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nō sunt bona. qz impediunt a summo bono. Et qz quedā vident esse mala fm
vulgares. vt sunt sciētia z virtus. que tñ non sunt mala: imo simplr bona. Et
ideo nō debemus inspicere opiniones vulgariū: qz vulgares veritatē nō co-
gnoscūt. iuxta dictū Boetij de cōso. lib. iij. dicens. Nequeūt em̄ oculos tene-
bris aspectus ad lucē pspicue veritatis attollere: si seles sūt auibus: quarū in-
tuitū nō illuminat: dies cecat. Scđo subiungit duplicia bona: ibi. Quēcūqz
autē zc. Volens qz quedā sunt bona transitoria. z de his dicit qz prudēs nō de-
bet sup his mirari. i. magnā curā habere. qz labilia sunt. vt ptz p Pbm. iij.
philos. Hia qz sunt in tpe labūf z corūpūnt cū tpe. Alia sūt bona eterna z ppe-
tua. z de his dicit. qz apud te habes. i. in te. Et de illis dicit Boetius metro p.

¶ Si igit prudentiā amplecteris vbiqz idē eris. Et put tps re-
rūqz exigit varietas: ita te accōmodes tpi. Nec te in aliquibus
mutes: sed potius aptes te. Sicut em̄ manus que eadem est: vt
cum in palmam extendit: z cum impugnum constringit.

So du aber begriffen hast die weysheyte
Byß eines gemütes zu aller zeite
Vnd das die wandelung der zeit fordern ist
Nach dem richte dich zu aller frist
Byß wankelmütig in keynen dingen
Sonnder dich bequem mach in grossen vnd geringen
Gleicher weysß also die hant ein ding ist
Die du anspannest vnd wider ineinander ziehen bist

¶ Hic ponit z tangit stabilitatē prudentis qui in pspers nō extollit: nec in
aduersis impatientia turbat vel cōturbat. Nam fm pbm in Ethic. Prudēs
debet se habere ad modū tetragoni. i. corporis quadrati. Nam sicut corpus
quadrātū ad quācūqz partē vertit semp manet idem z firmū. Sic homo pru-
dens quolibet tpe z loco idem z firmus manet absqz rephensione fm exigen-
tiā tēporū z rerū mores suos semp pōt immutare: nec in vllō mutat: sed potius
us se tpi coaptabit: sicut hic ponit vnam similitudinē. ¶ Sciendū circa istam
qz prudentia sic describit. Est recta ratio rerū agibiliū. vj. Ethicorū. vel sic. Est
bonorū z malorū cognitio cum electioē vnus sez boni. z cum abiectioē alteri
us sez mali. cum malū nō cadat sub electioē. Et ergo illa autoritas. inter duo
mala minus malum est eligendū. sic debet intelligi. si duo mala obijciunt mi-
nus est eligendum: maius vō fugiendum.

¶ Prudentis pprium est examinare consilia multorum z nō cie-
to facili credulitate ad falsa plabi.

Dem weysen gehöret zu erkennen
Was recht billich ist zu nennen
Das er nicht durch rechten glauben
Sich der warheyte lest berauben

¶ Die Seneca ponit vnā cōditionē ipsius prudētis. volens qz prudens que-
rere debet cōsilia multorū z nō ex ppria psumptioē in errorē cadere. Illud idē