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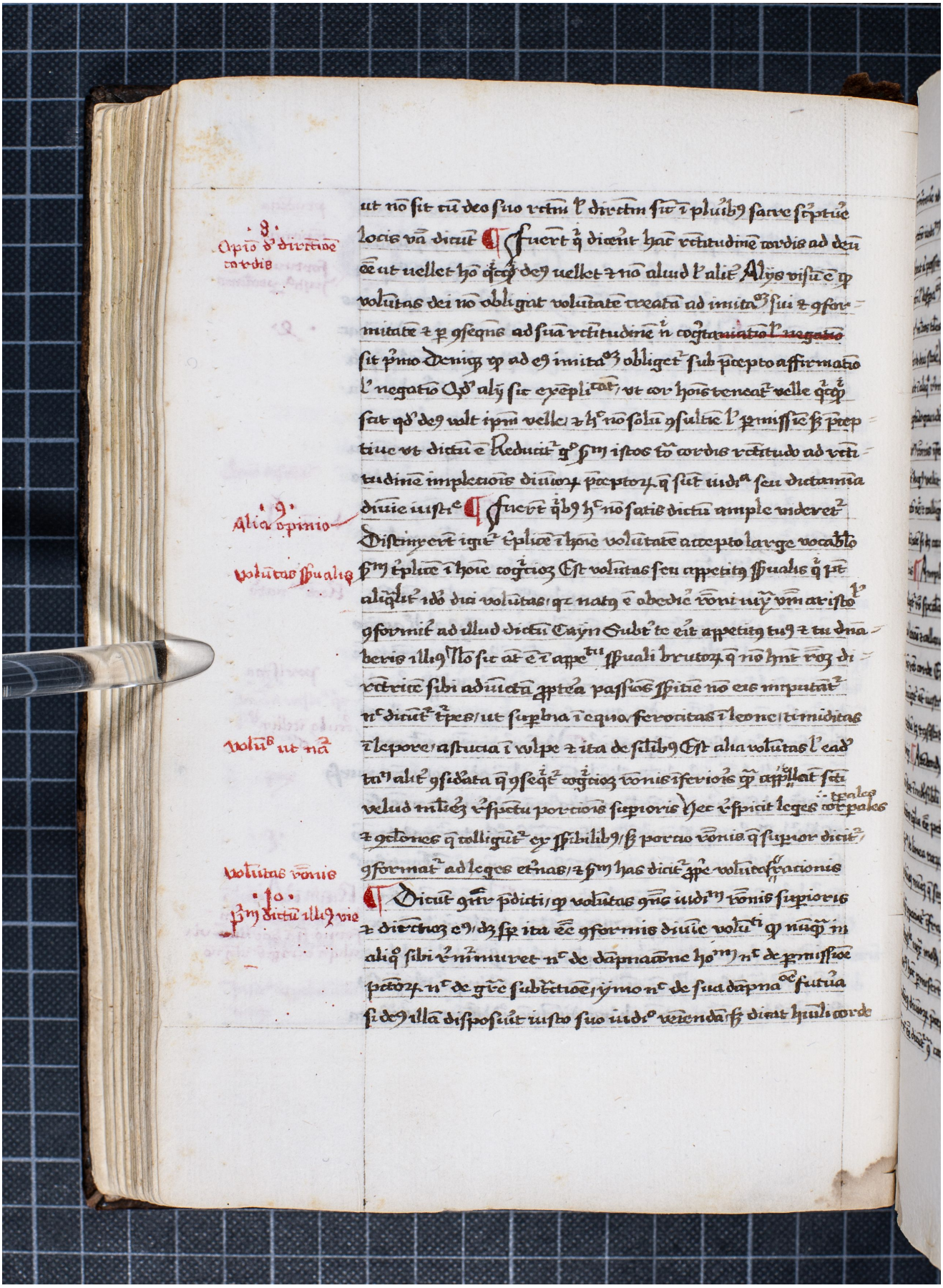

ut no sit ru deo s'no rctm l' directm sit i plurib⁹ sanc sc̄ptur⁹
Opio d' directõe rectis locis vñ dicit ¶ Sciendū q dicent hāc rectitudinē cordis ad deū
cē ut uellet hō q̄cq̄ deꝰ uellet & no aliud l' aliter Alijs visū e q
uoluntas dei no obligat uolūtate creatā ad imitaꝯ sui & gformi-
tate & p gseqūs ad sua rectitudinē n cōgruentia l' negatiō
sit p̄mo dicendū q ad eꝰ imitaꝯ obligēt sub pcepto affirmatio
l' negatio Qd' alij sic explicāt, vt cor hois teneat velle q̄cq̄
sciat qd' deꝰ uult ipm velle & hꝰ no solū gsultue l' p̄missiue ꝓp
tiue vt dictū e Reducit g' sm̄ istos tō cordis rectitudo ad rec-
titudinē implecionis diuinoꝝ pceptoꝝ q̄ sūt uidi⁹ seu dictamia
diuie iust⁹ē ¶ Sciendū q̄b⁹ hꝰ no satis dictū ample uiderēt
alia opinio Distinguendū igit⁹ ēplice i hanc uolūtatē accepto largē uocabło
uoluntas ꝑtm ēplice i hanc cogniꝝ Est uoluntas seu appetitꝰ ꝑtualis q̄ ꝑt
aliquē ido dicā uoluntas, qr natꝰ ē obedire uni uni⁹ vm aristo l'
gformit ad illud dictū Cuiꝰ subt⁹ te ēt appetitꝰ tuꝰ & tu dna
beris illiꝰ No sit at ē i appetit⁹ ꝑtuali brutoꝝ q̄ no hnt roz di
rectiue sibi adiuncta ꝓptea passiōes ꝑtine no ees imputant
nc dicut tres, ut superbia i equo, feruoritas i leone, timiditas
i lepore, astucia i vulpe & ita de silib⁹ Est alia uoluntas l' eadē
tā alit⁹ gsiderata q̄ gsequit⁹ cogniꝝ uonis i seruioris q̄ appellat seu
uelud mliez i spectu superioris ꝗ hec i spirit leges uel pales
uoluntas uonis & gelones q̄ colligunt⁹ ex ꝑtibilib⁹ ꝑ porro uonis q̄ superior dicit
gformat⁹ ad leges etnas, & sm̄ has dicit⁹ ꝓpe uoluntas ꝑmissionis
p̄m dictū illiꝰ uie ¶ Dicut grue pdicti, q̄ uolūtas gnis uidi⁹ uonis superioris
& directoꝝ eꝰ, dz ꝑp ita ee gformis diuie uolūtī q̄ nuq̄ in
aliq̄ sibi ē mmuret nc de dānatōne hoīs nc de p̄missione
pcepti nc de gre subtractiue, imo nc de sua dānatōe futura
si deꝰ illa disposuit iusto suo iudicio uenienda ꝑ dicat huiusmodi