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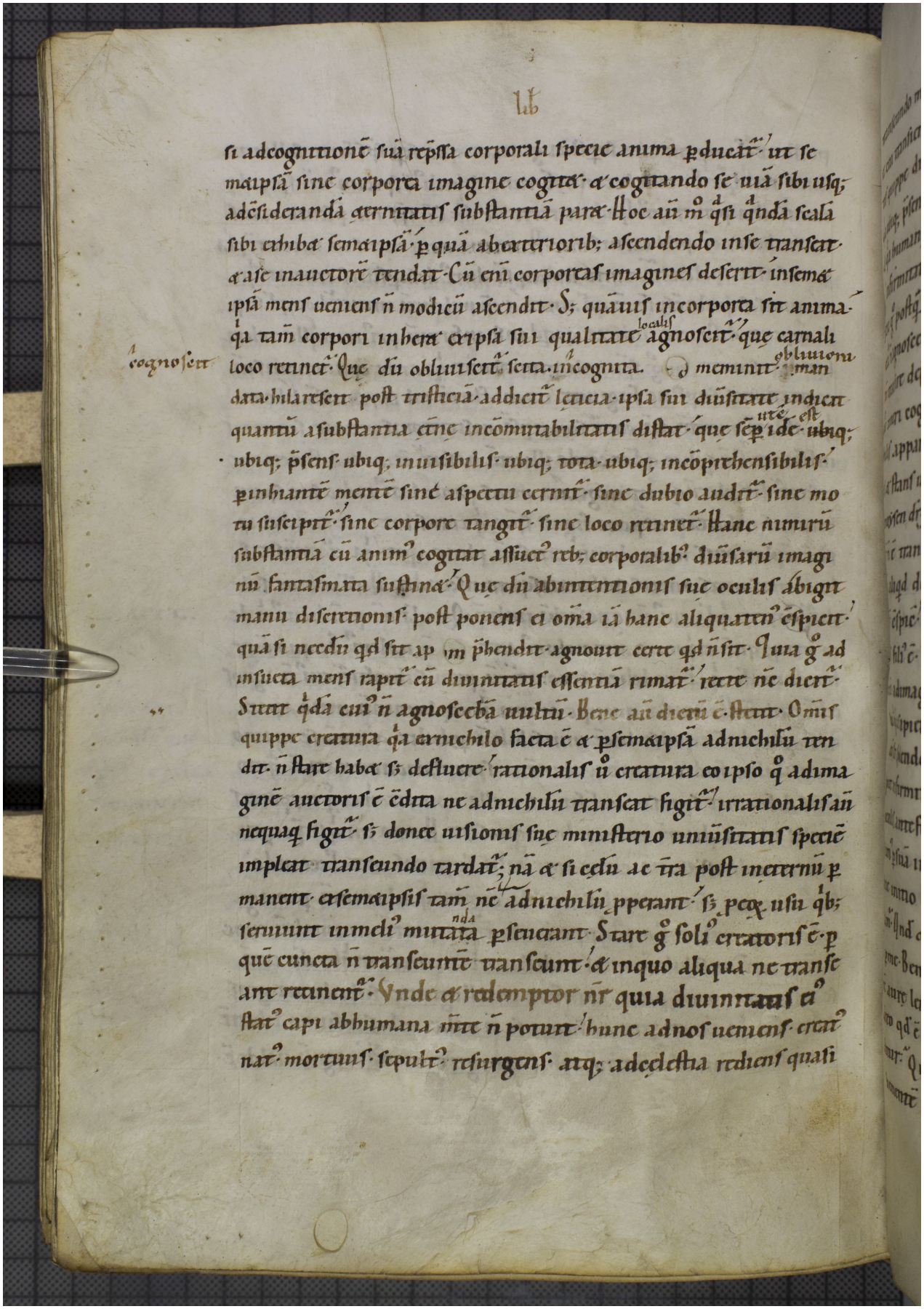

lib

si adcognitionē suā repssa corporali specie anima pducatur ut se
maipsā sine corporea imagine cogita. a cogitando se uiā sibi usq;
adēsiderandā aeternitatis substantiā para. Hoc aū m d qsi qndā scalā
sibi exhibā semaipsā p quā aberteriorib; ascendendo in se transeat.
a se in auctorē tendat. Cū enī corporeas imagines deserit in semā
ipsā mens ueniens n modicū ascendit. S; quāuis incorporea sit anima
qa tam corpori inhera ex ipsa sui qualitate localis agnoscit quē carnali
loco retinet. Quē dū obliuiscit secta incognita. memini obliuiōn
mandata hilarescit post tristiciā addicit lēcia ipsa sui diūsitate indicat
quantū a substantia eīnē incōmutabilitatis distat quē sēp ubiq; est
ubiq; pēsens ubiq; inuisibilis ubiq; tota ubiq; incōprehensibilis
pinhiantē mentē sine aspectu cernit sine dubio audit sine mo
tu suscipit sine corpore tangit sine loco retinet. Hanc nimirū
substantiā cū animo cogitat assuetō reb; corporalib; diūsarū imagi
nū fantasmata sustinā. Quē dū abintentionis suē oculis abigit
manu discretionis post ponens ei oma ia hanc aliquatenus espicit
quā si necdū qd sit ap m phendit agnouit certe qd n sit. Quia g ad
insueta mens rapit cū diuinitatis essentiā rimat recte ne dicit.
Stat qdā cui n agnoscebā multū. Bene aū dicū ē. stat. Omis
quippe creatura qa ex nichilo facta ē a p semaipsā ad nichilū ten
dit. n stare haba s; deflucre rationalis ū creatura eo ipso q adima
ginē auctoris ē edita ne ad nichilū transeat figit irrationalis aū
nequaq figit s; donec uisionis suē ministerio uniūsitatis speciē
implet transeundo tardat; nā a si eclū ac tra post incertū p
manent ex semaipsis tam ne ad nichilū ppetant s; pcē usu qb;
seruiunt in meli mutata nda pseuerant. Stat g soli creatoris ē. p
quē cuncta n transeunt transeunt. a inquo aliqua ne transe
ant retinent. Vnde a redemptor nr quia diuinitatis a
stat capi abhumana mte n potuit hunc ad nos ueniens creat
nat mortuus sepult resurgens atq; ad eclestia rediens quasi

cognoscit