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conuiciantem, furantem, atque ita tutius rem aggredi-
eris. Si autem continuo dices, lauare uolo, propo-
situmque meum, quod secundum naturam est, seruare, et
in quacunque re similiter, non peccabis. Hoc enim pa-
cto si quid inter lauandum impeditenti accidit, in prom-
ptu hoc tibi erit: non hoc uolebam solum, sed et meum
propositum, quod est secundum naturam seruare: non
seruabo autem, si moleste feram quae fiunt.

De perturbatione declinanda, per eorum natu-
rae considerationem, quae nos pertur-
bant. Cap. VIII.

Perturbant homines non res ipsae, sed rerum opi-
niones: ut mors nihil terribile, alioqui et Socra-
ti uisa foret. Sed quia opinio de morte terribilis: ideo
illa terribilis. Igitur quum aut impediamur, aut per-
turbemur, aut doleamus, nunquam alium accusemus,
sed nos ipsos, hoc est, opiniones nostras.

Ratio superioris praeccepti, triplicisque hominum
gradus adsignatio. Cap. IX.

Ineruditi est alios culpae, quum quid male agat.
Eius qui iam coepit erudiri, seipsum. Eruditi, neque
alium, neque seipsum.

Quomodo tractanda, quae de externis uiden-
tur eligenda. Cap. X.

O nullam alienam excellentiam te efferas. Si e-
quus superbiens dicat, pulcher sum, ferendum
esset.