ἐν ἀλγηδόσι πρὸς ἀλλοιουμένην γίνεσθαι τὴν ὑγείαν
ἀλλὰ πῶς οὐχὶ καὶ τὰ ἀναίσθητα σημεῖα τῶν
ἀνιάτων παθῶν ἀναισθησία, καὶ τῶν πρὸς
μανίαν ἐκφερόντων ἡ παραφορὰ καὶ ἡ ἀδηλία
πῶς οὐ θανάσιμα; ἀλλὰ μὴν καὶ τὸ μὴ ἐθέλειν
ἐσθίειν πολλάκις, καὶ μαλλίσαι ἀπὸ λιμοῦ τοὺς
πολλαπλασίους. μισοῦσι γὰρ πολὺ ἀπολαύειν καὶ ἡδονῆς
ἀλυπίας παρέξειν. ὅλως οὖν ἀλλαγὴ τῶν ἀλλοιώσεων
μᾶλλον ἢ τὸ μόνιμον τῆς ἀλλοιώσεως, ὅλως τε καὶ
τὸ μὴ ἐθέλειν ἐσθίειν ἢ τὸ μὴ δύνασθαι. ἀλλὰ καὶ
τὸ μὴ ἐθέλειν ἐσθίειν ἢ τὸ μὴ δύνασθαι; ἐρωτᾶις: ἀνάλογον
ὀφθαλμοὶ οὐκ εἰδέναι, καὶ ὀφθαλμοὶ οὐκ εἰδέναι, καὶ
ὁμοίως ἐπὶ τῶν ἄλλων αἰσθητηρίων. καὶ ἐπὶ τῶν
ἀνιάτων παθῶν ἀναισθησία καὶ ἀφασία καὶ ἀπορία
καὶ ἀμηχανία καὶ ἀδηλία καὶ ἀγνοία καὶ ἀμνησία
καὶ ἀπάθεια καὶ ἀκρασία καὶ ἀφροσύνη καὶ ἀβουλία
καὶ ἀνοία καὶ ἀσυνεσία καὶ ἀπαιδευσία καὶ ἀμαθία
καὶ ἀσυνεσία καὶ ἀπαιδευσία καὶ ἀμαθία καὶ
ἀσυνεσία καὶ ἀπαιδευσία καὶ ἀμαθία καὶ ἀσυνεσία
καὶ ἀπαιδευσία καὶ ἀμαθία καὶ ἀσυνεσία καὶ ἀπαιδευσία
καὶ ἀμαθία καὶ ἀσυνεσία καὶ ἀπαιδευσία καὶ ἀμαθία
καὶ