

To illustrate these observations let us briefly analyze the physical principles of our actions. When an object strikes any of our senses, and the sensation it produces is agreeable, it creates a desire, which desire must have a relation to some of our qualities or modes of enjoyment. The object we cannot desire but either to see, taste, hear, smell, or to touch. We desire it merely that we may render the first sensation still more agreeable, or to excite another which is a new manner of enjoying the object; for if in the moment that we perceive an object we could enjoy it fully, through all the senses at once, we should have nothing to desire. The source of desire, then, is our being badly situated with respect to the object perceived, our being either too far from, or too near to it. This being the case we naturally change our situation, because at the same time that we perceive the object, we likewise perceive the cause which prevents our obtaining a full enjoyment of it. From the impression which the object produces upon our senses, then, the motion we make in consequence of that desire, and the desire itself, solely proceeds.

An object we perceive by the eye, and which we desire to touch, if within our reach, we stretch forth our hands, and if at a distance we
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