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fm bay plonay pillium z dicramen debet is frequeter, prili iudicili mutare z vincere Luergo de co quagedu elt babet is bmoi centudine/pot se merito detare/la plures alias negligetias/q venialia peta sunt/ad/miserit. Sed si in dis puetis pneipalidus se descesse procedi in dis puetis pneipalidus se descesse procedi in dis puetis pneipalidus se descesse petitori. Videtis itaqs pr/sus en ecessario/vt dissoligeter petat q res petit mortales st. q no in q dissolige turin q non. Et tuc quied sup doc egerit id virone il erit z superogato is/ad augme tu sus gre/simulz alion. Eredere en q illo meli donu qo de facerevalet/semp imple reteneat ita q si sodmiserit, peccet morta liter/erroneus esset, nuncis etiam de posset obtinere assentic pacem.

obtinere ofcientie pacem. Inalit p generali regula accipite/ q vit ve z bon angelus fp ad bo/ nu boztant/cunctacs feu pfpa feu aduerfa finebonu fine malu/fin vel alteri9 adfalute z pfectu bonoz ouertut fic exad nerso oia in damnii z pnicie detozgre moli turboftis. Dundat de duitifs enitit boltis villis abutat vel in supbia/vel ilu guriā/vel in viurā/z iniquā rpaliū adģitro ne. Lorra fems angelus conat z fuadet.vt illis viafad largiedas elemofinas/ad fup pliciterreddedas gras beo/ad biida fuffici ennal Silrofiderate in pulcrimdine.vi rib.scia.statu bona boim fama. z boz co traris pauptare. deformitate mala obscu race fama. Dinerlitate etia inclinationis boimad B velillud/nouit fcus angelus be ne vii/boltis vero male. Quage ena fre queter tipam bei inspiratione in mali co uertifacit boltis. ficut ex aduerfo bon and gelus mală inimici reptatione in bonum/ puta quis teptabitur ideo religione ingre/ di vipolimodus egrediat reveat. In ea mi pleueras pitalog manebit. De lupbia aut inuidia tentabit/buic valide relistet zinde merebit plurimu. Ita frequter ou graniter nocere cupit bostis, pdest admodu/z pfic in tantum q bominem crebzo teptare deli ftit/netentationem supando mereatur. Educrius pero cunctas fuas illaqueantef tentationes que certe funt innumere non nili vnicum generale remedius reperitur/ vii beato Elnthonio reuelatii extinit. vt qu videlicet pfundam semper babeat bumili tatem/zaffectione fincera/purocs cozdefu am totam spem in dei ac fanctozum auxili

um fatuat/ide fefacere poffe/effebei gra tiam cenfeat permagimam. Hibilominus tamen semper suum debitum faciat apud deum/z observantiam mandatozum eius predicte innitendo spei. Pam sicut firmi ter credimus bominem fola bei faluari mi fericordia ita eam mifericordiam fumope revenerari/biligere/caripendereco bebe/ mus/fecus enim faciens vel boc internity tens agere/pfectoillam perdere sesereddit Dignissimum. Duodsisuggerenstibi boc modo vicat bostis.quicquid eger cer to nonit deus an damnatus eris vel neine B vllatenus aliter effe poteft. Respondeb quicquid de me ordinauerit deus ipfe tas men amari dignus efter coli cunco menti rinequeat/iplelibioblequentibus zadb profinis viribus conantibus infallibiliter gloziam celeftes largietur. Quaco vero mi bi meus fir finis incognitus, bene tamen scio/quoniam bona vita in bonum finem perducitaneos ob bacincertitudine/omits tere debeo, quo minus meum efficiam des bitum.immo pfecto magis ac magis eni/ tendum mibi eft.ficut z fi infirmus fe fana dum ignoret inretamen ad id fuum debi tum facit Londudendo vicimus nibil ita instruerebominem in predictis tenta/ tionibus infinitifgalis.ficut gratia; dei que per denotam ozationem/in pfunda fu fam bumilitateates corritione cordis/ad/ quiritur. Danc nobis gratiam meritis acintercellionibus omnium fanctoz fans ctarumce/largiri dignetur pater z filiulet spiritusanctus Zimen.

Contra professium .a.

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E oze tuo teiudico seruene/

g. Si h dirit i pabola dis de serue no multiplicate licz reddete talentii/ dd dicturus est de suo dissipate si transperson si laicus/qui apria spiss sui vo/ luntate acceptam a deo/causa lucrandi vi tethesaurum eterne/dedit silam in manu superiozis sui dicens. Suscipe me z vi/ uam abba pater. In manus tuas comme do spiritum meum/quoniam sides in teet de me dissidens do illum tibi. Ediuna me realiuus cro. Tunc tu quisquis es psessis

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boocm vel simili/q patri cui? estvoluntas ma/oono mo imo sporaneo pus/ne in ne cessitate verso parererecusas dotra stimus lū calcitrare plumis/interrogabo tepaucu la grenº ex ore mo te indicet pscientia ma. Interrogo te no dico ferue neces fed fratres z oferuñ in roo cariffimu/agens in spiritu lenitatis zinstrues incra monitione apli zchzisti/cupiens te salu i este ab erroze vie dinne/quonia omis inobedieria/deniata viavite,ad qua q reducerit z puerterit pec catozem/operit multitudinem peccatozii interrogo teli memineris pfellionis tuez fi peniter te feciffe, pcul abfit becingratitu do a spiritu tuo paul ztalis. Pozro si mes mineris zappzobas interrogo quis sapie tioz z potioz interpres erit pfessionis bui? qualiter observada est/autsupioz patertu us/maxime cum cossilio quent /auttu sub ditus tynicus. tyt ferturlaicus. Site tu umo diceris pferendu pponenduos indi/ cium/erras intollerabiliter nece est à talé tenon aspernacituam protinus arroganti am subsannans voicens Quis potest buc audire: Lerte puto op pudet te etiam bec interrogatio auditu suo primo. (1) Inter/ rogo deinceps.putas ne patrem.immo et patres tuos/ita malignantis esfe nequicie q in male confulendo faluti tut vellet fe fi mulate pire! Euclamabis arbitrozad bac. interrogatione cachinnas z indignans ru gata fronte. Logelit becinfania a me pau perculo idiota subdito z peccatoze, vide fanctiffima fuperiozum meoz.pbatiffima os fapientia tam facrilege defipiam.

(Euigila nunc z perspice/sinon breui ratiu cula protinus exoremoteindico qui infl? boczilludfucere/tunon obedire perfeue/ ras, Si enim superior tuus sapientior est in cognoscendo precepta regule quas pros festus es si preterea credis q nollet se dam naredum tibi precipit obedire quid obni ti potes quid exculationis afferre super in obedientiatua ne vicam pertinacia. Sed dicisfortedemissis oculis rfacie bumi de iecta fi non omnis a te pudoz abscesserit.si non attrita iam fronte meretrice imitaris. dicens. Colo virmolus effe. toomio per afflictiones abstinentiamos placere texem plo priorum fanctorum inominatim 30% hanis baptifte. Sentio fortitudine corpo ris meis, scio q ieiuninma vino/non erit in grauamen mibi. Ecce frater recedis ias

a concessis prioribus. Zu indicium mis fere omni alteriquali fi dicat infirmus et infanus medico fuo Lognofco melius dif politionem meam & miple. Scio quali ter obtemperandum mibi non eft/regulis artistue. Eggrediar nunc tealtera via . B. duriozenterozemo teindicem fi perinar effe becreueris, non tantummodo femum nech. sed vel bereticum apostaram, vel de berefi zapostasia vebementer suspecnum. ita tamen si bepditio indicij ratonis perce rebzi lefionem/tibinon fuerit excusationis fifidium quo calu no ita argumens theo logie led fometis medicine opus ent. Dis ricominus nofterielus christus ad omi nes in ecclesia prelatos loquensad perío nas apostolozum z discipulozu. Duivos audit me audit a vos spernit me spernit. Eredifloc: Eredis li carbolic es, Scio preterea d'inperiores funt a prelati mipa tresozdisfancti in quo z fub quo/pfeffus tenegarenon potes.aurfinegas.emsin facto 2 conuinci testibus potes. immo ver beribus z carceribus coerceri. Elioquias effet exemplo fimiliz pernicioso cuiliberp fello religionem fe negare profesium z im pune. Leterum fi fateris teprofesium/fal tearis oporter tead obedientiam contra p prium etiam voluntatis arbitrium tenen ligarum. Ellioquin contradicio evangelis co nunc inducto precepto Dui vos iper nit me fpernit. Qui autem fpernit chuftil vice blafpbemat zapostansat. Etsiaddit o bec licite faciat le palam in berefimpre cipitatier qua si non velit extrabipertinar est indicandus zvetalis brachio seculari relinquendus, ne dum a monosterio pelle dus. Prouideat falubriora beusitamen fi ita loquimur zvereloquimue. (Zep. C tabo viam rurfus alteram'que fanioziselt ad morbum fomenti. Dicis (vraccepizia pretactum eft op non exinobedientia deli stere vis a poru viniceterifos cibis launo ribus ordini concessis sedad virintesado quirendas expenitentia. Tide quelo frai terne mentiatur iniquitas fibitue fit ifte laqueus fatbane fub angelo lucis; no vir tus abstinentie in spiritu bumilitatis. Ja Blivis vtceedam tibi/oftende vel paulifi per obedientiam in otulo pom vini-nech non in alio fratrum edulio/faltem paucu lo vndenon positi corpus ad lascinia; co citari, neg rigoz abstinentie pdi. Hücve

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e racionatat ordeferrisch lustrali mittenilli. Qualisc doring in the numbers confinence than points of it mondistance of the second seco an author others, and lines micras impune podumas. 2 op amine to federate pellino face unbergiti. Fuir foi frio foro de ine no 4 indias colori p note in in me . Lobre in the frishing ami bouboliniooni mission burdinad Syndrestor of iniciate fingular Live no indigente eciptamoles fue efficiences from incident Child birminion en viderliplasile ben börririnen Lais recoplus in modiumis a fe il adicifonjihida print Amounter the ways. A madinathiona of kind Cincoppiani from the contraction of the contraction practical proping and annistano reseale qui lega characteristic Entre michigana phila broad de la constitución de la c (Interiorization) in the second

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ro quale, iftud eft/ q abborres a vino tali ter/vinecosuemdini ecclesie velia esse con formis que post sacram comuniones / dat laicis poculu vinitantillu. Qualiseftiffa obsecro singularitas, nunquid beradice, p ceditabstinentie. 7 non potius ex intimis bypocrimlis dementie vroum facis quod nemo/mirentnromnes.ztibilaudemfins gularitatis impune prefumas. Legimus pemultis ita seductis/pessimo fine termi/ nantibus vita. Juit seo fracisco collaudat? frater yn?q influs cofiteri p verba/noluit milignut? Tollite ingrictus fracicus fil gmenti Boiabolicipocuit exitus ita effer Dicit climach? Si yideris alique à sibi sit i coitate singular, ipe no indiget demo netéptanteq? fact? est sibi demon. Et apo sapienté squisit. Aidisti boiem sibi sapien tem videri/plus illo fpem bebit infipiens Quis vero plus fibi videt sapies of fit ille quidicius sum pfertiudicio quorucung. At vero dicit frater iste sicut accepi. All fiatqui viczp quolibet tali/fit vuocandum generalecocilinant fit papa spealiteraden dus, z non sufficienter dicat ecchia qui supi orpfertizinretali/becernitzinbet, Erifti/ mo pinde of i mitteretur ad papas/frater istenecticobedire instioni fue vellet.

(Estapud narrationes parrum de quodas gloziate in abstinentie singularitate qo re/ mediti inuenerit pres!ligauerit ipm tans of famum. z certe iaz iperalis talerat. Zoh pulerunt vti lautissimis cibis, z vino ad sa tuntaté znauseam. Quid tandé: Sanat? esta presumptione vel arrogantia singula risabitinentier consequenter quanitater periculo infanie liberatus. Padidit beatus Bernardus q diabolus no babet machimamentum maius ad politione qu rentium placere deologifi fuadeat currereis discrete que nu currit incurrat z pceps mat. Clocathoc demonitimeridiantiqua do sub specie magni boni z singularis pfe constincidit quie in magnus malu. Et qo maius malum co inobedientia que pecca tumariolandi.i.idolatradi a domino no? minat: [ preterea dicitaplus. Siefca scandalisat fratre meum/non manducabo carnes in cternilisto magis frabitinentia tua (o frater) scandalisat frem.ne dum vnti expufillis. fed patrem z maiozem. Cletibi timendum elt. Jraco non expedit tibi con/

tristarepatrem tuum.non contumacem eë ad illumiid est.non tollere te sibi.cui te vo to tradidistribocrapina est.bocsecrilegius Dicam ubi in veritate nec metiar. Si de duodo malis alterum esset faciendu. vel comedere carnes in die veneris scta.cu re/nisu conscietimozate.autabstinerea vino contra preceptu obedietie ronabiliter im/positesperrem primu. 42 fm non ideo ma lused ve bonu deberet impleri bibêdo vi/num. Esso cum gtinaci renisu no staret salus, voi aliud ppetrado cu subseque bu/mili pnia comedens carnes saluaret.

Denics li forte dicturus es. Doucor lege spirititussancti. vide si spiritussanctus est dissensionis deus. Vide si spiritussanctus est dissensionis deus. Vide si spiritussanctus est dissensionis deus. Vide si sufficientem doces exce puonem a regula generali qua 7 scom qua professus est de formido ne faciam ver la mea surdo nisi o non iam tibi sed patri bus pro te loquor. Et sorte pro ceteris im/ posterum si quod auertat deus occurreret casus talis. Bene vale cor boni consissi statuens tecum non plus aut aliter sapies os oportet. Jobannes Lancellarius pari/ siensis Lugdunii Inno Dillesimoqua/ dringentesimonicesimosexto in Janua / rio 7c.

Finis,

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Dlet zelus dom? dei/pftim dü é nouiti?/boies bone volutatis comedere b é vigere/vt oia q co spiciut vitiou scadala/satagant vitollere vi culpare; vel cetos ad ablatões acrit aiare. Plo distimuladu asterit in peen du in scadalu formidadu is incededu virilir parma iusticie a dettr? va sinistris pisami am v bona fama, p v bera si op? é p saguine varias/p uritos conat?/p agnita buane fragilitat? viniqtat, abystu ierbaustibile/tepat v mollescit feruoz iste; bullien musto sitis va maturioz/co sanioz efficit. Diti gata tribulatõis aq/vinu nimus feruide caritat. Porto n negaueri/me portban nis zelu bmõi glecuas sensistes fragilitats viniqtats apsientis saguiri porto n negaueri/me portban nis zelu bmõi glecuas sensistes; vinit

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#### Tractatuseinsde

Lancell' Darisien , pro denotis simplici bus Qualiter le in suis exercitis discrete z caute babere debent de gallico in latinum traflato per queda, Qui quide traflatorad vitandu rufticitate latini eloqui q refultal fermagis et vulgarist fenfu e fenfu es ver bū ex verbo trafferre curauit, vndenec mi/ randum fi opusculum istud non quenerit fatis in stilo cifalis eiusde cacellarijopib.

Eus vult ve sit ratioabile ob sequiù nostrum-itavi cuncta 0 que in eius feruitio facimus fiat cum discretone tam quo ad corpus. co quo ad anima Ham iurta comune puerbius. Omne qo est nimin/vertitur infvitiu. Studeat ergo ala fic regere corpus fuum. vt er vna parte non contra se prevaleat. z er alia parte ve in serviendo sibi/etiaz non deficiat. Quo rum primu fit/cum no nimis laute ipfum corpus enutritur; Secundu quado non nimin exercitis fine corpalibus fine spiri/ malib farigat. Et marie i spirimalib seu adspiritualitatem tendentib exercitis/est cantela adbibenda quia in talibus prer simplicitatem nonullozum deuotop 7 an tiqui boltis infidias/fub specie boni poli fet bomo incurrere periculum magni mali Exempli gratia. Si quis nimis/z no cuz debita discretione nec cum consilio aliozu denotorum expertox/z suorum superiox intendere vellet.ieiunis . fletib. vigilis. disciplinationibus.orationibus.medita tionibus imaginatonibus circa fubtilita tes quallibet voininas res terrozibo moz tis ectremi indicij z inferni, z ceteris bis fi milibus. Dicposet caput z cerebium suu aliacs organa quibus anima vii babet in fuis operationibus/intantuledere.vt vfu rationis amitteret. aut fieret totus debilis fantasticus 7 melancolicus sibnipsi/oco et bominibus inutilis non folüsed zpericus lofus zgranis. Ande confilium meum est. vi bomo deuotus si omnino mensuraz servare nequit nutriat potius coipus suu aliquali cu excessi of subtrabat sibi nimis cu defectu. Ratio qu difficultus immo qui B nullaten lubueniri potest corpileso per buiusmodi ninuam necessariozum subtra ctionem.vbitamenfacile per vnaz aut du as abstinentias/reprimi posset quod excel fum erat pnimis velicata educatoem. Lustodiat ergo bo duotus pregulis cad subjunguntur vocumenta (cotambeo.

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Rimo det oblinioi totiitps fui pteri tuitayt nimis prinue in speciereco gitet de fuis pactis peccans, pus prinset ofeffis. fed fufficit vi que portitione gel nerale.licoicatorevelcorde. Die benf mens ofiteoztue bonitati paterne: o via in plens male pebdoloz pdidi tempus vi te meein peccatis z vanitatibus quianbi bigne nunci fuiui. Sed zinfupte multi-pir offedi. znibil beog posium ubi prone glectis amalegeftis fatiffacerenifi come um.vtina debite ptritu zbuiliatu. Docer go tibione offero, 2rogo ne despicas 2de licta innenturis meet ignozantias meas immo z negcias meas ne memineris.

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#### Informatio rcon

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superbier labor ianis, perditio temporis inufilis. Flo ergo persona sic exterioribns occupata p fua zaliozum falute ex biuma bandoubium puidentia/miltet multus fi benorionem tantam no babuerit cotam lis benter bret. z glem alios babere ofiderat. impleatiple tantu fideliter ministerin fu! um ad qo ocus eus vocanit z faris elt. eutnangiple no foli ple is zpalije/fe eth terioribo occupat instadinina volutatemi Ita ená alij no folů p fefedzp ipo ficoccu pato zpalijs/deo zfpiialibi evercitijs va/ raft Docadiecto reques certis bonis fibi magisapris pur possibile fuerit/ad beum enamrecurium beat/conqueredo bumili/ ser de suis negligentijs z exponêdo domis no deolho necessitates occupationes zmi ferias suas orado vipius dis/dignet eas/ de suscipe a paupere fuo suo loco denotio nisqualibentius fibi offerret.fi eam babe ret. Dincfurgit pia z pulcra confideral tio decorperpi mistico. In fipse ons Je fusoe abo eft noft a caput.nofc mebra eins. En elicut in corpore organico / oia mêbra non eundê actû babent nec fibi fo/ listed tota bomini in fuis actibo deferuiunt Bedes appeno sibitmambular.nec ma/ nus sibi foli laborant nec os sibi foli come ditelicoealis fed ipfi toti bomini. Ita e/ tiam in boc corpore cpi mistico quocunos quodence bonus operatur/non fibi folifs omnibus in christo existentibus id opera turin falutem. Et exeo q dominus nofter iefus chriftus. De? z bomo/mediator e Dei zbominus z caput nřm. oga nostra bona peripm fiunt dininémaiestati grata dacce pra inobis falutaria i fructuofa i non et nob ( Remo ergo deputatus opibi inferi outo/desperer.nullusco intendes maiori/ bus inperbe seeleuer. Quia omnia in chri foich domino nostro erunt nobis comu ma. (Aon bene ita quagut illi/q ptedica/ resantalia magnalia agentes fe magnifi/ cant. z ceteros religiosos z chzistifideles n predicantes, sed quieti contemplationis ? oratiois vacantes vilipendunt. velut eccle fieder inutiles mon artendentes of fi fmo debent proficere exore predicantis deno/ ta contemplativorum oratio babet bocef ficereapud deum zimpetrare al's inuani erit conatus laborantis. Similiter no beneagunt qui spiritualibus vacantes/co temnunt temporalium administrationems

exercentes, Sicut enimfpirimalia fic até pozalia bona codiu fumus invia z peregri namura celefti patria/nobif necessaria suc Et non omnibus omnia plunt, necomés omnia poslumus. Sit er go quilibet con/ tentus desituatonesua/in corpe chaisti mi ftico etia p quocuncy reputetur membro i fimo.z studeatfideliteragere in ca vocato ne qua oñs euz vocauit. Expmissap? paret erroz illozum qui in religionibus/ex obedieria beputati ad exterioza officia fua cũ murmure z inuoluntarie immo quado of vir ex coactione z p confequent neglis genter z infideliter implent spiritualia fib bi furtine contra bonum obedientie vltra dad corumftatumpertinet/vsurpantes. rid quodalion eft superbe sibi vendican! tes, quodes fuum eft/negligentes. z fic/et istud villud/non solum saluti sue infructu ofumfed rsepe per prie voluntatis rino/ bedientie virium dainnosum/facientes: Epparet quoch similiter ex premifis q i caute agunt nonnung religiofi/modicas compaffionem cum fuis fratribus ad exte rioza explenda deputatis fi quando in spi ritualib minus prompti inueniantur bas bentes.iplos temere quadocs tanos inde notos non folii corde offudicantes. fed qo peius est sepe gladio lingue sue detractos rie percutientes. Hon attendetes illud vul gare puerbius. Pluribus intentis/minoz eltad lingula fenlus . Piecrecogitant off ipsi explere deberent talia scilicet tempozas lia et spirimalia. neurum bozum forte fas cereritepollent. Hechaduertunt cut vois berent elle veo z bominibus gran q iphis ad serviendum deo in quiete z pace ordis natis.alij coguntur servire cum multa fati ga ztribulatione zoeo zfibi zalijs. zo ip h velutoomini recumbunt, alij velutierui eozum ministrant eis. z in temporalibus beneceffaris eis prouidere baber. Zime redeberent bitales o spiritualium operus fuorum fructum non ipli.fed alij officialef scilicet exterioribus occupationibus prof ptereos detentiapud deum influm indi/ cem percipient, piopter fuam potissime in fritudine. q deo magie in nob displicet. Jucta pmilla 93 iltruit nonllog fimplicis fas.q occupatialis/conaffitin corde.fed Etozelg ozarezpt bba apli obgaty. Sine intermissione orantes. Ham scom ecposis

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ceffat. qui p pcim mortale oroem fua no interrupit.poffum'th expmiffis zad po firu vicere plane z veriffime q femp ozat d alia boa opa finespiialia fine corpalia pro vei bonoze z fernoz dei vilitate facit. Li ceteninon ozet pfe ozatti peralios in chi corpemistico. 7 B sufficiat sibi dumo als debitu ozadi ad qo ipfe obligat? extitit/no negleterit vitiole.

& Qualiter et quare

ozandum firfpu fine imaginib, Urfum plona deuota debet dilib gentia adbibere veno incurrat ali qua fingularitatis notă p fuă duo tione p ceteris int querfatur, Docenis repbendita patrib, que turbat non unos ali os cum ques viuit Etelt lignu lugbie et bypocrif. Studeat ergo ee in publico col munis ralis oformis ables in petor n secreto vero poteritee singulariter deo de not? z corde z moub et gestis z exercitis. cu discretione ti ne se destruat. Phoist quir deuotoz exercitis q coiter aptio fiunt in puato of in publico (vefunt vicz menta les ozones a meditationes )notandu q q cucs in bis zp bec/vultamozofe z affectu alitertedere in den/fecure ? discrete ne ca/ pur Tenfus fui forfan ledant/03 discere co gitare de deo/fine alique corpalifine abfor imagine.ita vino cogitet re magna aut p uam.loga ant brene.alba ant nigra . B aut ibi in tali autalio loco erntem. Soibo ta libus thib exclus/elever cor fuli ad intel/ lecrualia pura z incorpea.cogitado dei ot/ potentia quilla pt. vei sapientia quia ptes rita z futura fcit ve pintia. Dei bonitate qua omnibo grum in fe e/bñ vult znulli male. Tilrei miam. oulcedine. pulchzitudine z ficoe alis pfectoib/do fumequenietib. zinecinibodicendo cordezore. Done de us me? creator rredeptor a faluator meus omnipotenflime fapienflime poptime, tot pulcer oulc zmificozi. prpiffime amatifficamabilifime q fol vepr parti es.plus me viliges is vnis carnalis pater fuum cariffimum oiletit filium. Quod be ne oftendif in tuis beneficis magnis 7 ml tis mibi indignissimo datis per te radbuc bandis/erfolatua marima bocfacies bo/ nitate.teadozo laudo glozifico.toto cozpe rspiritutibi grasago,pomniboonistu/ is,quia quicad fum.possus scio z bene scie

& cupio volo zochidero.bocate babeoto tum.7 nibil babeo exmeipfo nifi peccara. que dementer peto ignosce apter gloziam noministrui benedicti. Do me/cumomni bus fanctis tuis/bindicere landare zpdica re line fine pittus etia ocedere bigneris. Velalio modo ofando pur spiritusiana? inspiraucrit. Lalem respecti babendo in ozationibo z meditatiomb finis/bomo non facile incurret frenelim.necent fantai fticus.zin capite feu fenfib fuis deftrua queadmodum aliter faciliter poffet coting gere.cum bomo nimis figit cogitati funz in res corporeas rrex fensibiliti imagies. Holum tamé per becreptobare imagi & nationes de operenostre redemptiois/de captione/alligatione/colaphis/fputis/fla gellatione/crucificone oni nri ieli chilli z ceteris bmoi. Immo bottamur offupol fumus. vroetalib bo fepecogitet.fed fub baccoditione zbmoi cautela rtvic cum biscretioe zno nimis fi faciatatovi noni mie biu/zimobilit qfi fcu nimie fice/an ca corpalia z imagines rerum bmoj/ togil tatio immozetur. Sed semp conef cogin tum fuñab istis corporeis imaginationis bus/traberefurfum ad carudem ren corpa lium fpiritualitate q inde (fpulancto boce te)elici poterit copiole fi bomoaffiiefata bederitseadtalia facienda . Etnevida turipossibile totaliter licet appareatinca ris difficilealiqualiter/id quod dicimus Sumamus exemplu de venerabili facto brica cozpis, qo cu videmo in manibush cerdotistoculis corporeis, adoramus bei note ficut ver beum z bominem bumani generie redemptozemangelożum bim.a demonii expugnatore ipterboc qibi vi demus oculis cordis inec inoramur cum cogitatu nostro din circa illud quod ette riozibus apparer oculis, repotecirca albe dinem rottinditatem et paruitatem face buius boftie. fed cogimus quali violenta cogitatum nostrum/vtab illisvisibilibus speciebus seauerratier convertat ad inui fibilia que oculus mentis per lumen fant cte catholice fidei ibi videt et credit veral ciffime + quafi diceremus cogitationibus nostris id qo oculi corpis nobis represent tant no eft de nofter. Sed id qoibi ocul cordis cernitur est dominus deus nosta Docergo cogitate zin bocvosfigite. Ellind exempli pot applicari de pued co

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portion of the relief of the armanan tamani taha sada institution emoles sie sant mabis du pour ifedice pa minimizat moderni samuralisto que inconformadodigmostic pro mountifica contralifocco.com preispal and advidendi jini mis Chander in firligges and buil ain maga, the dealing complicit inis ografian ogrado pim hi dina basi carpaca inaganasas primitivo in dis odcir la ripaliris acquaies countes. Schristin or in manial lation is not ai Caşanindi dirini to a malicolar appreciation and e conduction in the product abajanili piadalah asi manada maks dominicospeció bio no alma innanio rae rati arpe include appropriate facts a implicibate dadir recopus THE ELECTRICAL PROPERTY. ingendenties appresant orbitmite a publicado de la como so bedingsentifice popularis prani Line instance one 拉大方面在地面的 nicosta sidores to and the second Carinimistrical de la constitución de la constit odnish zapation do orparos participation of CELL DESTRUCTION DE LA CONTRACTION DEL CONTRACTION DE LA CONTRACTI qui conspientation dife Out of the Assessment of the Indian o distribution in misocación de senso misocación de senso materiación appart to make the EDISTON OF THE PARTY OF THE PAR STORESTON STORES necet totati

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tra patria polito à muis vidit prem fuu.et cui pr mittit victu zamiciu z alia necessa/ ria. falutare dulciter fept p medios núci/ os cunde: Ho dubin qu puer iste licet pa/ tre fui no videat moueat naturaliter quo da amorofo affectuad viligendu būc pres zad cogitandu lepi? cordialito eco. zo lis benter cetapud eunde/ad videndu ipm fi ani eft Quia nescitan siclogus autbreuif analbautniger, the dealis corpalibleir custantijs.ergo etia in cogitado premsuu glescung bmoi corporee imaginationes occurrerint/no in eis descit.sed repellittal goeceptotias zinutiles. Sed qmalibi/ Deboclan tractatii est. sufficiat bic modificeractii (Trace iucta pmissa discat psona benota/in sissib similragere, alioqu in 020 nib zmeditatonib finis/no folu primelet rebebet pmissa picula sed etia incomoda. grania alia. Poteriteni otingere bū bo ni mis cogitat cu imaginibo zde reru corpos raliu circustantis, ve apterfantasie flucibi litate/zinnisibili boste illudere z coopans redeneniara denotis apris cogirationibo/ ad cogitarus rurpes zimpios a puris affe ctionib ad immudas, a spualib ad carna les, znoniga fanctis cogitatiois ad exe crandeblasphemie cogitatioes put in no mullis deuot pfonis i bis incaut /coptios que cit. In ipla eria venerada imagine crucifici exnimis fixa colideratione circa corpisonici nuditate einfos femoraliums Qui cafus fie mulicrculis est valde possis bilis. sic viceuersa poterit casus iste z viris este no impostibilis/si nimis figant eoruz cogitatus erga fanctan inginus imagines corporeas, put ena expientianonullos do cuit. Laucam' igit dum cogitare volum' nudum crucificiine incaute id fiat . Elio? quin contingere poterit dominu nostrum crucificum de cruce nobis enanescere/nos os cillatronibo non tantil bis qui cum bo mino crucifici funt/fed 7 illis innifibilib9 illicinfidiofecotra nos latitantibo folos re manere. q z despoliantes nos cogitationi bus raffectionib puris rfanctis r plagis turpium rececrandan impolitis/viclemi uiuos nos sub auce relinquat . Semini/ nos esemimormos nãos nonnos denoti fimplices fe putat. cu er bmoi corpalius fpe cien/meanta vnímia imaginatione/veni/

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oronib/ad cogitatione nefarias spunces sepi coopante, estimates cu qdá despatide sea deo deresictos reprodatos/ppt bmoi turpitudines/cogitaturop occurretes re pris sein aia a dei gra mortuos fore/r vir vita corpis vinere, qditi falsissimüe. Ecce ad esta puenifpicula ex nimis sorti imagi nui corpaliu rex santasia, rexanti q bossis coopanone maliciosa. Hemo ppt pmissa credat sanctox imagines sic qdaz berenci senserii /esse temnendas, sunt potus reneretertractade, rea interone q ecclia di eas instituitoigne bonorade, Etsicoisca/mus ab dis visibilib meterrasire ad inui sibilia corpalib ad spualia, Ill enace est fi nis imaginui.

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ritum blafpbemie Eblasphemieteptatioe/occasio/ nepmissoy/eetianotadus/q ipsa nouitad dei fuitifi querlos/que guiteri/ festat inimico buani generis (vt tales p B in despatione deducat za dei fuitio viaco falut, arrepta retrabat)id agete. do aut (vt phmoi gues teptationes li eis no ofenfer rint/a petis fuis purgati. influêtie fue gre idonei reddant) B piepmittete. (Luigit cogitatio bmoi mala/borreda.groffa.tur/ pis znefaria ipoztije occurrerit. n terreat nectriftet plona ouota/prea nimin necp tredat se pritalé/a deo derelicif. et quim/ cũos tal cogitatio blasphemie videatee co tra dei vlalicui? scibonoze.aut ptra fidem castitate ze. 53 maioze fiducia le prinens diad dell'indeaccipiat/dicendo corde aut oze. Dñe ve? me?/guiter z initiffime to/ lero bacteptatione tri qz multuz peccani, infine ve mulmaffligar. Lofides one. qz tă forte certame mibi comittis q et int ma gnos relectos mos milites/vel coputare meindignii. Si igifoneethe volitati/ve bectetato dura mecolaphis n recuso labo re-is supplicit rogo, remibuas suo tuo vitu tê puğndi zvicêdi.ne ei vnobi etnű pletiá Tu.n. De me /fcis creature me ipotetiam necetigras inimicoz meoz inifibilin/ine terată înidiă z maliciă ptra me. Et becoză do dicat bo denotins vt poteriffignando quoce se interissepius signoscie cruc zaci benedicta li affuerit le aspergendo. Disp actis lit bomo contentus zno curet de eis

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amplius multu necliniget vltra pro illa vi cenimis cum eisdem sed cotemnat. z sic ci/ tius enanescenta memoria. ( Super p/ miffis babem9 exemplum bequodam mo nacho in beremo, qui talibus turpibus co gitationibus verabat.cc.annis.z nemini audebataperire tentationem banc/propt eius abominatione. Landem tamen cui/ damantiquo experto patri eas/non oce ex verecudia fed scripto deterit . Qui ridens & ait pone manu tuam super caput meus que cuille feciffet ait ides pater. Super caput meum ego accipio totum istud peccatum tuũ zomne poudufeius. Hon ergo tuam plius/indeconscientiam aliquas babeas. Luaute monach? super boc miraret z cau sam bui? greret. Respodit pater queredo. placuitne vno tibi ista turpis cogitatio Absirinquitille. Ham maxime mibi sem! perdisplicuit. Etaitscus pater. Banife ftű eft ergo op tu eano agis fed eaz pateris antiquo boste pourate/ztevt dopetande per desperatione posset/ita fatigate. Hunc ergo fili mi audi ofiliu meu. Etcu iren ina ferittal turpis cogitatio/dic. Libiz luper te inimice neos fit bectua blaspbemia, ego nibil in ea babere volo. sed onm den meus ego adoro z veneroz.in ipumos credo. Er post vero iste frater/nuos babuit amplius bacgrauetentatione philio fenis adiutus. ( Et notandu q plona venota bmoi ten/ tationes graves/no debet ofiteri indiffere ter cuicios facerdori osos plurimu littera/ to ne forte occasione despatiois babeat ph pter multon inexpientia fed recurfum bas beat ad viros denotos religiosos discretos Hecestop9 in speciali nimis declarare in ofessione tale turpitudine. Is sufficit ita oi cere/vt cofessoz intelligat mente cofitentis z bocp semel. Siampli? verauerit.saris est eide ofestozi ampli? simplirin genere ea de vicere. Proillis g pmiffafunt/notef pregula generali. qualefcuno cogirato nes male occurrerint fine fint de camalita! te.finede inuidia ira fupbia ze.fiat bilige/ tia veab intra eis no plentiat. z veab extra no impleant. z lecur ericho op nullo mo bmői erüt peccata moztalia imo coiter cu eis ita reliftit erut magne viutis bic. z in futuro remuerationis singularis materia seu occasio. Exbuilitarerame potest bo de eis pfiteriano in specie sed in generali dice

do fic. Zales malas cogitatiões babuita me p bei gram iple mibi nuch placuerit. Zimco nibilomin op no tam cito cas im pugnauerim/sic debuissem/2 cuzdei auci lio potuissem. Potandu autest q fiinbis adueniret qo absit/velectatio cu psensus olno exple a specifice et phitendum alin opationem pcederetur/tuncadbucmulto ampli9,q2 bocfozet granius. (Duicre gule generali videtaddedu. ofi plonade nota/fueritex naturali quodamodo indi natione nimis prona ad aliqo peccanifen vitium/fit bocira innidia.malelog beali is autalio que unes ita ve que ena cadat moztaliter.nullo modo prer bocoesperet. sed cordialiter de boc doleat z cofiteat bus militer.zponatin animo nño amplins ita velle peccare.etiamfi millefies tūcyna Die ceciderit aut vltra/no tame prereada nabifoumodo saltem toties surreterit qui ens ceciderit. Einte cafum igif cogiter vini nam uticia.fed post casu/ oiuina miam. fempattedat. Dia eniveitata eft ve fibo bret oia peccatamundi fupfe. 2 volerag cũ eis tam bonữ đim đeũ luũ/lugbe offen diffet/z firmiter poneret ampli abstinere deus tale nuit damnaret.imo babemom! ta exempla de pluribo fanctis qui grauiter peccauerut.zpost peccata fua/prerpenite tia lua.7 macima oni bei nostri bulcedine z pietatem qua biligit bumana naturan/ facti funt apud deu maiores fanction non! nulli fancti q no fic ceciderut. Verurame fup bif nemo bebet peccare, fed postapar cauit cofidat de dei bonitate zpter pmil farefurgere festinet. z salu erit. Hamboul peros peteroicit. o no velit mone per catoris. Sed incra veriffimam fancio jo banis Ebrifostomi iniam/de qualitolet cu bominem per fua inflicia damnare de bet propter bominis iniusticia erquobol mo est imago dei tam nobiliter creatus a tam preciose redemptus. Hemo ergo de bet del perare de di misericordia annumali B etiam grauiter z innumerabiliter pecca uerit.fed toto corde doleat/gram dulaffi mu bominu inbonozauit prersua peccal ta z in futuru cauere ponat. z fic oubitare no babet on divina pieras fecti miam fici at. ( Est etiá, pregula seruadu. o sibóin aliquod peccatú ceciderit etiá moztaliter. no tin femel f3 pluries, n triftefitm ex bq

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sibnpsi graviter indignet indez aligd ma li/indiferete/fine scituz cosilio sui cofesso risvel supioris propterea faciat fibi/f3 cu quada mentis libertate z cordis fiducia/ bumiliter recurrat ad onm ben fun. petes do cordialitervenia a fe accufando a emel darõem cu dinino adintozio in mente ba bendo. Faciatergo bomo iste ficut fat cere folent pueri nondu faris fortes ad al bulandu qui cu libentervellet ambulare. cadut fepius. Et cu fe cecidiffe cognofcut et per seno posse resurgere, no sibiipf ita indignatur ve licvelint iacentes pmanere fed bumilitera fiducialir extendit manus fuas ad piam matre vefe releuer exquo p fe furgere nequent. In infinitu plus nos fumus cari voilecti diuine maieffati que nos creanitredemit. 7 perpetue faluare di fponit. 6 vnos aliquis fili? fue matri car/ nali extitit carusz bilectus. Recurramer goad eam cu bumilitatez confidetia post lapfumz impossibileest vedanemur Aul lus autéplumat quelit aut possit p fesur gere a peccatio aut peccata cauere; boc et folius divice est gratie Laueat ergo quifqs a signo tante supbie. Ham prope ipam su phiam/pmittit beus que cadere boiem in peccata.in q no cecidiffet fi bumilir z ti mozare fead oñ3 deu fuum-z compaffiné ad proximű funm/q prins in fimilia pec/ cata cecidit/babuiffet.

De malaru cogitat tionu caulis ates remedis

Tia tactu eft fugius de granib? abominadis teratioibus cordis feu cogitationu cu doctrinan ali quarup carunde remedio annotatoe Tit adbuc clarius possir intelligi qo victu est zve facilius possine inveniri remedia spi ritualia cotra mozbu spualem tam pestise ru3/expedit declarare aliqual'r causas qn/ tum possibile fuerit zons donauerit er qu bus oztu babeat quadocs ta turpes cogi tatoes Eprimuitaco fieri poffunt exfug gestionez imissione inmisibilis bostis/q virtute fantastică imaginatiua simplici um mouet, binoi abominatonib, put fe citilli monacho. granisvii supra dictu e Brobatoem buius vocet expietia/in no/ nullis devotis innocetibo z castissimis p lonis que nuos ab extra audieruc blafobe mias a turpitudies tales gles ab intra gy

cipiut Endeclan eft o nifi ab bofte inui fibili immitteretur/ minime fentirentur. Immissiones ante bmoi pmittit de fieri ad bumiliandu boiem z vr amozar opet falute sua zad viscendu antig bostis insi dias. 7 rt bomo co denotius ad dininus auxiliu recurrat. Remediu bonu eft, vt bomo faciatre supra beremita docuit Ité pdest vi bo omino adimorio pfides/beri deatz contenat fpm nequar fupbu cu fu is imundicus dicedo. Immundefpus.fi dd poffes ampli /eria faceres. ego te non curo q oñ 3 deŭ meŭ ne tibivnos colentia in adiutore inuoco. Scio plona que per bmoi irrifiones folattofe. De facili fe eruit ab bis fpurcitis. Spus appe fupbono diu pariffe ita preprini baberi. 1500 fieri pat binoi cogitatones turpes abov minabiles/excausis naturalibo fin buas mi corpis dispositoem Priovidely auter nímia cerebzi enacuatõe p ieiunia studiu vel sozte imaginatiõem. Scoo aut ex ni/ mia abudantia groffi fumi caufati er coz ruptis bumozibo peter cibiz potus intem pantia-vel etia caufati ex certo cibovel po tu.quilic3 modice fumptus/bab; natura liter generare groffos buozes caput ptur bates. Tertio autereo q plona talise ni mis ociofa. Quarto aurerinde q boeft cofuerus curiofez incaute riderevel audi re res de quib faciliter fumit occasio pos Itea cogitandi nefaria. Quito aut etia er inordinator nimis prinuo timore offens dedi deu Queadmoduvidem exeplarit! p fepez cotter ptrafitur lignu antucunos etia augustu in terra simplicit positu abso gsaliq trepidatõe qo no sicfieret si lignuz foret in alco. aut de subries baberer pfunt da fouea eria con effet magis amplu. nas tuc imaginatio de piculo faceret binoi tis more. Ettimor piter faceret casum eveo p fm naturales i magno timore fanguis totus conatiunare pte nobiliozecozpis/ fcz ipm coz recurredo ad ipm. z fic ceteris membris enacuatis bo p totil corp quas fi spasmat z veficit viribo.vñ necesseest vt cadat Wilrest exemplioe timoze in te nebris. Expientia ei docete-scimo quin lo co obscurovitenebrosor in nocte cu vide reno postumus que incta nos sunt/time mus naturalir/velim aut nolimus ta vt eria que videat nobis er timoze nimio li cet fantastice.grideam'rl'sentiam' circa

#### .De exercitus discretis.

nos tetras imagines vel audiam?voces/ aut sibilatões borribiles cu tri irenibil sic Icamus igit nücad polituznoftrü quantifad enacuationem cerebri vel el abudantia in buoribo corruptio re psona talis indiget magis confilio expto rum artis medicine t bono regimine coz pali/co doctrina theologozu z spuali me/ dicamine. Ded quantu ad ociofitates nimia fi ipfafuerit in caufa que oia mala Docere confueuit.remedin principale est: vibomo studeat cogitatones suas bestia les vindomitas.freno ronis tenere.ne va genfliberesemp quovoluerint Et poterit boc fieri. si bo occupanerit sediner ferer citisveilib tā spūalib es cozpalib alter/ natisvicib dūmodo tā boc siat cū mētis quada velectatõe. zno vica ad tediuz nau feam invno exercitio, aliogn cogitatones pter tediuno recederet. facqvt puez qña multo amplioinagado ad alia ferediret. Sup bis babem exemplu de fcto An thonio qui adavice in beremo granit aff Aigebatreptatioe malaz cogitation u.vñ congrebatoño dices. Dñe velle faluari fa novolut pmittere cogitatoes mee. Tunc appares ei angel in specie beremite ont eide remediu cotra cogitatões bmoi/nuc panlulu labozado manib. nue genib fle ris ozado deinde cozporeficiedo.post qe/ scendo. zrursus itez labozadoz tande ait Anthonisic facias ztu. z saluus eris! Etina attenderet bene boc exemplu non nulle plone q lub specie q si vacandi deo z beuotõi/nibil oparivolüt manualr cu tu aple vicat. Qui no laborat no maducet. Quanis eivacare deo p spualia exercitia. no sit sinelabore/laborarenibilomio int du etia manibo expedit, vi ptingit nonu/ grtboc negligetes no que ob corpis de bilitaté sed ex desidia et carnis voluptate deueniūtad magna picula fuar aiarum. no folu in malis cogitatoib fed etia quiqu in graniozibo Dzudent itagz rectiffime religiona institutores suis deputarat fil lijs certas bozas no folii ad cătandii.ozā/ dūad meditandū. zc. vez etiā ad labozen manuu exteriozes faciendu, put clare pas tet in regula fancti Benedicti zaliozapi probator ording institutoib. Hon est er aliqua cogitatio tā turpis tam abomina/ bilis malaz execrada qua no inueniar och testanda ociositas. Pacorracatis ociose ad instar moledini. 90 cu no baba ad mo lendu bonu frumentu.qz in cotinuo moh tu eft.molitz pfumit feipm.etiarfgad to talem fui cofumptoem aut vestructioem. nifi probibeafalicin biligetia Etegcito molit aduolantes fedas mufcas ficut gra nozum electoz adipes pfertim cum fuus fit orinue molerez no quiefcere nequagi vero dd molat fiue bonu fiue malu vifcer nere z eligere pt/nistregetis puidetia alic curet disponere. Si cui exepla pmissa provitado otio no sufficiút. Estendaten am quipfi fratres cartbuficfes à plus cete ris religiofis deti conteplatois a spiritual libus exercitie deputati vident. bnt put intelleri certas boras que corpalibins tendut opibus fecrete z fine ftrepimin fu is cellis fit boc feribendo libros ligando corruptos emendado, ortulos fuos coles do aut cetera bmoi exteriora plocortere ogruo faciedo. Quippe confiderantes o spisalibo semp intédere no sinit bumana fragilitas.religiosi gnos corpalia exercet vivitet piculofa ociofitas Fatteftat pre dictis dinina scriptura quo no solu picus lolum sed etia danosum sit oriu. desodoi mitie q pellimi peccatores noianti inter ceteras causas q eos ad tantu perduterut malii comemorat /ni fallor ipm ocium! Addendű propt pmilla elt glicz gli oib general'r fit piculofum fimpir velle inten dere conteplacióis deci. z no laborigios intedere manuali. specialir m vider bocg niciofum inuenibo plonisetti no oibom multis, maxime propenaturalis caloris in ipfis excessinu dominiu acetia propt eop indiscreto37 inevpientia-quevinturi nitate tepis remouerimo eria propi pret fumptoem.que saus cognata esse psueuit inueturi, Un ad magna possent quenire inuenes alan piculaiti no quer fepi? cor palibi exercitarent opib? Aulli moubi um an conngatiunenes and premulus fenibo/conteplatoi inueniri magis idone ostosos de coi curfu id negandu videatur, Inuenintur nach inuenenvel er naturali dispositionevel exbono regimierel exsint gulari dono dinie gratie gerissimil rader terioza quafi in nullo inclinati/fed totali ter pene denotioi dediti, Inneninturena inucterativiez malozuin qbusqfinulla mentis eft stabilitas. nec animi trăquilli tas nec cordis denotio? fg ex mala pluetu

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dine/passioniboviciosia abudates, et pes ne in nullo moztificati; nibil alis & que carnis funt sapiūt, Quisergo dubit; an illi innenes advacandu deo plus fintap/ ni gifti fenes (Etne de murmuretatte) dat quint scriptura teste pueri centu ans non-Etsunt adolescetes no prenendiq polteripzionvitá mozibo tráscederüt;

posteripito vita inocio malas cogitatones malas cogitatones ou caz babuerint exociol valent etiá fi cau fate fuerint ex nimioz inozdinato timoze offendendi ben, Decupato nach divertis exercitis facilio oblimicet timozis bmot. gracas ptinuo ocio, Remedia nibilomi nus 5 eande cam efficar eft vt bo cogitet potioinina miam Goei inflicia? cum q dameris libertate fiducial'r fetotu pijciat inabyflum dinebonitatisz elemétiedice do, Dñe quag multar magna fit mea ini quas. vn merito te timere babeo fcio tn q multo est maior tua pieras quest infinita; Un multo amplite pfidere volo, Hufer ergo a me de me nimin timoze feruile. et pfirma me in timozetuo filiali q magi te cordialir diliga of nimis vebemeter timea Si autem pluetudo malaz curiolitas intendedi illis. De qb facile occasiões ma lop oziri pit fuerit in cata turpiù z inigh rum cogitation ul remedia difficilio pote/ rit inueniri qu femp indeta v famelica for letee curiofitas in mal'enutritaz cofueta, Remedin ti boleft vt supravt bo occupet fevtilibritado otivite t cuftodiat fea vi dedis/audiedis.loquedis.rtagedis no/ rus/zno bado occasioib peroz locu, Eti amvalet vt bomo cu fenferit fe innadi ta/ libo cogitatoibolftati ofi cuviolentia reno cet mente sua inde rapplicet ad alia Etia si millesies vna die boiem inuaserit/mille sies bo seab eis auertat signado se signo scte crucis suspirado ad deu su ocado no ftra oñama fanctú angelú custode suñ-ces terosos fetos os in speciali bzveneratõez bilectone del si becosa no psint infligat bo fibiipfi alique voloze p flagella aurali as falua to discretone: Etfinecadbuc fic par fuerit nibil meli est nisive tuc bo con tenat tales spurcitias z faciat sicuti facerz fiqs fibi diceretvel onderet aliq q ipe au dire sinevidere vedignaret Lüceni aficu indignatiõe auerteretz aures z oclosiz cõ nerteret seadalia etia gntucuo ali logret seu mostraret q sibi no placeret, Sicz bic

fiat Si aut nec fic infernales tales mufce pungitine pace pmiferint optimu reme! din est rt bo nibil ve eis ampli curer sed sub dina confideria pacia3 beatz sit secus rus o no eu noceburno folu:imozad ma gnam cozoná eidem proderüt,

Quatuoz general .5.

Ro pleniozi intellectu eozu q dis cta funt zp faciliozi remedio ple quedo Lotra ta groffasz ruftica nas tentatões cogitationu. ponam aliq documeta breniter Duoz primu e isto, periculosissimu est. cu de se dare vult ad denotõezz ad spüalia exercitia/ si non scit scripturas.necb3 bonu directoze psiliari um fidele ergtum benotu. zoilcretu. ben timente. De quo audeat z possit totalit co fiderez conscie suesecreta extoto eidez res uelaretaliogn eni pringer tale psona faci linez piculosi errare a vera via salutie los alique q coi seculariu fideliu graditurvia, Ereplüsug bochemus in vitaspatz Ha dicebat qua scris pr, Sivideris innene/ p sevolente intrare padisum/id est sine vo ctoreletiasi iavnii babuerit pede in padis fo.retrabe ipm infra paliu pede que fic nu/ Postapsona deuora exposuit suo prispi rituali illä tentationevillana verbio gene ralibo, no est necessaria de eavltra in spāli aliqd dicere nisi forte in illu fine vt meli? intelligi possiter qua că sit ozta. z vt er co fegnti puenieti poffit dari remediti Flon tameadbuc fierioz bocfregnter, Qui eni psumereta liberarise ab bmoitentatone grani/p pfefficiez manifestatois iteratoz nimia/erraretvalde: Pla expientia oocête frequter babitur eet peius ex bog Atteda turergo put supra tactu est. quo est neces fariu vt inde de cofiteat.co q no est petito nisi forsitan ipa psona esta in culpa econa ang caufan fugus expffan, Tucei pote ritfieri itavt petat confiliu zauxiliu a co? felloze. Trt venia coled mereat de occasio ne pstitată abominabili tetationi? vrpus ta. si videlicz ipa persona benota/cosueta est nimisvacare ocio aut curiolitati aut quimis iciunaff; indifereteaut quia ni mis in ciboz potu excellisset, Debis bene pt fieri ofessio aut etia extra cofessione pe ti coliliu ables ti spali zapta maifestaroe

#### .Document ünotabile.

talis blaffemie que ipfam pfona verat, Zerriñ documentu est vt diligetiss me ab oibus caucaine quis aliquo modo quic di dicar aut faciatvel scriptis vel picturis rel gestibo rel figuris quibuslibet/coram viriufo fecus pueris fine innenibirnde possitin eis causari postmodu buiusmo dinefarieautaliaru quarucunq turpius cogitationa incentina Prout prochdo loz nonnulli facere non verentur qui fine omninecessitate recmera sua carnalitate feu animi leuitate/loquütur audacter be fecretis matrimonijaut 5 fide. contra de umei quictam bumaitate vel contra fan ctos p modu ioci vel alias leuiter. cozam puellis rinnenibant pturpes picturas aut p gestus lascinos/innocentu corrum pur corda Eut q caniculos vel cattos aut pullos velalias bestias lascinieres zad la sciniasz turpes cogitat de facili inspicies tiñaios puocarevaletes/nutriút/.zab bu iufmõi taliüvifu audituztactu/pueros z puellas inocetes no caute custodiut: f3 fi ne omiverecudia cora eis cu bis turpia fi eri pmittut/in magnu fuu ztaliu innoces tū piculū aiaņ, Defacili nācs pueri etiaz innocetissimi/occasioe.exbmoi nefando rū andituvilu tactuvelzč, bata cogitabūt inimico coopantelytina no excogitatioe etia ope postmodu copleant/q loq no 13; 53 dimittam illa reueniam ad alia:

Duartu documentu est, Zentatio illa granisz turpis blaffemie feu geungs alia que in sola cogitatoe adbucversatvincit. vi coiter melius/ea contenendo/ oblinio nitradendo et se de excutiedo a ad alia fortiter mente trabendo! of multu cu ipa litigando repugnado z disputado, Rato efficavest bo, dequanto eni nitit que sussia do fortiter extinguere magnuigne de tan to ignis ampli inflamescit vebemeti tet auget citius, Silr eft de potentia bomis imaginatia fine virtute fantaftica? qz qn to magis aliq specie apphensina/ p cogu tatoes pugnates fricate mouet/tato for tins in ipffigitz indelibili fortificat; flis bilergo cosultius/nisi vt traseat facili in bis. 7 no nimis immobilir z gli ex directo eis repugnetis qui exaduerlo pindirectu: alia videl3 in cogitatu fortiter apprebens dendo, Etve breuiter remedium breue di calaqua penitetie in lacrimis corpis/7 ge mit' fpus in ptritoe cordis ppctis:bac mala tentatões, zõpcüch alia macula anie efficaci abluit purgat zertinguit, Erpto credatii tõi (vi lupia monuimus) discretio nõ desit ta vi caput sensus zrõ nõled dant. Et dümodo sirma spes dedei mise ricozdia nõ absit stavt ex nimio timore offensionis diniein desperatõnis vozagi në nõ labat desicim quippe ex nobis in cüctisted nõ vlosõga ad pattõem gre dei specini nouit susteare nostra insufficie tia zinsirmitatõplus õp pr zmr qui nos sim carne genuerus. Dümõ nos noluerim sponte declinare extra ei asidentia zdini nă caritatem.

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mento altaris:-

Chefurictes implet bonis, iuffit nos oraretanos paugesz mendis cos fa filios a pre deft in celis. pa në nothri dudiani da nobis bodie. In da quere es amicus ille cuangelicad que eundü elt media nocte pritis miferic pete do queredo pulsando. Lommoda mibi tres panes, compde boceff cu3 modo ba vel comode da/id estad comoduda Qm amicus me venit de viave pona anteilla amicus venice de via/pt intelligivel foi ritus propri9/ab enagatioe fe colliges vel nofter prim'vinus aut mortu fuffragus indiges. vel ipferps.ad oftiu frans z pul fansz cenarevolens. Amicus aute eft ipe deus ad boies triplr. Uno mo ficutoomi nasad liberti fubditii. Alio mo ficut pas rens ad filin belicatu Zertio mo ficut ipo fus gerens le ficut philocaptu feu inamo ratum gallice amy p amours quod fonat Dilectus er dilecto. Emicus aute ifteeft p prie potens comodare. a quo oconum fontalr ziniciarine/liberalit zirreditine/ indeniabilir z termianue. gfi circulo odas intelligibili vnde fitve repetat prisaqo recurfus/nec manetylli traditus ordo m fi qo fini iuceris oztu. fubtilema fui fecci rit ozbem Emic autevenies de via qupa nes alios petere pt/qs corpales spuales et facrales thecoia funt vn panis.vn do min'z trin', qui fol'elt panis fm verano mis interptatoem. Panis eni vicita pan qo est totu. Et ad toru nift solus de :51 curz nibil alió pfectű eft. dest oé bonű in ra illó oíctű Doisi. Düdáribi oébonű. Polacianito

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Propterea vt ad compediuveniamus Danis facralis folus et prie vicedus est quotidian er fupfubstatialis, qui noster eft.nobis dams.nobis natus.nobis mi/ rabili/fup omné estimatõem vtiliter mid nistrat Dinistratitaqu/sicut bostiazob latio-sicut coio rincorpatio-sicut viaticu refectio. Et recipitad inhabitatoem cos fecratoem z fanctificatoem. recipitad fui trafformatoemz vnione.recipitad nutri tione roblectatoem. Et becoia percelle tiaomnimoda qm ecceditomes bostias oblatões zbolocausta/veterisznouelegs quantucues multiplicatas Lopular infu peroia ecclefie mebra influes motur fen/ fum merito prvirtutuvt fiat corvnuraia rna z rnű cozp in dño Erredir fe denigs ad refectoem seu reparoem ois virtutis.ta corpalis of spualis prout est necesse. et si nu-z sugsubstantiale(vrait Luc)oa nob bodie Et bat pfecto amico pereti quereti pulfanti pfeuerater/ quotot b3 necessaris os ficut ille q verus z fol amic zadiutoz est in opoztunitatibi i tribulatõe doixit Aungdot mr oblinisci fili vteri sui.vt ñ misereatei? fi illa fuerit oblita no tñ obs liuiscarvos. Et rursus. si nostis bona das ta darefilusveltris. Intomagis pevelter celestis dabit spum bonu petetib se !

Ezripliciter auté offert panis ilte facra liter prio in plona toti ecclie p sua gene rali refectõe. Scoo i plona pria sacerdo ner debita mistratoe Tertio in plona ofe retiu ftipedia p mistri sustetatoe. Rurfus offerturve fatiffactio p penistre deletina maculevenializvi petratina gre primicia lis Diferetis at intetio babitual bona est. virtual melioz actual optima (Db) latio fill fifiat ablogofcia peti mortalise alteri ipedimeti legitimi/ licet cu fcrupu/ lor tepoze bñ fit. Si fine scrupilo z cum feruoze: meli fit. Si cu exultatone spusz inbilatoe optime fit Sicei de De primiti mis ecclie discipul pseueratibo in coicatoe fractois panis Ect. q. o fumebat cibu cuz exultatõez simplicitate cozdis. z boc qad fe:collandates veñz brites graz ad oezple beithoc que deut primu Segtur fruct? Disataugebat à salui fieret atidie in id ipm Sumed eit panisiste inbeterpo dest panis ipe i meozia sui. Et boc triplir fieri pt Quanis fi rom fm carné cognone

rim?.non tñ fm carne cognoscim?supple tanco mozituru/nibilomin'in luine fidei renoluétes oclos ad ea que pro nobis su/ fcipe dignat eft ofideram infantia. zoe3 vice ad tricelimi annu puerlatões,prefe/ ctoe lactea/pcupifcibilis Lofideram pre dicatõem pilluiatõeronalis. colideram? passione/p stabilitõez exaltatõe irascibil

Dubitabit forfan alige/marie pctoz/ confcio imudicie z iniquatis fue/pgeread amicu q respicit terraz facit ea tremere. De umvltionu.deuterribile fup oes deos.res formidabit vicere. Emice comoda mibi tres panes. Tenitifta cofideratio cuida; er desideratibo deu. vt quasi coplectes dis ceret. De cordis mei De amor z desideriu. De dulcis amor me Repressit se prinuo. renolut in indignitate z puitate sui. 53 agente spu q stimulabat cot recepit 'no in fe amate fed in deo fpem repones Lofide ranit/amoze vici nedū paffine factine. z vidit mullo vnos amatoz velamoz actie etiā infanissimusz philocapt° pamozetā tundeamauit affectu z effectu/gamozo/ fiffim ons nofter efus cos de dilectois aiam ronalem amauit-fit illa peccatrix fit faluata.7 od viftiguit peccatrice a faluata Des eni peccaueritz eguerüt gra dei Re Aplisz tradidit semetipm,p me no exopi bus fleg min'ideo qz p multis. sed negs min p no faluarie, imo tatomagie odas mo/q plus voluit p taliba ve taliba pter quozingratitudine qui no receperuteum rel infidelitate.mozefua glofa defe fuffi/ cies efficaciá no est plecuta. Zosideres obsecto tu asa esegens triplici pane et vnico qo est verbu vei psideres quanta fi ducia ibis media noctead amicii istum q maioze caritate nemo b3/ z boc media q/ danoctesubvmbraculo specien sacrame taliu. sub nebula.in cut festinarõe est mes dicina oim Et vices ad en Elmice. Audd novergamicozfolgamicolle fuitzeft. q ph or dilevit te q tradidit semetipm pte q de captinitatez mozte ppetua redemit te/no gratis fed prio fanguie, q inflit biligi fe, pollices inestimabile premiu si facias, co minas borribile supplició si renuas. Si venderevis amoze tuŭ emit illu. gli recos gitans illo amatoziù Sivis amariama. di gratis pstarevolueris/null'inveniet dignioz in quo tuum reponas amozema

· LL 3 -

### Desacraméto altaris.

Quisquis becrecogitanerit/alto et fideli animo.no poterit no amare amoze fuum talez.qui pure grat eft examore. no exme ricisvelvulitate vel oblectatioe. sed solus amoz p amoze. put Salomon victus eft amabilis oño no qui mereret qui tata des meruit nec (ve vicit) p fuis pulcris ocul/ fed gratuito prozius amore pueniere. nec alind pter amore querete. Tufac z red/ de filrama amante te/z fi no pari affectu necaffatu.nec effectu fac quod tuu eft.de sidera/etsi desiderare no sufficio/desidera veliderare et cocupifcere. qui veliderium paupen exaudiuitons. fiet vralign coz accesum inflamet amoze. z ita lucebitz ra diabit latistime amoz tu%/ ambiens totaz spera activitatio me neduvico ad celu sed eria fupra celu celop. Dices exfenteria il/ lud amatricis infane fed cupieris Ille me os primus à me sibi iun pit amores. Elbh stuit.ille babeat secumserueressepulcro. Deim'itag qui fibite iungit/quali fuit nifi creator tuns? Quid eni prius merue rast Dabeatilleamores tuos/prim92fo/ lus fecut mo fuogs feruet fepulcro/ecbis bitur eosybi no babebit fine amor Traf fer ad tevulgare carmen illo no petulater fedytilr. Elmes pmiers amours ieme ten/ drai.bocest. Ego me referá vel reduca ad primos amores meos. Vide gio qui fue rint omi amozes tui pterce illius/de quo-Aple. Deus aute qui dines est in miferis cordia/pternimia caritate fuaz q bilerit nos/cu cliemus moztui peccati/ coninifi · Z · canit nos rpo. ( Lonsequeter adaptari pat consideratoes varie/circa pane bunc facrametalez fupfubstátiale/fub vinerfis silitudinibas simbolis/sub quadă incone rioneconeris. sicut ofa q fint in mudo/re ducuntad monade delton oeus; Holtz bicanuceternitatis atpis. centa fegeter nitatis qovbice eltz circufereria nulos Et postremo q gseuerauerit pulsans/dabit amic panes quotot by necessarios q pro fecto oés quotot funt/funtvnű neceffari/ um.qo est res bui facrameti. vnitasvide licet cozpis mystici, q fit vt vnus panis et vnu cozpus miti sumo oce qui de vno pa nez de vno calice pticipamo Una bác peo tebat Danid a oño oppticeps effet oim ti mentiu Beat'd maducat buc pane in

regno celon qo est ecclia q panis estange

loz no facrametali ve nobis sed spualiter

zofozmitate etfi no specifica qui anglos rps non appbendit.coformitas taméeft in genere intellectualis nature quain bu manitate suscepit cos bocest adse cepit in icarnatoe fed a quotidie fuscipit come dente fe. no tanos cibu carnis fed fpus. d in den suo modo quertit z firvn cum deo fpus. Proptereavoluit in fcripturisbeat titudine po fignificare sub comestionis nomine. Hon enia est coniuctio primioz realiozz intimioz of cibi ad cibatu. Cen? ergo rps comedit nos fuscipit nos zcotil net in boc facrameto/ of nosipm. exeplo formeatos materie. Buis ibilit reciproca tio mirabilis.q2 vicifimvnüeftinaltero quaverifica fillud ppi Qui manducarme am carne z bibit meŭ fanguin e/in mema netiz ego in eo Docest enveniñ singulare quod facerdos celebras bat ecclefiemin corpe qui mebris Brus igif qui celebrat maxime fino experte fe fecerit pindignita tem táti doni, quod amicus no foli com modativt petebat quali reddendu. fed out possidendiinecad ternarii coartat. sad oem prozens necessitate dat sufficietere accumulat.qz merita supplicătiu excedit etvota (Sinaliter/fi gram dicit fapiens vn?effegadifum in benedictoib/nuquid no cukaristia q per excellentia vicitbona gra/rite vicetz erit padisus. Estigitures cipiens eucharistia/pricepsillius supad mirande dignitatie. pmiffi priceps/qo ons peteti latroni one memeto mei dum veneris in regnu tuum iureiurado oipis Elmédico tibi/bodie mecu eris in padilo Thi papa ibi Roma. rbi rer ibi regnum. Daudeat idcirco facerdos atatefelicitati no fit ingratus.necabijciat grazdei quu trix est oimet dicitalter sapiens. 7 dequa Eple Bratia deivita eterna. Sitillobo die bicz nűctpis p spem z subarratióemz bicznucerernitatis p finaleanime pofe uerantis affecutionem.

# Esequitur episto

o placuit bumili caritati Rei uerendiffimi patris ac preceptol ris mei pcipui que circuípecto et discreto ne fidelufima preditu effenullus negat qui eu cognouerit Joet camerace

Epific

la Eleburingua fibi placuir dice airitandi ter domi veltri Can naliciono i cum dino priore ve municipano fup frama germani manifemberon que indrenda o indegrident-na exterofrere undloipto libeter le vilicent. le as khidur/amici Ego prevestu advidebarronabiliter viurpare irisliqo indicandi oc fram fuo. ponas prias iš pintrucijosa ii ianvice ad prinquá etaté imom modities cialdéfratris factions quat motiones circs fuu, policiem us code fraternally reudate tografi Teami composite of boim natura ponit apad Zereneni vi meli alie noftra videam<sup>9</sup>/quod marimelocii in adoldcenbus incepts qui de le li to manniaur ndodres queares las tudiné animoz kradúc freguéro fani magni elle nomindeo ve iralciturvo basas aran graet nó addácát n nuoculo mili oi a diconne quo co preria unde fit ampli! velepe bocédi instruc ti olulendi lenrenas adapeandi magnifi racyanum cus apó incompabilitor foru costagos non alor que freguena aliquisto con medicas que moi curidas ab o icalina nebica neria di basse mo int ) extended anion elign; est digitation as the applications dispositation manual aparticular Processi inchiest indiga Canada and Canada Canad lois que indemné syntain hymonomia Sanindras noti oblero ant folimente ment pullien; ambiendichines mae ni offered diseas golicine by ledas (potran quit paga muse. of petas minandian has his fimul recipiation reconstitution namina françando mán de mindo. meneralist Synthesisten ha necesivolari i i concessiono quor vountivoropel vienno. ectors indicance of Licenters to the formation of the object of Licenters of the object of francia de angentira longue po lomnia phantalus peranas ganta opocom granting (probjector) against