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ΕΠΙΚΤΗ

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ΤΟΥ ΕΓΧΕΙΡΙΔΙΟΝ.



ΩΝ ὄντων τὰ μὲν ὄντι ἐφ' ἡμῖν,
τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν,
ὑπόληψις, ὄρμη, ὄρεξις, ἐκκλη-
σις, καὶ ἐνὶ λόγῳ, ὅσα ἡμετέρα ἔρ-
γα. οὐκ ἐφ' ἡμῖν δὲ, τὸ σῶμα, καὶ
κτῆσις, δόξα, ἀρχαί, καὶ ἐνὶ λόγῳ, ὅσα οὐχ ἡμε-
τέρα ἔργα. Καὶ τὰ μὲν ἐφ' ἡμῖν ὄντι φύσιν ἐλευ-
θερά, ἀκώλυτα, ἀπαρεμπόδινα. τὰ δὲ οὐκ ἐφ'
ἡμῖν, ἀδενῆ, δ' ἔλα, κωλυτὰ, ἀλλότρια. Μένει οὖν
ὅτι ἐὰν τὰ φύσει δόξα ἐλεύθερα οἰκῆται, καὶ
τὰ ἀλλότρια ἴδια, ἐμποδισθῆται, πεινθήσεται, τα-
ραχθήσεται, μέμνηται καὶ θεοῦ, καὶ ἀνθρώπων. ἐὰν
ἢ τὸ σὸν μόνον οἰκῆται σὸν εἶναι, τὸ δὲ ἀλλότριον
(ὡσπερ ὄντι) ἀλλότριον: εἴδεις σε ἀναγκάσει εἴδεις
ποτε, οὐδεὶς σε κωλύσει, εἴ μέμνηται οὐδένα, εἴ
ἐγκαλέσει τινι, ἀκὼν πράξεις οὐδέ ἐμ, οὐδεὶς σε
βλάψει, ἐχθρὸν οὐχ ἔξεις. οὐδὲ γὰρ βλαβερόντι
πέσει. Τηλικούτου οὖν ἐφιέμενος, μέμνηται ὅτι οὐ
δέει εἴδεις μετρίως κινηκινῶν ἀπὸ αὐτῶν: ἀλλὰ
τὰ μὲν ἀφίεναι παντελῶς, τὰ δὲ ὑπὲρ τὴν βεβαιότητα
πρὸς τὸ πάθος, ἐὰν ἢ καὶ ταῦτ' ἐθέλεις, καὶ ἀρχεῖν,