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in sensibili finitate vnitas omnis inpartibilis atq; indiuisibilis incorruptibilis q̃
existit no est igit absoluta vnitas nisi in
intellectuali alteitate principaliter nec in
tellectualis nisi in rationali alteitate neq;
rationalis nisi in ipa sensibili. Non attingit
igit deus qui est absoluta vnitas nisi in
tellectualiter. Per intelligentia attingit
nisi rationabiliter nec ratio nisi sensibiliter
Ostendit itaq; vnitas absoluta in intel
lectualem infinitatem ac rationalis vni
tas in sensibilem infinitate. Vnitas vera
sensibilis ostendit in rationalem infini
tatem vnitas rationalis in intellectuale
infinitate vnitas intellectualis in absolu
tam sup diuina vnitate. Ratio in hor se
narum inuat principium cui ipsi fluxus et
finis efluxus conuenit in vnitate absolu
ta que est infinitas absoluta conuenit q̃
in vnitate sensibili finis effluxus et prin
cipium efluxus dupliciter inuenia q̃ simul
sex sint. Hanc inclinationem infigit ostendit sit

a vnitas absoluta, b intellectual
c rationalis, d sensibilis e ra
tionalis, f intellectualis sit en
sex semidiametralis corde in
ferente subtense sup se triplicie
ductus ita secundo destensio aste
risci q̃ inclinant adintendi aut tibi est non
esse aliud lucre destendere q̃ tenebre aste
dere si veritate amplecti velis no enim aliud