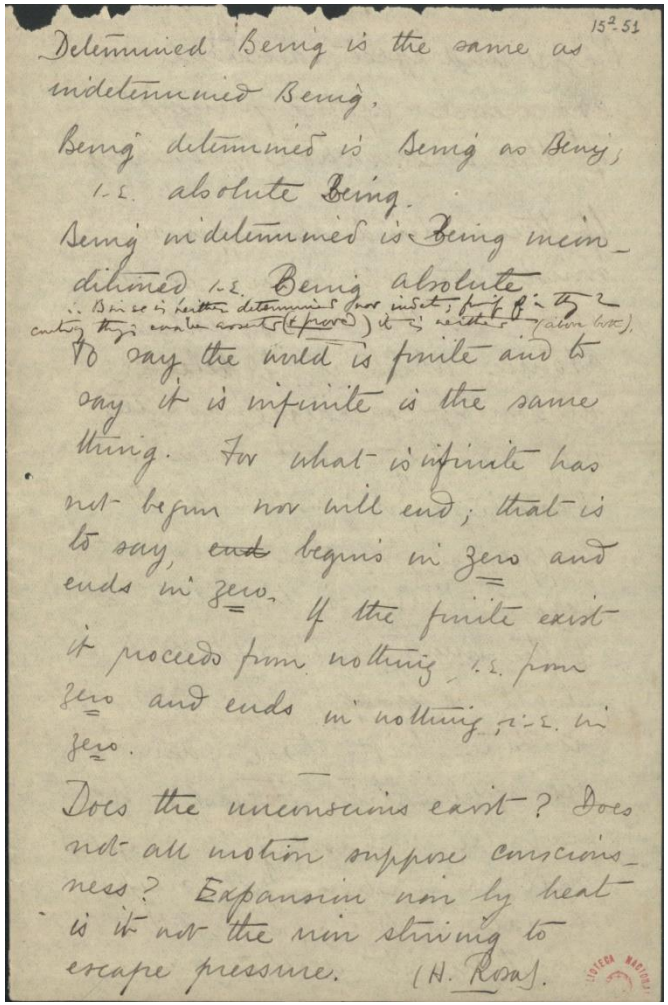
BNP/E3, 15² - 51ʳ



Transcrição

Determined Being is the same as indetermined Being.

Being determined is Being as Being; i.e. absolute Being.

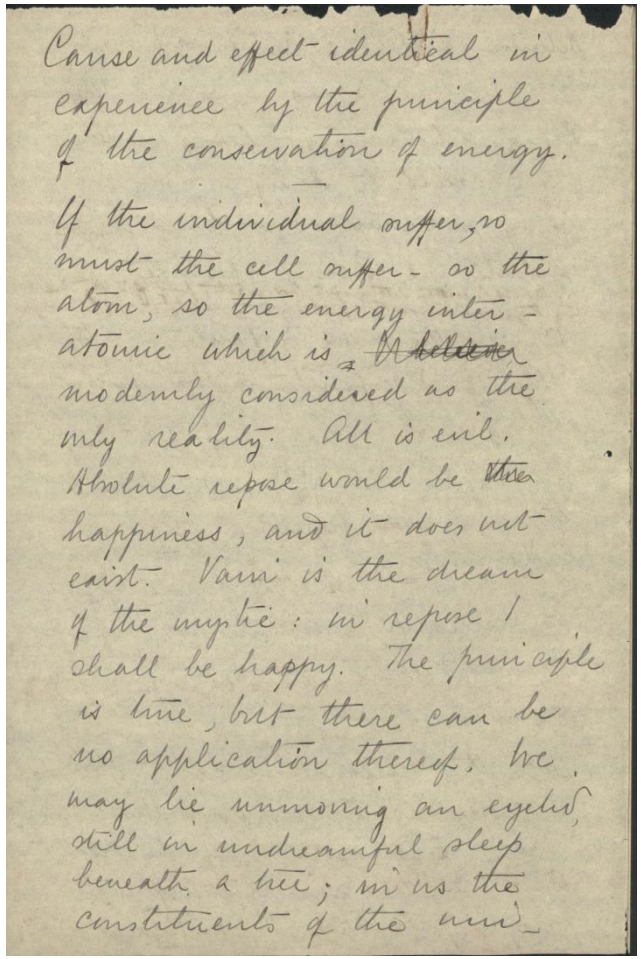
Being indetermined is Being inconditioned, i.e. Being absolute. Therefore Being in se is neither determined nor undetermined; for if being is then 2 contrary things can be asserted (and proved) it is neither (above both).

To say the world is finite and to say it is infinite is the same thing. For what is infinite has not begun nor will end; that is to say, ~~end~~ begins in *zero* and ends in *zero*. If the finite exist it proceeds from nothing, i.e. from *zero* and ends in nothing, i.e. in *zero*.

———

Does the unconscious exist? Does not all notion suppose consciousness? Expansion iron by heat is it not the iron striving to escape pressure. (Henrique Rosa)

BNP/E3, 15² - 51ᵛ


Cause and effect identical in
experience by the principle
of the conservation of energy.
—
If the individual suffer, so
must the cell suffer - so the
atom, so the energy inter -
atomic which is, ~~believed~~
modernly considered as the
only reality. All is evil.
Absolute repose would be the
happiness, and it does not
exist. Vain is the dream
of the mystic: in repose I
shall be happy. The principle
is true, but there can be
no application thereof. We
may lie unmoving an eyelid,
still in undreamful sleep
beneath a tree; in us the
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Transcrição

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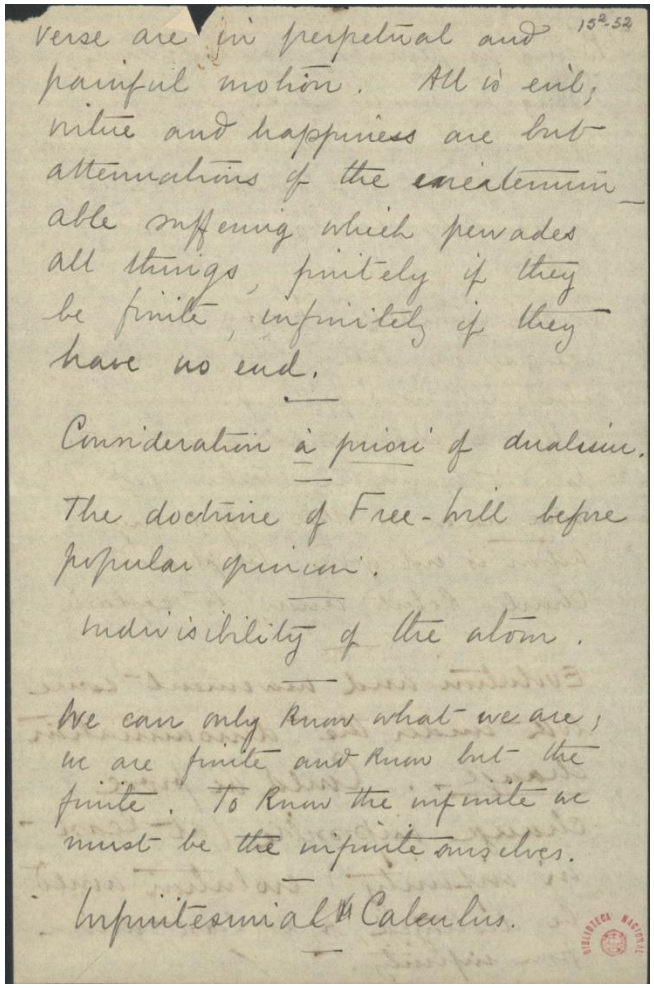
BNP/E3, 15² - 52ʳ



Transcrição

verse are in perpetual and painful motion. All is evil; virtue and happiness are but attenuations of the inexterminable suffering which pervades all things, finitely if they be finite, infinitely if they have no end.

_____

Consideration *à priori* of dualism.

_____

The doctrine of Free-Will before popular opinion.

_____

Indivisibility of the atom.

_____

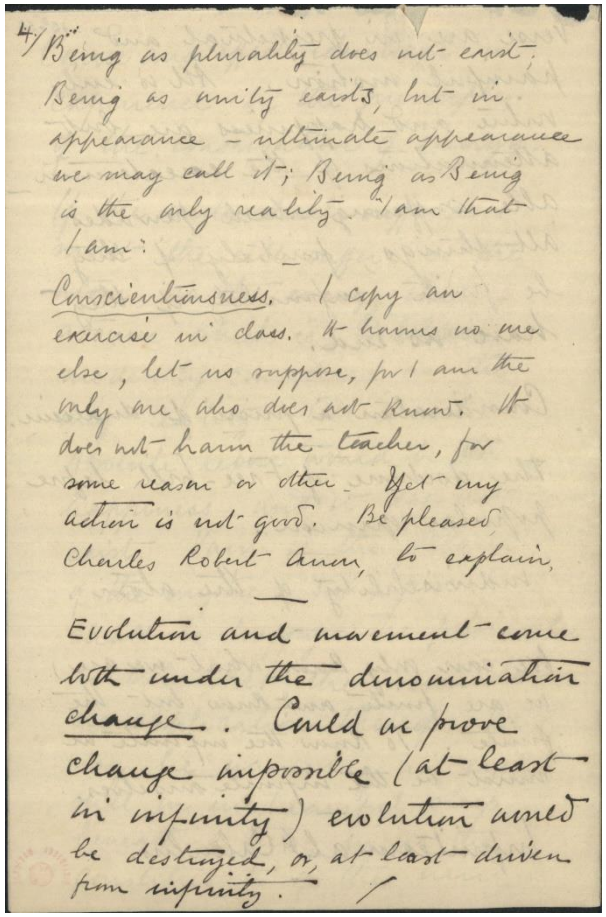
We can only know what we are; we are finite and know but the finite. To know the infinite we must be the infinite ourselves.

_____

Infinitesimal Calculus.

_____

BNP/E3, 15² - 52ᵛ



4/ Being as plurality does not exist; Being as unity exists, but in appearance – ultimate appearance we may call it; Being as Being is the only reality. "I am that I am."

—

Conscientiousness. I copy an exercise in class. It harms no one else, let us suppose, for I am the only one who does not know. It does not harm the teacher, for some reason or other – Yet my action is not good. Be pleased, Charles Robert Anon, to explain.

—

Evolution and movement come both under the denomination change. Could we prove change impossible (at least in infinity) evolution would be destroyed, or, at least driven from infinity. /

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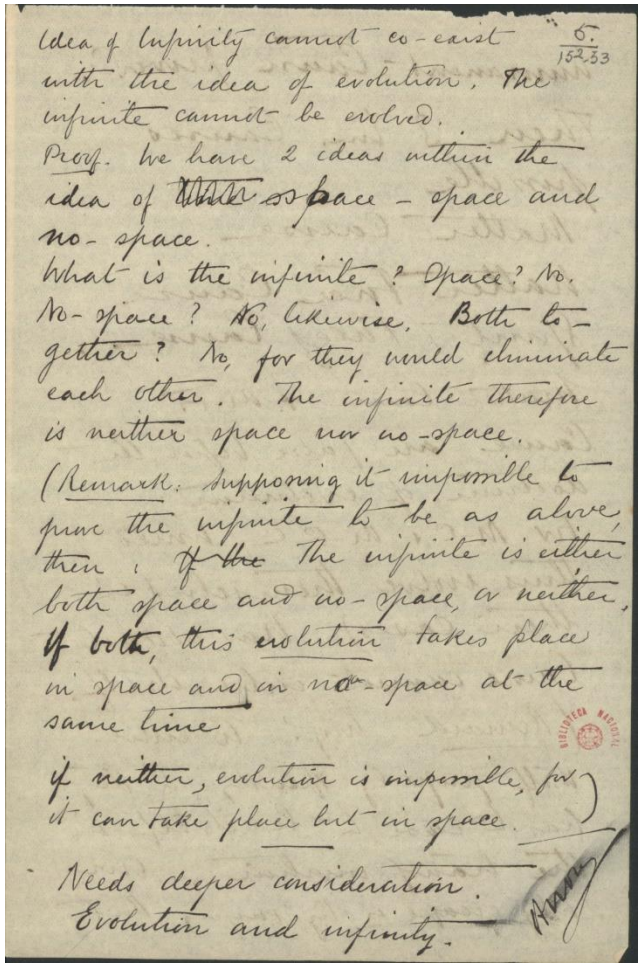
BNP/E3, 15² - 53ʳ



Idea of Infinity cannot co-exist
with the idea of evolution. The
infinite cannot be evolved.
Proof. We have 2 ideas within the
idea of ~~time~~ space — space and
no-space.
What is the infinite? Space? No.
No-space? No, likewise. Both to-
gether? No, for they would eliminate
each other. The infinite therefore
is neither space nor no-space.
(Remark: supposing it impossible to
prove the infinite to be as above,
then: ~~if the~~ The infinite is either
both space and no-space, or neither.
If both, this evolution takes place
in space and in no-space at the
same time.
If neither, evolution is impossible, for
it can take place but in space.)

Needs deeper consideration.
Evolution and infinity.

Transcrição

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Proof. We have 2 ideas within the idea of ~~time~~ space — space and no-space.

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———

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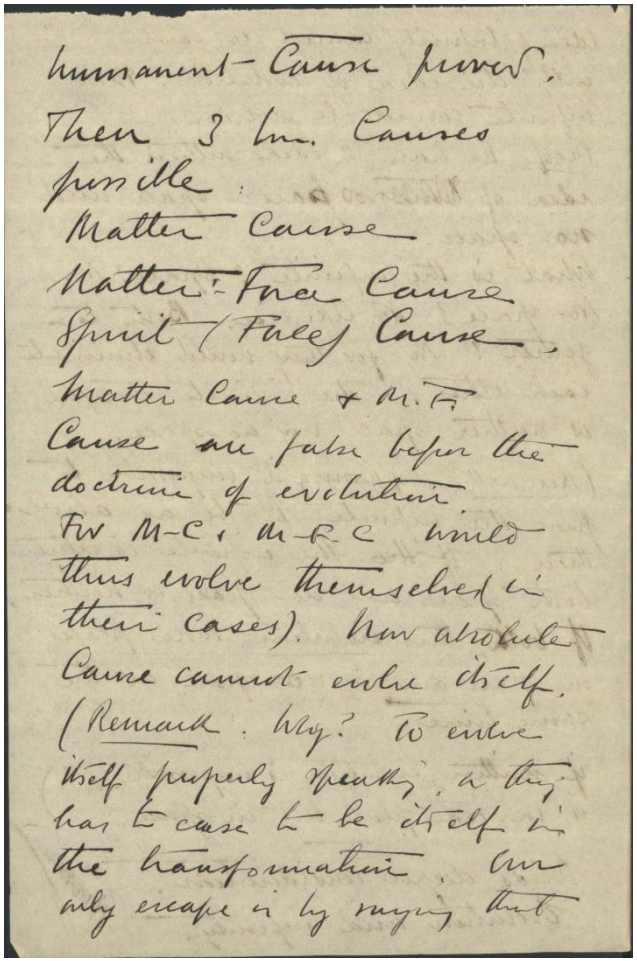
Evolution and infinity.

Anon

BNP/E3, 15² - 53ᵛ



Transcrição

———

Immanent Cause proved.

Then 3 Immanent Causes possible:

Matter Cause

Matter-Force Cause

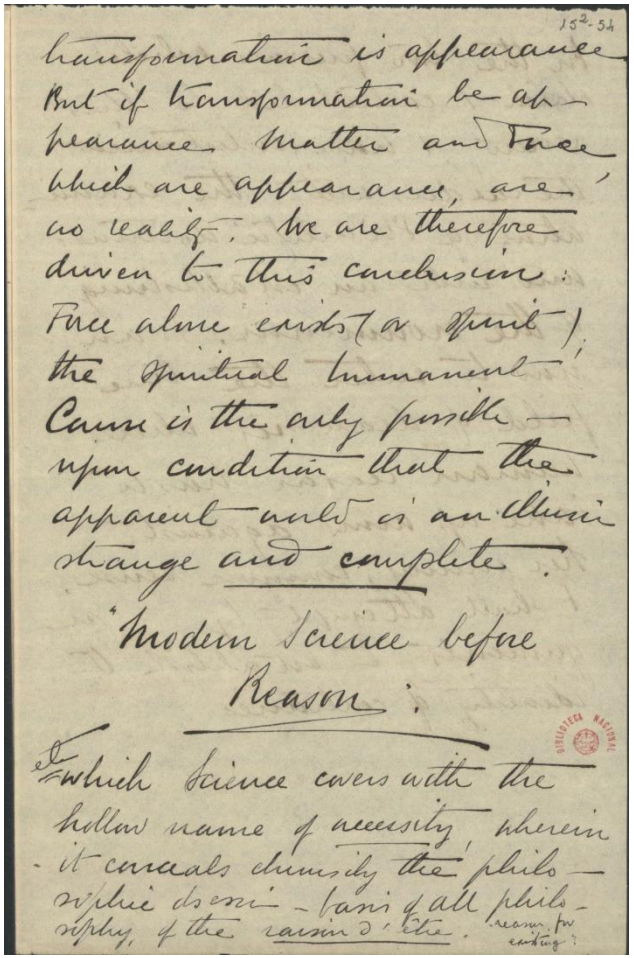
Spirit (Force) Cause.

Matter Cause and Matter Force

Causes are false before the doctrine of evolution.

For Matter-Cause and Matter-Force-Cause would thus evolve themselves (in their cases). Now absolute Cause evolves itself. (*Remark*: Why? To evolve itself properly speaking, a thing has to cease to be itself in the transformation. Our only escape is by saying that

BNP/E3, 15² - 54ʳ



Transcrição

transformation is appearance. But if transformation be appearance Matter and Force, which are appearance, are no reality. We are therefore driven to this conclusion: Force alone exists (or spirit); the spiritual Immanent Cause is the only possible — upon condition that the apparent world is an illusion strange and complete.

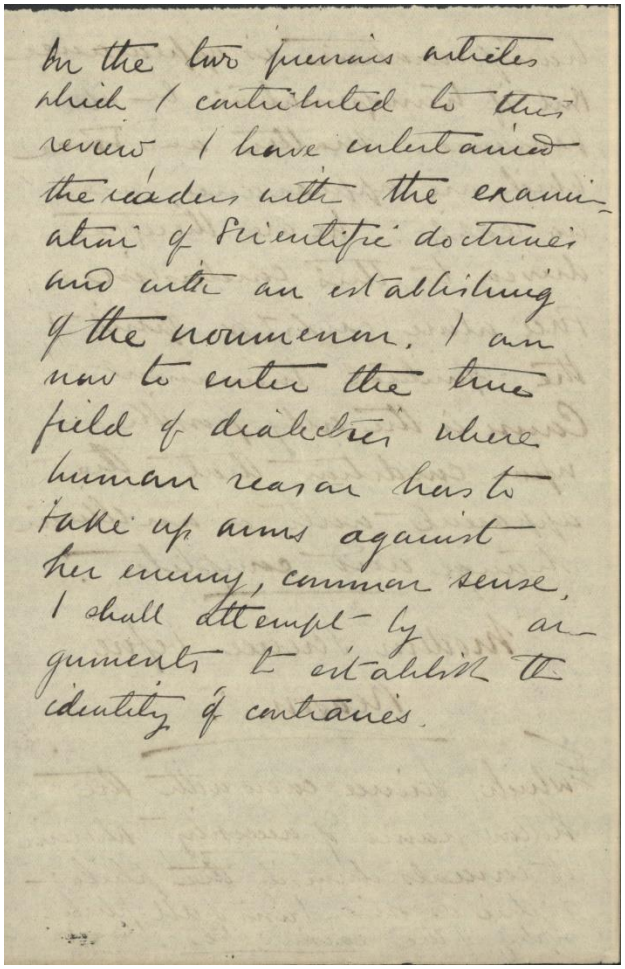
———

"Modern Science before Reason."

etc

Which science covers with the hollow name of *necessity*, wherein it conceals clumsily the philosophic obsession — basis of all philosophy, of the *raison d'être*. /"reason for existing."\

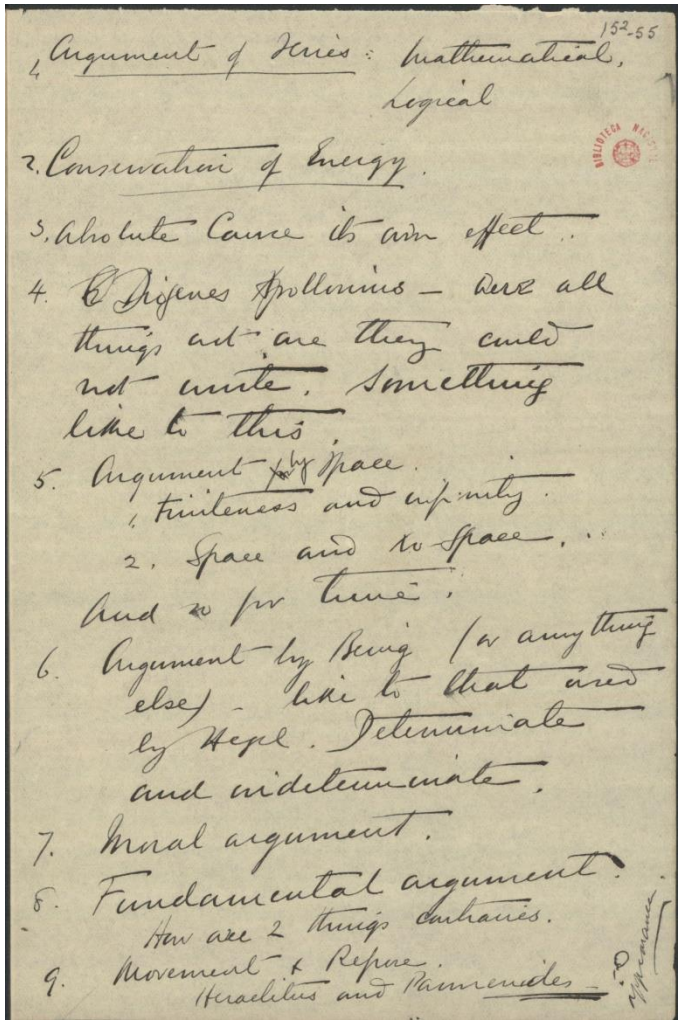
BNP/E3, 15[2] - 54[v]



Transcrição

In the two previous articles which I contributed to this review, I have entertained the readers with the examination of scientific doctrines and with an establishing of the noumenon. I am now to enter the true field of dialectics where human reason has to take up arms against her enemy, common sense, I shall attempt, by {…} arguments to establish the identity of contraries.

BNP/E3, 15² - 55ʳ



Transcrição

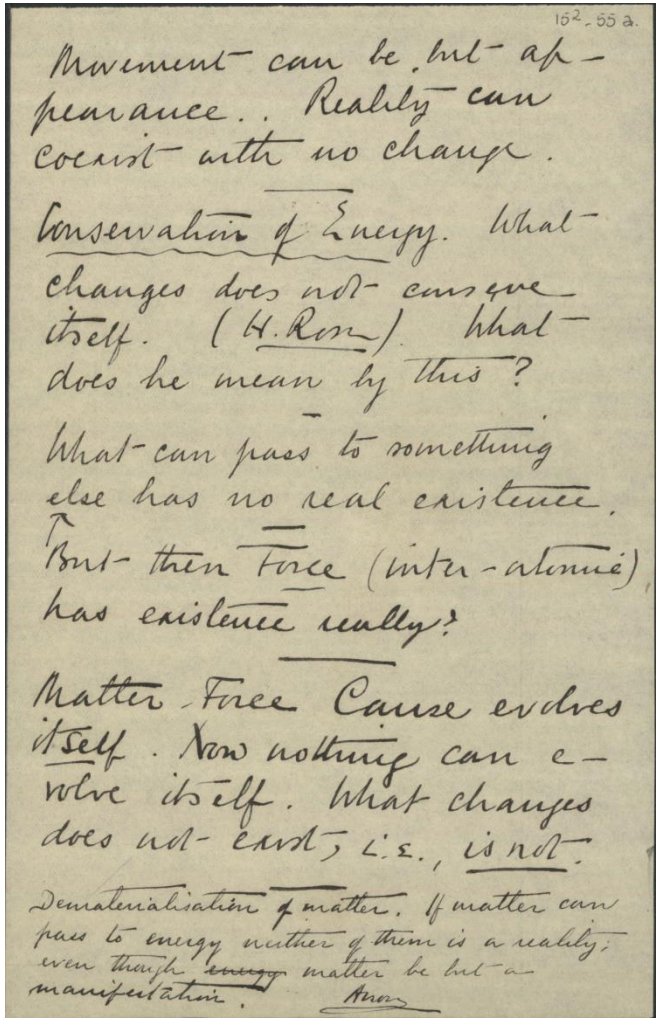
1. *Argument of Series:* mathematical. Logical
2. *Conservation of Energy*.
3. Absolute Cause its own effect.
4. Diogenes Apollonius — here all things not are they could not unite. Something like to this.
5. Argument ~~for~~ by space
    1. Finiteness and infinity.
    2. Space and No-space. And so for time.
6. Argument by Being (or anything else) — like to that used by Hegel. Determinate and indeterminate.
7. Moral argument.
8. Fundamental argument.

How are 2 things contraries.

9. Movement and Repose.

(Heraclitus and Parmenides) *appearance*

BNP/E3, 15^2 – $55a^r$



Transcrição

Movement can be but appearance. Reality can coexist with no change.

___

Conservation of Energy. What changes does not conserve itself. (Henrique Rosa). What does he mean by this?

___

What can pass to something else has no real existence.

___

But then Force (inter-atomic) has existence really?

___

Matter-Force Cause evolves *itself*. Now nothing can evolve itself. What changes does not exist, i.e., *is not*.

___

Dematerialisation of matter. If matter can pass to energy neither of them is a reality; even though ~~energy~~ matter be but a manifestation.

Anon

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