

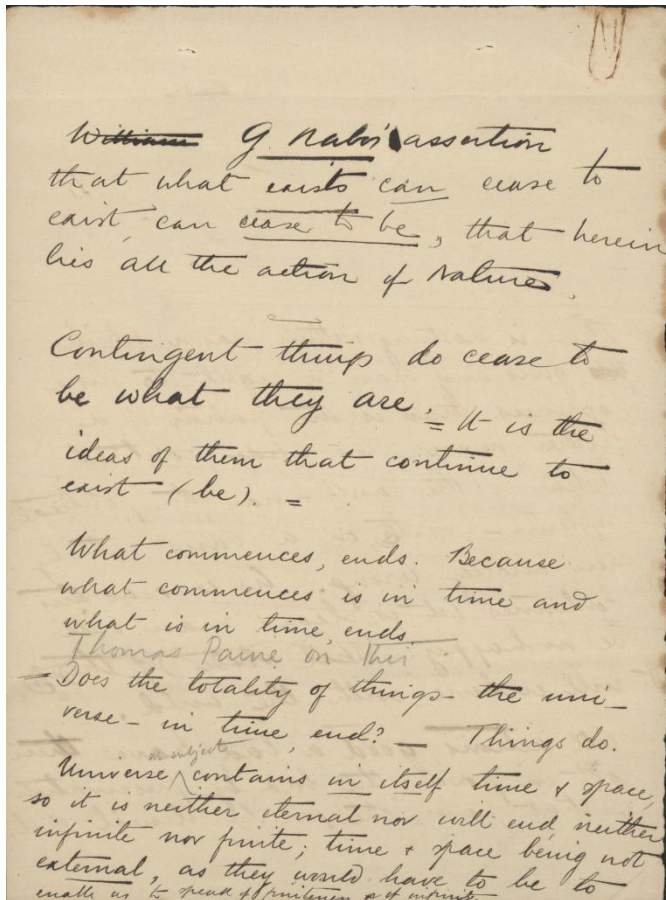
Plato's arguments for the reality of ideas are but a reiteration (as regards the argument) of Parmenides great argument.

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There is nothing within reason which ~~pre~~ gives any man a right to more happiness than is the portion of a brother man. The ~~whole~~ political system of the world - nay, the political systems - rest|s| on a basis entirely and wholly wrong. As long as this continues (it is clear) man will be unhappy. ~~This state of things~~ It will endure with the world.

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All actions, good or bad, have their root in power; the bad by preservation of that power, the good by denial of it.



~~Witness~~ G. Nabos' assertion  
that what exists can cease to  
exist, can cease to be, that herein  
lies all the action of Nature.

Contingent things do cease to  
be what they are. = It is the  
ideas of them that continue to  
exist (be). =

What commences, ends. Because  
what commences is in time and  
what is in time, ends.

Thomas Paine on this  
- Does the totality of things - the uni-  
verse - in time, end? - Things do.

Universe <sup>as subject</sup> contains in itself time & space  
so it is neither eternal nor will end, neither  
infinite nor finite; time & space being not  
external, as they would have to be to  
enable us to speak of finiteness & of infinity.

William Gaudencio Nabos' assertion that what exists can cease to exist, can cease to be, that herein lies all the action of nature.

Contingent things do cease to be what they are, = it is the ideas of them that continue to exist (be). =

What commences, ends. Because what commences is in time and what is in time, ends.

Thomas Paine on this.

= Does the totality of things - the universe - in time, end? = Things do. Universe as subject contains in itself time and space, so it is neither eternal nor will end, neither infinite nor finite; time and space being not eternal, as they would have to be to enable us to speak of finiteness and of infinity.

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## DIREITOS ASSOCIADOS

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