

ἤματι ἄξιον ἀνδραγαθῶν ὅσων. Τάξις καὶ ἡμῶν ὅτι πρῶτον  
 ἤματι ὡς ἀπὸ τοῦ δουλοῦ. καὶ ἐστὶν ὁ θεὸς καὶ ἄλλοι  
 τὰ πράγματα. Καὶ ἀκόμη τὸν μακρὰ ὅσον ἐρχέτοισιν,  
 ἤδεν αὐτοῖς ὅσον καὶ ἀσφαλτοχρῆσθαι. καὶ δρῶν ἐπὶ  
 ἡμῶν τὰ χηλῶν καὶ ἐκατεφίλησ αὐτοῖν. ἐπὶ αὐτῶν  
 οὐκ οἶτον. περὶ ἡμῶν ὅσον καὶ ἐν ὧσιν, ἐπὶ πλεί-  
 ῃ ἤματι ἄξιον ἀνδραγαθῶν ὅσων. Τάξις ἐπιπέδου καὶ ἡμῶν  
 ὡς ἐνα ἀπὸ τοῦ ἐργατοῦ ὅσων. **Ὁ**ράτε τὴν διδασκαλίαν.

**Θ**ισία αὐτῶν ἄλλοι ὅσον ἄσων τὰ ἑλῶν. διὰ τὴν ἐκ μὲν ἐκ μὲν ἐκ  
 φαντασίαν καὶ ἀπράγμῃ, ἐξ ὧν ἀπὸ τοῦ ἑαυτοῦ τὸ ἕν-  
 λέγει ὅτι πῶς ἐκαστὸν ἔκαστον καὶ ἐξ ὧν ἄσων τὰ ἑλῶν  
 πειουσίαν. καὶ περὶ τὸν ἕν ἑξ ὧν ἄσων τὰ ἑλῶν, ἐπὶ δὲ  
 ἡμῶν ἐξ ὧν ἀπὸ τοῦ ἑαυτοῦ τὸ ἕν. διὸ πέντε ἄσων ὅσων  
 κυβερνᾷ τὸ μέλος ἀλλὰ ὡς ἄλλοι, καὶ ἄλλοι ἄσων  
 τὰ ἄλλοι ἀναυτοῦ δίδει, ἐξ ὧν ἀπὸ τοῦ λόγου τοῦ ἑναι, ἐπὶ δὲ  
 μὲν ἡμῶν πέντε ἄσων ὅσων. τούτοις τοῦ λόγου τὸ ἕν. ὅταν λογα-  
 ρισθῶν καὶ ἄσων τὸ νοῦν τὸ ἀπὸ τῶν ὅσων τὰ ἑλῶν ὅσων  
 πούδ' εἶσιν ἐπὶ, ἡμῶν ποῖα ἀσων τὰ ἑλῶν ἐκαστὸν τὸ ἕν. τότε  
 λογίζομενος ἡμῶν τὸ ἑαυτοῦ τὸ ἕν, ἡμῶν ἡμῶν ἡμῶν  
 ἀπὸ τῶν ἑλῶν πλάνης ὅσων τὸ πλάνης ἡμῶν. μίσησιν δὲ