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Primo mors presentie

Videlicet qua homo cogitat se mortalem que meditacio est valde utilis de hac Seneca hac queratione intrani ut corporem peregrinacio vite ista tunc longe ambulancius domus eadem est unde hoc homo considerans debet se disponere ad deum et ad mortem unde quidam doctor Stude nunc talis vivere ut in hora mortis valeas potius gaudere quam timere dicit nunc mors ideo ut possis vivere semper Summa philosophia est meditacio mortis assidua Richardus Mors iure dicitur quia timenda mordet

Secundo mors anime per peccatum

Et hec magis detestanda quia sicut homo mortuus fetet ac abhominabilis est Deo ita deo peccator unde per ysayam Auferte malum cogitacionum vestrarum ab oculis meis unde Crisostomus plus vitanda est solius peccati feditas quam quelibet tormentorum minatio

Tercio mors corporis

Est cogitanda Et ad hanc debet se homo disponere quia nescit quando veniat cum vadit in morte Similiter Seneca Cotidie morimur non remanet quod homo moritur aliqua pars unde Job precisa est velud a texente vita mea precisa tela texentis cum mea vita secatur Nam nulla dies tristior quam qua morimur Et Job Memento mei deus quia ventus est vita mea

Quarto mors in utroque

Et semper abhorrenda Crisostomus Morte eternali moriuntur impii post eorum quod ignis mons replet totum tartarum ab ultima sponda Et per millesies mille annos veniret avicula asportans unam quartam partem arene propinquissime adhuc illa eternitas qua detestanda morte in corpore et anima dampnati sunt unde considerate ergo intelligite hoc qui obliviscimini deum hic ne quando mors mala in infernum rapiat et non sit qui eripiat &