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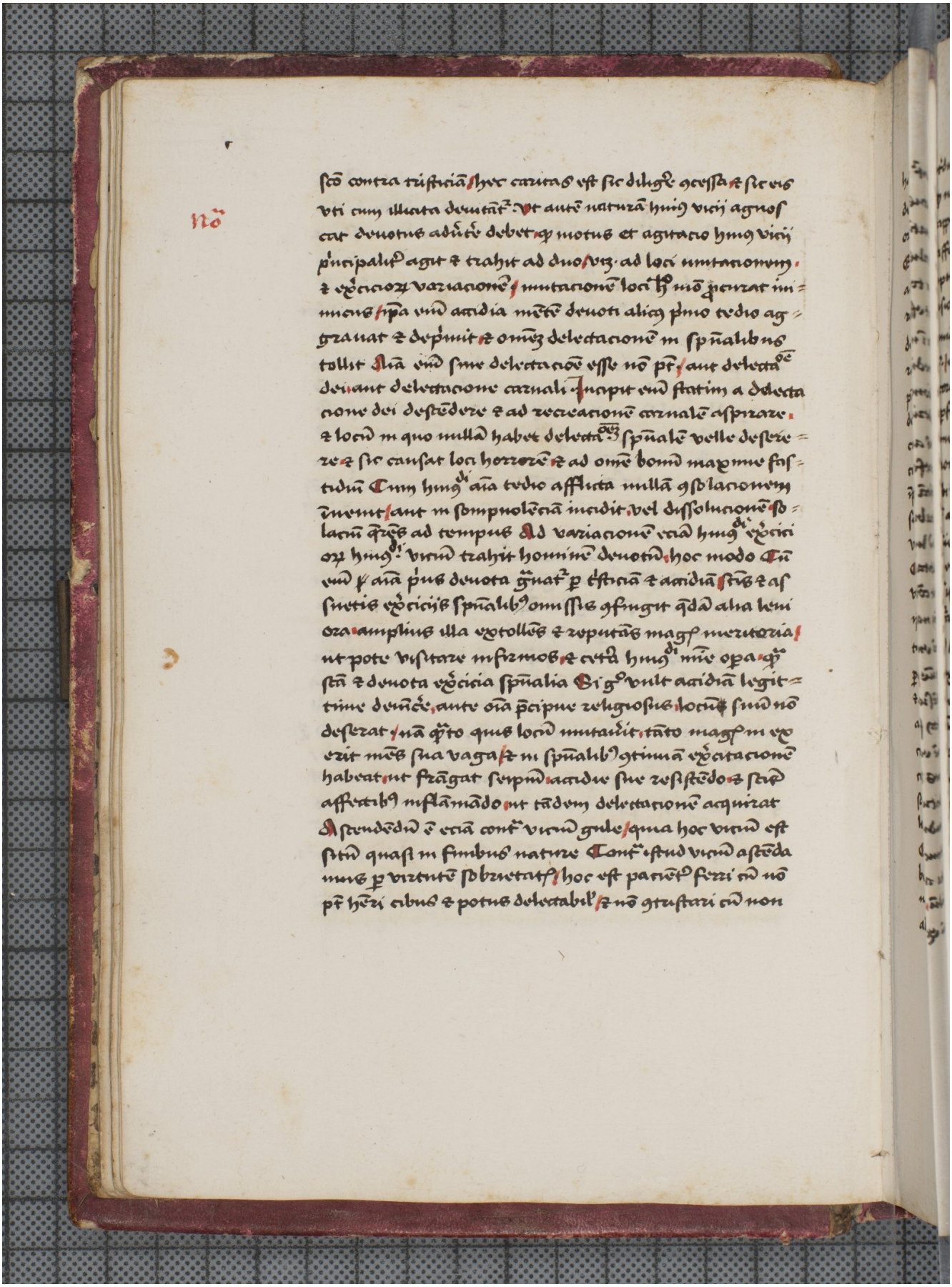

scō contra tristiciā / hyc caritas est sic diligēdo accessa & sic eis
vti cum illicita deuitat. Vt autē naturā hmōi vicij agnos
cat deuotus adūtē debet / q motus et agitacio hmōi vicij
p̄ncipaliū agit & trahit ad duo / vtz. ad loci mutacionem
& exercicij variacionē / mutacionē loci hō nō p̄curat im=
mens / ipa vid acidia mētē deuoti alicq p̄mo tedio ag=
grauat & deprimit & omnīz delectacionē in spūalibus
tollit. Illa vid sine delectacōe esse nō pt / aut delectā de
dei / aut delectacione carnali. Incipit vid statim a delecta
cione dei destēdere & ad recreacionē carnalē aspirare.
& locū in quo nulla habet delectacōēm spūalē velle desere=
re & sic causat loci horrorē & ad omnē bonū maxime fas=
tidiū. Cum hmōi aīa tedio afflicta nullā gsolacionem
inuenit / aut in sompnolēciā incidit / vel dissolucionē so=
lacii q̄rēs ad tempus. Ad variacionē vciū hmōi exercici
orū hmōi vicīū trahit hominē deuotū / hoc modo Cū
vid ꝓ aīa p̄ius deuota gūat p ēstriciā & acidiā stūs & as
sueris exercicijs spūalibus omissis gfugit q̄dā alia leui
ora. amplius illa extollēs & reputās magis meritoria /
ut potē visitare infirmos / & certū hmōi nūc opa. q̄
stā & deuota exercicia spūalia. Qi gō vult acidiā legit=
time deuitē / ante oīa p̄cipue religiosus / locū suū nō
deserat / nā q̄to quis locū mutauit / tāto magis in ex
ercit mōs sua vaga / & in spūalibus gtinuā exercitacionē
habeat / ut fūgat serpēs acidie sue resistēdo & sicū
affectibus inflāmando / ut tādem delectacionē acquirat
Ascendēdū ē eciā contē vicīū gule / quia hoc vicīū est
sicū quasi in fimbris naturē. Contē istud vicīū astēda
mus p virtutē sobrietatis / hoc est parcitē sūmi cōd nō
pt hēri cibus & potus delectabil / & nō gtristari cōd non