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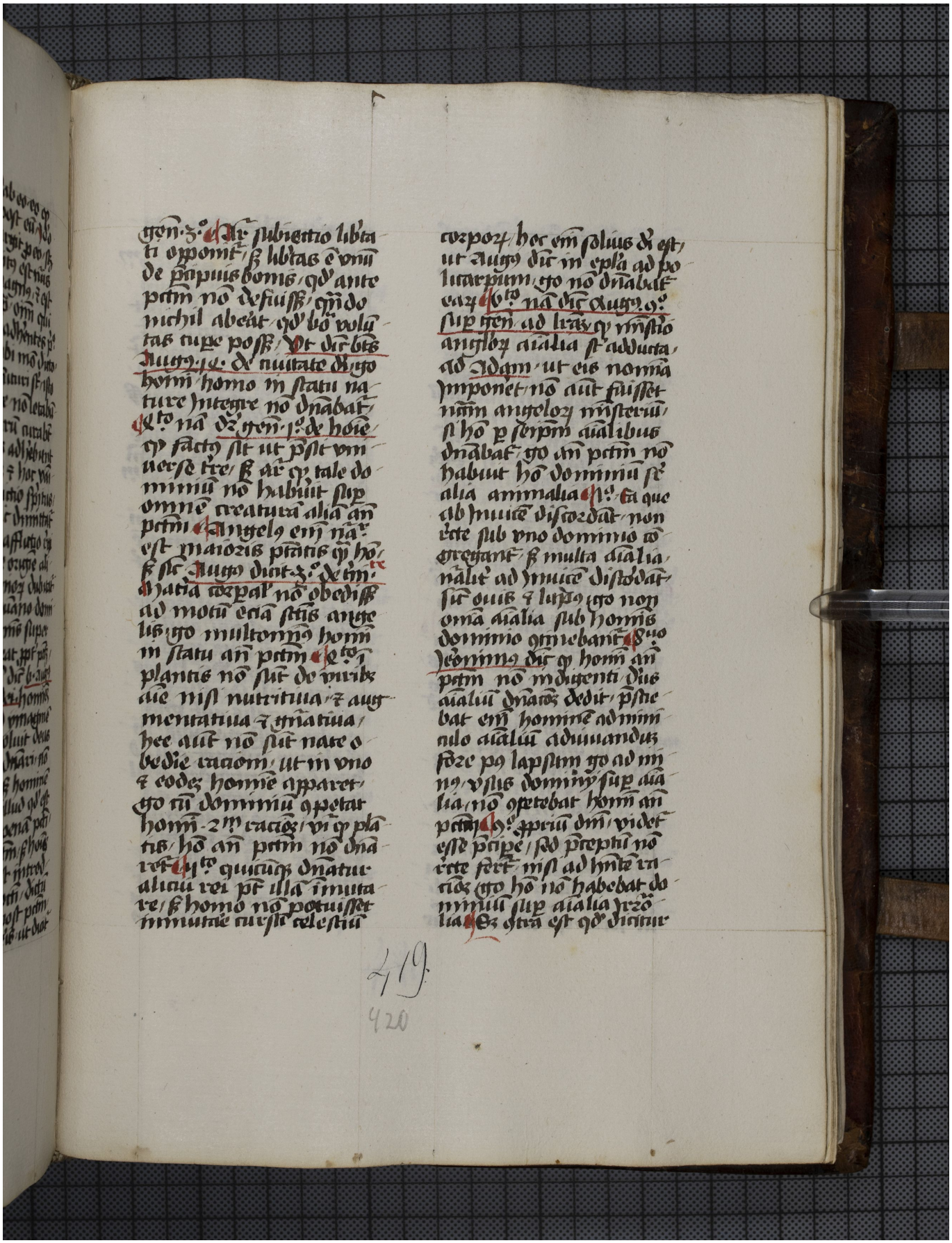

gen. 3.° Ar subiectio libertati opponit, ſ libtas e omni de peccatis bonis, qd ante pctm no defuiſſe, cm do nichil abeat, qd bo volutas cupere poſſ. Vt dr bts Augy. 14. de ciuitate dei. ergo hom homo in ſtatu natuire integre no dnabat. Ad 2.m na dr gen. 1.° de hoie qd factu ſit ut poſit vniuerſe tre, ſ ar qd tale dominiu no habuit ſup omne creatura alia an pctm. Angelo enim na. eſt maiorib ptatis qd ho, ſ ſic Augo dicit 3.° de trin. Vatia corpal no obediſſe ad motu etia ſtis angelis, ergo multomo hom in ſtatu an pctm. Ad 3.m plantis no ſunt de vitib alie niſi nutritiua, et augmentatiua et generatiua, hec aut no ſunt nate obedire rationi, ut in vno et eodem homine apparet, ergo ti dominiu qpetat homi. 2.m ratio, vi qd plantis, ho an pctm no dnaret. Ad 4.m quicqd dnatur alicui rei pt illa immutare, ſ homo no potuiſſet immutare curſu celeſtiu corpora, hoc enim ſolius dei eſt, ut Augo dic in epla ad policarpum, ergo no dnabat eas. Ad 6.m na dr Augo. 9.° ſup gen. ad lrm, qd miniſtio angelorum animalia ſt adducta ad Adam, ut eis noma imponeret, no aut fuiſſet nam angelorum miſteriu, ſi ho p ſerpem animalibus dnabat, ergo an pctm no habuit ho dominiu ſt alia animalia. Ad 1.m ea que ab iniuice diſcordat, non erte ſub vno dominio congregant, ſ multa animalia naliter ad iniuice diſcordat, ſic ouis et lupus, ergo non oma animalia ſub homis dominio continebant. Ad 2.m hieronimo dr qd hom an pctm no indigenti diuis animaliu dnatoe dedit, pſtebat enim homine ad minimo animaliu adiuuandu ſecu po lapſum, ergo ad minoe vſus dominiu ſup animalia, no oportebat hom an pctm. Ad 3.m ſpiritu dni videt eſſe pcipe, ſed preceptu no erte ſert, miſſ ad hmte in tio, ergo ho no habebat dominiu ſup animalia irrationalia. Ad 4.m ſtra eſt qd dicitur

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