

et supercellētib<sup>9</sup> delectatōibus viciis vel trif  
stityis: nō ē admirabile s; donabile: s; sicut  
Aracit<sup>9</sup> dixit. difficilius ē pugre s; occupiam  
q̄s irā. s; leuior ē icōtinētia occupie q̄ incō  
tinētia ire. ¶ Si passio p̄t iuā vehemē  
tiā totalr auferat iudiciū rōnis: oīno excusa  
tur aliqs a peccato: sicut p̄t i eo q̄ incidit ex  
passione i iriā. s; plus remanet de iudicio  
rōis i eo q̄ ē icōtinēs ire q̄ i eo q̄ ē icōtinēs  
occupie. iratus. n. aliq̄r audit rōem: nō at cō  
cupiscēs: vt p̄t p̄p̄m in. 7. ethi. q̄ incōtinēs  
ire ē peior q̄ incōtinēs occupie. ¶ Tāto  
aliq̄d pct̄m ē ḡui<sup>9</sup> q̄to ē piculosi<sup>9</sup>. s; inconti  
nētia ire v̄t eē piculosior: q; p̄ducit hoīez ad  
maius pct̄m. s. ad homicidiū qd ē ḡuius q̄  
adulteriū: ad qd p̄ducit occupie incōtinētia  
q̄ incōtinētia ire ē ḡuior q̄ incōtinētia occupi  
scētie. ¶ Sed s; ē qd p̄hs dicit i. 7. ethi. q; m̄  
turpis ē icōtinētia ire q̄ incōtinētia  
cōcupiscētie. ¶ R̄ n̄ leo dō q; pct̄m icōti  
nētie pōt dupl̄r cōsiderari. ¶ Uno<sup>9</sup> ex pte passi  
onis ex qua rō sup̄at. et sic icōtinētia occupie  
turpior ē q̄ incōtinētia ire: q; motus occupi  
scētie h̄s maiorē inordinatōem q̄ mot<sup>9</sup> ire.  
Et hoc p̄t q̄tuor q̄ p̄hs tāgit in. 7. ethi. p̄ q  
dē q; motus ire p̄cipat aliqua rōne: in q̄  
tū. s. irat<sup>9</sup> rēdit ad viciā dū iniuriā sibi factā  
qd aliq̄r rō dicitat s; nō p̄fecte: q; nō inten  
dit debitū modū vindicte. s; mot<sup>9</sup> occupiscē  
tie totalit̄ ē fm sensuz nullo mō fm rōem.  
2<sup>o</sup> q; mot<sup>9</sup> ire magis cōsegt corporis cōple  
xionē p̄t velocitatē mot<sup>9</sup> colere q̄ rēdit ad  
irā. v̄t magi ē in p̄optu q; ille q; ē fm cōple  
xionē corporis dispositus ad irascēdū irascat:  
q̄ q; ille q; ē disposit<sup>9</sup> ad occupiscēdū occupi  
scat. v̄t et fr̄q̄ntius ex iracūdis nascūtur ira  
cūdi q̄ ex occupiscētib<sup>9</sup> cōcupiscētes. qd at  
puēit ex nāli corporis dispositōe: r̄putat magi  
venia dignū. 3<sup>o</sup> q; ira q̄rit māifeste opari: s;  
occupia q̄rit latebras et dolose subintrat. 4<sup>o</sup>  
q; occupiscēs delectabilr opat: s; irat<sup>9</sup> quasi  
quadā tristitia p̄cedēte coact<sup>9</sup>. Alio<sup>9</sup> pōt cō  
siderari pct̄m incōtinētie q̄tū ad malū i qd  
gs incidit a rōe discedēs. et sic icōtinētia ire  
ē v̄t p̄mū ḡuior: q; dicit i ea q̄ pertinent ad  
p̄rimi nocumētū. ¶ Ad p̄mū ḡ dicēdū q;  
difficili<sup>9</sup> ē assidue pugre s; delectatōem q̄s  
irā: q; occupia ē magis cōtinua. s; ad horā dif  
ficili<sup>9</sup> ē resistere ire p̄t ei<sup>9</sup> ipetū. ¶ Ad scōm  
dicēdū q; occupia v̄t eē sine rōne: nō q; tota  
lit̄ auferat iudiciū rōnis: s; q; i nullo p̄cedit

fm iudiciū rōnis. et ex hoc ē turpior. ¶ Ad  
tertiuz dō q; rō illa p̄cedit ex pte eoz i que  
icōtinēs deducit.

**Q**uinde cōside  
randū ē de clemētia et man  
suetudine et vitis oppositis  
Circa ipas autē virtutes q̄rūt  
quatuor. p̄ v̄tū clemētia  
et mansuetudo sint idē. 2<sup>o</sup> v̄t v̄traq; eaz sit  
virt<sup>9</sup>. 3<sup>o</sup> v̄t v̄traq; eaz sit ps r̄p̄tie. 4<sup>o</sup> de  
cōparatōe eaz ad alias virtutes.

**Ad primum sic pro**  
cedit. ¶ V̄t q; clemētia et mansuetudo sint peni  
tus idē. Mansuetudo. n. ē moderatiua iraz:  
v̄t p̄hs dicit in. 4. ethi. ira autē ē appetit<sup>9</sup> vidi  
cte. cū q; clemētia sit lenitas sup̄ioris aduer  
sus inferiorē i cōstitūdis penis: vt Seneca  
dicit in. 2. de clemētia. per penas at sit vindi  
cta: v̄t q; clemētia et mansuetudo sint idē. ¶  
Tull<sup>9</sup> dicit in. 2. rhetorice: q; clemētia ē v̄t<sup>9</sup>  
p̄ quā alius occit<sup>9</sup> i odiū alicui<sup>9</sup> benignitate  
retinet. et sic v̄t q; clemētia sit moderatiua  
odij. s; odiū: vt Aug<sup>9</sup> dicit cau<sup>9</sup> at ab ira circa  
quā ē mansuetudo. q; v̄t q; mansuetudo et  
clemētia sint idem. ¶ Sed v̄tū nō cō  
trariat diuersis virtutib<sup>9</sup>. sed idem v̄tū oppo  
nit mansuetudini et clemētie. s. crudelitas. q;  
v̄t q; mansuetudo et clemētia sint penit<sup>9</sup> idē.  
¶ Sed s; est q; fm p̄dictaz diffinitōem Se  
nece. clemētia ē lenitas sup̄ioris aduersus in  
feriorē. mansuetudo autē n̄ solū ē sup̄ioris ad  
inferiorē: s; cuiuslibet ad quēlibet. ḡ mansue  
tudo et clemētia nō sūt penit<sup>9</sup> idē. ¶ R̄ dō  
q; sicut dicit i. 2. ethi. virtus moralis cōsistit  
circa passiones et actōes. passiones autē infio  
res sūt exterior actionū p̄ncipia: aut ēt impe  
dimēta. et iō virtutes q; moderātur passiones  
quodāmodo occurrūt i eisdē effectū cū v̄t  
tū q; moderātur actōes: s; specie differāt. si  
cut ad iusticiā p̄t p̄tinet cōhibere hoīem a  
furto ad qd aliqs inclinā p̄ iordinatū amo  
rē v̄t occupiam pecunie: q; moderat per libali  
tatē. et iō libalitas occurrūt cū iusticia i suo ef  
fectu q; ē abstinere a furto. et h̄ ē cōsiderādū  
ē in p̄posito. nā ex passione ire puocat aliqs  
ad h̄ q; ḡuiorē inferat penā: ad clemētiā autē  
p̄tinet directe q; sit diminutina penarū: q; d  
qd ē ipēdiri possit p̄ excessū ire: et iō mansue  
tudo iūq̄tū refrenat ipetū ire: occurrūt i eū dē



effectū cū clemētia. differūt tñ ab inuicē in  
 q̄stū clemētia ē moderatiua exterioris puni  
 tionis. māsuētudo autē p̄pe diminiuit passio  
 nē ire. **A**d primum ḡ dō q̄ māsuētudo p̄  
 p̄e respicit ip̄m vindicte appetitū: sed clemē  
 tia respicit ip̄as penas q̄ exteri⁹ adhibēt ad  
 vindictā. **A**d sc̄d̄m dō q̄ affectus hoīs in  
 clinat ad minoratōem eoz q̄ hōi p̄ se nō pla  
 cēt. ex h̄ autē q̄ aliqs amat aliq̄e: uenit q̄  
 nō placet ei p̄ se pena ei⁹: s̄z solū in ordie ad  
 aliud: puta ad iusticiā v̄l ad correctōem ei⁹  
 q̄ puniē. r̄ id ex amore puenit q̄ aliqs sit p̄o  
 ptus ad diminiēdū penas: qd̄ p̄inet ad cle  
 mētia: r̄ ex odio ipedit talis diminiutio: r̄ p̄  
 p̄ter h̄ **T**ulli⁹ dicit: q̄ aiūs uicitar⁹ i odii. s. ad  
 graui⁹ puniēdū p̄ clemētia retinet. ne. sacri  
 orē penā inferat. nō q̄ clemētia sit directe  
 ody moderatiua. sed pene. **A**d tertiū dice  
 dū q̄ mansuetudini q̄ est directe circa iras p̄  
 p̄e opponit uitiū iracūdie: qd̄ iportat excessū  
 ire. s̄z crudelitas iportat excessum in puniē  
 do. **U**n̄ dicit **Seneca** in. 2. de clemētia. q̄  
 crudeles vocātur q̄ puniēdi cām h̄nt: modū  
 tñ nō hēt. q̄ autē in penis hoīum. p̄p̄ se dele  
 ctant: etiā sine cā possūt dici seui vel feri q̄si  
 affectū hūanū nō h̄ntes ex q̄ nātr̄ homo dili  
 git hominem.

**Ad secunduz sic pro**

cedit. **U**ideē q̄ neq; clemētia neq; mansue  
 tudo sit v̄tus. **N**ulla. n. v̄tus alci v̄tuti oppo  
 nit: sed v̄traq; v̄t̄ opponi seueritati q̄ ē d̄daz  
 v̄t̄. **U**n̄ q̄ neq; clemētia neq; māsuētudo ē v̄tus  
**S**icut corūp̄it p̄ sup̄flūū r̄ diminiutū:  
 s̄z tā clemētia q̄ māsuētudo i quadā dimini  
 tōe consistūt. nā clemētia ē diminiutiua penaz:  
 māsuētudo autē ē diminiutiua ire. q̄ neq; cle  
 mētia neq; māsuētudo ē v̄tus. **A**d h̄. **M**āsuē  
 tudo siue mititas ponit **Matth.** 5. inē bitu  
 dines r̄ inē fruct⁹ ad **Gal.** 5. s̄z v̄tutes differēt  
 r̄ a beatitudinib⁹ r̄ a fructib⁹. q̄ nō oriet sub  
 v̄tute. **S**z h̄ ē qd̄ dicit **Seneca** i. 2. de cle  
 mētia. **C**lemētia r̄ māsuētudinem oēs boni  
 viri p̄stabit: s̄z v̄tus ē p̄pe q̄ pertinet ad bonos  
 viros. nā vir⁹ ē q̄ bonū fac̄ h̄ntē. r̄ opus ei⁹  
 bonum reddit. vt d̄. 2. ethi. q̄ clemētia r̄ mā  
 suētudo sūt v̄tutes. **R**̄ dicit dū q̄ rō v̄tu  
 tis moralis consistit i h̄ q̄ appetit⁹ rōi subdā  
 vt p̄ p̄m in p̄ ethi. hoc autē suatur tā i cle  
 mētia q̄ in māsuētudine. nā clemētia in di  
 minuēdo penas aspicit ad rōem: vt **Seneca**

dicit in. 2. de clemētia. s̄z ē māsuētudo s̄z  
 rōem rectā moderat iras: vt d̄ in. 4. ethico.  
**U**n̄ māifestū ē q̄ tā clemētia q̄ māsuētudo  
 ē v̄tus. **A**d p̄mum ḡ dō q̄ māsuētudo  
 nō directe opponit seueritati. nam māsuētu  
 do ē circa iras: seueritas autē attendit circa ex  
 tiorēz inflicōez penaz. **U**n̄ s̄z h̄ vidēt magis  
 opponi clemētie: que etiā circa exteriorē pu  
 nitōem cōsiderat vt dictū est: nō tñ opponi  
 tur eo q̄ v̄trūq; est fm̄ rōem rectā. nā seueri  
 tas inflexibilis ē circa inflicōem penaz: q̄n̄  
 hoc recta rō regrit. clemētia at̄ diminiutiua  
 ē penaz ēt fm̄ rōem rectā: q̄n̄. s. opz r̄ in q/  
 bus opz: r̄ ideo non sunt opposita: qz nō sūt  
 circa idē. **A**d sc̄d̄m dō q̄ fm̄ p̄mum in. 4.  
 ethi. habitus qui mediū tenet in ira ē inoia  
 tus. r̄ ideo v̄tus noīatur a diminiutione ire q̄  
 significatur noīe mansuetudinis: eo q̄ v̄tus  
 p̄pingoz est diminiutōi q̄ sup̄abundātie p̄  
 p̄ter h̄ q̄ nā ius ē hōi appetere vindictā iū  
 riaz illatay q̄ ab h̄ deficere: q̄a vir̄ alicui ni  
 mis parue vidētur iniurie sibi illate: vt dicit  
**Salustius**. clemētia autē ē diminiutiua pena  
 rū nō qd̄ in respectu ad id qd̄ ē fm̄ rōez re  
 ctā: sed i respectu ad id qd̄ ē fm̄ legēz cōem  
 quā respicit iusticia legalis: sed p̄p̄ aliq̄ p̄ti  
 cularia cōsiderata clemētia diminiuit penas  
 cū decernēs hoīem nō esse magis puniēdū  
**U**nde dicit **Seneca** in 2. de clemētia. **C**le  
 mētia hoc p̄mum p̄stat vt quos dimittit: ni  
 hil aliud illos pati debuisse. p̄nunciat. venia  
 v̄o debite peneremissio est: ex quo p̄z q̄ cle  
 mētia p̄paratur ad seueritatē sicut epicheia  
 ad iusticiā legalē. **C**ps ē seueritas q̄stuz ad  
 inflicōem penaz fm̄ legē. differēt tñ clemē  
 tia ab epicheia: vt. i. dicit. **A**d tertiū dice  
 dū q̄ bitudines sunt ac̄ v̄tutū. fruct⁹ at̄ sūt  
 delectatōes d̄ actib⁹ v̄tutū. r̄ ideo nihil p̄hi  
 bet māsuētudinē poni r̄ v̄tutē et beatitudi  
 nem et fructum.

**Ad tertium sic proce**

dit. **U**ideē q̄ p̄dicte v̄tutes n̄ sint p̄tes tem  
 perātie. **C**lemētia. n. ē diminiutiua penaz ut  
 dictū ē. h̄ at̄ p̄hs i. 5. ethi. attribuit epicheie  
 que p̄inet ad iusticiā: vt s̄ bitū ē. q̄ videē q̄  
 clemētia nō sit p̄s p̄tantie. **A**d h̄. **A**p̄tantia ē  
 circa occupas. māsuētudo at̄ r̄ clemētia nō  
 respiciūt concupiscēcias: sed magis irā et v̄  
 dictā. nō q̄ debēt poni p̄tes p̄tantie. **S**z  
**Seneca** dicit i. 2. d̄ cle. **C**ui voluptati seuitia ē  
 possum⁹ ifaniā vocare. hoc autē opponitur

*Finis huius libri est...*  
*Ad primum sic pro...*  
*Uideē q̄ neq; clemētia neq; mansue...*  
*Uideē q̄ p̄dicte v̄tutes n̄ sint p̄tes tem...*







serua aiam tuā: quāuis occupie belectatōuz ta  
 ctus sint turpiores et magis continue infestēt:  
 ppē qd t̄pantia magis ponit̄ ktus p̄ncipal̄  
 vt ex dictis p̄. Clemētia v̄o in h̄ q̄ dimiuit  
 penas: marie v̄r accedē ad caritatē q̄ est po  
 tissima vtutū p̄ quā bona opamur ad p̄rios  
 et eoz mala ipedim̄. Ad p̄mum ḡ dō q̄  
 māuetudo p̄parat hoīem ad dei cognitio  
 nē: remouēdo ipedimētū: et h̄ duplr̄. p̄ qdē  
 faciēdo hoīem opotem sui p̄ dimiuitōez ire  
 vt o cū ē. Alio q̄ ad māuetudinē p̄riet q̄  
 hō nō ḡdicat v̄bis vitatis: qd̄ plerūq̄ aliquid  
 faciūt ex cōmōde ire: et iō Aug⁹ dicit in .2.  
 de doc. xp̄iana q̄ mitescē ē nō ḡdicere dīne  
 scripture sine intellectu si aliq̄ vitia n̄ra p̄cu  
 tit: siue nō intellectu q̄ nos meli⁹ et veri⁹ sape  
 et p̄cipe possē. Ad secunduz dō q̄ mā  
 uetudo et clemētia reddūt hoīem dō et ho  
 mib⁹ acceptū. fm̄ q̄ occurrit i eūdē effectuz  
 cū caritate q̄ ē maxima vtutū. s. i subtraben  
 do mala p̄rioz. Ad tertium dō q̄ mīa  
 et pietas oueniūt qdē cū māuetudine et cle  
 mētia iḡtū occurrit i eūdē effectū q̄ ē pb̄ bē  
 mala p̄rioz. differt tñ q̄tū ad motiū. nā pi  
 eras r̄mouet mala p̄rioz ex fuerētia quā h̄z  
 ad aliq̄ supiorē: puta deū l̄ parētē. mīa h̄o  
 remouet mala p̄rioz ex h̄ q̄ in eis aliq̄  
 tristat̄: inḡtūm estimat eas ad se p̄tinere  
 vt s̄ dictū ē: qd̄ puenit ex amicitia que facit  
 amicos de eisdē gaudere et tristari. māuetu  
 do autē h̄ facit inḡtū remouet irā incitātez  
 ad vindictā. clemētia v̄o hoc facit ex animi  
 lenitate: inquātū iudicat esse equū vt aliq̄s  
 nō amplius puniat̄.

**Deinde de**

**O**randū ē de vitis oppositis.  
 Et p̄ de iracūdia q̄ opponi  
 tur māuetudini. 2. d̄ crudeli  
 tate que opponit̄ clemētie

Circa iracūdiā querūtur octo. p̄ vtrū ira  
 sci possit eē aliq̄ licitū. 2. vtz ira sit p̄ctm̄.  
 3. vtz sit p̄ctm̄ mortale. 4. vtz sit ḡuissimū  
 p̄ctōz. 5. de sp̄b⁹ ire. 6. vtz ira sit vitū ca  
 pitale. 7. que sint filie ei⁹. 8. vtrum b̄eat vi  
 tū oppositum.

**Ad primum sic pro**

cedit. Vt q̄ irasci nō sit licitū. Dico. n. et  
 ponens illd̄ Math. 5. Qui irascit̄ s̄i suo. r̄c.  
 dicit in ḡbūdā codicib⁹ addit̄: s̄i cā: ceterz

in veris diffinita sn̄a est et ira penit⁹ tollit̄. ḡ  
 irasci nullo mō licitū ē. ¶ P̄. fm̄ Dio. 4. c.  
 de diui. no. malū aie ē sine rōe esse: sed ira sp̄  
 ē sine rōe. dicit. n. p̄hs in. 7. ethi. q̄ ira nō p̄fē  
 cte audit rōem: vt Greg⁹ dicit. 5. moral̄ q̄ cū  
 trāglitate mētis ira diuerberat dilaniataz  
 quodā mō sciffāq̄ p̄turbat. et Cassian⁹ dicit  
 in li. de institutis cenobioz. Quilibet ex cā  
 iracūdie mor⁹ efferuēs exccat oculū cordis  
 ḡ irasci sp̄ ē malū. ¶ P̄. Ira ē appetitus vin  
 dicte: v̄ glo. dicit sup̄ Leuit. 19. Nō oderis  
 frem tuū in corde tuo: s̄z appetere vltōem n̄  
 videt̄ eē licitū: s̄z hoc ē deo reseruādū: fm̄ il  
 lud Deut. 32. mea ē vltio. ḡ v̄ q̄ irasci s̄p̄ sit  
 malū. ¶ P̄. Dē illud qd̄ abducit nos a dīna  
 silitudine ē malū: s̄z irasci semp̄ abducit nos  
 a dīna silitudine: qz d̄s cū trāglitate iudi  
 cat: vt h̄r̄ Sab. 12. ḡ irasci s̄p̄ ē malū. S̄z  
 s̄ ē qd̄ Chri⁹ dicit super Math. Qui s̄i  
 causa irascit̄ reus erit. Qui vero cum causa  
 non erit reus. nam si ira non fuerit: nec do  
 ctrina p̄ficiat̄: nec iudicia st̄at̄: nec crimia cō  
 p̄scūt̄. ḡ irasci nō sp̄ ē malū. ¶ P̄. dō q̄ ira  
 p̄p̄e loq̄ndo ē passio qd̄ appetitus sensitīui  
 a qua vis irascibilis denotat̄ vt s̄ bitū ē cuz  
 de passionib⁹ agēf. Est at̄ h̄ cōsiderādū circa  
 passiones aie q̄ duplr̄ pōt̄ in eis malū iuenī  
 ri. Vno ex ipa specie passiois q̄ qdē cōsidera  
 tur s̄z obm̄ passiois: sic iuidia fm̄ suaz sp̄em  
 ipozat qd̄dā malū. est. n. tristitia d̄ bono ali  
 o: qd̄ fm̄ se rōi repuḡt. et iō iuidia moy no  
 miata sonat aliqd̄ mali: vt p̄hs dicit̄ i. 2. ethi.  
 B̄ autē nō op̄tet ire q̄ ē appetit⁹ vidicte. pōt̄  
 .n. vidicte et b̄n̄ et male appeti. Alio iuenit̄  
 malū i aliqua passioe s̄z q̄titate ipius. i. fm̄  
 supabūdantiā v̄ defectū ipius. et sic pōt̄ malū  
 i ira iueniri: q̄i. s. aliq̄s irascit̄ plus v̄ min⁹  
 p̄ter rōem rectā: tūc irasci ē illaudabile. Si  
 at̄ aliq̄s irascit̄ fm̄ rōem rectā: tunc irasci ē  
 laudabile. Ad p̄mūz q̄ dicenduz q̄ stoici  
 iram et omnes alias passiones noiab̄ it affe  
 ctus quosdā p̄ter ordinē rōnis existētes. et  
 fm̄ hoc ponebāt irā et oēs alias passioes eē  
 malas: vt s̄ dictū ē cū de passionib⁹ ageret̄.  
 et fm̄ hoc accipit̄ irā Dico. loq̄tur. n. d̄ ira  
 qua q̄s irascit̄ s̄ primū quasi malū ei⁹ inten  
 dēs. S̄z fm̄ peripateticos: quoz s̄niam ma  
 gis approbat Aug⁹ i. 9. de ciui. dei: ira et alie  
 passiones aie dicūt̄ mor⁹ appetit⁹ sensitīui si  
 ue sint moderate s̄z rōez siue non. et fm̄ hoc  
 ira nō sp̄ est mala. Ad secūdum dō q̄ ira