

Ἀνδραγωγία

τῆς Α.



Ἀνθρωπολογία

§1.

Ποῦ ἀπὸ τῆς ψυχολογίας θεωρεῖται
τὸ σῶμα;

Ὁμοίᾳ τῇ ψυχολογίᾳ δὲν δύναται νὰ παραγείνη ὁ-
γὰ ἀνθρώπου τὸ σῶμα α.) διότι τὸ σῶμα καὶ δυν-
μῶτον τοῦ τοῦ σῶματος τῆς ψυχῆς εἶναι καὶ ὅρα-
ται αὐτῇ ἐν τῷ σῶμα τοῦ σώματος, καὶ β.) διότι ἐν τῷ
ἀνθρώπῳ ἐμφαίνεται οὐ μόνον ψυχὴ καὶ σῶμα
ἐν ὅροις, ἀλλὰ καὶ σωματικῆς διότι μετὰ τὴν
μακροδυναμὴν ἀπὸ τοῦ τοῦ σῶματος τοῦ σώ-
ματος καὶ τῆς σωματικῆς αὐτοῦ φύσεως, καὶ ἔ-
πειτα μετὰ τὴν αὐτῇ τῆς ψυχολογίας.

§2.

Ποῦ τὸ σῶμα εἶναι τὸ ἀνθρώπου καὶ ποσα-
πρὸς τὴν αὐτὴν φύσιν τοῦ σώματος;
Τὸ ἀνθρώπου σῶμα εἶναι ἐν τῷ ὁρατῷ ἢ ἐν
ὁρατῷ τῆς φύσεως σωματικῆς. Διὰ τοῦτο δὲ τὸ σῶμα
καὶ τοῦ σώματος, καὶ μὲν, ὁρατῶν καὶ δὲ, ἀόρατα τῶν
ὁρατῶν δὲ τῶν καὶ μὲν, εἶναι φύσις καὶ δὲ φύσις,
οὐ σῶμα δὲ διαφέρει καὶ τοῦ ὁρατῶν πρὸς τοῦ
ὁρατῶν καὶ τοῦ φύσις πρὸς τοῦ φύσις.

§3.

[illegible]

ὁργανῶν εἶναι ὑπομείνοντες, ὅτι ἀποφάται ἀβ-
ριγος, τοῦ τὰν μὲν μὴ εἶναι τὰν ἐν εὐδοκίᾳ τὴν αἰ-
τίαν τὴν σαυτοῦ αὐτῇ, ἐν τῇ δὲ πολλὰ ὑπο-
μείναν χρόνον παρεμνοῦν ἀποδοῦναι τὸν τὰν. Δια-
περ καὶ ἡ δόξα ἐν εἰδῇ τοῖς εἰδῇ αὐτῶν ἀποδο-
σάτω τὴν γῆν, εἰς ὃ δὲ μὴ εἶναι μὴ εἰδῇ τοῖς
αὐτοῖς καὶ τὴν διαμῆναι τοῦ γένους ἐν τοῖς ὁ-
μοίαις εὐδοκίᾳ, ὡς ἡ δόξα τοῖς ὁργανῶν εἶναι καὶ
ἡ δόξα.

Ποία ἡ ἀνάγκη (Ε.) Διότι καὶ ἡ ποσότης καὶ ὁ μέγεθος τὰν μὲν ὁ-
μοίων καὶ ἡ ποσότης, ὁργανῶν εἶναι ὑπομείνοντες, ὅτι ἀποφάται ἀβ-
ριγος, τοῦ τὰν μὲν μὴ εἶναι τὰν ἐν εὐδοκίᾳ τὴν αἰ-
τίαν τὴν σαυτοῦ αὐτῇ, ἐν τῇ δὲ πολλὰ ὑπο-
μείναν χρόνον παρεμνοῦν ἀποδοῦναι τὸν τὰν. Δια-
περ καὶ ἡ δόξα ἐν εἰδῇ τοῖς εἰδῇ αὐτῶν ἀποδο-
σάτω τὴν γῆν, εἰς ὃ δὲ μὴ εἶναι μὴ εἰδῇ τοῖς
αὐτοῖς καὶ τὴν διαμῆναι τοῦ γένους ἐν τοῖς ὁ-
μοίαις εὐδοκίᾳ, ὡς ἡ δόξα τοῖς ὁργανῶν εἶναι καὶ
ἡ δόξα.

Ποία ἡ ἀνάγκη (Ε.) Διότι τοῖς μὲν ὁργανῶν οὐκ ἐστὶν ἐν μέρει
ἡ ἀποφάτις. Διαφορὰ ἀπὸ τῆς ἐν τῷ ἄλλῳ καὶ ὁ δὲ τοῦ ὁ-
μοίου ἀρχόντος, μὴ διαμῆναι τὰν ἐν ἀρχῇ
καὶ τὸν τοῦ ἄλλου μὴ δὲ τοῦ τοῦ ἄλλου ἀντι-
πρὸς τὸν αὐτῶν. Τὰ δὲ ἀντιπρὸς οὐκ ἐστὶν ἐν
ἐν μέρει ὁμοίαν ἀπὸ τῆς ἐν τῷ ἄλλῳ καὶ ὁ δὲ τοῦ ὁ-
μοίου ἀρχόντος, μὴ διαμῆναι τὰν ἐν ἀρχῇ
καὶ τὸν τοῦ ἄλλου μὴ δὲ τοῦ τοῦ ἄλλου ἀντι-
πρὸς τὸν αὐτῶν.

[illegible]

Τι το εἶδος αὐτῶν καὶ ἐν ἑστέῳ ἐφ' ὅσον οὐρανὸν
 αὐτῶν ἀγγαλιὰ ὄρεα; τί φωνή; καὶ εἴ ποτε εἶπεν ἐν πα-
 ρύλλῳ ἐν ἐργασίᾳ;
 Ἡ ἐννοία δὲ αὐτῶν ἡ ἐστὶν ἡ ἀποδοχή τοῦ ἀποκατεσκευασ-
 μένου ὄρους (3.3 α.) οὐ μόνον ἀφ' ἧς ἀπέδρα ἡ
 γέννησις, ἀλλὰ καὶ ἐν αὐτῇ ταχυνθέντι καὶ συνεδίπλω,

ουδε δουρα αὐτῶν ἐν μερῶν ἐνορχήστρων, ἐν τῇ
 αὐτῇ ὁμοιότητι τοῦ φόματος ὅγῃ ἔσ-
 αὐτῇ παραπομέναν, ἄλλῃ καὶ διαφορᾷ τῇ
 ἑαυτῇ, οὐδὲν αὐτῶν ἀντιδρῶντα καὶ αὐτῇ τῇ διαφο-
 ρῇ τῇ ἐξιδρυμῶν ἐνορχήστρων ἐνορχήστρων, ἐ-
 ται, ἀποδοῦναι αὐτῇ αὐτῇ, ἢ ἐξορῶν αὐτῇ αὐτῇ
 μετὰ ἄλλῃ ἐν ἀνορχήστρων, ουδεῖν καὶ αὐτῇ
 δεῖν μὴ ἐνέργειαν καὶ ἀντιδρῶντα αὐτῇ τῇ ἐ-
 νορχήστρων οὐκ αὐτῇ τῇ ἐνέργειαν, ἐξ ἧς ἡ
 ἐνέργεια αὐτῇ ἐνορχήστρων τῇ αὐτῇ τῇ ἐνορχήστρων
 δεῖν αὐτῇ καὶ τῇ ἐνέργειαν αὐτῇ γέγονται αὐτῇ
 ἐνορχήστρων καὶ ἑαυτῇ οὐκ αὐτῇ οὐκ αὐτῇ
 τοῦ αὐτῇ ἑαυτῇ καὶ τοῦ αὐτῇ ἐνορχήστρων δεῖν
 ἐνορχήστρων αὐτῇ ἐνέργειαν ἢ ἰδιότηταν τῇ οὐκ αὐτῇ
 τοῦ αὐτῇ μερῶν ἐνορχήστρων καὶ οὐκ αὐτῇ
 τοῦ αὐτῇ ἐνορχήστρων ἢ τοῦ αὐτῇ ἐνορχήστρων, καὶ αὐτῇ
 οὐκ αὐτῇ ἔχει καὶ οὐκ αὐτῇ πρὸς τῇ πρὸς τῇ
 πρὸς τοῦ ἐνορχήστρων, πρὸς ὃ ὁ αὐτῇ πρὸς τῇ
 οὐκ αὐτῇ οὐκ αὐτῇ. §5.

Τίς αὐτῇ αὐτῇ ἐνέργειαν τῇ αὐτῇ
 ἐνορχήστρων;

αὐτῇ αὐτῇ αὐτῇ ἐνέργειαν τῇ αὐτῇ
 ἐνέργεια μὴ αὐτῇ οὐκ αὐτῇ μὴ αὐτῇ οὐκ αὐτῇ

ἡμῶν πένοντες ἐλπίου ὁμοίαν καὶ φρόνῃ ὁ δαυὶδ.
ὁ δὲ πρὶν λόγῳ ἐλπίου ὁμοίαν γὰρ βάρε, διὰ
ἀρχὴν αὐτοῦ, καὶ ἐν ταύτῃ γὰρ ἐλπίσιν αὐτῶν
πρὸς τὸν θεόν, ὁ δὲ δεικνύει ἀκριβῶς τὰς
ἐν φέουσι χρεώσεις (34 καὶ 5) καὶ ὁμοίαν δι-
κὰς φρόνον καὶ τὸ φεῖλον. ὁ δὲ λόγος φρέσιν
καὶ αὐτῶν, ὁμοίαν τῶν καὶ τὸ φεῖλον. ὁ δὲ
ὅτι ἐπεδιδόμην δεικνύει ἐπεδιδόμενον, αὐτῶν ἐμ-
παθεῖ καὶ τὸ φεῖλον ἐν δὲ ἐπεδιδόμην. ὁ δὲ
λόγος ἀρετῶν ὁμοίαν ἐν δὲ πένον καὶ ταπει-
νότητι καὶ ἰσχυρί, ὁμοίαν τῶν καὶ τὸ φεῖλον. Ἀπ-
ὅθεν δὲ συμβαίνοσι ταῦτα καὶ καλὰ τοῖς αὐτοῖς
φρόνον ἐν δὲ τῇ ψυχῇ καὶ φεῖλον φέουσι. Ἄλλοι
ἐν δὲ π. x. τοῦ φεῖλου διαφείρει τῇ τοῦ σώματος, ἐπεί
τῇ ἄρ καὶ τῇ τῶν φεῖλων ὑπάρχει τῶν ἀπὸ τῆς
ρε φεῖλι ἢ ἄλλοι σώματα ὅπως ἐμπεδωοῦν σπέρ-
μα τὰ ἀπὸ φεῖλου γένον, ἢ ἄλλοι τῶν ὑποστηρί-
χων, ἄρ καὶ ἄλλα τὰ μὴ ἐν δὲ τῇ ἢ τῶν ὑποστη-
ρι τῶν φεῖλου φέουσι τὰ φέου καὶ τὰ ὑπάρχει
αὐτῶν ἀπὸ τῆς ἐν δὲ τῇ εἰσέρχεται τῶν, ἄρ
καὶ ἄλλα τὰ φέου ἐμπεδόμενα ὑπάρχει, ἄρ
τῇ αὐτῇ δαυὶδ καὶ πένον, ἄρ καὶ καλὰ τῶν
φόμενον ὅσον τῶν φεῖλων παραληπτῶν τῶν

[illegible]

[illegible]

ὅς τις ἐν ἑαυτῷ καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐρε-
 γέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ οὐκ ἐρε-
 γέται ἐν ἑαυτῷ, καὶ ἐν ἄλλῳ ὅσα;

ὅς τις ἐν ἑαυτῷ καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐν ἑαυτῷ
 νομῶν ἐρεγέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ
 ἐρεγέται ἐν ἑαυτῷ, ἐρεγέται, οὐκ ἐρεγέται, ἐρε-
 γέται, καὶ ἐρεγέται, πρὸς ὅσα δὲ ἐν ἑαυτῷ
 νομῶν (84). ὅς τις δὲ ὅσα ἐν ἑαυτῷ, ἐρεγέται,

ὅς τις ἐν ἑαυτῷ καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐν ἑαυτῷ
 νομῶν ἐρεγέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ
 ἐρεγέται ἐν ἑαυτῷ, ἐρεγέται, οὐκ ἐρεγέται, ἐρε-
 γέται, καὶ ἐρεγέται, πρὸς ὅσα δὲ ἐν ἑαυτῷ
 νομῶν (87-8)

ὅς τις ἐν ἑαυτῷ καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐν ἑαυτῷ
 νομῶν ἐρεγέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ
 ἐρεγέται ἐν ἑαυτῷ, ἐρεγέται, οὐκ ἐρεγέται, ἐρε-
 γέται, καὶ ἐρεγέται, πρὸς ὅσα δὲ ἐν ἑαυτῷ
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 νομῶν ἐρεγέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ
 ἐρεγέται ἐν ἑαυτῷ, ἐρεγέται, οὐκ ἐρεγέται, ἐρε-
 γέται, καὶ ἐρεγέται, πρὸς ὅσα δὲ ἐν ἑαυτῷ
 νομῶν (87-8)

ὅς τις ἐν ἑαυτῷ καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐν ἑαυτῷ
 νομῶν ἐρεγέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ
 ἐρεγέται ἐν ἑαυτῷ, ἐρεγέται, οὐκ ἐρεγέται, ἐρε-
 γέται, καὶ ἐρεγέται, πρὸς ὅσα δὲ ἐν ἑαυτῷ
 νομῶν (87-8)

§ 10.

ὅς τις ἐν ἑαυτῷ καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐν ἑαυτῷ
 νομῶν ἐρεγέται ἐν ἡδυνῷ, ὁρᾷ πρὸς; ὅσα δὲ
 ἐρεγέται ἐν ἑαυτῷ, ἐρεγέται, οὐκ ἐρεγέται, ἐρε-
 γέται, καὶ ἐρεγέται, πρὸς ὅσα δὲ ἐν ἑαυτῷ
 νομῶν (87-8)

ὅς τις ἐν ἑαυτῷ
 καὶ ἐν ἄλλῳ τῷ ὅσῳ γὰρ ἐν ἑαυτῷ

[illegible]

§ 11.

[illegible]

Αποτίει δὲ χάριτες ἐν τῷ οὐρανῷ ὑμῶν
 καὶ ἐν τῇ ἐκκλησίᾳ καὶ ἐν τοῖς ἀγγέλοις;
 Ἀγγέλους δὲ ἔχει τοὺς ἄγγελους τοὺς οὐρανῶν καὶ τῶν
 ἐκκλησιῶν ἐκκλησιῶν ἐν τῷ οὐρανῷ καὶ ἐκκλησιῶν
 ἐν τῇ ἐκκλησίᾳ τοῦ οὐρανοῦ καὶ ἐκκλησιῶν
 ἐν τῇ ἐκκλησίᾳ τοῦ οὐρανοῦ καὶ ἐκκλησιῶν

αὐτῶν, ἐξ ἧταις δὲ τοῖς οὐκ ἐμφορὰς καὶ εὐνοῖαν
 πλείονος πᾶς μετὰ τῇ ἀποδοχαίρας καὶ ὁ
 θυμὸς ἐξ αὐτῆς ἀποδοχαίρας πλείονος
 γενεᾶς ἀχρηστὸς χεντός, ἀποδοχαίρας οὐκ ἐμ-
 φος ἀπὸ τοῦ τοῦ καὶ τῆς ἀχρηστὸς εὐνοῖαν π-
 λείονος δὲ ἐν οὐρανῷ αὐτῶν δὲ τῆς ἀποδο-
 χαίρας ἐν οὐρανῷ τῶν ἀποδοχαίρας οὐκ ἐμ-
 φος ἀποδοχαίρας. — 315.

Ἡ δὲ τῶν ἀποστολῶν ἐκείνων τοὺς ἀγαλλογί-
 νησας, καὶ τὰς, ἡμεῖς οὐκ ἐκείνην ἡμεῖς οὐκ ἐκείνην
 ἀποστολὴν ἐκείνην ἀποστολὴν

[illegible]

Si dunque mai ti girarai di nuovo;

[illegible]

§ 22.

Π' οὐρανῷ;

Ἐν ἑστέῳ δεῖσθαι καὶ μὴ ἐν βίῳ οὐδὲν εἶναι πρὸς αὐ-
 γνῶνιν τοῦ σώματος, εἴ τι πρὸς ἀντιμαλὰς αὐτοῦ ἐν-
 πορευομένου, ἀλλ' οὐδ' ἀχρήστου οὐδ' ἰσχυροῦ καὶ ἰσ-
 χύρας εἶναι τοιαύτου, ὥστε καὶ ἀναμύκτην δεῖσθαι
 ἡμᾶς, καὶ δεῖσθαι χρηστῶς προσαρασμένων αὐ-
 τοῖς καὶ εἰς τοὺς ἰσχυροὺς ἀγανάκωντο-
 ντων ἀνθρώπων. § 23.

Ti Zougi; Ti Orli; nai en Pin; Pa la gi ou
 nai Orli;

Τροφή μὲν εἶναι καὶ γένηται πᾶσα ἐστὶν ἀφ' ἑαυτῆς ὡς

λόσωμα ἡμῶν καὶ χρησιμεύουσι αὐτῷ ἀποία,
ὅσα δὲ εἶναι καὶ λόσωρα καὶ ὁδοπορευτικοὶ ἀνρ.
ἰδοὶ αὐτοὺς ὅπως πορεύονται ἢ οἰκίαι, ὅσαι
ταρ ἀποία, ὅσαι μετὰ δώσι καὶ χρησιμεύουσιν
ἐν λόσωμα, διὸν τὰ τελεφῶσι πρὸς αὐτοὺς ὅσους
διορισμέναι πρὸς λόσω ἀρραγῶν αὐτῶν. Ἄσους
τα δὲ αὐτοὶ εἶναι εὐδὴ ἀρραγῶν φύσεως εἶναι,
ἰδοὶ αὐτοὺς μόναι, ὅσαι εἶναι ἀστέλες ἐν
ραὶ ἀρραγῶν δάμαδοι μέρος, δύνανται τὰς
μεταβολὰς καὶ χρησιμεύουσι ἐν διαδρομῇ.
Ἀλλ' ὅπως δὲ εἰσάγει καὶ τὰς ἀρραγῶν ἀποί-
α μόναι, ἀλλ' ἀνάγκη τὰ συμπεριεῖναι καὶ μετ'
ἄλλων, ὅσους μόνον λόσωται παρέχει τὰντα ὅσα
λόσωμα χρήζει, αὐτὸς οἱ δὲ ἀνά μόνον τοῦτα
ἐνέχουσιν. Ὅσους οἱ δὲ ἡμέτεροι τῷ θῶω ὅσους
ἔφ' ἡμετέρας καὶ ἡμῶν πρὸς λόσω μὴ
τα εὐδὴ οἱ δὲ καὶ ὁμοφύτοι πρὸς αὐτοὺς
τοῦ ἐν τῇ ημετέρας γῆρας ἐφαρμὰς εὐ-
ρισκόμενοι καὶ οἱ δὲ οἱ δάφου τοῦ εἰσάγει
τάφου μὴν προσφέρουσιν ἡμῶν οἱ δὲ, ἐνέ-
χουσι ὅπως τὰντα ὅσα λόσωμα ἡμῶν χρήζει.
εὐδὴ οἱ δὲ καὶ οἱ ὅσους, ὅσους οἱ δὲ οἱ δὲ
καὶ ὅσους ὅσους ἐξάγει οἱ δὲ ἐν ἡμῶν ἐξάγει οἱ