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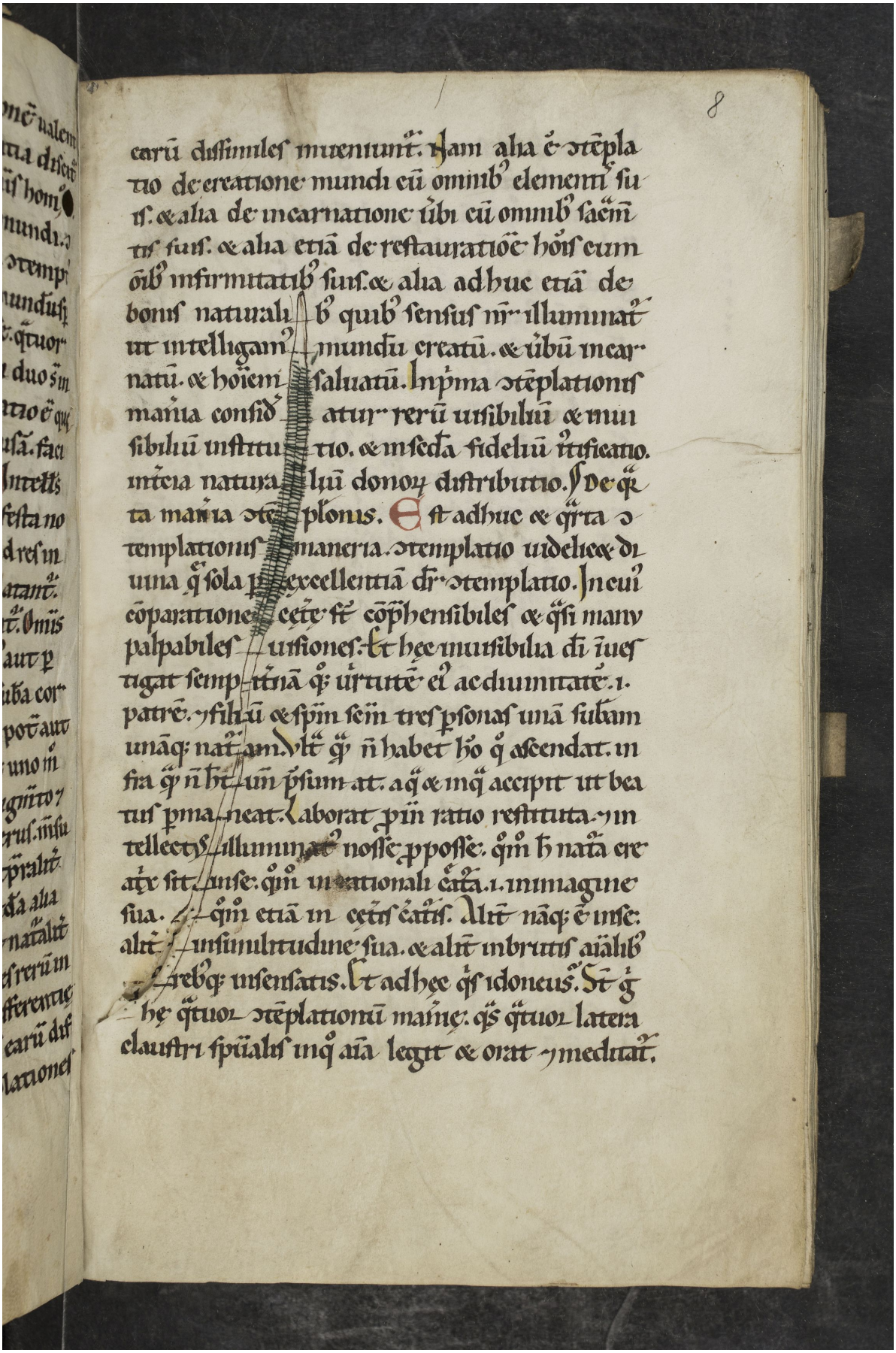

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carū dissimiles inueniunt. Iam alia ē ōtēpla
tio de creatione mundi cū omnib' elementis su
is. & alia de incarnatione ūbi cū omnib' sacrā
tis suis. & alia etiā de restauratiōe hōis cum
oīb' infirmitatib' suis. & alia adhuc etiā de
bonis naturali b' quib' sensus nr illuminat
ut intelligam mundū creatū. & ūbū incar
natū. & hōiem saluatū. In p'ma ōtēplationis
mania consid atur rerū uisibiliū & inui
sibiliū institu tio. & in secda fideliū ītificatio.
in tcia natura lis dōnoy distributio. Sed q'
ta mania ōtē plonis. Est adhuc & q'rta o
templationis maneria. ōtemplatio uidelicet di
uina q' sola p' excellentiā dr ōtemplatio. In cui
cōparatione cetē sūt cōphensibiles & q'si manu
palpabiles uisiones. Et hec inuisibilia di iuc
tigat semp tīnā q' ut ūtutē et ac diuinitatē. i.
patrē. ⁊ filiū & spīm sēm tres psonas unā substam
unāq; natūam. Vt q' ñ habet h'o q' ascendat. in
sia q' ñ bt. ūn psum at. a q' & in q' accipit ut bea
tus p'ma neat. Laborat p'in ratio restituta. ⁊ in
tellectus illuminat' nosse. p posse. q'm h' natā cre
at' sit. in se. q'm irrationali cātā. i. in imagine
sua. q'm etiā in cetis cātis. Alit nāq; ē in se.
alit in similitudine sua. & alit in brutis aiālib'
rebq; insensatis. Et ad hec q's idoneus. Et g
hec q'tuor ōtēplationū maniē. q's q'tuor latera
claustri spīūalis in q' aia legit & orat ⁊ meditat.