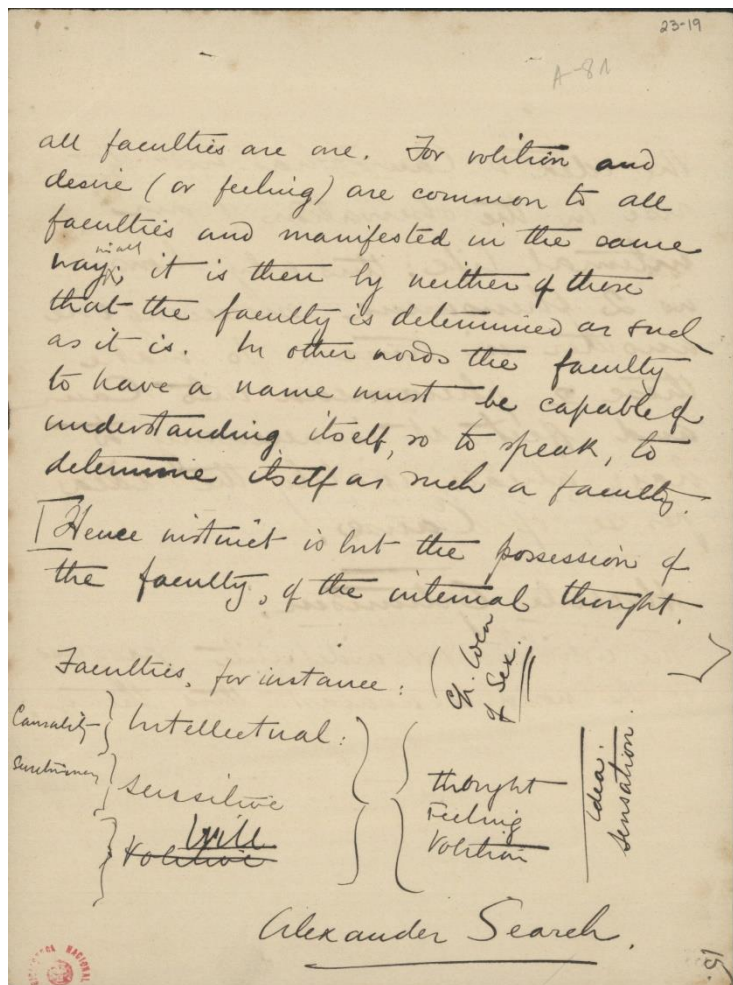


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p-80

The internal nature of the faculties.
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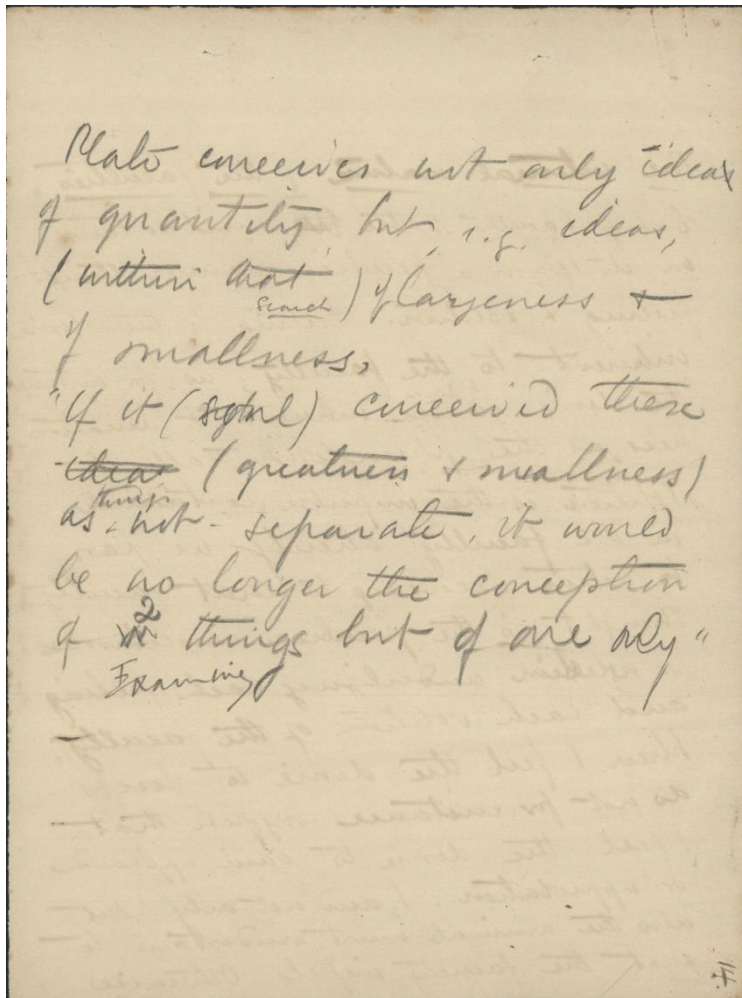
all faculties are one. For volition and desire (or feeling) are common to all faculties and manifested in the same way in all; it is then by neither of these that the faculty is determined as such as it is. In other words the faculty to have a name must be capable of understanding itself, so to speak, to determine itself as such a faculty.

[Hence instinct is but the possession of the faculty, of the internal thought.]

Faculties, for instance: cf. love of sex.

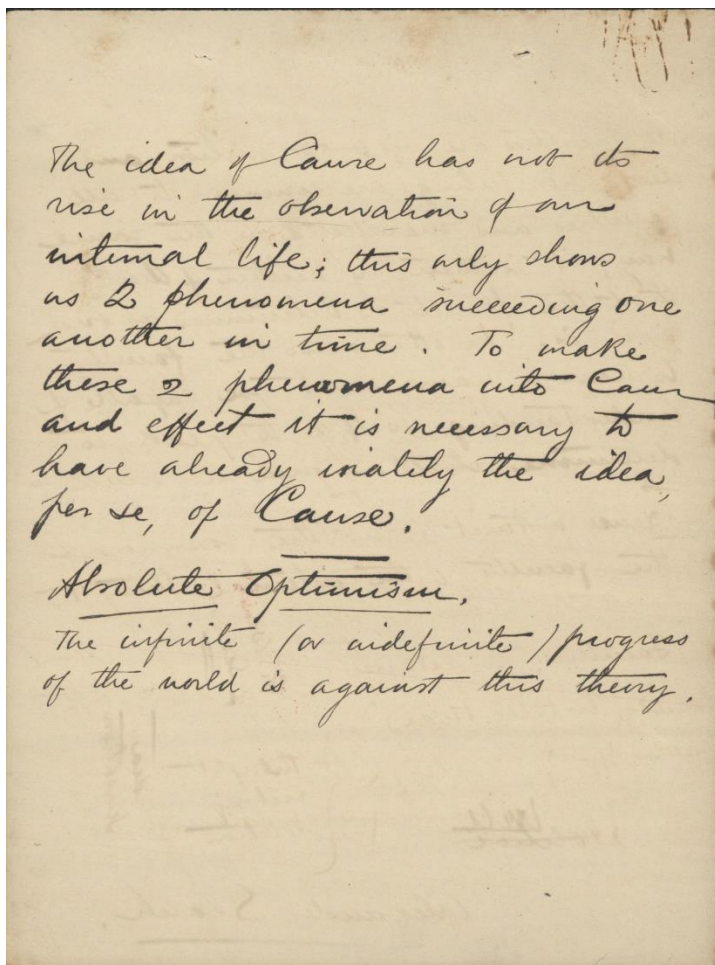
| | | | | | | |
|---------------|---|---------------|---|----------|--|------------|
| Causality | } | Intellectual: | { | thought | | |
| Sensitiveness | } | sensitive | { | Feeling | | Idea. |
| {...} | } | Volitive | { | Volition | | Sensation. |

Alexander Search.



Plato conceives not only ideas of quantity, but also, e.g. ideas, (within that Search) of largeness and of smallness, {...} "If it (soul) conceived these ideas (greatness and smallness) as things not-separate, it would be no longer the conception of a 2 things but of one only"

Examines {...}



The idea of Cause has not its rise in the observation of our internal life; this only shows us 2 phenomena succeeding one another in time. To make the 2 phenomena into Cause and effect it is necessary to have already inately the idea, per se, of Cause.

Absolute Optimism.

The infinite (or indefinite) progress of the world is against this theory.

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