ri nō poſſent: vitā vero anime poſt carnē Quibus motibus quibuſue operibus vtatur dicas: vt ex rebus viſis eiſe colligam: qđ videre non poſſum.

Gregorius.

n On quidē ſimiliter: ſed diſſimiliter dico: quia ſicut vis anīe viuificat ⁊ mouet corpus: ſic vis diuina implet: que creauit oīa: ⁊ alia inſpirando viuificat: alijs tribuit vt viuant: alijs vero hoc ſolūmodo preſtat vt ſint. Quia vero eſſe non dubitas creantē ⁊ regentē: implentē ⁊ circūplectentē: tranſcendentē ⁊ ſuſtinentē: in circūſcriptū atq; inuiſibilē deū: ita dubitare nō debes hūc inuiſibilia obſequia habere. Debēt quippe ea: que miniſtrant ad eius ſimilitudinē tendere: cui miniſtrāt: vt que inuiſibili ſeruiūt: eſſe inuiſibilia nō dubitent. Hec autē que eſſe credimus niſi ſanctos angelos ⁊ ſpiritus iuſtorū. Sicut ergo motū cōſiderans corporis vitā anime manētis in corpe perpēdis animo: ita vitā anime exeūtis a corpore perpēdere debes a ſummo: quia pōteſt inuiſibiliter viuere quā oportet in obſeq̄o inuiſibilis cōditoris manere.

Petrus.

r Ecte totū dicitur: ſed mens refugit credere: quod corporis oculis non valet videre.

Gregorius.

c Um Paulus dicat: eſt enī fides ſperandarū ſubſtantia rerū argumentū non apparentū: hoc veraciter dicit credi: quod non valet videri naʒ credi iam non poteſt: quod videri poteſt: vt tamē te breuiter reducā a te nulla viſibilia niſi per inuiſibilia videntur. Ecce eniʒ cūcta corporea oculus tui corpis aſpicit: nec tamē ipe corporeus oculus aliq̄d corporeū videret: niſi hūc res incorporea ad videndū acueret. Nā tolle mentē que nō videt: incaſſum patet oculus: q̄ videbat. Subtrahe animā corpori: remanent proculdubio oculi in corpore aperti. Si igit per ſe videbāt: cur diſcedēte anima nihil vident Hinc ergo collige: quia ipa quoq; viſibilia nō niſi per inuiſibilia videntur. Ponamus quoq; ante oculos mētis edificari domū: immēſas moles leuari: pendere magnas in machinis colūnas: quis queſo te hoc opus operat: corpus viſibile qđ illas moles manibus trahit: an inuiſibilis anīa que viuificat corpus? tolle eñ qđ non videt in corpe: ⁊ mox immobilia remanent cūcta que moueri videbant viſibilia corpora metallorū. Qua ex re penſandū eſt: quia in hoc quoq; mūdo nihil viſibile niſi per creaturā inuiſibilē diſponi pōt: nā ſicut ops deus aſpirādo vel implēdo ea q̄ rōne ſubſiſtūt: ⁊ viuificat ⁊ mouet inuiſibilia: ſic ipa īuiſibilia īplēdo mouēt atq; ſenſificāt carnalia corpa q̄ videt.

Quod ſicut vita anime manentis in corpore deprehenditur ex motu membrorū: ſic vita anime poſt corpus in ſanctis penſanda eſt ex virtute miraculorum: Capitulū. VI.

Petrus.

i Stis fateor allegatiōibus libēter vict⁹: ppe nulla iā eſſe hec viſibilia exiſtimare cōpellor: q̄ prius in me infirmantiū pſonā ſuſcipiēs: de īuiſibilib⁹ dubitabā itaq; placēt cūcta que dicis: ſed tñ ſicut vitā aīe in corpe manētis ex motu corpis agnoſco: ita vitā aīe poſt corpus apertis quibuſdā rebus atteſtātibus cognoſcere cupio.

Gregorius.

h Ac in re ſi cor paratū tue dilectionis īuenio in allegatiōe mīme laboro. Nunq̄d nā ſancti aplī ⁊ martyres xpī pñtem vitā deſpicerēt: ⁊ in mortē carnis aīas ponerēt: niſi certiorē aīarū vitā ſubſeq̄ ſcirēt Tu vero inq̄es: q̄ vitā aīe in corpe manētis ex motib⁹ corpis agnoſcis: ⁊ ecce hi q̄ aīas in mortē poſuerūt atq; aīarū vitā poſt mortē carnis eē crediderūt q̄tidianis miracul' choruſcāt Ad extīcta nāq; eorū corpa viuētes egri veniūt ⁊ ſanāt: piuri veniūt ⁊ dēonio vexāt: dēoniaci veniūt ⁊ liberāt: leproſi veniūt ⁊ mū