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tn̄ put euiq; aliq̄d corpis uidet̄ excellē ita figuratos aīo
tenent. illi aut̄ q̄ pintelligentiā pgunt uidere q̄d d̄s ē.
omn̄ib̄ eū natis uisibilib̄ ⁊ corpalib̄. intelligibilib̄ q̄; ⁊ spīta
lib̄ omn̄ib̄ mutabilib̄ p̄ferunt. omis tn̄ certatī p excellen
tia d̄i dimicant. nec q̄sq̄m inuenirī pot̄ q̄ hoc d̄m credat
ēē q̄ ē aliq̄d melī. Itaq; omis hoc ēē d̄m ⁊ sentiunt. q̄d cetis
reb̄ omn̄ib̄ aīī ponunt. Et quō omis q̄ de d̄o cogitant uiuū
aliq̄d cogitant. illi soli possunt ñ absurda ⁊ ī digna ersis
mare de d̄o q̄ eū uitā ipsā cogitant. ⁊ q̄cūq; illis forma oc
curreritt corpis eā uita uiue t ñ uiue statuunt. ⁊ uiuentē
ñ uiuenti aīī ponunt. eāq; ipsā uiuentē corpis formā q̄n
talibet luce p̄fulgeat. q̄ntalibet magnitudine p̄mineat.
q̄ntalib; pulchitudine ornet̄. aliud ēē ipsā aliud uitā q̄
uegetat̄ intelligt̄. eāq; illi moli q̄ abillo uegetat̄ ⁊ anima
tur dignitate incōparabili p̄ferī. deīn ipsam uitā pgt̄
inspicere. ⁊ si eā sīn sensu uegetantē inuenīnt q̄lis ē arbor.
p̄ponunt ei sentientē q̄lis ē pecor. ⁊ huic rursus intelligen
tē q̄lis ē hominū. Quā cū ad huc mutabilē uidīnt. ⁊ huic
aliquā incōmutabilē cogunt̄ p̄ponere. scilicet illā uitā.
q̄ ñ aliqn̄ desipit aliqn̄ sapit. s; ē potī ipsa sapīa. Sapiens
enī mens. i. ad epta sapīam aīī q̄ adipiscēt̄ ñ erat sapiens.
at ō ipsa sapīa nec fuit umq̄m insipiens nec ēē umq̄m
pot̄. q̄m si ñ uiderent. nullom plena fiducia uitā ī ⁊ mu
tabilīt̄ sapientē ⁊ mutabili uitē aīī ponent. Ipsā q̄ppe
regulā ueritatis q̄ illā clamant ēē meliorē in ⁊ mutabilē
uident. nec q̄spiā ñ sup̄ suā naturā uidet. Id ipsū enī q̄d
mīrogat uīī scīā. omnib̄ ad ⁊ templandū ⁊ munīt̄ atq;
in ⁊ mutabilīt̄ p̄sto ē. Et hoc q̄ ñ uidet ita ē q̄si cecus ī sole.
cui nichil pdest ipsis locis oculor. ei tā clarē ac p̄sentis
luceis fulgor infusus. q̄ aut̄ uidet ⁊ refugit ⁊ suetudine
umbrar carnalīū inualidā mīs aciē gerit. Prauor q̄