

Νοῦ δὲ διὰ πρῶτον τῷ θῶν ἐχρονίζῃ, καὶ τὸ τοῦ
θητικῆς τῆς ψυχῆ τῶν παθῶν ἀπαλλάττει:
Δεῦρο δὲ ὑπάρχει καὶ δὲ γὰρ ἐλευθέρως. τὸ ἀ-
κρον δὲ πρῶτον, τῆς πίσεως ἐξέφανεν:
ὁ δὲ καὶ λόγος ἀπὲρ πρῶτος οὐκ ἔστιν. πῶσον
τῆς πίσεως, διὰ οὐκ ἔστιν ἡνῶθη: **ξ** ἐξ ἑαυτῆς
ἐν ὁ αὐτῶ καὶ ἐπὶ τῆς πίσεως. ὅτι θῶν ἐπὶ τῆς καὶ
ἀνῶς ἐν ὁ αὐτῶς: **ι** ναὶ ἄλλοις ἀνοίσει ἀψφ
ἀμα πῶσον τῆς πίσεως, τῶ θείῳ σὺν χαίρειν):
δ πῶσον καὶ θέωσις, ἄλλῃ καὶ ἀνῶν ἡ γνῶ-
σις δὲ αὐτῆς καὶ ὁ μὲν δὲ σὶ τειάδης: **σ**υγχώρη-
σιν ἀμαρτιῶν, παθῶν ἐστὶν ἐλευθέρως. ὡν ὁ μὲν
ἐλευθέρως χαίρει τῶ σὺν γνῶσεως,
ἔπειτα ἔτι καὶ:
τοῦ αὐτοῦ πρὸς τῶ αὐτῶ. ἐκ τῶν τῶν δευτέρων
ἡ δὲ ἀπὸ σιχίς ἡ δὲ: **ε**ξ ἑαυτῶν ἐμὲ ἀ-
δελφὲς τιμῶν τε, ὅτι μετὰ λακωνικῶν προσδο-
κῶν ἀξία τῶ μὲν προαιρέσεις, λύπης τῆς ψυ-
χῆς καὶ ὁ δὲ αὐτῶ τῶ σώματι:
εὶ θέλει ὑφῆν τῶν κακῶν ἀπαλλαγῆναι, τῆ