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μεδ' ἄς προσέξεις σεαυτῶν: οὐ προκόψεις, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν, Ἐ ἀποθνήσκων. ἢ δὴ ἐν ἀξίωσιν σεαυτῶν βιοῦν, ὡς τέλειον καὶ προκόψοντα, καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπὸ ἀβατῶ, καὶ ἐπιπόνον τι Ἐ ἡδὺν, ἢ ἐνδοξον, ἢ ἀδοξον προσάγει: καὶ μέμνητο, ὅτι νῦν ὁ ἀγῶν, ἢ ἡδὴ πάρεσι τὰ ὀλύμπια, καὶ οὐκ ἐσιν ἀναβάλλεαις ἔκετι, Ἐ ἐπιπρᾶμίαν ἢ ἦσαν καὶ ἐνδοσίμῃ ἢ ἀπόλυτῃ προκοπῇ, ἢ καὶ σώζεσθαι. Σωκράτης ὅτως ἀπετελεῖσθαι, καὶ πάντων προσάγων εαυτῶν, μηδενὶ ἄλλῳ προσέχωρ, ἢ τῷ λογῶ. σὺ ἢ καὶ μήπω εἰ Σωκράτης, ὡς Σωκράτης γὰρ εἰν βολόμεν Ἐ ὀφείλεις βιοῦν.

Κεφ.

ξ.

Ο πρώτος καὶ ἀναγκαϊότατος ὁ τρόπος ὁδῶν ἐν φιλοσοφίᾳ, ὁ τὴν χηρύσεως τῶν δόγματων. οἷον ὁ τῶ μὴ ψευδέαις. ὁ δεύτερος ὁ τῶ ἀποδείξεων, οἷον πόθεν ὅτι οὐ δεῖ ψευδέαις. τρίτος ὁ αὐτῶν βούτων βεβαιοτικός, καὶ διαριθμητικός, οἷον πόθεν ὅτι ἴσθαι ἀποδείξεως. τί γὰρ ὁδῶν ἀποδείξεις, τί ἀκολούθια, τί μάχη, τί ἀληθεῖς, τί ψεύδος; ἔκοι ὁ μὲν τρίτος ὁ τρόπος ἀναγκαῖος εἶναι τῶν δευτέρου, ὁ δὲ δίδυμος ὁ εἶναι τῶν πρώτου. ὁ ἢ ἀναγκαϊότατος, καὶ ὅπου ἀναπάντε-