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Quòd supersedendum non est, sed quamprimum  
ad hæc incumbendum. Ca. LXVI.

**Q**uòd te usq; differs, ut iam te aliquando dignum  
quis, quæ optima sunt, putas, neque usquam  
transgredi hæc statuas? Quòd si diem de die termino  
adiicias, non proficis, sed deficitis. Iam nunc igitur ad=  
suesce, ut tanquam perfectus uiuas, omnibusq; quæ ac=  
cidant recte utaris. Et quacunque in re arbitrare pro=  
positum tibi certamen: neq; ullum diem negligas: quo  
enim die non proficis, deficitis. Hoc igitur pacto Socra=  
tes uirorum omnium sapientissimus euasit. Quòd si  
ipse nondum es Socrates: at vivere debes, ut qui Socra=  
tes uelis esse.

Tres loci in Philosophia, eorumq; inter se  
ordo. Ca. LXVII.

**P**rimus, ac maximè necessarius locus est in Philo=  
sophia, qui ad usum speculationum pertinet, ue=  
lut est, nō mentiri. Secundus qui ad demonstrationes,  
uelut est, quum mentiri non oporteat. Tertius, qui ad  
eas confirmandas & propiciendas spectat: hoc est,  
quo pacto, & unde demonstrare id possumus, uerum  
esse, aut falsum. Igitur tertius quidem locus necessa=  
rius est ob secundum: secundus uero ob primum: ma=  
ximè omniū necessarius, et in quo quiescere oporteat,  
primus est. Nos uero contrà facimus: tertio enim loco  
immoramus, inq; eo omne nostrū studiū conterimus.