

Re: Differenzbesteuerung ersteigter Kunst

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possible that we may not, see it. We cannot say as much about religion. It is not certain that it is; but who will venture to say that it is certainly possible that it is not? Now when we work for to-morrow, and so on an uncertainty, we act reasonably; for we ought to work for an uncertainty according to the doctrine of chance which was demonstrated above.

Saint Augustine has seen that we work for an uncertainty, on sea, in battle, etc. But he has not seen the doctrine of chance which proves that we should do so. Montaigne has seen that we are shocked at a fool, and that habit is all-powerful; but he has not seen the reason of this effect.

All these persons have seen the effects, but they have not seen the causes. They are, in comparison with those who have discovered the causes, as those who have only eyes are in comparison with those who have intellect. For the effects are perceptible by sense, and the causes are visible only to the intellect. And although these effects are seen by the mind, this mind is, in comparison with the mind which sees the causes, as the bodily senses are in comparison with the intellect.

235. Rem viderunt, causam non viderunt.29

236. According to the doctrine of chance, you ought to put yourself to the trouble of searching for the truth; for if you die without worshipping the True Cause, you are lost. "But," say you, "if He had wished me to worship Him, He would have left me signs of His will." He has done so; but you neglect them. Seek them, therefore; it is well worth it.

237. Chances.—We must live differently in the world, according to these different assumptions: (1) that we could always remain in it; (2) that it is certain that we shall not remain here long, and uncertain if we shall remain here one hour. This last assumpt