

plurimum Reverende pater

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Vereor ut quem mihi deferre non rem
dum de ~~abstrusioribus~~ ^{abstrusioribus} ~~rebus~~ ^{rebus} ~~quorundam~~ ^{quorundam}
satis ~~poterim~~ ^{possum}. Dico tamen sententiam,
quia jubeo et boni consuly

Ens et unum converti tecum sentio. Unitatem
esse principium numeri si rationes spectes, seu priori-
tatem naturae non si magnitudinem, nam habemus
fractiones, unitate utiq; minores in infinitum

Continuum in infinitum divisibile est. idq; in ~~data~~
Linea recta vel ^{constat} ~~manifestum est~~ quod pars est ejus est
similis toti. itaq; cum totum dividi possit, poterit et pars,
et similiter quavis pars partis. puncta non sunt
partes continui sed extremitates, nec magis minima datur pars lineae, quam minima fractio unitatis

in infinitum actu in natura dari non dubito,
sequitur positae ~~motus~~ plenitudine mundi, et ~~aequali~~
divisibilitate materiae, sequitur ~~ex~~ ^{ex} legibus motus vari
modis punctum moveri motu diverso a quovis alio assignabili
puncto. sed nec aliter sibi ~~mut~~ ^{mut} ~~mutabilitate~~ ^{mutabilitate} rerum ordi
constare f. ~~Nea certe~~ ~~philosophia~~ ~~sine~~ ~~infinita~~ ~~actu~~ ~~multa~~ ~~;~~

debeamus. Quae contra ~~objiciuntur~~ ~~et~~ ~~responsionem~~
in fallor patiuntur, At ~~fact~~ ~~falsis~~ ~~hypothesebus~~ ~~uti~~ ~~solent~~

Non datur progressus in infinitum in rationibus Universalium seu aeternarum veritatum,
Universalium, datur tamen in ^{rationibus} ~~aut~~ ~~capit~~ ~~ment~~ ~~ibus~~ ~~singularium~~. ideo singularia a mente creata
singularia perfecte explicari ~~non~~ ~~possunt~~, quia infinitum
involvunt. Majora pendunt a minoribus, et haec ab
ab alijs ad huc minoribus, sed nos

Scholastica aliquando ~~fortasse~~ ~~potentiam~~ ~~intellegere~~
quae esset cum conatu, ~~communiter~~ ~~tamen~~ ~~rem~~ ~~aliter~~
attingisse putem. Sic risivitas in homine (vulgo risibilitas)
non significat risurum hominem si nemo impediat, sed
risurum si occasio ridendi offeratur itaq; cum
positis necessario agere dicitur, inter requisita credo posuere
occasionem sollicitantem

Violentum admitto utiq; ~~eo~~ ~~qui~~ ~~receptus~~ ~~est~~ ~~sepe~~
propterea neq; a communi ~~sermone~~ ~~recedendum~~ ~~putet~~,
Causa, ~~et~~ ~~quomodo~~ ~~de~~ ~~re~~ ~~sermo~~ ~~sano~~ ~~sensu~~ ~~intelligantur~~

Violentus mihi dicitur ~~et~~ ~~quia~~ ~~principium~~ ~~in~~ ~~ejus~~ ~~in~~ ~~ij~~
non invenio ~~qua~~ ~~in~~ ~~mea~~ ~~mente~~ ~~distincte~~ ~~percipio~~. ~~et~~
Quae ex confusis ~~illis~~ ~~in~~ ~~notis~~ ~~perceptionibus~~
in nobis oriuntur ~~et~~ ~~terminis~~ ~~transcribimus~~, ~~nec~~ ~~id~~ ~~male~~
explicationem ~~trini~~ ~~capimus~~ ~~ex~~ ~~externis~~

in motu concedo utiq; esse aliquid ultra vim
ad mutationem nitentem, nempe ipsam Mutationem
in aqua non magis substantialem Unitatem
esse puto, quam in grege piscium eidem piscinae
inhabitantium

Cum animam ~~nihil~~ ~~in~~ ~~materia~~
producere ajs, hoc ita intelligo ut lege ~~materiales~~
per motum ~~per~~ ~~animam~~ ~~non~~ ~~mutentur~~
Alioqui anima est ~~entelechia~~ ~~seu~~ ~~potentia~~ ~~activa~~
materiam perficiens ~~per~~ ~~potentia~~ ~~passiva~~ ~~fundam~~
hoc sensu ~~ut~~ ~~in~~ ~~incompleta~~ ~~et~~ ~~altera~~

~~transmissa~~ ~~motibus~~

eo fieri modo
quo Copernicani de motu solis loquuntur
cum vulgo. simili modo loquimur de
casu et fortuna