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nec qd purificari lex hominē & p̄ nuptiale & cubitū uiuē peccm
ē declarat si ñ ē ille q̄ secūm uenia & cedit q̄ ē numū impedit
orationes ī; sic multa lex ponit in sacrīmis & umbris futuri ⁊ Que
dā g̃ insemine q̄lis materialis informitas que formata corp̄ hois
redditā ē in significatione posita ē uite informis & in eruditione
aq̄ informitate q̄m oportet hominē doctrine forma & eruditi
cione mundari in hui rei signū illi purificatio p̄cepta ē p̄ se
minis emissione ⁊ Hec enī & in somnis peccato fit & tñ, etiā ubi p̄cep
ta ē purificatio aut si & hic peccatū q̄ q̄ putat ñ arbitrans ac
cidē ñ exaliq̄ humū desiderio qd̄ p culdubio falsū ē mūq̄ & so
lita mensiū peccata s̄ feminarū aq̄b tñ eas eadē legis uetus
tas p̄cepit expiari ñ ñ ppter ipsā materialē informitatē q̄ fac
to ⁊ ceptu tāq̄ in edificationē corpis addit ac phoc cū infor
mitet fluit significari pillā lex uoluit animū sine disci
plina forma indecentē fluuidū ac dissolutū quē forma opor
tere significat cū talē fluxū corpis uiue purificari postre
mo mūqd & mori peccatū ē aut mortuū sepeliri ē dnī & bonū
op humiliatis ē & tñ purificatio & in de mandata ē quia &
mortuū corp̄ uita deserente ñ peccatū ē s; peccatum
significat anime deserente iustitia Bonū in q̄m s̄ nume
nuptie & ut omis calipnias possint sana ratione & gnificat
fendi nuptiis tñ sēcē patrū ñ q̄s nuptias s; q̄ ⁊ uenia mib sic
cōparē quero mmo ñ nuptis nuptias nā pariū hominib
mui ē mortali hominū natē datū s; homines q̄ nuptis uiuē
illis hominib q̄ longe aliū nuptis usi s; q̄s cōferā q̄m ñ uie
mo q̄ nā ⁊ uenientes illis nuptiis ⁊ ferendi s̄ requirendū ē
ñ forte abrahā ⁊ uie se ñ posse anuptis ppter regnū celo
q̄ uiceū plus pigri ppter qd nuptie care s̄ potuit intrepidus
ymmolare ppter regnū celo Continentia quippe ñ corpis