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So then the world as idea, the only aspect in which [pg 006] we consider it at present, has two fundamental, necessary, and inseparable halves. The one half is the object, the forms of which are space and time, and through these multiplicity. The other half is the subject, which is not in space and time, for it is present, entire and undivided, in every percipient being.

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But the law of causation receives its meaning and necessity only from this, that the essence of change does not consist simply in the mere variation of things, but rather in the fact that at the same part of space there is now one thing and then another, and at one and the same point of time there is here one thing and there another: only this reciprocal limitation of space and time by each other gives meaning, and at the same time necessity, to a law, according to which change must take place. What is determined by the law of causality is therefore not merely a succession of things in time, but this succession with reference to a definite space, and not merely existence of things in a particular place, but in this place at a different point of time.