videt̃ eē grauius quāto exercet̃ in ꝑſonam
quā magis diligere debemꝰ: ſꝫ ſm ordinē ca
ritatis magis debemꝰ diligere ꝑſonas nobiſ
cōiūctas q̄ polluūt̃ ꝑ īceſtū: q̄ꝫ ꝑſonas extra
neas q̄ polluūt̃ ꝑ vitiū ꝯ nām. ḡ īceſtꝰ ē gra
uius pctm̄ q̄ꝫ vitiū ꝯ nām. ¶ P̄. Si vitiū ꝯ
nām eſt grauiſſimū: vr̃ ꝙ tāto ſit ḡuiꝰ q̄ꝫto ē
magis ꝯ nām: ſed maxime vr̃ eē ꝯ nām pec
catū īmundicie ſeu mollicici: qꝛ h̄ videt̃ eſſe
maxime ſm nām vt alteꝝ ſit agēs ⁊ alteꝝ ſit
patiēs. ḡ ſm h̄ īmundicia eēt grauiſſimū in
ter vitia ꝯ nām. hoc āt ē falſū. ḡ vitia ꝯ nām
nō ſūt grauiſſima int̃ peccata luxurie ¶ Sꝫ
ꝯ ē qꝺ Augꝰ dicit in li. de adulterinis ꝯiugi
is: ꝙ oīum boꝝ vitioꝝ. ſ. que ad luxuriā ꝑti
nent: peſſimū ē qꝺ ꝯ nām fit ¶ Rꝫ° dꝺ ꝙ ī q̄
libet genere peſſima ē ꝑncipij corruptio ex
quo alia dependēt. ꝑncipia aūt rōnis ſūt ea
q̄ ſūt ſm nām. nā rō ꝑſuppoſitis his q̄ ſunt a
nā determinata diſponit alia ſm ꝙ ꝯuenit: ⁊
hoc apparet tā in ſpeculatiuis q̄ꝫ in practiciſ
⁊ iō ſicut ī ſpeculatiuis erroꝛ circa ea quoꝝ
cognitio ē hōi nāl'r īdita: ē grauiſſimꝰ ⁊ tur
piſſimus: ita ī agēdis agere ꝯ ea q̄ ſūt ſꝫ na
turā determinata ē grauiſſimū ⁊ turpiſſimū.
Qꝛ ḡ ī vitijs q̄ ſūt ꝯ nāꝫ trāſgredit̃ hō id qꝺ
ē ſm nām determinatū circa vſū venereū. ide
ē ꝙ in tali mā h̄ pctm̄ ē ḡuiſſimū: pꝰ qꝺ ē in
ceſtꝰ q ſicut dictū ē: eſt ꝯ nālē reuerētiā quā
ꝑſonis ꝯiūctis d̄bemꝰ. Per alias āt luxurie
ſpēs ꝓteritur ſolū id qꝺ ē ſm rōem rectam
determinatū. ex ꝑſuppoſitōe tn̄ nāliū ꝑncipio
rū. Magis aūt repugn̄t rōi ꝙ aliqs venereis
vtat̃ nō ſolū ꝯ id qꝺ ꝯuenit ꝓli gnādē: ſꝫ ēt
cū iniuria alterꝰ. ⁊ iō fornicatio ſimplex q̄
cōmittit̃ ſine iniuria alterꝰ ꝑſone: ē minima
int̃ ſpēs luxurie. Maioꝛ āt īiuria ē ſiqs abu
tat̃ muliere alterꝰ ꝑtāti ſubiecta ad vſuꝫ ge
neratōis: q̄ꝫ ad ſolā cuſtodiā: ⁊ iō adulteriū
ē ḡuius q̄ꝫ ſtuprū. ⁊ vtrūqꝫ aggrauat̃ ꝑ violē
tiā ꝓpt̄ qꝺ raptꝰ ꝟgīs ē ḡuius q̄ꝫ ſtuprū. ⁊
raptꝰ vxoris q̄ꝫ adulteriū: ⁊ h̄ oīa ēt aggauan
tur ſm rōem ſacrilegij: vt ſ̄ dictū eſt. ¶ Ad
ꝑmū ḡ dicēdū ꝙ ſicut ordo rōnis recte eſt
ab hoīe: ita ordo nāe eſt ab ipſo deo: ⁊ iō in
peccatis ꝯ nām in q̄bus ipe ordo nāe violat̃
ſit iniuria ipi deo ordinatori nāe. Vn̄ Augꝰ
dicit. 3. ꝯfeſ. Flagitia que ſūt ꝯ nām: vbiqꝫ
ac ſꝑ deteſtāda atqꝫ puniēda ſunt: q̄lia ſodo
mitaꝝ fuerūt: q̄ ſi oēs gentes facerēt: oēs eo
dē crimis reatu diuina lege tenerēt: q̄ nō ſic fe
cit hoīes vt ſe illo vterēt mō: violat̃ q̄ppe ip
ſa ſocietas q̄ cū dō nob̄ eē dꝫ: cū eadē nā cꝰ
ille auctoꝛ ē libidīs ꝑuerſitate polluit̃. ¶ Ad
ſecunduꝫ dꝺ ꝙ ēt vitia ꝯ nām ſunt ꝯ deū: vt
dictū ē: ⁊ tāto ſūt ḡuioꝛa q̄ꝫ ſacrilegij corru
ptela: q̄ꝫto ordo nāe hūane īditꝰ ē ꝑoꝛ ⁊ ſtabi
lioꝛ q̄ꝫ quilibꝫ aliꝰ ordo ſupadditꝰ. ¶ Ad ter
tium dicēdum ꝙ vnicuiqꝫ indiuiduo magꝭ
ē ꝯiuncta nā ſpēi q̄ꝫ qꝺcūqꝫ aliud īdiuiduū
⁊ iō peccata que ſūt ꝯ nām ſpēi ſūt ḡuioꝛa.
¶ Ad quartū dicēdum ꝙ grauitas in pctō
magis attēdit̃ ex abuſu alicꝰ rei q̄ꝫ ex omiſſio
ne debiti vſus. ⁊ iō int̃ vitia q̄ ſūt ꝯ nām: infi
mū locū tenet pctm̄ imūdicie: qꝺ ꝯſiſtit ī ſo
la omiſſione ꝯcubitꝰ ad alteꝝ. ḡuiſſimū āt ē
pctm̄ beſtialitatis: qꝛ nō ſeruat̃ debita ſpēs
Vn̄ ſuper illud Gen̄. 37. Accuſauit f̄res ſuos
crimīe peſſimo: dicit glo. ꝙ cuꝫ pecoribꝰ mi
ſcebant̃. pꝰ hoc āt ē vitiū ſodomiticū: cū ibi
nō ſeruat̃ debitꝰ ſexꝰ. pꝰ hoc āt ē pctm̄ ex eo
ꝙ nō ſeruat̃ debitꝰ modus ꝯcūbēdi: magis
aūt ſi nō ſit debitū vas q̄ꝫ ſi ſit īordinatio ſm
aliq̄ alia ꝑtinētia ad modū ꝯcubitus.

Deinde ꝯſide

randū ē de partibꝰ potētiali
bus tꝑantie. Et ꝑ° de conti
nentia. 2° de clemētia. 3°
d̄ modeſtia: Circa ꝑmū cō
ſiderādū ē de ꝯtinētia ⁊ de icōtinētia. Cir
ca ꝯtinētiā q̄rūtur q̄tuoꝛ ꝑ° vtrū ꝯtinētia ſit
virtꝰ. 2° que ſit mā eius. 3° q̄d ſit eiꝰ ſubie
ctū. 4° de cōparatōe eius ad tꝑantiā.

Ad primum ſic pro

cedit̃. Videt̃ ꝙ ꝯtinētia nō ſit virtꝰ. Spēs
.n. cōdiuidit̃ generi. ſꝫ ꝯtinētia ꝯdiuidit̃ v̄tu
ti: vt pꝫ ꝑ ph̄m in. 7. ethi. ḡ ꝯtinētia nō ē v̄tꝰ.
¶ P̄. Nullus vtendo v̄tute peccat. quia ſm
Aug. ī li. de li. ar. virtus eſt qua nemo male
vtit̃. ſed aliqs ꝯtinēdo pōt peccare: puta ſi
deſideret aliqꝺ bonū facere: ⁊ ab eo ſe cōti
neat. ḡ cōtinētia nō ē virtus. ¶ P̄. Nulla vir
tus retrahit hoīem a licitis: ſed ſolū ab illici
tis. ſed ꝯtinētia retrahit hoīem a licitis. dic̄
.n. glo. Gal̄. 5. ꝑ ꝯtinētiā aliqs ſe ēt a licitis
abſtinet. ḡ ꝯtinētia nō eſt v̄tus. Sꝫ ꝯ. Dis
hitus laudabilis videt̃ eē v̄tus: ſed ꝯtinētia
eſt h'i. dicit. n. Andronicꝰ ꝙ ꝯtinētia ē hitꝰ
īuictꝰ a delectatōe. ḡ ꝯtinētia ē v̄tus. ¶ Rꝫ°
dꝺ ꝙ nomē ꝯtinētie dupl'r ſumit̃ a diuerſis

Quidā.n.ↄtinētiā noīant p quā aliqs ab oī delectatōe venerea abſtinet. Vñ ⁊ apl'us ad Gal.5.cōtinētiā caſtitati ↄiungit: ⁊ ſic ↄtinētia pfecta pncipalis qdē ē v̄ginitas: ſcd̄aria v̄o viduitas. vñ ſm h̄ eadē rō ē de ↄtinētia q̄ de virginitate quā ſ̄ dixim' v̄tutē. Alij v̄o dicūt ↄtinētiā eſſe p quā aliqs reſiſtit ↄcupiſcētijs prauis q̄ in eo vehemētes exiſtūt. ⁊ h̄ mō accipit ph̄s ↄtinētiam.7.ethi. ⁊ h̄ ēt mō accipit ↄtinētia ī collatōib' patꝝ. h̄ aūt mō ↄtinētia hēt aliqd de rōne v̄tutis. inq̄tū ſ. rō firmata eſt ↄ̄ paſſiones: ne ab eis deducatur. nō tñ attingit ad pfectā rōem v̄tutis moralis ſm quā etiā appetit' ſenſitiuus ſubdit rōni ſic vt in eo nō inſurgāt vehemētes paſſiones rōni ↄ̄rie. ⁊ iō ph̄s dicit in 4°. ethi. q ↄtinētia nō ē v̄tus: ſ; q̄dā mixta: inq̄tū ſ. hʒ aliqd de v̄tute: ⁊ in aliq̄ deficit a v̄tute. Largius tñ accipiēdo nomē v̄tutis p quolibet pncipio laudabiliū opeꝝ poſſum' dicere cōtinētiā eē v̄tutē. ¶ Ad p̄mū ḡ dicendum q ph̄s continētiā ↄdiuidit virtuti ī q̄tū ad hoc in quo deficit a v̄tute. ¶ Ad ſecūdū dō q hō ꝑprie ē id qd eſt ſm rōem: ⁊ iō ex h̄ dr̄ aliqs in ſeipo ſe tenere q tenet ſe in eo qd ↄuenit rōni: qd aūt ptinet ad puerſitatē rōnis nō ē ↄueniēs rōi. vñ ille ſolus v̄e ↄtinēs dicit q tenet ſe in eo qd ē ſm rōem rectā: nō aūt ī eo qd ē ſm rōem peruerſā. rōni aūt recte opponunt concupiſcētie praue: ſicut ⁊ rōni puerſe opponūt ↄcupiſcētie bone. ⁊ iō ꝑp̄e ⁊ v̄e ↄtinēs ē q pſiſtit ī rōne recta abſtinēs a cōcupiſcētijs prauis. nō aūt q pſiſtit in rōe peruerſa abſtinēs a cōcupiſcētijs bonis. ſed hic magis pōt dici obſtinatus ī malo. ¶ Ad tertium dō q glo ibi loqtur de ↄtinētia ſm primū modū ſm quē ↄtinētia noīat quādā virtutē pfectā q̄ nō ſolū abſtinet ab illicitis bonis: ſed ēt a qbuſdā licitis min' bonis: vt totalr̄ itendat perfectioribus bonis.

Ad ſecunduʒ ſic procedit.

Videt q materia ↄtinētie nō ſint cōcupiſcentie delectatōum tact'. Dicit.n. Ambro' ī p̄ de offi. q gnāl'e decoꝝ ita ē ac ſi eq̄bilē formā atq; vniuerſitatē honeſtatis hēat ī oī actu ſuo ↄtinētē. ſ; nō ois act' humanus ptinet ad delectatōem tact'. ḡ ↄtinētia non ē ſolū circa ↄcupiſcētias delectatōum tact'. ¶ P̄. Nomē ↄtinētie ex hoc ſumit: q aliqs tenet ſe in bono rationis recte: ſicut dictuʒ ē. ſ; quedā alie paſſiones vehementi' abducunt hoieʒ a rōne recta q̄; ↄcupiſcētie delectabiliū tact' ſicut timoꝛ piculoꝝ mortis q ſtupefacit hoiem. ⁊ ira q̄ ē īſanie ſilis: vt Seneca dicit. ḡ ↄtinētia nō dr̄ ꝑp̄e circa ↄcupiſcētias delectatōum tact'. ¶ P̄. Tulli' dicit in.2.rhetoꝛice q ↄtinētia ē p quā cupiditas ↄſilij gubnatōe regit. cupiditas aūt magis ↄſueuit dici diuitiaꝝ q̄; delectabiliū tact' ſm illud.i.ad Thimo.vlt. Radix oium maloꝝ ē cupiditas. ḡ ↄtinētia nō ē ꝑp̄e circa ↄcupiſcētias delectatōum tact'. ¶ P̄. Delectationēs tact' nō ſolū ſūt in reb' venereis: ſed ēt ī vſu ciboꝝ: ſ; ↄtinētia ſolū circa vſū venereorū ↄſueuit dici. ḡ non eſt ꝑpria mā eius cōcupiſcētia delectationū tactus. ¶ P̄. Inter delectatōes tact' q̄dā ſunt nō humane ſ; beſtiales tā in cibis: vtpote ſiqs delectaret in eſu carniū humanaꝝ: q̄; etiā in venereis: puta in abuſu beſtiaꝝ vel pueroꝝ: ſed circa h'i nō ē ↄtinētia: vt dr̄ in.7.ethi. non ḡ ꝑpa mā ↄtinētie ſūt ↄcupiſcētie delectationū tact'. ¶ Sed ↄ̄ ē qd ph̄s dicit ī.7.ethi. q ↄtinentia ⁊ icōtinētia ſunt circa eadē circa que tēperātia ⁊ itēpantia: ſ; tpantia ⁊ itēpantia ſūt circa ↄcupiſcētias delectationū tact': vt ſ̄ hitū ē. ḡ etiā continētia ⁊ incōtinētiā ſūt circa eādē māꝫ. ¶ Rñdeo dō q nomē cōtinētie refrenatōem quādam importat inq̄tum ſ. tenet ſe aliqs ne paſſiones ſeq̄tur. ⁊ iō ꝑprie ↄtinētia dicit circa illas paſſiōes q̄ impellunt ad aliqd ꝑſeq̄ndū ī qbus laudabile eſt vt rō retrahat hoiem a ꝑſeq̄ndo: nō autē ꝑp̄e ē circa illas paſſiones q̄ ipoꝛtant retractōem quādā ſicut timoꝛ ⁊ alia h'i. in his.n. laudabile ē firmitatē ſeruare ī ꝑſeq̄ndo qd rō dictat: vt ſ̄ dictū ē. Eſt āt ↄſiderandū q nāles inclinatōes pncipia ſūt oium ſupuenientiū: vt ſ̄ dictū ē. ⁊ iō paſſiones tanto vehemētius ipellūt ad aliqd ꝑſeq̄ndū: q̄to magis ſequūtur inclinatōeʒ nāe q̄ pcipue inclinat ad ea que ſūt ſibi neccia: vel ad ↄſuatōeʒ indiuidui: ſicut ſūt cibi: vl' ad ↄſeruatōeʒ ſpeciei: ſicut ſūt act' venerei: quoꝝ delectatōes ad tactū ptinēt. ⁊ iō ↄtinētia ⁊ incōtinentia ꝑp̄e dicūtur circa ↄcupiſcētias delectationū tact'. ¶ Ad primum ḡ dō q ſicut nomē tpantie pōt cōit accipi in q̄cunq; mā: ꝑprie tñ dr̄ ī illa mā in qua ē opportunū hoiem refrenari. ita ēt continētia ꝑprie dr̄ in qua eſt opportunum ⁊ difficillimum contineri.ſ. in

ꝯcupiſcētys delectatōum tactus: cōiter āt ⁊ ſm qd pōt dici ī quacūq; alia materia. ⁊ hoc mō vtitˀ Amb°. noīe ꝯtinētie. Ad ſcōs dō ꝙ circa timorē nō ꝓpe laudatˀ ꝯtinētia: ſed magiſ firmitas aī quā fortitudo īportat Jra aūt īpetū qdē facit ad aliqd ꝓſeq̄ndū: iſte tū impetˀ magis ſeqtur apphēſionē aīalē ꝑut. ſ. aliqs apprehēdit ſe eē ab alio leſuʒ q̄s inclinatōem nālē: ⁊ iō dˀ qdem aliqs ſʒ qd ꝯtinēs ire: nō tū ſimplr. ¶ Ad tertiuʒ dō ꝙ huiuſmōi exteriora bona: ſicut honores: diuitie: ⁊ huiuſmōi: vt phs dicit i. 7. ethi. vidētur quidē ſm ſe eē eligibilia: nō āt q̄ſi nccia ad ꝯſeruatōem nāe: ⁊ iō circa ea nō dicimˀ ſimplr aliquos ꝯtinētes vel incōtinētes: ſʒ ſm qd apponēdo ꝙ ſint ꝯtinētes vel īcontinētes lucri vl honoris: vel alicˀ huiuſmōi: ⁊ ideo vel Tulliˀ cōiter vſus ē noīe ꝯtinētie ꝓut cōprehēdit ſub ſe etiā ꝯtinētiā ſm qd: vel accipit cupiditatē ſtricte ꝓ ꝯcupiſcentia dlectabiliū tactˀ. ¶ Ad quartū dicēdū ꝙ delectatōes venereoꝝ ſūt vehemētiores q̄s delectatōes ciboꝝ: ⁊ iō circa venerea magis conſueuimˀ cōtinētiā ⁊ icōtinētiā dicē q̄s circa cibos: licʒ ſm phm vtruq; ponit dici. ¶ Ad qntū dicendū ꝙ ꝯtinētia ē bonum rō ſ huane. ⁊ iō attenditur circa paſſiones que pñt eē hōi ꝯnāles. vñ phs dicit in. 7. ethi. ꝙ ſi aliqs tenēs pueꝝ ꝯcupiſcat eū vl comedē vel ad venereoꝝ icōueniētē delectatōem: ſiue ſeq̄tur ꝯcupiſcētiā: ſiue non: nō dicetˀ ſimpliciṫ continens: ſed ſm quid.

Ad tertium ſic proce

ditˀ. Videtˀ ꝙ ſubm ꝯtinētie ſit vis ꝯcupiſcibilis. Subm. n. alicˀ ꝟtutis opʒ eē ꝓportōatū māe: ſed mā ꝯtinētie ſicut dictū ē ſunt cōcupiſcētie delectabiliū tactˀ q̄ ꝑtinēt ad viʒ concupiſcibilē. g̊ continētia ē in vi ꝯcupiſcibili. ¶ P̄. Oppoſita ſūt circa idē. ſʒ incontinētia ē in ꝯcupiſcibili cuiˀ paſſiōes ſuperāt rōem. dicit. n. Andronicus ꝙ incōtinētia ē malitia ꝯcupiſcibilis ſm quā eligit prauas delectatōes ꝓhibēte rōnali. ḡ ⁊ cōtinentia pari rōe ē in ꝯcupiſcibili. ¶ P̄. Subm ꝟtutis humane vel ē rō: vel vis appetitiua q̄ diuiditˀ in volūtatē ꝯcupiſcibilē ⁊ iraſcibilem ſʒ cōtinētia nō ē in rōne: q2 ſic eēt ꝟtus itellectualis. nec q; etiā in volūtate: q2 continentia ē circa paſſiōes que non ſūt in volūtate: nec ēt ē in iraſcibili q2 nō ē ꝓpe circa paſſiones iraſcibilis: vt dictū ē. g̊ relīqtur ꝙ ſit in cōcupiſcibili. Sʒ ꝯ. Oīs virtˀ in aliq̄ potentia exiſtēs aufert malū actū illius potētie. ſʒ ꝯtinētia nō aufert malū actū ꝯcupiſcibilis. hēt. n. cōtinēs ꝯcupiſcētias prauas: vt phs dicit in. 7. ethi. g̊ ꝯtinētia nō ē in ꝯcupiſcibili. ¶ Rˀ dō ꝙ oīs ꝟtus in aliquo ſubō exñs facit id differre a diſpoſitōe quā hʒ dū ſubycitˀ oppoſito vitio. ꝯcupiſcibilis aūt eodem mō ſe hʒ in eo q ē ꝯtinēs ⁊ in eo q eſt incōtinēs. q2 in vtroq; ꝓrūpit ī cōcupiſcētias prauas vehemētes. Unde manifeſtū ē ꝙ continētia nō ē in cōcupiſcibili ſicut in ſubō: ſiliṫ ēt rō eodē mō ſe habet in vtroq;: q2 tam cōtinens q̄s incōtinēs hēt rōem rectā. ⁊ vterq; extra paſſiones exñs gerit in ꝓpoſito ꝯcupiſcēt as illicitas nō ſeq. Prima aūt dr̄ia eoꝝ inuenitˀ in electōe. q2 continens q̄uis patiatur vehemētes delectatōes ⁊ cōcupiſcētias tū eligit nō ſeq eas ꝓpter rōem: incōtinens aūt eligit ſequi eas nō obſtāte ꝯdictōe rationis. ⁊ ideo opʒ ꝙ continētia ſit ſicut in ſubō in illa vi aīe cuiˀ actˀ ē electio. ⁊ h̄ ē volūtas vt ſ̄ hitum eſt. ¶ Ad pmum g̊ dō ꝙ cōtinentia hēt māᷓm cōcupiſcētias delectatōum tactus non ſicut quas moderetˀ: quod ꝑtinet ad tꝑantiā q̄ eſt in concupiſcibili: ſed ē circa eas q̄ſi eis reſiſtens. vnde opʒ ꝙ ſit in alia vi q2 reſiſtētia eſt alterius ad alteꝝ. ¶ Ad ſcōs dicēdū ꝙ voluntas media eſt inter rōem ⁊ ꝯcupiſcibilē ⁊ pōt ab vtroq; moueri. in eo aūt q eſt continēs mouetˀ a rōne. in eo autē q eſt incōtinēs mouetˀ a cōcupiſcibili. et iō continētia pōt attribui rōni: ſicut pˀ mouenti ⁊ incōtinētia cōcupiſcibili: q̄uis vtrūq; immediate ꝑtineat ad voluntatē ſicut ad ꝓpriū ſubm. ¶ Ad tertium dō ꝙ lʒ paſſiones nō ſint in volūtate ſicut in ſubō: eſt tū in ꝑtāte volūtatis eis reſiſtere: ⁊ h̄ modo volūtas cōtinentis reſiſtit concupiſcētys.

Ad quartum ſic pro

feditˀ. Videtˀ ꝙ cōtinētia ſit melior q̄s temꝑātia. Dicitˀ. n. Eccl. 26. Oīs aūt pōderatio nō ē digna cōtinētis aīe. g̊ nulla ꝟtus pōt cōtinētie adeq̄ri. ¶ P̄. Quāto aliqua ꝟtus meretˀ maius pmiū: tanto potior ē. ſed cōtinentia videtˀ mereri maius pmium. dicitˀ. n. 2. ad Thimo. 2°. Nō coronabitˀ niſi q legitime certauerit. magis aūt certat cōtinēs q patitˀ vehemētes paſſiones ⁊ cōcupiſcētias prauas

q̃ʒ tpatus q nõ hẽt eas vehemẽtes.ğ ɔtinen
tia eſt potior ṽtus q̃ʒ tpantia. ¶ P̃. Uolũtaſ
ẽ dignior potẽtia q̃ʒ vis ɔcupiſcibilis.ſed cõ
tinẽtia ẽ ĩ volũtate:tpantia in ɔcupiſcibili :
vt ex dictis pʒ.ğ ɔtinẽtia ẽ potior ṽtus q̃ʒ tẽ
perãtia. ¶ Sed ɔ̃ ẽ qđ Tullius ⁊ Androni
cus ponit cõtinẽtiã adiũctã tpantie ſic p̃n
cipali ṽtuti. ¶ Rñdeo dđ ꝙ ſicut ſ̃ dictũ ẽ
nomẽ ɔtinẽtie dupl̃r accipiť. Uno° fʒ ꝙ im
portat ceſſatõem ab oĩbꝰ delectatõibus ve
nereis.⁊ ſic ſumẽdo nomẽ ɔtinẽtie:ɔtinẽtia
ẽ potior tpantia ſimpl̃r dicta:vt pʒ ex his q̃
ſ̃ dicta ſũt de p̃eminẽtia ṽginitatis ad caſti
tatẽ ſimpl̃r dictã. Alio° põt accipi nomẽ cõ
tinẽtie fm ꝙ importat reſiſtẽtiã rõis ad cõ
cupiſcentias prauas q̃ ſũt in hoĩe vehemen
tes:⁊ fm hoc tpantia ẽ mľto potior q̃ʒ cõti
nẽtia:q̃ bonũ ṽtutis laudabile ẽ ex eo ꝙ eſt
fm rõem.plus ãt viget bonũ rõis in eo q ẽ
tpatus:ĩ quo ẽt ipſe appetitꝰ ſẽſitiuus ẽ ſub-
iectꝰ rõi:⁊ q̃i a rõe edomitꝰ q̃ʒ in eo q eſt ɔti
nẽs:in q̃ appetitꝰ ſenſitiuus vehemẽter reſi
ſtit rõni ꝑ ɔcupiſcẽtias prauas.vñ ɔtinẽtia
cõpatur ad tpantiã:ſicut ipfectũ ad pfectuʒ
¶ Ad p̃muʒ ğ dicendum ꝙ auctoritas illa
põt dupl̃r intelligi. Uno° fm ꝙ accipiť ɔti
nẽtia ꝓut abſtinet ab oĩbus venereis:⁊ hoc
mõ dr̃ ꝙ oĩs põderatio nõ ẽ digna aĩe con
tinẽtis in genere caſtitatis:q̃ nec etiã fecũ
ditas carnis q̃ q̃riť in mr̃imonio adequať
ɔtinẽtie ṽgĩali vľ viduali:vt ſ̃ dictũ ẽ. Alio°
põt intelligi fm ꝙ nomẽ cõtinẽtie ſumitur
cõiter ꝓ oĩ abſtinẽtia a rebus illicitis : ⁊ ſic
dr̃ ꝙ oĩs põderatio nõ ẽ digna aĩe ɔtinẽtis
q̃ nõ reſpicit extimatõeʒ auri vľ argẽti que
cõmutanť ad pondus. ¶ Ad ſecũdum dđ ꝙ
magnitudo ɔcupiſcẽtie ſeu debilitas eiꝰ ex
duplici cã ꝓcedere põt. Qñq̃ʒ .n. ꝓcedit ex
cã corpali. Quidã.n.ex nãli ɔplexione ſunt
magis ꝓni ad ɔcupiſcẽdũ q̃ʒ alij. Et iteꝝ qui
dã hñt opportunitates delectationũ ɔcupi
ſcẽtiã ĩflãmantes magis paratas q̃ʒ alij . Et
talis debilitas ɔcupiſcẽtie diminuit meritũ
magnitudo ṽo auget. Qñq̃ʒ ṽo debilitas vľ
magnitudo ɔcupiſcẽtie ꝓuenit ex cã ſpũali
laudabili:puta ex vehemẽtia caritatis vľ for
titudine rõis:ſicut ẽ in hoĩe tempato. ⁊ hoc
mõ debilitas ɔcupiſcẽtie auget meritũ rõe
ſue cãe:magnitudo ṽo minuit. ¶ Ad tertiũ
dđ ꝙ volũtas ꝓpinq̃or ẽ rõni q̃ʒ vis cõcupi
ſcibiľ.vnde bonuʒ ratõis ex quo ṽtus lauda
tur maius eẽ oñditur ex hõc ꝙ ꝑtingit non
ſolũ vſq̃ʒ ad volũtatẽ:ſed ẽt vſq̃ʒ ad vim ɔcu
piſcibilẽ:qđ accidit in eo q ẽ tpatꝰ: q̃ʒ ſi ꝑtin
gat ſolũ ad volũtatem:vt accidit in eo q eſt
continens.

Deinde ɔſide

randũ ẽ de incõtinẽtia. Et
circa h̃ querũtur q̃tuor. p̃
vtrũ incõtinẽtia ꝑtineat ad
aĩam vľ ad corpꝰ. 2° vtꝝ in
cõtinẽtia ſit pctm̃. 3° de ɔparatõe ĩcõtinẽ
tie ad itẽpantiã. 4° q̃s ſit turpior vtrũ incõ
tinẽs ire vel ĩcontinẽs ɔcupiſcẽtie.

Ad primum ſic pro

cediť. Videť ꝙ incõtinẽtia non ꝑtineat ad
aĩam:ſʒ ad corpꝰ. Diuerſitas.n.ſexuũ nõ eſt
ex ꝑte aĩe:ſed ex ꝑte corporis: ſed diuerſitas
ſexuũ facit diuerſitatẽ circa incõtinẽtiã. dic
.n.phs.7.ethi.ꝙ mulieres nõ dicũtur neq̃ʒ
ɔtinẽtes neq̃ʒ ĩcõtinẽtes.ğ ɔtinẽtia nõ perti
net ad aĩam:ſed ad corpꝰ. ¶ P̃. Id qđ ꝑtiet
ad aĩam nõ ſeq̃ť corpis ɔplexiones : ſʒ ĩcõti
nẽtia ſeq̃ť corpis cõplexionẽ.dic.n.phs ĩ.7.
ethi.ꝙ maxime acuti.i.colerici ⁊ melanco-
lici fm irrefrenatã ɔcupiſcẽtiã ſũt incõtinẽ
tes.ğ incõtinẽtia ꝑtinet ad corpꝰ. ¶ P̃. Ui
ctoria magis ꝑtinet ad eũ q vincit:q̃ʒ ad eũ
q vinciť.ſed ex h̃ dr̃ aliq̃s eẽ incõtinẽs ꝙ ca
ro ɔcupiſcẽs aduerſus ſpm̃ ſupat ipm.ğ ĩcõ
tinẽtia magis ꝑtinet ad carnẽ q̃ʒ ad aĩam.
¶ Sed ɔ̃ eſt ꝙ hõ differt a beſtijs p̃ncipali
ter fm aĩaʒ.differt aũt fm rõem ɔtinentie ⁊
incõtinẽtie.beſtias aũt dicimꝰ neq̃ʒ ɔtinẽtes
neq̃ʒ incõtinẽtes:vt pʒ ꝑ phm in.7.ethi. ğ in
cõtinẽtia maxie ẽ ex ꝑte aĩe. ¶ Rñdeo dđ
ꝙ vnũq̃đq̃ʒ attribuiť magis ei qđ eſt cã ꝑ ſe:
q̃ʒ ei qđ ſolã occaſionẽ p̃ſtat.id ãt qđ ex ꝑte
corpiſ ſolã occaſionẽ p̃ſtat ĩcõtinẽtie. Ex di
ſpoſitõe.n.corpis põt ɔtingẽ ꝙ ĩſurgãt paſſi
ones vehemẽtes ĩ appetitu ſenſitiuo q ẽ ṽtꝰ
corpis organici:ſʒ hꝰ ĩ paſſiões q̃tũcũq̃ʒ ve-
hemẽtes nõ ſũt ſufficiẽs cã ĩcõtinẽtie ſʒ oc
caſio ſola:eo ꝙ durãte vſu rõis ſꝑ hõ põt paſ
ſionibꝰ reſiſtere. Si ṽo paſſiones adeo inſur
gãt ꝙ totalr̃ auferãt vſũ rõis :ſicut accidit ĩ
his q ꝓpť vehemẽtiã paſſionũ amentiam in
currũt:nõ remanebit rõ ɔtinẽtie neq̃ʒ incõ
tinentie:q̃ nõ ſaluať ĩ eis iudiciũ rõnis qđ
ɔtinẽs ſuat ⁊ ĩcõtinẽs deſerit. Et ſic religť