

ἄρα ἀπὸ πλάσσει μὲν τῶν ἐμπαθῶν νοητῶν, καὶ τῶν  
 κινουμένων καὶ ἀεὶ ἄλλο ἀπολαμβάνοντων προσελθόντων ἢ δὲ παρῶν  
 μέγας ὄνοισ' ὁ τῶν παθῶν ἀπληγῆς· καὶ τῶν οὐ  
 χωριαδῶν καὶ ἐν τῷ θῶ διατῶν: **Ε**ν τοῖς τρισὶ τῶν  
 τοῖς ὀφειλόμενοι, φιλοσοφῶν ἐν ταῖς ἐπιτολαῖς·  
 ἐν τοῖς δόγμασι· καὶ ἐν τῇ πίστι δ' ἄρ' ἐπιτάσσεται:  
**Ν**οῦ παθῶν ἀπληγῆς, ἐν τῶν οὐκ εἰσὶν ἐν  
 τοῖς φιλοσοφῶν ἡμῶν· ἐν τῇ θεωρίᾳ τῶν οὐκ ἔχοντων  
 καὶ ἐν τῷ ἰδιόφωτι: **κ**άμιστα πάθη ἐν ταῖς  
 ψυχῆς ἡμῶν κέρυπται· τότε δὲ φαίνονται, ὅτε  
 τὰ δρατῶν ἐλέγχον: **ἀ**νεκλόγητος μὲν  
 ἔσθ' ὅτε ὄνοισ' μοιῶν τυχῶν ἀπαθῶν· ἀδὲ ἡμῶν  
 δὲ ἔστι δὲ τὴν τῶν δρατῶν ἀποουσίαν:  
**κ**ινοῦται τὰ πάθη διὰ τῶν τειῶν τῶν· διὰ τε τῶν  
 μνηστικῶν καὶ τῶν κινήσεως, καὶ τῶν αἰσθησῶν ὡς περὶ ῥῆ:  
**ὄ**νοισ' τῶν αἰσθησῶν ἀποκλίσει, καὶ τῶν κινήσεων  
 καλίας· πρὸς μόνην τὴν μνηστικὴν ἔχει τὸ πᾶν  
**ὑ**πὸ τῶν αἰσθησῶν τότε τὰ πάθη κινουῦνται·  
 ὁ πινίκα ἐγχεῖται ἀμὴ πᾶρ ἢ· καὶ ἀγαθὸν ἔστι:  
**Ν**ηστῶν ἡμετέρας, καὶ ἄρ' ἡμῶν, καὶ ψαλμοδῶν.

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