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Quòd aliena omittenda, nostra curanda, quodq;
utraq; adsequi non est. Cap. III.

SI ergo talia expetis, memento non oportere mo-
dice commotum ea attingere, sed partim omnino
dimittere, partim in præsentia reijcere, ac primo tui
ipsius curã agere. Si autẽ & hæc ipsa uelis, regnare
scilicet, diues esse, & domesticos dirigere: fortasse ne-
que hæc ipsa consequeris, quia priora quoq; expetis.
Illa uero nullo modo consequeris, quæ sola homini fe-
licitatem pariunt.

Quo nos pacto in aspera quauis imaginatione
gerere oporteat. Cap. IIII.

Continuò igitur in quauis aspera imaginatio-
ne disce considerare, imaginationẽ esse illam,
neq; id omnino esse quod uidetur: deinde scrutare id,
& examina his regulis, quas habes: primaq; hæc &
maximè, utrum circa ea sit, quæ sunt in nobis, an quæ
non sunt. Quòd si circa aliquod eorum sit, quæ in no-
bis non sunt, promptum hoc esto, nihil ad me.

Quomodo tractanda sint, quæ in nobis
sunt. Cap. V.

Memento appetitus promissionem esse, ut con-
sequaris quod appetis. Declinationis autem
promissionẽ, ut in id non incidas, quod declinas. Qui
ergo appetitus promissione excidit, infortunatus est:
qui autem in id, quod declinat, incidit, malè est fortu-
natus.