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totum, ut animae nihil relinquat,
facit corpus passionum pompam
facit; ut sit homo sicut mors uita ui
tiorum; unde si se homo taliter
senti egrotum, medico se caelesti
tradat, secure montis adquies
cat, a cibis temperet, mensura nos
seruet in posterum, ut possit sic
fragilitatis superasse languorem,
fragilitate fugere passionum
febrem, frenesim mutare uitio
rum. Abstinentia est hominis
prima medicina, sed ad plenam
curam misericordiae requirit
expensas. Abstinentia extinguit
febrem, sed aride facta membra
longe febris incendio, nisi langu
or infundantur ungento, nisi
blandissimis rigentur fomentis,
nisi iuuentur medicinae sumpti
bus, ad integram sanitatem redi
re non possunt. Sic ieiunium
quamuis excludat uitiorum
morbos, carnis amputet passio
nes, criminum causas propellat,
tamen si misericordiae ungento
sine pietatis riuo, sine elymosi
nae sumptu perfectam [illegible]
mentibus non reponit; [illegible]
sanat uulnera peccatorum, sed
cicatrices uulnerum sine mise
ricordia non emundat. Audi
dominum dicentem: date elymosinam,

& tunc erunt uobis omnia munda.
Ieiunium singularis cultus euellit
uitia, eradicat crimina, ad fructus
bonos agrum parat, & mentis & cor
poris; sed nisi misericordia iecerit
pietatis sementem; ieiunantis ieiunium
& sanctitatis hostia & sacrificium casti
tatis; sed sine misericordiae incen
su ad diuina non potest in odorem
suauitatis ascendere; quod anima
est corpori hoc misericordia con
stat esse ieiunio; quando ex mi
sericordia ieiunium uiuit, tunc ui
uificat ieiunantem. Ieiunium uirtu
tum porta, nauis quaestum uitae
lucrum salutis aduectat; sed quia
intrat carnis pelagos, scindit uitio
rum fluctus, inter scopulos crimi
num transit, praeterit litora passi
onum, nisi cito portum pietatis in
trauerit, exercere uirtutes non po
test, lucrum non potest habere
uirtutum; qui stare nouit in huius
uitae lubricam, qui se intellegit
carnis uia transire per lapsum,
qui se sentit incursionibus igno
rantiae neglegentiae casibus sub
iacere, sic ieiunium teneat ut mi
sericordiam non relinquat. Ieiu
nium nobis aperit caelum, ieiu
nium nos intromittit ad dominum,
sed nisi tunc adfuerit nobis mise
ricordia nostra, patrona causarum,