

rational, and intellectual. *DC* II, 10 (125) and II, 17 (174). See also *De Concordantia Catholica* I.6.34, as well as *VS* 20 (56:17-18).

Diagram U can be used illustratively in many different ways, depending upon what the unitary largest circle is made to symbolize.

422. At *DI* II, 2 (104) man is said to be a god manqué and a created god. At *De Dato Patris Luminum* 2 (102) man is called a humanified god. And both in *DB* 7:1-2 and in *Sermones*, p, Vol. II, f. 89<sup>r</sup>, line 3 he is called a second god (*secundus deus; alius deus*). See n. 424 below.

423. *DI* III, 3 (198:1-5). *VS* 20 (56:16-17). *VS* 32 (95:9-12). *LG* I (40:2-3). *Sermo* XXII (32:7-10). *Sermo* XXX (8:1-2 and 9:4-5). *Sermo* XLV (5:1). *Sermones*, p, Vol. II, f. 163<sup>r</sup>, lines 5-6. See, below, n. 100 of Notes to *De Ludo Globi*. See also Hugo of Straßburg, *Compendium Theologicae Veritatis* II, 2 (beginning) [Straßburg edition, 1489]. Meister Eckhart, *Die lateinischen Werke*, Vol. I, 2 [*Expositio Libri Genesi*, c. 1, v. 26 (p. 155, lines 23-27), *op. cit.*, n. 48 above]. Aquinas, *ST* I.91.1c.

424. Man, as also every creature, is a “finite infinity,” or a “finite god”. *DI* II, 2 (104:6). See n. 422 above.

425. *DI* I, 8 (22).

426. See the references in n. 314 and n. 315 above.

427. *DC* I, 1 (5:10-13). See n. 420 above.

428. *DC* II, 17 (177-178). *VS* 29 (87:17-20).

429. See the references in n. 423 above.

430. “... I state already”: viz., in the previous paragraph (in the English translation).

431. *DI* I, 7 (21). *DI* I, 9 (26). *CA* II, 8 (107). *VS* 24 (71).

432. Cf. *VS* 23 (70:10-15).

433. *DM* 9 (123:7).

434. This state is completed only in the future life, where believers arrive at the perfection of their sonship-with-God. See *De Filiatione Dei*.

435. Here at 146:2 I am following the chapter-title in *Codex Latinus Cusanus* 218.

436. “... the Diagram of all things”: i.e., Diagram U at I, 13 (66).

437. See the passage marked by note 339 above.

438. Here at 146:12 I am reading (together with *Codex Latinus Cusanus* 218 and certain other mss.) “*ferentes*” in place of “*ferentia*”.

439. *DM* 15 (159:7). *VS* 12 (32:10-13). In the Latin text of *DC* II, 15 (147:5-7) “*specifica*” goes with “*natura*” and not with “*religio*”. Nicholas uses the expression “*natura ... specifica*” also in *Sermo* XLI (7:6-7).

440. That is, Group *A1* is distinguished into *A1a*, *A1b*, and *A1c*, in accordance with Diagram U.

441. That is, Group *A2* is distinguished into *A2a*, *A2b*, and *A2c*, in accordance with Diagram U.

442. That is, Group *A3* is distinguished into *A3a*, *A3b*, and *A3c*, in accordance with Diagram U.

443. The third heaven is symbolized by the upper circle, viz., circle A.

444. The second heaven is symbolized by the middle circle, viz. circle B.

445. The lowest, or first, heaven is symbolized by the lowest circle, viz. circle C.