

Fernando Pessoa

Phylosophic Systems — The idea of God is born of the idea of Cause,

Phylosophic Systems

The idea of God is born of the idea of Cause, which implies the idea of force.
1° (Describe process by which non-ego is causally distinguished from the ego).

2° In the same causal manner, continuing his half-conscious survey of things man's first act of reflexion corresponds with exactness to the first work of the brain in its distinction between the ego and non-ego. The brain has already established a world therefore some sensations it feels are not caused by him; it has also established a personality therefore the movements the body makes are preceded by wild representations.

Itself, the mind argues, is the cause of its movements, actions. But what is the cause of the world? Only, it continues to argue, a Force like itself. (After this all the arguments determinative of the personality of God).

There are 3 forms of causes the Force in Nature: 1st. Nature was created by it; it exists in nature in so far as the artist's character on the picture. This is spiritual.

Then 2nd. Nature is God.

3d. Nature is the appearance, the manifestation of God.

Religion is the philosophy of primitive people. The same faculties enter into its intellectual composition as enter, in greater perfection, in the preparing the elaboration of a system of philosophy.

(About primitive man:

evidence of senses — miracle

[evidence] of reason — truth)

One of those cases of *external* feeling, which is primitive; and internal feeling, which of civilised men is that of the irrational and superrational. What reason conceives simply as above it; primitive reason conceives as contrary to itself.

Why? It is simple: Primitive reason follows the senses, and for the senses what is wonderful is not what is above them, beyond them, (they have no means of judging that) but that which jars them, that which is in opposition to them.

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