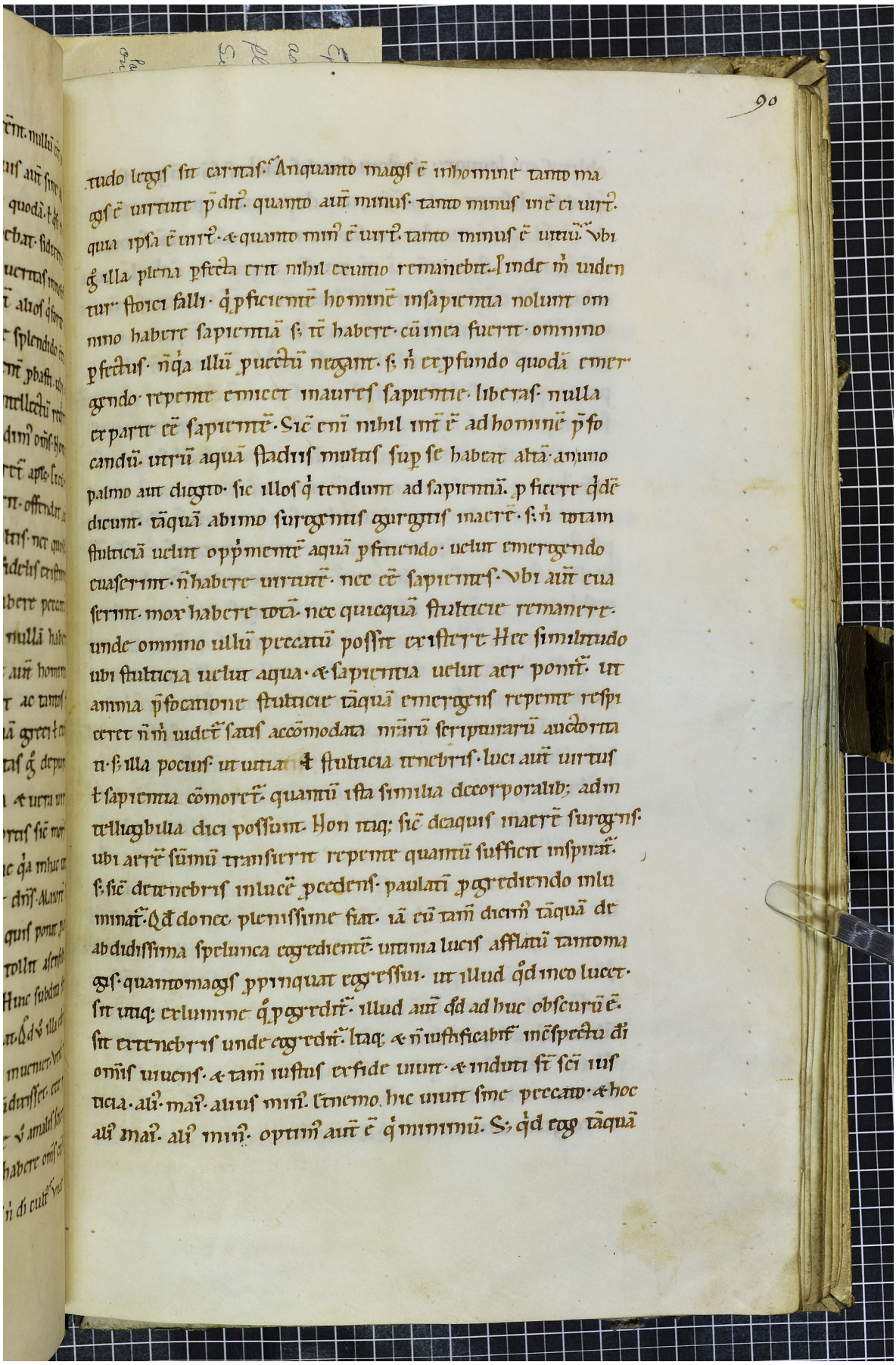

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tudo legis sit carnalis. Anquanto magis ē inhomine tanto ma
gis ē uirtute p̄ dr̄. quanto aūt minus· tanto minus inē ei uirt.
qua ipsa ē uirt̄· ⁊ quanto min̄ ē uirt̄. tanto minus ē uitiū. Vbi
q̄ illa plena p̄fecta erit nihil eorum remanebit. Vnde m̄ uiden
tur stoici falli· q̄ p̄ficientē hominē insapientia nolunt om
nino habere sapientiā s; tē habere· cū inter fuerit· omnino
p̄fectus· ñq̄a illū p̄fectū negant. s; n̄ exp̄fundo quodā emer
gendo· repente emicet inauris sapientie· liberas· nulla
ex parte tē sapientē. Sic enī nihil int̄ ē ad hominē p̄fe
candū. utrū aquā stadius mutas sup se habeat altā· an uno
palmo aut digito· sic illos q̄ tendunt ad sapientiā. p ficere q̄dē
dicunt· tāquā abimo surgentis gurgitis inertē· s; n̄ totam
stultitiā uelut opp̄mentē aquā p̄fluendo· uelut emergendo
euaserint· n̄ habere uitiū tē· nec tē sapientes. Vbi aūt eua
serint· mox habere totā· nec quicquā stultitie remanere.
unde omnino ullū peccatū possit existere. Hec similitudo
ubi stultitia uelut aqua· ⁊ sapientia uelut aer ponit̄· ut
anima p̄fectione stultitie tāquā emergens repente respi
ret n̄ m̄ uidet̄ satis accōmodata māru scripturaru auctorita
te· s; illa pocius· ut uitiata ⁊ stultitia tenebris· luci aūt uirtus
t sapientia cōmorentē· quamū ista similia decorporalib; adm
odū ligabilia dici possint. Hon traq; sic deequis inertē surgens·
ubi aerē sūmū transierit repente quamū sufficiens inspiratō.
s; sic de tenebris in lucē p̄cedens· paulati p̄grediendo illu
minat̄. Q̄d donec plenissime fiat. ita cū tam dicam tāquā de
abditissima spelunca egredientē· umbra lucis afflatū tamo ma
gis· quamo magis p̄pinquat egressui· ut illud q̄d in eo lucet·
sit utiq; ex lumine q̄ p̄gredit̄· illud aūt q̄d ad huc obscurū ē·
sit ex tenebris unde egredit̄. Itaq; ⁊ n̄ iustificabit̄ inēspectu dī
omnis uiuens· ⁊ tam iustus ex fide uiuit· ⁊ induti sē sci iusti
tia· ali· mai· alius min· Nemo hic uiuit sine peccato· ⁊ hoc
ali mai· ali min· optim aūt ē q̄ minimū. S; q̄d ego tāquā