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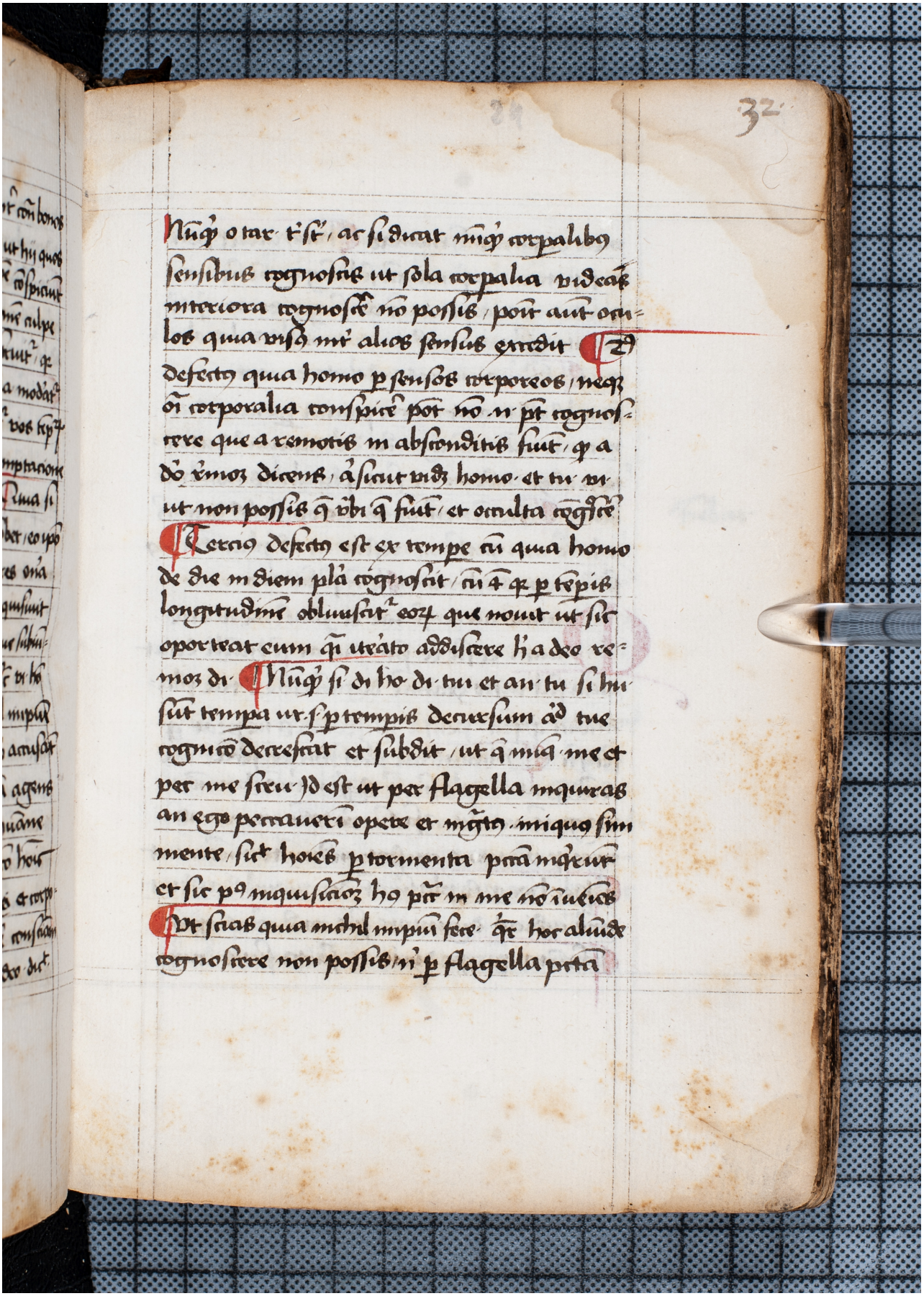

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Nūq̄ o tar t̄ ſt̄, ac ſi dicat nūq̄ corpalibꝫ
ſenſibus cognoſcit ut ſola corpalia videat
interiora cognoſcere no poſſis, pour aut oc-
los quia viſꝰ mr̄ alios ſenſus excedit
Ad
defectꝫ quia homo p ſenſos corporeos, neq̄
oī corporalia conſpicere por no n pt cognoſ-
cere que a remotis in abſcondito ſunt, q̄ a
dō ēmoꝫ dicens, ā ſicut vidꝫ homo et tu
ut non poſſis q̄ vbi q̄ ſunt, et occulta cognſcere
Tertio defectꝫ eſt ex tempe cui quia homo
de die in diem plā cognoſcit, cui 4 q̄ p tēpis
longitudinē obliuſcit eorꝫ que nouit ut ſic
oportet cum q̄ uerato addiſcere h̄ a deo re-
moꝫ di
Nūq̄ ſi di ho di tu et an tu ſi hu-
ſit tempa ut ſ p tempis decreſcum ad tue
cognitō decreſcit et ſubdit, ut q̄ mīq̄ me et
per me ſicu ſd eſt ut per flagella inquiras
an ego peccauerī opere et mēto. iniquo ſum
mente, ſicut hoies p tormenta pcā inq̄rūt
et ſic pd inquiſitoꝫ ho pēt in me no inueies
Vt ſcias quia mihi impui fere ēt hor aliūde
cognoſcere non poſſis, nī p flagella pcā