Spinoza's *Ethics* — Translated by George Eliot

Edited by Clare Carlisle

"Blessedness is not the reward of virtue, but is virtue itself; and we do not delight in it because we conquer our passions, but because we delight in it, we are able to conquer our passions."

Copyright 2020. Princeton University Press. All rights reserved. May not be reproduced in any form without permission from the publisher, except fair uses permitted under U.S. or applicable copyright law.

EBSCO Publishing : eBook Collection (EBSCOhost) - printed on 2/12/2023 3:13 AM via
AN: 2201781 ; Benedictus de Spinoza, Clare Carlisle.; Spinoza's Ethics
Account: 7016141

Spinoza's *Ethics*

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Spinoza's *Ethics*

Translated by George Eliot

Edited by Clare Carlisle

Assistant Editors
Zachary Gartenberg and Davide Monaco

PRINCETON UNIVERSITY PRESS

PRINCETON AND OXFORD

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Copyright © 2020 by Princeton University Press

Published by Princeton University Press
41 William Street, Princeton, New Jersey 08540
6 Oxford Street, Woodstock, Oxfordshire OX20 1TR

press.princeton.edu

All Rights Reserved

ISBN 978-0-691-19323-6
ISBN (pbk.) 978-0-691-19324-3
ISBN (e-book) 978-0-691-19704-3

British Library Cataloging-in-Publication Data is available

Editorial: Ben Tate and Charlie Allen
Production Editorial: Jenny Wolkowicki
Text design: Lorraine Doneker
Production: Jacqueline Poirier
Publicity: Alyssa Sanford and Amy Stewart
Copyeditor: Jennifer Backer

This book has been composed in Adobe Garamond Pro

Printed on acid-free paper. ∞

Printed in the United States of America

1 3 5 7 9 10 8 6 4 2

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

For my mother, Susan,
who taught me to read

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Contents

ACKNOWLEDGMENTS xi

George Eliot's Spinoza
AN INTRODUCTION 1
A Note on the Text 61

ETHICS by Benedict de Spinoza 71

PART I
Of God 73

PART II
On the Nature and Origin of the Mind 113

PART III
On the Origin and Nature of the Emotions 161

PART IV
On the Servitude of Man and on the Power of the Passions 225

PART V
On the Power of the Intellect, *or*, On Human Liberty 289

APPENDIX 1
The Wise Woman 320

APPENDIX 2
Table of Emotions 321

APPENDIX 3
List of George Eliot's Revisions to Her Translation 325

NOTES 331
INDEX OF NAMES AND WORKS 357
SUBJECT INDEX 361

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dans une ténébreuse et profonde unité,
Vaste comme la nuit et comme la clarté
—Charles Baudelaire, “Correspondances” (1857)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Acknowledgments

I am indebted to my assistant editors, Zach Gartenberg and Davide Monaco, who made a huge contribution to this project during the final three months of preparing the text. Their expertise and conscientiousness have made this edition immeasurably richer and more rigorous than it would have been without their help, and their enthusiasm for both Spinoza and George Eliot has been a delight. Many of the endnotes are the result of their work comparing George Eliot's text with different Latin editions and English translations. Davide came up with the excellent idea of a Table of Emotions (see Appendix 2), and Zach helped him compile it.

This book would not have been possible without Jonathan Ouvry's kind permission to publish George Eliot's translation of the *Ethics*. John Burton of the George Eliot Fellowship has been very helpful in various practical matters, not least in providing me with the image of George Eliot used on p. 2. I am also grateful to the Beinecke Library for permission to include images of George Eliot's manuscript in the book.

I would like to thank those friends and colleagues who read my introduction to the text and provided invaluable advice and encouraging comments: Mogens Laerke, Rosemary Ashton, Chris Insole, Ruth Abbott, and John Tresch. Thanks too to all in the London Spinoza Circle—and especially Susan James and John Heyderman—for the decidedly Spinozist joys of shared scholarly insight and philosophical friendship that flourish in our gatherings.

King's College London has made it possible for me to research and write this book; I continue to feel amazed at the existence of this wonderful university, which allows me to think, read, teach, and write for a living. The University of London's Senate House Library has, as usual, been an invaluable resource. The British Society for the History of Philosophy helped fund my visit to the Beinecke Rare Book and Manuscript Library at Yale University, where I spent many happy hours in the company of George Eliot's manuscript of the *Ethics*. The

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

librarians at the Beinecke were gracious and helpful, and Michael Della Rocca made me feel very welcome at Yale.

At Princeton University Press, Jenny Wolkowicki oversaw production and Jennifer Backer copyedited the text meticulously. Ben Tate has been a marvelous editor, and I am so grateful for his support and enthusiasm for this book, from proposal to publication.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

George Eliot's Spinoza
An Introduction

SPINOZA AND SPINOZAS

Our philosophical landscape is populated by growing numbers of Spinozists, and by quite a few Spinozas. Some uncontested facts provide common ground: he was born Baruch Spinoza in 1632, the son of Jewish Portuguese immigrants, and he was raised in Amsterdam's Jewish community, from which he was expelled in 1656, never to return; from then on he took the name Benedict (the Latin version of "Baruch," meaning "blessed"), associated with Christians of various kinds, but refused to join any Church. From here, characterizations of Spinoza diversify. There is the brave critic of superstitious religion, a clear-eyed prophet of the secular age: this Spinoza heralded a "radical Enlightenment" more than a century before Kant. There is the daring anti-theological thinker of "pure immanence," popularized in recent years by Gilles Deleuze's influential interpretation of Spinoza's philosophy. There is a Spinoza whose invocation of "God or Nature" represents a more familiar naturalism: his readers equate "God" to a modern, materialist conception of nature and tend to dismiss as rhetorical—or as mere "nonsense"—those passages in his works that suggest a more religious view. There are also left-wing and liberal Spinozas, early champions of equality, individual freedom, and democracy. Hovering among these modern Spinozas is the ghost of Spinoza the atheist, which haunted generations of readers and critics during the seventeenth and eighteenth centuries. While this old Spinoza was castigated for his "monstrous" atheism, his descendants are now celebrated for it.[1]

The present text is, as far as we know, the first English translation of the *Ethics*. It was completed in 1856 by Marian Evans, then a

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use



Marian Evans in Berlin, 1854; photograph provided by The George Eliot Fellowship.



Benedict de Spinoza; lithograph by Karl Bauer, originally published in *Spinoza im Porträt* by Ernst Altkirch (Jena: Eugen Diederich, 1913).

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

successful woman of letters, who in the following year began to publish stories under the pseudonym George Eliot. She encountered a different Spinoza, more angel than monster: he wore a bright new halo, conferred by the admiration of successive German geniuses, including the poets Goethe and Novalis, the theologian Schleiermacher, and the philosophers Schelling and Hegel. Like Spinoza himself, these thinkers were neither atheists nor conventionally religious. Though they did not grasp Spinoza's philosophy perfectly, they appreciated its spiritual depth at a time when Protestant orthodoxy was being challenged in unprecedented ways, in Germany as in England. Through the first decades of the nineteenth century, this Spinozism emanated from the German university towns, its strange glow illuminating the avant garde of English intellectual life.

The *Ethics* is indeed a radiant book, though a tough one. It is Spinoza's greatest work, sitting easily among the true masterpieces of Western philosophy, and perhaps rivaled only by Plato's *Republic* in its completeness and power as a work of both ethics and metaphysics. It was written in Latin, like most of Spinoza's works, and published shortly after his death in 1677. It crowned a brilliant philosophical career, which included a critical exposition of Descartes's philosophy (1663), the controversial *Theologico-Political Treatise* (1670), various unpublished writings, including a book on Hebrew grammar, and a large correspondence in which Spinoza elaborated his philosophical system as well as his views on religious and scientific questions.

Part I of the *Ethics* sets out Spinoza's theology—his account of God, and of God's relationship to everything else—and at the core of this theology is the claim that "Whatever is, is in God" (E1, P15). This expresses in propositional form St. Paul's insistence that God "is not far from each one of us, for in him we live and move and have our being"—an insight Paul offered in Athens, "a city full of idols," as a corrective to the pagan idea that "the deity is an image formed by the art and imagination of mortals."[2] In the seventeenth century, Spinoza was responding to a similar error: he saw that the mainstream Christian churches were propagating an idolatrous image of God formed after the pattern of human power, as if God were a great king or an omnipotent father, eager to reward or punish people for their obedience

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

or disobedience. Spinoza's claim that all things are *in* God, a doctrine now known as panentheism, undercut this anthropomorphic theology and challenged the crudely moralistic view of the human good that was based upon it.

Panentheism is a tendency found within all religious traditions, including Christianity. Augustine followed Paul in teaching that "all things are in God," though in a special sense, since God is "not a place," and Thomas Aquinas agreed with him; the early Franciscans pursued a radical way of living according to a panentheist spirituality.[3] But in the context of post-Reformation Christian theology, which promoted an image of God separate from the world, Spinoza's insistence that God is "the immanent cause of all things," so that nothing "exists in itself outside God" (E1, P18), appeared to be heretical, even atheistic. And Spinoza's writing was certainly polemical: he condemned the destabilizing dogmatism and repressive, debilitating moralism imposed by the established churches, offering in their place a joyful, empowering, and deeply virtuous way of life that he called "true religion." Though the *Ethics* is evidently concerned with theology in the literal sense of the logic of God, or the study of God, Spinoza helped cement a cornerstone of Enlightenment thought by distancing himself from the seventeenth-century conception of theology as based on scriptural and traditional authority, and tied closely to obedience and faith.[4]

Descartes is now widely regarded, not without justification, as the father of modern philosophy who tore up the roots of long-entrenched habits of thinking. Yet Spinoza's ontological reformation was far more radical—perhaps less in its account of God than in its account of everything that exists *in* God, including human beings. While Descartes saw human beings as finite substances, created by God, who is an infinite substance, Spinoza taught that God alone qualifies as substance: this term designates something that exists independently, self-sufficiently, which for Spinoza meant being self-causing. Human beings, like everything else that exists, are not self-sufficient. We are not substances but modes of substance: ways in which substance is modified or affected. Modes are, by definition, dependent entities, which exist in something else (see E1, Def. 5), and so Spinoza's claim

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

that "Whatever is, is in God" categorizes everything—except God—as a mode of God. The etymological connection between "mode" and "mood" may illuminate this metaphysical point: a human life is to God what one of my moods is to me—ephemeral, substanceless, and impossible to conceive as separate from or independent of my existence. More metaphorically still, we are to God as waves are to the ocean.

By elucidating the concepts of substance, attribute, and mode in *Ethics* I, Spinoza reframed both the difference between God and the world and the difference between particular things. By designating God as the only substance, he made it clear that God *is* in a way fundamentally different from the way in which anything else exists. This new account of ontological difference has a clear religious significance: it indicates that we are at once closer to God, and more different from God, than we may have imagined. Since we are in God, we are inseparable from this divine source of our being; yet since God is substance while we are modes, the nature of our existence is different in kind from God's existence.

In fact, Spinoza's claim that everything is a mode of God gave a new philosophical expression to the religious view that all things are entirely dependent on God, a principle at the core of traditional doctrines of creation. In this way his "panentheism" opposed not just atheism, but also deism, which became widespread in the eighteenth century, propounding the idea that God is merely the architect of the universe, like a watchmaker who designs his creation, sets it in motion, then leaves it to function on its own. Spinoza acknowledged that his own view of God's omnipresent causal power echoed an older theology: "God is not only the cause that things begin to exist; but also, that they persevere in existing, or (to use a scholastic term) that God is the cause of the *being* of things" (E1, P24, Cor.).

As its title suggests, most of the *Ethics* is concerned with human life: with specifically human ways of knowing, feeling, and acting. Spinoza's analysis of human experience and behavior is underpinned by a philosophical anthropology: an account of what a human being *is*. He regarded the human body and the human mind as two aspects of a single, unified individual, understood metaphysically as a finite mode

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of God. It is not quite right to say that modes are parts of substance, or that we are part of God, for Spinoza's substance—as theologians have traditionally taught of God—does not have parts: it is both simple (i.e., not composed of parts) and indivisible (i.e., cannot be divided into parts). Yet God's power manifests itself in infinite totalities, including the intellect of God and face of the whole universe, and finite modes are parts of these infinite modes, or infinite manifestations. In other words, each finite human consciousness is part of God's infinite consciousness, and each finite human body is part of the physical universe, interconnected with countless other beings.

This anthropology passes seamlessly from theology to epistemology, psychology, and ethics—before returning to theology at the end of the *Ethics*. In the second, third, and fourth parts of the book, Spinoza works toward his account of the highest human good by explaining the difference between "inadequate cognition" and true knowledge, and by setting out a masterly, genuinely therapeutic analysis of human emotions. Arguing that "the laws of nature according to which all things come into existence and pass from one form to another, are every where and always the same," Spinoza shows that human actions and passions "follow from the same necessity and power of nature as other phenomena" (E3, Preface). He argues that we are mistaken to believe ourselves or others to act from free will: "men believe themselves free solely because they are conscious of their actions and ignorant of the causes by which they are determined" (E3, P2, schol.). Spinoza seeks to enlighten his readers precisely by overcoming this ignorance, and teaching greater self-understanding. A wise person, he explains, understands how she is affected by external things, and she also understands her dependence on God. In Part V of the *Ethics*, he concludes that knowing and loving God will bring us "blessedness," "freedom," "true peace of mind," and even some kind of eternal life.

With this end in view, readers may wish to dive straight into Spinoza's difficult masterpiece. For those curious to learn more about how this remarkable seventeenth-century text came to be translated by an equally remarkable nineteenth-century author—and about how Spinoza's philosophy may have shaped George Eliot's thinking and writing—there follows an exploration of the intriguing relationship

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

between two of the widest and deepest souls, or "modes" of thinking, ever to arise within God's infinite intellect.

A SPINOZA OF HER OWN

Before she became George Eliot, Marian Evans spent many, many hours in the company of Spinoza. In December 1849, her thirtieth year, she wrote to her friend Charles Bray that "for those who read the very words Spinoza wrote there is the same sort of interest in his style as in the conversation of a person of great capacity who has led a solitary life, and who says from his own soul what all the world is saying by rote."[5] Here she expresses her feeling for Spinoza's truthfulness in speaking "from his own soul," while the word "conversation" hints at an intimacy, almost a friendship, with that philosophical soul, which she felt she gained through his writing.

Yet she wrote very little about Spinoza, or about the effect that this close encounter with his soul had upon her own. "What is wanted in English is not a translation of Spinoza's works, but a true estimate of his life and system," she told Bray, after abandoning her translation of Spinoza's second masterpiece, the *Theologico-Political Treatise*, which she began in the spring of that year. "After one has rendered his Latin faithfully into English," she continued, "one feels that there is another yet more difficult process of translation for the reader to effect, and that the only mode of making Spinoza accessible to a larger number is to study his books, then shut them, and give an analysis."[6] Despite her much more extensive acquaintance with the *Ethics* during the 1850s, she never attempted this task of exposition and analysis. Yet some readers have found in her novels literary "translations" of Spinozism, accomplished through character and narrative.[7] While it is difficult to trace the direct influence of Spinoza on her critical and fictional writings, she certainly had an affinity with his thinking, and particularly with his insight into the vast, intricate, ever-shifting constellations of emotion, action, and interaction that shape each human life.

This affinity can be traced biographically, as well as textually. As we review the life of Mary Anne Evans—her given name, which she

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

changed to the less demure Marian when she moved to London in 1851—her encounter with Spinoza begins to seem as unavoidable in the 1850s as it looked unlikely in the 1830s. How did a lower-middle-class woman from a solidly Anglican Midlands family discover the Latin writings of this unconventional philosopher, so alien to any English curriculum? Indeed, Mary Anne's education took her in the opposite direction from Spinozism: while at school in the 1830s she became a fervent evangelical Christian. Of course, she could not go on to study at Oxford or Cambridge, nor at London's newly founded University College or King's College—it was not until much later in the nineteenth century that a university education became possible for even a small number of women in England. After leaving school at sixteen, she educated herself in the library of Arbury Hall, the Warwickshire estate managed by her father, Robert Evans.

After her mother died in 1836, she changed the spelling of her name to Mary Ann. In 1841, now in her early twenties, she moved with her father to Foleshill, a couple of miles north of Coventry, where she became friends with freethinkers Charles and Cara Bray, and Sara and Charles Hennell (Cara Bray's sister and brother). She flourished in this intellectual circle, reading Schiller, Lessing, and Goethe with Cara, and quickly devouring recent historical studies of the Bible—some by German scholars, as well as Charles Hennell's *Inquiry Concerning the Origin of Christianity* (1838)—which persuaded her that Christianity was based on "mingled truth and fiction."[8] By 1842 she had caused a deep rift with her father and brother by refusing to go to church, though after a few months she relented and attended mass again. She would retain a critical sympathy with the religion of her childhood throughout her life, but her spiritual appetites could no longer be satisfied by evangelical piety.

It was not long after this loosening of faith that Mary Ann encountered Spinoza, almost certainly for the first time. At the beginning of 1843 the Brays received a copy of one of Spinoza's works from Robert Brabant, who was Coleridge's doctor in 1815–16 while the declining poet was living in Wiltshire and writing his *Biographia Literaria* (which contains several brief references to Spinoza, largely in relation to German Idealism). Mary Ann, who by this time had taught her-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

self Latin from a textbook, translated part of this work by Spinoza.[9] It must have been the *Theologico-Political Treatise*; in a letter to Sara Hennell in October 1843, Mary Anne repeated one of this book's core arguments—"We must part with the crutches of superstition. Are we to go on cherishing superstitions out of a fear that seems inconsistent with any faith in a Supreme Being?"—and echoed Spinoza's conviction that "We cannot fight and struggle enough for freedom of enquiry." Sara also recorded the influence of Spinoza's *Treatise* on her friend at this time: "She said she considered the Bible a revelation in a certain sense, as she considered herself a revelation of the mind of the Deity."[10] Mary Ann was evidently struck by Spinoza's claim that "God's eternal word and covenant and true religion are divinely inscribed upon the hearts of men, that is, upon the human mind."[11] One consequence of Spinoza's panentheism was his critique of the Protestant view that the Bible is the privileged site of divine revelation: he suggested instead that "the Eternal Wisdom of God . . . has manifested itself in all things and especially in the human mind, and above all in Christ Jesus."[12]

Of course, human minds are not always clear manifestations of divinity; they can be very "troublesome," as Spinoza acknowledged in the *Ethics* (see E4, P63, schol. 1). Robert Brabant, the proximate source of Mary Ann's enthusiasm for Spinoza, became a difficult figure for her after she visited him at his home in Devizes in November 1843. During this stay she was drawn into an intense friendship with the married, much older, and rather predatory man and was sent home early by his wife. Three years after this embarrassing episode, in 1847, she returned Brabant's copy of the *Theologico-Political Treatise*, imagining herself hurling it toward Devizes so that it would leave "its mark somewhere above Dr B.'s ear."[13] But she was keen to get Spinoza back again. She asked Sara Hennell, who lived in Hackney, to obtain the same edition for her from London: "Mind—I really want this," she wrote to Sara in February 1847.[14] Mary Ann did indeed acquire a Spinoza of her own, and he would be one of her most constant companions over the next decade, during which she made the biggest leaps of her life—to London, and the editorship of a major literary journal; to a partnership with George Henry Lewes; and to the novels of George Eliot.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

SPINOZIST TRANSMISSIONS AND TRANSLATIONS

One of Mary Ann's first pieces of published writing was a short review of James Anthony Froude's controversial novel *The Nemesis of Faith* (1848). Her review appeared in March 1849 in the *Coventry Herald and Observer*, which at that time was owned by her freethinking friend Charles Bray. Froude was the son of an Anglican clergyman, and younger brother of Richard Hurrell Froude, who together with John Henry Newman initiated the High-Church, anti-liberal Oxford Movement. During the late 1830s, while Mary Ann was reading voraciously in the library of Arbury Hall, J. A. Froude was encountering Newman and Edward Pusey at Oriel College, Oxford, and in the 1840s—in parallel with Mary Ann's loss of faith—he broke with their movement. In 1847 he wrote an essay on the life of Spinoza for the *Oxford and Cambridge Review*.

The Nemesis of Faith was an autobiographical story of religious doubt, moral crisis, and eventual despair, precipitated by the intellectual currents that challenged Anglican orthodoxy in those middle years of the nineteenth century: Newman's *Tracts for the Times*, on the one hand, and the Spinozism of the new Romantic literature and Idealist philosophy from Germany, on the other. Mary Ann loved Froude's novel, which she read during a lonely period when she was nursing her dying father. Her review described the book's deep effect on her: "we seem to be in companionship with a spirit, who is transfusing himself into our souls, and is vitalizing them by its superior energy, so that life, both outward and inward, presents itself to us for higher relief, in colours both brightened and deepened—we seem to have been bathing in a pool of Siloam, and to have come forth reeling." She evoked the new spiritual configurations emerging in her time, suggesting that

> Much there is in the work of a questionable character . . . but its trenchant remarks on some of our English conventions, its striking sketches of the dubious aspect which many chartered respectabilities are beginning to wear under the light of this nineteenth century, its suggestive hints as to the necessity of recasting the currency of our religion

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> and virtue, that it may carry fresh and bright the stamp of the age's highest and best idea—these have a practical bearing, which may well excite the grave, perhaps the alarmed attention of some important classes among us.[15]

Mary Ann was delighted to receive an appreciative letter from Froude soon after this review was published. A few weeks later, in April 1849, she described, in a letter to Sara Hennell, a kind of pantheist "blessedness" inspired by *The Nemesis of Faith*: "Egotism apart, another's greatness, beauty or bliss is our own—and let us sing a Magnificat when we are conscious that this power of expansion and sympathy is growing just in proportion as the individual satisfactions are lessening. Miserable dust of the earth we are, but it is worth while to be so for the sake of the living soul—the breath of God within us." Quoting from Keats's sonnet "On First Looking into Chapman's *Homer*," Mary Ann told her friend that Froude's novel "has made me feel

> like some watcher of the skies
> When a new planet swims into his ken."

This lofty praise was a little lighthearted—"You see I can do nothing but scribble my own prosy stuff—such chopped straw as my own soul is foddered on," she added, before signing herself "Yours in perennial silliness and love"—but Mary Ann's enthusiasm for Froude's novel was certainly sincere. And perhaps *The Nemesis of Faith* reawakened, or intensified, her interest in Spinoza. In this letter to Sara Hennell, her praise for the novel is followed immediately by the announcement that "I am translating the Tractatus Theologico-politicus of Spinoza"—and just a few days before her review had appeared in the *Coventry Herald and Observer* she had told Cara Bray of "her great desire to undertake Spinoza." On April 19 (the day after Mary Ann wrote to Sara about *The Nemesis of Faith* and her Spinoza translation), Cara informed Sara that "M.A. is happy now with this Spinoza to do; she says it is such a rest to her mind."[16]

At this time, by the end of the 1840s, Mary Ann had already confronted Spinoza's legacy through her translation of D. F. Strauss's *The*

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Life of Jesus, Critically Examined. This work, published in German in 1835, was indebted to the daringly critical interpretation of the Bible offered by Spinoza in the *Theologico-Political Treatise*, as well as to Schleiermacher's scientific, historical approach to theology, itself influenced by Spinozism.[17] Though Strauss's *Life of Jesus* was an enormously important book, marking a turning point in the study of Christianity, and indeed in European thought, translating it was not a labor of love for Mary Ann. For 1,500 pages Strauss plodded through the gospels, scrutinizing every episode in Jesus' story for evidence of historical veracity. Mary Ann began to translate the book in 1844, while ensconced in the Brays' freethinking circle in Coventry, and in 1846, when she had nearly finished, she told her friends she was "Strauss-sick." Translating gave her headaches, and "it makes her ill dissecting the beautiful story of the crucifixion, and only the sight of the Christ image and picture make her endure it," Cara Bray wrote to Sara Hennell that February.[18] On Mary Ann's desk in her father's house, along with Strauss's thick book and her ever-growing manuscript, was a small cast of Thorvaldsen's statue of Christ, standing with arms outstretched to receive his overburdened followers. The original statue was (and still is) in the Church of Our Lady in Copenhagen, and during the mid-1840s, while the miniature version watched over Mary Ann toiling at her *Life of Jesus*, the larger-than-life original was welcoming Søren Kierkegaard into church on Sundays.

Mary Ann's translation of Strauss was published anonymously in London in 1846 by John Chapman, a friend of the Brays. When she moved to London at the beginning of 1851, altering her name to Marian, she lodged at Chapman's house on the Strand. She began to attend Frances Newman's lectures on geometry at the newly opened Ladies College in Bedford Square, Bloomsbury—but it was probably Spinoza, not Newman, who suggested to her that living, changing human beings could be studied geometrically.[19] She would encounter this insight in the spring of 1855, while translating Part III of the *Ethics*: here Spinoza begins his study of the emotions by declaring his intention to consider human feelings, actions, and appetites "as if the subject were lines, surfaces, or solids."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Lines and planes are straightforward enough, but solid bodies are another matter—and the conjunction of human bodies in one place can evoke messy feelings, actions, and appetites. Chapman's house on the Strand was a case in point: he lived there with his wife and mistress, and soon after Marian's arrival she became romantically entangled with Chapman too. This domestic arrangement ended in tears—Marian's—and a distraught train journey back to Coventry. But she remained friends with Chapman, and when he bought the *Westminster Review* in the summer of 1851 she agreed to edit it with him. By the end of September she was back in London, now the unofficial and anonymous editor of the city's leading intellectual journal, and "at last in her element."[20] In October 1851 she met George Henry Lewes for the first time; he was married, though his relationship with his wife was unconventional, and their youngest children were fathered by Lewes's friend Thornton Leigh Hunt.[21] During 1852 Marian and Lewes became close friends, and by 1853 they were "more than friends."[22]

Early in 1854 Marian gave up editing the *Westminster Review* and began her second translation, of Feuerbach's *The Essence of Christianity* (1841), and here again she was channeling Spinoza via a German text. Like Auguste Comte—another intellectual influence on Marian—Feuerbach rejected Christian theology in favor of a "religion of humanity."[23] In his early work, Feuerbach had followed Spinoza, whom he described as a "God-inspired sage": he embraced Spinoza's panentheism as well as his historical critique of literal readings of the Bible, and one of his first published works was *The History of Modern Philosophy from Bacon to Spinoza* (1833). His debt to Spinoza can be traced directly to the *Ethics* and *Theologico-Political Treatise*, as well as indirectly through Hegel and Strauss.

Yet *The Essence of Christianity* went in a new direction: by the 1840s, Feuerbach had turned against Hegelian philosophy, and in some important respects this work inverted the theological tenets of Spinozism. While Spinoza saw God as a powerful reality, the ontological ground of all beings, Feuerbach argued that God is an imaginative projection of humanity, conceived in its most perfect form: "Man, by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

means of the imagination, involuntarily contemplates his inner nature; he represents it as outside of himself. The nature of man, of the species . . . is God."[24] When we worship God, he explained, we are really worshipping the perfection of humanity. Feuerbach developed Spinoza's panentheist insistence that everything is *in* God—including, of course, human beings—into the quite contrary doctrine that the human being *is* God. This, for Feuerbach, was the essence of Christianity: God's incarnation in the person of Jesus was proof, he claimed, that "Man was already *in* God, was already *God himself*, before God became man."[25] For Spinoza, it was impossible to equate the human being to God, for they differ in their most fundamental being: humans are modes, and God is substance. According to this metaphysics, Spinoza insisted that human beings must be explained through God, whereas Feuerbach now argued that God is explained through human beings.

Though Feuerbach's controversial new interpretation of Christianity was metaphysically opposed to Spinozism, it expressed an ethical humanism which echoed Spinoza's insistence that practicing love and charity, rather than assenting to orthodox doctrines, is the sign of "true religion." This view was quite consistent with New Testament teaching; indeed, Spinoza several times cited the First Letter of John in support of his claim that fighting over doctrinal truth contravened the ethical values of love and peace, which should be the foundation of any Christian community.[26] Similarly, for Feuerbach, "The relations of child and parent, of husband and wife, of brother and friend—in general, of man to man—in short, all the moral relations are *per se* religious. Life as a whole is, in its essential, substantial relations, throughout of a divine nature. Its religious consecration is not first conferred by the blessing of the priest."[27]

Marian enjoyed translating Feuerbach, whose writing was "*for a German*—concise, lucid, and even epigrammatic now and then," and she liked his "religion of humanity." "With the ideas of Feuerbach I everywhere agree," she wrote to Sara Hennell in April 1854, and the novels of George Eliot testify to her enduring assent to Feuerbach's view that human loves are the "religious consecration" of life.[28] The

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

English translation of *The Essence of Christianity* appeared in 1854, with Marian Evans credited as translator on its title page.

Though Marian's sympathy with Feuerbach's deflationary analysis of Christianity may signal her own rejection of Spinoza's more robust theology, she was soon to embark on her most sustained study of Spinoza. Shortly after her translation of *The Essence of Christianity* was published, in July 1854, Marian traveled to Weimar with Lewes, the man whose love and support became indispensable to her artistic fulfillment, professional success, and personal happiness. This journey to Germany marked the beginning of their public relationship, a de facto marriage that lasted until Lewes's death in 1878; Marian sought recognition as his wife by asking people to call her "Mrs. Lewes." In Weimar, these "two loving, happy human beings" explored the city together, socialized with local intellectuals, heard three Wagner operas, and enjoyed the "delightful domesticity" they had been unable to share in London.[29] At this time Lewes was writing his biography of Goethe, and Marian worked closely with him on this project; they spent their mornings writing together, and evenings reading together. Meanwhile, back in England, news of their relationship was causing a scandal, even among their friends, for Lewes was still married, though separated from his wife. Victorian ideals of proper feminine virtue were such that Marian was judged much more harshly than Lewes for their decision to live together.

At the beginning of November, after a little more than three months in Weimar, the couple took a train to Berlin. They arrived in Berlin on November 3, 1854, and on November 8 Marian began to translate Spinoza's *Ethics*—a task she probably undertook to help Lewes, who had agreed with the publisher Henry Bohn to produce an English edition of the *Ethics* for Bohn's Philosophical Library. She used a fairly new Latin text for her translation: Karl Hermann Bruder's *Spinoza Opera Quae Supersunt Omnia*, published in three volumes from 1843 to 1846. She also consulted earlier Latin editions, by Paulus (1803) and Gfrorer (1830), as well as recent German and French translations, by Berthold Auerbach (1841) and Emile Saisset (1842), respectively.[30]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Marian's entry in her journal that day offers a glimpse of her new life in Germany: "Wednesday 8. Began translating Spinoza's Ethics. Wrote to Mrs. Robert Noel to thank her for trying to get me an introduction to Humboldt. Read Wilhelm Meister aloud in the evening."[31] From this point in her journal, the phrases "Translated Spinoza" and "Worked at Spinoza" recur frequently; Marian evidently spent most of her mornings in Berlin translating the *Ethics*, though on some days she suffered from headaches that slowed or stopped her work. Nevertheless, she made rapid progress. On December 18 she recorded in her journal that she had "Finished revising Part I of Spinoza's Ethics," and the following day she "Began Part II of Ethics."[32]

Journal entries like these give insight into Marian's approach to her translation. She translated each Part of the *Ethics* in turn, then revised it before moving on to the next Part. And after finishing Part V, she "revised the whole text from the beginning," which suggests that she considered her final draft more or less ready for publication. Her manuscript itself shows that her work of translation was not simply a linguistic and literary exercise of rendering Spinoza's Latin into clear, elegant English: she was also engaging philosophically with Spinoza's text, thinking through its complex threads of reasoning and sufficiently alert to its arguments to amend errors in Bruder's Latin edition. For example, Marian noted that in the second scholium to E1, P33 Bruder, Saisset, and Auerbach all cited Definition 6, whereas Spinoza's argument clearly referred to Definition 7—and she was right.

LEWES'S SPINOZA

It is fitting that Marian began her translation of Spinoza's *Ethics* in Germany, alongside Lewes as he was writing his *Life of Goethe*. As we have seen, Spinoza's reception in nineteenth-century England was shaped by his reception in Germany—first by Lessing and Mendelssohn, followed by the Romantic poets and Idealist philosophers; when Marian discovered Spinoza in Coventry in the early 1840s this was, in a sense, a German Spinoza, mediated by Coleridge, and she encoun-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

tered more Spinozism through Strauss and Feuerbach.[33] And Lewes had been one of the first English writers to introduce Spinoza to the intellectual and literary circles in which, in the 1850s, he and Marian would meet. In 1843 Lewes published an article titled "Spinoza's Life and Works" in the *Westminster Review*, which Marian may or may not have read; her remark to Charles Bray in 1849 that "What is wanted in English is not a translation of Spinoza's works, but a true estimate of his life and system" suggests that she did not know of Lewes's article—or, perhaps, that she had read it but did not judge it to be a "true estimate" of Spinozism.

In this article Lewes read Spinoza through a rather distorting Kantian lens, yet as he later recalled, it "attracted attention, because it was the first attempt to vindicate the great philosopher before the English public."[34] Lewes was indeed one of the first Englishmen to read Spinoza both seriously and sympathetically. In a much later article on Spinoza, written for the *Fortnightly Review* in 1866, he recalled learning about Spinoza "about thirty years ago" in a tavern in Red Lion Square, Holborn, where a group of amateur philosophers gathered on Saturdays for "the amicable collision of contending views." Among this group was "a German Jew, whom we all admired as a man of astonishing subtlety and logical force, no less than of sweet personal worth. . . . A calm, meditative, amiable man, by trade a journeyman watchmaker, very poor, with weak eyes and chest; grave and gentle in demeanour; incorruptible, even by the seductions of vanity"—he does indeed sound like Spinoza, and were it not for this obscure thinker's conversations with Lewes in a London pub sometime in the 1830s, Marian Evans might never have translated the *Ethics*.

"One night he told us that he had picked up at a bookstall a German work, in which Spinoza's system was expounded," Lewes recalled:

> This was particularly interesting, because at that time no account of Spinoza was accessible to the English reader; nothing but vague denunciation or absurd misrepresentation. It was the more interesting to me because I happened to be hungering for some knowledge of this theological pariah—partly, no doubt, because he was an outcast, for as

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> I was then suffering the social persecution which embitters all departure from accepted creeds, I had a rebellious sympathy with all outcasts—and partly because I had casually met with a passage, quoted for reprobation, in which Spinoza maintained the subjective nature of evil, a passage which, to my mind, lighted up that perplexed question.[35]

Lewes also recounted the "thrilling moment" of discovering, on a secondhand bookstall, a Latin copy of Spinoza's *Opera Posthuma*, comprising the *Political Treatise*, the *Treatise on the Emendation of the Intellect*, some letters, and the Hebrew Grammar, as well as the *Ethics*. It cost twenty shillings, "and twenty shillings was a large sum to me; but no sum to be demanded for the book would have seemed beyond its value at that time, and I carried it home as if it had been the leaves of the sybil."[36]

In his *Westminster Review* article of 1843, Lewes confessed his inability to accept Spinozism, because he rejected "all ontological schemes," a view he restated in his *Fortnightly Review* piece of 1866.[37] Yet in the 1840s he engaged seriously with Spinoza's works—not only the *Ethics* but other texts in his twenty-shilling *Opera Posthuma*. Lewes presented to English readers the saintly, deeply spiritual Spinoza adopted by recent German philosophers: his 1843 article quoted Schleiermacher's exhortation to "Offer up with me a lock of hair to the manes of the holy but repudiated Spinoza! The great spirit of the world penetrated him; the Infinite was his beginning and his end; the universe his only and eternal love. He was filled with religion and religious feeling."[38] Lewes's own summary of Spinoza's ontology echoed this Romantic reading, though more soberly:

> All that exists, exists in and by God; and can only thus be conceived. . . . [Spinoza] recognises God as the fountain of life; he sees in the universe nothing but the manifestation of God. . . . There is but one reality, and that is God. . . . To live with God—to know God with perfect knowledge, was the highest point of human development and happiness; and to this he consecrated his life. Taking the words of St Paul, "In Him we live, move, and have our being," as his motto, he undertook to trace the relations of the world to God and to man.[39]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Lewes insisted that Spinoza's "pantheism" was not a modern atheism but an ancient doctrine taught by Plato, Augustine, and the Jewish "Cabbalists." He quoted a passage from Augustine's *Eighty-Three Different Questions* (though he probably did not know its provenance) concerning "the place of God," which states that while God is everywhere, yet not a place, everything is "in God." Lewes had found this passage in Sara Austin's translated compendium *Characteristics of Goethe*, one of the earliest sources of Spinozism in English, where he also learned that "Spinoza would have found his best defender in St Augustine," and is "rescued from the charge of atheism, as well as from that of a coarse and material Pantheism."[40] He explained to the readers of the *Westminster Review* that Spinoza "expressly teaches that God is *not* corporeal, but that body is a Mode of Extension," and quoted Schelling, who recognized that Spinozism entails a qualitative, ontological difference between God and the world.[41]

Lewes concluded this 1843 article by recording his own disagreement with Spinoza. He defended Bacon's empiricism—much celebrated in scientific circles at this time—against the method of "Ontology," which "reached its consummation" in Spinoza's thought and persisted in the "metaphysical speculations" of Leibniz, Fichte, Schelling, Hegel (whose thinking "was more akin to Spinoza's than any of the others"), Strauss, and Feuerbach. Lewes advocated the "strong practical sense" of the English mind, in the face of "the curious subtleties and cobwebs so indefatigably produced by the arachnae philosophers of Germany." Yet he ended on a note of appreciation for their intellectual ancestor, Spinoza: "We look into his works with calm earnestness, and read there another curious page of human history: the majestic struggle with the mysteries of existence has failed, as it always must fail; but the struggle demands our warmest admiration, and the man our ardent sympathy."[42]

Lewes's article adds vivid background detail to our picture of George Eliot's Spinoza. It is intriguing to think of Lewes and Mary Ann in the early 1840s, when they were in their mid-twenties—unknown to one another, yet both encountering Spinoza's philosophy, and perhaps poring over his Latin texts simultaneously, he in London and she in Coventry. Lewes, a more unambiguously secular

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

thinker than Mary Ann, found Spinoza too metaphysical. By the time they met in the 1850s, his enthusiasm for Bacon's scientific method had developed into a commitment to Comte's positivist philosophy. At the same time, of course, he was writing about Goethe, the great poet of Spinozism.[43]

Marian and Lewes were in Berlin for a little over four months in the winter of 1854–55, and during this period she translated and revised Parts I and II of the *Ethics*, with Lewes by her side and the figure of Goethe towering over her. Her journal entry on Christmas Eve, 1854, evokes this intellectual ambiance:

> Sunday. Read Scherr—Scholasticism, Universities and Roman Law. Worked at Spinoza. Walked to the Neue Museum, but failed to get in. Came home and copied Goethe's Discourse on Shakespeare. Read, at dinner, his wonderful observations on Spinoza. Particularly struck by the beautiful modesty of the passage in which he says he cannot presume to say that he thoroughly understands Spinoza. After Coffee read aloud G.'s M.S. of the Leipsig and beginning of the Strasburg Period [of Lewes's *Life of Goethe*]. G. finished [King] Lear—sublimely powerful![44]

Three weeks later, in the middle of a very cold Berlin January, Marian and Lewes enjoyed "a delightful two hours' walk in the frosty air towards Charlottenburg," during which they "Talked about Spinoza."[45] We can only guess if Marian, who had spent that morning immersed in the *Ethics*, concurred with her companion's positivist critique of Spinozism.

Whether this formidable literary couple agreed or disagreed about the merits of Spinoza's philosophy, we know that Lewes was, unusually, the sort of man who encouraged his wife to form and express her own ideas. And although Marian had taken over the task of translating the *Ethics* from Lewes, she made this work her own. Back in 1843, in his *Westminster Review* article on Spinoza, Lewes had translated the first few pages of the *Ethics*—its definitions and axioms, and the first eight propositions, including the lengthy scholium to Proposition VIII—yet Marian did not pick up where Lewes had left off but made her own translation from the beginning.[46] This was just as well, for

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Lewes had made some mistakes, most notably in translating *affectiones* as "accidents" in Definition 5 and Proposition I. As well as taking charge of the translation, Marian did her own research on Spinoza, reading Jacobi's *Letters on Spinoza* and talking to her new friend, the literary historian Adolf Stahr, "about German style, Lessing, Spinoza, History of Jesus, etc."[47]

Their extended honeymoon in Weimar and Berlin allowed Marian and Lewes to live publicly as a couple among open-minded friends, as well as enabling Lewes to make progress on his *Life of Goethe*. Eventually this free, happy period in Germany came to an end, and in March 1855 they sailed back to England, where, they knew, their relationship would not be accepted so easily. After they arrived in Dover, Lewes traveled on to London to visit his wife, Agnes, and make domestic arrangements for himself and Marian, while she stayed in lodgings in Dover. She remained there alone for five weeks, waiting for letters from Lewes and translating Part III of Spinoza's *Ethics*, "On the Origin and Nature of the Emotions." During these solitary weeks she often translated in the mornings and revised her work in the evenings. In letters to two female friends she described herself as "well and calmly happy—feeling much stronger and calmer in mind for the last eight months of new experience"; "My mind is deliciously calm and untroubled so far as my own lot is concerned, my only anxieties are sympathetic ones."[48] On April 9, however, she received a "painful letter which upset me for work." She "Walked out and then translated 2 pages of Spinoza. Read Henry V. In the evening translated again." The next day she "Read Schrader[']s *German Mythology*]. Translated Spinoza. Walked feeling much depression against which I struggled hard. Read Henry V and Henry VIII. Wrote to Mr. Chapman. Revised Spinoza." The next day, April 11, she "Finished Book III of Spinoza's Ethics."[49]

Marian was a sensitive, emotional person, in touch with her need for affection. Though she was certainly capable of joy—especially after settling down with Lewes—she felt despondent at least as often. As she struggled with her feelings in Dover that spring, she worked on Spinoza's meticulous analysis of human emotions in Part III of the *Ethics*. Here Spinoza described what she was feeling: the debilitating

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

effects of sadness and agitation. Her typically sparse journal entries give no indication of how this text resonated with her—whether Spinoza helped her to understand her own turbulent affects or simply, as in 1849, gave "rest to her mind."

MARIAN'S RELIGION

One week after she finished translating Part III of the *Ethics*, Marian traveled to London to join Lewes, who had found lodgings in East Sheen, Richmond. She spent two months away from her journal and her work on Spinoza, returning to them both on June 13, 1855—a full day, even by her standards:

> Wednesday 13. Began Part IV of Spinoza's Ethics. Began also to read Cumming for article for Westminster [Review]. We are reading in the evenings now, Sydney Smith's letters, Boswell, Whewell's History of Inductive Sciences, the Odyssey and occasionally Heine's Reisebilder. I began the second book of the Iliad in Greek this morning.[50]

The article on Cumming mentioned in this journal entry was written over several weeks that summer, alongside her translation of Part IV of the *Ethics*, and it turned out to be a substantial and important essay, which set out her religious views and convinced Lewes of her "genius" as a writer. This article also shows signs of the philosophical influences on Marian's thinking, and of her affinities with Spinoza.

John Cumming was a Calvinist preacher, minister of the Scottish National Church in Covent Garden, and the author of widely read sermons. Marian judged these works unlikely to produce "A closer walk with God, A calm and heavenly frame," as the poet Cowper put it, and "more likely to nourish egoistic complacency and pretension, a hard and condemnatory spirit towards one's fellow-men, and a busy occupation with the minutiae of events." Against Cumming, she argued that "the highest state of mind inculcated by the Gospel is . . . to dwell in Christ by spiritual communion with his nature, not to fix the date when He shall appear in the sky."[51] Her searing critique of Cumming's moralistic doctrines and adversarial style of argument

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

echoed Spinoza's critique of divisive, superstitious religion in both the *Ethics* and the *Theologico-Political Treatise*, which was directed primarily against the Calvinist theology of the Dutch Reformed Church.[52] Yet Marian's perspective was quite different from that of Spinoza, the perennial outsider: she was criticizing a version of a doctrine she had once embraced, during her youthful evangelical phase.

"Dr. Cumming's religion may demand a tribute of love, but it gives a charter to hatred; it may enjoin charity, but it fosters all uncharitableness," she wrote, repeating Spinoza's argument in Chapter 14 of the *Theologico-Political Treatise*.[53] Like Spinoza, she rejected religious doctrines that inspired fear of punishment and death, "the phantasmagoria of hope unsustained by reason," and sectarian animosity toward those of different beliefs.[54] She supported a view of God that promoted goodness, kindness, and compassion—what she often called "sympathy":

> The idea of a God who not only sympathizes with all we feel and endure for our fellow-men, but who will pour new life into our too languid love, and give firmness to our vacillating purpose, is an extension and multiplication of the effects produced by human sympathy; and it has been intensified for the better spirits who have been under the influence of orthodox Christianity, by the contemplation of Jesus as "God manifest in the flesh." But Dr. Cumming's God is the very opposite of all this: he is a God who instead of sharing and aiding our human sympathies, is directly in collision with them; who instead of strengthening the bond between man and man, by encouraging the sense that they are both alike the objects of His love and care, thrusts himself between them and forbids them to feel for each other except as they have relation to him.[55]

We see echoes of Feuerbach in Marian's emphasis on human relations, and this influence is still more apparent in her suggestion that "the idea of God is really moral in its influence—it really cherishes all that is best and loveliest in man—only when God is contemplated as sympathizing with the pure elements of human feeling, as possessing infinitely all those attributes which we recognize to be moral in humanity."[56] The phrase "possessing infinitely all those attributes"

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

sounds like something from the *Ethics*, though Marian employs it here to express an anthropomorphic view that Spinoza would have rejected.

However, she came closer to Spinoza in arguing that morality depends on "the regulation of feeling by intellect," since "that highest moral habit, the constant preference of truth both theoretically and practically, pre-eminently demands the co-operation of the intellect with the impulses."[57] Spinoza urged his readers not to deny their emotions but to understand them. This promises a liberation from passivity, though not from feeling: "An emotion which is a passion, ceases to be a passion, as soon as we form a clear and distinct idea of it" (E5, P3).

Yet Marian's own position was not simply a reprisal of Feuerbach's or Spinoza's view, nor of Lewes's view, for that matter. Lewes was right about her genius, which is evident not only in her assured, spirited prose but also in her clear philosophical voice. In this article on Cumming and Christianity, she espoused neither Feuerbach's reductive, psychological account of God nor Spinoza's panentheism; nor did she expressly share Lewes's aversion to the ontological bent of robust theologies, such as Spinozism or traditional Catholicism. Assuming a neutral stance, she declared that "it is simply as spectators that we criticize Dr. Cumming's mode of warfare, and we concern ourselves less with what he holds to be Christian truth than with his manner of enforcing that truth, less with the doctrines he teaches than with the moral spirit and tendencies of his teaching."[58]

In fact, her position was more interesting than mere spectatorship. It might best be described as a spiritually sensitive agnosticism, perhaps indicated most clearly in her complaint that Cumming could not conceive "the condition of a mind 'perplext in faith but pure in deeds,' craving light, yearning for a faith that will harmonise and cherish its highest powers and aspirations, but unable to find that faith in dogmatic Christianity."[59] Even here, though, she distanced herself from her argument by quoting from Tennyson's long poem "In Memoriam." Marian seemed to give expression to this religious "yearning" and "aspiration" in the way she contrasted Cumming's teaching not with secular common sense and benevolence but with a deeper, gentler, more authentic spirituality:

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> There is not the slightest leaning towards mysticism in his Christianity—no indication of religious raptures, of delight in God, or spiritual communion with the Father. He is most at home in the forensic view of Justification, and dwells on salvation as a scheme rather than as an experience. He insists on good works as the sign of justifying faith, as labours to be achieved to the glory of God, but he rarely represents them as the spontaneous, necessary outflow of a soul filled with Divine love. . . . Of really spiritual joys and sorrows, of the life and death of Christ as a manifestation of love that constrains the soul, of sympathy with that yearning over the lost and erring which made Jesus weep over Jerusalem, and prompted the sublime prayer, "Father, forgive them," of the gentler fruits of the Spirit, and the peace of God which passeth understanding—of all this, we find little trace in Dr. Cumming's discourses.[60]

While the religious sympathies suggested by this article are not exactly Spinozist, Marian's implicit rejection of "dogmatic Christianity" in favor of a wider view that accommodated "really spiritual joys and sorrows" and "good works" resulting from "divine love" recalls the distinction between "superstition" and "true religion" drawn by Spinoza in the *Theologico-Political Treatise*. And her appeals to "spiritual communion" with God, and to an "experience" of salvation involving "the peace of God," echo the description of human "blessedness" at the end of the *Ethics.* Like Spinoza, she had little time for a supernatural conception of God—that is to say, a God separate from nature, who might intervene in the ordinary course of things to direct human affairs—yet she could write quite easily of "a soul filled with Divine love." Dinah Morris, the heroine of George Eliot's first novel, talks of "the thought of God overflowing my soul," a "deep flood" that is, like Spinozistic blessedness, at once cognitive and emotional.

In addition to her long article on Cumming, Marian was busy through the summer and autumn of 1855 writing other articles for the *Westminster Review*, and also for the *Leader*, edited by Lewes; her subjects included Milton, Heine, Michelet, Margaret Fuller and Mary Wollstonecraft, Carlyle, and German mythology. So her work on Spinoza's *Ethics* was relatively slow. Having begun translating Part IV in

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

mid-June, she reported it finished four months later, in mid-October.[61] Then she had another break from her translation, returning to it on January 6, 1856, when she both "Began to revise Book IV of Spinoza's Ethics" and "Finished Kahnis's History of German Protestantism."[62] In this new year, she seems to have resolved to focus on her translation, and finish it quickly: her journal for February 19 notes that "Since the 6 January I have been occupied with Spinoza and, except a review of Griswold's American Poets, have done nothing else but translate the Fifth Book of the Ethics and revise the whole of my translation from the beginning. This evening I have finished my revision."[63]

In October 1855, immediately after she finished translating Part IV of the *Ethics*, Marian wrote a short article for the *Leader* magazine titled "Translations and Translators." This piece discussed two new English translations of German texts: Kant's *Critique of Pure Reason* and an anthology of poetry. Here Marian took the opportunity to reflect more generally on the work of translation, suggesting that people often underestimated its difficulties, and the special skills of a good translator. "Though geniuses have often undertaken translation, translation does not often demand genius," she wrote:

> The power required in the translation varies with the power exhibited in the original work: very modest qualifications will suffice to enable a person to translate a work of ordinary travels, or a slight novel, while a work of reasoning or science can be adequately rendered only by means of what is at present an exceptional faculty and exceptional knowledge.[64]

It is difficult to imagine that she did not also have in mind her own work on Spinoza's *Ethics* as she wrote these words. "Though a good translator is infinitely below the man who produces *good* original works," she concluded, "he is infinitely above the man who produces *feeble* original works. We had meant to say something of the moral qualities especially demanded in the translator—the patience, the rigid fidelity, and the sense of responsibility in interpreting another man's mind. But we have gossiped on this subject long enough."[65]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

AN ENGLISHMAN'S SPINOZA IN 1855

On July 1, 1855—when Marian was in the middle of translating Part IV of the *Ethics*—a long article by James Anthony Froude on Spinoza's life and philosophy was printed in the *Westminster Review*. Given their convergence of interests in Spinoza in 1849, it is an interesting coincidence that they once again converged on Spinoza six years later. Froude had contributed several articles to the *Westminster Review* during Marian's anonymous editorship, which ran from 1851 to 1853, and in 1852 she read Froude's biographical essay on Spinoza from the *Oxford and Cambridge Review* of 1847.[66] So by 1855 she knew him and his writing well, and since she was three-quarters of the way through her translation of the *Ethics* when his article on Spinoza appeared in the *Westminster Review* in July that year, she naturally read it with great interest.

This article signals the growing recognition of Spinoza's importance in English intellectual life. It also shows us, if only approximately, how Marian understood Spinoza, for she broadly agreed with its analysis of the *Ethics*. She and Froude were almost the same age—he was born in 1818, and she in 1819—and their generation was ready for Spinozism. In the seventeenth-century Dutch Republic, Spinoza had risked death for his supposed heresy; in seventeenth-century England, the Cambridge Platonists—while echoing Spinoza's critique of Calvinism—railed against the atheism and materialism they perceived in Spinoza's philosophy.[67] Although there was plenty of religious dogma in George Eliot's England, God and the human relation to God had finally become an open question.

Froude's 1855 essay on Spinoza was clear, accurate, and sophisticated, sympathetic yet judicious. It drew on the early biography of Spinoza by Colerus and engaged with Spinoza's correspondence as well as with the *Ethics*, which Froude discussed in some detail. The occasion of his article, however, was a recent edition, in Latin, of Spinoza's early work, the *Short Treatise on God, Man and His Well-Being*, and as Froude suggested, the publication of this relatively obscure text was itself evidence of a growing interest in Spinoza, especially among "the German students." While he acknowledged that the "Pantheistic

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

philosophy" was controversial, and expressed his own agreement with it cautiously, he declared that its "influence over European thought is too great to be denied or set aside."[68] Though it is now almost forgotten, Froude's *Westminster Review* article remains an excellent introduction to Spinoza's thought—and it has the singular merit of elucidating George Eliot's Spinoza, for we know that Marian read it as soon as it appeared and thought it an "admirable account of Spinoza's doctrine."[69]

The article began with a biographical sketch, which, like many accounts of Spinoza's life, came close to hagiography: "It is not often that any man in this world lives a life so well worth writing as Spinoza lived; not for striking incidents or large events connected with it, but because he was one of the very best men whom these modern times have seen." Spinoza preferred to live simply and quietly, though he was friendly to his neighbors; he had little money, and several wealthy friends showed their devotion to him by offering financial support, which he politely refused. In his life as well as his writings, wrote Froude, Spinoza exemplified "purity of heart," a "genuine and thorough love for goodness."[70]

Moving on to Spinoza's intellectual reputation, Froude rightly resisted all the contrary categorizations that were then circulating: Spinoza was neither a Christian, nor an atheist, nor a deliriously religious Romantic. "Both in friend and enemy alike, there has been a reluctance to see Spinoza as he really was," Froude explained:

> The Herder and Schleiermacher school have claimed him as a Christian—a position which no little disguise was necessary to make tenable; the orthodox Protestants and Catholics have called him an Atheist—which is still more extravagant; and even a man like Novalis, who, it might be expected, would have had something reasonable to say, could find no better name for him than a *Gott trunkner Mann*—a God intoxicated man: an expression which has been quoted by everybody who has since written on the subject, and which is about as inapplicable as those laboriously pregnant sayings usually are. With due allowance for exaggeration, such a name would describe tolerably the Transcendental mystics . . . ; but with what justice can it be ap-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> plied to the cautious, methodical Spinoza, who carried his thoughts about with him for twenty years, deliberately shaping them, and who gave them at last to the world in a form more severe than had ever been attempted before with such subjects? With him, as with all great men, there was no effort after sublime emotions. He was a plain, practical person.[71]

In 1855 this may well have been the most even-handed assessment of Spinoza's religious position yet written. It shows us how English high culture in the middle of the nineteenth century was singularly receptive to Spinozism, for it produced minds opened wide by German literature and philosophy—an expansion accomplished especially by Coleridge and Carlyle a generation earlier—and deepened by earnest religious doubt and keen spiritual need, yet brought down to earth by a sober, level-headed aversion to Romantic intoxication and flights of fancy, and to the lofty speculations of continental idealism.[72] Like George Eliot herself, Froude here writes with a clear, sensible, yet daringly spacious literary voice that has a very English accent. These qualities do indeed suit Spinoza, whose free, deep, nearly limitless thinking was coupled with a "plain, practical," "cautious, methodical" manner of philosophizing.

Froude's article offered an impressive summary of Spinoza's theology, as set out in Part I of the *Ethics*. Although Froude described Spinoza's philosophy as "Pantheism" (everything *is* God), rather than the more precise "panentheism" (everything is *in* God), he grasped this distinction conceptually if not linguistically: "Pantheism is not Atheism . . . let us remember that we are far indeed from the truth if we think that God to Spinoza was *nothing else* but that world which we experience. [The world] is but one of infinite expressions of [God]—a conception which makes us giddy in the effort to realise it."[73] He explained that, for Spinoza, "God is the *causa immanens omnium*," the immanent cause of all things: "He is not a personal being existing apart from the universe; but Himself in His own reality, He is expressed in the universe, which is His living garment."[74] Referring to God as "He" and "Himself" suggests an anthropomorphism that Spinoza eschewed, but Froude's characterization of Spinoza's universe,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

described in the *Ethics* as *natura naturata*, a vital, continuously active process of "natured nature" expressing God's infinite power, was insightful.[75] In discussing Spinoza's account of the relationship between God and the world, Froude gave particular attention to his response to the "problem of evil"—if God is perfect and all-powerful, why is there evil and suffering at all?—and he concluded that "of all theories about it, [Spinoza's is] the least irrational."[76]

As Froude noted, Spinoza knew that his account of God, of God's relation to the world, and of the nature of good and evil would "remain intolerable and unintelligible as long as the common notion of free will remains intact." Perhaps we are still struggling in the grip of this "common notion" as we puzzle over Spinoza's contribution to philosophy and theology: his complex account of human life cannot be understood quickly or easily. Froude grasped it in a depth and detail that is, as Marian recognized, "admirable." He was able to show his nineteenth-century readers that according to Spinoza the human mind is "not merely an act or acts of will or intellect, but all forms also of consciousness of sensation or emotion," and that it parallels the body in this respect. Putting this into his own words, while following closely the complex analysis of human psychology and embodiment presented in the *Ethics*, Froude explained that

> the human body being composed of many small bodies, the mind is similarly composed of many minds, and the unity of body and of mind depends on the relation which the component portions maintain towards each other. . . . There are pleasures of sense and pleasures of intellect; a thousand tastes, tendencies, and inclinations form our mental composition; and since one contradicts another, and each has a tendency to become dominant, it is only in the harmonious equipoise of their several activities in their due and just subordination, that any unity of action or consistency of feeling is possible. After a masterly analysis of all these tendencies (the most complete by far which has ever been made by any moral philosopher), Spinoza arrives at the principles under which unity and consistency can be obtained as the condition upon which a being so composed can look for any sort of happiness; and those principles, arrived at as they are by a route so dif-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> ferent, are the same, and are proposed by Spinoza as being the same, as those of the Christian religion.[77]

Yet for Froude, as for many Christian readers, Spinozism presented difficulties on the question of free will. And though Spinoza's determinism seemed, at first glance, to bear some resemblance to Calvinism, his understanding of God's will was quite different from the Calvinist view.[78] For Spinoza, to be free means to be self-causing, self-sufficient; only God is free in this sense—and only *in this sense* is God free. God does not make choices or decisions but simply expresses "himself," or "his" power, in infinitely many ways. Like everything else that is "in God," we are the effects of God's self-expression. "And thus all which *is*, is what it is by an absolute necessity, and could not have been other than it is. God is free, because no causes external to Himself have power over Him; and as good men are most free when most a law unto themselves, so it is no infringement on God's freedom to say that He *must* have acted as He acted, but rather He is absolutely free because absolutely a law Himself to Himself," Froude explained.[79]

Where does this deterministic doctrine leave our moral life? As Froude suggested, it would be a "fallacy" to assume that Spinoza's "necessitarianism . . . leaves no room for self-direction." While Part IV of the *Ethics* examines "human bondage," Part V is concerned with "human freedom," and the difference between these conditions lies in the kind of knowledge—and particularly the knowledge of herself and of other human beings—that a person has. Spinoza's epistemological distinction between "adequate" and "inadequate" ideas turns out to have "great practical utility": as long as the human mind is influenced by inadequate ideas, it is passive and in bondage, yet when our ideas are adequate we becomes active, empowered, and we are able to express our own nature. "So far as we know clearly what we do, as we understand what we are, and direct our conduct not by the passing emotion of the moment, but by a grave, clear, and constant knowledge of what is really good" explained Froude, "so far we are said to act—we are ourselves the spring of our own activity—we pursue the genuine well-being of our entire nature, and *that* we can always find, and it never disappoints us when found."[80]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Because we are, like everything else, in God, we know ourselves fully when we are fully conscious of our being in God. As Froude put it, summarizing the conclusion of the *Ethics*, "To know God, as far as man can know him, is power, self-government, and peace. And this is virtue, and this is blessedness. Thus, by a formal process of demonstration, we are brought round to the old conclusions of theology."[81] Yet Spinoza disliked the traditional Christian ideal of self-denial: he thought that our self-knowledge and self-love should be enlarged to encompass knowledge and love of God as the source of ourselves.

Froude's article ended with some critical reflections on Spinoza's philosophical system. He disagreed with Spinoza on the question of moral life, for he believed determinism to be "contradicted by the instinct of conscience." Even here, though, Froude conceded that while the demands of morality require us to consider ourselves as free, "it may be equally said that practically we are forced to regard each other as *not* free; and to make allowance, every moment, for influences for which we cannot hold each other personally responsible." Drawing on the teaching of Bishop Butler, the great Anglican moralist of the eighteenth century, he acknowledged that "there are many cases in which, if we trace a sinner's history to the bottom, the guilt attributable to himself appears to vanish altogether. . . . And again, if less obvious, yet not less real, are those natural tendencies which each of us brings with him into the world, which we did not make, and yet which almost as much determine what we are to be, as the properties of the seed determine the tree which shall grow from it." Nevertheless, Froude appealed to moral conscience as a collection of "clear, distinct perceptions"—of a "sense of obligation," a "sense of duty"—in arguing that "there is somewhere a point of freedom," though "where that point is—where other influences terminate, and responsibility begins—will always be of intricate and often impossible solution. . . . Moral life, like all life, is a mystery."[82] This conclusion was indeed in deep disagreement with Spinoza, who had as little time for the mysterious as for the miraculous.

Froude's response to Spinoza illuminates the reception of Spinozism in the mid-nineteenth-century English context generally, and by George Eliot in particular. When Marian read his *Westminster Review*

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

article in the summer of 1855, she noted that while she admired his exposition of Spinozism, she disagreed with Froude's own views. It is not clear whether this referred to Froude's criticisms of Spinoza or to other views, not expressed in this article, which she knew he held. As George Eliot, she would see her work as a novelist as "unraveling" what Froude called the "mystery" of moral life. Like Froude, she was prepared to follow Spinoza quite a long way in recognizing how human lives are shaped, even determined, by influences beyond their control. At the same time, she shared Froude's commitment to the principle of moral responsibility, as well as his recognition that, in practice, moral questions "will always be of intricate and often impossible solution."

GEORGE ELIOT'S SPINOZA: THE MORAL UNIVERSE

Marian's translation of Spinoza's *Ethics* was the last substantial piece of work she completed before she began to write fiction. She spent the summer of 1856 on a long holiday with Lewes in the British seaside resorts of Ilfracombe and Tenby. On July 20 she returned to her journal after a break of two weeks to reflect that "The fortnight has slipped away without my being able to show much result from it. I have written a review of the 'Lover's Seat' for the *Leader*, and jotted down some recollections of Ilfracombe; besides these trifles and the introduction to an article already written, I have done no *visible* work. But I have absorbed many ideas and much bodily strength; indeed, I do not remember ever feeling so strong in mind and body as I feel at this moment." By this time, Marian was quite self-consciously gathering her energies in preparation for what she was already calling "my fiction writing," and she declared herself "anxious to begin."[83]

Of course, we cannot say whether her long hours with Spinoza throughout 1855, and even more intensively during the first weeks of 1856, had helped to give her the psychological strength she needed for this task, clearly so important to her. Nevertheless, there is something Spinozistic in her sense of becoming empowered to express her nature fully, and in her recognition that she needed to be "strong in

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

mind *and* body," as a whole person, to confront the intellectual, artistic, and affective challenge of undertaking a new kind of writing. On September 22 she summoned the courage to meet this challenge: "Began to write 'The Sad Fortunes of the Reverend Amos Barton,' which I hope to make one of a series called 'Scenes of Clerical Life.'" Six weeks later, on November 5, she recorded in her journal that she had "Finished my first story."[84]

How did Marian's sustained engagement with Spinoza, and in particular her detailed knowledge of the *Ethics*, shape her thinking and writing after she became George Eliot? It is probably a mistake to look to Spinoza's works for a philosophical template for her novels, as if these stories were, in any straightforward sense, "translations" of Spinoza's thought into poetic and narrative form. Nor is it quite right to read into George Eliot's fiction a Spinozist theology. Sometimes her characters find spiritual meaning through communion with nature, and these experiences hint at an impersonal, immanent deity—but Spinoza did not himself draw this kind of religious feeling from his theoretical equation between God and Nature. Wordsworth is a more likely source for this influence than the *Ethics*. No doubt Wordsworth's poetry evoked George Eliot's nostalgia for her rural childhood: while growing up she had watched the soft charms of the English countryside being brought into sharper relief by creeping industrialization, and she came to believe that in England "Protestantism and commerce have modernized the face of the land and aspects of society in a far greater degree than in any continental country."[85] She dramatized this process brilliantly in her introduction to *Felix Holt: The Radical*, where she described a journey by stagecoach through England's "central plain," between the River Avon and the River Trent: her imagined traveler passes from meadows, hedgerows, and shepherds to regions where cottages and children are dirty, men and women "pale, haggard," and "the land . . . blackened with coal-pits, the rattle of handlooms . . . heard in hamlets and villages."[86]

George Eliot's writing occasionally invokes an ideal of self-dissolution in a larger, perhaps infinite whole, which has a romanticized Spinozist resonance, as in these lines from her poem *The Spanish Gypsy*:

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> Oh! I seemed new-waked
> To life in unison with a multitude—
> Feeling my soul upbourne by all their souls,
> Floating with their gladness! Soon I lost
> All sense of separateness: Fedalma died
> As a star dies, and melts into the light.
> I was not, but joy was, and love and triumph.

Fedalma's feelings of "gladness," "joy," "love," and even "triumph" are close to Spinoza's description of human "beatitude" at the end of the *Ethics*—yet she experiences this spiritual affect when dancing among a crowd of people, not by the kind of intellectual activity that is, for Spinoza, the only route to blessedness.[87] In 1869 the novelist explained in a letter to Harriet Beecher Stowe that "I do not find my temple in Pantheism, which, whatever might be its value speculatively, could not yield a practical religion, since it is an attempt to look at the universe from the outside of our relations to it as human beings. . . . For years of my youth I dwelt in dreams of a pantheistic sort, falsely supposing that I was enlarging my sympathy. But I have travelled far away from that time."[88]

It is in less overtly "spiritual" and speculative matters that we find genuine Spinozism in George Eliot's writing: in the deep emotional intelligence evident throughout her novels, surely informed by Spinoza's analysis of the affects in Parts III and IV of the *Ethics*; and in what we might call the metaphysics of morals which, for both thinkers, came not so much to replace religious life as to constitute it. The Spinozist distinction between true religion and superstitious (or simply false) religion that simmered beneath the surface of Marian's 1855 article on Cumming became more explicit in her first work of fiction, *Scenes of Clerical Life*, begun six months after she finished translating the *Ethics*. In June 1857 she wrote to her publisher, John Blackwood, that "Janet's Repentance," the third story in this literary triptych, dramatized the conflict "between irreligion and religion":

> The collision in the drama is not at all between "bigoted churchmanship" and evangelicalism, but between *ir*religion and religion. Religion in this case just happens to be represented by evangelicalism . . .

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> I thought I made it apparent in my sketch of Milby feelings on the advent of Mr. Tryan that the conflict lay between immorality and morality—irreligion and religion.[89]

Some readers have even traced a correlation between the three clergymen depicted in *Scenes of Clerical Life* (Amos Barton, Maynard Gilfil, and Edgar Tryan) and the distinction between three kinds of cognition (imagination and opinion, reason, and intuitive knowledge) drawn in Part II of the *Ethics*.[90] Certainly, what George Eliot called "immorality and morality—irreligion and religion" has a deep affinity with Spinoza's account of human bondage and human freedom, which is closely connected to his account of virtue (and vice). In the *Ethics*, bondage and freedom are inseparable from Spinoza's ontology of the human being as both "in God" and part of an endlessly interconnecting network of finite beings.

These core elements of Spinoza's philosophy provide a framework for working out the ethical possibilities of human life within a deterministic universe. It is not possible, Spinoza insisted, to free ourselves from external influences or to gain the kind of autonomy that had, by George Eliot's century, come to be widely regarded as the foundation for moral responsibility and for individual liberty—and, indeed, for liberal individualism. For Spinoza, human freedom was not a metaphysical starting point for moral theory but an ethical accomplishment; and he argued that this freedom is gained not by an assertion of the will but by knowledge of the causes of things. This knowledge encompasses the intrinsic causal relation of all things to God, entailed by his panentheist ontology of substance and mode, as well as the myriad extrinsic causal relations holding between finite modes.

George Eliot's moral universe operates according to these Spinozist principles. In 1857 she told Charles Bray (who published a book titled *The Philosophy of Necessity* in 1841) that she agreed with his "fundamental doctrine" that "mind presents itself under the same condition of invariableness of antecedent and consequent as all other phenomena (the only difference being that the true antecedent and consequent are proportionately difficult to discover as the phenomena are more complex)," and this thought stretched over the two de-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

cades of George Eliot's literary production.[91] She expressed it beautifully in one of the chapter epigraphs in her last novel, *Daniel Deronda* (1876): "Men, like planets, have both a visible and an invisible history. The astronomer threads the darkness with strict deduction, accounting for every visible arc in the wanderer's orbit; and the narrator of human actions, if he did his work with the same completeness, would have to thread the hidden pathways of feeling and thought which lead up to every moment of action."[92]

In his 1962 article "Determinism and Responsibility in the Works of George Eliot," the literary scholar George Levine argued persuasively that George Eliot was "a consistent determinist, and that this was in no way incongruous with her continuous emphasis on moral responsibility and duty"; this determinism "informed her artistic vision" and "is persistently there" in her novels.[93] Levine attributed her philosophical position to the influence not of Spinoza but of John Stuart Mill, Herbert Spencer, and Auguste Comte, though he acknowledged that her view was "refined" rather than "caused" by their work.[94] In a more recent essay on George Eliot's philosophical ideas, Suzy Anger echoed Levine in describing her as a "compatibilist" on the question of human freedom—the compatibles being metaphysical determinism and moral responsibility—though she did align George Eliot with Spinoza on this point.[95] Similarly, Moira Gatens has pointed to George Eliot as, like Spinoza, "a determinist who nevertheless believed in freedom and the expansion of knowledge through human striving."[96]

Although Levine overlooked the Spinozist character of George Eliot's determinism, his insightful account of her moral metaphysics disclosed its deep similarity to Spinoza's analysis of the human condition and also showed how she developed that analysis into a richer account of human interdependence:

> George Eliot saw a deterministic universe as a marvelously complex unit in which all parts are intricately related to each other, where nothing is really isolable, and where past and future are both implicit in the present. Nothing in such a universe is explicable without reference to the time and place within which it occurs or exists. This suggested

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> that one can never make a clear-cut break with the society in which one has been brought up, with one's friends and relations, with one's past. Any such break diminishes a man's wholeness and is the result of his failure to recognize his ultimate dependence on others, their claims on him, and the consequent need for human solidarity. For George Eliot, every man's life is at the centre of a vast and complex web of causes, a good many of which exert pressure on him from the outside and come into direct conflicts with his own desires and motives.[97]

The idea that human relationships form a "vast and complex web of causes" has been described as the "master image" of *Middlemarch*. Here the web is biologically inflected, thanks to the medical research of Lydgate, who is influenced by Xavier Bichat—a French biologist, celebrated by Comte, whose pioneering inquiries into "la vie et la morte" were also informing Hegel's philosophy of nature and Ravaisson's philosophy of habit in the early decades of the nineteenth century. The narrator of *Middlemarch* remarks that this "great Frenchman first carried out the conception that living bodies . . . must be regarded as consisting of certain primary webs or tissues out of which the various organs are compacted. . . . No man, one sees, can understand and estimate the entire structure or its parts—what are its frailties and what it repairs, without knowing the nature of the materials."[98] The image of the web extends to the other novels, too. In *Felix Holt: The Radical* it is economic rather than physiological: here Mr. Nolan, a distinguished old Tory, "glows with triumph" as he tells his provincial companions that "Trade makes property, and property is Conservative, as they say now. . . . It's all one web, sir. The prosperity of the country is one web."[99]

Of course, these texts also weave literary webs, and particularly in her later novels George Eliot sought to elucidate the intricate connectedness of ecological, social, political, and psychological forces, often by drawing analogical relations between characters and events. She wrote of *Daniel Deronda* that "I meant everything in the book to be related to everything else there."[100] The genre of the novel allowed her to make visible to readers this interconnectedness, which cannot be

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

fully grasped from within the "web." Spinoza made precisely this point in one of his letters to Henry Oldenburg, where he had rare recourse to a metaphor—that of a worm living in the blood, with no intimation of the larger system it inhabits—to explain the ordinary human perspective on reality.[101]

Just as Spinoza's *Ethics*, in its structure as well as in its arguments, gives readers a glimpse of the whole of "God or Nature," perceived "under a kind of eternity," so George Eliot's novels use a very different literary form to bring into view the interconnectedness of a human world. As readers, we find ourselves in the curious imaginative situation of being at once inside the web of a fictional world (insofar as we are affected by what happens there, and allow our interpretations and our sympathies to flow into it) and outside the web, surveying it as a whole. Perhaps this even gives a sense of what it would be like to shift between these perspectives on our own worlds. The narrator of *Middlemarch* describes herself as "unravelling certain human lots, and seeing how they were woven and interwoven"—and as she accomplishes this "seeing," so do we.[102] George Eliot came to see her art as having the same enlightening and therapeutic effects that Spinoza sought through his philosophical writing.[103]

She also, of course, portrayed individual characters gaining greater understanding of themselves and their relations to others. Though their understanding is never complete, it accomplishes some degree of liberation and enlargement of soul, and this quiet empowerment brings happiness. She also showed many characters failing to understand themselves and their relations to others. "The typical George Eliot story," suggested George Levine, "shows how a character (Lydgate, for example), under the influence of social pressures, reveals certain flaws in his character which, in combination with the social pressures, cause his moral failure. But it is important to see that George Eliot holds him responsible for his own character and his own motives."[104] We can see this delicate, perhaps elusive meeting point of determinism and responsibility in the moments of decision in the novels.

In *Daniel Deronda*, for instance, Gwendolen Harleth has to decide whether or not to marry Grandcourt, a wealthy man whom she does

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

not love, and later Daniel must decide whether to marry Gwendolen or Mirah, both of whom he loves. The fact that their decisions are framed in this way seems to be beyond their control: we watch Gwendolen and Daniel move closer and closer toward the decision, until they have to make a choice. We see the combination of causes that leads Gwendolen to accept Grandcourt: her misunderstanding of his character; her family's financial troubles; her concern for her mother's security; her desire for attention, material comfort, and social status; and her pride, which makes her recoil from the prospect of becoming a governess. Likewise, we see how Daniel comes to choose Mirah, under the influence of his psychological disposition to rescue women in need; his encounter with the Jewish visionary Mordecai, who offers a powerful interpretation of Daniel's destiny; and his discovery of his parentage and ethnicity. We also see how, had he turned out to be Hugo Mallinger's son, he might have been inclined differently—to the life of an English gentleman, and to choose Gwendolen's stimulating intelligence and emotional complexity over Mirah's sweet, dull goodness.

For George Eliot the difference between bondage and freedom lay, as for Spinoza, in her characters' self-understanding—in their knowledge of their emotions and the causes of those emotions; in their "consciousness of their own motives," as Levine put it. When Spinoza summed up his account of the affects in Part III of the *Ethics*, he emphasized their instability, writing that "from what has been said, it appears that we are affected by external causes in many ways, and that, like the waves on the sea agitated by contrary winds, we fluctuate in ignorance of the future and of our destiny," and in Part V he returned to the idea that love and hate bring about *animi fluctuationes*, tumults of the soul.[105] In *Adam Bede* George Eliot described Hetty Sorrel—one of her most tightly bound, least enlightened characters—in similar terms: Hetty's actions resemble "the motions of a little vessel without ballast tossed about on a stormy sea." This emotional turbulence is closely linked to her limited knowledge; her outlook consists in "dim ill-defined pictures that her narrow bit of an imagination can make of the future," which similarly reads like an exposition of the "inad-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

equate" understanding characteristic of Spinoza's "first kind of knowledge."[106]

Gwendolen Harleth is another character whose ignorance condemns her to captivity. She is much cleverer than Hetty Sorrel, yet she mistakenly confuses true freedom with the kind of belief in free will that Spinoza criticized as delusory. At the beginning of *Daniel Deronda*, willful Gwendolen thinks that freedom consists in getting her own way, and one of her reasons for agreeing to marry Grandcourt is her ill-judged expectation that he will, as her husband, do "entirely as she wishes"—and thus she becomes subject to *his* willfulness. By the end of the novel, she has learned to appreciate a different kind of freedom, which comes through self-understanding.

There is room for freedom in becoming aware of the causes acting both within and outside oneself, and there is room for moral responsibility, in Levine's words, in "allowing [oneself] to become aware," and indeed in actively seeking this awareness. As Levine argued, a virtuous character like Adam Bede is no less determined by inward and external causes than a morally weak character like Hetty Sorrel; yet Adam becomes "aware of the power of causes to shape him [and] is educated by this awareness." Likewise, the heroine of "Janet's Repentance" has been driven to alcoholism and spiritual despair by the persistent brutality of her abusive husband, yet she "can, in some limited degree, move counter to the push of external circumstance and, by allowing [herself] to become aware of [her] own motives, can even at times overcome them by changing them."[107]

As "Janet's Repentance" suggests, George Eliot saw a positive role for suffering in enlarging the human soul, and on this point she diverged from Spinoza. However, her core sense that human excellence lies in precisely this enlargement of soul is one of her deepest affinities with Spinozism. After Henry James met the famous novelist in 1869, he reflected that "she has a larger circumference than any woman I have ever seen."[108] The great divide in the universe of George Eliot's novels is not between darkness and light but between restriction and expansion, between those who are narrow and those who are wide—between the Aunt Pullets of this world, fixated on their linen cupboards,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and the Maggie Tullivers, hungry for knowledge and for new experiences. Much of the comedy in the novels consists in a parody of human ignorance, perceived as the absurd pettiness and partiality of human vision. And many of George Eliot's heroes—Adam Bede, Dinah Morris, Silas Marner, Dorothea Brooke, Gwendolen Harleth—limited though they are, allow their horizons to expand and their souls to stretch and open. These dramatic divisions and developments in the novels mirror, in complex ways, Spinoza's distinction between human bondage and human freedom. For example, Adam Bede, a carpenter who shares the simple, conservative Anglicanism of most of the inhabitants of his Midlands village, finds by the end of the novel that his experiences of suffering and his growing love for Dinah have given him a "sense of enlarged being" and a "fuller life." As Adam puts it, "it's a feeling as gives you a sort o' liberty."[109]

It is difficult to resist comparing a novelist to God: the omniscient, omnipresent creator of worlds and decider of fates. When we reflect on the moral theology of George Eliot's novels, we see its Spinozist orientation. She followed Spinoza in rejecting the idea of an anthropomorphic God who, like a parent or a secular judge, rewards or punishes people for their good deeds or transgressions.[110] Spinoza's insistence that virtue is its own reward, and vice its own punishment, points to a naturalistic moral law, closer to the Indian concept of karma than to popular Christian moralism; he condemned as "superstition" belief in a God who intervenes in the natural order, whether moral or physical. In *Silas Marner* George Eliot wrote of "the orderly sequence," in the moral sphere, "by which the seed brings forth a crop after its kind," and throughout her novels she tended to let her characters' fates unfold according to such an order of cause and effect. We see her characters suffering, or reaping benefits, as a natural consequence of their own actions, while the wise, all-seeing narrator looks on compassionately.

It is true that her plots occasionally have recourse to the literary equivalent of divine intervention, as in the convenient sudden deaths of oppressive husbands—Dempster, Casaubon, Grandcourt. Such devices can feel unsatisfying, because they release both wife and reader too easily from the moral dilemma as to whether, or when, a woman

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

should break her marriage vows and leave a bullying husband. (George Eliot formulated this dilemma most explicitly in *Romola*, in which the unhappily married heroine realizes that she is confronting "the problem where the sacredness of obedience ended, and where the sacredness of rebellion began.") Moreover, from a strictly Spinozist point of view, these authorial fiats do not ring true: they are ruptures in the panentheist universe. Yet we should not regard the *Ethics* as a metaphysical template for George Eliot's stories—her thinking is far richer than this.

GEORGE ELIOT'S "ETHOLOGY": THE QUESTION OF CHARACTER

Spinoza's emphasis on the interconnectedness of finite things yielded an ontology of individuals—and the primary focus of the *Ethics* is, of course, human individuals—that helped George Eliot address the question of how human character is formed. This question was much debated by philosophers and scientists during the middle decades of the nineteenth century. In 1843 John Stuart Mill, moral philosopher and former proprietor of the *Westminster Review*, coined the neologism "ethology" to name a new "science of the formation of character," and in the 1860s the Scottish philosopher and educationalist (and founder of the philosophical journal *Mind*) Alexander Bain published *The Study of Character, Including an Estimate of Phrenology* and *Manual of Moral and Mental Science*.[111] Of course, the question of character formation was also addressed through nineteenth-century novels. In Victorian England, novelists channeled swelling currents of anxiety about "the potential rigidification of human character" in an increasingly industrial, mechanized age, as new biological research questioned the possibility of "individual reformation, spiritual growth, or free will."[112]

Debates around these issues often took the form of a dilemma between two contrasting views of the human constitution: a physical, biological determinism which identified a material basis for character, and a liberal, progressive faith that individuals could improve their

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

characters by force of will. The new "science" of phrenology was a particularly striking expression of materialist determinism, for it regarded character as wrought into the hardest matter of the human body: the skull. During the 1840s Mary Ann Evans met the famous Edinburgh phrenologist George Combe, who was a close friend of the Brays; she was interested in phrenology, but in 1855—while working on Spinoza's *Ethics*—she wrote to Charles Bray that she could no longer accept its tenets.[113] The literary scholar Pearl Brilmyer has recently argued that George Eliot's fiction "circumvents the binary in Victorian characterological thinking, refusing both the discourse of biological fixity and that of willed flexibility."[114]

George Eliot was clearly no materialist, if this implies that all reality is reducible to material processes; she regarded poetry as "the fullest expression of the human soul."[115] Yet she was deeply interested in materiality and its relationship to mind. In her 1856 article on the German social philosopher Wilhelm von Riehl, "The Natural History of German Life," published in the *Westminster Review* soon after she finished translating the *Ethics*, she criticized social theories based on abstract concepts of "Man" or "Humanity," which, she argued, produced "a bureaucratic system which governs by an undiscriminating, dead mechanism." "A wise social policy," she insisted, "must be based not simply on abstract social science, but on the Natural History of social bodies." Then in her novels she investigated these "social bodies," frequently drew on current physiological theories, and used "the scientific language of physical being" as a "rich medium" for exploring the "complexities" and "paradoxes" of the mind's interactions with the world.[116]

Her close encounter with Spinoza's *Ethics* offered philosophical resources for this exploration. At first glance, Spinoza's robust denial of free will might seem to place him firmly on the determinist—and therefore the materialist—side of the debate about character. Yet the *Ethics* proposed a way of thinking about human embodiment that cut through the polarities of this debate, just as it had refused the dualisms of Cartesian thought in the seventeenth century. Spinoza's ontology is fundamentally opposed to reductive materialism: extension is one of infinitely many attributes, infinitely many different ways of

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

being, and the attribute of extension cannot explain any of the other attributes. And despite his metaphysical determinism, Spinoza attributed to all beings, including humans, enormous elasticity. In Part II of the *Ethics* he emphasized that human minds and bodies have a great capacity to be affected and modified by their interactions: our natures are not fixed but open to change and susceptible to influence; the boundaries that individuate us are porous, amorphous. This elasticity—or plasticity—is essentially relational: organisms of every size, up to the whole of nature, are composed of interactions between mobile beings. A complex organism like a human being comprises many bodies of varying density and fluidity, speed and slowness. As softer, more fluid bodies encounter harder, more solid bodies, they take on new shapes. Indeed, Spinoza emphasized that individuals can be so transformed that they become different beings. Spinozism is a philosophy of encounter and transformation, not of solid substances and fixed essences.

In *Ethics* II Spinoza described a process of habit acquisition, explaining how enduring habits—both individual and collective—give a stable identity to beings which, considered metaphysically, are constitutionally open to change. The repetition of specific encounters produces a lasting connection between certain images in the mind, thus giving a definite, consistent shape to an individual's way of thinking and acting. Although the conservative force of habit might seem contrary to the fluid amorphousness of individuals, the process of habit acquisition depends on precisely this receptivity to influence, this capacity to be affected and to take on new form. The dynamic patterns and intricate rhythms of constancy and change forming the shifting modal constellations of the universe are grounded in this receptivity and elasticity, in human beings as in beings of other kinds.

Spinoza's account of embodied, thinking human selves encompassed psychology as well as physics, biology, and chemistry. This account explained processes of formation that include the formation of character, grounding an approach to ethics in which the traditional moral distinctions between good and evil, right and wrong, fade from view. The core ethical question becomes how human relations can expand and empower individuals' capacities, instead of diminishing

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

them. In his commentary on Spinoza's "practical philosophy," Gilles Deleuze called this new ethical system "an ethology," meaning a study "of the capacities for affecting and being affected that characterize each thing" and of "the compositions of relations or capacities between different things."[117] It is fitting that Deleuze seized on a term already used by Mill to name the science of character formation: Spinoza was concerned precisely with the formation of embodied, thinking, feeling selves over time, through their interactions with other beings.

With these Spinozist ideas so deeply inscribed in her thinking, having given intensive and rigorous attention to every proposition in the *Ethics*, George Eliot had ready to hand a philosophy of encounter and formation that cast light on the embodied relationality of human selves and encouraged her to approach the question of character in the manner of a physical science, without espousing the fixity or fatalism that other materialist theories implied. By the time she wrote *Middlemarch*, she could clearly articulate her view that character is "a process and an unfolding." As her sensible, humane clergyman Farebrother puts it, "character is not cut in marble—it is not something solid and unalterable. It is something living and changing, and may become diseased as our bodies do."[118]

In her deeply philosophical essay "Notes on Form in Art," written in 1868 but published posthumously, George Eliot echoed Spinoza's study of natural composition and formation in Part II of the *Ethics*. Here she defined form, in the sense of a shape or outline, as "a limit determined partly by the intrinsic relations or composition of the object, and partly by the extrinsic action of other bodies upon it." Emphasizing this relationality and interdependence, she elucidated a "conception of wholes composed of parts more and more multiplied and highly differenced, yet more and more absolutely bound together by various conditions of common likeness or mutual dependence." She also followed Spinoza in suggesting that complexity—which Spinoza understood as the capacity to be affected in a great many ways—corresponds to power, and that what is most complex and differentiated is "fullest" and "highest." "The fullest example of such a whole is the highest example of Form," she wrote: "in other words, the rela-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

tion of multiplex interdependent parts to a whole which is itself in the most varied and therefore fullest relation to other wholes. . . . The highest Form, then, is the highest organism, that is to say, the most varied group of relations bound together in a wholeness which again has the most varied relations with all other phenomena."[119]

Reflecting more specifically on human formation in this 1868 essay, George Eliot suggested that "the wholeness of the human body is due to a consensus or constant interchange of effects among its parts. It is wholeness not merely of mass but of strict and manifold dependence. The word *consensus* expresses that fact in a complex organism by which no part can suffer increase or diminution without a participation of all other parts in the effect produced, and a consequent modification of the organism as a whole."[120] On the basis of this Spinozist analysis of the human being, she explored affinities between artistic, emotional, and natural formation. Though her analysis of form was, of course, highly theoretical and rather abstract, she dismissed an overly rationalist account of actual processes of formation:

> Poetic form was not begotten by thinking it out or framing it as a shell which should hold emotional expression, any more than the shell of an animal arises before the living creature; but emotion, by its tendency to repetition, i.e. rhythmic persistence in proportion as diversifying thought is absent, creates a form by the recurrence of its elements in adjustment with certain given conditions of sound, language, action, or environment. Just as the beautiful expanding curves of a bivalve shell are not first made for the reception of the unstable inhabitant, but grow and are limited by the simple rhythmic conditions of its growing life.[121]

In her letters, George Eliot often used organic metaphors to describe how her stories grew within her and unfolded themselves, like plants, and in one letter she referred to a process by which each novel became "a complete organism."[122]

She wrote these "Notes on Form in Art" while she was working on *Middlemarch*. In this novel, more than any other, she applied her Spinozist insights into character formation. As Brilmyer has shown,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Middlemarch abounds with "descriptions of humans as material substances and geometrical forms, which operate both as metaphors for personalities and—more literally—as descriptions of the plasticity of character," amounting to what Brilmyer calls a "physics of character," which explores "the bodily sensitivity, impressionability, and the propensity toward habit formation that produce characterological change throughout time." The process of character formation, she explains, "is one of neither passive imprintation nor heroic self-formation." George Eliot depicts individuals in action not as expressions of fixed essences but as "loosely structured material formations, softly bounded forms open to reconfiguration or change" and "nebulous relational fields."[123] These amorphous selves are given cohesion and constancy by the "gum or starch" of habit and tradition: as *Middlemarch's* narrator explains, even the most "indefinite minds enclose hard grains of habit"; Walter Vincy, for example, "had no other fixity than the fixity of alternating impulses sometimes called habit."[124]

Yet this lack of a fixed essence does not prevent characters from influencing the course of their own and others' lives. Although Rosamund Vincy is identified as "a circumstance" rather than a person, we are told that this "circumstance called Rosamund was particularly forcible by means of that mild persistence which, as we know, enables a white soft living substance to makes its way in spite of opposing rock."[125] While these material descriptions are figural, they are not mere metaphors, as they would be if minds and bodies were separate substances, or even separate modes.[126] Spinoza's parallelism, evidenced in his willingness to treat "the powers of the mind" geometrically, "as if it were a question of lines, surfaces, or solids," facilitates a smooth passage (though not a causal connection) between mental and physical phenomena.

George Eliot's description of the effects of social exclusion and isolation in her 1861 novel *Silas Marner* demonstrates her Spinozist insistence on the relational nature of human character. Having been cast out, unjustly, from his evangelical Christian community as a young man, Silas settles on the outskirts of Raveloe, where he earns his living as a weaver and, deprived of friendship and purpose, becomes fixated on money. "Do we not wile away moments of inanity or fatigued waiting by repeating some trivial movement or sound, until the rep-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

etition has bred a want, which is incipient habit?" writes George Eliot, in explanation of Silas's miserly ways. All he has is his loom and his stash of coins, and his own being becomes attached to these hard, cold objects. He is interwoven with them, so that they take on his form, and he theirs:

> he began to think [his money] was conscious of him, as his loom was, and he would on no account have exchanged these coins, which had become his familiars, for other coins with unknown faces . . . year after year, Silas Marner had lived in this solitude, his guineas rising in the iron pot, and his life narrowing and hardening itself more and more into a mere pulsation of desire and satisfaction that had no relation to any other being. His life had reduced itself to the mere functions of weaving and hoarding, without any contemplation of an end towards which the functions tended. The same sort of process has perhaps been undergone by wiser men, when they have been cut off from faith and love—only, instead of a loom and a heap of guineas they have had some erudite research, some ingenious project, or some well-knit theory. Strangely Marner's face and figure shrank and bent themselves into a constant mechanical relation to the objects of his life, so that he produced the same sort of impression as a handle or a crooked tube, which has no meaning standing apart.[127]

Silas's whole being, his mind as much as his body, takes the form of his loom: weaver, weaving, and weaving machine all become one. Indeed, this particular machine, which literally fabricates a web, a pattern, provides the perfect metaphor for the process. Through the repetitions of habit, man and machine form a single relational field; Silas's money and his loom have "fashioned him into correspondence with themselves":

> The livelong day he sat in his loom, his ear filled with its monotony, his eyes bent close down on the slow growth of sameness in the brownish web, his muscles moving with such even repetition that their pause seemed almost as much a constraint as the holding of his breath. But at night came his revelry: at night he closed his shutters, and drew out his gold. . . .

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

> The light of his faith quite put out, and his affections made desolate, he had clung with all the force of his nature to his work and his money; and like all objects to which a man devotes himself, they had fashioned him into correspondence with themselves. His loom, as he wrought in it without ceasing, had in its turn wrought on him, and confirmed more and more the monotonous craving for its monotonous response. His gold, as he hung over it and saw it grow, gathered his power of loving together into a hard isolation like its own.[128]

So it is not only Silas's body—his ears, his eyes, his muscles, his breath—that is formed in relation to these objects but also his desire, his "power of loving." Though his character has narrowed, it has at the same time dispersed itself in things, as if his being cannot help but flow in whatever channels of relation it might find. No wonder, George Eliot remarks, that this shrunken character's thoughts "were still with his loom and his money when he made his journeys through the fields and the lanes to fetch and carry home his work," for Silas's life itself had "shrunk away" from the warm, fertile, human relationships of his past, "like a rivulet that has sunk far down from the grassy fringe of its old breadth into a little shivering thread, that cuts a groove for itself in the barren sand."[129]

HAPPY ENDINGS

Like Spinoza, George Eliot addressed the question, what does a good, happy, fulfilling human life look like? The example of Silas Marner's life before his redemption by an orphan child offers, so to speak, a negative image of the conditions for human flourishing—for the spiritual growth, the expansion of our "power of loving"—that George Eliot envisaged as our highest good. The responses to the practical question of how to live well that we can draw from her stories are always complex—more complex than the generalized outline of the good life we find in Spinoza's *Ethics*, because these literary responses concern particular individuals and their intricate webs of relations and

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

circumstances. Nevertheless, her portraits of human flourishing are, to some extent, drawn according to Spinozist principles. In the "Finale" to *Middlemarch*, she echoed Spinoza (see E4, P18, schol.) in acknowledging that "There is no creature whose inward being is so strong that it is not greatly determined by what lies outside it."[130] For this reason, the question of how to live well is always concerned with human interaction and interdependence; with family ties, friendships, and social relationships.

Marriage figures prominently in most of George Eliot's novels, and this is a relationship in which the Spinozist distinction between human bondage and human freedom can be played out in various ways. Spinoza himself did not marry, and by all accounts led a celibate life. Yet he argued in the *Ethics* that marriage is certainly "in accordance with reason," and thus virtuous, if it expresses a mutual desire that is produced "by the love of possessing and wisely educating children; and if, besides, the love of both the man and woman is not excited by the [physical] person alone, but is chiefly caused by freedom of soul" (E4, App. §20). This precise, unsentimental pronouncement confers a characteristically Spinozist blessing on the endings of *Adam Bede* and *Middlemarch*.

Spinoza's judgment about marriage is, of course, based on broader philosophical principles. While these principles do not imply that marriage is necessary for human happiness, they can be invoked to defend marriage as an ethical ideal. In her 1978 book *George Eliot and Spinoza*, Dorothy Atkins suggested that readers feel disappointed by George Eliot's decisions to "marry off" *Adam Bede*'s Dinah Morris and *Middlemarch*'s Dorothea Brooke only if they "fail to understand the meaning of philosophic freedom which Spinoza describes. It is just this type of freedom that George Eliot provides for her most successful characters."[131] And George Eliot showed how this Spinozist freedom can be facilitated and enhanced by marriage, for men as much as for women.

In Part IV of the *Ethics*, Spinoza argued that harmonious friendships are one of the most empowering conditions of human life. "We know nothing in nature besides human beings, in whose minds we

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

can rejoice and whom we can unite to us in friendship," he declared, and he argued for this view by appealing to the fundamental interconnectedness and interdependence of human lives:

> We can never bring ourselves to a state in which we should want nothing external in order to preserve our existence, or so live as to have no commerce with things outside ourselves; and if also we consider our mind, it is clear that an intellect would be more imperfect if the mind alone existed and had cognizance of nothing besides itself. Thus there are many things outside ourselves which are useful to us, and are therefore to be desired. Among these none can be conceived more excellent than the things which are entirely accordant with our nature. If, for example, two individuals of precisely the same nature are united together, they compose a double individual more powerful than the single. Thus there is nothing more useful to human beings than human beings.[132]

There is a clue here about how friendships, and especially marriages, can be oppressive rather than empowering when the two partners do *not* share "the same nature." George Eliot tended to interpret matrimonial compatibility in terms of matching breadth of soul. In *Middlemarch* she depicted two unhappy couples: Lydgate and Rosamund, and Dorothea and Casaubon. In the former case, a wide-souled man has a narrow-souled wife, and in the latter a wide-souled woman has a narrow-souled husband. While Dorothea embarks on married life imagining a partnership that includes "nothing trivial," since quotidian events "would mean the greatest things"—"It would be like marrying Pascal"—Casaubon's soul turns out to harbor "that proud narrow sensitiveness which . . . quivers thread-like in small currents of self-preoccupation."[133] Happy couples, such as Adam Bede and Dinah Morris, and Dorothea and Will Ladislaw, are not, of course, composed of two identical partners, but these partners share similarly broad horizons. And George Eliot also portrayed successful marriages between husbands and wives with correspondingly limited horizons. Of course, her portraits of marriage involve much that is missing from Spinoza's sparse analysis of friendship, including her understanding

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of how the complementarity of sexual difference can be mutually empowering.

The "happy endings" of *Adam Bede* and *Middlemarch* have been criticized by some readers, often from a feminist perspective, for shrinking the expansive horizons of strong, free-spirited heroines into conventional social forms of marriage and motherhood. This response underestimates George Eliot's own experience of the difficulty of inhabiting these conventions in a way that would allow her to express her own nature—her voracious intellectual appetites and her artistic vocation. She found her fullest self-expression in relation to Lewes, a man she could not marry, and she never enjoyed all the social benefits of a publicly sanctioned relationship with him. And being married clearly mattered to her: she called Lewes her "husband," and married John Cross after Lewes's death and late in her own life. Her experience was an instance of a more general challenge for women in the nineteenth century: how to find domestic happiness without being confined by it. For George Eliot's heroines, the challenge is not simply—as in Jane Austen's novels—to find and keep the right man, but to find the right way of being married. This is not only an interpersonal question but also a social and "ethological" one.

Given George Eliot's Spinozist insight into the irreducibly interdependent "web" of human life, the solution to this problem can never be one that cuts a person off from her community or puts her fundamentally at odds with it. We see this very clearly in the case of Silas Marner, who leads a "withered," barely human existence on the outer margins of his village; though that community is very far from enlightened, Silas begins to flourish as his relationship with an abandoned child, Eppie, draws him into it. Indeed, his growing dependence on his neighbors is portrayed as a kind of empowerment. So the challenge for a character like *Adam Bede*'s Dinah Morris, a young Methodist preacher, is to find a middle way between her nonconformist life, which distances her from the claims of her family and takes her away from the village that offers her a home, and a conformity which would betray her deepest spiritual values. Through her love for Adam, she discovers that marriage is not a temptation that

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

draws her from her true vocation but, on the contrary, a means for channeling her "power of loving" in a way that does not constrict that power but strengthens the whole community.

There is certainly a conservatism here: George Eliot's instincts were often conservative, yet these instincts had a philosophical grounding that helps to show the difference between living in harmony with a community and mere adherence to convention. Spinoza did not exactly articulate the existential challenge of living within a society in a way that is doubly empowering—that is to say, to be strengthened by secure, peaceful social bonds *and* able to express one's own nature—but this challenge does indeed arise from his philosophy, and George Eliot dramatized several different ways of responding to it.[134] Her most successful characters are those who find a middle way—not a compromise, but a deeper path—between convention and non-conformity. Dinah marries a man who respects her religion and wishes her to continue preaching and ministering to others. At the close of *Adam Bede* we see her as a wife and mother; we find out that she no longer gives sermons, having obeyed the Methodists' new prohibition on women preaching; and we hear that her husband supports her in this decision too. Yet the note of dissent is still sounded by Adam's Methodist brother Seth, who protests against the inequalities imposed by his church.

Another challenge that George Eliot puts before her characters, in parallel to this one, is finding a middle way between egotism and self-denial. This also has affinities with Spinozism. One reason why Spinoza was so controversial in his own time was his rejection of Christianity's ethic of humility and its practices of self-denial; these moral views, perhaps more than his panentheist theology, entrenched his reputation as a dangerous thinker. Yet Spinoza was as critical of the undisciplined pursuit of misguided desires—for transient things such as wealth, status, and sensual gratification—as of self-denial; he believed that both of these alternatives diminish a person's power and that neither can lead to happiness. Though Spinoza lived a frugal life himself, he did not think that asceticism had any inherent virtue.

This was an important question for George Eliot: her heroines Dinah Morris, Maggie Tulliver, and Dorothea Brooke try earnestly

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

to master their egotism through self-denial, and their struggles between these alternatives show that neither provides a satisfactory resting place where their natures can take root and flourish. Henry James missed this point when he complained about the ending of *Adam Bede*, wishing that George Eliot had left Dinah "to the enjoyment of that distinguished celibacy for which she was so well suited."[135] The tragedy of *The Mill on the Floss* is that Maggie does not find a resolution to the dilemma that will enable her to live harmoniously in her community of family and friends; having exhausted both alternatives, she has nowhere to go, except into the depths of the River Floss. For Dinah and Dorothea, however, marriage proves to be a middle way between selfishness and self-denial, just as it is a middle way between adhering to social norms and rejecting them.

COSMIC FRIENDS

When we study the intricate web that connects George Eliot to Spinoza, we can trace several lines of influence—historical, biographical, intellectual—between his philosophy and her writing. We see that Marian Evans belonged to a generation uniquely receptive to Spinozism; that her distinctive religious temperament and remarkable intellectual capacities combined to allow these ideas to take root and grow within her; that, during the 1840s and 1850s, she found herself moving in social circles that put Spinoza's works into her hands. However, it is difficult to conclude that George Eliot was a Spinozist. It is virtually impossible to parse the different strands of influence on her thinking, some stretching back to Spinoza's Latin texts, others woven through layers of German, French, and English philosophy and poetry. Besides, there is no reason to assume that if George Eliot had a philosophical idea, she must have got it from someone else. And to complicate matters further, we are exploring two interlaced webs: the web of Spinozism that encompasses George Eliot, and the web of George Eliot, which incorporates Spinoza.

Another way of looking at the relationship between these two thinkers is as a spiritual friendship, formed through deep affinities.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

George Eliot's novels provide this model for us—and as we have seen, the power of human association finds philosophical grounding in Spinoza's *Ethics*. At the heart of George Eliot's religious ethic, or ethical religion, was a grasp of the subtle power of a certain tie between two human beings, which is somehow sacred, a rich source of meaning. By the time she became an author, she was firm in her view that God is to be found in the best of human nature—though less in abstract, static qualities, as for Feuerbach, than in the transformative dynamics of human sympathy, whether on a small or large scale. Her stories are structured about a peculiar variant of sympathetic friendship, invariably found in ties formed between a woman and a man: Janet Dempster and Edgar Tryan, Dinah Morris and Mr. Irwine, Silas Marner and Dolly Winthrop, Dorothea Brooke and Tertius Lydgate, Daniel Deronda and Gwendolen Harleth, perhaps even Romola and Savonarola exemplify this distinctive kind of friendship, irreducible to the more familiar relations of romantic love, political comradeship, intellectual collaboration, or biological kinship. In *Middlemarch* it is described as a movement of "kindred natures," through "the same embroiled medium, the same troublous fitfully-illuminated life."[136] For some of these pairs, their worldly acquaintance is rather slight, yet within the moral universe of the novel they share a cosmic affinity.

In making sense of this connection it is difficult to avoid invoking the concept of the soul. Dorothea's appeal to Lydgate during Casaubon's last illness is heard as a "cry from soul to soul." And when we step back from the multidimensional web of historical and literary facts that demonstrate George Eliot's debt to Spinoza on the one hand, and her creative development of ideas more or less traceable to Spinozism on the other, we glimpse an affinity between two unusually powerful souls. When we see how the soul of a contemplative, celibate Jewish man in the seventeenth-century Dutch Republic resonates with that of a passionate, not-quite-married English woman in nineteenth-century England, the visible traces of their intellectual encounter—and the precise combination of historical circumstances that make this improbable encounter seem inevitable—appear as signs of an inward, spiritual kinship that redefines the meaning of the word "spiritual." To the extent that their writings remain ensouled, we might

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

even discern a friendship of this kind between their texts, so different, yet equally radiant. Seen like this, the unlikely friendship between Spinoza and Marian Evans, between the *Ethics* and George Eliot's novels, is reciprocally illuminating—as Spinoza put it, they form "a double individual more powerful than the single."

* * *

Despite all the causes that conspired to make George Eliot the first translator of the *Ethics* into English, her translation was not published as planned. During the summer of 1856, three or four months after the translation was completed—while Marian was holidaying with Lewes on the British coast, gathering her strength for her fiction writing—Lewes exchanged a series of letters with Henry Bohn, who had published Lewes's translation of Comte's *Philosophy of the Sciences* three years previously. The two men had made no clear written agreement concerning Spinoza, but Lewes thought Bohn had committed to publishing a translation of the *Ethics*, possibly along with extracts from the *Theologico-Political Treatise*.[137] Lewes presented this work as jointly produced by himself and a translator named Kelly, invoked to conceal Marian's involvement in the project, since disapproving reactions to her unconventional relationship with Lewes were likely to undermine its success. Perhaps Lewes had misunderstood Bohn's commitment to publish the *Ethics*, or perhaps Bohn had changed his mind; Lewes expected £75 for the work, while Bohn would offer no more than £50. In any case, their correspondence ended in disagreement and mutual recriminations. Their exchange began in early June, and by June 15 Lewes was declaring himself "insulted" by his publisher, "declin[ing] to have transactions with a man who shows such wonderful facility in forgetting," and asking Bohn to "send back my m.s. and consider the whole business at an end between us."[138]

Lewes and Marian may at this time have resolved to publish her translation of the *Ethics* elsewhere. Almost three years later, on February 25, 1859, Lewes noted in his journal that the publishers A. & C. Black had written offering "to publish a work on the 'Spinal Chord' on half profits & also offering to publish my Spinoza." (As Lewes's biographer Rosemary Ashton has remarked, it is curious that he

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

described the translation of the *Ethics* as "my Spinoza" here, in the privacy of his journal.) Lewes felt "dubious" about the treatise on the spinal chord: "It would be pleasant to do such a book but I'm afraid I can't afford it." The next day, February 26, he "wrote to A. & C. Black declining spinal chord . . . , but offering the Spinoza for £75." But on March 7 Lewes "Rec[eive]d letter from A. & C. Black declining to publish Spinoza but requesting me to write a short article on Spinoza for the Encycl[opaedia]. Brit[annica]., which I declined."[139] At this time George Eliot's first novel, *Adam Bede*, had just been published, and during the spring of that year it received huge critical acclaim and became a best seller. Perhaps amid this excitement her translation of the *Ethics*—and the prospect of £75—became less important to Lewes and Marian. And perhaps they were reluctant to add fresh complications to the escalating intrigue of authorial identity surrounding George Eliot's work.

George Eliot, or Mary Ann Cross (as she is named on her gravestone), died in 1880, two years after Lewes. The first English edition of Spinoza's *Ethics*, translated by R. H. M. Elwes, was published in 1883—in Bohn's Philosophical Library, of all places. In the same year, William Hale White also published his English translation of the *Ethics*, thus spinning new threads within the George Eliot–Spinoza web—for in the early 1850s Hale White had worked as a proofreader for John Chapman alongside Marian Evans and lodged in the room above hers in Chapman's house on the Strand. Hale White "worshipped" Marian "for her kindness and cleverness," and many years after her death he published his recollections of her.[140]

Yale University purchased the manuscript of the *Ethics* from Lewes's granddaughter Elinor Ouvry in 1942, and it is kept in an archive in Yale's Beinecke Rare Book and Manuscript Library. (The present text has been transcribed from this manuscript, with some editorial interventions which are discussed in my "Note on the Text.") In 1981, nearly one hundred years after the first English editions of the *Ethics* appeared, a typescript of her translation was published in a volume edited by Thomas Deegan for the University of Salzburg. This very limited edition made its way to a few academic libraries, then went

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

out of print. Today, people are usually surprised to learn that George Eliot translated Spinoza's *Ethics*.

It seems right that Marian's long hours of labor on the *Ethics* should be rewarded with an edition that makes her elegant, intelligent translation widely accessible to new generations of readers—of Spinoza, and of the novels of George Eliot. This edition appears in 2019, exactly two hundred years after her obscure birth in the uncelebrated "heart of England."[141]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

A Note on the Text

George Eliot's translation of the *Ethics* has been transcribed from the original manuscript in the Beinecke Rare Book and Manuscript Library at Yale University. Permission to publish it has kindly been granted by Jonathan Ouvry.

George Eliot (hereafter GE) did not have access to the same resources as more recent translators of the *Ethics*. She relied mainly on Carl Bruder's 1843 Latin edition of the text, though she also consulted French and German translations from 1841 and 1842, which followed earlier Latin editions. For contemporary scholars, Edwin Curley's 1985 translation of the *Ethics*, published by Princeton University Press, remains the standard English edition. Curley's translation is based on Carl Gebhardt's 1925 Latin edition of Spinoza's *Opera*, and Gebhardt's text draws both on the 1677 *Opera Posthuma* and on the Dutch translation of Spinoza's works, *De Nagelate Schriften van B.D.S.* (abbreviated to NS), which was also published in 1677. The translators of this Dutch edition appear to have worked from a manuscript copy of the *Opera Posthuma*, resulting in some variations between the first printed Latin and Dutch editions.[1] While Gebhardt regarded these two 1677 editions as equally authoritative, the most recent critical edition of Spinoza's *Ethics*, prepared by Fokke Akkerman and Piet Steenbakkers, treats the Latin *Opera Posthuma* as more authoritative than the Dutch translation, and also takes into account a handcopied manuscript of the *Ethics* discovered in the Vatican Library in 2010—a third witness to Spinoza's own manuscript, which has been lost.[2] An English translation of the *Ethics* by Michael Silverthorne and Matthew Kisner, based on this new Latin edition, was published by Cambridge University Press in 2018.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Comparing GE's translation with these more recent versions reveals several errors, some due to Bruder's Latin text, and some due to GE. Where these errors are unambiguous, they have been corrected. In cases where GE's text differs significantly from other versions, though not manifestly in error, it has been left as it is. In a few instances her translation has been amended for the sake of clarity, and these revisions are recorded in the notes at the end of the book. The endnotes also record significant editorial decisions that are evident in GE's manuscript: for example, where she has deleted one word or phrase and replaced it with another. These revisions often reveal her thought processes as she worked on the text, and in some cases her decisions and changes of mind are philosophically interesting. Small changes in punctuation (for example, replacing a semicolon with a comma), where this helps to convey the sense or flow of a passage, have been made silently, and paragraph breaks have been inserted into long passages, such as the scholia, to make them easier to read.

Words and phrases GE underlined in her manuscript have been printed in italics, and such formatting practices have been rendered consistent, as has the use of roman and arabic numerals—neither of which are consistent in the manuscript. All endnotes are mine; in the footnotes, I have indicated whether the source is Spinoza (BS), George Eliot (GE), or myself (CC).

It should be borne in mind that GE's approach to translating the *Ethics* was different from that of contemporary scholars, reflecting significant changes in translation practices since the nineteenth century. The history of philosophy is now a professional academic discipline, and interpreting the works of a great philosopher like Spinoza takes place on a scale that is at once international and minute. Within our modern intellectual and institutional context, translators tend to regard it as their duty to offer readers a text that is as close as possible to the letter of the original.

For GE, by contrast, translation was more an art than a science, and this approach produced a version of the *Ethics* that is, by contemporary standards, eccentric. She does not offer consistent translations of key terms in Spinoza's vocabulary. For example, she usually translates *affectus* as "emotion" but occasionally as "passion," whereas

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Spinoza distinguishes between *affectus* and *passio*, since the latter is a species of the former: a passion is a passive emotion. To cite another significant example, GE usually translates *Laetitia* and *Tristitia* as "pleasure" and "pain" but occasionally as "joy" and "grief" or "sadness." I have left these inconsistencies as they are, while providing some guidance for readers: in the notes I have identified GE's predominant translation decisions concerning certain words, and I have signaled cases where GE deviates from her usual pattern by providing the Latin word in brackets in the text. Sometimes GE uses different words for the same term within a single passage, and here also the Latin is indicated in brackets in the text, to show that it is the same word in each case. While such inconsistencies are potentially confusing, they also add richness to the English text.

I have resisted the temptation to make further editorial interventions. This temptation was greatest in the face of two recurring issues: the first concerning God, and the second concerning human beings. Spinoza's Latin text rarely assigns pronouns to God, and the structure of the language permitted him to write about God without doing so. Like other translators, GE has frequently inserted the pronoun "he" into passages concerning God, in order to render the Latin into grammatically correct English. This has the unfortunate effect of lending a more anthropomorphic flavor to these passages, since "he" in English most commonly refers to a male person. The traditional practice of describing God in this way raises questions for contemporary theologians concerned with gender bias. In the case of Spinoza, however, assigning any gender to God is problematic, primarily because this suggests that God is like a person, a view the *Ethics* explicitly warns against (see, for example, E1, P8, schol. 2; E1, P15, schol.; and the Appendix to Part I). Indeed, there is no English pronoun that can entirely appropriately be ascribed to Spinoza's God; this is one instance of the limits of language—constraints of grammar as well as vocabulary—we encounter in speaking or writing of God.

My second temptation to amend GE's text concerns Spinoza's use of *homo* (and its plural *homines*), a masculine noun meaning "human being," "person," or "man." In her translation GE followed Spinoza faithfully, using "men" or "man" to refer to human beings, and "a

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

man" when discussing a hypothetical person, as in "a man who is angry." Indeed, at times the translation from Latin to English required her to insert the word "man" when the Latin equivalent was not in present: for example, in translating *libet* as "the free man" (E4, P66, schol.), *ignarus* as "the ignorant man" (E4, P70, dem.), and *sapiens* as "the wise man" (E5, P42, schol.). As I transcribed GE's manuscript, I found myself wanting to replace such references to "men" and "man" with gender-neutral equivalents: "human beings," "a human being," "a person," "people," depending on the context. I also contemplated switching from "he" to "she," and from "his" and "him" to "her," in cases where it was necessary, for literary reasons, to assign a gender to a hypothetical person under discussion. Such interventions would have differed from the way earlier translators into English have handled *homo* and its variants: Curley's 1985 translation, like GE's, retains the masculine gendering indicated by Spinoza's Latin by using "man," "men," and "a man," while Silverthorne and Kisner's 2018 edition uses gender-neutral alternatives such as "human beings" and "person" yet retains masculine pronouns when the grammar requires a pronoun.

Of course, the strongest argument against any intervention that goes beyond correcting unambiguous textual errors is historical accuracy. A change away from the masculine and toward the feminine in the present text would be historically inaccurate with respect both to Spinoza's text and to GE's translation. However, in this case at least, prioritizing historical accuracy also seems problematic, since this perpetuates a masculine bias that has deep roots within the philosophical tradition and continues to have powerful effects—not least on young men and women who are studying philosophy, and who encounter texts that on the one hand make general, perhaps even universal claims about human beings, yet on the other hand exclude feminine subjectivity and agency.

Cultural attitudes toward men, women, and questions of gender have of course shifted since the seventeenth century. Linguistic usage and, therefore, linguistic meanings have also changed. Pronouns, in particular, have become political in recent decades. When GE translated the *Ethics* in the mid-nineteenth century, the words "man," "men," and "mankind" were readily used (and GE continued to use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

them in her novels) to signify a broad and general human condition that includes the concepts of human beings, of humanity, and of a non-specific human individual. "Man" and "men" no longer have this universal significance—indeed, for many people they explicitly denote exclusion when used in such ways—and so different terms are needed to convey the same ideas. Of course, this historical consideration could support a shift from "men" to "human beings" and from "man" to "person," but it cannot justify a shift from a masculine to a feminine subject. Yet several further considerations would support this shift to the feminine.

First, GE was a woman, and remains the only female translator of the *Ethics* into English. Indeed she was, as far as we know, the first woman to translate any of Spinoza's works into any language.[3] Her translation was made at a time when it was extraordinary for a woman to have the intellectual and linguistic expertise to undertake such a task: introducing a feminine subject into the text would remind us of the feminine labor that lies behind it. More generally, GE's involvement in this edition of the *Ethics* makes it an especially appropriate place to address gender issues—for gender was, to say the least, an issue for her. She was a deeply intellectual woman pursuing her vocation within a society in which many people did not think it possible to be at once an intellectual and a woman. She felt that in order to be taken seriously as a thinker and author she must adopt a male pseudonym and write with an explicitly masculine authorial voice.[4]

Though introducing a feminine subject into the *Ethics* would certainly be unfaithful to the letter of GE's translation, there are good reasons to consider it faithful to the spirit of her work. She was particularly engaged with "The Woman Question" during the period of her work on the *Ethics*. In January 1855, while in Berlin, she signaled her intention to write about "Ideals of Womanhood"; later that year, in her article "Woman in France," she wrote, "Science has no sex: the mere knowing and reasoning faculties, if they act correctly, must go through the same process, and arrive at the same result. But in art and literature, which imply the action of the entire being, in which every fibre of the nature is engaged, in which every peculiar modification of the individual makes itself felt, woman has something specific to

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

contribute."[5] It would be rather anachronistic to describe GE as a feminist, and even disregarding this we would have to qualify her feminism as cautious and in some respects ambivalent. She was not one of her generation's most active campaigners for gender equality—indeed, she was not politically outspoken on any issue, and she preferred gradual to sudden change. Summing up GE's attitude toward female empowerment, Jenny Uglow writes that "Eliot can never be drawn easily into the feminist net, whatever powerful currents we may sense beneath the surface of her novels. . . . The vital thing [for her] is not to launch women into a masculine sphere, but to 'feminise' men, because the female strengths have for so long been trampled underfoot and undervalued."[6]

Of all "feminist" questions, the education of women was closest to GE's heart. She passionately pursued her own intellectual development, of course, and in 1868 she made a donation to support the founding of Girton College, Cambridge's first college for women, by her friend Barbara Bodichon (née Leigh Smith). Returning to the period when she was translating the *Ethics*, we find her in mid-January 1856—when she was working intensively to complete her translation—sending her friend Sara Hennell a copy of a petition, sent to GE by Barbara Leigh Smith, asking Parliament to give married women a legal right to their own earnings. On January 28, after Sara had signed the petition, GE wrote to her again, saying, "I am glad you have taken up the cause, for I do think that, with proper provisos and safeguards the proposed law would help to raise the position and character of women. It is one round of a long ladder stretching far beyond our lives."[7] This metaphor suggests that steps toward gender equality that GE could not herself contemplate, let alone take, could still fit in with her vision for a better future for women *and* men—and correcting the masculine bias in this text could be regarded as one such step.

With these thoughts in mind, I experimented with introducing a feminine subject into the *Ethics* while transcribing GE's translation. This had some interesting effects on the text. My intention was certainly not to reframe Spinoza as a proto-feminist thinker; like most people of his time, he did not see men and women as equal, and the gender bias within his philosophy reflects this view. Nevertheless,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

shifting to feminine pronouns performs a kind of test on his text: Do his descriptions of various cognitive and emotional states, and his vision of the good life, ring as true when applied to women as to men? If so, this would suggest that Spinoza gives a truly universal account of the human situation and its intellectual and ethical possibilities. And I think that the *Ethics* passes this test, demonstrating in fresh ways its relevance to readers' lives. Switching to a female subject also changed the experience of reading the *Ethics*—and of course this effect would be different for different readers. For those already familiar with the text, the unfamiliar occurrences of "she" and "her" could feel surprising, perhaps even provocative, and this might serve as a reminder of a long history of female exclusion. Readers new to the *Ethics* would encounter a text that speaks directly to feminine experience—to female ignorance and folly, as much as to female wisdom and power—which might be encouraging to women who are studying philosophy, while male students could take solace in the fact that Spinoza's text was written with men in mind.

The significance and position of GE's translation as, in some sense, an "alternative" *Ethics* seemed to me to present an opportunity to offer an alternative to the masculine-biased editions that, quite legitimately, follow Spinoza's original text. In this context, amending GE's translation in a feminine direction would not be premised on the view that feminine bias is a desirable result or that there is anything virtuous about excluding masculine subjectivity and agency from philosophical discourse. Nor would the amendment suggest that gender politics are exhausted by the male/female binary; some readers will prefer a text from which gender specifications are altogether excluded (though I do not believe that such a measure would align with GE's concerns). Rather, this edition contributes to a collective and ongoing effort to present Spinoza's *Ethics* to Anglophone readers, and as it took its place as one among several editions of the book, it could have added a female perspective to complement and balance the male perspectives already present.

I discussed the possibility of this editorial intervention with several colleagues, including experts in both Spinoza and George Eliot. Some people loved the idea, while others were appalled by it. In the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

end, I rather reluctantly decided to take refuge in historical accuracy and to preserve the text that GE composed. I have contented myself with providing, at the end of the translation (see Appendix 1), an alternative version of the final scholium of the *Ethics*—as a reminder of the "Woman Question" that pulsed through GE's work during the 1850s, not to mention the labor of the woman herself. It is also an invitation to consider how this text speaks to feminine as well as masculine efforts to live a good human life, and to imagine, as George Eliot must surely have done, a "wise person" who "has true consciousness of herself, and of God, and of things."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Ethics

Geometrically Demonstrated
and
Divided into five Parts.
Treating of

I God.
II the Nature and origin of the Mind
III the ~~Nature~~ Origin & Nature of the ~~Affects~~ Emotions
IV Human Servitude or men's Emotions
V the Power of the Intellect or Human Liberty.

— ii —

Ethics by Benedict de Spinoza

Geometrically Demonstrated and

Divided into Five Parts

Treating of

I God

II The Nature and Origin of the Mind

III The Origin and Nature of the Emotions

IV Human Servitude, *or* the Power of the Emotions

V The Power of the Intellect, *or* Human Liberty

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Ethics. Part I. Of God.

Definitions

1. By a thing which is its own cause, I understand a thing the essence of which involves existence, or the nature of which cannot be conceived except as existing.

2. A thing is said to be finite, after its genus, when it can be limited by another of the same nature, e.g. a body is said to be finite because we can always conceive another body larger. Again, one thought is limited by another thought. But body is not limited by thought, nor thought by body.

3. By substance I understand that which exists in itself & is conceived through, or by means of, itself; i.e. the conception

PART I

Of God

DEFINITIONS

1. By *a thing which is its own cause*, I understand a thing the essence of which involves existence, or the nature of which cannot be conceived except as existing.[1]
2. A thing is said to be *finite*, *suo genere*, when it can be limited by another of the same nature, *e.g.* a body is said to be finite because we can always conceive another body larger. Again, one thought is limited by another thought. But body is not limited by thought, nor thought by body.
3. By *substance* I understand that which exists in itself [*in se est*] and is conceived through, or by means of, itself; *i.e.* the conception of which does not require for its formation the conception of anything else.
4. By *attribute* I understand what the mind [*intellectus*][2] perceives of substance, as constituting the essence of substance.
5. By *mode* I understand the affections of substance, or that which exists in something else [*in alio est*], through which it is [also] conceived.
6. By *God* I understand a Being absolutely infinite, *i.e.* a substance consisting of infinite attributes, each of which expresses an infinite and eternal essence.

Explanation. I say *absolutely* infinite, not infinite *suo genere*; for if a thing be infinite *suo genere* only, we can deny that it has infinite attributes; but that which is absolutely infinite includes in its essence whatever expresses essence and involves no negation.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

7. I call that thing *free*, which exists solely by the necessity of its nature and is determined to action by itself alone. I call a thing *necessary*, [or rather compelled,][3] when it is determined by another to exist and act according to a certain and definite law.
8. By *eternity* I understand existence itself, conceived as following solely and necessarily from the definition of the thing which is eternal.

Explanation. For existence so conceived is an eternal truth, inasmuch as it is the essence of the eternal thing; consequently, it cannot be explained by duration or time, even though the duration be conceived without beginning or end.

AXIOMS

1. Whatever is, is either in itself or in something else.
2. That which cannot be conceived through, or by means of, something else, must be conceived through, or by means of, itself.
3. From a given determinate cause an effect necessarily follows; and if there be no given determinate cause, it is impossible that an effect should follow.
4. The knowledge of an effect depends on, and implies, the knowledge of its cause.
5. Things which have nothing in common cannot be understood by means of each other, *i.e.* the conception of the one does not involve the conception of the other.
6. A true idea must agree with its object.
7. If a thing can be conceived as not existing, existence does not belong to its essence.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

PROPOSITIONS

Prop. I. Substance is prior in nature to its affections.

Dem. This is evident from def. 3 and 5.

Prop. II. Two substances having different attributes have nothing in common with each other.

Dem. This is also evident from def. 3. For each substance must exist in itself and be conceived through itself; *i.e.* the conception of the one does not involve the conception of the other.

Prop. III. If two things [*quae res*][4] have nothing in common, one cannot be the cause of the other.

Dem. If they have nothing in common with each other, they cannot (by ax. 5) be understood by means of each other, and thus (by ax. 4) one cannot be the cause of the other; q.e.d.

Prop. IV. Two or more distinct things are distinguishable from each other either by the difference of the attributes of substances, or by the difference of their affections.

Dem. Whatever is, is either in itself or in something else (by ax. 1), *i.e.* (by def. 3 and 5) there exists nothing outside[5] the intellect but substances and their affections. Therefore, nothing exists outside the intellect whereby several things can be distinguished from each other, besides substances, or what (by def. 4) is the same thing, their attributes and affections; q.e.d.

Prop. V. There cannot be two [or more] substances of the same nature or attribute.[6]

Dem. If there were several distinct substances, they must be distinguished from each other either by the difference of their attributes or by the difference of their affections (by preceding prop.). If by the difference of their attributes, it is then conceded that there is only one substance of the same attribute. But if by difference of affections, it follows, since substance is prior in nature to its modes or accidents[7]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

(according to prop. I), that these affections being abstracted and substance[8] considered in itself, *i.e.* (by def. 3 and 4)[9] rightly considered, it cannot be conceived as distinguished from another substance, *i.e.* (according to preceding prop.) there cannot be several substances of the same attribute,[10] but only one; q.e.d.

Prop. VI. One substance cannot be produced by another substance.

Dem. There cannot be two substances of the same attributes (by preceding prop.), *i.e.* (by prop. II), having anything in common with each other; and therefore (by prop. III) one cannot be the cause of the other, or one cannot be produced by the other; q.e.d.[11]

Coroll. Hence it follows that substance cannot be produced [by anything else].[12] For there is nothing in existence besides substances and their affections, as is evident from ax. 1 and def. 3 and 5. But it cannot be produced by a substance (by preceding prop.). Therefore it is absolutely impossible for substance to be produced [by anything else]; q.e.d.

Another dem. This is more easily demonstrated by the absurdity of the contrary. For if substance could be produced [by anything else], the knowledge of it would depend on the knowledge of its cause (by ax. 4), and thus it would not be substance (by def. 3).

Prop. VII. Existence belongs to the nature of substance.

Dem. Substance cannot be produced (by coroll. of preceding prop.); it must therefore be its own cause; *i.e.* (by def. 1) its essence necessarily involves existence, or, existence belongs to its nature: q.e.d.

Prop. VIII. Substance is necessarily infinite.

Dem. There is but one substance of the same attribute (by prop. V), and to its nature belongs existence (by prop. VII). This existence must be, of its nature, either finite or infinite.[13] It cannot be finite; for (by def. 2) it must then be limited by another of the same nature, which also must necessarily exist (according to prop. VII); and thus there would be two substances having the same attribute, which is absurd (by prop. V). Therefore the existence of substance is infinite; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Schol. 1. As, in fact, finiteness is the partial negation and infinity the absolute affirmation of the existence of any nature, it follows from prop. 7 alone that all substance must be infinite.

Schol. 2. I have no doubt that to all who judge confusedly of things and are not wont to inquire into their first principles, it will be difficult to understand the demonstration of prop. VII; chiefly because they do not distinguish between the modifications of substance and substance itself, and are ignorant [as to] how things are produced. Whence, seeing that natural things have a beginning, they ascribe a beginning to substance also.[14] For those who are ignorant of true causes confound all things and see no reason why trees should not talk as well as people, or why people should not be formed from stones as well as from seed, or why any one form should not be changed into any other form. So, those who confound the divine nature with the human, find no difficulty in attributing human emotions to God, especially when they are ignorant [as to] how emotions are produced in the mind.

But if people attended to the nature of substance, they would not in the least doubt the truth of prop. VII; nay, this proposition would be an axiom to all and would be numbered among common notions. For by *substance* they would understand that which is in itself and is conceived through itself, *i.e.*, that, the knowledge of which does not require the knowledge of any other thing; whereas by *modifications* they would understand that which is in something else, and the conception of which is formed from the conception of the thing in which they exist. For this reason we can have true ideas of modifications which do not exist; since although they do not actually exist outside the intellect, yet their essence is so comprehended in something else that they can be conceived by means of it. But the truth of substances outside the intellect lies in themselves alone, because they are conceived in themselves alone. If therefore any one says, that he has a clear and distinct *i.e.* a true idea of substance and nevertheless doubts whether such a substance exists, it would be the same (or will be manifest on sufficient attention) as if he were to say that he has a true idea and nevertheless doubts whether it may not be false; or, if any one maintains that substance is created, he in so doing maintains that a false idea has become a true one, which is the height of absurdity. Thus

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

it must necessarily be admitted that the *existence* of substance is, equally with its essence, an eternal truth. And hence we can arrive in another way at the conclusion that there is but one substance of the same nature; and this additional demonstration I will now give.

That I may do this in strict order, it is necessary to lay down the following premises:

1. A true definition of anything includes and expresses nothing besides the nature of the thing defined.
2. It follows that no definition can include any particular number of individuals, since it expresses nothing else than the nature of the thing defined. For example, the definition of a triangle expresses nothing else than the simple nature of a triangle, and not any particular number of triangles.
3. Every existing thing must necessarily have a definite cause why it exists.
4. This cause, owing to which a thing exists, must either be contained in the nature and definition of the existing thing (that is to say, existence must pertain to its nature), or it must lie outside that thing.

From these premises it follows, that if in nature there exists a particular number of individuals, there must necessarily be a cause why that number of individuals, and neither more nor less, exist. If, for example, there are twenty men existing (whom for the sake of perspicuity I suppose to exist at once, and that no others existed before them), it will not be enough (in order to render a reason why twenty men exist) to show the cause of human nature in general, but it will be necessary also to show the cause why neither more nor less than twenty exist; since (by prem. 3) each of them must necessarily have a cause. And this cause (by prem. 2 and 3) cannot be contained in the human nature itself, since the true definition of man does not involve the number twenty. Thus (by prem. 4) the cause why twenty men exist, and consequently why each of them exists, must necessarily be external to each of them; and therefore it is absolutely to be concluded that whenever several individuals of the same nature can exist, there must necessarily be an external cause why they exist. Now since (ac-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

cording to what has been shown in this scholium) existence belongs to the nature of substance, its definition must involve necessary existence and consequently its existence must be concluded from the mere definition of it. But from this definition (as we have already shown in prem. 2 and 3) there cannot follow the existence of a *plurality* of substances. Hence it necessarily follows that there exists only one substance of the same nature; q.e.d.

Prop. IX. The more reality or being a thing has, the more attributes belong to it.

Dem. This is evident from def. 4.

Prop. X. Each attribute of the same [*unius*] substance must be conceived through and by itself.

Dem. For an attribute is that which the intellect perceives of substance as constituting the essence of substance (by def. 4); and thus (by def. 3) it must be conceived by itself; q.e.d.

Schol. From this it appears that, although two attributes may be conceived as really distinct, *i.e.* one may be conceived without the aid of the other, we cannot thence conclude that they constitute two beings or two diverse substances. For it is of the nature of substance that each of its attributes is conceived through and by itself; since all the attributes which it has, always co-existed in it, and one could not have been produced by the other, each expressing the reality or being of substance. Hence it is far from absurd to ascribe several attributes to one substance; indeed, nothing in nature is clearer than that every being must be conceived under some attribute, and that the more reality or being it has, the more attributes it has, which express both necessity, *or* eternity, and infinity; consequently, nothing is clearer than that an absolutely infinite being must necessarily be defined (as we have stated in def. 6) as a being consisting of infinite attributes, every one of which expresses an eternal and infinite essence. If any one asks, by what sign we can distinguish the diversity of substances, let him read the following propositions which show that in the nature of things there exists but one substance, and that that substance is absolutely infinite, for which reason it would be in vain to seek such a sign.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XI. God, or the substance consisting of infinite attributes, every one of which expresses an eternal and infinite essence, necessarily exists.

Dem. If you deny this, then, if it be possible, conceive God not to exist. It would follow (by ax. 7) that his essence did not involve existence. But this (by prop. VII) is absurd. Therefore, God necessarily exists, q.e.d.

Another Dem. Of every thing there is necessarily a cause [or reason][15] to be assigned, either why it exists or why it does not exist. For example, if a triangle exists, there must be a reason or cause why it exists, but if it does not exist there must be a reason or cause which prevents it from existing, or which has put an end to its existence. And this reason or cause must either be contained in the nature of the thing, or must be external to it. For example, the reason why a square circle does not exist is indicated by its very nature; the terms imply a contradiction. Again, why substance exists, is also evident from its nature alone, because that nature involves existence: see prop. VII. But the reason why a circle or a triangle exists or why it does not exist does not lie in the nature of these forms, but in the order of universal nature.[16] For from this order it must follow either that a triangle already necessarily exists, or that it is impossible for it to exist: which is self-evident.[17] Whence it follows, that a thing necessarily exists, when there is no reason or cause why it should not exist. If, therefore, there can be no reason or cause which prevents God from existing, or which may have put an end to his existence, it is absolutely to be concluded that he necessarily exists. Now, if there be such a cause or reason, it must lie either in the nature of God, or outside that nature; *i.e.*, in another substance of a different nature. For if this substance were of the same nature it would then be conceded that God exists. But a substance which is of a different nature can have nothing in common with God (according to prop. II) and thus can neither posit his existence nor exclude it. As therefore a reason or cause which excludes the divine existence cannot exist *outside* the divine nature, it follows that if God does not exist, the reason or cause must lie *in* the divine nature; namely, that nature must involve a contradiction. But to affirm

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

this of the absolutely infinite and perfect being is absurd; therefore, neither in God nor outside God is there any cause or reason which excludes his existence, and hence God necessarily exists: q.e.d.

Another Dem. The possibility not to exist is impotence, and on the contrary the possibility to exist is power (as is self-evident). If therefore what already necessarily exists consists only of finite beings, it follows, that finite beings are more powerful than the absolutely infinite being; but (as is self-evident) this is absurd. Therefore, either nothing exists, or there necessarily exists an absolutely infinite being. But we exist either in ourselves or in something else which necessarily exists (see ax. 1 and prop. 7). Therefore the absolutely infinite being, *i.e.* (by def. 6) God, necessarily exists: q.e.d.

Schol. In this last demonstration I have chosen to show the existence of God *a posteriori*, because such a demonstration is more readily apprehended, and not because the existence of God does not on the same ground follow *a priori*. For as the ability to exist is power, it follows, that the more reality is combined in the nature of any being, the more power must it have in itself to exist; and thus the absolutely infinite being, or God, must have in himself absolutely infinite power to exist and therefore absolutely exists. Nevertheless, many perhaps will not easily see the evidence of this demonstration because they are accustomed to contemplate those things only which proceed from external causes; and among these they perceive the things which come into existence rapidly, which exist easily, also perish easily, and on the other hand, they regard those things which they conceive to have many properties, as more difficult to be produced, *i.e.*, as not existing so easily.

To liberate them from these prejudices it is not necessary for me here to show for what reason this saying: *quod cito fit, cito perit*,* is true; nor to inquire whether taking into consideration the whole of nature all things be equally easy or otherwise, it is enough simply to observe: that I do not here speak of things which proceed from external causes, but solely of substances, which (by prop. VI) cannot be produced by any external cause. For things which proceed from external

*CC: What is done quickly, perishes quickly.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

causes, whether they consist of many parts or of few, owe whatever degree of perfection or reality they have to the power of the external cause, and not to themselves; [therefore their existence arises only from the perfection of their external cause].[18] On the contrary, whatever perfection a *substance* has is due to no external causes; and hence its existence also must follow solely from its own nature [which is nothing other than its essence].[19] The perfection of a thing therefore does not exclude existence, but on the contrary posits it; while on the other hand imperfection is the negation of existence; thus we cannot be more certain of the existence of any thing than of the existence of the absolutely infinite or perfect being, *i.e.* God. For since his essence excludes all imperfections and includes absolute perfection, it in itself nullifies all cause of doubt as to its existence and gives the highest certainty of that existence; which I believe will be evident on moderate attention.

Prop. XII. No attribute of substance can be truly conceived from which it would follow that substance can be divided.

Dem. For the parts into which substance so conceived would be divided, would either retain the nature of substance or they would not. If the former, then (by prop. VIII) each part must be infinite, and (by prop. VI)[20] the cause of itself, and (by prop. V) must consist of a different attribute, and thus several substances might be constituted out of one, which (by prop. VI) is absurd. Add, that the parts (by prop. II) would have nothing in common with the whole, and that the whole (by def. 4 and prop. X) could exist and be conceived without its parts, which no one can doubt to be absurd. But if we doubt the latter supposition, namely, that the parts would not retain the nature of substance, it follows that, when the whole substance was divided into equal parts, it would lose[21] the nature of substance and cease to exist, which (according to prop. VII) is absurd.

Prop. XIII. Absolutely infinite substance is indivisible.

Dem. For if it were divisible, the parts into which it was divided would either retain the nature of [absolutely infinite] substance or they would not. If the former, there would then be several substances of

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the same nature, which (by prop. V) is absurd. If the latter, then (as above) the absolutely infinite substance could cease to exist, which (according to prop. XI) is also absurd.

Coroll. From these premises it follows that no substance, and consequently no corporeal substance, in so far as it is substance, is divisible.

Schol. That substance is indivisible, is more simply demonstrated thus: The nature of substance cannot be conceived otherwise than as infinite, and by part of a substance nothing else can be understood than finite substance, which (by prop. VIII) implies a manifest contradiction.

Prop. XIV. No substance besides God can exist or be conceived.

Dem. As God is the absolutely infinite being, of whom no attribute which expresses the nature of substance can be denied (by def. 6) and as he necessarily exists (by prop. XI), if there were another substance besides God, it must be possible to explain that substance by some attribute of God, so that there would exist two substances having the same attribute, which (by prop. V) is absurd; and thus there can be no substance besides God, and consequently no such substance can be conceived. For if it were conceivable, it would necessarily be conceived as existing; but this (by the first part of this demonstration) is absurd. Therefore, besides God no substance exists or is conceivable; q.e.d.

Coroll. 1. From this it clearly follows: first, that God is sole of his kind [*unicum*],* *i.e.* (by def. 6) there exists but one substance[22] and that substance is absolutely infinite, as we have already intimated in the scholium to prop. X.

Coroll. 2. It follows secondly, that extension and thought are either attributes of God, or (according to ax. 1) affections of the attributes of God.

*CC: "Unique" would be a more apt translation of *unicum*, especially since Spinoza here makes it clear that God's uniqueness is correlated with the claim that there is only one substance. Note that GE translates the same Latin word as "unique" at Part I, prop. VIII, schol.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XV. Whatever is, is in God, and nothing can exist or be conceived without God.

Dem. No substance besides God can exist or can be conceived (according to prop. XIV), *i.e.* (according to def. 3), besides God there can be nothing which exists in itself and is conceived through and by itself. But *modes* (by def. 5) can neither exist nor be conceived without *substance*; and hence they can exist in the divine nature alone and can be conceived through it alone. But nothing exists besides substances and modes (by ax. 1). Therefore nothing can exist, or be conceived, without God; q.e.d.

Schol. Many imagine God after the likeness of a man, consisting of body and mind, and liable to passions; but how far such people are from the true knowledge of God, is sufficiently apparent from what has already been demonstrated. Them, however, I pass by; for all who have in any degree contemplated the nature of God, deny that God is corporeal; and they bring excellent proof of this when they urge that by a body we understand some quantity with length, breadth and depth, some determinate figure, a conception which it is the height of absurdity to apply to God, *i.e.* to the absolutely infinite being. Meanwhile, other reasons, by which they endeavour to demonstrate the incorporeality of God, clearly show that they altogether exclude corporeal or extended substance from the divine nature, and regard it as created by God. But by what divine power it could have been created they are entirely ignorant; which plainly proves that they do not understand what they themselves say.

In my opinion, at least, I have shown clearly enough (see coroll. prop. VI and schol. 2, prop. VIII) that no substance can be produced or created [by any other].[23] Further, we have shown (prop. XIV) that no substance besides God exists or can be conceived. And from hence we have concluded, that extended substance is one of the [infinite] attributes of God. But for the sake of further explanation, I will refute the arguments of adversaries, which may all be reduced to the following:

First, that corporeal substance, in so far as it is substance, consists, as they suppose, of parts; and hence they deny that it can be infinite,

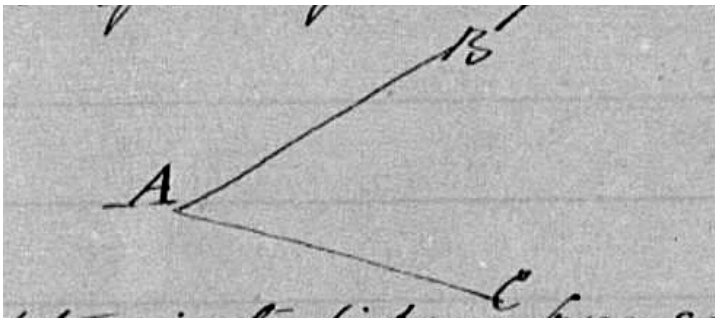
EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and consequently, that it can belong to God. This they explain by many examples, of which I will adduce one or two. If, say they, corporeal substance is infinite, let it be conceived as divided into two parts: each of these parts will be either finite or infinite. If the former, it will follow that the infinite is composed of two finite parts, which is absurd. If the latter, it will follow that there is an infinite twice as large as another infinite, which is also absurd.

Again, if infinite quantity be measured into equal parts by feet, it must consist of an infinite number of such parts, and in like manner if it be measured into equal parts by inches; and thus one infinite number will be twelve times larger than another infinite number.

Lastly, if it be conceived that from one point of an infinite quantity two lines as AB, AC, having a certain and determinate distance from each other at the commencement, were infinitely produced; it is undeniable that the distance between B and C would continually increase and at length from a determinate would become an indeterminate distance.

Since, therefore, according to them, these absurdities follow from the supposition that quantity is infinite, they hence conclude that corporeal substance must be finite, and consequently cannot pertain to the essence of God. The second argument also is derived from the perfection of God. For God, they say, since he is the supremely perfect being, cannot suffer; but corporeal substance, inasmuch as it is divisible, *can* suffer; it follows, therefore, that corporeal substance does not belong to the essence of God.



EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

These are the arguments by which I find writers attempting to show that corporeal substance is unworthy of the divine nature and cannot belong to it. But anyone who has followed me attentively will be aware that I have already answered these arguments, since they are founded solely on the suppositions that corporeal substance is composed of parts, which I have already (prop. XII with coroll. prop. XIII) shown to be absurd. Further, any one who rightly weighs the subject will see that all those absurdities (if indeed they are all absurdities, a point which I do not now discuss) from which they would conclude extended substance to be finite, do not in the least follow from the supposition that quantity is infinite, but from the supposition that infinite quantity is measurable and is composed of finite parts; consequently, nothing else can be concluded from those absurdities than that infinite quantity is not measurable and is not composed of finite parts. And this is the very conclusion which we have already demonstrated (prop. XII, etc.). Thus the weapon which they directed at us, in fact recoils upon themselves. And when they concluded from the absurdities above stated that extended substance must be finite, they do essentially the same as the one who, on the ground that he imagined a circle to have the properties of a square, should conclude that a circle has not a centre from which all lines drawn to the circumference are equal. For corporeal substance, which cannot be conceived except as infinite, one, and indivisible (according to prop. VIII, V and XII) they conceive as finite, as composed of finite parts, as complex and divisible. In like manner, others, after imagining that a line is made up of points, can find many proofs by which they show that a line cannot be infinitely divided. And, assuredly, it is not less absurd to suppose that corporeal substance is composed of bodies or parts, than to suppose that a body is composed of superficies, that superficies are composed of lines, and that, lastly, lines are composed of points. This all must admit who know that a clear reason is infallible, and most of all those who deny a vacuum. For, if corporeal substance could be thus divided and if its parts were really divided, why should not one part be annihilated, the other parts remaining in the same connexion with each other as before? And why must all be so fitted together that there is no vacuum? Surely of things

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

which are in reality distinct from each other, one can exist and remain in the same state without the other. As, therefore, there is no vacuum in nature (of which elsewhere) and all parts must so coincide that there is no vacuum, it follows also, that those parts cannot be in reality distinct, *i.e.* that corporeal substance, in so far as it is substance, cannot be divided.

If, however, anyone now asks why we are so naturally inclined to divide quantity, I answer that quantity is conceived by us in two ways, namely superficially or abstractly, as it is represented in our imaginations; or as substance, which is conceived by the intellect alone. Thus if we consider quantity by means of the imagination, which is the most easily and frequently done, it will be found finite, divisible and composed of parts; but if we consider it by means of the intellect [and conceive it in so far as it is substance],[24] which it is extremely difficult to do, then, as I have already sufficiently demonstrated, it will be found infinite, one and indivisible. And this will be manifest enough to all who know how to distinguish between imagination and intellect; especially if they also consider that matter is everywhere the same, and is not distinguishable into parts, except in so far as we conceive matter to be diversely affected, whence it follows that its parts are distinguished in *mode* only, and not in *reality*. For example, water, in so far as it is water, we conceive to be divided, and its parts to be separated from each other, but not in so far as it is corporeal substance; for as such it is neither separated nor divided. Again, water, in so far as it is water, is generated and destroyed; but in so far as it is substance, it is neither generated nor destroyed.

Hereby I consider myself to have sufficiently replied to the second argument, *namely that corporeal substance is capable of suffering and therefore cannot belong to the nature of God*,* since that also is grounded on the supposition that matter, in so far as it is substance, is divisible and consists of parts. And even if my answer were insufficient, I know not why matter should be unworthy of the divine nature, since (by prop. XIV) there can be no substance except God, from which matter could suffer. All things, I repeat, are in God, and all things that exist,

*CC: The clause in italics is GE's addition to Spinoza's text.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

exist solely by the laws of the infinite nature of God, and follow from the necessity of his essence (as I shall presently show). Therefore on no ground can it be said that God suffers from something else, or that extended substance is unworthy of the nature of God, even though it be supposed divisible, provided it be admitted to be eternal and infinite. But enough of this for the present.

Prop. XVI. From the necessity of the divine nature must follow an infinity of modes [*infinita infinitis modis*],* that is, everything which can be comprehended in an infinite intellect.

Dem. This proposition must be manifest to every one if they only considered that from the given definition of any thing the intellect infers a number of properties, which in truth necessarily follow from that definition (*i.e.* from the essence of the thing), and the more reality the definition of the thing expresses, *i.e.* the more reality the essence of the thing defined involves, the more properties are concluded from it. But as the divine nature has absolutely infinite attributes (by def. 6), of which each in its own kind expresses an infinite essence, there must follow from the necessity of that nature an infinity of modes [*infinita infinitis modis*], in other words, every thing which can be comprehended in an infinite intellect; q.e.d.

Coroll. 1. Hence it follows, first, that God is the efficient cause of all things, which can be comprehended in an infinite intellect.

Coroll. 2. It follows, second, that God is a cause in himself (*per se*) and not by accident (*per accidens*).

Coroll. 3. It follows, third, that God is absolutely the first cause.

Prop. XVII. God acts solely from the laws of his nature and is not constrained by any other being.

Dem. That an infinity of modes absolutely follows[25] solely from the necessity of the divine nature, or (which is the same thing) solely from

*CC: Curley has "From the necessity of the divine nature there must follow infinitely many things in infinitely many modes," while Kisner has "From the necessity of the divine nature infinite things must follow in infinite ways." In the Preface to Part II, GE translates *infinita infinitis modis* as "an infinity of modes, infinitely modified."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the laws of nature, we have just shown in prop. XVI;[26] and under prop. XV we have demonstrated that nothing can exist or be conceived besides God—that all things are in God. Consequently nothing external to him can exist by which he can be determined or compelled; and therefore God acts solely from the laws of his nature and is constrained by no other being; q.e.d.

Coroll. 1. Hence it follows first that there is no cause which extrinsically or intrinsically incites God to action, besides the perfection of his own nature.

Coroll. 2. It follows secondly that God alone is a *free cause*. For God alone exists solely from the necessity of his nature (by prop. XI and coroll. 1, prop. XIV) and acts solely from the necessity of his nature (by the preceding prop.). And thus (by def. 7) he alone is a free cause; q.e.d.

Schol. Others suppose God to be a free cause on the ground that he can, as they imagine, effect that those things which we have shown to follow from his nature, *i.e.* which are in his power, should not come into existence, or should not be produced by him. But this is equivalent to saying that God can cause that it should not follow from the nature of a triangle that its three angles should be equal to two right angles; or that from a given cause no effect should follow; which is absurd.

Farther on I shall show, without the aid of this proposition, that neither will nor intellect belongs to the nature of God. I know indeed that there are many who suppose themselves able to demonstrate that supreme intellect and free will belong to the nature of God; for, they say, we know nothing more perfect which we can attribute to God than that which is in us the highest perfection. Further, although they conceive the supreme intelligence of God as existing in act (*Deum actu summe intelligentem*), they nevertheless do not believe that he can cause every thing which his intellect thus embraces in act to exist; for they know that they should thus destroy the power of God. If, say they, he had created all things that are in his intellect, there would then be nothing further which he could create; and as, according to them, this consequence is inconsistent with the omnipotence of God, they prefer to regard God as indifferent to all things, and as creating nothing

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

else than that which he has determined to create by so-called absolute will.

But I think I have sufficiently shown (see prop. XVI) that from the perfect power or infinite nature of God an infinity of modes [*infinita infinitis modis*], *i.e.* all things whatever, have necessarily flowed, or are always following from the same necessity; just as from eternity to eternity it follows from the nature of a triangle that its three angles are equal to two right angles. Thus the omnipotence of God has been from all eternity in act, and will eternally remain in act. And in this manner the omnipotence of God is, at least in my judgement, far more perfectly established. Nay, to speak openly, it is our opponents who appear to decry the omnipotence of God. For they are obliged to admit that God conceives an infinity of creatable things which he can never create; since otherwise, namely, if he created all that he conceives, he would, according to them, exhaust his omnipotence and render himself imperfect. Hence in order that they may maintain the perfection of God, they are driven also to maintain that he cannot effect all things to which his power extends; and anything more absurd than this, or more inconsistent with the omnipotence of God, can hardly be imagined.

Further, to say a few words here on the intelligence [*intellectus*] and will which are commonly attributed to God, if intelligence and will belong to the eternal essence of God, something else must be understood by these attributes than what people usually understand by them. For the intelligence and will which constitute the essence of God must differ *toto caelo* from our intelligence and will, and indeed can agree in nothing else than in name: they resemble each other as the dog, a heavenly constellation, resembles the dog, a barking animal.

This I will demonstrate in the following manner. If intelligence belongs to the divine nature, that intelligence cannot have the same relation as ours to the objects it embraces.[27] It can neither be posterior in nature to its objects (as ours is generally supposed to be) nor simultaneous with them, since God is prior to all things by his causality (according to coroll. 1, prop. XVI); on the contrary, the truth and formal essence of things is what it is, because it exists as such ob-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

jectively in the intellect of God. Consequently the intellect of God, conceived as constituting the essence of God, is in truth the cause of things, as well of their essence as of their existence; and this appears to have been perceived by those also who maintain the intellect, will, and power of God to be one and the same thing.

If therefore the intellect of God is the sole cause of things, that is to say, both of their essence and of their existence, [God's intellect] must necessarily differ from them both by reason of [its] essence and of [its] existence.[28] For the thing caused differs from its cause precisely in that which it has from the cause. For example, one man is the cause of the existence of another man, but not of his essence (which is an eternal truth); and thus in their essence they can entirely agree, but in their existence they must differ; consequently if the existence of the one perish, it does not follow that that of the other will perish; but if the essence of the one can be destroyed and become false, the essence of the other will also be destroyed. Therefore, a thing which is the cause both of the essence and existence of any effect must differ from that effect both in its essence and in its existence. But the intellect of God is the cause of both the essence and existence of our intellect; therefore the intellect of God, conceived as constituting the divine essence, must differ from our intellect both in its essence and in its existence, and can agree with it in nothing but in name; as we intended to show. It is obvious that we may apply the same mode of proof to Will.

Prop. XVIII. God is the *immanent* and not the *transient* cause of all things.

Dem. Whatever is, is in God, and must be conceived in relation to God (by prop. XV), and thus (according to coroll. 1, prop. XVI) God is the cause of all things, which are in him. This is the first point. Next, besides God there can be no substance (by prop. XIV), *i.e.* (by def. 3) a thing which exists in itself out[side] God. This is the second point. Therefore God is the immanent and not the transient cause of all things; q.e.d.

Prop. XIX. God, or all the attributes of God, are eternal.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. For God (by def. 6) is a substance which (by prop. XI) necessarily exists; *i.e.* (by prop. VII) to the nature of which belongs existence, or (which is the same thing) from the simple definition of which it follows that it exists; and thus (by def. 8) God is eternal. Further, by the attributes of God is to be understood (by def. 4) that which expresses the essence of the divine substance, *i.e.*, that which belongs to substance: this, I say, must be involved in the attributes. But to the nature of substance (as I have already shown by reference to prop. VII) belongs eternity; therefore each of the attributes must involve eternity, and thus they are all eternal; q.e.d.

Schol. This proposition is also clearly evident from the manner in which (see prop. XI) I have demonstrated the existence of God. For by that demonstration it is established, that the existence of God, in common with his essence, is an eternal truth. I have also (in *Principles of Cartesian Philosophy*, Part I, prop. 19) demonstrated the eternity of God in another manner, which it is needless to repeat here.

Prop. XX. The existence and essence of God are one and the same thing.

Dem. God (by preceding prop.), or all his attributes, are eternal, *i.e.*, (by def. 8)[29] each of his attributes expresses existence. Therefore the same attributes of God, which (by def. 4) express the eternal essence of God, at the same time express his eternal existence, *i.e.*, that which constitutes the essence of God, constitutes also his existence; and consequently his existence and essence are one and the same; q.e.d.

Coroll. 1. Thence it follows, first, that the existence of God, as well as his essence, is an eternal truth.

Coroll. 2. It follows secondly, that God, or all the attributes of God, are immutable. For if they changed as to existence, they must also (by preceding prop.) change as to essence, *i.e.* (as is self-evident) from being true, they must become false; which is absurd.

Prop. XXI. All things which follow from the absolute nature of any attribute of God, must exist always and exist infinitely; in other words, in virtue of the same attribute, they are infinite and eternal.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. Conceive, if you can (and if indeed you deny the proposition) something in one of the attributes of God which follows from the absolute nature of that attribute and which is nevertheless finite and has a determinate existence or duration; for example, the idea of God in thought. Now thought, since, by the hypothesis, it is an attribute of God, is necessarily (by prop. XI) infinite in its nature. But so far as it has an idea of God it is supposed to be finite. It cannot however (by def. 2) be conceived as finite, unless it be limited by thought itself—but not by thought itself, so far as it constitutes the idea of God (for so far, according to the hypothesis, it is finite); therefore it must be limited by thought so far as it does *not* constitute the idea of God; in which sense, however, thought (by prop. XI) must necessarily exist. There would thus be a thought not constituting the idea of God, and consequently the idea of God would not follow from the absolute nature of thought (for thought is conceived both as constituting and as not constituting the idea of God); which is contrary to the hypothesis. Therefore, if the idea of God in thought, or something (the result is the same whatever may be supposed, since the demonstration is universal) in one of the divine attributes follows from the necessity of the absolute nature of that attribute, it must necessarily be infinite; which was the first point to be demonstrated.

Further, that which thus follows from the necessity of the nature of any attribute, cannot have a determinate duration. If you deny this, suppose in one of the divine attributes something which necessarily follows from the necessity of the nature of that attribute, for example, the idea of God in thought, and suppose that at one time this did not exist or that it will some time cease to exist. Now, thought as an attribute of God must necessarily and immutably exist (by prop. XI, and coroll. 2, prop. XX). Hence beyond the limits of the duration of the idea of God (for it is supposed that at one time this idea did not exist, or that it will some time cease to exist) thought must exist without the idea of God; but this is contrary to the hypothesis, for it is supposed that thought being given, the idea of God must necessarily follow. Therefore, the idea of God in thought, or anything which necessarily follows from the absolute nature of any attribute of God, cannot have a determinate duration but, in virtue of the same attribute, is eternal;

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

which was the second point to be demonstrated. Let it be noted, that this demonstration applies to every thing, which in any attribute of God, necessarily follows from the absolute nature of God.

Prop. XXII. Whatever follows from any* attribute of God, in so far as it is affected by a modification which in virtue of the same attribute has a necessary and infinite existence, must also have a necessary and infinite existence.

Dem. The demonstration of this proposition proceeds in the same manner as that of the preceding.

Prop. XXIII. Every mode, the existence of which is both necessary and infinite, must necessarily follow either from the absolute nature of some attribute of God, or from some attribute affected by a modification, the existence of which is necessary and infinite.

Dem. For a mode exists in something else through which it must be conceived (by def. 5), *i.e.* (by prop. XV) it exists in God alone and can be conceived through God alone. If therefore a mode is conceived to exist necessarily and to be infinite, this must necessarily be concluded or perceived through some attribute of God, so far as this is conceived as expressing an infinity and necessity of existence, or (what, by def. 8, is the same thing) as expressing eternity, *i.e.* (by def. 6 and prop. XIX) so far as it is considered absolutely. Therefore a mode, which exists both necessarily and infinitely, must follow from the absolute nature of some attribute of God; and this either immediately (concerning which see prop. XXI) or mediately, *i.e.* from some modification which follows from his absolute nature, that is (by preceding prop.) the existence of which is necessary and infinite; q.e.d.

*GE: *aliquo.* Paulus and Gfrörer who are followed by Bruder read *alio*, which renders the proposition unintelligible.

CC: The first complete edition of Spinoza's works was H. E. G. Paulus's *Benedicti de Spinoza Opera Quae Supersunt Omnia* (1802–3). In 1830 A. F. Gfrörer published *Benedicti de Spinoza Opera Philosophica Omnia*, "basically a corrected reprint of Paulus's edition." See Piet Steenbakkers, "The Textual History of Spinoza's *Ethics*," in *The Cambridge Companion to Spinoza's Ethics*, ed. Olli Koistinen (Cambridge: Cambridge University Press, 2009), 40.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXIV. The essence of things produced by God does not involve existence.

Dem. This is evident from def. 1. For that, the nature of which (considered in itself) involves existence, is its own cause and exists solely by the necessity of its nature.

Coroll. Hence it follows, that God is not only the cause that things begin to exist; but also, that they persevere in existing, or (to use a scholastic term) that God is the cause of the *being* of things (*causam essendi rerum*). For whether things exist or do not exist, we find when we consider their essence, that it involves neither existence nor duration; and thus their essence cannot be the cause either of their existence or of their duration, but God alone, the sole being to whose nature existence is essential (acc. to coroll. 1, prop. XIV).

Prop. XXV. God is not only the efficient cause of the existence of things, but also of their essence.

Dem. If this be denied, then God is not the cause of their essence; consequently (by ax. 4) the essence of things can be conceived without God. But this (by prop. XV) is absurd. Therefore God is also the cause of the essence of things; q.e.d.

Schol. This proposition is more clearly demonstrated by means of prop. XVI. For from this it follows, that the divine nature being given, both the essence and existence of things must necessarily be concluded; and, to express it in one word, in the same sense in which God is said to be his own cause, he must also be said to be the cause of all things, which will be yet more clearly evident from the following corollary.

Coroll. Particular things are nothing but affections of the attributes of God, as modes by which the attributes of God are expressed in a certain and determinate manner. The demonstration is evident from prop. XV and def. 5.

Prop. XXVI. A thing which is determined to any action has necessarily been so determined by God; and what is not determined by God, cannot determine itself to action.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. That by which a thing is said to be determined to any action, is necessarily something positive (as is self-evident); and thus God, by the necessity of his nature, is the efficient cause both of its essence and existence (by prop. XXV and XVI). This suffices to prove the first part of our proposition. And from thence the second part of the proposition follows in the clearest manner. For if a thing which is not determined by God could determine itself, the first part of this demonstration would be false; which is absurd, as we have shown.

Prop. XXVII. A thing which is determined to action by God cannot render itself indeterminate.

Dem. This proposition is evident from ax. 3.

Prop. XXVIII. Every individual thing [*singulare*], or any thing which is finite and has a determinate existence, cannot exist or be determined to action unless its action and existence be determined by a cause, which is also finite and has a determinate existence: and again this cause cannot exist or be determined to action unless its action and existence be determined by another cause which is also finite and has a determinate existence, and so on *in infinitum*.

Dem. Whatever is determined to exist and act, is thus determined by God (by prop. XXVI and coroll. prop. XXIV). But that which is finite and has a determinate existence cannot have been produced from the absolute nature of any attribute of God; for whatever follows from the absolute nature of any attribute of God is infinite and eternal (by prop. XXI). It must therefore follow from God or from one of his attributes considered as affected by some mode; for there is nothing else but substance and its modes (by ax. 1 and def. 3 and 5) and modes (by coroll. prop. XXV) are nothing but the affections of the attributes of God. Nor can a thing which is finite follow from God or from any of his attributes in so far as they are affected by a modification which is infinite and eternal (by prop. XXII). It must therefore follow or be determined to exist and act by God or by one of his attributes in so far as they are modified by a modification which is finite and has a determinate existence. This is the first part of the proposition. Next, this cause again, or this mode (for the same reason by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

which I have already demonstrated the first part of this proposition), must also be determined by another, which is also finite and has a determinate existence, and this last again by another, and so always (for the same reason) *in infinitum*; q.e.d.

Schol. Since some things must have been immediately produced by God, namely, those which necessarily follow from his absolute nature in virtue of those primary attributes, which yet can neither exist nor be conceived without God, it follows:*

1. That God is the absolutely proximate cause of things produced immediately from himself, [though not of their kind], as is commonly said.[30] For the effects of God can neither exist nor be conceived without their cause (by prop. XV and coroll. prop. XXIV).

2. That God cannot properly be said to be the remote cause of individual things [*rerum singularium*], except by way of distinguishing them from those which he produces immediately, or rather which follow from his absolute nature. For by a remote cause we understand one which is in no way conjoined with its effect. But all things that are, are in God, and so depend on God that without him they can neither exist nor be conceived.

Prop. XXIX. There is nothing contingent in nature: everything is determined by the necessity of the divine nature to a certain mode of existence and action.

Dem. Whatever is, is in God (by prop. XV). But God cannot be said to be a contingent being. For (by prop. XI) he exists necessarily and not contingently. Further, the modes of the divine nature also follow from it necessarily and not contingently (by prop. XVI); and this is so, whether we consider the divine nature absolutely (by prop. XXI) or as determined to activity in a certain manner (by prop. XXVIII).[31] Further, God is not only the cause of these modes so far as they simply

*CC: In Gebhardt's Latin edition, this scholium is amended to reflect a difference in the NS (Dutch) text, which GE did not have access to. Following Gebhardt, Curley translates as follows: "Since certain things had to be produced by God immediately, viz. those which necessarily follow from his absolute nature, and others (which nevertheless can neither be nor be conceived without God) had to be produced by the mediation of these first things, it follows: . . ."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

exist (by coroll. prop. XXIV) but also (by prop. XXVI) so far as we consider them as determined to some form of action. If (by the same proposition) they are not determined by God, it is impossible, and not contingent, that they should determine themselves; and on the contrary (by prop. XXVII) if they are determined by God, it is impossible, and not contingent, that they should render themselves indeterminate. Thus all things are determined by the necessity of the divine nature, not only to exist, but also to exist and act in a certain manner, and there is nothing contingent; q.e.d.

Schol. Before I proceed further, I will explain to the reader, or rather remind him, what I mean by *natura naturans* and what by *natura naturata*. For from the foregoing propositions it is, I believe, already evident that by *natura naturans* we are to understand that which is in itself and is conceived by itself, or such attributes of substance as express an eternal and infinite essence, *i.e.* (by coroll. 1, prop. XIV and coroll. 2, prop. XVII) God considered as a free cause. By *natura naturata*, on the other hand, I understand everything that follows from the necessity of the nature of God or of any of his attributes, *i.e.* all the *modes* of the attributes of God, considered as things which are in God and which cannot exist or be conceived without God.

Prop. XXX. An understanding [*intellectus*] in act, whether finite or infinite, must comprehend the attributes and affections of God and nothing else.

Dem. A true idea must agree with its object (by ax. 6), *i.e.* (as is self-evident) that which is contained objectively in the understanding must necessarily exist in nature. But in nature (by coroll. 1, prop. XIV) there is only one substance, namely God, and there are no other affections (by prop. XV) than those which are in God, and which (by the same prop.) cannot exist or be conceived without God. Therefore an understanding in act, whether finite or infinite, must comprehend the attributes and affections of God and nothing else; q.e.d.

Prop. XXXI. An understanding [*intellectus*] in act, whether it be finite or infinite, as also will, desire, love etc. must be included under *natura naturata*, and not under *natura naturans*.[32]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. For by understanding (as is self-evident) we do not mean absolute thought, but merely a certain mode of thought, which mode differs from others—for example, from desire, love etc.—and thus (by def. 5)[33] must be conceived through the conception of absolute thought, that is to say (by prop. XV and def. 6) it must be conceived in relation to some attribute of God which expresses the eternal and infinite essence of thought, in such a manner that without this attribute it can neither exist nor be conceived. And therefore (by schol. prop. XXIX) it must be referred to *natura naturata* and not to *natura naturans*, as also must the other modes of thought; q.e.d.

Schol. The reason why I here speak of understanding [*intellectus*] *in act*, is not because I admit that there is an understanding which is merely potential; but, as I desire to avoid all confusion, I choose to speak only of that which is as clearly as possible perceived by us, namely, the act of understanding or intellection itself.[34] For we can perceive nothing more clearly than this, since we can understand nothing which does not conduce to a more perfect knowledge of this act of understanding.

Prop. XXXII. The Will cannot be called a free cause; but only a necessary cause.

Dem. Will, like intellect, is only a certain mode of thought; and thus (by prop. XXVIII) a volition can neither exist nor be determined to action unless it be determined by some other cause, and this again by another, and so on *in infinitum*. If Will be supposed infinite, it must still be determined to exist and act by God, not as he is the absolutely infinite substance, but as he has an attribute which expresses the infinite and eternal essence of thought (by prop. XXIII). In whatever way it be conceived, therefore, whether as finite or as infinite, it requires a cause by which it may be determined to exist and act; and thus (by def. 7) it cannot be called a free cause, but only a necessary or coerced cause; q.e.d.

Coroll. 1. Hence it follows, first, that God does not act from free will.

Coroll. 2. Secondly, [it follows] that will and understanding [*intellectus*] are related to the nature of God in the same way as motion

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and rest, and absolutely all natural things, which (by prop. XXIX) are determined by God to a certain mode of existence and action. For Will, like all things, requires a cause by which it may be determined to existence and action. And although from a given Will and understanding, there follows an infinity of consequences, God cannot on this account be said to act from free will, any more than because of what follows from motion and rest (for from these also there follows an infinity of things) he can be said to act from liberty of motion and rest. Hence, Will no more belongs to the nature of God than other natural things, but is related to it in the same way as motion and rest and all other things, which we have shown to follow from the necessity of the divine nature and to be determined by it to exist and act in a certain manner.

Prop. XXXIII. Things could not have been produced by God in any other manner or in any other order than that in which they have been produced.

Dem. For all things have necessarily followed from the actual nature of God (by prop. XVI) and have been determined by the necessity of the nature of God to a certain mode of existence and action (by prop. XXIX). If therefore things could have been of another nature or could have been determined to act in another manner, so that the order of nature would have been different, it follows that the nature of God also could have been different from what it actually is; consequently (by prop. XI) that other nature must also exist and thus there would be two or more Gods; which (by coroll. 1, prop. XIV) is absurd. Therefore things could not have been produced in any other manner or in any other order, etc.; q.e.d.

Schol. 1. As from what I have above stated it is clearer than midday, that there is absolutely no quality in things on the ground of which they can be called contingent, I wish now to explain in few words, what is strictly to be understood by *contingent*; but before doing so it is desirable to define the terms *necessary* and *impossible*. A thing is said to be necessary by reason either of its essence or of its cause. For the existence of a thing necessarily follows either from its essence and definition, or from a given efficient cause. Hence a thing is said

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

to be *impossible* on the following grounds, namely, either because its essence or definition involves a contradiction, or because there is no external cause determined to the production of such a thing. But a thing is said to be *contingent* in no other sense than in relation to the deficiency of our knowledge. For a thing, of which we do not know that its essence involves a contradiction, or of which we know that it involves no contradiction, and of whose existence we can certainly affirm nothing, because the order of causes is hidden from us—this cannot seem to us either necessary or impossible; and hence we call it contingent or possible.

Schol. 2. From what precedes it clearly follows, that things have been produced by God in the highest perfection, since they have necessarily followed from the existence of the supremely perfect nature. And this does not argue any imperfections in God; for it is his perfection which compels us to affirm this position. Indeed, if the contrary be maintained it will clearly follow (as I have just shown) that God is not perfect; since, if things had been produced in another manner, we must have attributed to God another nature, different from that which we are compelled to attribute to him by the conception of the most perfect being. But I do not doubt that many will reject this opinion as absurd, and will not deign to apply their minds to it, on no other ground than because they are accustomed to attribute to God another kind of liberty, far different from that which we have attributed to him[35] (see def. 7),* namely, Absolute Will.

Still I am not the less convinced that if they would meditate on the subject [and consider properly the chain of our demonstrations], they would decidedly give up the liberty they now attribute to God, not only as trivial, but as a great obstacle to science.[36] It is unnecessary for me here to repeat what has been said in the scholium to prop-

*GE: Bruder gives def. VI, and he is followed by Saisset and Auerbach, but it seems clear to us that this is a mistake.

CC: Gebhardt, followed by Curley and Kisner, cite def. 7. Emile Saisset was a French philosopher, influenced by Victor Cousin, who published a translation of Spinoza's *Ethics* in 1842. Berthold Auerbach was a German Jewish writer, influenced by Strauss and Schelling, who wrote a series of novels taken from Jewish history, including *Spinoza* (1837); in 1841 he published a translation of Spinoza's works.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

osition XVII; but for the sake of those to whom I allude, I will show that even conceding Will to belong to the essence of God, it does not the less follow from his perfection that things could not have been created by God in any other manner or order. This it will be easy to prove if we consider, *first*, what they themselves admit, namely, that it depends solely on the decree and will of God that each thing is what it is; for otherwise God would not be the cause of all things; *next*, that all things have been ordained by God himself from all eternity; for otherwise God would be accused of imperfection and inconstancy. But as in eternity there is neither *when* nor *before* nor *after*, it follows solely from the perfection of God, that he never can and never could decree otherwise; in other words, that God did not exist before his decrees and cannot exist without them. But, say they, although it be supposed that God made another nature of things, or that he might from eternity have decreed otherwise concerning nature and its order, it could not thence follow that there is any imperfection in God. In making this supposition, however, they admit that God can change his decrees. For if God had decreed concerning nature and her order otherwise than he has decreed, *i.e.*, could have willed and conceived otherwise concerning Nature, he would necessarily have another intelligence than that which he actually has, and another will than that which he actually has. And if it be possible, to attribute to God another intelligence and another will without any change of his essence and perfection, what reason is there why he cannot now change his decrees concerning created things and nevertheless remain equally perfect? For according to this doctrine it matters little, in relation to the essence and perfection of God, what conception is formed concerning created things and their order.

Moreover, all philosophers with whom I am acquainted concede that there is in God no potential intelligence but only actual intelligence. But since neither his intelligence nor his will is distinguished from his essence, which again is universally admitted, it follows also that if God had a different intelligence and a different will, his essence would also be different; and therefore (as I began by advancing) if things were produced by God otherwise than they actually are, the intelligence and will of God, *i.e.* (as is conceded) his essence, would

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

be different; which is absurd. Since therefore things could have been produced by God in no other manner or order, and since this follows from the supreme perfection of God, there is no sound reason whatever for believing that God has not willed to create all things which are in his thought in the same perfection which they have in his thought.

Perhaps it will be said, however, that in things themselves there is neither perfection nor imperfection, and that whatever in them causes them to be pronounced perfect or imperfect, good or bad, depends on the will of God alone; so that if God had wished it, he could have caused that what is now perfection should be extreme imperfection, and *vice versa*. But what else is this than openly to affirm that God, who necessarily thinks what he wills, can by his will effect that he should think things in another way than that in which he actually thinks them? And this (as I have recently shown) is a gross absurdity. Hence I can turn this argument against themselves in the following manner: "All things depend on the power of God. In order, therefore, that things should be otherwise constituted, the will of God must also be otherwise constituted; but it is impossible that the will of God should be otherwise constituted (as I have demonstrated from the perfection of God); therefore neither can things be otherwise constituted." I confess that this opinion which subjects all things to the indifferent will of God and makes all things depend on his fiat, is a lesser departure from the truth than that which maintains that God produces all things according to the rule of the Good. For the latter opinion appears to posit something outside God, [which does not depend on God, to which God attends as a model in what he does, and at which he aims, as at a certain goal. This is simply to subject God to fate;][37] and nothing more absurd than this can be advanced concerning God. For, as we have shown, God is the first and only [free] cause, as [much] of the essence of things as of their existence.[38] Hence I need not spend time in refuting this absurdity.

Prop. XXXIV. The power of God is his essence itself.

Dem. For from the sole necessity of the essence of God it follows that God is cause of himself (according to prop. XI) and (according

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

to prop. XVI and its coroll.) of all things. Therefore the power of God, by which he himself and all things exist and act, is his essence; q.e.d.

Prop. XXXV. Whatever we conceive to be in the power of God is necessary.

Dem. For whatever is in the power of God must (according to preceding prop.) be so comprehended in his essence as necessarily to follow from it; and is therefore necessary; q.e.d.

Prop. XXXVI. Nothing exists from the nature of which some effect does not follow.

Dem. Whatever exists, expresses in a certain and determinate manner the nature or essence of God (according to coroll. prop. XXV), *i.e.* (according to prop. XXXIV) whatever exists expresses in a certain and determinate manner the power of God, which is the cause of all things, and therefore (according to prop. XVI) some effect must necessarily follow from it; q.e.d.

APPENDIX

In the foregoing propositions I have explained the nature of God and his properties: that he necessarily exists; that he is one; that he exists and acts solely from the necessity of his nature; that he is the free cause of all things, and in what manner this is so; that all things are in God and so depend on him that without him they can neither exist nor be conceived; and lastly, that all things have been predetermined by God not indeed by freedom of will or absolute arbitrement, but as a necessary consequence of the absolute nature and infinite power of God. Further, wherever opportunity has occurred, I have taken care to remove prejudices which might hinder my demonstrations from being perceived.

But as there still remain not a few prejudices which have been and are of sufficient force to prevent people from embracing the concatenation of things as I have presented it, I think it worth while here to submit these prejudices to the examination of reason. And as all the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

prejudices which I here undertake to indicate, depend upon this, namely, that people commonly suppose all natural things to act, as they themselves do, for the sake of an end, and even regard it as certain that God himself directs everything to a particular end (for they may say that God made everything for the sake of man, and man that he might worship God); I shall begin by considering this fundamental prejudice, and inquire *first*, why many acquiesce in it and why all are by nature prone to embrace it. *Secondly* I shall show its falsity; and *lastly*, in what manner it has given rise to the prejudices concerning *good* and *evil*, *merit* and *sin*, *praise* and *blame*, *order* and *confusion*; *beauty* and *deformity*, and concerning other things of like nature.

But to deduce all this from the nature of the human mind would be here out of place; it will suffice at present if I assume as a basis what must be admitted by all, namely, that all men are ignorant of the causes of things, and that all have, and are conscious that they have, the tendency to seek what is useful to them. For from this it follows *first*, that men suppose themselves free because they are conscious of their volitions and appetites, and do not even dream of the causes by which they are disposed to desire and will, because of these they are ignorant. It follows, *secondly*, that men do all things for the sake of an end, namely, the *good* or *useful* which they desire. Hence it comes that they always seek to know only the final causes of things which have taken place, and when they have heard these they are satisfied, not having within themselves any cause for further doubt. But if they are unable to learn these final causes from some one else, nothing remains for them but to turn in upon themselves and to reflect on the ends by which they are themselves wont to be determined to similar actions; and thus they necessarily judge of the mind of another by their own.

Further, as within themselves and outside themselves they discover many means which are highly conducive to the pursuit of their own advantage, for example, eyes to see with, teeth to masticate with, vegetables and animals for food, the sun to give them light, the sea to nourish fish, etc., so they come to consider all natural things as means for their benefit; and because they are aware that these things have been found and not prepared by them, they have been led to believe that some one else has adapted those means to their use. For after

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

considering things in the light of *means*, they could not believe these things to have made themselves; but arguing from their own practice of preparing means for their use, they must conclude that there is some ruler or rulers of nature endowed with human freedom, who have provided all these things for them and have made them all for the use of men.

Moreover, since they have never heard anything of the mind of these rulers, they must necessarily judge of this mind also by their own; and hence they have argued that the Gods direct all things for the advantage of man in order that they may subdue him to themselves and be held in the highest honour by him. Hence each has devised, according to his character, a different mode of worshipping God, in order that God might love him more than others, and might direct all nature to the advantage of his blind cupidity and insatiable avarice. Thus this prejudice has converted itself into superstition and has struck deep roots into men's minds; and this has been the cause why men in general have eagerly striven to detect and explain the *final causes* of all things. But while they have sought to show that Nature does nothing in vain (*i.e.* which is not for the use of men) they seem to us to have shown nothing else than that Nature and the Gods are as foolish as men. And observe, I pray you, to what a point this opinion has brought them! Together with the many useful things in Nature, they necessarily found not a few injurious things, namely, tempests, earthquakes, diseases, etc.; these, they supposed, happened because the Gods were angry on account of offences committed against them by men, or because of faults incurred in their worship; and although experience every day protests, and shows by infinite examples that benefits and injuries happen indifferently to the pious and the ungodly, they do not therefore renounce their inveterate prejudice. For it was easier to them to class these phenomena among other things the use of which was unknown to them, and thus retain their present and innate condition of ignorance, than to destroy all the fabric of their belief and excogitate a new one. Accordingly they presuppose as certain that the wisdom of the Gods far transcends the human understanding: a position which would assuredly suffice eternally to hide the truth from the human race, if mathematics, which

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

is concerned not with causes [*fines*] but solely with the essences and properties of figures, had not shown us another law of truth. Other causes however, besides mathematics, may be assigned (though to enumerate them here is superfluous) which might incite people to call in question these common prejudices and so lead them to the true knowledge of things.

I have thus given the explanation which I promised in the *first place*. Little is now requisite to prove that Nature has no pre-established end, and that all final causes are nothing more than human fictions. For I believe this is already sufficiently evident as well from the grounds and causes whence I have shown this prejudice to have arisen, as from prop. XVI and the corollaries of prop. XXXII, and also from all those propositions in which I have shown that all things have proceeded out of a certain eternal necessity and supreme perfection of Nature. Still, I will add that this doctrine concerning final causes completely reverses the order of nature. For that which is in reality a cause, it considers as an effect; and *vice versa*; again, that which in nature is anterior it makes posterior; and lastly, that which is supreme and perfect, it renders imperfect. For (omitting the two first points, which are obvious) from prop. XXI, XXII, and XXIII it is evident that that effect is the most perfect which is produced immediately by God, and that in proportion as anything requires intermediate causes for its production it is imperfect. But if the things immediately produced by God were made in order that God might attain a certain end which he proposes to himself, then necessarily, the *last* things, for the sake of which the first were made, would have the pre-eminence over all the others. Hence this doctrine abolishes the perfection of God; for if God acts for the sake of an end, he necessarily desires something which is wanting to him. And although theologians distinguish between an end of want (*finem indigentiae*) and an end of assimilation (*finem assimilationis*), they nevertheless admit that God produced all things for his own sake and not for sake of things yet to be created; because before the creation they can assign nothing besides God himself for the sake of which God could act; and thus they are compelled to admit, that God wanted and desired those things for the sake of which he willed to prepare means (as is self-evident).

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Nor must it be left unnoticed that the followers of this doctrine who wish to show their ingenuity in assigning final causes to things, have introduced a new kind of argument in its support, viz. a *reductio* not *ad absurdum* but *ad ignorantiam*: an evidence that no other mode of argument would sustain their doctrine. If, for example, a stone were to fall from some height on a man's head and kill him, they would in this way demonstrate that the stone fell in order to kill the man. For unless it had fallen to that end by the will of God, how could so many circumstances (for these circumstances are often numerous) have concurred to produce this end? You will answer perhaps that it happened because the wind blew and the man was passing that way. But they will insist: why should the wind blow at that moment? Why should the man be passing by at that moment? If you again reply that the wind had then risen because on the preceding day the sea, previously tranquil, had begun to be agitated, and that the man had been invited by a friend, they will further ask, there being no end to this kind of questioning: why was the sea agitated? Why was the man invited at that particular time? And so they will not cease to ask the cause of causes until you have taken refuge in the will of God, *i.e.* in ignorance. Again, when they see the structure of the human body they are struck with astonishment and because they are ignorant of the causes of this complex structure, they conclude that it has been framed and so constituted that one part does not injure the other, not by natural forces but by divine or supernatural art. And this is the reason why any one who inquires into the true causes of miracles, and seeks to understand natural things like an instructed person, and not simply to be amazed at them like a fool, is held and proclaimed to be heretical and impious by those whom the vulgar venerate as the interpreters of nature and the gods. For they know that if ignorance were done away with, *wonder*, their only means of arguing and of enforcing their authority, would be done away with too. But I quit this subject and proceed to the one which I have determined to treat of in the *third place*.

When once men had persuaded themselves that everything which exists had been made for their sakes, they naturally regarded what was most useful to themselves as the main point in everything, and es-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

teemed as most excellent all the objects and qualities by which they were the most beneficially affected. Hence arose the notions by which they explain the nature of things, namely, *good*, *evil*, *order*, *confusion*, *heat*, *cold*, *beauty* and *deformity*, etc.; and because they suppose themselves free, have arisen the notions of *praise* and *blame*, *sin* and *merit*. The latter I will consider further on, after I have treated of human nature; the former I will briefly explain here.

Everything, then, which conduces to health and to the service of God, they call *good*, and what is opposed to these, *bad*. And because those who do not understand the nature of things never have for the object of their affirmations things as they really are, but merely imagine things and take imagination for understanding, they firmly believe, in their ignorance of the nature of things [and of their own nature],[39] that there is an *order* in things. The fact is that if things are so disposed that when they are represented by the senses they can be easily embraced, and consequently easily remembered, we call them *orderly*, but when the contrary is the case, we call them *disorderly* or *confused*. And as those things are the most agreeable to us which we can easily imagine, people prefer order to confusion, as if there were some order in nature apart from our imagination; and they say that God created all things in order, thus unconsciously attributing imagination to God; unless indeed they would maintain that God, providing for the human imagination, has so disposed all things that they may be most easily imagined; nor will it perhaps be any difficulty to them that they find an infinity of things which far transcend our imagination, and still more which from its weakness, confound it. But enough of this.

The other notions are also nothing more than modes in which the imagination is diversely affected, and yet they are considered by the ignorant as the chief attributes of things; because, as I have already said, they believe all things to have been made for their sake and call the nature of anything good or bad, sound or corrupt, according as they are affected by it. For example, if a motion which the nerves receive by objects presented to the eyes conduces to health, they call the objects by which that motion is caused *beautiful*, but if the contrary, they call those objects *ugly*. And according to the same rule, those

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

things which affect the sense through the nostrils they call *odiferous* or *fetid*, those which act through the palate *sweet* or *bitter*, *savoury* or *insipid*, etc., and those which act through the touch *hard* or *soft*, *smooth* or *rough*, etc. Lastly, impressions on the hearing they call either *noise*, *sound* or *harmony*, and men have been so absurd as to suppose that God also delights in harmony. Indeed philosophers have not been wanting who persuade themselves that the celestial motions compose a harmony.

All this sufficiently shows that each person judges of things according to the disposition of his brain, or rather accepts the affections of the imagination as real things. It is no wonder therefore (as we may note in passing) that so many controversies have arisen among men, and that these controversies have at last given birth to scepticism. For although human bodies are alike in many things, there are more in which they differ, and thus what to one appears good, to another appears evil; what to one appears order, to another appears confusion; what to one is pleasant, to another is unpleasant; and so of the rest which I here omit both because this is not the place to treat of them in particular, and because the diversity of impressions has been sufficiently experienced by all. For it is commonly said: so many men, so many minds; every one to his tastes; brains differ as much as palates;—proverbs which sufficiently prove that men judge of things according to the disposition of their brains, and imagine things rather than understand them. For if they really understood things they would (as we see in mathematics) be at least convinced if not attracted by them.

Thus we see that all the notions by which the vulgar are wont to explain nature are merely modes of imagination and do not indicate the nature of anything, but simply the constitution of the imagination; and because they have names as if they were realities existing beyond the imagination, I call them beings not of reason but of the imagination; so that all arguments against us which are drawn from such notions can be easily repulsed. For many are wont to argue thus: If all things have followed from the necessity of the supremely perfect nature of God, why then have so many imperfections arisen in nature? The corruption of things to fetidness, the deformity of objects, things which excite nausea, confusion, evil, sin etc.? But, as I have just

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

said, they are easily confuted. For the perfection of things is to be estimated solely according to their own nature and power, and hence they are neither more nor less perfect according as they delight the senses of human beings, according as they agree with human nature or disagree with it. To those who ask: why did not God create all men so that they might be governed by their reason alone? I have no answer than this: Because he had matter enough for the creation of all possible things, from the very highest to the very lowest grades; or rather, strictly speaking, because the laws of his nature were so ample that they sufficed to produce all things which can be conceived by an infinite intelligence [*intellectu*], as I have demonstrated in prop. XVI.

These are the prejudices which I have here undertaken to notice. If there still remain any of the same kind, they can be corrected by anyone under moderate reflection.

End of Part I

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Part II. On the Nature & Origin of the Mind.*

Preface.

I proceed now to explain that order of existences which must necessarily follow from the essence of God, or of the eternal & infinite being: not, of course, all of them (for it has been demonstrated Part I. prop. XVI. that there must follow from that essence, or can follow from it an infinity of modes, infinitely modified), but only those which will serve to lead us, as it were, by the hand, to the knowledge of the human mind & its highest happiness.

Definitions.

1. By body I understand a mode which expresses in a certain & determinate manner the essence of God, considered

* ~~However~~ In the references to propositions, wherever Part I is not mentioned Part II is to be understood.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

PART II

On the Nature and Origin of the Mind

PREFACE

I proceed now to explain that order of existences which must necessarily follow from the essence of God, or of the eternal and infinite being: not, of course, all of them (for it has been demonstrated, Part I, prop. XVI, that there must follow from that essence an infinity of modes, infinitely modified [*infinita . . . infinitis modis*]), but only those which will serve to lead us, as it were, by the hand, to the knowledge of the human mind and its highest happiness.

DEFINITIONS

1. By *body* I understand a mode which expresses in a certain and determinate manner the essence of God, considered as an extended thing. See Part I, prop. XXV, coroll.
2. The *essence of a thing* is that, the existence of which involves the existence of the thing, and its non-existence the non-existence of the thing; or that without which the thing cannot exist or be conceived, and *vice versa*, which cannot exist or be conceived without the thing.
3. By *idea* I understand a conception in the mind, which the mind forms, because it is a thinking thing.

Explan. I say *conception* rather than *perception*, because the word perception seems to indicate that the mind is passive in relation to the object, while conception seems to indicate the action of the mind.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

4. By an *adequate idea* I understand an idea which, considered in itself without relation to the object, has all the properties and intrinsic signs of a true idea.

Explan. I say *intrinsic*, that I may exclude what is extrinsic, namely, the agreement of the idea with its object.

5. *Duration* is the indefinite continuation of existence.

Explan. I say indefinite, because it can never be determined by the nature of the existing thing, nor by the efficient cause, which necessarily posits the existence of a thing, and does not annihilate it.

6. By *reality* and *perfection* I understand the same thing.
7. By *individual things* [*res singulares*] I understand things which are finite and have a determinate existence. If many individuals [*individua*] concur in one action, so that all are at once the cause of a single effect, I consider them all, under that point of view, as one individual thing [*rem singularem*].

AXIOMS

1. The essence of man does not involve necessary existence, *i.e.* from the order of nature it can equally happen that this or that man should exist or that he should not exist.
2. Man thinks.
3. Modes of thought, such as love, desire, or whatever else can be called an affection of the mind, cannot exist, unless there also exists in the same individual the idea of the thing loved, desired, etc. But an idea can exist, though there be no new mode of thought existing.
4. We are conscious of having a body which is diversely affected.
5. We can neither feel nor perceive any individual things [*res singulares*] except bodies and modes of thought.

For the Postulates, see after Proposition XIII.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

PROPOSITIONS

Prop. I. *Thought* is an attribute of God, or, God is a thinking being.

Dem. Particular thoughts, or this and that thought, are modes which express the nature of God in a certain and determinate manner (by coroll. prop. XXV, Part I). Hence there must be in God (by def. 5, Part I) an attribute the conception of which all particular thoughts involve, and through which also they are conceived. Therefore thought is one of the infinite attributes of God, which expresses the eternal and infinite essence of God (see def. 6, Part I), or, God is a thinking being; q.e.d.

Schol. This proposition is also evident from the fact that we can conceive a thinking being as infinite. For the more a thinking being can think, the more reality or perfection we conceive it to contain. Therefore, a being who can think an infinity of things infinitely modified, is necessarily infinite in its power of thinking. Since therefore we can conceive an infinite being by considering thought alone, thought is necessarily (by def. 4 and 6, Part I) one of the infinite attributes of God, as we sought to prove.

Prop. II. *Extension* is an attribute of God, or, God is an extended being.

The demonstration of this proceeds in the same way as that of the foregoing proposition.

Prop. III. In God there is necessarily the idea both of his essence and of all things which necessarily follow from his essence.

Dem. For God (by prop. I, Part II) can think an infinity of things infinitely modified, or (what by prop. XVI, Part I is the same thing) can form the idea of his essence and of all things which necessarily follow therefrom. But everything which is in the power of God, necessarily *is* (by prop. XXXV, Part I). Therefore, there is necessarily such an idea and (by prop. XV, Part I) it can only be in God; q.e.d.

Schol. The vulgar understand by the power of God the free will of God and the authority he has over all things, which are therefore commonly regarded as contingent. For they say that God has the power

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of destroying all things and reducing them to nothing, and they very often compare the power of God with the power of kings. But we have refuted this in corollaries 1 and 2 of prop. XXXII, Part I; and we have shown in prop. XVI, Part I that God acts as necessarily as he comprehends himself; *i.e.* just as from the necessity of the divine nature it follows that God comprehends himself (which all with one voice maintain), so from the same necessity it follows that God produces an infinity of things infinitely modified. Further, we have shown in prop. XXXIV, Part I that the power of God is nothing else than the active essence of God; consequently, it is as impossible to us to conceive God not acting as to conceive him not existing. Again, if I were free to pursue the subject, I could further prove that the power which the vulgar attribute to God is not only human (showing that they conceive God as a person or in the image of a person), but involves weakness. I am unwilling however to speak so frequently of the same thing. I only again and again entreat the reader to weigh repeatedly what is said on this subject in Part I, from prop. XVI to the end. For no one can rightly perceive what I mean, unless he be extremely careful not to confound the power of God with the human power or authority of kings.

Prop. IV. The idea of God from which follows an infinity of things infinitely modified is sole of its kind [*unica*].*

Dem. The infinite intellect comprehends nothing besides the attributes of God and his affections (by prop. XXX, Part I). But God is sole of his kind [*unicus*] (by coroll. 1, prop. XIV, Part I). Therefore the idea of God from which follows an infinity of things infinitely modified must be sole of its kind; q.e.d.

Prop. V. The formal being of ideas has for its cause God so far alone as he is a thinking being, and not so far as he is explained by any other attribute; in other words, the ideas both of the attributes of

*CC: "Unique" would be a better (and more straightforward) translation of Spinoza's Latin here. The uniqueness of God, and of the idea of God, is a metaphysical issue, connected to the claim that there is only one substance: see E1, prop. XIV, coroll. 1. GE translates *unicam* as "unique" at E2, prop. VIII, schol.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

God and of individual things [*rerum singularium*] have not for their efficient cause the objects or things perceived, but God himself, in so far as he is a thinking being.

Dem. This indeed is evident from prop. III, Part II. For we there concluded that God can form the idea of his essence and of all things which necessarily follow from it on this ground alone, that God is a thinking being and not on the ground that he is the object of his ideas. Hence the formal being of ideas has for its cause God so far as he is a thinking being. But the proposition may be otherwise demonstrated in the following manner. The formal being of ideas is a mode of thought (as is self-evident) *i.e.* (by coroll. prop. XXV, Part I) a mode which expresses in a certain manner the nature of God so far as he is a thinking being. Therefore (by prop. X, Part I) it does not involve the conception of any other attribute of God, and consequently (by ax. 4, Part I) it is an effect of no other attribute than thought. And thus the formal being of ideas has for its cause God so far only as he is a thinking being, etc.; q.e.d.

Prop. VI. The modes of any attribute have for their cause God, considered solely under that attribute of which they are the modes and not under any other attribute.

Dem. For each attribute is conceived through and by itself, without any other [attribute] (by prop. X, Part I). Hence the modes of any attribute involve the conception of their particular attribute alone, and not that of any other attribute; and thus (by ax. 4, Part I) they have for their cause God considered solely under the attribute of which they are the modes, and not considered under any other attribute; q.e.d.

Coroll. Hence it follows that the formal being of things which are *not* modes of thought, does not follow from the divine nature because God foreknows things; but the objects of ideas result and are concluded from the particular attributes on which they depend in the same manner and by the same necessity as we have shown ideas to follow from the attribute of thought.

Prop. VII. The order and connexion of ideas is the same as the order and connexion of things.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. This is evident from ax. 4, Part I. For the idea of anything caused depends on the knowledge of the cause of which it is the effect.

Coroll. Hence it follows, that God's power of thought is equal to his power of action; *i.e.* whatever follows formally from the infinite nature of God, follows from the idea of God in the same order and in the same connexion objectively in God.

Schol. Before proceeding further it is desirable to call to remembrance what we have shown above; namely, that whatever can be perceived by the infinite intellect as constituting the essence of substance belongs to the *one* substance alone; and consequently, that thinking substance and extended substance is one and the same, which is now comprehended under this, now under that attribute. Thus, a mode of extension and the idea of that mode is one and the same thing, but expressed in two ways; which appears to have been cloudily perceived by certain Hebrews who maintain that God, the intellect of God, and the things perceived by his intellect are one and the same. For example, a circle existing in nature, and the idea of an existing circle, which is also in God, is one and the same thing explained by different attributes. And thus, whether we conceive nature under the attribute of extension, or under the attribute of thought, or under any other attribute, we find one and the same order or one and the same connexion of causes, *i.e.* the same sequence of things. And in saying that God is the cause of the idea of a circle, for example, in so far only as he is a thinking being and that he is the cause of a circle only so far as he is an extended being, I say so on no other ground than this: the formal being of the idea of a circle can be perceived only through another mode of thought as its proximate cause, and this again through another, and so on *in infinitum*; so that as long as things are conceived as modes of thought, we must explain the whole order of nature or the connexion of causes by the attribute of thought alone; while so far as they are considered as modes of extension, the whole order of nature must be explained by the attribute of extension alone, and so of other attributes. Hence God is in truth the cause of things as they are in themselves, so far as he consists of infinite attributes; and at present I am unable to explain this more clearly.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. VIII. The ideas of individual things, or of modes not existing, must be comprehended in the infinite idea of God in the same way that the formal essences of individual things or of modes are contained in the attributes of God.

Dem. This proposition is evident from the preceding scholium.*

Coroll. Hence it follows that as long as individual things do not exist, except in so far as they are comprehended in the attributes of God, their objective essences, or the ideas of them, do not exist except in so far as the infinite idea of God exists; and when individual things are said to exist, not only as comprehended in the attributes of God, but also as having duration, the *ideas* of these things also involve an existence which has duration.

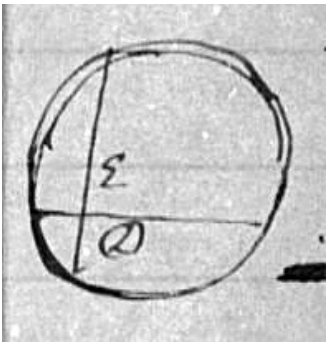
Schol. If, for the sake of further elucidation, an example is desired, I am really unable to give any which adequately explains the present subject, since it is unique; nevertheless I will try to illustrate it as far as may be. A circle is of such a nature that if two of its chords cut each other, the [rectangle] contained by the segments of the one is equal to the [rectangle] contained by the segments of the other; consequently a circle contains an infinite number of [rectangles]; but none of them can be said to exist except in so far as the circle exists, nor can the idea of any one of these rectangles be said to exist except in so far as it is comprehended in the idea of a circle. Now let it be supposed that out of the infinite number of equal [rectangles], only two, namely E and D exist.

In this case, the ideas of the [rectangles] E and D do not merely exist so far as they are comprehended in the idea of a circle; but also so far as they involve in themselves the existence of those [rectangles], and hence they are distinguished from the ideas of the other [rectangles] contained in the circle.[1]

Prop. IX. The idea of an individual thing [*rei singularis*] existing in actuality has for its cause God, considered not as infinite, but as affected by the idea of another individual thing existing in actuality,

*CC: Here Gebhardt's Latin text differs from Bruder's. Curley translates Gebhardt's version of the demonstration as follows: "This Proposition is evident from the preceding one, but is understood more clearly from the preceding scholium."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use



of which again God is the cause as affected by a third, and so on *in infinitum*.

Dem. The idea of an individual thing existing in actuality is a particular mode of thought distinguished from the ideas of things not existent in actuality[2] (by coroll. and schol. prop. VIII, Part II); and therefore (according to prop. VI, Part II) it has for its cause God, considered as a thinking being. Not, however (by prop. XXVIII, Part I) considered as an absolutely thinking being, but as affected by another mode of thought, and of this again [God] is the cause so far as he is affected by a third, and so on *in infinitum*. But the order and connexion of ideas (by prop. VII, Part II) is the same as the order and connexion of causes. Therefore every individual idea has for its cause another idea, *i.e.* God, is so far as he is considered as affected by another idea, and so on *in infinitum*; q.e.d.[3]

Coroll. Whatever occurs in the [single] object of any idea,[4] the knowledge of this exists in God, in so far alone as he has the idea of that object.

Dem. Whatever occurs in the object of any idea, the idea of this exists in God (by prop. III, Part II), not in so far as he is infinite, but in so far as he is affected by another idea of an individual thing [*rei singularis*] (by preceding prop.), but (according to prop. VII, Part II) the order and connexion of ideas is the same as the order and connexion of things. Consequently, there is in God a knowledge of that which happens in any single object, in so far only as he has the idea of that object; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. X. The being of substance does not belong to the essence of man, or, substance does not constitute the form (*i.e.* essence) of man.[5]

Dem. For the being of substance involves necessary existence (by prop. VII, Part I). If therefore the being of substance belonged to the essence of man, the existence of substance being given, the existence of man would necessarily follow (by def. 2, Part II) and consequently man would necessarily exist, which (according to ax. 1, Part II) is absurd. Therefore, etc.; q.e.d.

Schol. [1.] This proposition is also demonstrable by prop. V, Part I—namely, that there are not two substances of the same nature. For as many men exist, therefore that which constitutes the form or essence of man is not the being of substance. This proposition is also evident from the other properties of substance, namely, that substance is infinite in its nature, immutable, indivisible etc., as every one may easily perceive.

Coroll. Hence it follows that the essence of man is constituted by certain modifications of the attributes of God. For the being of substance (by preceding prop.) does not belong to the essence of man. This essence is therefore (by prop. XV, Part I) something which is in God and which can neither exist nor be conceived without God, or (by coroll. prop. XXV, Part I) it is an affection or mode which expresses in a certain and determinate manner the nature of God.[6]

Schol. [2.] All must concede, that nothing can be, or can be conceived, without God. For it is universally admitted that God is the sole cause of all things, as well of their essence as of their existence, *i.e.* God is not only the cause that things come into existence (*secundum fieri*) but he is the cause that they are what they are (*secundem esse*). Meanwhile, many hold *that* to belong to the essence of a thing, without which the thing can neither exist nor be conceived; and accordingly, either they believe that the nature of God belongs to the essence of created things, or they believe that created things can be conceived without God, or, what is more certain, they are not consistent with themselves. And the cause of this is, in my opinion, that they have not adhered to the philosophic order of ideas. For the divine nature, which they ought to contemplate before everything else because it is both in nature and in the order of cognition the first, they have made the last, and they believe the things which are called objects of

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the senses to be prior to all others in the order of cognition. For this reason, when they contemplate natural things nothing is less in their thoughts than the divine nature, and when afterwards they summon their minds to the contemplation of the divine nature, nothing is less in their thoughts than their own figments out of which they built up their knowledge of natural things, since these could give no aid towards the knowledge of divine nature; hence it is no wonder that they have been throughout in contradiction with themselves.

I do not dwell on this, however, for my intention was simply to render a reason why I have not said that that belongs to the essence of a thing without which it can neither exist nor be conceived, namely, because individual things [*res singulares*] can neither be, nor be conceived, without God, and nevertheless, God does not belong to their essence. But I have declared that to constitute the essence of a thing which, being posited, the thing also is posited, and which being negated the thing also is negated;[7] or that without which the thing, and *vice versa* that which without the thing, can neither exist nor be conceived. Compare def. 2.[8]

Prop. XI. That which primarily constitutes the actual being of the human mind is nothing else than the idea of some individual thing [*rei . . . singularis*] actually existing.

Dem. The essence of man (by coroll. of preceding prop.) is constituted by certain modes of the attributes of God; namely (by ax. 2, Part II) by certain modes of thought, amongst which (by ax. 3, Part II) an idea is prior in nature to all others, and this being given, the other modes (to which the idea is prior in nature) must also exist in the same individual (according to ax. 3, Part II)[9] and thus an idea is that which fundamentally constitutes the being of the human mind. But not the idea of a thing which does not exist; for then (by coroll. prop. VIII, Part II) the idea itself cannot be said to exist. It will therefore be the idea of a thing actually existing. Not the idea of an infinite thing; for an infinite thing (by prop. XXI and XXIII, Part I)[10] must always necessarily exist, and thus (by ax. 1, Part II) that the human mind should be fundamentally constituted by the idea of an infinite thing is absurd.[11] Therefore that which [primarily] constitutes the actual being of the human mind is the idea of an individual thing actually existing;[12] q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Coroll. Hence it follows that the human mind is part of the infinite intellect of God. And accordingly, when we say that the human mind perceives this or that, we say nothing else than that God, not in so far as he is infinite but in so far as he is manifested by the [nature of the] human mind,[13] or as he constitutes the essence of the human mind, has this or that idea; and when we say that God has this or that idea not only in so far as he constitutes the nature of the human mind, but in so far as together with the human mind he has the idea of another thing also, then we say that the human mind perceives a thing in part or inadequately.

Schol. Here, doubtless, readers will hesitate, and will urge many objections; and for this reason I beg of them to proceed with me by slow steps, and not to pronounce a judgement on this point until they have read the whole.

Prop. XII. Whatever happens in the object of the idea which constitutes the human mind, must be perceived by the human mind, or, the human mind must necessarily have cognizance of it: that is to say, if the object of the idea which constitutes the human mind be a body, nothing can take place in that body which is not perceived by the mind.

Dem. For whatever happens in the object of any idea, the knowledge of it necessarily exists in God (by coroll. prop. IX, Part II) in so far as he is considered as affected by the idea of the object, *i.e.* (by prop. XI, Part II) in so far as he constitutes the mind of any being. Therefore whatever happens in the object of the idea which constitutes the human mind, the cognition of it must necessarily exist in God, in so far as he constitutes the nature of the human mind, *i.e.* (by coroll. prop. XI, Part II) the cognition of it will necessarily be in the mind, in other words, the mind will perceive it; q.e.d.

Schol. This proposition is also evident and is more clearly understood from schol. prop. VII, Part II.

Prop. XIII. The object of the idea which constitutes the human mind is the body, or a certain mode of extension actually existing, and nothing else.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. For if the body were not the object of the human mind, the ideas of the affections of the body would not be in God (by coroll. prop. IX, Part II) so far as he constitutes our mind, but so far as he constitutes the mind of some other being, *i.e.* (by coroll. prop. XI, Part II) the ideas of the affections of the body would not be in the human mind. But (by ax. 4, Part II) we have ideas of the affections of the body. Therefore the object of the idea which constitutes the human mind is the body, and (by prop. XI, Part II) the body actually existing. If besides the body something else also were the object of the mind, as (by prop. XXXVI, Part I) nothing exists from which some effect does not follow, there must necessarily (by prop. XII, Part II)[14] be some effect from this object in our mind. But (by ax. 5, Part II) we have no idea of such an object. Therefore the object of our mind is the actually existing body and nothing else; q.e.d.

Coroll. Hence it follows that man *consists of mind and body*, and that the human body, such as we feel it, exists.

Schol. From what precedes, we not only understand that the human mind is united to the body, but also what is to be understood by the union of the mind and the body. But no one can adequately or distinctly understand this, unless he first has an adequate knowledge of the nature of our body. For what we have hitherto predicated is general and does not apply to men more than to other individuals, which, though in different degrees, are all animated. For the idea of every thing necessarily exists in God, and he is the cause of that idea in the same way as he is the cause of the idea of the human body; and therefore whatever we have said of the idea of the human body is necessarily to be said of the idea of every other thing. But we cannot deny that ideas differ among themselves as their objects differ, according as the object of the one is superior to the object of the other, and contains more reality; and consequently, in order to determine what is the rank of the human mind amongst the rest and in what it is superior to the rest, it is necessary for us, as we have said, to know the nature of the human body. But this I cannot explain here, nor is it necessary to the demonstration I have in view. I will only say, in general, that in proportion as any body is more capable than others of acting and suffering many things simultaneously, in the same proportion is its mind

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

more capable than others of perceiving many things simultaneously; and in proportion as the actions of a body depend on itself, and the less other bodies concur with it in producing its action, the more capable is its mind of distinct understanding. And by this we may know the superiority of one mind over others; moreover we may perceive the cause why we have only a [very] confused knowledge of the human body,[15] and many other things, which as I proceed I shall deduce from the positions above stated. Hence I have thought it worth while more accurately to explain and demonstrate these positions, in order to do which it is necessary to perceive a few points concerning the *nature of bodies*.

Axiom 1. All bodies are either in motion or at rest.

Axiom 2. Every body moves sometimes more slowly, sometimes more quickly.

Lemma 1. Bodies are distinguished from each other by motion and rest, velocity and retardation, and not by substance.[16]

Dem. The first part of this proposition I suppose to be self-evident. And that bodies are not distinguished by substance is evident both from prop. V and prop. VIII, Part I; but more clearly from what has been said in the scholium to prop. XV, Part I.

Lemma 2. All bodies have something in common.

Dem. For all bodies have this in common, namely, that they all involve the conception of one and the same attribute (by def. 1, Part II), that they can move sometimes more slowly, sometimes more quickly, and, speaking absolutely, can sometimes be in motion, sometimes at rest.

Lemma 3. A body in motion or at rest must have been determined to motion or rest by another body, which also was determined to motion or rest by another body, and this again by another, and so on *in infinitum*.

Dem. Bodies (by def. 1, Part II) are individual things [*res singulares*], which (by Lemma 1) are distinguished among each other by motion and rest; therefore (by prop. XXVIII, Part I) each must necessarily be determined to motion or rest by another individual thing, namely (by prop. VI, Part II) by another body, which (by ax. 1, Part II) is also either in motion or at rest. And this again (for the same reason) could

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

not be in motion or at rest unless it had been determined to motion or rest by another, and this again (for the same reason), and so on, *in infinitum*; q.e.d.

Coroll. Hence it follows, that a body in motion will continue to move as long as it is not determined by another body to rest; and a body at rest will continue to rest so long as it is not determined by another body to motion. This is self-evident. For when I suppose a body, *e.g.* A, to be at rest, and do not attend to any other body which is in motion, I can say nothing of the body A but that it is at rest. If afterwards it happens that the body A is moved, this could certainly not result from the fact that it is at rest, for from this nothing else could follow than that the body A should be at rest. If, on the contrary, A be supposed to move, [then] as often as we attend to A alone, we can affirm nothing concerning it but that it moves. If afterwards it happens that A is at rest, this certainly could not arise from the motion which it had; for from [this] motion nothing could arise but that A should move. Hence it arose from something which was not in A, namely from an external cause, by which it was determined to rest.

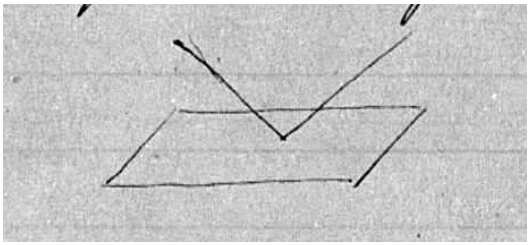
Axiom 1. All modes in which any one body is affected by another body, result at once from the nature of the body affected and from the nature of the body affecting; so that one and the same body is differently moved according to the difference of the nature of the moving bodies, and conversely different bodies are moved differently by one and the same body.

Axiom 2. When a body in motion impinges on another body which is at rest and which is unable to move, its motion is reflected [so that it continues to move];[17] and the angle which the line described by the reflected motion forms with the plane of the body at rest, on which the moving body impinges, will be equal to the angle which the line of this motion of incidence forms with the same plane.

This applies to the *simplest bodies*, those, namely, which are distinguished from each other by motion and rest, by velocity and retardation. We now proceed to complex bodies.

Def. When several bodies of the same or different magnitude are so compressed by others that they lie upon each other, or if they are moved with the same or different degrees of velocity so that they com-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use



municate their motions to each other in a certain ratio, we say that those bodies are *united* and that they together form one body or individual, which is distinguished from others by this union of bodies.

Axiom 3. In proportion as the parts of an individual or of a compound body lie upon each other with greater or smaller superficies, the more difficult or easy it is to force them to change their place, and consequently the more difficult or easy it is for the same individual to assume another figure. Hence I shall call bodies *hard* when their parts lie upon each other with large superficies; *soft* when those superficies are small; *fluid* when their parts move freely amongst each other.

Lemma 4. If from a body, or an individual which is composed of several bodies, certain bodies be separated, and if at the same time their place is taken by an equal number of parts from another body of the same nature, the individual will retain its nature as before, without any change of form.

Dem. For bodies (by Lemma 1) are not distinguished from each other in relation to substance. But that which constitutes the form of the individual, consists in the union of bodies (by preceding def.). And this (by hypothesis) will be retained, although there be a continual change of bodies. Therefore the individual will retain, both in relation to substance and its mode, the same nature as before; q.e.d.

Lemma 5. If the parts composing an individual [become] greater or smaller,[18] but in such a proportion that they all preserve the same relative rate of motion and rest as before, the individual will retain its nature as before without any change of form.

The demonstration of this lemma is the same as that of the preceding.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Lemma 6. If [some of] the bodies composing an individual are compelled to change the direction of their motion,[19] but so that they can continue this motion, and communicate it to each other in the same ratio as before, [then] this individual will retain its nature without any change of form.

Dem. This is self-evident. For it is supposed to retain all which, in the definition [of an individual] we have stated to constitute its form.

Lemma 7. The individual so composed will further retain its nature whether it be moved as a whole, or be at rest as a whole, or whether it be moved in one direction or in another, provided that each part retains its motion, and communicates it to the rest as before.

Dem. This is evident from the definition [preceding] Lemma 4.

Schol. Hence we see why a compound individual can be affected in many modes and nevertheless preserve its nature. However, we have conceived an individual which is composed only of bodies distinguished from each other solely by motion and rest, velocity and retardation, *i.e.* of the simplest bodies. If we now conceive another [individual], composed of many different individuals, we find that it also can be affected in many modes and nevertheless preserve its nature. For since each of its parts is composed of many bodies; it follows (by the preceding Lemma) that each part can, without any change in its nature, be moved now more slowly, now more quickly, and consequently communicate its motions more slowly or more quickly to the rest. If, further, we conceive a third class of individuals, composed of the second class, we find that this also can be affected in many ways without any change in its form. And if we proceed thus *in infinitum*, we shall easily conceive all nature as one individual, the parts of which, *i.e.* all bodies whatever, vary in infinite modes without any change in the whole individual. All this I should be bound to demonstrate at greater length if I intended to treat *ex professo* of the body. But I have already said that such is not my intention and I have stated the foregoing positions for no other reason than that I can easily deduce from them what I propose to demonstrate.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

POSTULATES

1. The *human body* is composed of many individuals (different in nature), each of which is compound [*compositum est*].
2. Of the individuals which compose the human body, some are *fluid*, some *soft*, and some *hard*.
3. The individuals composing the human body, and consequently the human body itself, is affected by external bodies in a variety of modes [*modis*].
4. The human body requires for its preservation many other bodies by which it is continually as it were regenerated.
5. When the fluid part of the human body is determined by an external body so that it often impinges on another soft part, it changes the surfaces of the latter, and impinges on it as it were traces of the impelling external body.
6. The human body can move external bodies and dispose them in various ways [*modis*].

Prop. XIV. The human mind is capable of perceiving many things, and is the more capable in proportion as its body can be disposed in a greater variety of ways.

Dem. The human body (by post. 3 and 6) is affected in many ways by external bodies, and is disposed to affect external bodies in many ways. But all things which happen to the human body (by prop. XII, Part II) must be perceived by the human mind. Thus the human mind is capable of perceiving many things, and is the more capable, etc.; q.e.d.

Prop. XV. The idea which constitutes the formal being of the human mind is not simple, but composed of many ideas.

Dem. The idea which constitutes the formal being of the human mind is the idea of the body (by prop. XIII, Part II) which (by post. 1) is composed of individuals, themselves highly composed, and the idea of every individual composing the body necessarily exists in God (by coroll. prop. VIII, Part II). Therefore (by prop. VII, Part II) the idea of the human body is composed of all the ideas of the parts composing that body; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XVI. The idea of every mode in which the human body is affected by external bodies, must involve at once the nature of the human body and the nature of the external body.

Dem. For all modes in which any body is affected follow from the nature of the body itself and also from the nature of the affecting external body (by ax. 1 after coroll. Lemma 3). Hence the idea of those modes (by ax. 4, Part I) necessarily involves the nature of both bodies. And therefore the idea of every mode in which the human body is affected by an external body involves the nature of the human body and of the external body; q.e.d.

Coroll. 1. Hence it follows *first*, that the human mind perceives the nature of many bodies together with the nature of its own body.

Coroll. 2. It follows *secondly*, that the ideas which we have of external bodies, indicate more the constitution of our own bodies than of the nature of external bodies. [I have explained this with many examples in the Appendix to Part I.][20]

Prop. XVII. If the human body be affected by a modification which involves the nature of any external body, the human mind will contemplate that external body as actually existing or as present to it, until the human body be affected by a modification which excludes the existence or presence of the external body.

Dem. This is evident. For as long as the human body is so affected, so long the human mind (by prop. XII, Part II) will contemplate this affection of the body, *i.e.* (by preceding prop.) it will have the idea of a modification actually existing which involves the nature of an external body, *i.e.* an idea which does not exclude the existence or presence of the nature of an external body, but posits it. And thus the mind (by coroll. 1 of the preceding prop.) will contemplate an external body as actually existing or as present until it be affected, etc.; q.e.d.

Coroll. The mind is able to contemplate external bodies by which the human body has once been affected as if they were present, although they do not exist and are not present.

Dem. When external bodies so determine the fluid parts of the human body that they often impinge on the softer parts, they change

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the surfaces of those bodies (by post. 5). Whence it comes (see ax. 2 after coroll., Lemma 3) that the motion of the fluids is reflected in another manner than it was before wont to be, and also that afterwards, when falling by their spontaneous motion on these new surfaces, they are reflected in the same way as they were impelled by external bodies towards those surfaces; and that consequently, while this motion continues to be thus reflected, they affect the human body in the same manner. This affection of the body (by prop. XII, Part II), the human mind will again perceive, *i.e.* (by prop. XVII, Part II) the mind will again contemplate the external body as present; and this as many times as the fluid parts of the human body by their spontaneous motion strike on this same place. Therefore although the external bodies, by which the human body has been once affected, do not exist, the mind will nevertheless contemplate them as present so often as this action of the body is repeated; q.e.d.

Schol. We thus see why we frequently contemplate things that do not exist as if they were present. It is possible indeed that this may happen from other causes; but it suffices for me here to have shown one, by which I can explain the subject as well as if I had exhibited its real cause. I do not however believe that I have erred greatly, since all the postulates I have assumed scarcely contain anything which is not established by experience, of which it is impossible for us to doubt, after we have shown that the human body, such as we are conscious of it, exists (see coroll. after prop. XIII, Part II). Besides (from preceding coroll., and coroll. 2, prop. XVI, Part II) we clearly understand what is the difference between the idea, *e.g.* of Peter, which constitutes the essence of the mind of Peter himself, and the idea of Peter which is in another person, [let us] suppose in Paul. For the former directly explains the essence of the body of Peter himself, and involves existence only so long as Peter exists; but the latter rather indicates the constitution of Paul['s body] than the nature of Peter,[21] and therefore while that constitution of the body of Paul lasts, the mind of Paul will contemplate Peter as present to it although Peter does not exist.

Further, that we may retain customary terms, the affections of the human body, the ideas of which represent external bodies as if they

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

were present, we shall call the *images of things*, although they do not convey the figures of things; and when the mind contemplates bodies in this way we shall say that it *imagines*. And here, that I may begin to indicate what *error* is, I wish it to be noted, that the imaginations of the mind considered in themselves contain no error, or, that *the mind does not err because it imagines*; but only in that it lacks[22] an idea which excludes the existence of those things which it imagines as present to itself. For if the mind when it imagines things not existing as present to it, at the same time knows that those things do not in fact exist, this power of imagining is assuredly to be attributed to a virtue of its nature, not to a vice; especially if this faculty depended on its nature alone, *i.e.* (by def. 7, Part I) if this faculty which the mind has of imagining were free.

Prop. XVIII. If the human body be affected by two or more bodies at once, when the mind afterwards imagines one of them, it will always remember the others.

Dem. The mind (by preceding coroll.) imagines any one body, because the human body is affected or disposed by the permanent effects or traces of an external body in the same way as it is affected when certain of its parts are impelled by that external body. But (by the hypothesis) the body was then so disposed that the mind could imagine two bodies at once. Therefore two bodies will now again be imagined, and the mind, when it imagines one, will remember the other; q.e.d.

Schol. From this we clearly understand what memory is. It is nothing else than a certain concatenation of ideas, which involves the nature of things external to the human body, and this concatenation of ideas arises out of the order and concatenation of the ideas of the human body.[23]

I say *first*, that it is a concatenation of those ideas alone, which involve the nature of things that are external to the human body; but not of the ideas which *explain* the nature of those things. For these are in fact (by prop. XVI, Part II) ideas of the affections of the human body which involve the nature of that body itself as well as the nature of external bodies.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

I say *secondly*, that this concatenation is formed according to the order and concatenation of the affections of the human body, that I may distinguish it from the concatenation of ideas which is formed according to the order of the intellect, which is the same in all men, and by which things are perceived in their first causes. And hence we further clearly understand why the mind passes instantaneously from the idea of one thing to that of another which has no resemblance to the former; as, for example, on thinking of the word *pomum* a Roman immediately thought of a fruit, which has no resemblance to that articulate sound, nor anything in common with it, except that the body of the same person was often simultaneously affected by these two things, *i.e.*, that the same man often heard the word *pomum* when he saw the fruit; and thus each man passes from one thought to another, according to the order which habit has given to the images of things in his body. A soldier, for example, on seeing the footsteps of a horse in the sand, will always pass from the thought of a horse to that of a rider and from thence to the thought of war etc. But a rustic will pass from the thought of a horse to that of a plough, of a field, etc.; and so each person according as he is accustomed to join and link together the images of things in this or that manner, will have this or that succession of ideas.

Prop. XIX. The human mind does not know the human body, or know it to exist, except by the ideas of the affections which the body experiences.

Dem. The human mind is the idea or knowledge of the human body (by prop. XIII, Part II). Now the idea of the human body (by prop. IX, Part II) is in God, so far as he is considered as affected by another idea of an individual thing: in other words, because (by post. 4) the human body requires many bodies by which it is as it were regenerated, and the order and connexion of ideas is the same (by prop. VII, Part II) as the order and connexion of causes, this idea will be in God, considered as affected by the ideas of many individual things [*rerum singularium*]. God, therefore, has the idea of the human body, or knows the human body, in so far as God is affected by many other ideas, and not in so far as he constitutes the nature of the human mind,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

i.e. (by coroll. prop. XI, Part II) the human mind does not know the human body. But the ideas of the *affections* of the body are in God, in so far as he constitutes the nature of the human mind, *i.e.* the human mind perceives those affections (by prop. XII, Part II) and consequently (by prop. XVI, Part II) the human body itself, and perceives it (by prop. XVII, Part II) as actually existing. Therefore the human mind perceives the human body so far alone, etc.; q.e.d.

Prop. XX. There is also in God the idea or knowledge of the human mind, which follows in God and is related to God in the same manner as the idea or knowledge of the human body.

Dem. Thought is an attribute of God (by prop. I, Part II); and thus (by prop. III, Part II) there is necessarily in God the idea of thought and of all its affections, and consequently (by prop. XI, Part II) of the human mind also. Further, this idea or cognition of the human mind does not follow in God so far as he is infinite, but so far as he is affected by another idea of an individual thing [*rei singularis*] (by prop. IX, Part II). But the order and connexion of ideas is the same as the order and connexion of causes (by prop. VII, Part II). Therefore this idea or cognition of the mind follows in God and is related to God in the same manner as the idea or cognition of the body; q.e.d.

Prop. XXI. This idea of the mind is united to the mind in the same manner as the mind itself is united to the body.

Dem. I have shown the mind to be united to the body by this, namely, that the body is the object of the mind (see prop. XII and XIII, Part II); and thus, for the same reason, the idea of the mind must be united with its object, *i.e.* with the mind itself, in the same way as the mind is united with the body; q.e.d.

Schol. This proposition is far more clearly understood from what has been said in schol. prop. VII, Part II. For we have there shown the idea of the body and the body, *i.e.* (by prop. XIII, Part II), the mind and the body, to be one and the same individual, which is conceived now under the attribute of thought, now under the attribute of extension. Hence the idea of the mind and the mind itself is one and the same thing which is conceived under the same attribute,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

namely, that of thought. The idea of the mind, I say, and the mind itself are in God by the same necessity and result from the same power of thought. For in fact the idea of the mind, *i.e.* the idea of an idea, is nothing else than the form of an idea in so far as it is considered as a mode of thought, apart from any relation to its object. For in the moment when any one knows a thing, he knows that he knows it and at the same time he knows that he knows that he knows it, and so on *in infinitum*. But of this further on.

Prop. XXII. The human mind perceives not only the affections of the body, but also the ideas of these affections.

Dem. The ideas of the ideas of affections follow in God and are related to God in the same manner as the immediate ideas of affections; which is demonstrable in the same way as prop. XX, Part II. But the ideas of the affections of the body are in the human mind (by prop. XII, Part II), *i.e.* (by coroll. prop. XI, Part II), in God, so far as he constitutes the essence of the human mind. Consequently, the ideas of these ideas will be in God, in so far as he has the cognition or idea of the human mind, *i.e.* (by prop. XXI, Part II) in the human mind itself, which therefore perceives not only the affections of the body, but also the ideas of those affections; q.e.d.

Prop. XXIII. The mind knows itself only in so far as it perceives the ideas of the affections of the body.

Dem. The idea or cognition of the mind (by prop. XX, Part II) follows in God and is related to God in the same way as the idea or cognition of the body. Now since (by prop. XIX, Part II) the human mind does not know the human body itself, *i.e.* (by coroll. prop. XI, Part II) since the cognition of the human body is not in God considered as constituting the essence of the human mind; therefore neither is the cognition of the mind in God, considered as constituting the essence of the human mind; and thus so far (according to same coroll., prop. XI) the human mind does not know itself. Further, the ideas of the affections which the body experiences involve the nature of the human body (by prop. XVI, Part II), *i.e.* (by prop. XIII, Part II) agree with the nature of the human mind. Hence the cognition of these

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

ideas necessarily involves the cognition of the mind. But (by preceding prop.) the cognition of these ideas is in the human mind itself. Therefore the human mind knows itself only so far, etc.; q.e.d.

Prop. XXIV. The human mind does not embrace [*non involvit*] an adequate knowledge of the parts composing the human body.

Dem. The parts composing the human body do not belong to the essence of that body, except so far as they communicate their motions to each other in a certain manner (see def. after coroll., Lemma 3), and not so far as they can be considered as individuals apart from any relation to the human body. For the parts of the human body (by post. 1) are highly complex individuals, the parts of which (by Lemma 4) can be separated from the human body, this body still possessing the same nature and form, and can then communicate their motions (see ax. 1 after Lemma 3)[24] to other bodies in another ratio. Thus (by prop. III, Part II) the idea or cognition of each part will be in God, and (by prop. IX, Part II) it will be in him so far as he is considered as affected by another idea of an individual thing, which individual thing is in the order of nature prior to that part (by prop. VII, Part II). The same may be said of every part of the individual composing the human body. Accordingly the cognition of each part composing the human body is in God, so far as he is affected by the ideas of many things, and not so far as he has the idea of the human body alone, *i.e.* (by prop. XIII, Part II) the idea which constitutes the nature of the human mind. Therefore (by coroll. prop. XI, Part II) the human mind does not involve an adequate knowledge of the parts composing the human body; q.e.d.

Prop. XXV. The idea of each affection of the human body does not involve an adequate cognition of the external body [which produces the affection].

Dem. We have shown that the idea of an affection of the human body involves the nature of the external body (see prop. XVI, Part II), so far as the external body determines the human body in a certain manner. But so far as the external body is an individual, which is not

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

related to the human body, the idea or cognition of that external body is in God (by prop. IX, Part II) so far as God is affected by the idea of another thing, which (by prop. VII, Part II) is prior in nature to the external body. Therefore the adequate cognition of the external body is not in God so far as he has the idea of an affection of the human body, *i.e.* the idea of an affection of the human body does not involve an adequate knowledge of the external body [producing the affection]; q.e.d.

Prop. XXVI. The human mind perceives no external body as actually existing except through ideas of the affections of its own body.

Dem. If the human body is in no way affected by any external body; then (by prop. VII, Part II) neither is the *idea* of the human body, *i.e.* (according to prop. XIII, Part II) the human mind, in any way affected by the idea of the existence of that external body, nor in any way perceives it. But so far as the human body is in any way affected by any external body, so far (by prop. XVI, Part II, with coroll. 1) the human mind perceives the external body; q.e.d.

Coroll. So far as the human mind *imagines* an external body, it has not an adequate cognition of that body.

Dem. When the human mind contemplates external bodies through ideas of the affections of its own body, we say that it imagines (see schol. prop. XVII, Part II); nor can the mind in any other way (by preceding prop.) imagine external bodies as actually existing. And thus (by prop. XXV, Part II) so far as the mind imagines external bodies, it has not an adequate cognition of them; q.e.d.

Prop. XXVII. The idea of any affection of the human body does not involve an adequate cognition of the human body itself.

Dem. The idea of any affection of the human body involves the nature of the human body so far as it is affected in a particular manner (see prop. XVI, Part II). But so far as the human body is an individual, which can be affected in many other ways, the idea of it, etc. (See dem. prop. XXV, Part II.)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXVIII. The ideas of the affections of the human body, so far as they belong to the human mind alone, are not clear and distinct, but confused.

Dem. For the ideas of the affections of the human body involve the nature both of external bodies and of the human body itself (by prop. XVI, Part II); and they must involve the nature not only of the human body but also of its parts. For affections are modes (by post. 3) in which the parts of the human body and consequently the whole body is affected. But (by prop. XXIV and XXV, Part II) the adequate cognition of external bodies, as also of the parts composing the human body, is not in God so far as he is affected by the human mind, but so far as he is affected by other ideas. Therefore these ideas of affections, so far as they belong to the human mind alone, are, as it were, consequences without premises, *i.e.* (as is self-evident) confused ideas; q.e.d.

Schol. The idea which constitutes the nature of the human mind, is in the same way demonstrated not to be, in itself, clear and distinct; as also the idea of the human mind and the ideas of ideas of affections of the human body, so far as they belong to the mind alone; which every one can easily see.

Prop. XXIX. The idea of the idea of any affection of the human body does not involve an adequate cognition of the human mind.

Dem. For the idea of the affection of the human body (by prop. XXVII, Part II) does not involve an adequate cognition of the body itself, or, does not adequately express its nature, *i.e.* (by prop. XIII, Part II) does not adequately agree with the nature of the mind. Therefore (by ax. 6, Part I) the idea of this idea does not adequately express the nature of the human mind, *i.e.* does not involve the [adequate] cognition of it; q.e.d.

Coroll. Hence it follows, that the human mind, as often as it perceives a thing in the common order of nature, has not an adequate cognition either of itself or of its body, or of external bodies, but only a confused and mutilated cognition. For the mind does not know itself except so far as it perceives ideas of the affections of the body (by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

prop. XXIII, Part II). Again, it does not perceive its body (by prop. XIX, Part II) except by those ideas of affections; now, further, it is by them alone (by prop. XXVI, Part II) that it perceives external bodies. Therefore, in having those ideas of corporeal affections, it has not an adequate cognition either of itself (by prop. XXIX, Part II) or of its body (by prop. XXVII, Part II) or of external bodies (by prop. XXV, Part II); but it has only (by prop. XXVIII, Part II, with schol.) a mutilated and confused cognition; q.e.d.

Schol. I say expressly, that the mind has not an adequate, but only a confused cognition of itself, of its body and of external bodies, as often as it perceives a thing in the common order of nature, *i.e.* as often as it is determined to the contemplation of this or that externally, *i.e.* by the fortuitous concourse of things, and not as often as it is determined internally, that is to say, by the fact that it contemplates several things at once, to the understanding of their agreement, differences and oppositions. For as often as it is internally disposed in this or any other manner, it then contemplates the thing clearly and distinctly, as I shall show hereafter.

Prop. XXX. We can have only very inadequate knowledge of the duration of our body.

Dem. The duration of our body does not depend on its essence (by ax. 1, Part II) nor on the absolute nature of God (by prop. XXI, Part I); but (by prop. XXVIII, Part I) it is determined to exist and act by causes which are also determined to exist and act in a certain determinate manner, and these again by others and so on *in infinitum*. Hence, the duration of our body depends on the common order of nature and constitution of things. But the adequate idea or knowledge of the way in which things are constituted is in God, in so far as he has the ideas of all these things and not in so far as he has the idea of the human body alone (by coroll. prop. IX, Part II). Therefore the knowledge of the duration of our body is very inadequate in God in so far as he is considered as constituting the nature of the human mind, *i.e.* (by coroll. prop. XI, Part II) this knowledge is very inadequate in our mind; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXXI. We can have only a very inadequate knowledge of the duration of individual things [*rerum singularium*], which are external to us.

Dem. For each individual thing, as well as the human body, must be determined to exist and act in a certain manner by another individual thing; and this again by another, and so on *in infinitum* (by prop. XXVIII, Part I). But as in the preceding proposition we have demonstrated from this common property of individual things that we have only a very inadequate knowledge of the duration of our own body, the same conclusion must be drawn concerning the duration of individual things which are external to us, namely, that we can only have a very inadequate knowledge of it; q.e.d.

Coroll. Hence it follows, that all individual things are contingent and perishable. For we have no adequate idea of their duration (by preceding prop.), and this is what we are to understand by the contingency of things and the possibility of their perishing. See schol. 1, prop. XXXIII, Part I. For (by prop. XXIX, Part I) in any other sense nothing is contingent.

Prop. XXXII. All ideas, so far as they belong to God, are true.

Dem. For all ideas which are in God, entirely agree with their objects (by coroll. prop. VII, Part II); and therefore (by ax. 6, Part I) all are true; q.e.d.

Prop. XXXIII. There is nothing positive in ideas on account of which they can be called false.

Dem. If you deny this, conceive, if it be possible, a positive mode of thought, which constitutes the form of error or falsity. This mode of thought cannot be in God (by preceding prop.); but it can neither exist nor be conceived out[side] God (by prop. XV, Part I). And thus there can be nothing positive in ideas on account of which they can be called false; q.e.d.

Prop. XXXIV. Every idea in us which is absolute, or adequate and perfect, is true.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. When we say that there is in us an adequate and perfect idea, we say nothing else (by coroll. prop. XI, Part II) than that there is an adequate and perfect idea in God so far as he constitutes the essence of our mind, and consequently (by prop. XXXII, Part II) we say nothing else than that this idea is true; q.e.d.

Prop. XXXV. Falsity consists in the privation of knowledge which is involved in inadequate or mutilated and confused ideas.

Dem. There is nothing positive in ideas which constitutes the form or essence of falsity (by prop. XXXIII, Part II). But falsity cannot consist in absolute privation (for we say that *minds* err and are mistaken, and not bodies), nor in absolute ignorance; for ignorance and error are different things. Therefore it consists in the privation of knowledge which is involved in the inadequate cognition of the nature of things or inadequate and confused ideas; q.e.d.

Schol. I have explained in the scholium to prop. XVII, Part II in what manner error consists in the privation of knowledge. But for the fuller explanation of this subject I will give an example. Men err in supposing themselves free; which opinion is based solely on this, that they are conscious of their actions and ignorant of the causes by which those actions are determined. Thus their idea of liberty is, that they do not know any cause of their actions. For what they say of human actions depending on the will, is mere words to which they attach no idea. What the will is, and in what way it moves the body, they are all ignorant; and they who boast otherwise and imagine seats and habitations of the soul, excite either laughter or disgust. So when we look at the sun, we imagine it to stand about 200 feet distant from us; an error which does not consist in this imagination solely, but also in the fact that when we so imagine it we are ignorant of its true distance and of the cause of this imagination. For although we afterwards know, that it is more than 600 diameters of the earth distant from us, we not the less shall imagine it to be near; for we do not imagine the sun to be thus near to us, because we are ignorant of its true distance, but because the affection of our body involves the essence of the sun, only in so far as that body is affected by it.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXXVI. Inadequate and confused ideas follow each other by the same necessity as adequate or clear and distinct ideas.

Dem. All ideas are in God (by prop. XV, Part I), and so far as they are related to God, they are true (by prop. XXXII, Part II) and (by coroll. prop. VII, Part II) adequate; and therefore none are inadequate or confused, except so far as they belong to an individual mind. On which subject see prop. XXIV and XXVIII, Part II. And thus all ideas, whether adequate or inadequate, follow each other (by coroll. prop. VI, Part II) by the same necessity; q.e.d.

Prop. XXXVII. That which is common to all (on this see Lemma 2) which is equally in a part and in the whole, does not constitute the essence of any individual thing [*rei singularis*].

Dem. If you deny this, conceive, if it be possible, that it constitutes the essence of some individual thing, namely the essence B. Therefore (by def. 2, Part II) it can neither exist, nor be conceived, without B. But this is contrary to the hypothesis. Therefore it does not belong to the essence B, nor does it constitute the essence of any individual thing; q.e.d.

Prop. XXXVIII. Those things which are common to all and are equally in a part and in the whole, cannot be conceived otherwise than adequately.

Dem. Let A be something, which is common to all bodies, and which is equally in a part of any body and in the whole. I say that A cannot be conceived otherwise than adequately. For the idea of it (by coroll. prop. VII, Part II) will be necessarily adequate in God, both in so far as he has the idea of the human body, and as he has the ideas of its affections, which (by prop. XVI, XXV, and XXVII, Part II) involve in part the nature of the human body, and in part that of external bodies, *i.e.* (by prop. XII and XIII, Part II) this idea will necessarily be adequate in God in so far as he constitutes the nature of the human mind or in so far as he has the ideas which are in the human mind. Therefore the mind (by coroll. prop. XI, Part II) necessarily perceives A adequately, and it does so whether it perceives itself or its

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

own body or any external body; nor can A be conceived in any other manner; q.e.d.

Coroll. Hence it follows that there are ideas or notions common to all people. For (by Lemma 2) all bodies agree in certain things, which (by preceding prop.) must be adequately or clearly and distinctly perceived by all.

Prop. XXXIX. Of that which is common [and proper][25] to the human body and certain external bodies whereby the human body is wont to be affected, and which is equally present in all their parts and in the whole, the idea which the mind has will also be adequate.

Dem. Let A be that which is common to the human body and to certain external bodies, and which is equally in the human body and in those external bodies; and which lastly is equally present in a part of any external body and in the whole. There will be in God an adequate idea of A (by coroll. prop. VII, Part II), both in so far as he has the idea of the human body, and in so far as he has the ideas of the supposed external bodies. Let it now be supposed that the human body is affected by an external body through that which they have in common, *i.e.* through A. The idea of this affection involves the property A (by prop. XVI, Part II); and thus (by coroll. prop. VII, Part II) the idea of this affection so far as it involves the property A, will be adequate in God, in so far as he is affected by the idea of the human body, *i.e.* (by prop. XIII, Part II) in so far as he constitutes the nature of the human mind. Therefore (by coroll. prop. XI, Part II) this idea is also adequate in the human mind; q.e.d.

Coroll. Hence it follows, the more properties the human body has in common with other bodies, the more things is the mind capable of perceiving adequately.

Prop. XL. Whatever ideas follow in the mind from ideas which are adequate in it, are also adequate.

Dem. This is evident. For when we say, that an idea follows in the human mind from ideas which are in themselves adequate, we say nothing else (by coroll. prop. XI, Part II) than that in the divine

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

intellect itself there is an idea of which God is the cause, not in so far as he is infinite, nor in so far as he is affected by the ideas of many individual things [*rerum singularium*]; but in so far as he constitutes the essence of the human mind alone.

Schol. 1. By the foregoing propositions I have explained the cause of the notions which are called *common* and which form the basis of our reasoning. But there are other causes of certain axioms or notions which it would be advantageous to explain according to our method. For it would thus be evident what notions are more useful than others, and what scarcely of any use; further, what notions are common and what clear and distinct to those only who do not labour under prejudices; and lastly what notions are ill-founded. It would also appear whence those notions which are called *secondary* and consequently the axioms which are founded on them, have derived their origin, and other things which I have sometimes meditated on in relation to these subjects. But having destined these considerations for another treatise, and fearing also lest I should weary the reader by too great prolixity, I have determined to omit them in this place.

Nevertheless, that I may not omit anything which is necessary to be known, I will briefly add the causes whence the *terms*, called *transcendental*, as *being* (*ens*), *thing* (*res*), *something* (*aliquid*), have their origin. They have arisen, namely, thus: the human body, being limited, is capable of distinctly forming in itself only a certain number of images at once (what an image is I have explained in schol. prop. XVII, Part II); if it exceed this number, the images begin to be confused, and if the number of images which the body is capable of distinctly forming in itself simultaneously be far exceeded, the confusion is total. Since this is the case, it is evident from coroll. prop. XVII and XVIII, Part II, that the human mind can distinctly imagine as many bodies at once as there can be images formed in its own body. But when the images in the body are altogether confused, the mind also will imagine all bodies confusedly without any distinction and will comprehend them under one attribute, namely under the attribute *being*, *thing*, etc. These notions may also be derived from the fact that the images are not always equally strong, and from other analogous causes which it is unnecessary to explain here; since for our purpose it suf-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

fices to consider one cause only. For all explanations resolve themselves into this, that these terms signify ideas in the highest degree confused.

Again, from similar causes have arisen those notions which are called *universal*, as man, horse, dog, etc. So many images of men, for example, are formed in the human body at once that they surpass the power of imagining, not indeed greatly, but so far that the mind is unable to imagine the small differences of individuals [*singulorum*] (namely the colour, magnitude, etc. of each) or their precise number, and distinctly imagines that alone in which all, so far as the body is affected by them, agree; and this by which it was principally affected in each individual it expresses by the word *man*, and predicates this of an infinite number of individuals. For, as we have said, it is unable to imagine a determinate number of individuals. But it is to be observed that these notions are not formed by all in the same manner, but vary in each according to the object by which the body has been oftenest affected, and which consequently the mind more easily imagines or records. For example, those who have more frequently contemplated with admiration the stature of men, understand by the name of *man* an animal of erect stature; but those who are accustomed to contemplate some other characteristic will form another common image of men, namely, that a man is a laughing animal, a biped without feathers, a rational animal; and so of the rest: each will form universal images of things according to his physical constitution. Hence it is not wonderful that so many controversies have arisen among philosophers who have sought to explain natural things solely by the images which we form of them.

Schol. 2. From all that has been said above, it clearly appears, that we perceive many things and form universal notions,

1. From individual things [*ex singularibus*] presented by the senses to the intellect in a mutilated, confused, unorderly manner (see coroll. prop. XXIX, Part II): and such perceptions I call *cognition from vague experience*.
2. From signs, *e.g.* in hearing or reading certain words we remember things and form ideas of them similar to those which

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the things themselves first produced in us [and through which we imagine things].[26] See schol. prop. XVIII, Part II. Both these modes of contemplating things I shall, in future, call *cognition of the first kind*, *opinion*, or *imagination*.

3. From common notions and adequate ideas which we possess of the properties of things.[27] See coroll. prop. XXXVIII and XXXIX with its coroll. and prop. XL, Part II. And this I shall call *reason* or *cognition of the second kind*. Besides these two kinds of cognition there is, as I shall show in what follows, a third, which I shall call intuitive cognition. This mode of cognition proceeds from an adequate idea of the formal essence of certain attributes of God to an adequate cognition of the essence of things.

All these three kinds of cognition I will explain by a single example. Let there be given three numbers in order to obtain a fourth, which shall be to the third what the second is to the first. Merchants are in no doubt as to the necessity of multiplying the second by the third and dividing the product by the first; because they have not yet forgotten what they have heard from their tutor without any demonstration, or because they have often tried the same process with the simplest numbers, or on the ground of the demonstration of prop. 19, Book 7 of Euclid, that is to say, on the ground of a common property of proportionals. But in the simplest numbers there is no need of this demonstration. For example, given the numbers 1, 2, 3, no one fails to see, that the fourth proportional number is 6, and this kind of cognition is much clearer than the others, because from the ratio which we intuitively see[28] the first to have to the second, we conclude the fourth.

Prop. XLI. Cognition of the first kind is the sole cause of falsity, but the second and third are necessarily true.

Dem. In the preceding scholium, we have classed as belonging to the first kind of cognition all those ideas which are inadequate and confused; and therefore (by prop. XXXV, Part II) this kind of cognition is the [sole] cause of falsity;[29] further, we class as belonging to the second and third kinds of cognition those ideas which are

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

adequate; and therefore (by prop. XXXIV, Part II) are necessarily true; q.e.d.

Prop. XLII. Cognition of the second and third kinds, and not that of the first kind, teaches us to distinguish the true from the false.

Dem. This proposition is self-evident. For he who knows how to distinguish the true from the false, must have an adequate idea of the true and the false, *i.e.* (by schol. 2, prop. XL, Part II) must know the true and the false according to the second or third kind of cognition.

Prop. XLIII. He who has a true idea at the same time knows himself to have a true idea, and cannot doubt of its truth.

Dem. A true idea in us is that which is adequate in God, in so far as he is manifested by the nature of the human mind (by coroll. prop. XI, Part II). Let us therefore suppose that there is in God, so far as he is manifested by the nature of the human mind, an adequate idea A. There must be also in God the idea of this idea, which is related to God in the same way as idea A (according to prop. XX, Part II, the demonstration of which is universal). But the idea A is supposed to belong to God in so far as he is explained by the human mind; therefore also the idea of that idea must belong to God in the same way, *i.e.* (according to same coroll., prop. XI) this adequate idea of the idea A will be in the same mind which has the adequate idea A; and thus he who has an adequate idea or (by prop. XXXIV, Part II) who truly knows a thing, must at the same time have an adequate idea or true cognition, *i.e.* (as is self-evident) he must at the same time have certitude; q.e.d.

Schol. In the scholium to prop. XXI, Part II I have explained what is the idea of an idea. But it is to be noted, that the preceding proposition is sufficiently evident by itself. For no one who has a true idea is ignorant that a true idea involves the highest certitude. To have a true idea signifies nothing else than to know a thing perfectly [or in the best way];[30] nor indeed can any one doubt this unless he supposes an idea to be a mute image like a picture and not a mode of thought.*

*CC: GE misses out a Latin clause at the end of this sentence, which clarifies what Spinoza means by a "mode of thought": *nempe ipsum intelligere*, meaning "namely, the very [act or process of] understanding."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

And I ask, who can *know* that he understands a thing unless he first understands it? *i.e.* who can *know* that he is certain of a thing unless he *be* first certain of it? Further, what can be clearer and more certain than a true idea, so as to be a criterion of its truth? As light manifests itself and darkness, so truth is the criterion of itself and of falsehood.

And hereby I believe myself to have answered the following objection: namely, if a true idea is distinguished from a false one, only in so far as it is said to agree with its object, a true idea has no more reality or perfection than a false one (since they are distinguished solely by an extrinsic mark) and consequently, the man who has a true idea, would have no more of reality or perfection than he who has a false one. Further, whence comes it that men have false ideas? And lastly, whence can any one certainly know, that he has ideas which agree with their objects? These questions, I say, I believe myself to have already answered. For as to the difference between a true and a false idea, it is evident from prop. XXXV, Part II that the former is to the latter as being to non-being; and the causes of falsity I have shown in the clearest manner from prop. XIX to prop. XXXV with its scholium. From whence also it is apparent, what is the difference between a man who has true ideas and a man who has only false ones. As to the last point, namely, whence a man knows that he has an idea which agrees with its object, I have just now sufficiently shown that it arises simply from this, that he *has* an idea which agrees with its object, or, that truth is its own criterion. Add to this, that our mind, in so far as it truly perceives things is a part of the infinite intellect of God (by coroll. prop. XI, Part II), and thus it is as necessary that the clear and distinct ideas of the mind are true, as [are] the ideas of God.

Prop. XLIV. It is of the nature of reason to contemplate things as necessary, and not as contingent.

Dem. It is of the nature of reason to perceive things truly (by prop. XLI, Part II), *i.e.* (by ax. 6, Part I) as they are in themselves, *i.e.* (by prop. XXIX, Part I) not as contingent, but as necessary; q.e.d.

Coroll. 1. Hence it follows, that it is owing to the imagination alone that we contemplate things as contingent, whether in relation to the past or to the future.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Schol. In what way this takes place, I will explain in few words. We have shown above (prop. XVII, Part II, with its coroll.) that the mind always imagines things, even though they do not exist, as present to it unless causes occur which exclude their present existence. Again (prop. XVIII, Part II) we have shown that if the human body has been affected by two external bodies at once, when the mind afterwards imagines either of them it will always remember the other, *i.e.* it will contemplate both as present to it, unless causes occur which exclude their present existence. Further, no one doubts that our conception of time arises from our imagining one body to move more slowly or more quickly than another, or with the same degree of quickness.

Let us then suppose that a boy yesterday early in the morning saw Peter, in the middle of the day Paul, in the evening Simeon; and that today he again saw Peter early in the morning. From prop. XVIII, Part II, it appears that when he sees the morning light he will imagine the sun pursuing its course through the same part of the heavens as on the preceding day, that is, he will imagine the whole day, and together with the early morning he will imagine Peter, with the middle of the day Paul, and with the evening Simeon, *i.e.* he will imagine the existence of Paul and Simeon in relation to future time. On the contrary, if he has seen Simeon in the evening, he will refer Paul and Peter to the past, imagining them in conjunction with past periods of time; and he will do this the more constantly, the oftener he has seen them in this order. If it happens some evening that he sees James instead of Simeon, then on the following day he will imagine sometimes Simeon, sometimes James, but not both together. For he is supposed to have seen one or other of them only, and not both together, in the evening. Hence his imagination will fluctuate, and in connection with future evenings he will imagine first the one and then the other, *i.e.* neither with certainty; he will contemplate them both as contingent in the future. This fluctuation will equally exist with regard to things which we contemplate under a similar relation to the past or the present, and consequently we shall imagine things in relation to the past and present, no less than to the future, as contingent.

Coroll. 2. It is of the nature of reason to perceive things under the form or category of eternity [*sub specie aeternitatis*].

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. For it is of the nature of reason to contemplate things as necessary and not as contingent (by preceding prop.). And it perceives this necessity of things (by prop. XLI, Part II) truly, *i.e.* (by ax. 6, Part I) as it is in itself. But (by prop. XVI, Part I) this necessity of things is the necessity of the eternal nature of God. Therefore it is of the nature of reason to contemplate things under the form or category of eternity. Add to this, that the foundations of reason are notions (by prop. XXXVIII, Part II) which explain those properties which are common to all things, and which (by prop. XXXVII, Part II) do not explain the essence of any individual thing [*rei singularis*]. These notions must therefore be conceived without any relation to time and under the form or category of eternity; q.e.d.

Prop. XLV. Every idea of a body, or of an individual thing actually existing, necessarily involves the eternal and infinite essence of God.

Dem. The idea of an individual thing actually existing necessarily involves both the essence and existence of that thing (by coroll. prop. VIII, Part II). Now individual things (by prop. XV, Part I) cannot be conceived without God; and since (by prop. VI, Part II) they have God for their cause, in so far as he is considered under an attribute of which they are the modes, the ideas of these things must necessarily (by ax. 4, Part I) involve the conception of the attribute to which they belong, *i.e.* (by def. 6, Part I) they must involve the eternal and infinite essence of God; q.e.d.

Schol. By existence I do not here understand duration, *i.e.* existence conceived abstractly and as a certain form of quantity. I speak of the very nature of existence, which belongs to individual things because there follows from the eternal necessity of the nature of God an infinity of modes themselves infinitely modified. See prop. XVI, Part I. I speak, I say, of the existence of individual things so far as they are in God. For although each is determined by another thing to a certain mode of existence; yet the force by which each perseveres in existing follows from the eternal necessity of the nature of God. On which subject, see coroll. prop. XXIV, Part I.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XLVI. The knowledge of the eternal and infinite essence of God which each idea involves, is adequate and perfect.

Dem. The demonstration of the preceding proposition is universal, and whether a thing be considered as a part or as a whole, whether the idea of it be of the whole or of a part (by preceding prop.), it will involve the eternal and infinite essence of God. Therefore, that which gives the cognition of the eternal and infinite essence of God is common to all things and is equally in a part and in the whole, and therefore (by prop. XXXVIII, Part II) it will be an adequate cognition; q.e.d.

Prop. XLVII. The human mind has an adequate knowledge of the eternal and infinite essence of God.

Dem. The human mind has ideas (by prop. XXII, Part II) from which (by prop. XXIII, Part II) it perceives itself and its body (by prop. XIX, Part II) and (by coroll. 1, prop. XVI and prop. XVII, Part II) external bodies as actually existing; and thus (by prop. XLV and XLVI, Part II) it has an adequate knowledge of the eternal and infinite essence of God; q.e.d.

Schol. Hence we see that the infinite essence of God and his eternity are known to all. Now as all things are in God and are conceived through God, it follows that from this knowledge of the divine nature we can deduce many other adequate ideas, and thus form that third kind of cognition of which we spoke in schol. 2, prop. XL, Part II, the pre-eminence and utility of which it will be our task to speak of in the Fifth Part. That, however, men have not so clear a knowledge of God as they have of common notions, arises from this, that they are able to *imagine* God as they do bodies, and that they have united the name *God* to images of things they are accustomed to see, which men can scarcely avoid, because they are continually affected by external bodies.

And in truth, most errors consist simply in our not correctly applying the names of things. For when any one says that the lines which are drawn from the centre of a circle to its circumference are unequal,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

he assuredly understands by a circle something different from what mathematicians understand by it. So when men err in calculation they have other numbers in their mind than those which they have on their paper. Hence if you look at their mind alone, they do not err; but they appear to err because we suppose them to have the same number in their minds as on their paper. If it were not for this supposition, we should not believe them to be in error; just as I did not believe a man to be in error whom I lately heard exclaiming that *his house had flown into his neighbour's fowl*; because his meaning was clear enough to me. And many controversies have arisen simply from this, namely, that men do not correctly explain their own meaning, or that they interpret incorrectly the meaning of another [person]. For in fact, when they most contradict each other, they either understand the same thing under different words, or a different thing under the same words so that those ideas which they suppose to be mistakes and absurdities in others, do not exist.

Prop. XLVIII. There is no absolute or free will in the mind, but [the mind] is determined to will this or that by a cause which is also determined by another cause, and this again by another, and so on *in infinitum*.

Dem. The mind is a certain and determinate mode of thought (by prop. XI, Part II) and therefore (by coroll. 2, prop. XVII, Part I) cannot be the free cause of its actions, *i.e.* cannot have an absolute power of willing and not willing; but must be determined to will this or that (by prop. XXVIII, Part I) by a cause, which is also determined by another and this again by another, etc.; q.e.d.

Schol. In the same way it may be demonstrated that the mind has no absolute faculty of understanding, desiring, loving, etc. Whence it follows that these and similar faculties are either altogether fictitious, or are nothing but metaphysical or universal entities which we are wont to form by abstraction from particular things; and thus intellect and will are related to this and that idea, to this and that volition, in the same way as the quality of being a stone is related to this or that stone or as the word *man* is related to Peter and Paul.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Why people suppose themselves free I have explained in the Appendix to Part I. But before I proceed further, let it be noted that by *will* I understand the power of affirming and denying, and not *desire* [*cupiditatem*]; I understand, I say, the faculty by which the mind affirms or denies what is true and what is false, and not the sentiment of desire or aversion. Having thus demonstrated that these faculties are universal notions, with no existence distinct from the particulars whence we derive them, we have now to inquire whether volitions are anything else than the ideas of things. We have to inquire, I say, whether there be in the mind any other affirmation or negation besides that which the idea in so far as it is an idea involves; concerning which see the following proposition, as also definition 3, Part II, that thought may not be supposed to consist in pictures of things. For by ideas I do not understand the images which are formed at the back of the eye or, if you will, in the centre of the brain, but the conceptions of thought.

Prop. XLIX. There is in the mind no volition, *i.e.* no affirmation or negation, besides which the idea, so far as it is an idea, involves.

Dem. In the mind (by preceding prop.) there is no absolute faculty of willing and not willing, but single volitions only, namely, this or that affirmation, this or that negation. Let us therefore conceive any single volition, for example, the mode of thought by which the mind affirms that the three angles of a triangle are equal to two right angles. This affirmation involves the conception or idea of a triangle, *i.e.* without the idea of a triangle it cannot be conceived. For it is the same thing whether I say that A must involve the conception B, or whether I say that A cannot be conceived without B. This affirmation then (by ax. 3, Part II), cannot exist without the conception of a triangle. Therefore this affirmation can neither be nor be conceived without the idea of a triangle. Further, the idea of a triangle must involve this same affirmation, namely, that three of its angles are equal to two right angles. Hence *vice versa* also, the idea of a triangle can neither be nor be conceived without this affirmation; and thus (by def. 2, Part II) this affirmation belongs to the essence of the idea of a triangle, and

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

can be nothing else than that essence. But what we have said of this volition (since we have taken it indifferently) is also to be said of any volition whatever, namely, that it is nothing else than the idea itself; q.e.d.

Coroll. Will and intellect are one and the same.

Dem. Will and intellect are nothing but particular volitions and ideas (by prop. XLVIII, Part II and its schol.). But a particular volition and a particular idea are (by preceding prop.) one and the same. Therefore will and intellect are one and the same; q.e.d.

Schol. By the preceding propositions we have refuted the common supposition as to the cause of error. I have shown above that falsity consists in the privation which mutilated and confused ideas involve. Hence a false idea, in so far as it is false, does not involve certitude. When therefore we say that a man acquiesces in false ideas, and does not doubt them, we do not mean to imply that he is certain of them, but only that he does not doubt concerning them, or that he acquiesces in the false ideas, because there are no reasons existing to make his imagination fluctuate. On this subject, see scholium, prop. XLIV, Part II. However strongly, therefore, a man may be supposed to adhere to false ideas, we never say that he is certain. For by certitude we understand something positive (see prop. XLIII, Part II, and its schol.) and not merely the privation of doubt; whereas by falsity we understand the privation of certitude.

But for the fuller explanation of the preceding proposition, some points remain to be noted. I have also to answer the objections which can be urged to this doctrine. And lastly, that I may remove all scruple, I think it desirable to indicate some uses of this doctrine. I say, *some*; for the principal uses will be better understood from what we have to state in the Fifth Part.

To begin with the explanatory observations: I warn my reader accurately to distinguish between an idea or conception of the mind, and the images of things formed by our imagination. Again, it is necessary that they distinguish between ideas and the *words* by which we signify things. For because these three things, namely, images, words and ideas, are by many altogether confounded or not accurately or cautiously enough distinguished, they are entirely ignorant that this

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

doctrine concerning will is eminently necessary to be known for the wise conduct both of speculation and of life. Those indeed who suppose ideas to consist in images, which are formed in us by the concurrence of bodies, persuade themselves that those ideas of things of which we can form no corresponding image are not ideas but only fictions, which we form by virtue of free will; hence they regard ideas as mute pictures, and preoccupied with this prejudice they do not see that an idea in so far as it is an idea involves an affirmation or negation. Further, those who confound words with an idea, or with the affirmation which the idea involves, suppose that they can *will* the contrary of what they *feel*; when they merely affirm or deny in words alone, in opposition to what they feel. But to cast off this prejudice is easy to any one who attends to the nature of thought, which does not in the least involve the conception of extension. He will clearly understand that an idea, since it is a mode of thought, consists neither in the image of anything nor in words. For the essence of words and images is constituted by corporeal motions which do not in the least involve the conception of thought.

These few admonitory observations will suffice. I pass on therefore to the *objections* before spoken of.

First, our opponents regard it as decided that the will extends itself more widely than the intellect; and therefore differs from it. And the reason they allege for thinking that the will extends itself more widely than the intellect is, the experience that they do not [need] a greater faculty of affirming and denying than we already have; but that they do [need] a greater faculty of understanding.[31] Therefore will is distinguished from intellect on the ground that the latter is finite and the former infinite.

Secondly, it can be objected to us that experience seems to teach nothing more clearly than that we can suspend our judgement, so as not to assent to things which we perceive; which is also confirmed by this, that no one is said to be deceived in so far as he perceives something but only in so far as he assents or dissents. For example, he who imagines a winged horse, does not therefore admit that a winged horse exists, *i.e.* is not therefore deceived, unless he at the same time admits that there is such a thing as a winged horse. Thus experience seems to

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

teach nothing more clearly than that Will, or the faculty of assenting, is free and distinct from the faculty of understanding.

Thirdly, it may be objected, that one affirmation does not appear to contain more reality than another, *i.e.* we do not appear to want a greater power in order to affirm that what is true, is true, than to affirm that what is true is false. But we perceive one idea to have more reality or perfection than another; for by how much some objects are superior to others, by so much the ideas of them are more perfect than the ideas of others. Hence on this ground also there seems to be a difference between will and intellect.

Fourthly, it can be objected: if a man does not act from free will, what will he do if he is in equilibrium, like Buridan's ass? Will he perish of hunger and thirst? If I admitted this, I should appear to conceive an ass or the statue of a man, and not a man; while if I denied it, it would follow that man determines himself and consequently that he has the power of doing what he pleases.

Other objections may perhaps be made besides these; but as I am not bound to confute what every one may happen to dream on this subject, I shall confine myself to these observations alone, and shall answer them as briefly as possible. In reply to the *first* I admit that the Will extends itself more widely than intellect, if by intellect is understood only clear and distinct ideas; but I deny that the Will extends itself more widely than perceptions or the faculty of conceiving. Nor in truth do I see why the faculty of willing should be called infinite any more than the faculty of feeling; for just as we can affirm an infinity of things (in succession; for we cannot affirm an infinity of things at once) with the same faculty of willing, so we can feel or perceive an infinity of bodies (one after the other) with the same faculty of feeling. If it be said that there is an infinity of things which we cannot perceive, I reply, that as we cannot reach these by any thought, we consequently cannot reach them by any faculty of volition. But, it is urged, if God willed that we should perceive these also, he must indeed give us a greater faculty of perception but not a greater faculty of willing than he has given us; which is the same as saying that if God willed that we should understand an infinity of other beings it

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

would be necessary that he should give us a greater intellect in order to embrace an infinity of beings, but not a more universal idea of being than he has given us. For we have shown that Will is a universal term or an idea by which we explain all single volitions, *i.e.* what is common to all of them. Since, then, our opponents believe this common or universal idea of all volitions to be a faculty, it is not surprising, if they say that this faculty extends itself beyond the limits of the intellect *in infinitum*. For the universal is predicated equally of one or of many or of an infinite number of individuals.

To the *second* objection I reply by denying that we have the free power of suspending our judgement. For when we say that anyone suspends his judgement, we say nothing else than that he does not adequately perceive the thing. A suspension of judgement is therefore, in fact, a perception, and not free will. That this may be clearly understood, let us conceive a boy imagining a [winged] horse[32] and not perceiving anything else. Since this imagination of a horse involves existence (by coroll. prop. XVII, Part II) and the boy perceives nothing which excludes the existence of the horse, he will necessarily contemplate the horse as present; neither will he be able to doubt of its existence, though he will not be certain of it. Something of this kind we experience every day in our dreams, nor do I suppose that there is any one who thinks that when he dreams he has the free power of suspending his judgement concerning the things of which he dreams, and of causing that he should not dream of them; and nevertheless it sometimes happens that in our dreams also we suspend our judgement, namely, when we dream that we dream. Further, I admit that no one is deceived in so far as he perceives, *i.e.* I admit that the imaginations of the mind considered of themselves involve no error (see schol. prop. XVII, Part II); but I deny that a man affirms nothing in so far as he perceives. For what else is it to perceive a winged horse, than to affirm that a horse has wings? If a man perceived nothing besides the winged horse, he would contemplate it as present, nor would he have any cause to doubt of its existence, nor any power of dissenting, unless the imagination of a winged horse were united with an idea which excluded the existence of the said horse, namely, the perception that

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the idea which he had of a winged horse was inadequate, in consequence of which he will necessarily either deny or doubt the existence of the horse.

And hereby I believe myself to have answered the *third* objection also; for I have said that the Will is a universal term, which is predicated of all ideas and which signifies that alone which is common to all ideas, namely an affirmation. Conceived thus abstractly, therefore, the adequate essence of the will must be in every idea, and must be the same in all; but it is otherwise when we consider will as constituting the essence of a particular idea, for in that point of view single affirmations differ among themselves as much as ideas. For example, the affirmation contained in the idea of a circle differs from that contained in the idea of a triangle as much as the idea of a circle differs from the idea of a triangle. Further, I absolutely deny, that we want an equal power of thought in order to affirm that to be true which is true, and to affirm that to be true which is false. For these two affirmations, if you regard the mind, are related to each other as being and not being; there being nothing positive in ideas which constitutes the form of falsity. See prop. XXXV, Part II, with its scholium; also schol. prop. XLVII, Part II. And it is here especially to be observed, how easily we are deceived when we confound universals with individuals, and abstractions[33] with realities.

As to the *fourth* objection, I entirely concede, that a man placed in such an equilibrium (namely, who is conscious of nothing else than hunger and thirst, a certain food and a certain beverage, which are equally distant from him) would perish from hunger and thirst. If they ask me whether such a man is not rather to be esteemed an ass rather than a man, I answer that I do not know, any more than I know how we are to esteem one who hangs himself, and how we are to esteem children, fools, madmen, etc.

It remains to indicate how much the knowledge of this doctrine contributes to the right conduct in life, which we may easily gather from the following considerations.

First, it teaches us that we act solely from the will of God, that we are participators of the divine nature, and that the more perfect are our actions the more we understand of God. Hence this doctrine, be-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

sides that it renders the mind thoroughly calm, has this merit also, that it teaches us in what consists our highest felicity or blessedness, namely, in the knowledge of God alone, and thus induces us to do those things only which are in harmony with piety and love. Hence we clearly understand how far those are removed from the true estimate of virtue who expect to be decorated by God with the highest rewards for their virtue and good actions, as for the highest service, as if virtue and the service of God were not themselves felicity and the highest liberty.

Secondly, it teaches us how to conduct ourselves with regard to the gifts of fortune, or things which are not in our own power, *i.e.* with regard to things which do not proceed from our own nature; namely, to expect and bear both aspects of fortune with an equal mind: because all follow from the eternal decree of God by the same necessity as from the essence of a triangle it follows that three of its angles are equal to two right angles.

Thirdly, this doctrine is not a little conducive to social well-being, since it teaches us not to hate, despise or ridicule others, to be angry with no one, to envy no one. Further, it teaches that each of us should be content with our own and should help our neighbour; not out of womanish piety, partiality or superstition, but under the sole guidance of reason, according as time and circumstance demand, as I shall show in the Fourth Part.

Fourthly, this doctrine contributes not a little to the welfare of the commonwealth, in as much as it teaches how the citizens should be governed and led, namely, not as in servitude, but as freely doing those things which are best. I have now completed what I had determined to advance in this scholium, and have thus come to the end of the Second Part, in which I think I have explained with sufficient clearness[34] the nature of the human mind and its properties, and have advanced things from which many very important, useful and necessary conclusions may be drawn, as will partly appear from what follows.

End of Part II

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Ethics. Part III. Emotions

On the origin & nature of the ~~Passions~~.

Preface

Many ~~I~~ have written on the ~~passions & conduct~~ emotions & actions of men as if they were not

~~Creating~~ of natural things which follow the common laws of nature, but of things which lie ~~outside~~ beyond the domain of nature: they appear, indeed, to regard man in nature as an *imperium in imperio* – a state within a state. For they believe that man rather disturbs than follows the order of nature, that he has absolute power over his actions, & that he is determined by nothing besides himself. They refer the cause of human weakness & inconstancy not to the common forces of nature, but to I know not what vice in human nature, which ~~universal~~ more frequently, they therefore bewail, deride, despise, or, ~~as is most frequently the case~~, detest;

PART III

On the Origin and Nature of the Emotions

PREFACE

Many have written on the emotions and actions of men as if they were not treating of natural things which follow from the common laws of nature, but of things which lie beyond the domain of nature; they appear, indeed, to regard man in nature as an *imperium in imperio*—a state within a state. For they believe that man rather disturbs than follows the order of nature, that he has absolute power over his actions, and that he is determined by nothing besides himself. They refer the cause of human weakness and inconstancy not to the common forces of universal nature, but to I know not what vice in human nature, which they therefore bewail, deride, despise, or, more frequently, detest; and he who is especially eloquent and acute in his invectives against the impotence of the human mind is regarded as divinely wise.

Nevertheless there have not been wanting eminent men (to whose labour and industry we confess ourselves much indebted), who have written excellent things on the right conduct of life and have given us advice full of wisdom; but no one, so far as I am aware, has defined the nature and power of the emotions and what the mind can do towards governing them. I know indeed, that the illustrious Descartes, although he believed that the mind has absolute power over its actions, has endeavoured to explain human emotions by their first causes, and at the same time to show the way in which the mind may attain absolute power over the emotions; but he has, at least in my opinion,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

shown nothing more than the acumen of his great intellect, as I shall prove in the fitting place.

At present I return to those who prefer detesting or ridiculing human emotions and actions to understanding them. To such it will doubtless appear strange that I should undertake to treat of human vices and follies after the geometrical method, and that I should seek to demonstrate by a rigorous process of reasoning what they exclaim against as repugnant to reason, as vain, absurd and horrible. But I have chosen this method on the following ground: There is nothing in existence which can be attributed to a vice in nature; for nature is always the same and is everywhere one; her virtue and power are everywhere the same; that is, the laws of nature according to which all things come into existence and pass from one form to another, are every where and always the same, and therefore the means of understanding the nature of all things must be one and the same, namely, by the universal laws and rules of nature. Hence passions such as hatred, anger, envy and the like, considered in themselves, follow from the same necessity and power of nature as other phenomena; and consequently they have determinate causes whereby they may be understood, and determinate qualities, which are as well worth our study as the properties of any other object, on which we are pleased to bestow our exclusive attention. I shall therefore treat of the *nature* and *powers* of the *Emotions* and the *power of the mind over them* according to the same method as I have used in the preceding Parts in treating of God and of the Mind, and I shall consider human actions and appetites as if the subject were lines, surfaces, or solids.

DEFINITIONS

1. I call that an adequate cause by means of which the effect can be clearly and distinctly perceived. I call that an inadequate or partial cause which will not suffice to explain the effect.
2. I say that we are *active* when something takes place within us or outside us, of which we are the adequate cause, *i.e.* (by preceding def.) when from our nature something follows

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

either within us or outside us which can be clearly understood by means of that nature alone. On the other hand I say that we are *passive* when something takes place in us or follows from our nature of which we are only the partial cause.

3. I understand by *emotions*, those affections of the body* by which its power of acting is increased or diminished, is assisted or restrained, and also the ideas of those affections.

Explan. If then we can be the adequate cause of any one of these affections, I understand by emotion an *action*; in every other case a *passion*.

POSTULATES

1. The human body can be affected in many ways by which its power of action is increased or diminished, and also in other ways which do not increase or diminish its power of action.

This postulate or axiom rests on postulate 1 and Lemmata 5 and 7, which see after prop. XIII, Part II.

2. The human body can undergo many changes and nevertheless retain the impressions or vestiges of objects (on which see post. 5, Part II), and consequently the same images of things (for the def. of which see schol. prop. XVII, Part II).

PROPOSITIONS

Prop. I. Our mind is both active and passive; so far, namely, as it has adequate ideas, it is necessarily active, and so far as it has inadequate ideas, it is necessarily passive.

*CC: The Latin reads *Per affectum intelligo corporis affectiones*. In translating *affectum* as "emotions" (or, on occasion, as "passions") GE elides the close link between the concepts of *affectus* and *affectio* in Spinoza's text. Curley translates *affectus* as "affect," while Kisner and Silverthorne, like GE, translate it as "emotion."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. Of the ideas which the human mind has, some are adequate, others mutilated and confused (by schol. prop. XL, Part II). But ideas which are adequate in any mind are adequate in God, so far as he constitutes the essence of that mind (by coroll. prop. XI, Part II), and ideas which are inadequate in any mind are (by the same coroll.) also adequate in God, not so far as he contains in himself the essence of that mind only, but so far as he at the same time contains in himself the minds of all other beings. Now from any given idea some effect must necessarily follow (by prop. XXXVI, Part I), of which effect God is the adequate cause (see def. 1, Part III), not so far as he is infinite, but so far as he is affected by that idea (see prop. IX, Part II). But of this same effect, of which God is the cause in so far as he is affected by an idea which is adequate in any mind, that mind itself is the adequate cause (by coroll. prop. XI, Part II). Therefore our mind (by def. 2, Part III), so far as it has adequate ideas, is necessarily active; which was the first point. Further, whatever necessarily follows from an idea which is adequate in God, not so far as he contains in himself the mind of one person alone, but so far as he contains in himself, together with the mind of that particular person, the minds of all other beings also, of this (by the same coroll. prop. XI, Part II) the mind of a particular person is not the adequate but the partial cause. And consequently (by def. 2, Part III) the mind, in so far as it has inadequate ideas, is necessarily passive; which was the second point. Therefore our mind, etc.; q.e.d.

Coroll. Hence it follows that the more inadequate ideas the mind has, the more liable it is to passions, and on the other hand, the more adequate ideas the mind has, the more capable it is of action.

Prop. II. The body cannot determine the mind to think, nor can the mind determine the body to motion, or to rest, or to anything else (if there be anything else).

Dem. All modes of thought have God for a cause so far as he is a thinking being and not so far as he is explained by any other attribute (by prop. VI, Part II). Hence that which determines the mind to think is a mode of thought and not a mode of extension, *i.e.* (by def. 1, Part II) is not a body; which was the first point to be proved. Next,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the motion and rest of a body must arise from some other body, which was also determined to motion and rest by another, and, generally, whatever takes place in a body must originate in God, considered as affected by some mode of extension and not by any mode of thought (by prop. VI, Part II), *i.e.* cannot arise from the mind, which (by prop. XI, Part II) is a mode of thought; and this was the second point to be proved. Therefore, etc.; q.e.d.

Schol. These propositions are more clearly understood from what has been said in the scholium of prop. VII, Part II, namely, that the mind and body are one and the same thing, conceived now under the attribute of thought, now under the attribute of extension. Hence it comes, that the order and concatenation of things is one, whether nature be conceived under the one or the other attribute; consequently, that the order of the actions and passions of the body is simultaneous in nature with the order of the actions and passions of the mind. This is also evident from the demonstration of prop. XII, Part II.

But though the proofs are such that there remains no ground of doubt on this subject, I can scarcely believe that, unless I corroborate the position by experience, I can induce people to weigh it calmly; so firmly are they persuaded that it is by the decree of the mind alone that the body at one time moves, at another time is at rest, and that all its various actions depend solely on the mind's will and mode of thinking. Yet no one has hitherto determined what the body is capable of; *i.e.* experience has hitherto taught no one what the body can do solely by the laws of nature considered as corporeal only, and what it cannot do unless it be determined by the mind. For no one has hitherto known the body so accurately as to be able to explain all its functions; not to mention that many things may be observed in brutes which far transcend human sagacity, and that somnambules do many things in sleep which they would not venture on awake; a sufficient proof that the body itself, from the laws of its nature alone, can do many things at which the mind[1] is astonished.

Further, no one knows in what manner or by what means the mind moves the body, nor how many degrees of motion it can communicate to the body, nor with what amount of velocity it is capable of

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

moving the body. Hence when people say this or that motion of the body arises from the mind, which has an empire over the body, they do not know what they are saying, and merely confess in specious words that they are ignorant of the true cause of that action.[2] But, say they, whether we know or do not know by what means the mind moves the body, experience nevertheless proves that unless the human mind were capable of thought the body would be inert. Again, experience proves that in the mind alone resides the power of speech and silence as well as of many other things, and consequently we believe them to depend on the decree of the mind alone. But as regards the first point, I ask them whether experience has not also taught, on the other hand, that if the body be inert, the mind is at the same time incapable of thought? For when the body reposes in sleep the mind sleeps with it, and has not the power of thinking which it possesses when awake. Moreover, I suppose every one has experienced that the mind is not always equally capable of thinking on the same subject; but that the more capable the body is of receiving the image of an object, the more capable is the mind of contemplating that object. But, say they, it is impossible to deduce from the laws of corporeal nature merely, the causes of edifices, pictures, and things of that kind, which are made solely by human art: the human body, unless it were determined and led by the mind, could never build a temple.

I have already shown, however, that they know not what the body can do, nor what can be deduced simply from the contemplation of its nature, and that according to their own experience many things can ensue solely from the laws of its nature, which they would never have believed possible except through the direction of the mind, for example, the things done by somnambules in sleep, which they themselves are amazed at when awake. I add that the mechanism of the human body far surpasses in art and complexity everything that has been constructed by human art; not to insist here on what I have demonstrated above, namely, that from nature, under whatever attribute it be considered, there follows an infinity of modes. As to the second point, I admit that human affairs would proceed much more happily if it were equally in the power of man to be silent or to speak. But

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

experience more than sufficiently teaches that nothing is less under the control of men than the tongue,* and that what they are least able to do is govern their appetites. Hence many believe that we are free only with regard to those things which we desire feebly, because the appetite for these things can be easily repressed by the remembrance of some other thing, which our memory frequently recalls; but that we are not free with regard to those things for which we feel a violent desire, not to be allayed by the recollection of some other object. If, however, they had not experienced that we do many things of which we afterwards repent, and that, when we struggle with contrary desires, we often see the better and follow the worse,† nothing would prevent them from believing that we are altogether free. So the infant believes that it freely seeks the breast, the angry boy that he *wills* to take vengeance, the timid one that he *wills* to run away. So the intoxicated man believes that he says by the free determination of his mind things which afterwards when he is sober he would like not to have said. So the delirious, the loquacious, children and many others of the same sort, are convinced that they speak by the free decisions of their minds, while nevertheless they are unable to repress the impulses to speak.

Thus experience, no less than reason, teaches that men believe themselves free solely because they are conscious of their actions and ignorant of the causes by which they are determined; and moreover that the decisions of the mind are nothing else but the appetites themselves, which vary with the constitution of the body. For every one acts in all things according to his strongest passion; those who are struggling with contrary passions know not what they will, while those who have no passion are easily driven hither and thither. All this clearly proves that the decision of the mind and the appetite or determination of the body are naturally simultaneous, or rather are one and the same thing, which when it is considered under the attribute of thought

*BS: Compare James 3:8.

CC: James 3:8 reads "no one can tame the tongue—a restless evil, full of deadly poison."

†BS: Ovid, *Metamorphoses*, Book 7, 20: "Video meliora proboque, deteriora sequor."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and explained by it, we call a decree or decision, and when it is considered under the attribute of extension and is deduced from the laws of motion and rest, we call an appetite or determination of the body; which will appear yet more distinctly from what is to follow.

At present there is another point which I wish to be especially noted, namely, that we can do nothing according to a decree of our minds, unless we remember that decree: For example, we cannot utter words unless we remember them, and it does not depend on our free will whether we remember anything or forget it. Hence all that can be supposed to lie in the power of the mind is, whether we should speak or be silent concerning the thing we remember. But when we dream that we speak, we believe that we speak from the free decree of our mind, whereas we do not speak at all, or if we speak, we do so from the spontaneous motion of the body. Again, we dream that we conceal something from [other] men, and that we do so in obedience to the same mental decree by which when waking we are silent concerning what we know. Lastly, we dream that we do many things according to a decree of our minds, which when we are awake, we dare not do. Are there, then, in the mind two kinds of decrees, one fantastic and the other free? Unless the absurdity be carried thus far, it must necessarily be conceded that this decree of the mind which is believed to be free, is not to be distinguished from imagination or memory, and is nothing else than that affirmation which an idea, as such, necessarily involves. See prop. XLIX, Part II. And thus these decrees arise in the mind by the same necessity as the ideas of things actually existing, so that those who believe that they speak or are silent, or do anything else by free will, dream with their eyes open.

Prop. III. The actions of the mind arise only from adequate ideas; its passions only from inadequate ideas.

Dem. That which primarily constitutes the essence of the mind is nothing else than the idea of a body actually existing (by prop. XI and XIII, Part II), which (by prop. XV, Part II) is composed of many other ideas, some (by coroll. prop. XXXVIII, Part II) adequate and some inadequate (by coroll. prop. XXIX, Part II). Whatever therefore follows from the nature of the mind, and of which the mind is the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

proximate cause, through which it must be understood, must necessarily follow either from an adequate or an inadequate idea. But so far as the mind (by prop. I, Part III) has inadequate ideas, it is necessarily passive. Therefore the actions of the mind follow from adequate ideas alone, and the mind is passive only because it has inadequate ideas; q.e.d.

Schol. We see therefore that passions belong to the mind only so far as it has something which involves negation; or, so far as it is considered a part of nature which, taken by itself and independently of other things, cannot be clearly and distinctly perceived; and on this ground I could show that passions are related to particular things in the same way as to the mind, and that they cannot be conceived in any other manner. But it is my purpose to treat of the human mind only.

Prop. IV. Nothing can be destroyed but by an external cause.

Dem. This proposition is self-evident. For the definition of any thing involves the affirmation and not the negation of the essence it defines; in other words, it posits the essence and does not annihilate it. When therefore we attend to the thing alone and not to external causes, we can find nothing in it which can destroy it; q.e.d.

Prop. V. Things are contrary in their natures, *i.e.* cannot exist in the same subject, when one can destroy the other.

Dem. For if they could meet or exist simultaneously in the same subject, it would follow that there could be something in a subject which could destroy it, which (by preceding prop.) is absurd. Therefore, etc.; q.e.d.

Prop. VI. Every thing, as far as in it lies,* strives to persevere in its existence.

*CC: The Latin reads "quantum in se est," literally, "as far as it is in itself." Curley translates the phrase as "as far as it can by its own power," which is more idiomatic than literal, while GE's rendering—typically for her translation as a whole—preserves something of both a literal and an idiomatic translation. For an influential explanation and justification of the literal rendering of the Latin, see Don Garrett,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. For particular things are modes by which the attributes of God are expressed in a certain and determinate manner (by coroll. prop. XXV, Part I), *i.e.* (by prop. XXXIV, Part I) things which express in a certain and determinate manner the power of God, whereby God exists and acts. And no being has anything in itself by which it can be destroyed or which annihilates its existence (by prop. IV, Part III); on the contrary, it is opposed to every thing which can do away with its existence (by preceding prop.). Therefore, as far as in it lies, it strives to persevere in its existence; q.e.d.

Prop. VII. The effort by which every thing strives to persevere in existing, is nothing but the actual essence of that thing.

Dem. From the given essence of any thing certain consequences necessarily follow (by prop. XXXVI, Part I), and things can be nothing else than what necessarily follows from their determinate nature (by prop. XXIX, Part I). Therefore the power or effort of any thing by which, either alone or together with other things, it does or strives to do something, *i.e.* (by prop. VI, Part III) the power of effort by which it strives to persevere in existing, is nothing else than the given or actual essence of that thing; q.e.d.

Prop. VIII. The effort by which each thing strives to persevere in existing, involves no finite time, but an indefinite time.

Dem. For if it involved a limited time, which would determine the duration of the thing, then it would follow, solely from the power by which the thing exists, that after that limited time it would not exist, but must be destroyed. But this (by prop. IV, Part III) is absurd. Therefore the effort by which a thing exists involves no definite time; but on the contrary, since (by the same prop. IV, Part III) if it be not destroyed by any external cause it always continues to exist by the same powers whereby it already exists; therefore this effort involves an indefinite time; q.e.d.

"Spinoza's *Conatus* Argument," in *Spinoza: Metaphysical Themes*, ed. John Biro and Olli Koistinen (New York: Oxford University Press, 2002).

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. IX. The mind both so far as it has clear and distinct ideas and so far as it has confused ideas, strives [*conatur*] to persevere in its existence for an indefinite period, and is conscious of this effort [*conatus*].

Dem. The essence of the mind is constituted of adequate and inadequate ideas (as we have shown in prop. III, Part III) and therefore (by prop. VII, Part III) strives to persevere in its existence both so far as it has the one and so far as it has the other; and it does so (by prop. VIII, Part III) for an indefinite period. But since the mind (by prop. XXIII, Part II) through the ideas of the affections of the body is necessarily conscious of itself, it is therefore (by prop. VII, Part III) conscious of this effort; q.e.d.

Schol. This effort, when it is referred to the mind alone, is called *will*; but when it is referred at once to the mind and the body it is called *appetite*. Hence appetite is nothing else than the essence of man, from which the actions which tend to its preservation necessarily follow; so that man is determined to those actions. And there is no difference between appetite and desire save that desire generally applies to men considered as conscious of their appetites, and it may therefore be defined in this way: *desire is an appetite attended with consciousness*. It results from all this, that a thing is not the object of our effort, will, appetite and desire because we have judged it to be good; but that, on the contrary, we judge a thing to be good because it is the object of our effort, volition, appetite and desire.

Prop. X. An idea which excludes [the existence of our body][3] cannot be present in our mind, but is contrary to it.

Dem. Whatever can destroy our body cannot exist in it (by prop. V, Part III). Consequently the idea of it cannot exist in God so far as he has the idea of our body (by coroll. prop. IX, Part II), *i.e.* (by prop. XI and XIII, Part II) the idea of that thing cannot exist in our mind; on the contrary, since (by prop. XI and prop. XIII, Part II) that which primarily constitutes the essence of the mind is the idea of a body actually existing, the first and chief tendency of our mind (by prop. VII, Part III) is to affirm the existence of our body. Therefore an idea,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

which negates the existence of our body, is contrary to our mind, etc.; q.e.d.

Prop. XI. If a thing increases or diminishes, aids or restrains the power of acting possessed by the body, the idea of this thing increases or diminishes, aids or restrains the power of thinking possessed by the mind.

Dem. This proposition is evident from prop. VII, Part II or from prop. XIV, Part II.

Schol. We see therefore that the mind can undergo great changes, and pass at one time to a higher and at another to a lower degree of perfection; and these vicissitudes or passions explain to us the emotions of pleasure and pain [*Laetitiae et Tristitiae*]. By pleasure I shall understand in the following pages a passion whereby the mind passes to a higher degree of perfection; by pain a passion whereby the mind passes to a lower degree of perfection.

Further, when the emotion of pleasure is related at once to the mind and the body I call it *titillation* or *hilarity* [*Hilaritas*]; the emotion of pain in the same case, bodily suffering [*dolorem*] or *melancholy*. But let it be observed that the terms titillation and bodily suffering apply to man when one part of him is more affected than the rest; hilarity and melancholy when all parts are affected.*

What *desire* is I have explained in the scholium to prop. IX, Part III, and besides these three I recognize no primary emotion; for I shall show in the sequel that from these three all others are derived. But before I proceed further it is desirable here more fully to explain proposition X, Part III, that it may be more clearly understood in what way one idea is contrary to another. In the scholium of prop. XVII, Part II, I have shown that the idea which constitutes the essence of the human mind involves the existence of the body so long as the body exists. Next, from what has been demonstrated in coroll. prop. VIII, Part II and schol., it follows that on this alone, namely, that the mind involves the actual existence of the body, the present

*CC: In prop. XLII, Part IV, GE translates *Hilaritas* as "cheerfulness," which is probably a better choice.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

existence of our mind depends. Lastly, we have shown (see prop. XVII and XVIII, Part II with schol.) that the power of the mind, whereby it imagines things and remembers them, also depends on its involving the actual existence of the body. Whence it follows that the present existence of the mind and its power of imagining are done away with so soon as the mind ceases to affirm the present existence of the body. But the cause why the mind ceases to affirm this existence of the body cannot be the mind itself (by prop. IV, Part III); nor can it be the fact that the body ceases to be, for (by prop. VI, Part II) the cause why the mind affirms the existence of the body, is not that the body begins to exist, and for the same reason the mind does not cease to affirm the existence of the body, because the body ceases to exist; but (by prop. VIII, Part II) the true cause is an idea which excludes the present existence of the body and consequently of our mind, and is therefore contrary to the idea which constitutes the essence of our mind.

Prop. XII. The mind strives, as far as it can, to imagine those things which increase or support[4] the power of action of the body.

Dem. As long as the human body is affected in a manner which involves the nature of some external body, so long the human mind will contemplate that body as present (by prop. XVII, Part II); and consequently (by prop. VII, Part II) as long as the human mind contemplates, *i.e.* (by schol. prop. XVII, Part II)[5] imagines some external body as present, so long the human body is affected in a manner which involves the nature of that external body. Thus as long as the mind imagines those things which increase or support the power of action which our body possesses, so long is the body affected in ways which increase or support its power of action (see post. 1, Part III); and consequently (by prop. XI, Part III) so long is the mind's power of thought increased or supported. And therefore (by prop. VI or IX, Part III) the mind, as far as it can, strives to imagine such objects; q.e.d.

Prop. XIII. When the mind imagines those things which diminish or restrain the power of action of the body, it strives, as far as it can, to recall things which exclude the existence of the former.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. As long as the mind imagines those things which diminish or restrain the power of action of the body, so long is the power of the mind and body diminished and restrained (as we have demonstrated in the preceding proposition), and nevertheless it will imagine such things until it imagines other objects which exclude the present existence of the former (by prop. XVII, Part II), *i.e.* (as I have just shown) the power of the mind and body will be diminished and restrained until it imagines new objects; and therefore the mind (by prop. IX, Part III) will strive as far as it can, to imagine or recall such objects; q.e.d.

Coroll. Hence it follows, that the mind is averse to imagine things which diminish or restrain its own and the body's power of action.

Schol. From this we clearly understand what love and hatred are. Love, namely, is nothing else than joy [*Laetitia*] accompanying the idea of an external cause; and hatred is nothing else than sadness [*Tristitia*] accompanying the idea of an external cause. We see further, that he who loves necessarily strives to have and keep present with him the thing he loves; and on the contrary, he who hates strives to remove and destroy the thing he hates. But on this subject more will be said in the sequel.

Prop. XIV. If the mind has once been affected by two emotions simultaneously, when it is afterwards affected by either of them, it will be affected by the other also.

Dem. If the human body has once been affected by two bodies simultaneously, when the mind afterwards imagines either of them, it will always remember the other also (by prop. XVIII, Part II). But the imaginations of the mind indicate more the affections of our own body than of the nature of external bodies (by coroll. 2, prop. XVI, Part II). Therefore if the body, and consequently the mind (see def. 3, Part III), has been affected by two emotions simultaneously, when afterwards it is affected by the one, it will be affected by the other also; q.e.d.

Prop. XV. Any thing whatever can by accident be the cause of joy [*laetitiae*], sadness [*tristitiae*] or desire.

Dem. Let it be supposed that the mind is affected by two emotions at once, namely, by one which neither increases nor diminishes

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

its power of action and by another which either increases or diminishes it (see post. 1, Part III). From the preceding proposition it is evident that when the mind is subsequently affected with the former emotion by its true cause, which (by the hypothesis) in itself neither increases nor diminishes its power of thinking, it will always be affected by the other also which either increases or diminishes its power of thinking,[6] that is (by schol. prop. XI, Part III) it will be affected by pleasure or pain [*laetitia vel tristitia*]; and thus the former object, not in itself, but by accident, will be a cause of joy or sadness [*Laetitiae vel Tristitiae*]. And in the same way it can easily be shown that the same object may by accident be the cause of desire; q.e.d.

Coroll. Merely on this ground, namely, that we have contemplated any object with the emotion of pleasure or pain, although the object itself is not the efficient cause of that emotion, we can feel love or hatred towards it.

Dem. For merely from this it arises (by prop. XIV, Part III) that the mind in afterwards imagining that object is affected by pleasure or pain, *i.e.* (by schol. prop. XI, Part III) that the power of action of body and mind is increased or diminished, etc.; and consequently (by prop. XII, Part III) that the mind desires or (by coroll. prop. XIII, Part III) is averse to imagine it, *i.e.* (by schol. prop. XIII, Part III) loves or hates it; q.e.d.

Schol. Hence we understand how it can come to pass that we love or hate certain things without any cause known to us; merely, as it is said, out of *sympathy* or *antipathy*. And to this category are also to be referred those objects which affect us with pleasure or pain solely because they have some likeness to objects which are wont to affect us in that manner, as I shall show in the succeeding proposition. I know indeed that the authors who first introduced these terms *sympathy* and *antipathy* meant to signify by them certain occult qualities in things; nevertheless I think it admissible also to denote by them certain known or manifest qualities.

Prop. XVI. Merely from the fact that we imagine a thing to have some likeness to an object which is wont to affect the mind with pleasure or pain, although that in which it is like the object be not

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the efficient cause of these emotions, we shall nevertheless love or hate that thing.

Dem. That which is like the object, we have (by the hypothesis) contemplated in the object itself with the emotion of pleasure or pain; and therefore (by prop. XIV, Part III) when the mind is affected by the image of this, it will also be affected by the one or the other emotion, and consequently the thing which we perceive to have this quality, will be (by prop. XV, Part III) accidentally the cause of pleasure or pain. And therefore (by preceding coroll.) although that which in the thing is similar to the object which has caused pleasure or pain be not the efficient cause of those emotions, we shall nevertheless love or hate the thing; q.e.d.

Prop. XVII. If we imagine a thing which is wont to affect us with pain to have some likeness to another which is wont to affect us with an equally strong emotion of pleasure, we shall at once love and hate that thing.

Dem. For (by the hypothesis) this thing is in itself the cause of pain, and (by schol. prop. XIII, Part III) so far as we contemplate it with this emotion, we shall hate it; and so far as we imagine it to be like another thing which is wont to affect us with an equally strong emotion of pleasure, we shall love it in a corresponding degree (by preced. prop.). And therefore we shall at once hate and love it; q.e.d.

Schol. This *constitution of the mind, which arises from the contrary passions, is called fluctuation*; it is to passion what doubt is to the imagination (see schol. prop. XLIV, Part II); indeed fluctuation and doubt differ from each other only as greater and less. But it is to be observed, that in the preceding proposition I have deduced these fluctuations from causes which *in themselves* are the cause of one emotion and *by accident* of another. I have done so, however, simply in order to facilitate their deduction from the foregoing propositions, and not because I deny that fluctuations often arise from an object which is the efficient cause of both emotions. For the human body (by post. 1, Part II) is composed of many different individuals of different natures, and therefore (by ax. 1 after Lemma 3; see after prop. XIII, Part II) it can

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

be affected by one and the same body in many different ways; and on the other hand, because one and the same thing can be affected in many ways, it can also affect in many ways one and the same part of the body. Whence we may easily conceive, that one and the same object can be the cause of many contrary passions.

Prop. XVIII. Man is affected by the idea of a past or future thing with the same emotions of pleasure and pain as by the image of a present thing.

Dem. As long as a man is affected by the image of any thing, he will contemplate it as present although it may not exist (by prop. XVII, Part II with its coroll.), nor does he imagine it as past or future except in so far as its image is united with the image of past or future time (see schol. prop. XLIV, Part II). Hence the image of the thing considered in itself is the same whether it refers to future, past or present time, *i.e.* (by coroll. 2, prop. XVI, Part II) the constitution or affection of the body is the same whether the image be that of a past, future or present thing. And thus the emotion of pleasure and pain is the same whether the image be that of a thing past, future or present; q.e.d.

Schol. 1. I here call a thing *past* or *future* according as we have been or shall be affected by it, *e.g.* according as we have seen or shall see it, as it has refreshed us or will refresh us, as it has hurt or will hurt us. For in imagining it, we affirm its existence, that is, the body is affected by no emotion which excludes the existence of the thing; and thus (by prop. XVII, Part II) the body is affected by the image of the thing in the same way as if the very thing itself were present. But as it usually happens that those who have had much experience fluctuate when they contemplate a thing as future or past, and are very doubtful as to what will occur (see schol. prop. XLIV, Part II), the consequence is, that the emotions which arise from images of this kind are not constant, but are perturbed by images of other things, until people are certain of the issue.

Schol. 2. From what has been said we understand the nature of hope [*Spes*], fear [*Metus*], confidence [*Securitas*], despair [*Desperatio*], joy [*Gaudium*], and remorse [*Conscientiae morsus*]. Hope is nothing

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

else than an intermittent pleasure arising from the image of a past or future thing, concerning the issue of which we are doubtful; fear, on the contrary, is an intermittent pain also arising from the image of a dubious event. If the doubt connected with these emotions be removed, hope becomes confidence and fear becomes despair; that is to say, joy or sadness [*Laetitia vel Tristitia*] arising from the image of a thing which we have feared or hoped. Joy [*Gaudium*] is pleasure [*Laetitia*] arising from the image of a past event, concerning the occurrence of which we have doubted. Lastly, remorse is the grief [*Tristitia*] opposed to joy [*Gaudio*].

Prop. XIX. He who imagines the thing he loves destroyed, feels pain; but if he imagines it preserved he feels pleasure.

Dem. The mind, so far as it can, strives to imagine those things which augment or assist the power of action of the body (by prop. XII, Part III), *i.e.* (by schol. prop. XIII, Part III) the things which it loves. Now the imagination is assisted by those things which posit the existence of a thing, and on the other hand it is restrained by those which exclude the existence of a thing (by prop. XVII, Part II). Therefore the images of things which posit the existence of the thing loved assist the effort of the mind by which it strives to imagine the thing loved, *i.e.* (by schol. prop. XI, Part III) they affect the mind pleasantly; and on the other hand, those things which exclude the existence of the thing loved restrain that effort of the mind, *i.e.* (by the same schol.) affect the mind painfully. Therefore, he who imagines the thing he loves destroyed, feels pain etc.; q.e.d.

Prop. XX. He who imagines the thing he hates destroyed, feels pleasure.

Dem. The mind (by prop. XIII, Part III) strives to imagine those objects which exclude the existence of things whereby the body's power of action is diminished or restrained, *i.e.* (by schol. of same prop.) it strives to imagine those objects which exclude the existence of what it hates. And thus the image of the object which excludes the existence of that which the mind hates, assists this effort of the mind, *i.e.* (by schol. prop. XI, Part III) affects the mind

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

pleasurably. Therefore he who imagines what he hates destroyed, feels pleasure; q.e.d.

Prop. XXI. He who imagines the object of his love affected with pleasure or pain, is also affected with pleasure or pain; and these emotions will be greater or less in the being who loves, according as either of them is greater or less in the being loved [*in re amata*].

Dem. The images of things (as we have demonstrated in prop. XIX, Part III) which posit the existence of the object loved [*rei amatae*] assist the effort of the mind by which it strives to imagine that beloved object. Now pleasure posits the existence of the being that experiences it,[7] and that in proportion as the sense of pleasure is greater; for (by schol. prop. XI, Part III) it is a transition to greater perfection. Therefore the image of pleasure in the beloved being[8] assists the effort of mind of he who loves, *i.e.* (by schol. prop. XI, Part III) it affects the being who loves with pleasure, and the more in proportion as the pleasure is great in the being loved. This was the first point. Next, in so far as any being is affected painfully it is annihilated, and this in proportion as the pain is great (by same schol. prop. XI, Part III); and therefore (by prop. XIX, Part III) he who imagines the object he loves to be affected with pain, is also affected with pain, and that in proportion as the pain is great in the beloved object; q.e.d.

Prop. XXII. If we imagine a person as causing pleasure to the being we love, we shall love this person. On the contrary, if we imagine him as causing pain to the beloved being, we hate him.

Dem. He who affects the being we love with pleasure or pain, affects us also with pleasure or pain, if we bring before our minds the image of the pleasure or pain with which the beloved object is affected (by preceding prop.). But this pleasure or pain in us is thus supposed to be accompanied by the idea of an external cause. Therefore (by schol. prop. XIII, Part III) if we imagine a person as causing pleasure or pain to the being we love, we shall love or hate this person; q.e.d.

Schol. Proposition XXI explains to us what is *commiseration*, which we may define as *pain arising from another's suffering*, but by what name we should call the pleasure arising from another's benefit, I know

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

not. The love which we feel towards him who benefits others I shall call *approbation*, and on the other hand the hatred we feel towards him who injures another, I shall call *indignation*. It is to be observed also that we pity not only the being we love (as I have shown in prop. XXI) but also one towards whom we have previously felt no emotion, provided we believe him to resemble ourselves (as I shall show further on); and therefore, we shall also feel approbation towards one who does good to his fellow, and on the contrary indignation towards one who does him harm.

Prop. XXIII. He who imagines what he hates affected with pain, feels pleasure; if on the contrary, he imagines the same object affected with pleasure, he feels pain; and either of these emotions will be greater or less according as the contrary emotion is greater or less in the being he hates.

Dem. So far as the hated object is affected painfully, it is annihilated, and that in proportion as the pain is great (by schol. prop. XI, Part III). He therefore (by prop. XX, Part III) who imagines the thing he hates to be affected painfully will on the contrary feel pleasure, and all the greater in proportion as the pain of the hated object is greater. This was the first point. Next, pleasure affirms the existence of the being experiencing it (by same schol. prop. XI, Part III) and the more, in proportion as the pleasure is greater. If any one imagines the being he hates as feeling pleasure, this imagination (by prop. XIII, Part III) will restrain the effort of his mind, *i.e.* (by schol. prop. XI, Part III) he who hates will be affected painfully etc.; q.e.d.

Schol. This pleasure can hardly be solid and without any conflict of mind. For (as I shall presently show in prop. XXVII) so far as our mind imagines a being similar to itself to be affected with pain, so far it must suffer pain itself; and the contrary, if it imagines the same being affected with pleasure. But here we are considering hatred only.

Prop. XXIV. If we imagine any person as the cause of pleasure to a being we hate, we shall hate that person also. If on the contrary we imagine him as the cause of pain to the same being, we shall love him.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. This proposition is demonstrated in the same way as prop. XXII, Part III.

Schol. These and similar emotions of hatred are referred to envy, which therefore is nothing else than *hatred, considered as disposing man to rejoice in the evil that befalls another and to be sorry for the good that befalls another.*

Prop. XXV. We strive to affirm of ourselves or of the being we love what we imagine as affecting us or the beloved being with pleasure; and on the contrary we strive to deny that which we imagine as affecting us or the being we love with pain.

Dem. When we imagine the being we love affected with pleasure or pain we ourselves feel pleasure or pain (by prop. XXI, Part III). But the mind (by prop. XII, Part III) strives as far as it can to imagine things which affect it pleasurably, *i.e.* (by prop. XVII, Part II and its coroll.) strives to contemplate them as present; and on the contrary (by prop. XIII, Part III) it strives to exclude the existence of those things which affect it painfully. Therefore, we strive to affirm of ourselves and of the being we love every thing that we imagine as affecting us or the beloved being pleasurably, and *vice versa*; q.e.d.

Prop. XXVI. Of the object we hate [*Id omne de re, quam odio habemus*] we strive to affirm everything that we imagine as causing him pain, and on the contrary, we strive to deny that which we imagine as causing him pleasure.

Dem. This proposition follows from prop. XXIII, as the preceding one follows from prop. XXI, Part III.

Schol. From the foregoing propositions we see how it may easily happen that a man thinks more highly of himself [and of what he loves] than is just,[9] and, on the other hand, less highly than is just of the being he hates. This hallucination [*imaginatio*], in reference to the man who thinks too highly of himself, is called *pride* and is a species of insanity, in which a man dreams with his eyes open that he is capable of everything which his imagination figures to itself, and he therefore contemplates these imaginary capabilities as realities, and exults in them, so long as he is free from the perceptions which exclude

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

this existence and determine the extent of his powers of action. Hence *pride* is the pleasure a man feels from thinking more highly of himself than is just. The pleasure a man feels from thinking more highly than is just of another I call *esteem* [*Existimatio*], and finally, the pleasure which arises from thinking *less* highly than is just of another I call *contempt*.

Prop. XXVII. From the fact that we imagine a being similar to ourselves, and towards whom we have hitherto felt nothing, to be affected with some emotion, we shall be affected with a like emotion.

Dem. The images of things are affections of the human body, the ideas of which represent external bodies as present to us (by schol. prop. XVII, Part II), *i.e.* (by prop. XVI, Part II) the ideas of which involve both the nature of our body and the present nature of the external body. If therefore the nature of the external body be similar to the nature of our own body, then the idea of the external body which we imagine, involves an affection of our own body similar to the affection of the external body; and consequently, if we imagine a being similar to ourselves to be affected with any emotion, this imagination expresses an affection of our body similar to that emotion. Therefore, from the fact that we imagine a being similar to ourselves to be affected with any emotion, we are affected with a like emotion. But if we hate the being similar to ourselves, so far (by prop. XXIII, Part III) we shall be affected with a contrary emotion, not a similar one; q.e.d.

Schol. 1. This imitation of emotions, in reference to painful ones, is called *commiseration* (concerning which see schol. prop. XXII, Part III) but in reference to desire is called *emulation*, which consequently is nothing else than a desire excited in us by our imagining that other beings similar to ourselves have the same desire.

Coroll. 1. If we imagine a person towards whom we have hitherto felt no emotion, as the cause of pleasure to a being like ourselves, we shall love that person. If, on the contrary, we imagine him as the cause of pain to the same being we shall hate him.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. This is demonstrated from the preceding proposition in the same way as prop. XXII from prop. XXI, Part III.

Coroll. 2. We cannot hate the thing we pity on the ground that its misery causes us pain.

Dem. For if we could hate it on that ground, then (by prop. XXIII, Part III) we should rejoice in its pain, which is contrary to the hypothesis.

Coroll. 3. We strive, as far as we can, to set the being we pity free from suffering.

Dem. That which affects painfully the being we pity, affects us also painfully (by preceding prop.); hence we strive (by prop. XIII, Part III) to recall everything which does away with the existence of the thing thus causing pain, *i.e.* (by schol. prop. IX, Part III) we seek to destroy it, or, are determined to its destruction; and therefore we strive to set the being we pity free from suffering; q.e.d.

Schol. 2. This will or desire to benefit another, arising from the fact that we pity the being we seek to benefit, is *benevolence*, which is consequently nothing else than a *desire arising from commiseration*. Concerning love or hatred towards one who benefits or injures a being that we imagine like ourselves, see schol. prop. XXII, Part III.

Prop. XXVIII. Whatever we imagine will conduce to pleasure, we strive to further; but that which we imagine repugnant to pleasure and conducive to pain, we strive to avert or to destroy.

Dem. Whatever we regard as conducive to pleasure, we strive, as far as we can, to imagine (by prop. XII, Part III), *i.e.* (by prop. XVII, Part II) we strive, as far as we can, to contemplate it as present or as actually existing. Now the effort or power of the mind in thought is equal and simultaneous in nature with the effort of the body in action (as clearly follows from coroll. prop. VII and coroll. prop. XI, Part II). Therefore, it is our absolute endeavour that those objects may exist or (what by schol. prop. IX, Part III is the same thing) we desire and seek their production; which was the first point to be demonstrated. Next, if we imagine that which we believe to be the cause of pain, *i.e.* (by schol. prop. XIII, Part III) that which we hate, to be destroyed,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

we feel pleasure (by prop. XX, Part III). And therefore (by the first part of this dem.) we strive to destroy it or (by prop. XIII, Part III) to remove it from us, that we may not contemplate it as present; which was the second point to be demonstrated. Therefore, etc.; q.e.d.

Prop. XXIX. We try to do that which we imagine men* will look at with pleasure, and on the contrary, we are averse to do that which we imagine they will dislike.

Dem. From this alone, that we imagine men to love or hate something, we shall also love it or hate it (by prop. XXVII, Part III), *i.e.* (by schol. prop. XIII, Part III) the presence of that thing will cause us pleasure or pain; and therefore (by preceding prop.) we strive to do what we imagine men will look at with pleasure etc.; q.e.d.

Schol. This effort to do or omit something, solely in order that we may please men, is *ambition*, especially when we so strive to please the thoughtless vulgar that we do or omit something to our own injury or that of another; in other cases it is *humanity*. Further, the pleasure with which we imagine the action whereby another has striven to please us, I shall call *praise*; and the pain produced in us by the actions toward which we have an aversion, I shall call *blame*.

Prop. XXX. If a person has done something which he imagines will affect others pleasurably, he will feel pleasure in connection with the idea of himself as a cause; in other words he will contemplate himself with pleasure. If, on the contrary, he has done something which he imagines will give pain to others he will contemplate himself with pain.

Dem. He who imagines [that he affects] others with pleasure or pain[10] will (by prop. XXVII, Part III) simply on that ground himself feel pleasure or pain. But since (by prop. XIX and XXIII, Part II) man is conscious of himself through the affections or impressions by which he is determined to action; it follows, that he who has done something which he imagines will affect others pleasurably, will be affected with

*BS: Here and in the succeeding proposition must be understood men towards whom we have hitherto felt no emotion.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

pleasure in connection with the consciousness of himself as a cause, or, in other words, will contemplate himself with pleasure, [and conversely];[11] q.e.d.

Schol. Since love (by schol. prop. XIII, Part III) is pleasure accompanying the idea of an external cause, and hatred is pain, also united with the idea of an external cause, it follows that the pleasure and pain indicated in the foregoing proposition are species of love and hatred. But as love and hatred relate to external objects, we shall designate the emotions in question by other names: When the pleasure or pain arises from the fact that a man believes himself to be praised or blamed, I shall call the pleasure accompanying the idea of an [internal] cause, *glory*, and the corresponding pain I shall call *shame*. Otherwise, I shall call the pleasure accompanying the idea of an internal cause, *self-contentment*, and the corresponding pain *repentance*.[12] Since however (by coroll. prop. XVII, Part II) the pleasure with which any one imagines [he affects others] may be only imaginary,[13] and (by prop. XXV, Part III) each strives to imagine of himself every thing which is likely to give him pleasure; it may easily happen that the man who is eager for glory is proud, and imagines himself agreeable to others when in fact he is odious.

Prop. XXXI. If we imagine any one either to love, desire, or hate something which we ourselves love, desire or hate, we shall for that reason love, desire or hate it with more constancy. But if we imagine that which we love to be repugnant to another, we shall fluctuate.

Dem. On the ground merely that we imagine another to love something, we also shall love it (by prop. XXVII, Part III). But apart from this, let us suppose that we both love the same thing. Love thus receives a new impulse by which it is intensified; and thus what we love, we shall love with more constancy. Further, on the ground that we imagine another to have an aversion towards some object, we also feel aversion towards it (by the same prop.). But if we suppose that at the same time we ourselves love that object, we shall both love and hate it, or (see schol. prop. XVII, Part III) our feeling will fluctuate; q.e.d.

Coroll. From this and from prop. XXVIII, Part III, it follows that each strives, as far as he can, that every one should love what he

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

himself loves and hate what he himself hates; whence that saying of the poet:

> Speremus pariter, pariter metuamus amantes;
> Ferreus est, si quis, quod sinit alter, amat.*

Schol. This effort that every one may agree with us in loving or hating what we ourselves love or hate, is in fact *ambition* (see schol. prop. XXIX, Part III); and thus as we see, each man by nature desires that the rest should live according to his mind. Since, then, all men equally desire this, they are all equally in each other's way, and while all are wishing to be praised or loved by all, they become hateful to each other.

Prop. XXXII. If we imagine any one to delight in the possession of something which can belong only to one, we endeavour to prevent him from possessing it.

Dem. Merely from this, that we imagine any one to delight in the possession of an object (by prop. XXVII, Part III, with coroll. 1) we shall love that object, and desire to possess it ourselves. But (by the hypothesis) we imagine it to be opposed to this pleasure, that the other should rejoice in the possession of the object. Therefore (by prop. XXVIII, Part III) we shall strive that he may not possess it; q.e.d.

Schol. We see therefore that the nature of men is generally so constituted that while they pity those who suffer, they envy those who enjoy, and (by preceding prop.) they do this with the greater hatred the more they love the thing which they imagine to be possessed by another. We see further, that the same property of human nature which renders people compassionate, also renders them envious and ambitious. And if we consult our experience, we find that it teaches the same conclusions; especially if we attend to our earlier years. For we observe that children, because their body is continually as it were in equilibrium, laugh and weep solely because they see others laugh and weep; whatever else they see others do, they always wish to imitate, and they desire for themselves everything in which they imagine others to delight, because the images of things, as we have said,

*BS: Ovid, *Amores*. l. II eleg. 19. V. 4, 5.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

are the affections of the human body, or the modes in which the human body is affected by external causes, and is disposed to this or that action.

Prop. XXXIII. When we love a being similar to ourselves, we strive as far as possible that it may love us in return.

Dem. The being we love, we strive as far as we can to imagine in preference to others (by prop. XII, Part III). If therefore the being is like ourselves, we shall strive to give pleasure to him pre-eminently (by prop. XXIX, Part III), in other words, we shall strive as far as we can to cause that the beloved being may feel pleasure in connection with the idea of ourselves, *i.e.* (by schol. prop. XIII, Part III) that he may love us; q.e.d.

Prop. XXXIV. The stronger the emotion which we may imagine the being we love to feel towards us, the more we shall glory in ourselves.

Dem. We strive (by preceding prop.), as far as we can, that the being we love may love us in return, *i.e.* (by schol. prop. XIII, Part III) that the being we love may feel pleasure in connection with the idea of ourselves. Hence the greater the pleasure which we imagine the beloved being to have by means of us, the more is that effort assisted, *i.e.* (by prop. XI, Part III with schol.) the greater is the pleasure we experience. But when we rejoice because we give pleasure to a being similar to ourselves, we contemplate ourselves with pleasure (by prop. XXX, Part III). Therefore the stronger the emotion which we imagine the being we love to feel towards us, the greater will be our pleasure in contemplating ourselves, *i.e.* (by schol. prop. XXX, Part III) the more we shall glory in ourselves; q.e.d.

Prop. XXXV. If we imagine the being we love united to another with the same or stronger bond of friendship than that which hitherto attached him exclusively to us, we shall feel hatred towards the beloved being and envy towards our rival.

Dem. The greater the emotion which we imagine the being we love to feel towards us, the more we shall glory in ourselves (by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

preceding prop.), *i.e.* (by schol. prop. XXX, Part III) the greater will be our pleasure; and hence (by prop. XXVIII, Part III) we shall strive, as far as we can, to imagine the beloved being united to us by the strongest possible bond, and this effort or desire is intensified if we imagine that another has the same desire (according to prop. XXXI, Part III). But this effort or desire is here supposed to be frustrated by the image of the beloved object itself, accompanied as it is by that of the person to whom the beloved object is united. Therefore (by schol. prop. XI, Part III) we shall feel pain in connection with the idea of the beloved object as a cause, and at the same time in connection with another, *i.e.* (by schol. prop. XIII, Part III) we shall feel hatred towards the beloved object and at the same time towards the other who is a rival (by coroll. prop. XV, Part III) whom (by prop. XXIII, Part III), because he possesses the beloved being, we shall envy; q.e.d.

Schol. This hatred towards the beloved being, united with envy, is *jealousy*, which consequently is nothing else than a fluctuation of feeling arising from the simultaneous experience of love and hatred conjoined with the idea of a third person who is envied. Further, this hatred towards a beloved being will be greater in proportion to the pleasure which the jealous subject was wont to feel in the reciprocation of his love, and also in proportion to the emotion which he has felt towards the person with whom he imagines the beloved object to be united. For if he had previously hated him (by prop. XXIV, Part III) he will feel hatred towards the beloved being because he imagines him as giving pleasure to one whom he hates; and also (by coroll. prop. XV, Part III) because he is compelled to unite the image of this hated object with that of the beloved being, a source of hatred which occurs most frequently in love towards woman. For he who imagines the woman he loves, as giving herself to another, not only feels pain because his desire is frustrated, but also, because being obliged to connect the image of the being he loves in the most intimate way with that of another, he feels disgust towards her.[14] Add to this, that the jealous man is not received by the beloved object with the same mien as formerly; another source of pain, as I shall now show.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXXVI. He who imagines a thing which he once rejoiced to possess, desires to possess it again under the same circumstances as when he first possessed it.

Dem. Whatever a man has once seen associated with a thing which delighted him will (by prop. XV, Part III) be accidentally a cause of pleasure; and thus (by prop. XXVIII, Part III) he will desire to possess it together with the thing which he loved, in other words, he will desire to possess this thing together with all the circumstances under which he first possessed it; q.e.d.

Coroll. If therefore any one of these circumstances be absent, the lover will feel pain.

Dem. For in so far as any circumstance is absent, so far he imagines something which excludes the existence of that circumstance. But since (by preceding prop.) his love makes him desire that thing or circumstance, therefore (by prop. XIX, Part III) so far as this is absent, he will feel pain; q.e.d.

Schol. This pain, arising from the absence of what we love is called *regret* [*desiderium*].*

Prop. XXXVII. The desire which arises from pain or pleasure, from love or hatred, is strong in proportion as the originating passion [*affectus*] is strong.

Dem. Pain diminishes or restrains our power of action (by schol. prop. XI, Part III), *i.e.* (by prop. VII, Part III) diminishes or restrains the effort by which a man perseveres in his existence; thus (by prop. V, Part III) it is contrary to this effort; and all the endeavour of a man who experiences pain is to remove pain. Now (by the def. of pain) the greater the pain, the greater must be the power of action which man opposes to it. Therefore, the greater the pain, the greater is the power of action with which he will strive to remove it, *i.e.* (by schol. prop. IX, Part III) the greater the desire or appetite with which he will strive

*CC: GE translates *desiderium* as "regret" both here and in Def. Aff. §32, while in the scholium to prop. XXXIX, Part III she translates it as "desire." "Longing" (chosen both by Curley and by Kisner and Silverthorne) is a better translation of *desiderium* as Spinoza uses it.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

to banish pain. Further, since pleasure (by the same schol. prop. XI, Part III) augments or assists man's power of action, it is easy to demonstrate in the same way that the man who feels pleasure desires nothing else than to preserve it, and desires this the more strongly, the greater the pleasure. Lastly, since love and hatred are themselves emotions[15] of pleasure or pain, it follows by the same mode of deduction, that the effort, appetite or desire which arises from love and hatred will be greater in proportion to the strength of these emotions; q.e.d.

Prop. XXXVIII. If any one has begun to hate the being he once loved to the degree of entirely extinguishing his love, his hatred will be greater than if he had never loved this being, and it will be greater in proportion to his former love.[16]

Dem. If any one begins to hate the being he loves, more of his desires [*appetitus*] will be counteracted [*coercentur*] than if he had never loved this being. For love (by schol. prop. XIII, Part III) is (by prop. XXVIII, Part III) a pleasure which man, as far as possible, strives to preserve; namely (by the same schol.) by contemplating the beloved being as present, and (by prop. XXI, Part III) by giving him pleasure as far as possible; and this effort (by preceding prop.) is greater in proportion as the love is greater, as also is the effort to cause the beloved being to love him in return (see prop. XXXIII, Part III). But these efforts would be restrained by hatred towards the beloved object (by coroll. prop. XIII and prop. XXIII, Part III). Therefore this hatred (according to schol. prop. XI, Part III) affects him who has loved painfully, and the more so, in proportion as the love had been great, *i.e.* to the pain which was the cause of hatred will be added the pain arising from the fact that he once loved; and consequently, he will contemplate the being with greater pain, *i.e.* (by schol. prop. XIII, Part III) he will feel greater hatred towards him than if he had never loved him, and the hatred will be in proportion to the former love; q.e.d.

Prop. XXXIX. He who hates any person, will try to injure him, unless he be withheld by the fear of a greater injury from him towards himself; and, on the other hand, he who loves any person will try to do him good according to the same rule.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. To hate any one is (by schol. prop. XIII, Part III) to imagine him as a cause of pain; and thus (by prop. XXVIII, Part III) he who hates any one, will try to remove or destroy him. But if he fears something more painful, or (what is the same thing) a greater evil to himself in consequence of this attempt, and thinks he can avoid it by not inflicting the injury he meditated towards the person he hates, he will (by the same prop. XXVIII, Part III) desire to refrain from inflicting the injury, and (by prop. XXXVII, Part III) the motive to refrain will be stronger than that by which he is impelled to inflict the injury, and will therefore prevail, as we wished to prove. The demonstration of the second part of the proposition proceeds in the same way. Therefore he who hates any one, etc.; q.e.d.

Schol. By *good* I understand every kind of pleasure and whatever conduces to it; principally, however, that which satisfies any sort of desire [*desiderio*]. By *evil* I understand every kind of pain and principally that which frustrates desire [*desiderium*]. For it has been shown (in schol. prop. IX, Part III) that we desire [*cupere*] nothing because we judge it to be good, but, on the contrary, we call that good which we desire [*cupimus*]; and consequently, that which we dislike we call evil. Hence each [person] judges or estimates what is good or evil, better or worse, and best or worst, according to his passions [*ex suo affectu*]. Thus, the miser thinks wealth the best thing, and poverty the worst. The ambitious man desires [*cupit*] nothing so much as glory, and dreads nothing so much as shame. To the envious man, nothing is more delightful than another's misfortune, and nothing more insupportable than another's happiness; and so every one, according to his ruling passions judges any thing to be good or bad, useful or useless. Further, the passion [*affectus*] which disposes a man not to wish what he wishes, or to wish what he does not wish, is *timidity* [*Timor*], which is nothing else than the fear that disposes a man to avoid a greater evil that he foresees in the future by enduring a smaller evil.[17] See prop. XXVIII, Part III. But if the evil he is timid towards is shame [*pudor*], then the timidity is called modesty [*verecundia*].[18] Lastly, if the desire [*cupiditas*] of avoiding a future evil be coerced by the fear [*timore*] of another still greater, so that a man knows not what he would rather choose, then fear [*Metus*] becomes *consternation*, especially if the evil he fears be extremely great.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XL. He who imagines that he is hated by another, and does not believe himself to have given any cause for this hatred, will feel hatred in return.

Dem. He who imagines a person animated by hatred, will thereby be incited also to feel hatred (by prop. XXVII, Part III), *i.e.* (by schol. prop. XIII, Part III) pain associated with an external cause. But (by the hypothesis) he imagines no other cause of this pain than the person who hates him. Therefore solely for the reason that he imagines himself to be hated by another, he will feel pain associated with the idea of the person who hates him, or (by the same schol.) he will feel hatred in return; q.e.d.

Schol. 1. If he imagines himself to have given just cause of hatred, then (by prop. XXX and schol., Part III) he will feel shame. But this (by prop. XXV, Part III) rarely occurs. It may be added that this reciprocation of hatred can also arise from the fact that hatred is followed by the effort to injure its object (by prop. XXXIX, Part III). He therefore who imagines himself hated by any person will imagine that person as a cause of evil or pain to himself; and hence he will feel pain or fear in connection with the idea of the person by whom he is hated, *i.e.* he will feel hatred in return, as we have said.

Coroll. 1. He who imagines himself hated by a being whom he loves, will experience a conflict of hatred and love. For so far as he imagines himself to be hated by the beloved being, he is determined (by preceding prop.) to the reciprocation of hatred. But (by the hypothesis) he nevertheless loves that being. Therefore he will experience a conflict of hatred and love.

Coroll. 2. If anyone imagines that a person towards whom he has previously felt no kind of emotion has been impelled by hatred to do him an injury, he will immediately try to return that injury.

Dem. He who imagines any person to feel hatred towards him, will (by preceding prop.) feel hatred in return and (by prop. XXVI, Part III) will try to remember (by prop. XXXIX, Part III) and to direct against this person, every thing that can cause him pain. But (by the hypothesis) the first thing of this kind that he will imagine is the injury inflicted on himself. Therefore he will immediately try to return it; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Schol. 2. The effort to injure one whom we hate is called *anger*; the effort to return an injury is called *revenge*.

Prop. XLI. If any one imagines that he is loved by another, and does not believe himself to have given any cause for this love (which by coroll. prop. XV and prop. XVI, Part III may happen), he will feel love in return.

Dem. This proposition is demonstrated in the same way as the preceding [prop. XL and its schol.].

Schol. 1. If he believes himself to have given just cause of love, he will glory (by prop. XXX with schol., Part III), and indeed (by prop. XXV, Part III) this often happens. We have shown (schol. to preceding prop.) that the contrary occurs when any one imagines himself to be hated. This reciprocal love and the effort thence resulting (by prop. XXXIX, Part III) to benefit one who loves us and who (by the same prop. XXXIX) has striven to benefit us, is called *gratitude*; and thus we see that men are far more disposed to revenge themselves on others than to return their benefits.

Coroll. He who believes himself loved by one whom he hates will experience a conflict of love and hatred. This is demonstrated in the same way as coroll. 1 of preceding prop.

Schol. 2. If hatred prevail, he will try to inflict harm on the being by whom he is loved; a state of emotion which is called *cruelty*, especially if he believes that the person who loves him has given him no cause of hatred.

Prop. XLII. He who, impelled by love or by the hope of glory confers a benefit on another, feels pain if he sees that his benefit is received without gratitude.

Dem. He who loves any being similar to himself, strives, as far as he can, to cause that he may be loved in return (by prop. XXXIII, Part III). He, therefore, who confers a benefit on another from love, does so from the desire that he may be loved in return, *i.e.* (by prop. XXXIV, Part III) from the hope of glory or (by schol. prop. XXX, Part III) of pleasure; and thus (by prop. XII, Part III) he strives as far as possible to imagine this cause of glory or to contemplate it as actually

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

existing. But (by the hypothesis) he is compelled to imagine something else, which excludes the existence of this cause of glory. Therefore (by prop. XIX, Part III) he feels pain in consequence; q.e.d.

Prop. XLIII. Hatred is increased by reciprocal hatred, but can be destroyed by love.

Dem. He who imagines that the person he hates also feels hatred towards him, will on that ground (by prop. XL, Part III) feel new hatred, the former (by hypothesis) remaining as before. But if, on the contrary, he imagines that this person loves him, he will (by prop. XXX, Part III), so far as he imagines this, contemplate himself with pleasure, and so far (by prop. XXIX, Part III) he will try to please this person, *i.e.* (by prop. XLI, Part III)[19] he will try not to hate him or to cause him any pain; which effort (by prop. XXXVII, Part III) will be greater or less in proportion to the emotion from whence it arises. And therefore if it is greater than that which arises from hatred and which impels him (by prop. XXVI, Part III) to cause pain to the being he hates, it will prevail, and hatred will be extinguished by love; q.e.d.

Prop. XLIV. The hatred which is thoroughly conquered by love transmutes itself into love; and the love is greater than if hatred had not preceded it.

Dem. The demonstration proceeds in the same way as that of prop. XXXVIII, Part III. For he who was wont to contemplate the being he hates with pain, begins to love, and simply from this cause, viz. that he loves, he feels pleasure, and to this pleasure which love involves (see def. of love in schol. prop. XIII, Part III) is added that which arises from the fact that the effort to banish the pain which hatred involves (as we have shown in prop. XXXVII, Part III) is aided, the idea of the person whom he hated accompanying this pleasure as its cause.

Schol. Notwithstanding this, no one tries to hate any being or cause him pain for the sake of subsequently enjoying the greater pleasure; *i.e.* no one desires to incur a loss for the sake of recovering it, or to be ill for the sake of getting well. For every one tries to preserve his existence and endeavours, as far as he can, to avert pain. If it were possible

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

to conceive that a man could desire to hate another that he might afterwards feel the greater love towards him, it would follow that he would always desire to hate him; for the greater the hatred, the greater would be the love, and thus he would always desire that hatred might increase more and more. According to this rule, a man would try to grow more and more ill that he might afterwards enjoy the greater pleasure from the restoration of health, and thus he would always try to be ill, which (by prop. VI, Part III) is absurd.

Prop. XLV. We shall feel hatred towards a fellow being if we imagine him to hate another fellow being whom we love.

Dem. For the being we love hates the one who hates him (by prop. XL, Part III). And thus if we imagine any one to hate the being we love, we from that cause (by schol. prop. XIII, Part III) imagine this beloved being to experience pain, and consequently (by prop. XXI, Part III) we also experience pain, and this painful impression will be associated with the idea of him who hates the beloved being, as its cause, *i.e.* (by schol. prop. XIII, Part III) we shall hate him; q.e.d.

Prop. XLVI. If we have received pleasure or pain from any person belonging to a class or nation different from our own, and if the idea of this person, under the general name of his class or nation, is associated with this pain or pleasure as its cause, we shall love or hate not only the person himself but all other people of the same class or nation.

Dem. The dem. of this prop. is evident from prop. XVI, Part III.

Prop. XLVII. The pleasure which arises from imagining that the being we hate is destroyed or visited with any other evil, cannot exist without a degree of mental pain.

Dem. This is evident from prop. XXVII, Part III. For so far as we imagine a being like ourselves affected painfully, so far we suffer pain.

Schol. This proposition can also be demonstrated from the corollary of proposition XVII, Part II. For as often as we imagine a thing, even though it does not actually exist, we contemplate it as present, and the body is affected in the same manner as if that thing were

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

present. Hence so far as man remembers the being he hates, so far he is determined to the contemplation of an object which gives him pain, and the image of the thing remaining, this determination is indeed restrained but not annihilated by the memory of other things which exclude the existence of the former. Thus we are happy only so far as this determination is restrained; and hence it comes that this pleasure arising from the evil that befalls the being we hate is repeated as often as we remember that being. For as we have said, when the image of this being is called up, inasmuch as this image involves the existence of the being, it determines us to the contemplation of it with the same pain as when it existed. But since to the image of this being another is united, which excludes the existence of the former, this determination to pain is always restrained, and pleasure is revived; and this takes place as often as the image is repeated. It is from a like cause that men rejoice in remembering any past ill, and that they delight to narrate perils from which they are delivered. For as soon as they imagine any peril, they contemplate it as future and fear arises, but this is counteracted by the idea of deliverance which has been associated with this peril ever since they were rescued from it, and which restores them to the sense of security; and thus they again rejoice.

Prop. XLVIII. Love or hatred, *e.g.* towards Peter, is destroyed, if the pain which the latter and the pleasure which the former involve is united to the idea of another cause; and either will be diminished in so far as Peter is imagined not to be the sole cause of either.

Dem. This is evident from the mere definition of love and hatred, which see in schol. prop. XIII, Part III. For pleasure is called love towards Peter, and pain hatred towards him, purely on the ground that Peter is considered as the cause of this or that effect. This ground therefore being either wholly or in part removed, the emotion towards Peter will also be either wholly or in part annihilated; q.e.d.

Prop. XLIX. Love or hatred towards a being we imagine to be free must be greater, in both cases from the same cause, than towards a being whom we imagine to be necessary.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. The being we imagine to be free, must (by def. 7, Part I) be perceived through itself alone apart from others. If therefore we imagine it to be the cause of pleasure or pain, we shall (by schol. prop. XIII, Part III) for this reason love or hate it, and (by preceding prop.) our love or hatred will be the highest that can arise from the given emotion. But if we imagine the being who is the cause of the emotion to be necessary, then (by the same def. 7, Part I) we shall imagine it not as the sole cause of the same effect but as conjoined with others; and therefore (by preceding prop.) the love and hatred towards it will be less; q.e.d.

Schol. Hence it follows that men, believing themselves to be free, feel greater love or hatred towards each other than towards other beings; and to this may be added the imitation of emotions, concerning which see prop. XXVII, XXXIV, XL and XLIII, Part III.

Prop. L. Anything whatever can become by accident the cause of hope or fear.

Dem. This proposition is demonstrated in the same way as prop. XV, Part III, which see together with schol. 2, prop. XVIII, Part III.

Schol. Things which by accident are the causes of hope or fear, are called *good* or *evil omens*. In so far as these omens are the cause of hope or fear, they are (by def. of hope and fear, schol. 2, prop. XVIII, Part III) the cause of pleasure or pain, and consequently (by coroll. prop. XV, Part III) we so far love or hate them, and (by prop. XXVIII, Part III) we strive either to employ them as means for what we hope for, or to remove them as obstacles and causes of fear. Further, from prop. XXV, Part III it follows that according to the constitution of human nature we easily believe what we hope, and with difficulty believe what we fear and that our expectations in these cases are either more or less than is just. Hence have arisen the superstitions by which people are everywhere agitated. For the rest, I do not think it worth while here to explain the fluctuations of the mind which arise from hope and fear, since from the mere definitions of these emotions it follows that there is no hope without fear and no fear without hope (as I shall explain more at length in the proper place); moreover, since, so far as we hope or fear anything, we love or

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

hate it, it follows that whatever we have said of love and hatred, can easily be applied to hope and fear.

Prop. LI. Different men can be affected in different ways by one and the same object, and one and the same man can be differently affected by one and the same object at different times.

Dem. The human body (by post. 3, Part II) is affected by external bodies in [a great] many ways.[20] Therefore two men can at the same time be affected differently; and thus (by ax. 1 after Lemma 3, which see after prop. XIII, Part II) can be differently affected by the same object. Further (by the same post.) the human body can be affected now in one way, now in another; and consequently (by the same axiom) it can be differently affected by the same body at different times; q.e.d.

Schol. Thus we see how it may happen that what one loves, another may hate; that what one fears another may not fear; and that one and the same man may love what he formerly hated, and may now defy what he formerly feared. Again, since every man judges according to his own emotions what is good and what bad, what is better and what worse (see schol. prop. XXXIX, Part III) it follows that men may vary in their judgement, as in their emotions;* and hence it comes that, when we compare one man with another, we distinguish them merely by the difference of their emotions, and call one man brave, another timid, and so on.

For example, I call him brave who despises an evil which I am accustomed to fear; and if besides I observe that his desire to injure those he hates and to benefit those he loves is not mingled by the fear of an evil by which I am usually restrained, I shall call him daring. Again, he who fears an evil which I am wont to despise, appears to me timid, and if I moreover observe that his desires are impeded by the fear of an evil which cannot deter me, I say that he is pusillanimous; and thus every one forms his judgement according to the same rule.

*BS: That this can happen although the human mind is a part of the divine intelligence, we have shown in schol. prop. XVII, Part II.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Since then such is the nature of man, and the variableness of his judgements; since man often judges of things solely from his passions and the things which he believes will cause pleasure and pain and which therefore (by prop. XXVIII, Part III) he endeavours to promote or to remove, are often merely imaginary—not to speak of what I have shown in Part II concerning the uncertainty of things—we may easily conceive that man can often be the cause both of pain and pleasure to himself, in other words may feel both pain and pleasure in connection with the idea of himself as a cause. And hence we may easily understand, what repentance and self-contentment [*acquiescentia in se ipso*] intrinsically are: namely, repentance is pain accompanying the idea of oneself as a cause, and self-contentment is pleasure accompanying the idea of oneself as a cause; and these emotions are extremely vehement, because men believe themselves to be free. See prop. XLIX, Part III.

Prop. LII. An object which we have previously seen at the same time with others, or which we imagine to have nothing but what is common to many, will not be contemplated by us [for] so long as one which we imagine to have something peculiar.

Dem. When we imagine an object which we have seen together with other objects, we immediately remember the latter also (by prop. XVIII, Part II; see also schol.) and thus we pass immediately from the contemplation of the one to the contemplation of the other. And the same rule applies to an object which we imagine to have nothing but what is common to many. For in this case we imagine that we contemplate nothing in it which we have not before seen in others. But when we suppose ourselves to imagine in an object something which we have never seen before, we imply that the mind, while it contemplates that object, has nothing within the sphere of its memory into the contemplation of which it would necessarily pass from the contemplation of the former. And thus it is determined solely to the contemplation of this particular property. Therefore, if we, etc.; q.e.d.

Schol. This mental impression or imagination of something singular, so far as it belongs to the mind alone, is called *admiration* or

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

wonder [*admiratio*]; and if it is excited by an object which we fear it is called *consternation*, because wonder at an evil holds a man so suspended in the contemplation of the evil exclusively, that he is unable to think of other things by which he might avoid it. But if that at which we wonder be a man's prudence, industry, or anything else of that kind, then since we regard the said man as far surpassing us by his possession of this quality, wonder is called *veneration*; whereas if we wonder at a man's anger, envy, etc. the emotion is called *horror*. Further, if we wonder at the prudence, industry etc. of a man whom we love, our love will thence (by prop. XII, Part III) become greater, and this love united to wonder or veneration we call *devotion*. In the same way we can also conceive hatred, hope, confidence and other emotions united to admiration; and thus we could deduce a greater variety of emotions than are included in the received vocabulary. It is evident, indeed, that the names of emotions have been derived rather from vulgar usages, than from an accurate analysis.

To admiration is opposed contempt, which generally arises in the following manner. When we see anything admired, loved, feared, etc. by any person, or when at the first glance something appears to be similar to a thing which we admire, love, fear, etc. (by prop. XV, Part III with its coroll. and prop. XXVII, Part III) this perception determines us to admire, love or fear it also. But if on the presence or more accurate contemplation of this object we are obliged to deny of it everything that can be a cause of admiration, love, fear, etc., then the mind by this presence of the object remains determined rather to the consideration of those qualities which it has not, than of those which it has; whereas, in the contrary case, the presence of the object determines the mind principally to think of the qualities which the object has. Further, just as devotion springs from the admiration of what we love, so derision arises from the contempt for what we hate or fear; and scorn springs from contempt for folly, as veneration from wonder at prudence. [Finally, we can conceive love, hope, glory and other emotions in conjunction with disdain, and from this we may deduce yet other emotions, which likewise we do not usually distinguish by particular names.][21]

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. LIII. When the mind contemplates itself and its power of action it experiences pleasure; and this pleasure is the greater in proportion as it imagines itself and its power of action with greater distinction.

Dem. Man knows himself only through the affections of his body and the ideas of these affections (by prop. XIX and XXIII, Part II). When therefore the mind can contemplate itself, it is thereby supposed to pass to a higher degree of perfection, *i.e.* (by schol. prop. XI, Part III) to feel pleasure, and the more in proportion as it can imagine itself and its power of action with distinction; q.e.d.

Coroll. This pleasure is more and more enhanced the more man imagines himself praised by others. For the more he imagines himself praised by others, the more pleasure he imagines others as experiencing through himself as a cause (by schol. prop. XXIX, Part III). And thus (by prop. XXVII, Part III) he will experience the more pleasure in association with the idea of himself; q.e.d.

Prop. LIV. The mind strives to imagine those things alone which posit or affirm[22] its power of action.

Dem. The effort or power of the mind is the *essence* of the mind (by prop. VII, Part III). But the essence of the mind [as is self-evident][23] affirms that alone which the mind is, and can do; and not that which the mind is not and cannot do. And therefore it strives to imagine those things alone which posit or affirm its power of action; q.e.d.

Prop. LV. When the mind imagines its own impotence it feels pain.

Dem. The essence of the mind affirms that alone which the mind is and can do, in other words, it is the nature of the mind to imagine only those things which posit its power of action (by preceding prop.). When therefore we say that the mind, in contemplating itself, contemplates its impotence, we say nothing else than that while the mind strives to imagine something which affirms its power of action, this effort is impeded, or (by schol. prop. XI, Part III) the mind experiences pain; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Coroll. 1. This pain is enhanced if we imagine ourselves blamed by others; which is demonstrated in the same way as coroll. prop. LIII, Part III.

Schol. This pain accompanying the idea of our imbecility is called *humility*; and the pleasure arising from the contemplation of ourselves is called *self-love* or *self-contentment* [*acquiescentia in se ipso*]. This pleasure is repeated as often as man contemplates his own virtues or his power of action, and hence it is that every one delights to narrate his own performances and to exhibit the powers both of his body and mind, a tendency which makes men disagreeable to each other. And from this again it follows, that men are by nature envious (see schol. prop. XXIV and schol. prop. XXXII, Part III), or rejoice in the imbecility of their fellow men, and are annoyed by their ability. For as often as each imagines his own actions, he feels pleasure (by prop. LIII, Part III), and the more, in proportion as the actions express greater perfection and as he imagines them with greater distinctness, *i.e.* (according to what has been said in schol. 1, prop. XL, Part II) the more he can contemplate them as distinguished from the actions of others and as peculiar [*ut res singulares*].[24] Hence each rejoices most in the contemplation of himself when he sees any thing in himself which he denies of others. But if what he affirms of himself belongs to the universal idea of a man or an animal, his pleasure will not be so great; and he will feel pain if he imagines that his actions are inferior to those of other men. This pain (by prop. XXVIII, Part III) he will endeavour to remove, either by interpreting unfavourably the actions of his fellow men [*suorum aequalium*], or by adorning as far as possible his own. It appears, therefore, that men are inclined by nature to hatred and envy, and their education encourages this tendency. For it is the practice of parents to excite their children to virtue solely by the stimulus of vanity and envy. But perhaps it will be objected, that we not infrequently admire and venerate the actions of other men. In answer to this objection, therefore, I add the following corollary.

Coroll. 2. No one envies the virtue of another, if that other be not his equal.

Dem. Envy is hatred (see schol. prop. XXIV, Part III) or (by schol. prop. XIII, Part III) pain, *i.e.* (by schol. prop. XI, Part III) a passion

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

by which man's power of action or effort is impeded. But man (by schol. prop. IX, Part III) strives and desires to do nothing except what can follow from his actual nature. Therefore man desires to predicate nothing of his power of action or (what is the same thing) his virtue, which is proper to the nature of another and alien to his own. And thus his desire cannot be thwarted,[25] *i.e.* (by schol. prop. XI, Part III) he cannot be pained by what he observes in one unlike himself, and consequently he cannot envy such a person. But the case is different with his equal, who is supposed to be of the same nature as himself; q.e.d.

Schol. With reference therefore to what we have said in scholium prop. LII, Part III, namely that we venerate a man because we admire his prudence, fortitude, etc., it is to be understood (as is evident from that proposition) that we imagine these virtues as belonging peculiarly to him and not as common to our nature; and thus we no more envy him for them, than we envy trees their height or the lion his strength.

Prop. LVI. There are as many species of pleasure, pain and desire, and consequently of every emotion which is composed of these (*e.g.* fluctuation of mind), or which is derived from them (*e.g.* love, hate, hope, fear, etc.) as there are species of objects by which we are affected.

Dem. Pleasure and pain, and consequently the emotions which are composed of them or derived from them, are passions (by schol. prop. XI, Part III); and (by prop. I, Part III) we necessarily experience them so far as we have inadequate ideas, and (by prop. III, Part III) only so far as we have such ideas, *i.e.* (see schol. 1, prop. XL, Part II) we necessarily suffer only so far as we *imagine*, *i.e.* (see prop. XVII, Part II with its schol.) so far as we are affected with an emotion which involves the nature of our own body and the nature of an external body. Hence the nature of each passion must necessarily be so explained that it may express the nature of the object by which we are affected. For example, the pleasure which arises from A involves the nature of its object A, and the pleasure which arises from B involves the nature of its object B; consequently these two emotions of pleasure are different in their nature, because they arise from different causes. So also

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the emotion of pain which arises from one object is different in its nature from the pain which arises from another cause; and the same is to be understood concerning love, hatred, hope, fear, fluctuations of mind, etc. Thus there are necessarily so many species of pleasure, pain, love, hate, etc. as there are species of objects by which we are affected. Again, desire is the essence or nature of every man, so far as we conceive him [to be] determined to any action by the given constitution of his nature. See schol. prop. IX, Part III. Therefore, according as every one is affected, from external causes, with this or that species of pleasure, pain, love, hatred, etc., *i.e.* according as his nature is constituted in this or that manner, so his desires must necessarily be of this or that character and the nature of one desire must differ from another as much as the emotions differ from which those desires have arisen. Therefore there are as many species of desire, as there are species of pleasure, pain, love, etc., and consequently (according to what has been already shown) as there are species of objects by which we are affected; q.e.d.

Schol. Among the species of passions, which (by preceding prop.) are necessarily very numerous, the most noted are luxury, drunkenness, libertinism, avarice and ambition* which are nothing but forms of desire modified according to the nature of their object. For by luxury, drunkenness, libertinism [*libido*], avarice and ambition we understand nothing else than the immoderate love or desire of feasts, drinks, women [*coeundi*],[26] riches and glory. These passions, so far as we distinguish them from others solely by the object to which they refer, have no contraries. For temperance, sobriety and chastity, which we are accustomed to oppose to gluttony, drunkenness and libertinism, are not passions; they simply indicate the power of the mind which controls the passions. For the rest, I cannot here explain the other species of emotions (which are as multitudinous as the species of objects), nor, if I could, is there any necessity for doing so. For with regard to the end I have in view, namely to determine

*CC: *Luxuria*, *Ebrietas*, *Libido*, *Avaritia*, *et Ambitio*. While GE here translates *libido* as "libertinism," in prop. XLVI, Part IV she translates it as "licentiousness." Curley and Kisner both translate *luxuria* as "gluttony."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the nature of the emotions and the power of the mind to control them, it suffices to have a general definition of each emotion. It suffices, I say, to understand the common properties of the mind and emotions, that we may determine what kind and degree of power the mind has in moderating and restraining the emotions. Hence although there may be a great difference between this and that emotion of love, hatred or desire; *e.g.* between love towards children and love towards a wife, it is nevertheless unnecessary to ascertain these differences and to investigate more minutely the nature and origin of the emotions.

Prop. LVII. The emotions of any one individual differ from the emotions of another, as much as the essence of the one differs from the essence of the other.

Dem. This proposition is evident from ax. 1, which see after Lemma 3 schol. prop. XIII, Part II. Nevertheless we will demonstrate it from the definitions of the three primitive emotions.

All emotions resolve themselves into desire, pleasure or pain, as is evident from the definitions we have given. But desire is the very essence or nature of each person (see its def. schol. prop. IX, Part III); therefore the desire of any one individual differs from that of another as much as the nature or essence of the one differs from the nature or essence of the other. Further, pleasure and pain are passions, by which the power or tendency of each to persevere in his existence is aided or restrained (by prop. XI, Part III and its schol.). But by the effort to persevere in existence, so far as this refers both to the mind and body, we understand appetite and desire (see schol. prop. IX, Part III); therefore, pleasure and pain are desire or appetite in so far as it is increased or diminished, aided or impeded by external causes, *i.e.* (by the same schol.) are the very essence or nature of every person. And therefore the pleasure or pain of any one individual differs from the pleasure or pain of another, as much as the nature or essence of the one differs from the nature or essence of the other; and consequently, the emotion of any one individual differs, etc.; q.e.d.

Schol. Hence it follows that the affections of animals which are called irrational (for, after becoming acquainted with the origin of the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

mind, we cannot doubt that brutes have emotions) differ from those of men as much as the brute nature differs from the human nature. Both the horse and [the] man, indeed, are led by the desire of procreation; but the one desire is equine, the other human. So again the appetites of insects, fishes and birds respectively must differ thus. Although every individual lives contented with his nature, such as it is, and enjoys it, still that life with which each is contented and happy is nothing else than the idea or soul of the individual; and hence the joy [*gaudium*] of one differs from the joy of another as much as the essence of the one differs from the essence of the other. Lastly, I observe in passing that from the preceding proposition it follows that there is no comparison between the pleasure of a drunkard, for example, and that of a philosopher.

Thus much concerning the emotions which belong to man as far as he is passive. It remains for me to add something concerning the emotions which belong to him so far as he is active.

Prop. LVIII. Besides the pleasure and desire which are passions, there are the emotions of pleasure and desire which belong to us considered as active.

Dem. When the mind contemplates itself and its power of action it feels pleasure (by prop. LIII, Part III). Now the mind necessarily contemplates itself when it has a true or adequate idea (by prop. XLIII, Part II). And the mind does conceive some adequate ideas (by schol. 2, prop. XL, Part II). Therefore we have pleasure in proportion as we conceive adequate ideas, *i.e.* (by prop. I, Part III) in proportion as we are active. Next, the mind, both in so far as it has clear and distinct ideas and in so far as it has confused ideas, strives to persevere in its existence (by prop. IX, Part III). But by effort I understand desire (by schol. prop. IX, Part III). Therefore desire [also] belongs to us considered as having clear intelligence, *i.e.* (by prop. I, Part III) considered as active;[27] q.e.d.

Prop. LIX. Among all the emotions which belong to the mind so far as it is active, there are none which do not resolve themselves into pleasure or desire.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. All emotions resolve themselves into desire, pleasure or pain, as is evident from the definitions we have given of them. But by pain we understand that by which the mind's power of thought is diminished or restrained (by prop. XI, Part III and its schol.); and hence so far as the mind feels pain, its power of understanding, *i.e.* of acting (by prop. I, Part III) is diminished or restrained. Therefore, no emotion of pain can belong to the mind so far as it is active, but only emotions of pleasure and desire, which (by preceding prop.) belong to the mind under that condition also; q.e.d.

Schol. All actions which follow from emotions that belong to the mind [*mentem*] so far as it understands, I refer to strength of mind [*fortitudinem*], which I distinguish into courage [*animositatem*] and generosity. By courage I understand the desire by which every one strives to persevere in his existence simply according to the dictate of reason. By generosity I understand the desire by which every one, simply according to the dictate of reason, strives to aid other people and unite them to [himself] in friendship. Therefore those actions which have for their object the good of the agent only, I refer to courage, and those which have for their object the good of another, I refer to generosity. Temperance, therefore, sobriety and presence of mind in danger are species of courage; while modesty, clemency etc. are species of generosity.

And I believe that I have now explained and traced to their primary causes the principal emotions and fluctuations of the mind [*animi*], which arise from the composition of three primitive emotions, pleasure, pain and desire. From what has been said, it appears that we are affected by external causes in many ways, and that, like the waves on the sea agitated by contrary winds, we fluctuate in ignorance of the future and of our destiny. I have shown, I say, only the principal conflicts of the mind [*animi*], not all of them. For by the same method as has been employed above, we can easily show that love is sometimes united to repentance, to disdain, to shame, etc. Nay, I think it must be clear to all from what has been said, that the emotions can be compounded one with another in so many ways, and so many variations may thence arise, that it is impossible to specify their number. But for my purpose it suffices to have enumerated the principal

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

[emotions] only; for an analysis of the rest, which I have omitted, would be curious rather than useful.

Concerning love, however, it remains to be observed, that frequently when we obtain the thing we desired, the body through this fruition acquires a new condition in which it experiences new determinations; other images of things are excited in it, and the mind at once begins to have different imaginations and desires. For example, when we imagine something which gratifies our palate, we desire to enjoy it, *i.e.* to eat it. But while we are thus enjoying it the stomach becomes full and the body enters into a new condition. If, therefore, the body being already differently disposed, the image of the same food, from its being in our presence, is continued, and consequently the desire or effort to eat it; the new constitution of our body will oppose itself to that desire or effort, and consequently the presence of the food which was formerly desired will be odious to us; and this it is which we call disgust and tedium. For the rest, I have omitted to speak of those external affections of the body, such as tremour, paleness, sobs, laughter, etc., which accompany various kinds of emotion, because they belong to the body only and are without any relation to the mind [*mentem*]. Lastly, there are certain observations to be made on the definitions of the emotions; I shall, therefore, repeat the definitions in their order, and the observations I have to make on any one of them I shall insert immediately after it.

DEFINITIONS OF THE EMOTIONS

1. Desire is the essence of man, so far as we conceive that essence [to be] determined to an action by any given affection.

Explan. I have said above in the scholium to proposition IX of this Part, that desire is an appetite attended with consciousness; and that appetite is the essence of man, so far as it is determined to actions which support its own preservation. But in the same scholium I have also intimated, that I recognize no real difference between

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

human appetite and desire. For whether man be conscious of his appetite or not, the appetite remains the same; and therefore that I might not appear guilty of tautology, I have chosen not to define desire by appetite, but to so define it that every tendency of human nature which we signify by the name of appetite, will, desire or impulse may be comprehended in one term. I might indeed have said that desire is the essence of man, conceived as determined to any action; but from this definition (by prop. XXIII, Part II) it would not follow that the mind can be conscious of its desire or appetite. Hence that I might include the cause of this consciousness, it was necessary (according to same prop.) to add: so far as it is determined to act by any given affection. For by any affection of the human essence we understand a certain state of that essence, whether it be innate,[28] whether it be conceived solely by the attribute of thought, or solely by the attribute of extension, or lastly whether it be referred to both these attributes at once. [By desire I here understand all of man's endeavours, impulses, appetites and volitions, which vary with the varying constitution of the man, and are often so opposed to one another that he is pulled in different directions and does not know which way to turn.][29]

2. Pleasure is the transition of man from less to greater perfection.
3. Pain is the transition of man from greater to less perfection.

Explan. I say transition, for pleasure is not that perfection itself. If we were born with that perfection to which we pass, we would experience no emotion of pleasure in its possession; and this appears more clearly from the contrary emotion of pain. For that pain consists in the transition to a lower degree of perfection, but not in that lower degree of perfection itself, no one can deny, since man is incapable of feeling pain, so far as he possesses any degree of perfection. Nor can we say that pain consists in the privation of greater perfection; for privation is nothing. But the emotion of pain is something positive and can therefore be nothing else than the process of passing to a lower degree of perfection, *i.e.* a process by which man's power of action is diminished or restrained. See schol. prop. XI, Part III. The definitions of hilarity, titillation, melancholy and bodily suffering [*Doloris*] I omit,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

because they belong principally to the body and are simply species of pleasure and pain.

4. Wonder is that state of mind in which we remain fixed in the imagination of a particular object. The mind remains fixed, because this single imagination has no connection with any other. See prop. LII, Part III, with schol.

Explan. In the scholium to prop. XVIII, Part II we have shown what is the cause why the mind passes immediately from the contemplation of one thing to the idea of another, namely, because the images of those things are so concatenated and co-ordinated in our minds that the one follows the other. Now this is inconceivable when the image contemplated is new; for then the mind is detained in the contemplation of that image until it is determined by other causes to think of something else. It is evident therefore that the imagination of a new object considered in itself is of the same nature as other imaginations, and for this reason I do not class wonder among the emotions, nor do I see any reason for doing so, since this persistence of the mind arises from no positive cause, which distracts the mind from other things, but simply from the negation of any cause why the mind should be determined to pass from the contemplation of one object to the thought of another. Hence (as I have intimated in schol. prop. XI, Part III) I acknowledge only the primitive or primary emotions, namely, pleasure, pain and desire; and I have made special mention of wonder only because it is customary to give to emotions which are derived from these primitive ones, other names when they have reference to an object which excites wonder. For the same reason I here add a definition of contempt.

5. Contempt is the imagination of an object which produces so feeble an impression on the mind, that the presence of this object leads us rather to think of what it has not, than of what it has. See schol. prop. LII, Part III.

I omit the definitions of veneration and disdain, because no emotions that I am aware of derive their names from these.

6. Love is pleasure accompanying the idea of an external cause.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Explan. This definition clearly enough explains the essence of love, whereas that of the authors who define love as *the will to be united with the beloved object*, expresses not the essence of love but one of its properties; and because the essence of love has not been seen by [these] authors with sufficient distinctiveness, they could have no clear conception of its properties, which has rendered their definition of it, as is generally admitted, very obscure. But it must be observed that when I say [that] the will to be united with the beloved object is a property of the being who loves, I do not mean by *will* a consent of the mind, a deliberate purpose or a free decision (for I have demonstrated this to be fictitious, prop. XLVIII, Part II), nor even the desire of being united with the beloved object when it is absent, or of continuing in its presence (for love can be conceived without either one or the other of these desires); but by *will* I understand a satisfaction of the being who loves in the presence of the beloved object, which strengthens or at least cherishes the pleasure of the person who loves.

7. Hatred is pain accompanying the idea of an external cause.

Explan. The observations to be made on hatred are easily inferred from what has been said in explanation of the preceding definition. See besides schol. prop. XIII, Part III.

8. Inclination is pleasure accompanying the idea of any object which is by accident a cause of pleasure.
9. Aversion is pain accompanying the idea of any object which is by accident a cause of pain. On this subject see schol. prop. XV, Part III.
10. Devotion is love towards one who excites our wonder (or admiration).

Explan. We have shown in prop. LII, Part III that wonder arises from the novelty of an object. If therefore it happens that we frequently imagine an object which we wonder at, we cease to wonder at it; and thus we see that devotion easily sinks into simple love.

11. Derision is the pleasure we derive from imagining in an object we hate something which excites our contempt.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Explan. So far as we despise the thing we hate, we negate[30] its existence (see schol. prop. LII, Part III) and therefore (by prop. XX, Part III) we feel pleasure. But since we suppose that when a man derides anything, he hates it, it follows that this pleasure is not solid. See schol. prop. XLVII, Part III.

12. Hope is an inconstant pleasure arising from [the idea of] a past or future thing, concerning the issue of which we are in some degree doubtful.
13. Fear is an inconstant pain arising from the idea of a past or future thing, concerning the issue of which we are in some degree doubtful. See schol. 2, prop XVIII, Part III.

Explan. From these definitions it follows, that there is no hope without fear and no fear without hope. For he who is in a state of suspense and doubts whether his hopes will be fulfilled is supposed to imagine something which excludes the existence of what he hopes for, and therefore to feel pain (by prop. XIX, Part III); consequently, he is supposed, as long as he is in suspense, to fear that the event may not occur.[31] On the other hand, he who is in fear, *i.e.* who doubts whether what he hates will come to pass, imagines something which excludes the existence of what he hates; and thus (by prop. XX, Part III) he feels pleasure, inasmuch as he has some hope that what he hates may not occur.

14. Confidence is pleasure arising from the idea of something past or future, concerning which all cause of doubt is removed.
15. Despair is pain arising from the idea of something past or future, concerning which all cause of doubt is removed.

Explan. Thus from hope arises security and from fear, despair, when all cause of doubt is removed. The reason of this is that man imagines a past or future object as already existing and contemplates it as present; or that he imagines some other objects or events which exclude the existence of that which inspired him with doubt. For although we can never be certain of the occurrence of particular things

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

(according to coroll. prop. XXXI, Part II), it is nevertheless possible for us not to doubt their occurrence. For we have shown (see schol. prop. XLIX, Part II) that it is one thing not to doubt and another to be certain; and thus is it possible that from the image of something past or future we may be affected with the same pain or pleasure, as from the image of something present, as I have shown in prop. XVIII, Part III, which see with the scholium appended to it.

16. Joy [*Gaudium*] is pleasure accompanying the idea of something past which has happened beyond our hope.
17. Remorse is pain accompanying the idea of something past which has happened contrary to our hope.
18. Compassion is pain accompanying the idea of an evil, which has happened to another, whom we imagine to be like ourselves. See schol. prop. XXII and schol. prop. XXVII, Part III.

Explan. Between compassion and mercy there seems to be no difference, unless perhaps, that compassion relates to a single emotion, while mercy denotes the habit of having such an emotion.

19. Approbation is love towards some one who has benefited another.
20. Indignation is hatred towards some one who has injured another.

Explan. These terms, I am aware, have different meanings in ordinary usage. But my intention is not to explain the signification of words, but the nature of things, and to indicate these by words the ordinary signification of which is not altogether repugnant to that in which I employ them; and it is sufficient for me to state this once for all. For the cause of these emotions see coroll. 1, prop. XXVII and schol. prop. XXII, Part III.

21. Over-estimation [*Existimatio*] is an excessive valuation of a person arising out of love towards him.
22. Depreciation [*Despectus*] is the undervaluing of a person out of hatred towards him.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Explan. Thus over-estimation is an effect or property of love, and contempt [*Despectus*] of hatred; and hence over-estimation may be defined as love so far as it disposes man to think more highly than is just of the being he loves, and on the other hand contempt [*Despectus*] may be defined as hatred so far as it disposes man to think less highly than is just of the thing he hates. See more on this subject [in] schol. prop. XXVI, Part III.

23. Envy is hatred considered as causing man to feel pain from another's felicity [*felicitate*]; and pleasure [*gaudeat*] from another's misfortune.

Explan. Mercy is generally regarded as the opposite of envy, which therefore in spite of the meaning of the word may be defined thus:

24. Mercy or benevolence is love, so far as it causes a man to rejoice in the good of another, and to grieve for the suffering of another.

Explan. Concerning envy see schol. prop. XXIV and schol. prop. XXXII, Part III.

The emotions of pleasure or pain which I have hitherto defined, are accompanied by the idea of an external object as their cause either intrinsically or by accident. I proceed to emotions which have for their cause something internal.*

25. Self-contentment is pleasure arising from the contemplation of ourselves and our power of action.
26. Humility is pain arising from the contemplation of our own weakness or imbecility.

*CC: GE's translation of this sentence is rather loose. The Latin reads *Hinc ad alios transeo, quos idea rei internae comitatur tamquam causa*, and the phrase *quos idea rei internae comitatur tamquam causa* echoes the phrase *quos idea rei externae comitatur tamquam causa* in the preceding sentence. Instead of repeating "accompanied by the idea of an . . . object" in the second sentence, GE omits the references both to "accompanying" and to "an idea of an object." Compare with Curley: "I pass now to the others, which are accompanied by the idea of an internal cause," and Kisner and Silverthorne: "Now I move on to the other emotions, which are accompanied by the idea of an internal thing as cause."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Explan. Self-contentment is opposed to humility, so far as we understand by it the pleasure arising from the contemplation of our power of action. But so far as we understand it as pleasure accompanying the idea of an action, which we imagine ourselves to have performed from the free decree of our minds, it is opposed to repentance, which we thus define:

27. Repentance is pain accompanying the idea of an action, which we believe ourselves to have performed from free will.

Explan. The causes of these emotions we have shown in schol. prop. LI, Part III and prop. LIII, LIV, and LV with schol. Concerning Free Will, see schol. prop. XXXV, Part II. But here it must be noted further, that it is no wonder [that] all actions which are commonly called *wicked* are followed by pain and those which are called *right* by pleasure. For it is easy to understand from what has been said above that this depends chiefly on education. Parents by blaming certain actions and frequently reproving their children for committing them, and on the contrary by praising other actions and persuading to their performance, have caused emotions of pain to be connected with the former and of pleasure with the latter. And this is attested by experience also. For custom and religion are not alike to all; on the contrary, what is sacred to some is profane to others, and what is held right by some is held disgraceful by others. Hence, according as each is educated, he repents of an action or glories in it.

28. Pride consists in thinking of oneself more highly than is just, out of self-love.

Explan. Pride, therefore, differs from over-estimation in this: that the latter has reference to an external object, but pride to the man himself, who thinks of himself more highly than is just. As over-estimation is an effect or property of love, so pride is an effect or property of self-love, and may therefore be defined as self-love or self-contentment so far as it induces man to think too highly of himself. See schol. prop. XXVI, Part III.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

To this emotion there is no contrary, since no one from hatred of himself thinks less highly of himself than is just. Nay, no one thinks less highly of himself than is just when he imagines that he is incapable of this or that. For if a man imagines himself incapable of any action, he necessarily imagines this, and his nature is consequently so disposed that he really cannot do what he imagines himself unable to do. As long as he imagines himself unable to do this or that, so long he is not determined to its performance; and consequently, so long it is impossible to him to do it. Nevertheless, if we attend to those things which depend on opinion alone, we may conceive it possible that a man may think less highly of himself than is just. For it is possible that a man, in sadness [*tristis*] contemplating his own imbecility, should imagine himself despised by all, when notwithstanding others think of nothing less than of despising him. Further, a man may think less highly than is just of himself if he, in the present, denies of himself something in relation to the future, of which he is uncertain; for example, if he thinks that he cannot conceive anything with certainty and cannot form any but wicked desires and actions. Lastly, we may say that a person thinks of himself less highly than is just when we see him from false shame not dare to do what is ventured on by his equals. Hence we may oppose this emotion to pride and call it self-depreciation. For as from self-contentment may arise pride, so from humility may proceed self-depreciation, which we consequently define thus:

29. Self-depreciation consists in thinking of oneself less highly than is just owing to depression of mind.

Explan. We are accustomed, however, to oppose humility to pride; but we then attend more to their effect than to their nature. For we call him proud who glorifies himself too much (see schol. prop. XXX, Part III), who narrates nothing but his own virtues, and of others nothing but their defects, who desires to be preferred before all others, and who assumes the importance and magnificence which belong to those who are placed far above him. On the contrary, we call him humble who often blushes, who confesses his own faults and dwells on the virtues of others, who gives way to everyone, whose mien is

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

modest and his dress without ornament. For the rest, these emotions of humility and self-depreciation are extremely rare. For human nature considered in itself strives against them (see prop. XIII[32] and LIV, Part III); and accordingly those who pass for the most abject and humble are generally the most ambitious and envious.

30. Glory is pleasure accompanying the idea of an action which we imagine to be praised by others.
31. Shame is pain accompanying the idea of an action which we imagine to be blamed by others.

Explan. Concerning these two passions, see the scholium to proposition XXX, Part III. But here I must observe that there is a difference between shame and modesty. For shame is pain following an action of which we are ashamed; whereas modesty is that dread of shame which prevents a person from committing a shameful action. To modesty is generally opposed impudence, which however is in fact not an emotion, as I shall show in the proper place; but the names of the emotions (as I have already intimated) depend less on their nature than on their usage in ordinary speech. I have now completed the definitions of emotions referable to pleasure and pain, and therefore proceed to those which I refer to desire.

32. Regret is the desire or appetite [*Desiderium est Cupiditas, sive Appetitus*] to possess some object when this desire is nourished by the memory of the object, and at the same time is counteracted by the memory of other objects which exclude the existence of the former.

Explan. When we remember any object, as I have already said, we are thereby disposed to contemplate it with the same emotion as if it were present; but this disposition or tendency is generally, when we are awake, restrained by the images of other objects, which exclude the existence of the one we remember. When therefore we think of an object which has affected us with any kind of pleasure, we in consequence strive to contemplate it as present with the same emotion of pleasure; which effort, indeed, is immediately impeded by the recollection of objects which exclude the existence of the former. Hence

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

regret is in fact a pain which is the opposite of that pleasure we experience from the absence of the object we hate (see schol. prop. XLVII, Part III). But as the term *regret* appears to refer to desire, I have connected it with this emotion.

33. Emulation is that desire of an object, which is generated in us by our imagining that others have the same desire.

Explan. He who flees[33] because he sees others flee, or fears because he sees others fear, or he who, seeing that another is burning his hand, draws in his own hand and moves his body as if he himself were burnt—imitates, we say, the action of another, but we do not say that he emulates it; not because we know that there is one sense of emulation and another of imitation, but because it is customary to apply the epithet *emulous* only to a person who imitates what is honourable, useful or agreeable. Concerning the cause of emulation, see prop. XXVII, Part III with scholium. Why envy is frequently united with this emotion, see prop. XXXII, Part III with scholium.

34. Gratitude is that desire or impulse of love by which we strive to benefit one who, from a similar impulse of love, has benefited us. See prop. XXXIX and schol. prop. XLI, Part III.
35. Benevolence is the desire to do good to one whom we pity. See schol. prop. XXVII, Part III.
36. Anger is the desire which incites us to do harm to one whom we hate. See prop. XXXIX, Part III.
37. Revenge is the desire of inflicting an injury on one who, from hatred, has inflicted an injury on us. See coroll. 2, prop. XL with its schol., Part III.
38. Cruelty is the desire by which any one is incited to injure an object of his love or pity.

Explan. To cruelty is opposed clemency, which is not a passion but a power of the mind by which we govern our anger or revenge.

39. Timidity is the desire to avoid a greater evil which we fear by incurring a smaller one. See schol. prop. XXXIX, Part III.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

40. Audacity is the desire by which any one is incited to an action involving danger, which his equals fear to incur.
41. Pusillanimity is predicated of one whose desire is impeded by a danger which his equals brave.

Explan. Hence pusillanimity is nothing else than the fear of some evil which is not feared by the majority; and therefore I do not number it among the emotions of desire. Nevertheless I have explained it here, because in relation to desire, pusillanimity is in fact opposed to audacity.

42. Consternation is predicated of one whose desire to avoid an evil is counteracted by astonishment at the evil which he fears.

Explan. Consternation is therefore a species of pusillanimity. But since consternation arises from a double fear, it can be more conveniently defined as fear which so holds a man in stupefaction or fluctuation that he is unable to avert the threatened evil. I say stupefaction, so far as we understand that his desire to avert an evil is counteracted by astonishment. I say fluctuation so far as we conceive the same desire [to be] counteracted by the fear of another evil which equally torments him: whence it comes that he knows not which of the two to avert. On this subject, see schol. prop. XXXIX and schol. prop. LII, Part III. Concerning pusillanimity and audacity see schol. prop. LI, Part III.

43. Humanity or modesty is the desire to do what pleases [people], and to avoid what displeases them.
44. Ambition is the immoderate desire of glory.

Explan. Ambition is the desire by which all passions (by prop. XXVII and XXXI, Part III) are cherished and strengthened; and consequently this passion can hardly be overcome. For as long as a man is in subjection to any desire, he will necessarily be in subjection to this also. "The best men," says Cicero, "are the most susceptible to the desire of glory. The very philosophers who write treatises on the contempt of glory, inscribe their name on the title page," etc.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

45. Luxury [*Luxuria*] is the immoderate desire or love of banqueting.
46. Drunkenness is the immoderate desire or love of drinking.
47. Avarice is the immoderate desire or love of riches.
48. Libertinism [*libido*] is also the immoderate desire or love of sexual intercourse [*commiscendis corporibus*].

Explan. Whether this desire is moderate or not, it is usually called libertinism.

These five passions (as I have intimated in schol. prop. LVI, Part III) have no contraries. For modesty is a species of ambition (see schol. prop. XXIX, Part III). Again, temperance, sobriety and chastity indicate, as I have already said, a power of the mind, and not a passion. And although it is possible that the avaricious, the ambitious or the timid man may abstain from excessive eating, drinking and sexual intercourse, still avarice, ambition and timidity are not the contraries of luxury, ebriety and libertinism. For the avaricious man is generally glad to feast at other people's expense. The ambitious man, too, provided he hopes for secrecy, will put no restraint on himself, and if he lives among the intemperate and the voluptuous, his ambition will incline him the more to those vices. The timid man often does what he would rather not to do. For the sake of saving his life, he will throw his riches into the sea, but nevertheless he remains avaricious;[34] the libertine is perhaps sad because he is unable to pursue his favourite manner of life, but he does not therefore cease to be voluptuous. And, in general, these passions do not consist so much in the act of eating, drinking, etc. as in the appetite and love for such indulgences. Hence nothing can be opposed to these passions except generosity and courage, concerning which see what follows.

I omit the definitions of jealousy and other fluctuations of the mind, both because they arise from the blending of passions which I have already defined, and because many of them have no name, which proves that for practical purposes it is sufficient to know them in general. For the rest, from the definitions of the emotions which we have given it is evident that they all arise from desire, pleasure and pain, or

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

rather that there are but these three emotions, each of which is commonly called by various names on account of its various extrinsic relations. If, then, we bear in mind these primitive emotions together with what we have said above concerning the nature of the mind, we shall be able to define the emotions in general, so far as they relate to the mind, in the following manner.

GENERAL DEFINITIONS OF THE EMOTIONS

An emotion [that is called a] passion, or *pathema animi*, is a confused idea[35] by which the mind affirms of the body or of any part of the body, a greater or lesser power of existence than before; and which idea, being given, the mind is determined to one thought rather than another.

Explan. I say, first, that an emotion or passion is a confused idea. For we have shown (prop. III, Part III) that the mind is passive in so far alone as it has inadequate or confused ideas. I say further that by an emotion or passion the mind "affirms of the body or some part of it a greater or lesser power of existence than before." For all the ideas of bodies which we possess, indicate rather the actual condition of our own body (by coroll. 2, prop. XVI, Part II) than the nature of an external body; and the ideas which constitute the form of a passion, must indicate or express that condition which the body or one of its parts derives from the fact that its power of action or of existence is increased or diminished, aided or restrained. But it is to be observed [that] when I say "a greater or lesser power of existence than before," I do not understand that the mind compares the present state of the body with a past state, but that the idea which constitutes the form of a passion, affirms something of the body which affirms more or less reality than it before possessed. And since the essence of the mind consists in this (prop. XI and XIII, Part II), that it affirms the actual existence of the body, and since by the perfection of a thing we understand its essence; it follows that the mind passes from a lower to a higher degree of perfection when it happens to affirm of the body or any part of the body something which involves more reality than it

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

heretofore possessed. When therefore I said above, that the mind's power of action is increased or diminished, I meant nothing else than that the mind forms an idea of the body or of some part of it which expresses more or less reality than it had previously affirmed of the body. For the superiority of ideas and the actual power of thinking are estimated according to the superiority of the objects which thought embraces. Lastly, I added: "which idea, being given, the mind is determined to one thought rather than to another," in order that besides the nature of pleasure and pain which I explain in the first part of the definition, I might also express the nature of desire.

End of Part III

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

The printer is requested to attend to the pencil-marks.

Ethics

Part IV.

On the servitude of man & on the power of the passions.

Preface.

The inability of man to govern & restrain his passions I call servitude. for when man is subject to passions he is not in his own power, but in the power of destiny, so that he is often compelled, even while seeing the better, to follow the worse. I propose in the present part to shew the cause of this servitude, & also to consider what rule there is of good & evil in the passions. But before I begin, it is desirable to say a few words on perfection & imperfection, on good & evil.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

PART IV

On the Servitude of Man and on the Power of the Passions

PREFACE

The inability of man to govern and restrain his passions I called *servitude*. For when man is subject to passions he is not in his own power, but in the power of destiny, so that we are often compelled, even while seeing the better, to follow the worse. I propose in the present Part to show the cause of this servitude, and also to consider what else there is of good and evil in the passions [*affectus*]. But before I begin, it is desirable to say a few words on *perfection* and *imperfection*, on *good* and *evil*.

When any one has resolved to make something and has completed it, not only he himself, but every one else who truly knows, or believes that he knows, the mind and intention of the author of that work, will pronounce it to be *perfect*. For example, if we see a structure (which I suppose to be not yet complete) and know that the object of the architect is to build a house, we say the house is imperfect; and on the contrary we say it is perfect as soon as we see it carried out so as to fulfill the end for which the architect had designed it.

But if we see a work unlike anything we have seen before, and are unacquainted with the mind of the author, then assuredly we cannot know whether the work be perfect or imperfect. And this seems to have been the *primary* signification of these words. But after men began to form universal ideas, and to conceive types of houses, edifices, towers, etc. and to prefer some types of things to others, the result was, that each called that perfect which appeared to be in accordance

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

with the universal idea he had formed of any particular kind of thing, while each pronounced imperfect what appeared less in accordance with the type he had conceived, although according to the opinion of the author it might be thoroughly complete. And it is apparently for the same reason that natural things, such as are not made by human hands, are commonly called perfect or imperfect; for people are wont to form universal ideas of natural as well as of artificial things, and these universal ideas they regard as the archetypes or models of things. Moreover, supposing that nature does nothing save for the purpose of some end, they imagine that it contemplates these universal ideas and proposes them to itself as archetypes. When therefore they see anything come into existence in Nature, which is not altogether in accordance with the type or model which they have conceived of that kind of object, they believe that Nature itself has failed or erred, and has left the thing in question imperfect.

Thus we see that men are wont to call natural things perfect or imperfect more from prejudice than from a true knowledge of those things. For we have shown in the Appendix to Part I that Nature does not act for the sake of an end; since that eternal and infinite being whom we call God (or Nature) acts by the same necessity whereby he exists. We have shown that [God] both exists and acts by the same necessity of his nature. See prop. XVI, Part I. Hence the reason or cause why God (or Nature) acts and why God exists is one and the same.* As therefore [God] exists for the sake of no end, he acts for the sake of no end: his action, as well as his existence, has no ground of commencement and no end which is related to it as a motive. What is called a final cause is nothing else than a human desire considered as the originating principle or primary cause of anything. For example, when we say that habitation was the final cause of this or that house, we mean nothing else than that a man, because he imagined to himself the conveniences of domestic life, had a desire to build a

*CC: It should be noted that GE has placed parentheses around "or Nature"—these parentheses are not in Bruder's Latin edition of the text, and no other English translation parentheses "or Nature" in this way. This perhaps slightly lessens the impact of Spinoza's famous phrase *Deus seu natura*. (GE uses the parentheses again in dem. prop. IV, though in that passage she also writes "God or Nature" without parentheses.)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

house. Hence habitation, considered as a final cause, is nothing more than this particular appetite or desire, which in fact is the efficient cause; and this men consider as the primary cause, being commonly in ignorance as to the causes of their appetites. For, as I have already often said, they are indeed conscious of their actions and desires, but ignorant of the causes by which they are determined to the desire of this or that object. As to the vulgar notion that Nature sometimes fails or makes a mistake, and produces imperfect things, I number it among the fictions of which I have spoken in the Appendix to the First Part.

Perfection and imperfection, therefore, are in fact merely modes of thinking, or notions, which we form from comparing together individuals of the same species or genus. And for this reason I have said (def. 6, Part II) that by *perfection* and *reality* I understand the same thing. For we are accustomed to refer all the individuals in nature to one genus which we call the highest genus; namely, to the notion of a being which belongs absolutely to all the individuals in nature. Now referring the individuals in nature to their genus, and comparing them together, we perceive some to have more being or reality than others, and hence we say that some are more perfect than others. Again, if we attribute to them anything which involves negation, as a limit, a term, a certain incapability, we call them imperfect, because they do not affect our minds equally with those which we call perfect, not that they are deficient in anything which properly belongs to them, or that Nature has made a mistake. For nothing belongs to the nature of a thing, but that which follows from the necessity of the nature of the efficient cause; and whatever follows from the necessity of the nature of the efficient cause is necessarily what it is.

As to *good* and *evil*, they also indicate nothing positive in things considered in themselves, and are simply modes of thought or notions which we form from a comparison of individuals. For one and the same thing can at the same time be good, evil and indifferent. For example, music is good to the melancholy, evil to those who are in deep distress, and to the deaf neither good nor evil. Nevertheless, though the fact be so, we must retain these words. For since we desire to form the idea of a man, which we may contemplate as an exemplar of human nature, it will be useful to us to retain these words in the sense I have mentioned.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

By *good* therefore I shall understand in the succeeding propositions, that which we certainly know to be a means of approaching nearer and nearer to that exemplar of human nature which we propose to ourselves; by *evil* I shall understand that which we certainly know to be an impediment to our attaining that exemplar.

Further, we shall call men more or less perfect in proportion as they more or less approach the same exemplar. For it is to be noted, first, that when I say any one passes from a lower to a higher degree of perfection, and the contrary, I do not understand that he is changed from one essence or form into another (the horse for example would be equally destroyed whether it were changed into a man or an insect); but I understand that we conceive his power of action, so far as this is comprehended in his nature, to be increased or diminished. Lastly, by *perfection* I understand, as I have said, *reality*, *i.e.* the essence of any thing whatever, in so far as it exists and acts in a certain manner, without regard to its duration. For no single thing can be said to be more perfect because it perseveres longer in its existence, since the duration of things cannot be determined by their essence, because the essence of things involves no certain and determinate period of existence, but every thing, whether it be more or less perfect, can by the same power whereby it began to exist, always persevere in existence, so that all are equal in this respect.

DEFINITIONS

1. By *good* I understand that which we certainly know to be useful to us.
2. By *evil* I understand that of which we certainly know that it hinders us from participating in some good.

On these defs. see the preceding Preface near the end.

3. I call individual things [*res singulares*] *contingent* so far as that while we attend to their essence alone, we find nothing which either necessarily posits their existence or necessarily excludes it.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

4. I call individual things [*res singulares*] *possible* so far as that while we attend to the causes by which they may be produced, we do not know whether these causes be determined to produce them.[1]

In schol. 1, prop. XXXIII, Part I, I have made no distinction between possible and contingent, because in that place there was no need for accurately distinguishing them.

5. By *contrary emotions* I understand, in the succeeding propositions, those emotions which draw people different ways, although they are of the same kind, as luxury and avarice which are species of love—and are not contrary by nature, but by accident.
6. What I understand by *emotion concerning a future, present, or past object*, I have explained in schol. 1 and 2, prop. XVIII, Part III.

But it is further to be noted here, that distance in time, as in space, can be distinctly imagined by us only within certain limits: *i.e.* as all those objects which are more than two hundred feet distant from us, or the distance of which from the place where we are exceeds what we can distinctly imagine, are imagined by us as equally distant from us and as being in the same place; so also objects, the period of whose existence we suppose to be removed from the present by a longer interval than we can distinctly imagine, are imagined by us as equally distant from the present, and are referred by us as it were to the same moment of time.

7. By an *end* for the sake of which we do something I understand an appetite.
8. By *virtue* and *power* I understand the same thing: *i.e.* (according to prop. VII, Part III) virtue is the very essence or nature of man, in so far as he has the power of doing certain things which can be understood by the laws of his nature alone.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

AXIOM

There is no individual thing in nature which may not have another above it stronger and more powerful. Rather, anything whatever being given, there is also given another thing more powerful by which the former may be destroyed.

PROPOSITIONS

Prop. I. Nothing positive in a false idea is nullified by the presence of the true, as true.

Dem. Falsity consists solely in that privation of knowledge which inadequate ideas involve (by prop. XXXV, Part II) and these have nothing positive on account of which they are called false (by prop. XXXIII, Part II); on the contrary, in so far as they belong to God, they are true (by prop. XXXII, Part II). If therefore what is positive in a false idea were nullified by the presence of the true, as such, a true idea would be nullified by itself, which (by prop. IV, Part III) is absurd. Therefore, etc.;[2] q.e.d.

Schol. This proposition is more clearly understood from coroll. 2, prop. XVI, Part II. For an imagination is an idea which indicates rather the actual constitution of the human body than the nature of an external body, not indeed distinctly, but confusedly; whence it comes that the mind may be said to err. For example, when we look at the sun, we imagine it to be about two hundred feet distant from us and we are deceived in this so long as we are ignorant of its true distance. The distance once known, the error is indeed removed, but not the imagination, *i.e.* the idea of the sun which expresses its nature so far as our own body is affected by it; and thus, although we may know the true distance, we shall nevertheless imagine the sun to be near us. For, as we have said in schol. prop. XXXV, Part II, we do not imagine the sun to be near us because we are ignorant of its true distance, but because the mind conceives the magnitude of the sun in so far as the sun affects the body. So, when the rays of the sun falling on the surface of water, are reflected to our vision, we imagine them as being actually

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

in the water, although we know their true place. And so other imaginations by which the mind is deceived, whether they indicate the natural constitution of the body or an increase or diminution of its power of action, are not contrary to the truth, and do not vanish in its presence. It does indeed happen that when we are under the influence of a false fear, this fear vanishes when we have heard true tidings; but it also happens that when we fear an evil which will certainly come, our fear vanishes when we hear false things. And thus imaginations do not vanish in the presence of truth as such, but because other stronger imaginations supervene, which exclude the present existence of the things previously imagined—as we have shown in prop. XVII, Part II.

Prop. II. We suffer [*patimur*] in so far as we are a part of Nature, which cannot be conceived by itself in abstraction from other parts.

Dem. We are said to suffer [*pati*] when something arises in us of which we are only the partial cause (by def. 2, Part III), *i.e.* (by def. 1, Part III) something which cannot be deduced from the laws of our nature alone. Therefore we suffer [*patimur*] in so far as we are a part of nature which cannot be conceived by itself in abstraction from other parts; q.e.d.

Prop. III. The power by which man perseveres in existence is limited, and is infinitely surpassed by the power of external causes.

Dem. This is evident from the axiom [of Part IV]. For man being given, there is also given something else, suppose A, more powerful, and A being given, there is further given another, suppose B, more powerful than A itself, and so on *in infinitum*. Therefore the power of man is limited by the power of another being, and it is infinitely surpassed by the power of external causes; q.e.d.

Prop. IV. It is impossible that man should not be a part of Nature and should suffer no other changes than those which can be understood by means of his own nature alone, and of which he is the adequate cause.

Dem. The power by which each individual thing, and consequently man, preserves his being, is (by coroll. prop. XXIV, Part I) the power

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of God (or Nature), not in so far as [God] is infinite, but in so far as he can be explained by the actual essence of human nature (acc. to prop. VII, Part III). Hence the power of man, in so far as it is explained by his actual essence, is a part of the infinite power, *i.e.* essence (by prop. XXXIV, Part I) of God or Nature. This was the first point to be proved. Next, if it were possible that man should suffer no changes but such as can be understood by his nature alone, it would follow (by prop. IV and VI, Part III) that he could not perish but would always necessarily exist. And this must follow from a cause, the power of which is either finite or infinite; namely, either from the power of man alone, who would then be able to keep aloof from himself other changes, which might arise from external causes; or from the infinite powers of Nature, by which all individual things would be so directed, that man could suffer no changes except such as support his preservation. But the former supposition (by preceding prop., the demonstration of which is universal and can be applied to all individuals) is absurd. Therefore, if it were possible that man should suffer no changes but such as could be understood by means of his nature alone, and consequently (as we have just shown) that he should always necessarily exist, this must follow from the infinite power of God; and consequently (by prop. XVI, Part I) it must be deduced from the necessity of the divine nature, so far as it is affected by the idea of any one man—from the universal order of Nature, so far as this is conceived under the attributes of extension and thought. And thus (according to prop. XXI, Part I) it would follow that man is infinite, which (by the first part of this demonstration) is absurd. It is therefore impossible that man should suffer no other changes than those of which he is the adequate cause; q.e.d.

Coroll. Hence it follows, that man is necessarily always liable to passions, that he follows the common order of nature, obeys it and accommodates himself to it as much as the nature of things demands.

Prop. V. The power and increase of any passion and its perseverance in existing are not determined by the power with which we ourselves strive to persevere in existence, but by the relation between the power of an external cause and our own power.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. The essence of a passion cannot be explained by our own essence alone (by def. 1 and 2, Part III), *i.e.* (by prop. VII, Part III) the power of a passion cannot be determined by the power with which we strive to persevere in our existence; but (as has been shown in prop. XVI, Part II) must necessarily be determined by the relation that the power of an external cause bears to our own power; q.e.d.

Prop. VI. The power of any passion or emotion may predominate over the other actions or power of a man, so that the emotions may pertinaciously adhere to him.

Dem. The power and increase of any passion, and the degree in which it perseveres in existence, is determined by the relation between the power of an external cause and our own power (by preceding prop.); and therefore (by prop. III, Part IV) the power of any passion can predominate, etc.; q.e.d.

Prop. VII. An emotion can neither be restrained nor destroyed except by a contrary and stronger emotion.

Dem. An emotion, so far as it belongs to the mind, is an idea by which the mind affirms of its body a greater or smaller power of existence than before (according to the general definition of the emotions which will be found at the end of Part III). When therefore the mind is agitated by any emotion, the body is at the same time affected by a change which increases or diminishes its power of action. Further, this affection of the body (by prop. V, Part IV) receives from its cause the power of persevering in its existence; and consequently it can neither be restrained nor destroyed except by a corporeal cause (according to prop. VI, Part II),[3] which originates in the body a contrary (by prop. V, Part III) and stronger affection (by axiom, Part IV). And therefore (according to prop. XII, Part II) the mind is affected by the idea of a corporeal affection contrary to, and stronger than, the former, *i.e.* (by gen. def. of emotions) the mind undergoes an emotion contrary to and stronger than the former, and which excludes or destroys the existence of the former. Therefore, an emotion can neither be destroyed nor restrained except by a contrary and stronger emotion; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Coroll. An emotion, so far as it belongs to the mind, can neither be restrained nor destroyed, except by the idea of an affection of the body contrary to and stronger than the affection we are experiencing. For an emotion we are experiencing can neither be restrained nor destroyed except by a stronger and a contrary emotion (by preceding prop.), *i.e.* (by general def. of emotions) except by the idea of an affection of the body stronger than the affection we are experiencing, and contrary to it.

Prop. VIII. The knowledge of good and evil is nothing else than the emotion of pleasure or pain, so far as we are conscious of that emotion.

Dem. We call that good or evil which is favourable or unfavourable to the preservation of our being (by def. 1 and 2, Part IV), *i.e.* (by prop. VII, Part III) which increases or diminishes, aids or restrains our power of action. So far therefore (by defs. of *pleasure* and *pain*: see schol. prop. XI, Part III) as we perceive any thing to affect us with pleasure or pain, we call it good or evil; and thus the knowledge of good and evil is nothing else than the idea of pleasure and pain which follows necessarily from the very emotion of pleasure or pain (by prop. XXII, Part II). But this idea is united with the emotion in the same way as the mind is united with the body (by prop. XXI, Part II), *i.e.* (as I have shown in the schol. to the same prop.) this idea is in fact not distinguished, save in our conception, from the emotion itself, or (according to the general def. of emotions) from an idea of an affection of the body. Therefore this knowledge of good and evil is nothing else than the emotion itself so far as we are conscious of it; q.e.d.

Prop. IX. An emotion, the cause of which we imagine present to us, is stronger than if we imagined the cause not present.

Dem. An imagination is an idea by which the mind contemplates a thing as present (see def. in schol. prop. XVII, Part II) but which indicates rather the constitution of the human body than the nature of the external thing (by coroll. 2, prop. XVI, Part II). Hence an emotion is an imagination (by the general def. of emotions), in so far as it

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

indicates the constitution of the body. But an imagination (by prop. XVII, Part II) is more intense, so long as we imagine nothing which excludes the present existence of the external thing. Therefore an emotion also, the cause of which we imagine to be present, is more intense, or stronger, than if we imagined the cause not to be present; q.e.d.

Schol. When in prop. XVIII, Part III I said, that we are affected with the same emotion by the image of a past or future thing, as if the thing we imagine were present, I expressly stated that this was true only so far as we attended to the image of the thing itself (for this image is of the same nature whether we have already imagined the thing or not); and I did not deny that the emotion is rendered weaker when we contemplate other things as present to us which exclude the present existence of a future thing, though I omitted to mention this then because I had determined to treat the powers of the emotions in this Part.[4]

Coroll. The image of a past or future thing, *i.e.* of a thing which in relation to past and future time we contemplate as excluded from the present, is, other things being equal, weaker than the image of a present thing, and consequently an emotion respecting something past or future is, other things being equal, weaker than an emotion respecting something present.

Prop. X. We are more intensely affected by a future thing if we imagine it about to happen soon, than if we imagined the period of its existence to be more remote from the present; and we are more intensely affected by the memory of a thing which we imagine to be recent, than if we imagined it to be long past.

Dem. In imagining a thing as about to happen soon, or as having happened not long ago, we imagine something by which its presence is in a less degree excluded than if we imagined the period of its existence as more remote from the present, either in the past or the future (as is self-evident); and therefore (by preceding prop.) we shall be proportionally more affected by it; q.e.d.

Schol. From the note to def. 6, Part IV it follows that towards objects which are removed from the present by a longer interval of time

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

than we can definitely imagine, our emotions will be equally feeble, although those objects may be removed by a wide interval of time from each other.

Prop. XI. An emotion towards what we imagine as necessary, is, other things being equal, more intense than towards what is possible or contingent, or not necessary.

Dem. So far as we imagine a thing to be necessary, we affirm its existence, and on the other hand we deny its existence so far as we imagine it not to be necessary (by schol. 1, prop. XXXIII, Part I); and therefore (by prop. IX, Part IV) an emotion towards what is necessary is, other things being equal, more intense than [an emotion] towards what is not necessary; q.e.d.

Prop. XII. An emotion towards a thing, which we know not to exist in the present, and which we imagine as possible, is, other things being equal, more intense than [an emotion] towards what is contingent.

Dem. So far as we imagine a thing as contingent we are affected by no image of another thing which posits the existence of the former (by def. 3, Part IV); on the contrary (by the hypothesis), we imagine some things which exclude its present existence. But so far as we imagine a thing to be possible in the future, we imagine some things which posit its existence (by def. 4, Part IV), *i.e.* (by prop. XVIII, Part III) which excite hope or fear; and therefore an emotion towards a possible thing is more vehement; q.e.d.

Coroll. An emotion towards an object which we know does not at present exist, and which we imagine [to be] contingent, is much weaker, than if we imagined the object [to be] present to us.

Dem. An emotion towards an object which we imagine as existing in the present, is more intense than if we imagined it as future (by coroll. prop. IX, Part IV) and is more vehement in proportion as we imagine the future period of its existence to be less remote from the present (by prop. X, Part IV). Hence an emotion towards an object, the existence of which we imagine as very remote from the present, is much weaker than if we imagined it as present, and nevertheless (by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

preceding prop.) is more intense than if we imagined the same object as contingent. Therefore, our emotion towards a contingent object is much weaker than if we imagined the object as present to us; q.e.d.

Prop. XIII. An emotion towards a contingent object, which we know does not exist at present, is, other things being equal, more languid than our emotion towards a past object.

Dem. Inasmuch as we imagine the object to be contingent, we are affected by no image of another object which posits the existence of the former (def. 3, Part IV). On the contrary (according to the hypothesis) we imagine some objects which exclude its present existence. But so far as we imagine it in relation to past time, we are supposed to imagine something which brings it to our memory or excites the image of it in our minds (see prop. XVIII, Part II with schol.), so that we contemplate it as if it were present (by coroll. prop. XVII, Part II). And therefore (by prop. IX, Part IV), our emotion towards a contingent object which we know does not exist at present, will, other things being equal, be more languid than our emotion towards a past object; q.e.d.

Prop. XIV. The true knowledge of good and evil, considered as true, cannot restrain any emotion; but only considered as an emotion.

Dem. An emotion is an idea, by which the mind affirms of its body a greater or lesser power of existence than before (by general def. of emotions); and therefore (by prop. I, Part IV) it has nothing positive which the presence of the true can destroy; and consequently the true knowledge of good and evil, considered simply as true, cannot restrain any emotion. But considered as an emotion (see prop. VIII, Part IV), if it be stronger than the emotion which is to be restrained, and so far alone (by prop. VII, Part IV) it will be able to restrain that emotion; q.e.d.

Prop. XV. A desire which arises from the true knowledge of good and evil, can be extinguished or restrained by many other desires, arising from emotions by which we are agitated.

Dem. From the true knowledge of good and evil so far as this (by prop. VIII, Part IV) is an emotion, there necessarily arises a desire

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

(according to def. 1 of emotions), which is greater in proportion as the emotion whence it arises is greater (according to prop. XXXVII, Part III). Now since this desire (according to the hypothesis) arises from the fact that we truly understand something, it is a result of our activity (by prop. III, Part III). And therefore this desire must be understood by means of our essence alone (by def. 2, Part III); and consequently (by prop. VII, Part III) its power and increase must be determined by human power alone. Further, desires arising from emotions by which we are agitated, are also great in proportion as those emotions are more vehement; and thus their power and increase (by prop. V, Part IV) must be determined by the power of external causes, which, if compared with our own power, must infinitely surpass it (by prop. III, Part IV). Thus desires which arise from such emotions, may be more vehement than that which arises from the true knowledge of good and evil; and therefore (by prop. VII, Part IV) they will be able to restrain or extinguish that desire; q.e.d.

Prop. XVI. A desire which arises from the knowledge of good and evil, so far as this knowledge has relation to the future, can be more easily restrained or extinguished by the desire of things which are agreeable in the present.

Dem. An emotion towards an object which we imagine as future is more feeble than towards what is present (by coroll. prop. IX, Part IV). But a desire which arises from the true knowledge of good and evil, even when this knowledge regards things which are good in the present, can be restrained or extinguished by some inconsiderate desire (by preceding prop., the demonstration of which is universal). Therefore a desire which arises from the same knowledge so far as it regards the future, can be more easily restrained or extinguished; q.e.d.

Prop. XVII. A desire which arises from the true knowledge of good and evil, so far as this knowledge regards contingent things, can be yet more easily restrained or extinguished by the desire of things which are present.

Dem. This proposition is demonstrated in the same way as the preceding, from coroll. prop. XII, Part IV.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Schol. Hereby I believe I have shown the cause why we are more moved by opinion than by true reason, and why the true knowledge of good and evil excites mental commotions, and often gives way to all kinds of appetite. Hence the saying of the poet: *I see and approve the better, but I follow the worse*.* And the writer of Ecclesiastes seems to have had the same thing in his mind when he said: He who increaseth knowledge, increaseth sorrow.† I do not say this for the purpose of drawing the conclusion that it is better to be ignorant than to have knowledge, or that there is no difference between the stupid and the intelligent as to their power of regulating their passions; but I say it because it is necessary to know both the power and the weakness of our nature, that we may be able to determine what reason can and what it cannot do in governing the passions [*affectibus*]. And in this Part, as I have stated, I intend to treat solely of human weakness, having determined to treat separately of the power which reason has over the passions [*affectus*].

Prop. XVIII. A desire that arises from pleasure is, other things being equal, stronger than a desire that arises from pain.

Dem. A desire is the essence of man (by def. 1 of the emotions), *i.e.* (by prop. VII, Part III) the effort by which man strives to persevere in his existence. Hence a desire arising from pleasure is aided or increased by that very emotion of pleasure (according to def. of pleasure: see schol. prop. XI, Part III); while a desire arising from pain is diminished or restrained by that emotion of pain (by the same schol.). Hence the force of a desire arising from pleasure must be determined not only by human power, but also by the power of external causes; whereas a desire arising from pain must be determined by human power alone; and therefore the former is the more powerful; q.e.d.

Schol. By these few propositions I have explained the causes of human weakness and inconstancy, and why men do not obey the precepts of reason. It remains that I should show what it is which reason prescribes to us, and what emotions are in accordance with the laws

*CC: See Ovid, *Metamorphoses* VII, 20–21.
†CC: See Ecclesiastes 1:18.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of human reason, [and] what are opposed to them. But before I begin to demonstrate this according to prolix geometrical method it is desirable here to state these *dictates of reason*, briefly, that my meaning may be clearer to the reader. Since reason requires nothing contrary to nature, it therefore requires that every man should love himself, should seek what is really useful to himself, should desire everything which really leads him to greater perfection; and, in general, that every one should strive as far as possible to preserve his existence. All this is as necessarily true as that the whole is greater than a part. See prop. IV, Part III.

Further, since virtue (according to def. 8, Part IV) is nothing else than to act according to the laws of our own nature, and no one (by prop. VII, Part III) strives to preserve his existence except according to the laws of his own nature; it follows *first*, that the foundation of virtue is the effort to preserve our own existence, and that happiness consists in man's ability to preserve his own existence. *Secondly*, it follows, that virtue is to be desired for its own sake, and not for the sake of something else, there being nothing better or more useful to us, on account of which virtue should be sought. *Thirdly*, it follows, that those who destroy themselves are weak-minded beings, who are entirely vanquished by external causes repugnant to their nature.

Further, from post. 4, Part II it follows, that we can never bring ourselves to a state in which we should want nothing external in order to preserve our existence, or so live as to have no commerce with things outside ourselves; and if also we consider our mind, it is clear that an intellect would be more imperfect if the mind alone existed and had cognizance of nothing besides itself. Thus there are many things outside ourselves which are useful to us, and are therefore to be desired. Among these none can be conceived more excellent than the things which are entirely accordant with our nature. If, for example, two individuals of precisely the same nature are united together, they compose a double individual more powerful than the single. Thus there is nothing more useful to man than man; nothing, I say, that man can choose more appropriate to the preservation of his being, than that all men should agree in all things, that the minds and bodies of all should compose as it were one mind and one body: all at once, as far

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

as they are able, striving to preserve their being, and all at once seeking for themselves what is a common good to all. Whence it follows that men who are governed by reason, *i.e.* those who under the guidance of reason seek what is useful for them, desire nothing for themselves which they do not desire for others also, and thus are just, faithful and honest.

These are the dictates of reason, which I had proposed to state in few words before I began to demonstrate them in a more prolix method; and I have done so in order if possible to conciliate the affection of those who believe this principle, namely *that each is bound to seek what is useful to himself*, to be the foundation not of piety and virtue, but of impiety. Having now briefly shown that the contrary is the fact, I proceed to the same method of demonstration by which we have hitherto advanced.

Prop. XIX. Every man, from the necessity of his nature, necessarily desires what he judges to be good, and shuns what he judges to be evil.

Dem. The knowledge of good and evil is (according to prop. VIII, Part IV) the emotion of pleasure and pain, so far as we are conscious of that emotion; and therefore (by prop. XXVIII, Part III) every man necessarily desires what he judges to be good, and shuns what he judges to be evil. But this desire is nothing else than the essence [or nature][5] of man (by def. of appetite, which see schol. prop. IX, Part III and def. 1 of emotions). Therefore every man, from the laws of his nature alone, necessarily desires, [or shuns,][6] etc.; q.e.d.

Prop. XX. The more a man seeks what is useful to him, *i.e.* strives and is able to preserve his being, the more highly is he endowed with virtue (or power); and on the other hand, so far as a man neglects to preserve what is useful to him, *i.e.* his being, so far is he weak.

Dem. Virtue is human power, which is determined solely by the essence of man (by def. 8, Part IV), *i.e.* (by prop. VII, Part III) which is determined solely by the effort whereby man strives to persevere in his existence. Therefore the more a man strives and is able to preserve his being, the more highly is he endowed with virtue, and consequently

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

(by prop. IV and VI, Part III) so far as any one neglects the preservation of his existence, so far is he weak; q.e.d.

Schol. No one, therefore, unless he be vanquished by external causes, contrary to his nature, neglects to seek what is useful to him or to preserve his being. No one, I say, shuns food or destroys himself from the necessity of his nature, but only when constrained by external causes. This action of external causes may take place in many ways. For example, a man who has drawn his sword may have his right hand seized and be forced to turn the sword against his own heart, and may thus be compelled by another to destroy himself. Or the command of a tyrant may urge him, like Seneca, to open his own veins, *i.e.* to incur a smaller evil in order to avoid a greater. Or, lastly, hidden external causes may so dispose his imagination and so affect his body, that this may put on another nature contrary to its former nature and the idea of which cannot exist in the mind (by prop. X, Part III). But that man by the necessity of his nature should strive not to exist, or to be changed into another form, is as impossible as that something should proceed out of nothing, as every one will see on slight reflection.

Prop. XXI. No one can desire to be happy [*beatum*], to act well and to live rightly, who does not at the same time desire to be, to act and to live, *i.e.* actually to exist.

Dem. The demonstration of this proposition, or rather the thing itself, is self-evident, and is also evident from the definition of desire. For (by def. 1 of emotions) the desire to live happily or rightly, to act well, etc. is the essence of human beings, *i.e.* (by prop. VII, Part III) the effort by which every one strives to preserve his being. Therefore no one can desire, etc.; q.e.d.

Prop. XXII. No virtue can be conceived prior to this, namely, the effort to preserve oneself.

Dem. The effort to preserve self* is the essence of a being (according to prop. VII, Part III). If therefore any virtue could be conceived

*CC: GE's use of the word "self" here and in the following corollary is idiosyncratic. The Latin is *sese*, the accusative form of *sui*, normally translated "itself," "himself," or "herself." Curley has "itself" in this demonstration, and "oneself" in its cor-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

prior to this effort, it must follow (by def. 8, Part IV) that the essence of the being could be conceived prior to itself; which (as is self-evident) is absurd. Therefore no virtue, etc.; q.e.d.

Coroll. The effort to preserve self is the first and only foundation of virtue. For nothing can be conceived prior to this principle (by preceding prop.) and no virtue is conceivable without it (by prop. XXI, Part IV).

Prop. XXIII. Man, so far as he is determined to any action by inadequate ideas, cannot absolutely be said to act from virtue; but only so far as he is determined by what he understands (by adequate ideas).[7]

Dem. So far as a man is determined to any action by inadequate ideas, so far (by prop. I, Part III) he suffers (or is passive), *i.e.* (by def. 1 and 2, Part III) he does something which cannot be perceived by means of his essence alone, *i.e.* (by def. 8, Part IV) which does not follow from his virtue (or power). But so far as he is determined to any action by what he understands (by adequate ideas), so far (by the same prop. I, Part III) he is active, *i.e.* (by def. 2, Part III), he does something which is perceived by means of his essence alone, or (by def. 8, Part IV) which adequately follows from his own virtue; q.e.d.

Prop. XXIV. To act absolutely from virtue is nothing else in us than to act, to live, to preserve our being (three things which are essentially one) according to the guidance of reason, on the basis of each seeking his own good.

Dem. To act absolutely from virtue is nothing else (according to def. 8, Part IV) than to act according to the laws of our own nature. But we act thus only so far as we understand [*intelligimus*], or have adequate ideas[8] (according to prop. III, Part III). Therefore to act from virtue is nothing else in us than to act, and to preserve our being, according to the guidance of reason, and this (according to coroll. prop. XXII, Part IV) on the basis of seeking our own good; q.e.d.

---

ollary; Kisner and Silverthorne have "itself" in both the demonstration and the corollary.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXV. No one strives to preserve his existence for the sake of another being.

Dem. The effort by which every being strives to persevere in its existence, is determined solely by the essence of that being (according to prop. VII, Part III), [and if this essence alone is given, it necessarily follows (according to prop. VI, Part III) that each should strive to preserve his own existence; but this does not follow necessarily from the essence of another being].[9] This proposition is further evident from coroll. prop. XXII of this Part. For if a man strove to preserve his existence for the sake of another being, then that being would (as is obvious) be the primary foundation of virtue, which (according to the above named coroll.) is absurd. Therefore no one, etc.; q.e.d.

Prop. XXVI. All that we strive after according to reason is nothing else than to understand; nor does the mind, so far as it uses reason, judge anything useful to itself except what conduces to understanding.

Dem. The effort of a being to preserve itself is nothing else than the essence of that being (according to prop. VII, Part III) which so far as it exists in a given manner is conceived as having power to persevere in existing (according to prop. VI, Part III), and to perform those actions which necessarily follow from its given nature. (See def. of appetite in schol. prop. IX, Part III.) But the essence of reason is nothing else than our mind so far as it clearly and distinctly understands. See def. of schol. 2, prop. XL, Part II. Therefore (according to prop. XL, Part II) whatever we strive after according to reason is nothing else than to understand. Further, since this effort of the mind, by which, so far as it reasons, it strives to preserve its existence, is nothing else than to understand (by the first Part of this dem.), it follows, that this effort to understand (by coroll. prop. XXII, Part IV) is the first and only foundation of virtue; and nor do we strive to understand things for the sake of any end (according to prop. XXV, Part IV); on the contrary, the mind, so far as it reasons, can conceive nothing as a Good except what conduces to understanding (according to def. 1, Part IV); q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XXVII. We know nothing certainly to be good or evil, except that which really conduces to understanding, or which can impede understanding.

Dem. The mind so far as it reasons, desires nothing else than to understand, and judges nothing to be a good to itself, except what conduces to understanding (by preceding prop.). But the mind (according to prop. XLI and XLIII, Part II, see also schol.) has no certitude of things except in so far as it has adequate ideas, or (what by schol. 2, prop. XL, Part II is the same thing) so far as it reasons. Therefore we know nothing certainly to be good except what conduces to understanding; and on the other hand we know nothing certainly to be bad, except what impedes understanding; q.e.d.

Prop. XXVIII. The highest good of the mind is knowledge of God, and the highest virtue of the mind is to know God.

Dem. The highest object the mind can understand is God, *i.e.* (by def. 6, Part I) the absolutely infinite being, without whom (by prop. XV, Part I) nothing can exist or be conceived. And therefore (by prop. XXVI and XXVII, Part IV) the highest good of the mind, or (by def. 1, Part IV) that which is most useful to it, is the knowledge of God. Further, so far as the mind understands, so far only does it act (by prop. I and III, Part III), and so far only (by prop. XXIII, Part IV) can it be absolutely said to act from virtue. Hence the absolute virtue of the mind is to understand. But the highest object that the mind can understand is God (as I have already demonstrated). Therefore the highest virtue of the mind is to know God; q.e.d.

Prop. XXIX. Any individual thing, the nature of which is altogether diverse from our own, can neither aid nor restrain our power of action; and, in general, nothing can be either a good or an evil to us, unless it have something in common with us.

Dem. The power whereby every individual being and consequently (by coroll. prop. X, Part II) man, exists and acts, is determined only by another individual being (by prop. XXVIII, Part I) whose nature (by prop. VI, Part II) must be understood through the same attribute

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

as that through which we conceive the human nature. Hence our power of action, in whatever way it may be conceived, can be determined and consequently aided or restrained by the power of another individual being which has something in common with us, and not by the power of a being whose nature is altogether diverse from our own. And since we call that good or evil which is a cause of pleasure or pain (by prop. VIII, Part IV), *i.e.* (by schol. prop. XI, Part III) which increases or diminishes, aids or restrains, our power of action; therefore, a being whose nature is altogether diverse from our own, can neither be good nor evil to us; q.e.d.

Prop. XXX. Nothing can be evil through what it has in common with our nature: so far as it is evil to us, it is contrary to our nature.

Dem. We call that evil which is a cause of pain (by prop. VIII, Part IV), *i.e.* (by def. of pain in schol. prop. XI, Part III) which diminishes or restrains our power of action. If therefore a thing were evil to us through that which it has in common with us, it could diminish or restrain that which it has in common with us, which (by prop. IV, Part III) is absurd. Therefore nothing can be evil to us through that which it has in common with us; on the contrary, so far as it is evil, *i.e.* (as we have already shown) diminishes or restrains our power of action, so far (by prop. V, Part III) it is opposed to our nature; q.e.d.

Prop. XXXI. So far as anything agrees with our nature, it is necessarily good.

Dem. For so far as anything agrees with our nature, it cannot (by preceding prop.) be evil. It will therefore necessarily be either good or indifferent. If we suppose the latter, namely, that it is neither good nor evil, then (see axiom, Part IV)* nothing will follow from its nature

*CC: The OP here cites "A3," i.e., Axiom 3, though there is only one Axiom in Part IV. Gebhardt, editor of the 1925 Latin edition, suggested that an earlier version of Part IV had at least three axioms, two of which were deleted. F. Akkerman has argued in favor of this theory and reconstructed the missing third axiom as follows: "From the nature of a singular thing which is neither good nor evil, nothing can follow which aids the preservation of our nature." See *The Collected Works of Spinoza*, vol. 1, ed. Edwin Curley (Princeton: Princeton University Press, 1985), 561.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

which is subservient to the preservation of our nature, *i.e.* (by the hypothesis) to the preservation of its own nature. But this is absurd (by prop. VI, Part III). Therefore so far as anything agrees with our nature, it is necessarily good; q.e.d.

Coroll. Hence it follows, that in proportion as anything agrees with our nature, it is more useful or a greater good to us, and conversely, in proportion as anything is a good to us, it agrees with our nature. For so far as it does not agree with our nature, it will be diverse from, or contrary to, our nature. If diverse, then (by prop. XXIX, Part IV) it can neither be good nor evil; if contrary, it will therefore also be contrary to that which agrees with our nature, *i.e.* (by preceding prop.) contrary to good, or evil. Therefore nothing can be good except so far as it agrees with our nature; and thus in proportion as anything agrees with our nature, it is useful or good, and the converse; q.e.d.

Prop. XXXII. So far as men are subject to passions, it cannot be said that they agree in nature.

Dem. Things which are said to agree in nature are understood to agree in power (by prop. VII, Part III), not in weakness or negation, and consequently (see schol. prop. III, Part III) not in passion. Hence so far as men are subject to passions, it cannot be said that they agree in nature; q.e.d.

Schol. This is self-evident. For he who says that black and white agree only in this, that neither of them is red, absolutely affirms that black and white agree in nothing. So also if anyone says, that a stone and a man agree only in this, that each is finite, weak, or that a stone as well as a man does not exist from the necessity of its own nature, or lastly, that it is infinitely surpassed by the power of external causes; he plainly affirms that there is no agreement between a stone and a man. For things which agree in a negation alone, or in what they do *not* possess, do in fact agree in nothing.

Prop. XXXIII. Men can differ in nature, so far as they are struggling with emotions which are passions, and so far, one and the same man is variable and inconstant.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. The nature or essence of emotions cannot be explained by means of our essence or nature alone (by def. 1 and 2, Part III); but must be determined by the relation between the power, *i.e.* (by prop. VII, Part III) the nature, of external causes, and our own nature. Whence it results, that there may be as many species of emotions as there are species of objects by which we are affected (see prop. LVI, Part III), that men may be differently affected by one and the same object (see prop. LI, Part III), and so far may disagree in nature, and lastly, that one and the same man (by the same prop. LI, Part III) may be differently affected towards the same object, and so far be variable, etc.; q.e.d.

Prop. XXXIV. So far as men are agitated by emotions which are passions, they can be contrary to each other.

Dem. A man, for example, Peter, may be the cause of pain to Paul, because he has something similar to a thing or being that Paul hates (by prop. XVI, Part III); or because Peter alone possesses something which Paul himself also loves (see prop. XXXII, Part III with schol.); or for other reasons (see the chief of these in schol. prop. LV, Part III). Hence it will arise (by def. 7 of emotions) that Paul hates Peter, and consequently it may easily happen (prop. XL, Part III with schol.) that Peter hates Paul in return, and (by prop. XXXIX, Part III) that the two strive to injure each other, *i.e.* (by prop. XXX, Part IV) to be contrary to each other. But a painful emotion is always a passion (by prop. LIX, Part III); therefore men, so far as they are agitated by emotions which are passions, can be contrary to each other; q.e.d.

Schol. I have said, that Paul may hate Peter, because he imagines him to possess what he, Paul, also loves. Whence, on a superficial consideration, it seems to follow, that these two may be injuring to each other because they love the same thing and consequently because they agree in nature; and thus, if this were true, prop. XXX and XXXI, Part IV would be false. But on duly weighing the subject, we shall find perfect accordance between these propositions and the preceding demonstration. For these two, namely Peter and Paul, are not odious to each other so far as they agree in nature, *i.e.* so far as they both love the same object; but so far as they differ from each other. For so

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

far as both of them love the same thing, this very fact (by prop. XXXI, Part III) heightens the love of both, *i.e.* (by def. 6 of emotions) heightens the pleasure of both. Hence it is far from being the case that so far as they love the same thing and agree in their nature, they are odious to each other: on the contrary, as I have said, the cause of this is nothing else than that they are supposed to disagree in their nature. For let us suppose Peter to have the idea of the beloved object possessed, and Paul the idea of the beloved object lost. Hence it comes that the one is affected with pleasure and the other with pain; and so far they are contrary to each other. And in the same way we can easily show that the other causes of hatred depend solely on this, that men disagree in nature, and not on that in which they agree.

Prop. XXXV. In proportion as men live according to the guidance of reason, they always necessarily agree in nature.

Dem. So far as men are agitated by emotions which are passions, they can be discordant in nature (by prop. XXXIII, Part IV) and in opposition to each other (according to preceding prop.). But men are said to *act* in proportion as they live according to the guidance of reason (by prop. III, Part III); and therefore whatever follows from human nature so far as it is determined by reason, must (by def. 2, Part III) be understood through human nature alone as its proximate cause. But since each from the laws of his own nature desires that which is good, and strives to avert that which he judges to be evil (by prop. XIX, Part IV); and since, further, that which according to the dictate of reason we judge to be good or evil, is necessarily good or evil (by prop. XLI, Part II), it follows that so far alone as men live according to the dictates of reason do they necessarily perform those actions which are necessarily good to human nature; and consequently to each individual man, *i.e.* (by coroll. prop. XXXI, Part IV) according with the nature of every man. And therefore men, in proportion as they live under the guidance of reason, will necessarily be in accordance with each other; q.e.d.

Coroll. 1. There is no individual thing in nature more useful to man, than a man who lives according to reason. For that is most useful to man which is most accordant with his nature (by coroll. prop.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

XXXI, Part IV), *i.e.* (as is self-evident) *man*. But man acts absolutely according to the laws of his nature when he lives according to the guidance of reason (by def. 2, Part III), and so far alone he is necessarily always in accordance with the nature of another man (according to preceding prop.). Therefore there is nothing in nature more useful to man, etc.; q.e.d.

Coroll. 2. When each man most seeks his own good, then men are most useful to each other. For the more a man seeks his own good and strives to preserve himself, the more highly is he endowed with virtue (by prop. XX, Part IV) or, what is the same thing (by def. 8, Part IV), the more is he possessed of power to act according to the laws of his nature, *i.e.* (by prop. III, Part III) to live according to the guidance of reason. But men are most accordant in their nature when they live according to the guidance of reason (by preceding prop.). Therefore (by preceding coroll.) men will be most useful to each other when each most seeks his own good; q.e.d.

Schol. What I have just shown, experience every day confirms by such numerous and striking testimonies, that it is a common proverb: The God of man is *man*. But it rarely happens that men live according to the dictates of reason, and in the present state of things they are generally envious of each other and mutually injurious. Nevertheless, they can scarcely endure a solitary life, so that most of them are pleased with the definition: man is a social animal. Indeed, it is the fact that many more conveniences than disadvantages result from our social life. Let therefore satirists laugh at human things; let theologians detest them, and let melancholy people praise as much as they can the uncultured, semi-barbarous life; let them condemn humans and admire brutes:[10] men will nevertheless experience that by mutual aid they will procure the things they want much more easily, and that by united powers only can they avoid perils which everywhere threaten them; not to urge that it is far preferable, and more worthy of our intelligence, to contemplate the actions of men than of brutes. But of this, I shall treat more fully elsewhere.

Prop. XXXVI. The highest good of those who follow virtue, is common to all, and all can equally enjoy it.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. To act from virtue is to act according to the guidance of reason (by prop. XXIV, Part IV), and whatever we strive after according to reason is, to understand (by prop. XXVI, Part IV). And therefore (by prop. XXVIII, Part IV) the highest good of those who follow virtue, is to know God, *i.e.* (by prop. XLVII, Part II and schol.) the good which is common to all men, and can be equally possessed by all, so far as they are of the same nature; q.e.d.

Schol. But if any one asks: what if the highest good of those who follow virtue were not common to all? Would it not follow from thence, as above (see prop. XXXIV, Part IV) that men who live according to the guidance of reason, *i.e.* (according to prop. XXXV, Part IV) men who are accordant in nature, would be in opposition to each other? We answer: it arises not from accident, but from the very nature of reason, that the highest human good is common to all, since it is deduced from the human essence so far as it is determined by reason; and since man could not exist nor be conceived if he had not the power of enjoying this highest good. For it belongs to the essence of the human mind (by prop. XLVII, Part II) to have an adequate knowledge of the eternal and infinite essence of God.

Prop. XXXVII. The good which every one who desires virtue follows for himself, he desires for all human beings, and the more, in proportion as he has greater knowledge of God.

Dem. Men, so far as they live according to the guidance of reason, are in the highest degree useful to man (by coroll. 1, prop. XXXV, Part IV); and therefore (by prop. XIX, Part IV), according to the dictate of reason, we necessarily strive to effect that men in general shall live according to reason. But the good which every one who lives according to reason, *i.e.* (by prop. XXIV, Part IV) who follows virtue, desires for himself, is to understand (by prop. XXVI, Part IV). Therefore the good which every one who follows virtue desires for himself, he will desire for all human beings. Further, a desire, so far as it pertains to the mind, is the essence of the mind (by def. 1 of emotions). But the essence of the mind consists in knowledge (by prop. XI, Part II) which involves the knowledge of God (by prop. XLVII, Part II), and without the knowledge of God (by prop. XV, Part I) it can neither

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

exist nor be conceived. Therefore the greater the knowledge of God which the essence of the mind involves, the greater will be the desire of him who follows virtue that the good which he seeks for himself should be shared by all; q.e.d.

Another dem. The good which a man desires and loves for himself he will love more constantly if he sees that others love the same thing (by prop. XXXI, Part III). Therefore (by coroll. of the same prop.) he will strive that others may love it. And since this good (by preceding prop.) is common to all, and all can enjoy it; he will therefore strive (for the same reason) that all may enjoy it, and (by prop. XXXVII, Part III) the more, in proportion as he himself enjoys this good; q.e.d.

Schol. 1. He who solely from emotion strives that others may love what he himself loves, and that others may live according to his mind, acts merely from impulse, and is therefore odious, especially to those who have different tastes, and on their side also study and, from a similar impulse, strive that others may on the contrary live according to *their* mind. Further, as the supreme good which men desire from mere emotion, is often such that one alone can possess it, it happens that those who love fluctuate in their feelings, and while they delight in praising the object they love, they fear to be believed. But he who strives to lead others by reason, does not act impulsively, but humanly and benignantly, and is thoroughly stable in his sentiments.

Further, whatever we desire or do, or cause to be done, in virtue of our having the idea of God, or of knowing God, I refer to *religion*. The desire of acting rightly which is dependent on our living according to reason, I call *piety*. The desire by which the man who lives according to reason is actuated, of uniting other men to him in friendship I call *honour* [*Honestatem*]; that which is approved by those who live according to reason, I call *honourable*; and on the contrary I call that *dishonourable* [*turpe*] which is opposed to friendship. I have also shown what are the foundations of social life. Moreover, the difference between true virtue (or power) and weakness is easily perceived from what has been said above: namely, that true virtue (or power) is nothing else than to live solely according to reason; and therefore weakness consists solely in this, that man allows himself to be led by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

things external to him, and is determined by them to actions which depend on the common constitution of external things and not on his own nature considered solely in itself.

These are the positions which in the scholium of prop. XVIII, Part IV I promised to demonstrate; and it is clear from them that the law of not killing brutes is founded rather on vain superstition and womanish compassion than on sound reason. Our reason indeed teaches us that the necessity of seeking what is useful to us unites us with other men; but not to brutes or to things which differ from us in nature; on the contrary, we have the same right over them as they have over us. Nay, as the right of every being is measured by his virtue or power, men have a far greater right over brutes than brutes [have] over men. Not that I deny sentiment to brutes: but I deny that therefore we are not justified in consulting our own benefit in using them according to our pleasure, and treating them as it best suits us; since they are not in accordance with our nature and their emotions differ in nature from ours. See schol. prop. LVII, Part III. It remains for me to explain what is just and what is unjust, what is sin and what merit. But concerning these, see the following scholium.

Schol. 2. In the Appendix to Part I, I promised to explain what are praise and blame, merit and sin, justice and injustice. Praise and blame I have explained in schol. prop. XXIX, Part III; of the other items, this is the place to speak. But first a few words must be said on the natural and civilized state of man.

Every one exists by the highest right of nature, and consequently it is by the highest right of nature that every one does what follows from the necessity of his nature. It is therefore by the highest right of nature that every one judges what is good and what evil, consults his own benefit according to his mind (see prop. XIX and XX, Part IV), avenges himself (see coroll. 2, prop. XL, Part III), and strives to preserve what he loves and to destroy what he hates (see prop. XXVIII, Part III). If men were to live according to reason, each (by coroll. 1, prop. XXXV, Part IV) could exercise this right without any injury to others. But since they are subject to passions (by coroll. prop. IV, Part IV), which greatly predominate over their power or virtue (by prop. VI, Part IV), they are often drawn different ways (by prop. XXXIII,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Part IV) and are in opposition (by prop. XXXIV, Part IV) when they need each other's help (by schol. prop. XXXV, Part IV).

Hence that men may live in peace and be useful to each other, it is necessary that they should give up their natural right and give mutual security that they will not do anything to each other's injury. In what way this can be effected, namely, that men who are necessarily liable to passions (by coroll. prop. IV, Part IV) inconstant and variable (by prop. XXXIII, Part IV) may render each other secure and have mutual confidence, is apparent from prop. VII of this Part, and prop. XXXIX of Part III: namely, that no emotion can be restrained except by another stronger emotion contrary to the emotion requiring to be restrained, and that every one is led to abstain from inflicting injury by the fear of receiving a greater injury. On this law, therefore, Society can be based, provided that it take into its own hands the right which each man has of avenging himself and judging what is good and what is evil; and it will thus have the power of prescribing the common rule of life, of improving laws, and of sanctioning them, not by reason, which is unable to restrain passion (by schol. prop. XVII, Part IV), but by threats.

Now society thus based on laws and on its power of self-preservation is called the *State*, and those who are defended by its laws are called *citizens*. Whence it may be understood that there is nothing in a natural state which is by common consent good or bad, since every man in a natural state consults his own advantage alone, and according to his disposition, and in so far as he has any judgement of what is useful to him, decides what is good and what is evil, and is not bound to obey any one but himself. Hence in a natural state sin cannot be conceived: but it can be conceived in a civilized state, where it is decided by common consent what is good and what is evil, and each citizen is bound to obey the law. Sin therefore is nothing else than disobedience which is punished solely by the law of the state; and on the other hand the obedience of the citizen is called merit because it is judged worthy of one who enjoys the advantages of civil life.

Further, in a state of nature, no one is by common consent the proprietor or master of anything, nor is there anything in nature which can be said to belong to one man and not to another; but all things

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

belong to all. Therefore in a state of nature there can be conceived no will to give every one his due, or to deprive any one of what is his own, *i.e.* in a natural state there is nothing that can be called just or unjust: such conceptions belong only to a civilized state in which it is decreed by common consent what belongs to one and what to another. Hence it is clear that *just* and *unjust*, *sin* and *merit* are extrinsic notions, and not attributes which express the nature of the mind. But enough of this.

Prop. XXXVIII. That which so disposes the human body that it can be affected in many ways, or which renders the human body capable of affecting external bodies in many ways, is useful to man; and it is the more useful the more capable it renders the body of being affected in many ways and of so affecting other bodies; and on the other hand it is hurtful in proportion as it diminishes these aptitudes of the body.

Dem. In proportion as the body is rendered more capable of affecting and being affected in a variety of ways, the mind is rendered more capable of perceiving (by prop. XIV, Part II); and thus that which disposes the body in this manner and renders it capable of affecting and being affected in a variety of ways, is necessarily good or useful (according to prop. XXVI and XXVII, Part IV), and the more useful the more it confers this capability on the body; and on the contrary (by the same prop. XIV, Part II taken inversely, and prop. XXVI and XXVII, Part IV) it is hurtful if it diminishes this capability; q.e.d.

Prop. XXXIX. Whatever tends to preserve the relative degree [*ratio*] of motion and rest in the parts of the human body is good; and on the other hand, that is bad which tends to alter the relative degree of motion and rest in the parts of the human body.

Dem. The human body requires for its preservation many other bodies (by post. 4, Part II). But that which constitutes the form of the human body consists in this, that its parts communicate their motions to each other in a certain ratio [*ratione*] (by def. before Lemma 4, which see after prop. XIII, Part II). Therefore those things which tend to preserve the relative degree [*ratio*] of motion and rest in the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

parts of the human body, preserve also the form of the human body, and consequently cause (according to post. 3 and 6, Part II) the human body to be affected in many ways, and to affect external bodies in many ways; and therefore (by preceding prop.) they are good. Hence those things which cause a change in the relative degree of motion and rest in the parts of the human body, also (by the above-named def., Part II) cause the human body to put on another form, *i.e.* (as is self-evident, and as we have indicated at the end of the Preface to this Part) they tend to destroy the human body and consequently to render it altogether incapable of being affected in various ways; and therefore (according to preceding prop.) they are evil; q.e.d.

Schol. How far these things can be of injury or of service to the mind will be explained in the Fifth Part. I will here observe simply that I regard as death that condition of the body in which its parts are so disposed that their relative degree of motion or rest is altered. For I do not venture to deny, that though the circulation of the blood and other conditions which are held to indicate life be retained, the human body can nevertheless assume a nature altogether different from that which is proper to it. No reason obliges me to hold that the body is not dead unless it be changed into a corpse; nay, experience itself appears to pronounce otherwise. It sometimes happens that a man undergoes such changes that it is not easy to call him the same: for example, I have heard of a certain Spanish poet, who had been attacked by a malady, and although he recovered from it, yet his past life remained so obliterated from his memory, that he did not believe the tales and tragedies he had written to be his, and indeed he might have been regarded as an adult infant if he had also forgotten his vernacular tongue. If this appears incredible, what shall we say of infants, whose nature a mature man believes to be so different from his own that he could not be persuaded he ever was an infant were it not that he draws an inference from the case of others as to his own. But lest I should be furnishing material to the superstitious for new questions, I prefer quitting these subjects.

Prop. XL. Those things which cherish human society, or which cause men to live together in concord, are useful; and on the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

contrary those things are evil which occasion discord in the community.

Dem. For those things which cause men to live together in concord also cause them to live according to the guidance of reason (by prop. XXXV, Part IV) and therefore (by prop. XXVI and XXVII, Part IV) they are good, and (for the same reason) those which excite discord are evil; q.e.d.

Prop. XLI. Pleasure, directly considered, is not evil but good; pain, on the other hand, is directly evil.

Dem. Pleasure (by prop. XI, Part III with schol.) is an emotion whereby the body's power of action is increased; whereas pain is an emotion whereby the body's power of action is diminished or restrained; and therefore (by prop. XXXVIII, Part IV) pleasure is directly good, etc.; q.e.d.

Prop. XLII. Cheerfulness [*Hilaritas*] cannot be in excess, but is always good, and on the contrary melancholy is always evil.

Dem. Cheerfulness (see its def. in schol. prop. XI, Part III)* is pleasure, which so far as it belongs to the body consists in this, that all parts of the body are affected alike, that is (by prop. XI, Part III) that the body's power of action is increased or aided, so that all its parts have the same relative degree of motion and rest; and therefore (by prop. XXXIX, Part IV) cheerfulness is always good, and cannot be in excess. But melancholy (see also def. in same scholium, prop. XI, Part III) is pain, which, so far as it belongs to the body, consists in this, that the body's power of action is absolutely diminished or restrained; and therefore (by prop. XXXVIII) it is always evil; q.e.d.

Prop. XLIII. Titillation can be excessive and evil; and bodily suffering [*Dolor*] can be so far good as titillation or pleasure is evil.

Dem. Titillation is pleasure which, so far as it belongs to the body, consists in this, that one or some of its parts are affected more than

*CC: In schol. prop. XI, Part III GE translates *Hilaritas* as "hilarity," though "cheerfulness" is the better translation.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the others (see def. in schol. prop. XI, Part III); and the power of that affection may be so great that it may predominate over the other actions of the body (by prop. VI, Part IV), and pertinaciously adhere to it, so as to render the body less capable of being affected in a variety of ways; and therefore (by prop. XXXVIII, Part IV) it can be evil. Further, bodily suffering, which on the contrary is pain, considered in itself alone cannot be good (by prop. XLI, Part IV). But since its power and increase is defined as the power of external things compared with our own power (by prop. V, Part IV), we can conceive infinite degrees and modes of this affection (by prop. III, Part IV); and therefore we can conceive it such as to restrain titillation, and prevent it from being excessive, and so far (by the first Part of this prop.) prevent the body from having its capabilities diminished. Therefore, it will be so far good; q.e.d.

Prop. XLIV. Love and desire can be in excess.

Dem. Love is pleasure (by def. 6 of emotions) connected with the idea of an external cause. Hence titillation (by schol. prop. XI, Part III) connected with the idea of an external cause is love; and therefore (by preceding prop.) love can be in excess. Further, desire is stronger in proportion as the emotion from which it arises is stronger (by prop. XXXVII, Part III), wherefore, as an emotion (by prop. VI, Part IV) can predominate over the other actions of a man so also a desire, which arises from the same emotion, can predominate over other desires, and consequently can also be in excess, in the same way as in the preceding proposition we have shown that titillation may be in excess; q.e.d.

Schol. Cheerfulness, which I have pronounced to be good, is more easily conceived than observed. For the emotions by which we are daily agitated are most frequently connected with a part of the body which is more affected than the rest; consequently, emotions are often in excess, and retain the mind in the contemplation of one object alone, so that it is unable to think of others. And although men are liable to many emotions, so that few are found who are always agitated by one and the same emotion, nevertheless there are not wanting some to whom one and the same emotion pertinaciously adheres.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

For we sometimes see men so affected by one object, that although it be not present, they nevertheless believe it to be present, which, when it happens to men who are not asleep, we call delirium or madness; and no less those who burn with love, who dream night and day of nothing but the beloved object, are regarded as raving mad, and excite ridicule. But the miser who thinks of nothing but money, the ambitious man who thinks of nothing but glory etc. are not regarded as mad, because they are usually noxious, and are held worthy of hatred. In reality, however, avarice, ambition, licentiousness [*libido*],* etc. are species of mania, although they are not included among diseases.

Prop. XLV. Hatred can never be good.

Dem. The man whom we hate we endeavour to destroy (by prop. XXXIX, Part III), *i.e.* (by prop. XXXVII, Part IV) we aim at something which is evil. Therefore, etc.; q.e.d.

Schol. 1. Note, that I here and in what follows understand by hatred only that which is felt towards men.

Coroll. 1. Envy, derision, contempt, anger, revenge and the other emotions, which belong to hatred or arise from it, are evil, which also is evident from prop. XXXIX, Part III and prop. XXXVII, Part IV.

Coroll. 2. Whatever we desire in consequence of our being affected with hatred, is vicious and socially unjust. Which is evident also from prop. XXXIX, Part III and from defs. of *vicious* [*turpis*] and *unjust*, which see schol. prop. XXXVII, Part IV.

Schol. 2. Between *derision* (which in coroll. 1 I have pronounced evil) and laughter I recognize a great difference. For laughter, as also jocoseness, is unmixed pleasure; and therefore, provided it be not excessive, is in itself good (by prop. XLI, Part IV). Nothing whatever, except a harsh and dismal superstition, prohibits enjoyment. For on what ground is it more proper to extinguish hunger and thirst, than to expel melancholy? My opinion at least is the following, and I have regulated my mind [*animum*] accordingly. No deity [*numen*], nor any one else who is not envious, is pleased with my weakness and discomfort, nor do tears, sobs, fear and other manifestations of that kind,

*CC: In Part III, GE translates *libido* as "libertinism."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

which are signs of the soul's [*animi*] weakness, lead to virtue;[11] on the contrary, the more pleasure we feel, the more progress do we make towards perfection, *i.e.* the more do we necessarily partake of the divine nature.

Hence to use things and as far as possible enjoy them (not indeed to satiety, for this is not enjoyment), is the part of a wise man. It is, I say, the part of a wise man to refresh and recreate himself with moderate and agreeable food and drink, as also with the perfume and beauty of plants, with dress, music, athletic sports, theatre, and other things of the same kind, which each can use without any injury to the rest. For the human body is composed of many parts, differing in nature, which continually require new and various aliment, in order that the whole body may be equally capable of everything which can follow from its nature, and consequently that the mind may also be equally capable of understanding many things at once. Hence this course of life best agrees both with our principles and with common practices; so that, whatever other modes of life there may be, this is the best, and is in every way commendable; and it is unnecessary to treat this subject with more explicitness or prolixity.

Prop. XLVI. He who lives according to the guidance of reason strives as far as he can to compensate the hatred, anger, contempt, etc. of others towards him with love or generosity.

Dem. All emotions of hatred are evil (by coroll. 1 of preceding prop.); and therefore he who lives according to the guidance of reason strives, as far as he can, to prevent himself from being agitated by emotions of hatred (according to prop. XIX, Part IV), and consequently (by prop. XXXVII, Part IV) he will strive to prevent another from suffering the same emotions. But hatred is increased by reciprocal hatred and can be extinguished by love (by prop. XLIII, Part III), so that hatred may pass into love (by prop. XLIV, Part III). Therefore he who lives according to the guidance of reason will strive to return hatred by love, *i.e.* by generosity (the def. of which see schol. prop. LIX, Part III); q.e.d.

Schol. He who seeks to avenge injuries by reciprocal hatred lives in utter misery. On the contrary he who strives to combat hatred by love—

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

he assuredly combats joyously and securely; he resists one person or many by equal ease, and needs not in the least the aid of fortune. Those whom he truly conquers yield to him joyfully, not indeed from deficiency but from increase of power. All this follows so clearly from the mere definitions of love and intellect that it requires no demonstration.

Prop. XLVII. The emotions of hope and fear cannot be in themselves good.

Dem. There are no emotions of hope and fear without pain. For fear (by def. 13 of emotions) is pain, and there is no hope (see explan. 12 and 13 of def. of emotions) without fear. Consequently (by prop. XLI, Part IV) these emotions cannot be in themselves good, but only so far as they may serve to restrain the excess of pleasure (by prop. XLIII, Part IV); q.e.d.

Schol. To this must be added, that these emotions indicate imperfection of knowledge and weakness of mind; and in like manner confidence, despair, joy [*gaudium*] and remorse are signs of the mind's weakness. For although confidence and joy [*gaudium*] are pleasurable emotions, they nevertheless suppose an antecedent pain, namely, hope and fear. Hence the more we strive to live according to reason, the more shall we strive to be independent of hope, to liberate ourselves from fear and, as far as possible, to be superior to fortune, by directing our actions in accordance with the sure counsels of reason.

Prop. XLVIII. The emotions of over-estimation and contempt are always evil.

Dem. For these emotions (by def. 21 and 22 of emotions) are repugnant to reason; and therefore (by prop. XXVI and XXVII, Part IV) they are evil; q.e.d.

Prop. XLIX. By over-estimation the man who is over-estimated is easily rendered proud.

Dem. If we see some one out of love towards us think more highly of us than is just, we are likely to exult (by schol. prop. XLI, Part III) or to be affected with joy [*Laetitia*] (by def. 30 of emotions), and easily to believe of ourselves the good which has been imputed to us (by

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

prop. XXV, Part III). And thus, from self-love, we think more highly of ourselves than is just, *i.e.* (by def. 28 of emotions) easily become proud; q.e.d.

Prop. L. Compassion in a man who lives according to reason, is in itself evil and useless.

Dem. For compassion (by def. 18 of emotions) is pain, and therefore (by prop. XLI, Part IV) is in itself evil. But the good which we do in striving to free the man we commiserate from his misery (by coroll. 3, prop. XXVII, Part III) we desire to do solely in obedience to the dictate of reason (by prop. XXXVII, Part IV) and on no other ground than the dictate of reason can we do any thing which we certainly know to be good (by prop. XXVII, Part IV). Therefore commiseration in a man, who lives according to the guidance of reason, is in itself evil and useless; q.e.d.

Coroll. Hence it follows, that the man who lives according to the dictates of reason strives as far as possible not to be touched by commiseration.

Schol. He who truly knows that all things follow from the necessity of the divine nature, and come to pass according to the eternal laws and rules of nature—he assuredly will not find anything deserving of hatred or ridicule or contempt, nor anything to pity; but, so far as human strength will reach, he will try to do well, as it is said, and be happy [*laetari*]. Add to this, that he who is easily affected with pity and moved by the suffering and tears of others, often does something of which he afterwards repents; both because we cannot certainly know that what we do from feeling is good, and also because we are easily deceived by false tears. I expressly speak here of the man who lives according to reason. For he who is moved neither by reason nor by compassion to succour others is justly called inhuman; since (by prop. XXVII, Part III) he seems to be unlike a man.

Prop. LI. Approbation is not repugnant to reason, but may agree with it and arise from it.

Dem. For approbation is love towards [some one] who does good to others (by def. 19 of emotions). And therefore it can belong to the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

mind in so far as this is said to be active (by prop. LIX, Part III), *i.e.* (by prop. III, Part III) so far as it understands; and consequently it agrees with reason, etc.; q.e.d.

Another dem. He who lives according to reason desires for others the good which he seeks for himself (by prop. XXXVII, Part IV). Hence by the fact that he sees any one doing good to another, his own effort to do good is aided, *i.e.* (by schol. prop. XI, Part III) he feels pleasure, and feels it (by the hypothesis) in connection with the idea of the person who does good to another; and consequently (by def. 19 of emotions) he approves [of] that person; q.e.d.

Schol. Indignation, as defined by us (see def. 20 of emotions) is necessarily evil (by prop. XLV, Part IV). But it must be noted that when the State, in its desire to preserve peace punishes the citizen who does an injury to another, I do not call this indignation against the citizen, since the State is not impelled by hatred to ruin the citizen, but actuated by duty to punish him.

Prop. LII. Self-contentment [*acquiescentia in se ipso*] may arise from reason, and this contentment [*et ea sola acquiescentia*], when it arises from reason, is the highest that can exist.

Dem. Self-contentment is pleasure arising from the fact that man contemplates himself and his power of action (by def. 25 of emotions). But man's true power of action or virtue is reason itself (by prop. III, Part III) which man clearly and distinctly contemplates (by prop. XL and XLIII, Part II). Therefore self-contentment arises from reason. Further, when a man contemplates himself, he perceives nothing clearly and distinctly, or adequately, except those things which follow from his power of action (by def. 2, Part III), *i.e.* (by prop. III, Part III) which follow from his power of understanding. And thus from this contemplation alone arises the highest contentment that can exist; q.e.d.

Schol. Self-contentment is in truth the highest point we can attain. For (as we have shown in prop. XXV, Part IV) no one strives to preserve his being for the sake of any end out[side] himself. And as this self-contentment is more and more cherished and strengthened by praise (by coroll. prop. LIII, Part III), and on the contrary (by coroll.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

1, prop. LV, Part III) is more and more disturbed by blame, the result is that glory forms the chief motive of action, and life with opprobrium is scarcely supportable.

Prop. LIII. Humility is not a virtue; in other words, it does not spring from reason.

Dem. Humility is pain, arising from the fact that a man contemplates his own weakness [*impotentiam*] (by def. 26 of emotions). But so far as a man knows himself through the medium of true reason, so far he is supposed to understand his essence, *i.e.* (by prop. VII, Part III) his power. Hence if a man, when he contemplates himself, perceives any weakness in himself, this is not because he understands himself, but (as we have shown prop. LV, Part III) because his power of action is restrained. If we suppose that a man has a conception of his own weakness because he understands something more powerful than himself, by the knowledge of which he estimates his own power of action, this supposition implies nothing less than that he distinctly understands himself (by prop. XXVI, Part IV), that his power of action is augmented. Hence humility, or pain arising from the fact that a man contemplates his own weakness, does not arise from a true contemplation or reason, and is not a virtue, but a passion; q.e.d.

Prop. LIV. Repentance is not a virtue, that is to say, it does not arise from reason; on the contrary, he who repents of a deed is twice miserable or weak.

Dem. The first part of this proposition is demonstrated in the same way as the preceding. The second is evident from the mere definition of this emotion (see def. 27 of emotions). For he first allows himself to be overcome by depraved desire, and next by grief.

Schol. As men rarely live according to the guidance of reason, therefore these two emotions, namely humility and repentance, and also hope and fear, are more useful than injurious; and since there must be error, this kind of error is preferable. For if weak-minded men were all equally proud, if they were ashamed of nothing, and afraid of nothing, by what bond could they be held together and restrained?

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

The vulgar crowd is terrible if it is not terrified. Hence it is no wonder that the prophets, who consulted not the good of the few but of the many, should have so strongly commended humility, penitence and reverence. And in fact those who are liable to these emotions, can be led much more easily than others ultimately to live according to reason; *i.e.* to be free and enjoy the life of the blessed.

Prop. LV. Extreme pride or extreme self-depreciation is extreme ignorance of self.

Dem. This is evident from def. 28 and 29 of emotions.

Prop. LVI. Extreme pride or extreme self-depreciation indicates extreme weakness of mind.

Dem. The first foundation of virtue is to preserve one's being (by coroll. prop. XXII, Part IV), and to do so according to the guidance of reason (by prop. XXIV, Part IV). He therefore who is ignorant of himself, is ignorant of the foundation of all virtue, and consequently of virtue itself. Further, to act from virtue is nothing else than to act according to the guidance of reason (by prop. XXIV, Part IV), and he who acts according to the guidance of reason must necessarily know that he acts according to the guidance of reason (by prop. XLIII, Part II). He therefore who is ignorant of himself and consequently (as I have just shown) of all virtues, acts not at all from virtue, *i.e.* (as is evident from def. 8, Part IV) is extremely weak in mind; and therefore (by preceding prop.) extreme pride or extreme self-depreciation indicates extreme weakness of mind; q.e.d.

Coroll. Hence it clearly follows, that [those who are] proud and [those who are] self-depreciating are in the highest degree liable to emotions.

Schol. Nevertheless, self-depreciation can be more easily corrected than pride, since the latter is an emotion of pleasure, the former of pain; and therefore (by prop. XVIII, Part IV) the latter is stronger than the former.

Prop. LVII. The proud man loves the society of parasites or adulators, but hates that of noble-minded men.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. Pride is joy [*Laetitia*] arising from the fact that a man thinks more highly of himself than is just (by def. 28 and 6 of emotions), and this opinion the proud man strives as far as he can to cherish (see schol. prop. XIII, Part III). Therefore he will like the society of parasites and adulators (whose definitions I have omitted, because they are too well known), and he will shun the companionship of the noble-minded who think of him according to his due; q.e.d.

Schol. It would be too tedious here to enumerate all the evils of pride, for the proud are liable to all passions; to none, however, are they less liable than to the emotions of love and mercy. But here it is important not to omit, that he also may be called proud who thinks of others more meanly than is just, and in this sense, pride is to be defined as pleasure arising from a false opinion, which makes a man imagine himself superior to others. And self-depreciation, the contrary of this pride, would be defined as pain arising from a false opinion which makes a man believe himself inferior to others. This being premised, we easily conceive that the proud man is necessarily envious (see schol. prop. LV, Part III); that he hates those most who are most praised for their virtues, and that his hatred is not easily overcome by their love or benefits (see schol. prop. XLI, Part III); and that he delights in the presence of those who indulge his mental weakness, and from a fool turn him into a mad person.

Although self-depreciation is the contrary of pride, the self-depreciator is nevertheless akin to the proud man. For as his pain arises from the fact that he judges of his own weakness by others' power or virtue, his pain will be relieved, *i.e.* he will rejoice, if his imagination is occupied in contemplating the vices of others, whence comes the proverb: It is the solace of the miserable to have companions in misfortune; and on the other hand, he will be still more depressed in proportion as he believes himself to be inferior to others. For this reason, none are more prone to envy, than self-depreciators; they generally observe the deeds of others for the sake of criticizing rather than of correcting them; in short, they only praise self-depreciation and glory in it, though in such a way that they may still appear to be depreciating themselves. These results follow as necessarily from this emotion, as it follows from the nature of a triangle

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

that its three angles are equal to two right angles;[12] and I have already said that I call these and similar emotions evil, in so far as I attend only to human utility.

But the laws of nature have relation to the universal order of nature, whereof man is a part; a truth to which I refer in passing, lest any one should suppose that I am recounting the vices and absurd actions of men, and not seeking to demonstrate the nature and properties of things. For, as I have said in the Preface to the Third Part, I consider human emotions and their properties entirely in the same way as all other natural things. And assuredly human emotions, if they do not indicate the power of man, indicate the power and skill of nature no less than many other things which we admire and in the contemplation of which we delight. But I proceed in my task of pointing out what in the emotions is useful to human beings, and what is injurious.[13]

Prop. LVIII. Glory is not repugnant to reason; on the contrary, it may spring from reason.

Dem. This is evident from def. 30 of the emotions, and from the definition of honour, which see in schol. 1, prop. XXXVII, Part IV.

Schol. What is called vainglory is self-satisfaction [*acquiescentia in se ipso*] which is nourished solely by the opinion of the vulgar, and which ceases with that opinion, *i.e.* (by schol. prop. LII, Part IV) the highest good which each one desires [*amat*]. Hence it comes, that he who glorifies in the opinion of the vulgar, is eaten with daily anxiety how he shall act so as to preserve his fame. For the vulgar are variable and inconstant, and therefore unless fame be kept alive by effort it quickly vanishes; indeed, as all men desire to captivate the applause of the vulgar, the fame of one is easily eclipsed by the fame of another. Hence, as they are struggling for what they regard as the highest good, there arises an immense desire of overbearing each other by whatever means, and he who at length comes out victorious, glories more that he has frustrated others than that he has succeeded himself. Thus this kind of glory [or satisfaction] is truly vain [because it is nothing].[14]

The observations I might here make concerning shame may be easily deduced from what has been said of compassion and penitence. I

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

add this only, that shame, like compassion, although it is not a virtue, is nevertheless good in so far as it indicates that the man who is suffused with shame has a desire to live rightly, just as pain is good so far as it indicates that the injured part is not yet mortified. Hence although a man who is ashamed of some deed is really pained, he is nevertheless more perfect than the shameless man, who has no desire to live rightly.

These are the points which I had undertaken to note concerning the emotions of pleasure and pain. As to desires, these are good or bad, according as they arise from good or bad emotions. But in fact anything, in so far as it is generated in us from emotions which are passions, is blind (as may easily be collected from what we have said in schol. prop. XLIV, Part IV) and would be of no use if men could be easily led to live according to reason; as I shall now show in few words.

Prop. LIX. To all actions, whereto we are determined by an emotion which is a passion, we can equally be determined by reason alone.

Dem. To act from reason is nothing else (by prop. III and def. 2, Part III) than to do those things which follow from the necessity of our nature considered in itself alone. But pain is evil in so far as it diminishes or restrains this power of action (by prop. XLI, Part IV). Therefore, by an emotion of pain we can be determined to no action, which we cannot perform if we are guided by reason. Further, pleasure is an evil so far only as it renders us less fit for action (by prop. XLI and XLIII, Part IV). And thus, so far also we can be determined to no action which we cannot perform if we are guided by reason. Lastly, wherein pleasure is a good, it agrees with reason (for it consists in this, that man's power of action is increased or aided), and it is not a passion except in so far as a man's power of action is not augmented to the degree that he adequately conceives himself and his actions (by prop. III, Part III with its schol.). Hence if a man affected with pleasure were led to such perfection that he adequately conceived himself and his actions, he would be capable, nay, more capable, of those actions, to which he is now determined by emotions which are

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

passions. But all emotions are to be referred to pleasure, pain or desire (see explan., def. 4 of emotions), and desire (according to def. 1 of emotions) is nothing else than the effort to act. Therefore to all actions whereto we are determined by an emotion which is a passion, we can be led by reason alone; q.e.d.

Another dem. Any action whatever is called evil, so far as it arises from our being affected with [hate or with] an evil emotion[15] (see coroll. 1, prop. XLV, Part IV). No action however considered in itself is good or evil (as we have shown in the Preface, Part IV), but one and the same action is at one time good, at another time bad. Therefore the same action which is now bad [*mala*] or which springs from some evil [*malo*] emotion, we may be led to perform by reason (by prop. XIX, Part IV); q.e.d.

Schol. These positions will be explained more clearly by an example. The act of striking, so far as we consider it physically and attend simply to the fact that a man lifts up his arm, closes his hand and forcibly moves his whole arm downwards, is a virtue, which is involved in the structure of the human body. If therefore a man is impelled by anger or hatred to close his hand and move his arm, this, as we have shown in Part II, is due to the fact that one and the same action can be united with all varieties of images; and thus both by those images of things which we conceive confusedly and by those which we conceive clearly and distinctly, we can be determined to one and the same action. It appears, therefore, that every desire arising from an emotion which is a passion, would be of no use if men could be led by reason. Let us now see why a desire which arises from an emotion which is a passion may be called *blind*.

Prop. LX. A desire arising from pleasure or pain, which belongs to one or several, but not to all parts of the body, does not relate to the good of the whole man.

Dem. Let it be supposed, for example, that a part of the body A is by the force of some external cause so strengthened that it prevails over the rest (by prop. VI, Part IV); this part does not strive to lose its powers in order that the other parts of the body may perform their office. For it must in that case have the power of losing its powers; which

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

(by prop. VI, Part III) is absurd. Hence that part, and consequently (by prop. VII and XII, Part III) the mind also, will strive to preserve that state; and thus the desire which arises from such an affection of pleasure, is not related to the whole man. If, on the contrary, it be supposed that the part A is restrained so that the other parts prevail over it, it is demonstrated in the same way that a desire which arises from pain also does not relate to the whole man; q.e.d.

Schol. As therefore pleasure for the most part (by schol. prop. XLIV, Part IV) belongs to one part of the body, the desire to preserve our existence often manifests itself in a way inconsistent with our entire well-being. Add to this, that the desires by which we are chiefly actuated (by coroll. prop. IX, Part IV) refer to the present time alone and not to the future.

Prop. LXI. A desire which arises from reason cannot be excessive.

Dem. A desire (by def. 1 of emotions), considered absolutely, is the essence of man, so far as we conceive him in any way determined to any action. And thus a desire which arises from reason, *i.e.* (by prop. III, Part III) which is generated in us so far as we are active, is our very essence or nature conceived as determined to those actions which can be adequately understood through the human essence alone (by def. 2, Part III). If therefore this desire can be excessive, it follows that human nature considered in itself alone can exceed itself or can do more than it can, which is manifestly a contradiction. And therefore such a desire cannot be in excess; q.e.d.

Prop. LXII. So far as the mind conceives things under the guidance of reason, it is equally affected whether the thing be future, past, or present.

Dem. Whatever the mind conceives under the guidance of reason it conceives under the same form of eternity or necessity (by coroll. 2, prop. XLIV, Part II), and is affected with the same certainty (by prop. XLIII, Part II and its schol.). Hence whether the idea be of a future, past, or present thing, the mind conceives the thing as having the same necessity and is affected with the same certainty; and whether the idea be of a future, past, or present thing, it will be equally true (accord-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

ing to prop. XLI, Part II) *i.e.* (by def. 4, Part II) it will always have the same properties of an adequate idea. And thus so far as the mind conceives things according to the dictate of reason, it is affected in the same way, whether the thing be future, past, or present; q.e.d.

Schol. If we could have an adequate knowledge of the duration of things and could determine the time of their existence by reason, we should contemplate things future and present with the same emotion, and the mind would desire the good which it conceived as future precisely as if that good were present. Hence it would necessarily neglect a smaller present good for a future greater one, and that which was good in the present, but the cause of some future evil, it would not desire at all, as we shall presently demonstrate. But (by prop. XXXI, Part II) we can only have an inadequate knowledge of the duration of things, and we determine the time of their existence (by schol. prop. XLIV, Part II) by imagination alone, which is not equally affected by the image of a present and a future thing. Hence it comes, that the true knowledge of good and evil which we possess is only abstract and universal, and the judgement which we form of the order of things and of the connexion of causes, in order that we may determine what is good or evil for us in the present, is rather imaginary than real. And thus it is not surprising if a desire which arises from the knowledge of good and evil in so far as this looks to the future, can be easily superseded by a desire of things which are agreeable in the present, on which see prop. XVI, Part IV.[16]

Prop. LXIII. He who is led by fear and does good in order that he may avoid an evil, is not led by reason.

Dem. All emotions which belong to the mind so far as it is active, *i.e.* (by prop. III, Part III) which belong to reason, are emotions of pleasure and desire (by prop. LIX, Part III). And thus (by def. 13 of emotions) he who is led by fear or does good in order to avoid some evil, is not led by reason; q.e.d.

Schol. 1. The superstitious who know how to reprobate vice rather than to teach virtue, and who endeavour to lead people to reason but so restrain them by fear that they rather shun evil than love virtue, aim at nothing else than to make others as miserable as themselves;

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and thus it is no wonder if they are generally troublesome and odious to others.

Coroll. A desire, which arises from reason, impels us directly towards the good and only indirectly causes us to avoid evil.

Dem. For a desire which springs from reason, can arise only from an emotion of pleasure, which is not a passion (by prop. LIX, Part III), *i.e.* from a pleasure which cannot be excessive (by prop. LXI, Part IV), and not from pain. And consequently this desire (by prop. VIII, Part IV) arises from the knowledge of good, and not from the knowledge of evil. And thus according to the desire of reason we directly desire the good, and so far alone we shun evil; q.e.d.

Schol. 2. This corollary may be explained by the example of the sick and the healthy. The sick man takes food which he dislikes from fear of death; but the healthy man takes his food with pleasure and in this way enjoys life better than if he feared death and made direct effort to avoid it. So also the judge who condemns a criminal to death not from hatred or anger, but solely from desire [*Amore*] for the public safety, is led by reason alone.

Prop. LXIV. The knowledge of evil is an inadequate knowledge.

Dem. The knowledge of evil (by prop. VIII, Part IV) is pain, so far as we are conscious of that pain. But pain is a transition to a lower degree of perfection (by def. 3 of emotions) which therefore cannot be understood by means of the human essence alone (according to prop. VI and VII, Part III). And therefore (according to def. 2, Part III) it is a passion which (according to prop. III, Part III) depends on inadequate ideas, and consequently (according to prop. XXIX, Part II) the knowledge of it, that is to say the knowledge of evil, is inadequate; q.e.d.

Coroll. Hence it follows that if the human mind had none but adequate ideas, it would form no notion of evil.

Prop. LXV. Under the guidance of reason we choose the greater good and the smaller evil.

Dem. The good which prevents us from enjoying a greater [good] is in fact an evil; for the terms good and evil (as we have shown in the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Preface to this Part) are applied to things in so far as we compare them with each other, and (for the same reason) a smaller evil is in fact a good. Therefore (by coroll. prop. LXIII, Part IV)[17] under the guidance of reason we desire or pursue only the greater good and the smaller evil; q.e.d.

Coroll. Under the guidance of reason we choose a smaller evil for the sake of a greater good, and forego a smaller good which is the cause of a greater evil. For the evil which is here called smaller is in fact a good, and on the other hand the good is an evil. Therefore (by coroll. prop. LXIII, Part IV) we desire the former and neglect the latter; q.e.d.

Prop. LXVI. Under the guidance of reason we desire a greater good in the future rather than a smaller good in the present, and a smaller evil which is the cause of some future good.

Dem. If the mind could have an adequate knowledge of a future thing, it would be affected thereby in the same way as by a present thing (by prop. LXII, Part IV). Hence so far as we attend simply to reason, as we suppose ourselves to do in this proposition, it is the same thing whether the greater good be supposed to be future or present. And therefore (by prop. LXV, Part IV) we desire a greater good in the future more than a smaller good in the present, etc.; q.e.d.

Coroll. Reason makes us desire a smaller present evil, which is the cause of a greater future good, and neglect a present good which is the cause of a greater future evil. This coroll. is related to prop. LXVI as coroll. prop. LXV is related to prop. LXV.[18]

Schol. If, therefore, we compare these conclusions with the propositions which I have laid down in this Part up to proposition XVIII concerning the powers of the emotions, we shall easily see what is the difference between the man who is led solely by emotion or opinion, and the man who is led by reason. For the former, whether he wishes[19] or not, acts in extreme ignorance of the nature of his actions; but the latter obeys no one besides himself, and does those things alone which he knows to be best in life and which he on that account most desires. Hence I call the former a *slave* and the latter a *free man*. And I have yet to add a few particulars concerning the disposition and way of life of the free man.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. LXVII. The free man thinks of nothing less than of death, and his wisdom consists in the contemplation not of death, but of life.

Dem. The free man, *i.e.* one who lives according to the dictate of reason alone, is not actuated by the fear of death (by prop. LXIII, Part IV) but desires the good directly (by coroll. of same prop.), *i.e.* (by prop. XXIV, Part IV) he desires to act, to live, to preserve his being on the basis of seeking his own good. And therefore he thinks of nothing less than of death, and his wisdom consists in the contemplation of life; q.e.d.

Prop. LXVIII. If men were born free, they would form no conception of good and evil, so long as they were free.

Dem. I have said that that man is free, who is led by reason alone. He therefore who is born free and remains free, has none but adequate ideas, and he has no conception of evil (by coroll. prop. LXIV, Part IV), nor consequently (for good and evil are correlative), a conception of good; q.e.d.

Schol. That the hypothesis of this proposition is false and can only be conceived while we attend to the human nature alone, or rather to God, not in so far as he is infinite, but so far only as he is the cause why man exists, is evident from prop. IV, Part IV. And this as well as other things, which I have now demonstrated, appear to be indicated by Moses in his history of the first man. For therein the power of God is conceived as nothing else than that which created men, *i.e.* the power by which [God] consults the good of man alone; and accordingly it is narrated that God prohibited the free man in his free state, from eating of the tree of the knowledge of good and evil, and warned him that as soon as he ate thereof, he would immediately fear to die rather than desire to live; further, it is narrated that when the man had found a wife whose nature agreed entirely with his own, he knew there could be nothing in existence which could be a greater good to him; but after he believed the brutes to be like himself, he immediately began to imitate their passions (see prop. XXVII, Part III) and lost his liberty. This liberty the patriarchs afterwards recovered, led

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

by the spirit of Christ, *i.e.* by the idea of God, on which alone it depends that a man is free and that he desires for others also the good which he desires for himself, as we have demonstrated above (prop. XXXVII, Part IV).

Prop. LXIX. The virtue of the free man is seen as much in avoiding as in overcoming dangers.

Dem. An emotion can neither be restrained nor overcome[20] except by a contrary and stronger emotion (by prop. VII, Part IV). But blind daring [*audacia*] and fear are emotions which can be conceived as equally great (by prop. V and III, Part IV). Therefore an equal virtue or fortitude of soul (see def. of fortitude, schol. prop. LIX, Part III) is required for repressing boldness [*audaciam*] and for repressing fear, *i.e.* (by def. 40 and 41 of emotions) the free man avoids dangers by the same power of mind as that by which he endeavours to overcome them; q.e.d.

Coroll. Hence as great courage is to be attributed to the free man when he takes flight as when he combats; in other words, the free man chooses flight with the same courage or presence of mind as he chooses combat.

Schol. What courage is, or what I understand by it, I have explained in schol. prop. LIX, Part III. By danger I understand everything which can be the cause of any evil, namely, of grief [*Tristitiae*], hatred, discord, etc.

Prop. LXX. The free man, who lives among the ignorant, endeavours as far as possible to decline their benefits.

Dem. Every one judges what is good according to his disposition (see schol. prop. XXXIX, Part III). Hence the ignorant man who confers a benefit on any one will estimate it according to his disposition, and if he perceives it to be less esteemed by him to whom it is given, he will be pained (see prop. XLII, Part III). But the free man desires to unite others to him in friendship (by prop. XXXVII, Part IV); and it is not his aim to requite others with benefits which their feelings may estimate as equivalent to the favours they have conferred on him, but to guide himself and lead others by the free judgement of reason,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and induce them to do those things which he knows to be best. Therefore the free man, in order to avoid giving offence to the ignorant, and [so] that they may not follow their appetites but reason alone, endeavours as far as possible to decline their benefits; q.e.d.

Schol. I say, *as far as possible*. For although men are ignorant they are nevertheless men, who desire to afford help in human necessities; and nothing is more excellent than this desire. Thus it often happens that it is necessary to accept benefits from them, and consequently to congratulate them in accordance with their own view and disposition. Add to this that even in declining benefits we must be cautious lest we appear to despise them, or from avarice dread having to return them, and thus, while we are seeking to avoid the hatred of the ignorant, by that very means give them offence. Hence in declining benefits we must be guided by the consideration of what is most useful and honourable.

Prop. LXXI. Only free men are very grateful towards each other.

Dem. Only free men are very useful to each other and are united to each other by a great need of friendship (by prop. XXXV, Part IV and coroll. 1), and endeavour with equal love to do each other good (by prop. XXXVII, Part IV). And therefore (by def. 34 of emotions) only free men are very grateful to each other; q.e.d.

Schol. The gratitude which men who are led by blind desire have towards each other is more frequently merchandise [*mercatura*][21] or greediness than gratitude. Further, ingratitude is not an emotion. Still, ingratitude is bad, because it generally indicates that a man is affected by excessive hatred, [anger,] or pride or avarice etc. For he who from folly knows not how to compensate gifts is not ungrateful, and still less he who is not moved by the gifts of a courtesan to be subservient to her licentiousness, or [by the gifts] of a thief, to conceal his theft, or who is not to be influenced by other gifts of a similar kind. On the contrary this is evidence of a firm mind, which will not allow him to be corrupted by any gifts to the injury of himself or of others.

Prop. LXXII. The free man never acts with deceit, but always with fidelity.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. If the free man did something from deceit, he would do it according to the dictate of reason (for so far alone is he called free by us); and thus to act deceitfully would be a virtue (by prop. XXIV, Part IV), and consequently (by the same prop.) it would be wiser in every one, for the sake of preserving his being, to act with deceit, *i.e.* (as is self-evident) it would be wiser in men to agree solely in words, but in fact to be opposed to each other; which (by coroll. prop. XXXI, Part IV) is absurd. Therefore the free man, etc.; q.e.d.

Schol. If it be asked: How, if a man can by perfidy deliver himself from immediate danger of death, would not the reason which enjoins the preservation of his being, counsel him to use deceit?—the following is our reply: If reason counsels this in one case, it counsels the same to every man, and thus reason counsels men only to make a deceitful contract to unite their powers and have laws in common, *i.e.* in fact not to have laws in common; which is absurd.

Prop. LXXIII. The man who is led by reason is more free in society where he lives according to a common rule, than in solitude where he merely governs himself.

Dem. The man who is led by reason, is not induced to obey by fear (by prop. LXIII, Part IV), but because he strives to preserve his being according to the dictates of reason, *i.e.* (by schol. prop. LXVI, Part IV) because he strives to be free, and to be bound by the rule of social life and of the common weal (by prop. XXXVII, Part IV), and consequently (as we have shown in schol. 2, prop. XXXVII, Part IV) he desires to live according to the law of the community. Therefore, [the man who is led by reason desires to keep the common laws of the community so that he may live more freely]; q.e.d.[22]

Schol. These and similar characteristics, which we have demonstrated as belonging to the true liberty of man may be referred to *strength of mind*, *i.e.* (by schol. prop. LIX, Part III) *courage* and *generosity*. I do not think it worth while to demonstrate all the properties of fortitude separately, and much less to show that the brave man hates no one, is angry with no one, is neither envious, vindictive, contemptuous nor supercilious. For these and all other points which relate to true life and religion, are easily deduced from prop. XXXVII and

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

XLVI, Part IV; namely, that hatred is to be vanquished by love and that every one who is led by reason desires that the good which he seeks for himself may be possessed by others.

Add to this, that in the scholium of prop. L and in other places, we have observed that the virtuous man bears in mind this principle, namely, that every thing follows from the necessity of the divine nature, and that therefore whatever he thinks injurious, evil, impious, horrible, unjust or vicious, appears so to him because his conceptions of things are perturbed, mutilated and confused; and for this reason his chief aim is to conceive things as they are in themselves and to remove impediments to true knowledge, such as hatred, anger, envy, scorn, pride, and other passions of a similar kind, of which we have treated in the foregoing propositions; and thus he strives, as far as possible, to act well and be happy [*laetari*]. How far human power extends towards achieving these results, and what it is capable of, I shall demonstrate in the following Part.

APPENDIX

The principles which I have laid down in this Fourth Part concerning the true rule of life are not arranged consecutively so that they can be taken down at a glance. In my process of demonstration I have had to disperse them for the sake of deducing them more easily one from another. I propose therefore to reassemble them here and present them in a series.

§1. All our efforts or desires follow from the necessity of our nature, either in such a manner that they can be conceived through it alone as their proximate cause, or in so far as we are a part of Nature, which part cannot be adequately conceived by itself, in separation from other individuals.

§2. Desires which follow from our nature in such a manner that they can be understood through it alone, are those which belong to the mind so far as it is conceived to con-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

sist in adequate ideas; other desires do not belong to the mind except so far as it conceives things inadequately, and their strength and increase is determined not by human power but by the power of external things. And hence we rightly call the former *actions* and the latter *passions*. For the former always indicate our power, while the latter indicate our weakness and our imperfect knowledge.

§3. Our *actions*, *i.e.* those desires which are determined by the power or reason of a human being, are always good; but other desires, *i.e.* our *passions*, may be good, or they may be evil.

§4. It is therefore of the first importance in life to perfect the intellect as far as possible, and in this one point consists the supreme felicity or blessedness [*felicitas seu beatitudo*] of man. For blessedness is nothing else than the peace of mind [*animi acquiescentia*] which springs from the intuitive knowledge of God; and to perfect the intellect is nothing else than to understand God and the attributes and actions of God which follow from the necessity of his nature. Hence the ultimate aim of the man who is led by reason, *i.e.* his highest desire, by which he endeavours to govern all other desires, is that which leads to the adequate knowledge of himself and of all objects which can be embraced by his intelligence [*intelligentiam*].

§5. Hence there is no rational life without intelligence [*intelligentia*], and things are good only so far as they aid us to enjoy the life of the mind which is termed *intelligence*. Those things, on the contrary, which prevent us from perfecting our reason and enjoying rational life are what alone we call evil.

§6. But as all those things of which man is the efficient cause are necessarily good, nothing evil can happen to man except from an external cause; that is to say, so far as he is a part of universal Nature, whose laws human nature is obliged to obey, and accommodate itself to in an almost infinite variety of ways.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

§7. It is impossible that man should not be a part of Nature, and follow its general order; but if he lives among such beings as are accordant with his own nature, his power of action will be by this means aided and cherished; if, on the contrary, he be among such as are not in accordance with his nature, he can scarcely accommodate himself to them without undergoing great change in himself.

§8. Whatever there is in Nature which we judge to be evil or capable of hindering us in the preservation of our existence or the enjoyment of rational life, it is allowable for us to remove in what appears to be the surest way; and whatever on the other hand we judge to be good, or favourable to the preservation of our being and the enjoyment of rational life, it is allowable for us to render subservient to us and make use of in every way. And, in general, it is permitted to every one by the highest law of nature to do that which he believes to contribute to his advantage.

§9. Nothing can be more in accordance with the nature of any being than other beings of the same species; and therefore (by §7) nothing can be more useful to man in furthering the preservation of his being and his enjoyment of rational life, than *a man who is guided by reason*. Further, as among individual beings we know nothing which is superior to man, there is nothing by which a man can better show his ability and mental pre-eminence than by so educating others that they may at length live under the governance of their own reason.

§10. So far as men feel envy or any sentiment of hatred towards each other, they are opposed to each other, and consequently they are more to be feared in proportion as they are more powerful than other beings.

§11. Minds, however, are not vanquished by arms but by *love* and generosity.

§12. It is in the highest degree useful to men to have customs in common, and to unite themselves by those bonds which

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

best tend to make *all* into *one*, and, in general, to do those things which strengthen the ties of friendship.

§13. But for this purpose skill and vigilance are required. For men are various (since there are few who live according to the dictates of reason), and many are envious and more prone to revenge than to mercy, so that remarkable force of mind is needful in order to bear with each according to his disposition and avoid imitating his passions. Those who, on the contrary, find fault with men, and are more ready to denounce vice than to teach virtue, and not knowing how to strengthen minds but only how to crush them, are injurious both to themselves and others. Hence many, from too great an impatience of mind and a false zeal for religion, have preferred living among brutes than among men; as boys and youths who are unable to bear with equanimity the objurgations of their parents enlist as soldiers, preferring the hardships of war and the authority of a tyrant to the comforts of domestic life with paternal admonitions, and submitting to any burthens for the sake of avenging themselves on their parents.

§14. Although men for the most part regulate all things according to their passions, nevertheless, many more advantages than disadvantages arise from their living in society. Hence it is better to endure their injuries with equanimity and endeavour to promote those actions which tend to concord and amity.

§15. The actions that produce *concord* are those which belong to *justice*, *equity*, and *honour*. For besides what is unjust and iniquitous, men can with difficulty bear what is [held to be] dishonourable or opposed to the received rules of society.[23] For the promotion of *amity* the primary requisites are those dispositions and actions which are comprised under *religion* and *piety*. Concerning these see schol. 1 and 2, prop. XXXVII, schol. prop. XLVI, and schol. prop. LXXIII, Part IV.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

§16. Concord is also frequently produced by fear; but in this case it is not based on mutual faith. Add to this, that fear arises from the weakness of the mind and therefore does not result from the exercise of reason; nor does compassion, although it appears to carry in its favour the form of piety.

§17. Men are further bound by gifts, especially those who have not enough to obtain what is necessary for the sustenance of life. But to give help to every one that is needy far exceeds the powers of the private man. For his wealth is unequal to the task, and besides, his capacities are too limited for him to unite all others to him in friendship; and hence the care of the poor is incumbent on society as a whole, and belongs to the common weal.

§18. In accepting benefits and manifesting gratitude, we must be guided by considerations altogether different; on which subject, see schol. prop. LXX and schol. prop. LXXI, Part IV.

§19. Meretricious love, *i.e.* the sensual desire[24] excited by beauty, and, in general, all love which recognizes any other cause than freedom of soul, is easily transformed into hatred, unless it be, what is still worse, a species of madness, in which case it nourishes discord rather than concord. See coroll. prop. XXXI, Part III.

§20. It is certain that matrimony is in accordance with reason, if the desire for corporeal union is produced not merely by beauty of person but also by the love of possessing and wisely educating children; and if, besides, the love of both the man and woman is not excited by the [physical] person alone, but is chiefly caused by freedom of soul.

§21. Adulation also begets concord, but by a criminal or perfidious compact of servitude; indeed none seek for adulation more than the proud, who desire to be first and are not so.

§22. Self-depreciation has a false appearance of piety and religion. And though self-depreciation is the contrary of

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

pride, the self-depreciatory man is nevertheless akin to the proud man. See schol. prop. LVII, Part IV.

§23. Shame can conduce to concord only in those matters which are not susceptible of concealment and, as shame is a species of pain, it does not result from the exercise of reason.

§24. All the painful emotions which men feel towards each other are directly opposed to justice, equity, honour, piety and religion, and although indignation seems to carry an appearance of equity,[25] yet in fact that is a *state without law* where each is allowed to judge the actions of another, and vindicate his own right or that of another.

§25. Modesty, *i.e.* the desire to please, when it is determined by reason, belongs to piety (as we have said in schol. 1, prop. XXXVII, Part IV). But if it arises from passion [*affectu*] it is ambition, or the desire by which men, under a false appearance of piety, often excite discord and sedition. For he who desires to aid others by counsel or by deeds, so that he and they may mutually enjoy the highest good, will make it his first effort to win their love; but not to seduce them into admiration of himself, so that his doctrine may bear his own name, or to give any other cause for envy. Hence in society he will avoid turning the conversation on men's vices, and he will talk but sparingly of human weakness [*impotentia*]; while he will speak freely of human virtue or power, and of the way in which life may be perfected, so that men may try to live together, and not on the basis of fear and aversion, but as far as in them lies, purely on the basis of pleasurable emotions and the dictates of reason.

§26. We know nothing in nature besides men, in whose minds we can rejoice and whom we can unite to us in friendship [or some other kind of association];[26] and thus whatever exists in nature besides men, the rule of utility does not require us to preserve, but teaches us either to preserve, destroy, or in any way adapt them to our use.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

§27. The good which we derive from things external to us, is, besides the experience and knowledge which we acquire from observing them and changing them from one form into another, principally the preservation of the body; and for this reason the most useful things are those which can so feed and nourish the body, that all its parts may perform their right office. For in proportion as the body is capable of being affected in various modes and of affecting external bodies in various modes, the mind is more capable of thinking. See prop. XXXVIII and XXXIX, Part IV. But there seem to be very few things in nature, which are capable of giving complete nourishment to the body, and hence it is necessary for this purpose to use many aliments of different kinds. For the human body is composed of many parts differing in nature, which want continual and various aliment, that the human body may be equally capable of all things that follow from its nature, and consequently that the mind also may be equally capable of conceiving many ideas.

§28. To attain this end, however, human powers would hardly suffice if men did not contribute mutual aid. But *money* presents a compendium of all things, and thus the idea of money chiefly occupies the minds of the vulgar, because they can hardly imagine any form of pleasure without the idea of money as its cause.

§29. But this preoccupation about money is not a vice in those who desire it from indigence and necessity; it is a vice in those only who study the arts of lucre, as a means of ostentation. Such persons do indeed feed the body from habit; but sparingly, because they believe that whatever they spend on the preservation of their bodies is as good as lost. But those who know the true use of money and regulate their riches by their wants, live content with little.

§30. Since therefore those things are good which help the parts of the body to perform their office, and since pleasure consists in man's powers of soul and body being invigorated or

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

increased; it follows, that all those things which produce pleasure are good. But on the other hand as things do not act in order that they may affect us pleasurably, as their power of action is not regulated by our wants, and lastly, as pleasure most often relates chiefly to *one* part of the body; the result is that emotions of pleasure (unless reason and vigilance be exerted) and consequently the desires also, which are generated by those emotions, are usually in excess. Add to this, that under the influence of emotion we give preference to what is agreeable in the present, and cannot estimate the future with impartiality. See schol. prop. XLIV and schol. prop. LX, Part IV.

§31. Superstition, on the contrary, appears to pronounce that good which causes pain, and that evil which causes pleasure. But as we have already said (see schol. prop. XLV, Part IV) no one, unless he be envious, delights in my weakness and discomfort. For in proportion as we are affected with pleasure, we advance towards greater perfection, and consequently participate more fully in the divine nature; and pleasure can never be evil, as long as it is controlled by the rule of utility. But he who is led by fear, and does good in order to avoid evil, is not under the guidance of reason. See prop. LXIII, Part IV.[27]

§32. Human power is extremely limited and is infinitely surpassed by the power of external causes; and therefore we have not absolute power of adapting external things to our use. But whatever may happen to us in opposition to our interest, we shall bear with equanimity if we are conscious that we have done our duty, that our power does not extend so far as to enable us to avoid those evils, and that we are a part of Nature, whose order we obey. If we distinctly and clearly understand this, that part of us which is called our intelligence [*intelligentia*], *i.e.* the better part of us, will fully acquiesce in it and will strive to persevere in that acquiescence. For so far as we possess intelligence, we desire nothing but what necessarily is, and we can acquiesce in

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

nothing but what is true; and thus in so far as we rightly understand [*intelligimus*] what is true, the effort of the better part of our own nature is in unison with the common order of universal nature.

End of Part IV

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Part V.

On the power of the Intellect, or, on Human Liberty.

Prefaces.

I pass at length to the other part of Ethics, the object of which is to point out the [redacted] way that leads to Liberty. Herein, therefore, I shall treat of the power of reason, showing first how far reason can control the passions, & next, in what consists the Liberty or blessedness of the soul; whence we shall be able to appreciate the superiority of the wise man over the ignorant. In what way the intellect must be perfected & with what art the body must be tended, so that it can rightly perform its functions are points not included in

PART V

On the Power of the Intellect, *or*, On Human Liberty

PREFACE

I pass at length to the other part of Ethics, the object of which is to point out the way that leads to liberty. Herein, therefore, I shall treat of the power of reason, showing first, how far reason can control the passions, and next, in what consists the liberty or blessedness of the soul; whence we shall be able to appreciate the superiority of the wise man over the ignorant. In what way the intellect must be perfected and with what art the body must be tended, so that it can rightly perform its functions, are points not included in our present inquiry; for the latter belongs to medicine, the former to logic. Hence, as I have said, I shall here consider solely the power of the mind or reason, and before all else I shall show what amount and what kind of empire it has over the passions, as a means of restraining and governing them.

For that we have not absolute power over our passions I have already demonstrated. The Stoics, indeed, supposed that they depend entirely on our Will, and that we can keep them under absolute control. Nevertheless, they were compelled by experience, though not by their principles, to admit that considerable effort and practice are required in order to subdue and regulate the passions. Some one (if I rightly remember) has attempted to illustrate this by the example of two dogs, the one domestic, the other a hunting dog, that he succeeded in so training that the house dog acquired and the hunting dog lost the propensity to pursue hares.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

This opinion is not a little countenanced by Descartes. For he holds that the soul or mind is especially united to a certain part of the brain, called the pineal gland, by means of which the mind is conscious of all the motions that are excited in the body, and of external objects, and which the mind, by the mere fact that it wills, can move in various ways. This gland he supposes to be so placed in the centre of the brain that it can be moved by the smallest motion of the animal spirits. He further holds that this gland is suspended in the centre of the brain in as many different ways as the animal spirits have different ways of impinging upon it, and that as many different impressions are made upon it as there are external objects which propel these animal spirits towards it; whence it results, that if the gland, owing to the impulse of the Will which moves it in various ways, be suspended in the same way in which it had once before been suspended when agitated by the animal spirits, then this gland in its turn propels and determines the animal spirits and places them in the same condition as when they were formerly reacted on by a similar suspension of the gland. Again, he holds that every volition of the mind is by nature united with a certain motion of [this] gland. For example, if any one has the will to look at a distant object, this volition causes his pupils to dilate; but if he thinks solely of dilating his pupils, it will be of no use for him to will this dilation, since Nature has not united the motion of the gland, which serves to impel the animal spirits towards the optic nerve so as to induce the dilation or contraction of the pupil, with the will to dilate or contract the pupil, but only with the will to look at a remote or near object. Lastly, he holds that although each motion of this gland appears to be connected by nature with particular thoughts from the commencement of life, it can nevertheless be united with others by habit; and this he has attempted to prove in his *Treatise on the Passions*, Part I, art. 50. From these positions he concludes that no mind is so feeble that it cannot, when well directed, acquire absolute power over its passions. For these, as defined by him, are perceptions or sensations, or emotions of the soul, which belong especially to it, and which are produced, preserved and strengthened by some motion of the animal spirits (see Descartes, *Passions of the Soul*, Part I, art. 27). As, however, we can unite any motion of the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

gland and consequently of the animal spirits to any volition, it follows that the determination of the will depends solely on our own power; if therefore we determine our will by certain and firm judgements, according to which we desire to regulate the actions of our lives, and if we connect the movement of the passions which we desire to have, with these judgements, we shall acquire an absolute empire over our passions.

Such are the opinions of this celebrated man (so far as I can gather them from his work); opinions which, if they were less ingenious, I should hardly believe to have been advanced by so great a mind. Indeed I cannot sufficiently express my surprise that a philosopher who firmly resolved not to deduce anything save from self-evident principles, nor affirm anything but what is clearly and distinctly perceived, and who so often reproached the Schoolmen because they sought to explain obscure things by occult qualities, should assume an hypothesis more occult than any occult quality. What, I ask, does he understand by the union of the mind and body? What clear and distinct conception, I say, has he of a thought immediately united with a certain minute portion of quantity? Truly, I wish he had explained this union by its proximate cause. But he had conceived the mind as so distinct from the body, that he could have assigned no particular cause either of this union or of the mind itself, and it would have been necessary for him to have recourse to the cause of the whole universe, *i.e.* to God.

Again, I should like to know what degree of motion the mind can communicate to this pineal gland, and with how great an account of force it can hold that gland suspended. For I do not know whether this gland be impelled more slowly or more quickly by the mind than by the animal spirits, and whether the movement of the passions, which we have closely united with firm judgements, may not be again disjoined from them by corporeal causes; in which case it would follow, that although the mind had firmly proposed to advance against dangers, and had joined a movement of audacity with this resolution, yet when the danger was seen, the gland might be so suspended that the mind could meditate nothing but flight. And in truth, since there is no ratio of will and motion, no possibility of comparison between

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

the power or forces of the mind and those of the body, the powers of the latter can never be determined by those of the former. Add to this, that the said gland is in fact not found so situated in the centre of the brain, that it can be thus easily driven about in an endless variety of ways, and that not all the nerves extend to the cavities of the brain.[1]

To conclude: everything that Descartes asserts concerning the Will and its freedom I omit, having already more than sufficiently demonstrated its falsity. As then, according to what I have shown in the preceding Part, the power of the mind is determined by the intelligence alone, I shall derive the remedies of the passions (remedies which indeed I suppose all men to have in some degree experienced, but not to have accurately observed or distinctly perceived) solely from the knowledge of the mind; and from this also I shall deduce everything that relates to blessedness.

AXIOMS

1. If two contrary actions be excited in the same subject, there must necessarily be a change either in one or both those actions before they can cease to be contrary.
2. The power of an effect is determined by the power of its cause, in so far as its essence is explained or determined by [the essence of] that cause. (This axiom is evident from prop. VII, Part III.)

PROPOSITIONS

Prop. I. According as thoughts and the ideas of things are ordered and concatenated in the mind, so precisely the affections of the body or the images of things are ordered and concatenated in the body.

Dem. The order and connexion of ideas is the same (by prop. VII, Part II) as the order and connexion of things, and *vice versa*, the order and connexion of things is the same (by coroll. prop. VI and VII, Part II) as the order and connexion of ideas. Hence, as the order and con-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

nexion of ideas in the mind takes place according to the order and concatenation of the affections of the body (by prop. XVIII, Part II), so *vice versa* (by prop. II, Part III) the order and connexion of the affections of the body takes place according to the order and concatenation of thought and of the ideas of things in the mind; q.e.d.

Prop. II. If we disjoin an emotion or affection of the soul from the idea of an external cause, and unite it with other ideas, then love or hatred towards the external cause, as also the fluctuations of the soul which arise from these emotions, will be destroyed.

Dem. For that which constitutes the form of love or hatred, is pleasure or pain accompanying the idea of an external cause (by def. 6 and 7 of emotions). Hence this idea being removed, the form of love or hatred is removed likewise; and therefore these emotions, and all arising from them, are destroyed; q.e.d.

Prop. III. An emotion which is a passion, ceases to be a passion, as soon as we form a clear and distinct idea of it.

Dem. An emotion which is a passion is a confused idea (by the general def. of emotions). If therefore we form a clear and distinct idea of such an emotion, this idea is not distinguished from the emotion, so far as it belongs to the mind, except by reason (by prop. XXI, Part II with schol.); and thus (by prop. III, Part III) the emotion ceases to be a passion; q.e.d.

Coroll. The better we know or understand an emotion, therefore, the more it is in our power, and the less the mind suffers from it.

Prop. IV. There is no affection of the body, of which we cannot form some clear and distinct idea.

Dem. What is common to all cannot be conceived otherwise than adequately (by prop. XXXVIII, Part II). And thus (by prop. XII and Lemma 2 after schol. prop. XIII, Part II) there is no affection of the body, of which we cannot form a clear and distinct conception; q.e.d.

Coroll. Hence it follows, that there is no emotion of which we cannot form a distinct and clear conception. For an emotion is the idea of an affection of the body (by general definition of emotions), and

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

must therefore (by preceding prop.) involve a clear and distinct conception.

Schol. Since there is nothing from which some effect does not follow (by prop. XXXVI, Part I) and since whatever follows from an idea which is adequate in us, is clearly and distinctly understood by us (by prop. XL, Part II), it is to be concluded that every one has the power, if not absolutely, at least in part, of clearly and distinctly understanding himself and his emotions and consequently of causing himself to suffer less from them. Hence, our efforts must chiefly be directed to attaining, as far as possible, a clear and distinct knowledge of every emotion, so that the mind may be determined by its emotion to think about that which it clearly and distinctly perceives and in which it altogether acquiesces; and that this emotion may thus be separated from the idea of an external cause and united with true ideas. The result will be, that not only love, hatred, etc. will be destroyed (by prop. II, Part V) but that the appetites or desires, which are wont to arise from such emotions, cannot be in excess (by prop. LXI, Part IV). For it is important to observe that it is one and the same appetite by which a man is say at one time to act [and] at another [time] to suffer. For example, we have shown human nature to be so constituted, that every one desires that others should live according to his mind (see schol. prop. XXXI, Part III): which desire in a man who is not guided by reason, is a passion called ambition, and is not very different from pride; while on the contrary, in another man, who lives according to the dictates of reason, it is an action or virtue, which is called piety (see schol. 1, prop. XXXVII, Part IV and dem. 2. of the same prop.).

In the same way, all appetites or desires are passions so far alone as they arise from inadequate ideas; and are ranked as virtues when they are excited or generated by adequate ideas. For all desires by which we are determined to action, may arise as well from adequate as from inadequate ideas (see prop. LIX, Part IV). And (to revert to the point whence I have digressed) there is not in our own power any conceivable antidote to the emotions, superior to this, which consists in the true knowledge or understanding of them, since the mind has no other power than that of thinking and forming adequate ideas, as we have shown above (by prop. III, Part III).

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. V. An emotion towards an object which we imagine simply, and as neither necessary, nor possible, nor contingent, is, other things being equal, the strongest of all.

Dem. An emotion towards an object which we imagine to be free, is greater than [an emotion] towards one which is necessary (by prop. XLIX, Part III), and consequently still greater than [an emotion] towards that which we imagine as possible or contingent (by prop. XI, Part IV). But to imagine anything as free can be nothing else than to imagine it simply, while we are ignorant of the causes by which it was determined to action (according to what we have shown in schol. prop. XXXV, Part II). Therefore an emotion towards a thing which we imagine simply, is, other things being equal, greater than [an emotion] towards a necessary, possible or contingent thing, and consequently it is the strongest; q.e.d.

Prop. VI. So far as the mind recognizes all things to be necessary, it has power over its emotions, in other words, it suffers less from them.

Dem. The mind understands all things are necessary (by prop. XXIX, Part I) and as determined to exist and operate by an infinite series of causes (by prop. XXVIII, Part I). And therefore (by preceding prop.) it so far effects that it suffers less from the emotions thence arising and (by prop. XLVIII, Part III) is less affected by them; q.e.d.

Schol. That, applied to individual cases, which we imagine more distinctly and vividly, this knowledge that things are necessary gives the mind proportionately more power over its emotions, is testified by experience. For we see regret at the loss of any good mitigated so soon as the man who has lost it considers that there were no means of preserving it. So also we see that no one pities an infant because it does not know how to talk, to walk, or to reason, and that it lives so many years as it were unconscious of itself. But if the majority were born adult, and one or two only infants, then every one would pity the infant; because its infancy would be considered not as a natural and necessary thing but as a vice or error of nature. And we might adduce many other examples of the same kind.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. VII. Emotions which arise from reason are, taking time into consideration, more powerful than those relating to individual things which we contemplate as absent.

Dem. We do not contemplate anything as absent in virtue of the same affection by which we imagine it, but in virtue of the fact that the body is affected with another impression which excludes the existence of the thing in question (by prop. XVII, Part II). Hence an emotion relating to a thing which we contemplate as absent, is not of such a nature that it predominates over our other actions and powers (see prop. VI, Part IV); on the contrary, it is of such a nature that it can be restrained in some way by those emotions which exclude the existence of an external cause (by prop. IX, Part IV). But an emotion which arises from reason necessarily has reference to the common properties of things (see def. of reason in schol. 2, prop. XL, Part II), which we always contemplate as present (for there can be nothing that excludes their present existence), and which we always imagine in the same way (by prop. XXXVIII, Part II). Hence such an emotion always remains the same, and consequently (by ax. 1, Part V) emotions which are contrary to it, and which are not cherished[2] by their external causes, must more and more accommodate themselves to it, until they be no longer contrary; and so far an emotion which arises from reason is the stronger; q.e.d.

Prop. VIII. The greater the number of concurrent causes by which an emotion is excited, the greater will be the emotion.

Dem. Many causes together can effect more than if they were less numerous (by prop. VII, Part III). And thus (by prop. V, Part IV) the more causes concur to excite an emotion, the stronger is that emotion; q.e.d.

Schol. This proposition is also evident from axiom 2, Part V.

Prop. IX. An emotion which has relation to many and various causes, which the mind contemplates at once with that same emotion, is less injurious, and occasions us less suffering, and is smaller in relation to each cause considered separately, than another equally great emotion which has relation to one cause or to fewer causes.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. An emotion is evil or injurious, so far only as it hinders the mind from thinking (by prop. XXVI and XXVII, Part IV). And thus that emotion by which the mind is determined to the contemplation of several objects at once, is less injurious than another equally great emotion, which so detains the mind in the contemplation of one object or of fewer, that it is unable to think of others; which was the first point in the proposition. Next, since the essence, *i.e.* (by prop. VII, Part III) the power of the mind, consists solely in thought (by prop. XI, Part II),[3] the mind suffers less from an emotion by which it is determined to the contemplation of many things at once than from an equally great emotion which keeps the mind occupied in the contemplation of fewer objects or of one only; which was the second point. Lastly, this emotion (by prop. XLVIII, Part III), inasmuch as it relates to many external causes, is less powerful towards each; q.e.d.

Prop. X. So long as we are not agitated by emotions which are contrary to our nature, we have the power of ordering and concatenating the affections of the body according to the order of the intellect.

Dem. Emotions which are contrary to our nature, *i.e.* (by prop. XXX, Part IV) which are evil, are evil in so far as they hinder the mind from understanding (by prop. XXVII, Part IV). So long therefore as we are not agitated by emotions which are contrary to our nature, so long the power of the mind, by which it strives to understand things (by prop. XXVI, Part IV) is not impeded. And thus so long it has the power of forming clear and distinct ideas and of deducing one idea from another (see schol. 2, prop. XL and schol. prop. XLVII, Part II); and consequently (by prop. I, Part V) so long we have the power of ordering and concatenating the affections of the body according to the order of the intellect; q.e.d.

Schol. By this power of rightly ordering and concatenating the affections of the body, we can preserve ourselves from being easily affected with an evil emotion. For (by prop. VII, Part V) more force is required for emotions ordered and concatenated according to the order of the intellect than for uncertain and vague emotions. The best thing we can do, therefore, as long as we do not have a perfect knowledge

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of our emotions, is to conceive a right theory of life or certain guiding precepts, to fix them in the memory, and apply them to particular cases of frequent occurrence, that our minds may be deeply impressed by them, and that they may always be at hand.

For example, we have laid down among the rules of life (see prop. XLVI, Part IV with schol.) that hatred is to be conquered by love or generosity, and not to be met by reciprocal hatred. But that we may always have this precept of reason in readiness, where there is need of it, we must often meditate on the injuries which are commonly inflicted by men on each other and on the way in which they may best be repelled by generosity. By this means we may so unite the image of an injury with the image of this precept, that the precept will always be present with us (by prop. XVIII, Part II) when we have injuries inflicted on us.

Now if we had also in our mind the principle of true utility and the good which follows from mutual friendship and social order, and further we had present to us the conviction that the highest repose of mind arises from obeying the right rule of life (by prop. LII, Part IV) and that men, like other beings, act from the necessity of Nature—then the hatred or injury which thus arises, would occupy less of the imagination and would easily be overcome. At least, if the indignation which is usually excited by great injuries is not to be so easily subdued, it will nevertheless ultimately be conquered; not indeed without fluctuations of mind, but these fluctuations will be less protracted than if we had never meditated on the subject, as is evident from prop. VI, VII and VIII, Part V. In the same way we should meditate on courage as a means of quelling fear; namely, by enumerating and often imagining the common perils of life, and how they may be avoided and overcome by presence of mind and fortitude.

But it is to be observed, that in regulating our thoughts and imaginations we must (by coroll. prop. LXIII, Part IV and prop. LIX, Part III) always attend to what is good in each object, so that we may always be determined to act by a pleasurable emotion. For example, if any one sees that he is too eager in the pursuit of glory, let him reflect on its right use, on the end for which it may properly be sought, and on the means by which he can acquire it; not on its abuse and its van-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

ity, on the inconstancy of human beings and other things of that kind, which it is only weakness of mind to dwell upon. For it is with such thoughts that the ambitious especially afflict themselves, when they despair of attaining the honours they have sought; and in this way they try to appear wise, while they are only giving vent to their own ill humour; whence it is certain that they are most eagerly desirous of glory, who most declaim against its abuse and the vanity of the world. Not that this is peculiar to the ambitious, for it is a common characteristic of all feeble-minded persons to whom fortune is adverse. Thus the poor man is constantly talking of the abuse of riches and the vices of the wealthy; by which he produces no other effect than to afflict himself and manifest to others that he is unable to bear with equanimity not merely his own poverty but also the fact that other men are wealthy. Again, those who have been ill received by their mistresses, think of nothing but the inconstancy and frivolity of women and all the other much-decried vices of that sex, which are immediately consigned to oblivion when the lover is smiled upon again.

He, therefore, who studies to regulate his affections and appetites purely from the love of mental freedom, endeavours, as far as he can, to understand the virtues and their causes, and to fill his mind with the joy which arises from the true knowledge of them; and it is not in the least his aim to contemplate the vices of mankind, to disparage his fellow men and to take pleasure in a false appearance of freedom. He who diligently observes and practices these rules (and they are not difficult), will in a short time be able for the most part to direct his actions according to the dictates of reason.

Prop. XI. In proportion as an act of imagination [*Quo imago*][4] embraces many objects, the more frequent it is, *i.e.* the oftener it is excited, and the more it occupies the mind.

Dem. In proportion as an image or emotion embraces a greater number of objects, the more causes it has, by which it can be excited and sustained. All these causes the mind (by the hypothesis) in virtue of the same emotion contemplates at once. And thus that emotion is all the more frequent, or is the oftener excited, and (by prop. VIII, Part V) occupies the mind more; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XII. The images of things are more easily united with images which have relation to what we clearly and distinctly understand, than with others.

Dem. Things which we clearly and distinctly understand are either the commonest properties of things or are deduced from those properties (see def. of reason in schol. 2, prop. XL, Part II) and consequently (by preceding prop.) are more frequently excited in us. Hence it is more likely to happen that we contemplate other things together with these than with ideas less frequently excited in us,[5] and consequently (by prop. XVIII, Part II) the images of things may be more easily united with things which we clearly and distinctly understand than with others; q.e.d.

Prop. XIII. In proportion as an image is united with a greater number of other images, it oftener occurs.[6]

Dem. For in proportion as an image is united with a greater number of others, it has (by prop. XVIII, Part II) a greater number of causes by which it can be excited; q.e.d.

Prop. XIV. The mind can bring to pass that all the affections of the body or images of things shall be connected with the idea of God.

Dem. There is no affection of the body, of which the mind cannot form a clear and distinct conception (by prop. IV, Part V) and thus it can bring to pass (by prop. XV, Part I) that all those affections shall have relation to the idea of God; q.e.d.

Prop. XV. He who clearly and distinctly understands his emotions loves God, and loves him in proportion as he understands [himself and] his emotions.[7]

Dem. He who clearly and distinctly understands [himself and] his emotions feels pleasure (by prop. LIII, Part III) and feels it in connection with the idea of God (by preceding prop.). And thus (by def. 6. of emotions) he loves God, and (for the same reason) loves him in proportion as he understands [himself and] his emotions; q.e.d.

Prop. XVI. This love towards God must chiefly occupy the mind.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. For this love is united with all the affections of the body (by prop. XIV, Part V), and is cherished by all of them (by prop. XV, Part V). And thus (by prop. XI, Part V) it must chiefly occupy the mind; q.e.d.

Prop. XVII. God is free from passions, and is affected with neither pleasure nor pain.

Dem. All ideas, so far as they belong to God, are true (by prop. XXXII, Part II), *i.e.* (by def. 4, Part II) they are adequate; and therefore (by general def. of emotions) God is free from passions. Further, God cannot pass either to a higher or a lower degree of perfection (by coroll. 2, prop. XX, Part I); and therefore (by def. 2 and 3 of emotions) he is affected with no emotions of pleasure or pain; q.e.d.

Coroll. God, properly speaking, loves no one and hates no one. For God (by preceding prop.) is affected with no emotion either of pleasure or pain, and consequently (by def. 6 and 7 of emotions) he neither loves nor hates.

Prop. XVIII. No one can hate God.

Dem. The idea of God, which is in us, is adequate and perfect (by prop. XLVI and XLVII, Part II). Therefore so far as we contemplate God we are active (by prop. III, Part III), and consequently (by prop. LIX, Part III) there can be no pain accompanying the idea of God, *i.e.* (by def. 7 of emotions) no one can hate God; q.e.d.

Coroll. Love for God cannot turn into hatred.

Schol. It may be objected, that when we understand God as the cause of all things, we by that very fact consider God as the cause of pain. But to this I reply, that so far as we understand the causes of pain, it ceases (by prop. III, Part V) to be a passion, *i.e.* (by prop. LIX, Part III) it ceases to be pain; and thus so far as we understand God to be the cause of pain, we feel pleasure.

Prop. XIX. He who loves God, cannot desire that God should love him in return.

Dem. If a man desired this, he would (by coroll. prop. XVII, Part V) desire that God, whom he loves, should not be God, and

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

consequently (by prop. XIX, Part III) he would desire to experience pain; which (by prop. XXVIII, Part III) is absurd. Therefore he who loves God, etc.; q.e.d.

Prop. XX. This love towards God can be contaminated neither by envy nor jealousy; on the contrary it is heightened in proportion as we imagine other people united to God by the same bond of love.

Dem. This love towards God is the highest good we can desire according to the dictate of reason (by prop. XXVIII, Part IV) and it is common to all men (by prop. XXXVI, Part IV), and we desire that all may enjoy it (by prop. XXXVII, Part IV). Therefore (by def. 23 of emotions) it cannot be polluted by the emotion of envy, nor (by prop. XVIII and def. of jealousy, which see in schol. prop. XXXV, Part III) by the emotion of jealousy; but on the contrary (by prop. XXXI, Part III) it must be heightened in proportion to the number of men we imagine as enjoying it; q.e.d.

Schol. We can show in the same way that there is no emotion which is directly contrary to this love, and by which it can be destroyed; and thus we can conclude that this love towards God is the most constant of all emotions, and so far as it belongs to the body cannot be destroyed except with the body itself. What is its nature so far as it belongs to the mind [alone], we shall see presently. In the foregoing propositions I have stated all the remedies of the emotions, or all that the mind considered in itself can do towards resisting the emotions. Hence it appears that the power of the mind over the emotions consists:

> I. In the knowledge of the emotions. (See schol. prop. IV, Part V.)
> II. In the separation of the emotions from the idea of external causes which we imagine confusedly. (See prop. II with schol. and prop. IV, Part V.)
> III. In time, by means of which emotions relating to things that we understand, triumph over those relating to things that we conceive in a confused and mutilated manner. (See prop. VII, Part V.)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

IV. In the multitude of causes by which the emotions relating to the common properties of things, or to God, are encouraged. (See prop. IX and XI, Part V.)
V. In the order in which the mind can arrange its emotions and link them together. (See schol. prop. X, Part V and prop. XII, XIII, and XIV, Part V.)

But that this power of the mind over its emotions may be better understood, it must especially be noted, that emotions are called strong by us, when we compare the emotion of one man with that of another and when we see one more agitated than another by the same emotion; or when we compare one emotion with another in the same man, and find him more affected or moved by one emotion than by another. For (by prop. V, Part IV) the strength of each emotion is determined by the relation between the power of an external cause and our own power. But the power of the mind is determined by knowledge alone; and its impotence or passion is estimated only by the privation of knowledge, *i.e.* by that which renders ideas inadequate. Hence, that mind suffers most, or is most passive, which chiefly consists of inadequate ideas, so that it is characterized rather by what it suffers than by what it does; on the other hand, that mind is most active which chiefly consists of adequate ideas, so that although it may have positively as many inadequate ideas as the other, it is nevertheless more characterized by those which belong to human virtue, than by those which argue human impotence.

Further it is to be observed that the weaknesses and miseries of the soul derive their chief origin from excessive love towards objects which are liable to change and which we can never entirely possess. For no one is anxious about anything unless he loves it, and all injuries, suspicions, enmities, etc. arise from love towards something which no one can truly possess. These considerations enable us to easily conceive what power over the emotions may be conferred by clear and distinct knowledge, especially the third kind of knowledge (concerning which see schol. prop. XLVII, Part II), the foundation of which is the knowledge of God. [In so far as the emotions are passions,] this knowledge, if it does not absolutely annihilate [these] passions (see

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

prop. III, and schol. prop. IV, Part V), at least causes them to form a smaller part of the mind (see prop. XIV, Part V).[8] Further, it generates love towards the immutable and eternal (see prop. XV, Part V), which we can really possess (see prop. XLV, Part II) and therefore it can be contaminated by none of the vices which are inherent in common love, but will become always stronger and stronger (by prop. XV, Part V), and will mainly occupy the mind* (by prop. XVI, Part V), and have a wider influence over its action.

In the foregoing propositions I have comprised all the principles of self-government[9] that relate to the present life; for, as I have said in the beginning of this scholium, I have in those few propositions embraced all remedies of the emotions, as any one may easily see who attends to what is contained in this scholium, together with the definitions of the mind and its emotions, and also [to] prop. I and III, Part III. It is now time that I should proceed to those considerations which refer to the duration of the mind without relation to the body.

Prop. XXI. The mind can imagine nothing, nor can it remember past things, except during the existence of the body.[10]

Dem. The mind does not express the actual existence of its body, nor does it conceive the affections of the body as actual, except during the existence of the body (by coroll. prop. VIII, Part II), and consequently (by prop. XXVI, Part II) it conceives no body as actually existing save during the existence of its own body. Therefore, it can imagine nothing (see def. of imagination in schol. prop. XVII, Part II), nor can it remember past events, except during the existence of the body (see def. of memory in schol. prop. XVIII, Part II); q.e.d.

Prop. XXII. In God, nevertheless, there is necessarily an idea which expresses the essence of this or that human body under the form of eternity.

*CC: The Latin is *et mentis maximam partem occupare*, meaning "and occupy the greatest part of the mind." GE's "mainly" is not incorrect but it is ambiguous, as it might suggest "occupy the mind for most of the time."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. God is not only the cause of the existence of this or that human body, but also of its essence (by prop. XXV, Part I), which therefore must necessarily be conceived through the essence of God (by ax. 4, Part I) and must be so conceived in virtue of an eternal necessity (by prop. XVI, Part I); hence this conception must necessarily exist in God (by prop. III, Part II); q.e.d.

Prop. XXIII. The human mind cannot be absolutely destroyed with the body, but something remains of it, which is eternal.

Dem. In God there is necessarily a conception or idea, which expresses the essence of the human body (by preceding prop.); and this idea is therefore necessarily something pertaining to the essence of the human mind (by prop. XIII, Part II). But we attribute to the human mind no duration which can be defined by time, except so far as it expresses the actual existence of the body, which is explained [by duration] and can be defined [by time],[11] *i.e.* (by coroll. prop. VIII, Part II) we do not attribute duration to the mind, except so long as the body exists. As nevertheless there is something which is conceived, in virtue of an eternal necessity, through or by means of the essence of God (by preceding prop.), this *something* which belongs to the mind will necessarily be eternal; q.e.d.

Schol. As we have said,[12] this idea, which expresses the essence of the body under the form of eternity, is a certain mode of thought, pertaining to the essence of the mind, and is necessarily eternal. It is impossible, however, that we should remember ourselves to have existed before the body, since there are no vestiges in the body of this pre-existence, and eternity is not defined by time, nor can it have any relation to time. Nevertheless we feel, we experience, that we are eternal. For the mind no less feels those things which it conceives by the understanding, than those which it has in the memory. For the eyes of the mind, by which it sees and observes things, are themselves demonstrations. Although, therefore, we do not remember that we have existed before the body, we feel our mind, so far as it involves the essence of the body under the form of eternity, to be eternal, and that in this sense its existence cannot be defined by time or explained by duration. Hence we can speak of the duration of our mind, and its

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

existence can be defined by a certain period of time, only so far as it involves the actual existence of the body, and only so far has it the power of determining the existence of things by time, and of conceiving it under the form of duration.

Prop. XXIV. The more we understand individual things, the more do we understand God.

Dem. This [is] evident from coroll. prop. XXV, Part I.

Prop. XXV. The highest effort and the highest virtue of the mind is to know things by the third kind of cognition.

Dem. The third kind of cognition proceeds from the adequate idea of some attributes of God to the adequate cognition of the essence of things (see def. of this in schol. 2, prop. XL, Part II); and the more we understand things in this manner, the more (by preceding prop.) we understand God. Therefore (by prop. XXVIII, Part IV) the highest virtue of the mind, *i.e.* (by def. 8, Part IV), [the] power or nature of the mind, or (by prop. VII, Part III) its highest effort, is to know things by the third kind of cognition; q.e.d.

Prop. XXVI. The more capable the mind is of knowing things by the third kind of cognition, the more it *desires* thus to know things.

Dem. This is evident. For so far as we conceive the mind capable of knowing things by this third kind of cognition, we conceive it *determined* to the knowledge of things by this kind of cognition and consequently (by def. 1 of emotions) the more capable the mind is, the more desirous it is of such knowledge; q.e.d.

Prop. XXVII. From this third kind of cognition there arises the highest possible repose of mind [*mentis acquiescentia*].

Dem. The highest virtue of the mind is to know God (by prop. XXVIII, Part IV) or to understand things by the third kind of cognition (by prop. XXV, Part V); and this virtue is great in proportion as the mind knows things by this kind of cognition (by prop. XXIV, Part V). Hence he who knows things by this kind of cognition attains the highest degree of human perfection; consequently (by def. 2 of emo-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

tions) he is affected with the highest pleasure, and this pleasure (by prop. XLIII, Part II) is connected with the idea of himself and his virtue. Therefore (by def. 25 of emotions) from this kind of cognition arises the highest possible satisfaction [*acquiescentia*]; q.e.d.

Prop. XXVIII. The effort or desire to know things by the third kind of cognition cannot arise from the first kind of cognition; but it may arise from the second.

Dem. This proposition is evident [through itself]. For whatever we clearly and distinctly understand, we understand either by itself or by means of something else which is conceived through itself; *i.e.* the ideas which are clear and distinct in us or which belong to the third kind of cognition (see schol. 2, prop. XL, Part II) cannot follow from mutilated and confused ideas, which (by the same schol.) belong to the first kind of cognition, but from adequate ideas or (by the same schol.) from the second and third kinds of cognition. And therefore (by def. 1 of emotions) the desire to know things from the third kind of cognition cannot arise from the first; but it may arise from the second; q.e.d.

Prop. XXIX. Whatever the mind conceives under the form of eternity, it conceives not because it conceives the actual [present] existence of the body,[13] but because it conceives the essence of the body under the form of eternity.

Dem. So far as the mind conceives the present existence of its body, it conceives duration, which can be determined by time, and so far alone it has the power of conceiving things with relation to time (by prop. XXI, of this Part and prop. XXVI, Part II). But eternity cannot be explained by duration (by def. 8, Part I and its explanation). So far, therefore, the mind has not the power of conceiving things under the form of eternity; but since it is of the nature of reason to conceive things under the form of eternity (by coroll. 2, prop. XLIV, Part II), it also belongs to the nature of the mind to conceive the essence of the body under the form of eternity (by prop. XXIII, Part V), and besides these two modes of conceiving the body nothing else belongs to the essence of the mind (by prop. XIII, Part II). Therefore this power

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

of conceiving things under the form of eternity does not belong to the mind, except in so far as it conceives the essence of the body under the form of eternity; q.e.d.

Schol. Things are conceived by us as actual in two ways: either as existing with relation to a certain time and place, or as contained in God and following from the necessity of the divine nature. But the things which are conceived in the second way as true or real, we conceive under the form of eternity, and the ideas of them involve the eternal and infinite essence of God, as we have shown [in] prop. XLV, Part II. See also the scholium [to] prop. XLV, Part II.

Prop. XXX. Our mind, so far as it knows itself and its body under the form of eternity, has necessarily the knowledge of God, and knows itself to be in God and to be conceived by and through God.

Dem. Eternity is the essence of God, considered as involving necessary existence (by def. 8, Part I). Hence to conceive things under the form of eternity is to conceive things so far as they are conceived through the essence of God [as real beings], or so far as through the essence of God they involve existence. And thus our mind so far as it conceives itself and its body under the form of eternity, has necessarily the knowledge of God; and knows, etc.; q.e.d.

Prop. XXXI. The third kind of cognition depends on the mind as its formal cause, so far as the mind itself is eternal.

Dem. The mind conceives nothing under the form of eternity except in so far as it conceives the essence of its body under the form of eternity (by prop. XXIX, Part V), *i.e.* (by prop. XXI and XXIII, Part V) except in so far as it is eternal. Thus (by preceding prop.) so far as it is eternal, it has the knowledge of God, which knowledge is necessarily adequate (by prop. XLVI, Part II); and therefore the mind, so far as it is eternal, is capable of knowing all that can follow from this given knowledge of God (by prop. XL, Part II), *i.e.* of knowing things by the third kind of cognition (see the def. of this in schol. 2, prop. XL, Part II), of which therefore the mind (by def. 1, Part III), so far as it is eternal, is the adequate or formal cause; q.e.d.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Schol. Hence the more any one abounds in this kind of cognition, the more is he conscious of himself and of God, *i.e.* the more perfect and blessed is he; which will appear still more clearly from what follows. But, let me here observe, though we are now certain that the mind is eternal, so far as it conceives things under the form of eternity, yet in order that what we wish to demonstrate may be more easily explained and better understood, we shall continue, as heretofore, to consider the mind as if it now began to exist and now began to understand things under the form of eternity, which it is possible for us to do without any danger of error, provided we take care not to conclude anything save from clear premises.

Prop. XXXII. Whatever we understand by the third kind of cognition, we delight in, and we associate with it the idea of God as a cause.

Dem. From this kind of cognition arises the highest possible repose of mind [*mentis acquiescentia*], *i.e.* (by def. 25 of emotions) the highest kind of pleasure, which pleasure is connected with the idea of self (by prop. XXVII, Part V), and consequently (by prop. XXX, Part V) also with the idea of God as a cause; q.e.d.

Coroll. From the third kind of cognition necessarily arises the intellectual love of God. For from this kind of cognition arises (by preceding prop.) pleasure in connection with the idea of God as a cause, *i.e.* (by def. 6 of emotions) the love of God, not imagined as present (by prop. XXIX, Part V) but understood as eternal; and this is what I mean by the intellectual love of God.

Prop. XXXIII. The intellectual love of God, which arises from the third kind of cognition, is eternal.

Dem. For the third kind of cognition (by prop. XXXI, Part V and ax. 3, Part I) is eternal; and thus (by the same axiom, Part I) the love which arises from it, is also necessarily eternal; q.e.d.

Schol. Although this love towards God has had no beginning (by preceding prop.), it nevertheless has all the perfections of love, just as if it had had a beginning, as we have supposed it to have in the corollary to the preceding proposition. And indeed there is no difference

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

here, except that the soul eternally possessed those perfections, which we have supposed it now to enter on, and has possessed them in connection with the idea of God as their eternal cause. If pleasure consists in the transition to greater perfection, blessedness must consist in the mind's being endowed with that perfection.

Prop. XXXIV. The mind is subject to those emotions which are to be defined as passions, only during the existence of the body.

Dem. An act of imagination is an idea, by which the mind contemplates something as present (see its def. in schol. prop. XVII, Part II); an idea however which indicates rather the present constitution of the human body than the nature of the external thing (by coroll. 2, prop. XVI, Part II). Hence a passion (by general def. of emotions) is an act of imagination in so far as it indicates the present constitution of the body; and thus (by prop. XXI, Part V) the mind is liable to emotions which are to be defined as passions only during the existence of the body; q.e.d.

Coroll. It follows, that no love is eternal except intellectual love.

Schol. If we attend to the common opinion of men, we shall see that they are conscious of the eternity of their minds, but that they confound it with duration, and attribute it to the imagination or memory, which they believe to remain after death.

Prop. XXXV. God loves himself with an infinite intellectual love.

Dem. God is absolutely infinite (by def. 6, Part I), *i.e.* (by def. 6, Part II) the nature of God possesses infinite perfection, connected (by prop. III, Part II) with the idea of himself, *i.e.* (by prop. XI and ax. 1, Part I) with the idea of God as a cause; and this is what we have stated in coroll. prop. XXXII, Part V to be intellectual love.

Prop. XXXVI. The intellectual love of the mind towards God is that very love wherewith God loves himself, not so far as he is infinite, but so far as he can be explained by the essence of the human mind considered under the form of eternity, *i.e.* the intellectual love of the mind towards God is part of the infinite love wherewith God loves himself.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Dem. This intellectual love of the mind must belong to the actions of the mind (by coroll. prop. XXXII, Part V and by prop. III, Part III), and is therefore an action by which the mind contemplates itself in connection with the idea of God as a cause (by prop. XXXII, Part V and coroll.), *i.e.* (by coroll. prop. XXV, Part I and coroll. prop. XI, Part II) an action by which God, so far as he can be explained by the human mind, contemplates himself in connection with the idea of himself. And thus (by preceding prop.) this love of the mind is a part of the infinite love wherewith God loves himself; q.e.d.

Coroll. Hence it follows that God, so far as he loves himself, loves men, and consequently that the love of God towards men and the intellectual love of the mind towards God is one and the same.

Schol. From these propositions we clearly understand in what consists our salvation, or blessedness, or liberty; namely, in constant and eternal love towards God, or in the love of God towards men. This love or blessedness is in the sacred writings called glory;* and not without reason. For whether this love be referred to God or to the mind it may properly be called self-contentment [*animi acquiescentia*] which in fact (by def. 15 and 30 of emotions) is not distinguished from glory. For considered as belonging to God, it is (by prop. XXXV, Part V) pleasure (let me be permitted still to use this expression) in connection with the idea of himself; and it is the same thing considered as belonging to the mind (by prop. XXVII, Part V). Further, since the essence of our mind consists in that knowledge alone, of which the principle and foundation is God (by prop. XV, Part I and schol. prop. XLVII, Part II), it becomes clear to us, in what way our mind in its existence and essence follows from the divine nature and continually depends on God.

I have thought it worth while to make these observations here, in order to show by this example how much can be done by that cognition of individual things, which I have called *intuitive* or of the *third* kind (see schol. 2, prop. XL, Part II) and that it is more efficient than the universal cognition which I have termed the *second* kind. For

*GE: Isaiah 6:3; Psalm 8:6; 113:4; John 11:40; Romans 3:23; Ephesians 1:17–18.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

although in the First Part I have shown, generally, that everything (and consequently the human mind) depends for its existence and essence on God; still that demonstration, though legitimate and placed beyond reach of doubt, does not affect our mind so strongly as when it is concluded separately from the essence of each individual thing which we have stated to depend on God.

Prop. XXXVII. There is nothing in nature which is contrary to this intellectual love, or which can annihilate it.

Dem. This intellectual love necessarily follows from the nature of the mind, considered as an eternal truth in the nature of God (by prop. XXXIII and XXIX, Part V). If therefore there were something contrary to this love, it would be contrary to the true, and consequently that which could annihilate this love would cause the true to become false; which (as is self-evident) is absurd. Therefore there is nothing in nature, etc.; q.e.d.

Schol. The axiom of the Fourth Part relates to individual things, so far as they are considered with relation to a certain time and place; of which, indeed, I believe no one has any doubt.

Prop. XXXVIII. The more things the mind knows by the second and third kinds of cognition, the less it will suffer from those emotions which are evil, and the less it will fear death.

Dem. The essence of the mind consists in cognition or ideas[14] (by prop. XI, Part II). Therefore the more things the mind knows by the second and third kinds of cognition, the greater is the part of it which will necessarily remain (by prop. XXIX and XXIII, Part V) and consequently (by preceding prop.) the greater is the part of it which is not affected by emotions which are contrary to our nature, *i.e.* (by prop. XXX, Part IV) which are evil. Therefore, the more things the mind knows by the second and third kinds of cognition, the greater is the part of it which remains uninjured, and consequently the less it suffers from emotions; q.e.d.

Schol. From this we understand what I touched upon in schol. prop. XXXIX, Part IV and what I promised to explain in this Part; namely, that death is less hurtful in proportion as the mind possesses

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

clear and distinct knowledge, and consequently in proportion as it loves God. Further, since (by prop. XXVII, Part V) from the third kind of cognition arises the highest possible repose of mind, it follows that the human mind can be of such a nature that [the] portion of it which we have shown to perish with the body (see prop. XXI, Part V) is of no moment compared with what remains of it. But of this more by and by.

Prop. XXXIX. He who has a body capable of a great variety of actions has a mind the greater proportion of which is eternal.

Dem. He whose body is capable of the greatest variety of actions is least agitated by emotions which are evil (by prop. XXXVIII, Part IV), *i.e.* (by prop. XXX, Part IV) by emotions which are contrary to our nature. Thus (by prop. X, Part V) he has a power of ordering and concatenating the affections of his body according to the order of the intellect, and consequently (by prop. XIV, Part V) of causing that all the affections of the body shall have relation to the idea of God, whence it follows (by prop. XV, Part V) that he is affected with love towards God, [which][15] (by prop. XVI, Part V) must occupy or constitute the greater proportion of his mind; and therefore (by prop. XXXIII, Part V) he has a mind the greater portion of which is eternal; q.e.d.

Schol. Since human bodies are capable of a great variety of actions, there is no doubt that they may be of such a nature as to belong to minds which have a great knowledge of themselves and of God, and the greatest or principal part of which is eternal, and that thus they may scarcely fear death. These positions will perhaps be more clearly understood, if it be observed, that we live in continual change, and according as we are changed for better or for worse we are called happy or unhappy; *e.g.* an infant or child that becomes a corpse, is called unhappy, and on the contrary it is regarded as happiness to pass through the whole course of life with a sound mind in a sound body. And, in truth, he, *e.g.* an infant or a child, who has a body capable of few actions and chiefly dependent on external causes, has a mind which, considered in itself only, is conscious neither of [itself, nor of] God nor of things; and on the contrary he who has a body capable of

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

many actions has a mind which, considered in itself, is highly conscious of itself, of God, and of things.

Hence in this life our first effort is, that the body of the infant should be transformed, so far as its nature allows and promotes that end, into another kind of body which will be capable of many actions and will belong to a mind which is highly conscious of itself, of God, and of things; so that, finally, everything that is comprised in its memory or imagination, shall be in comparison with the intellect of scarcely any moment, as I have already said in the scholium to the preceding proposition.

Prop. XL. The more perfection any being has, the more it acts and the less it suffers, and conversely, the more it acts the more perfect it is.

Dem. The more perfect a thing is, the more reality it has (by def. 6, Part II) and consequently (by prop. III, Part III with its scholium) the more it acts and the less it suffers; and this demonstration proceeds in the same way in an inverse order. Therefore, a being is the more perfect, the more it acts; q.e.d.

Coroll. Hence it follows, that the part of the mind which remains, how much soever that may be, is more perfect than the rest. For the eternal part of the mind (by prop. XXIII and XXIX, Part V) is the intellect, by which alone we are said to act (by prop. III, Part III); but that which we have shown to perish, is the imagination (by prop. XXI, Part V), by which alone we are said to suffer (by prop. III, Part III and general def. of emotions). And thus (by preceding prop.) the former, how much soever it may be, is more perfect than the latter; q.e.d.

Schol. These are the propositions which I had undertaken to demonstrate concerning the mind, considered without relation to [the existence of] the body. From these, and also from prop. XXI, Part I and others, it appears that our mind so far as it understands, is an eternal mode of thought, which is determined by another eternal mode of thought, which is determined by another eternal mode of thought and this again by another, and so on *in infinitum*; so that all together constitute the eternal and infinite intellect of God.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Prop. XLI. Even if we did not know our mind to be eternal, still piety and religion, and everything we have shown in the Fourth Part to belong to courage and generosity, would be the primary objects of life.

Dem. The first and only foundation of virtue or right living (by coroll. prop. XXII and by prop. XXIV, Part IV) is to seek our own good. But in determining what reason dictates as the good, we derived no argument from the eternity of the mind, which we have only arrived at in this Fifth Part. Although, therefore, we had not then recognized the mind to be eternal, nevertheless we regarded what is included under courage and generosity as the highest good. And therefore, even though we were still ignorant of this truth, we should nevertheless, according to the dictates of reason, regard this as the highest good; q.e.d.

Schol. The common persuasion of the vulgar seems to be different. For many appear to think that they are free in proportion as they are capable of obeying licentious passions, and that they lose their freedom, in proportion as they are bound to live according to the precepts of the divine law. Hence piety and religion, and absolutely everything which belongs to virtue or spiritual strength,[16] they regard as burthens, hoping to lay them aside after death and to receive the wages of servitude, that is, of piety and religion. It is not merely by this hope, however, but also, and principally, by the fear lest they should be punished by terrible sufferings after death, that they are induced to live according to the precepts of the divine law, as far as their narrow and feeble souls will enable them. Indeed, if men were not influenced by this hope and this fear, if, on the contrary, they believed that the soul perished with the body, and that there remained no other life for those who are oppressed by the burthen of piety, they would give way to their innate disposition, would bend all things to their passions, and would prefer obeying fortune to governing themselves. This view of things seems to me no less absurd than if any one, because he does not believe that he can nourish his body with good food to all eternity, should choose to saturate himself with poisons and deadly potions; or than if because he sees that the mind is not eternal or

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

immortal, he should prefer to be mindless and destitute of reason: absurdities so gross that they scarcely deserve to be mentioned.

Prop. XLII. Blessedness is not the reward of virtue, but is virtue itself; and we do not delight in it because we conquer our passions, but because we delight in it, we are able to conquer our passions.

Dem. Blessedness consists in love towards God (by prop. XXXVI, Part V and schol.), which love arises from the third kind of cognition (by coroll. prop. XXXII, Part V). Thus this love (by prop. LIX and III, Part III) must belong to the mind considered as active, and therefore (by def. 8, Part IV) is virtue itself; which was the first point. Next, the more the mind enjoys this divine love or blessedness, the more it understands (by prop. XXXII, Part V), *i.e.* (by coroll. prop. III, Part V) the more power it has over its emotions, and (by prop. XXXVIII, Part V) the less it suffers from emotions which are evil. And thus, from the fact that the mind enjoys this divine love or blessedness, it has the power of controlling its passions; and also because the human power to control the passions consists in the intellect alone. Therefore, no one enjoys blessedness because he has controlled his passions; on the contrary, the power of controlling the passions arises from blessedness; q.e.d.

Schol. By these propositions I have completed what I wished to show concerning the power of the mind over the emotions, and concerning the liberty of the mind. Whence it appears, that the more knowledge we possess, the more does our power exceed that of the ignorant, who act solely from passion.[17] For the ignorant man—besides that he is agitated in many ways by external causes, and possesses no true satisfaction of mind, lives without true consciousness of himself, of God, and of things, and as soon as he ceases to suffer, ceases also to exist; while, on the other hand, the wise man, so far as he is such, has a soul scarcely moved by external things; he has true consciousness of himself, and of God, and of things in virtue of an eternal necessity; he never ceases to exist; and always possesses true repose of mind. If the way which I have shown to lead to this result appears very difficult, it can nevertheless be found. And in truth that must be difficult which is so rarely attained. For if salvation were close at hand

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and could be obtained without great labour, how were it possible that it should be neglected by almost all? But everything excellent is as difficult as it is rare.

End of Part V

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

ignorant, who act solely from passion. For the ignorant man — besides that he is agitated in many ways by external causes, & possesses no true satisfaction of mind — also lives without true consciousness of himself, of God & of things, & so soon as he ceases to suffer, ceases also to exist; while, on the other hand, the wise man, so far as he is has a soul such, & scarcely moved by external things; he has true consciousness of himself, of God & of things in virtue of an eternal necessity; & never ceases to exist, & always possesses true repose of mind. If the way which I have shown to lead to this result appears very difficult, it can nevertheless be found. And in truth

that must be difficult which is so rarely attained.
For if salvation were close at hand & could be obtained
without great labour, how were it possible that it
should be neglected by almost all. But every thing
excellent is as difficult as it is rare.

End of Ethics

APPENDIX 1

The Wise Woman*

Part V, Prop. XLII, schol.:

By these propositions I have completed what I wished to show concerning the power of the mind over the emotions, and concerning the liberty of the mind. Whence it appears, that the more knowledge we possess, the more does our power exceed that of the ignorant, who act solely from passion. For the ignorant person—besides that she is agitated in many ways by external causes, and possesses no true satisfaction of mind, lives without true consciousness of herself, of God, and of things, and as soon as she ceases to suffer, ceases also to exist; while, on the other hand, the wise person, so far as she is such, has a soul scarcely moved by external things; she has true consciousness of herself, and of God, and of things in virtue of an eternal necessity; she never ceases to exist; and always possesses true repose of mind. If the way which I have shown to lead to this result appears very difficult, it can nevertheless be found. And in truth that must be difficult which is so rarely attained. For if salvation were close at hand and could be obtained without great labour, how were it possible that it should be neglected by almost all? But everything excellent is as difficult as it is rare.

*CC: see pp. 63–8.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

APPENDIX 2

Table of Emotions

Spinoza	George Eliot	Curley	Kisner and Silverthorne
Cupiditas	**Desire**	**Desire**	**Desire**
Laetitia	**Pleasure (Joy)**	**Joy**	**Joy**
Tristitia	**Pain (Sadness)**	**Sadness**	**Sadness**
Titillatio vel Hilaritas	Titillation or Hilarity	Pleasure or Cheerfulness	Cheerfulness or Delight
Dolor vel Melancholia	Bodily suffering or Melancholy	Pain or Melancholy	Distress or Melancholy
Amor	Love	Love	Love
Odium	Hatred	Hate	Hatred
Sympathia (Propensio)	Sympathy (Inclination)	Sympathy (Inclination)	Sympathy (Inclination)
Antipathia (Aversio)	Antipathy (Aversion)	Antipathy (Aversion)	Antipathy (Aversion)
*Animi Fluctuatio**	Fluctuation (of mind)	Vacillation of mind	Wavering of spirit
Spes	Hope	Hope	Hope
Metus	Fear	Fear	Fear

*"Vacillation of the mind" is, strictly speaking, a composition of emotions (see EIIIP56).

(*continued*)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Spinoza	George Eliot	Curley	Kisner and Silverthorne
Securitas	Confidence	Confidence	Assurance
Desperatio	Despair	Despair	Despair
Gaudium	Joy	Gladness	Relief
Conscientiae morsus	Remorse	Remorse	Remorse
Commiseratio	Commiseration (Compassion)	Pity	Pity
Favor	Approbation	Favor	Approval
Indignatio	Indignation	Indignation	Indignation
Invidia	Envy	Envy	Envy
Superbia	Pride	Pride	Pride
Existimatio	Esteem (Over-estimation)	Overestimation	Adulation
Despectus	Contempt (Depreciation)	Scorn	Contempt
Aemulatio	Emulation	Emulation	Emulation
Benevolentia	Benevolence	Benevolence	Benevolence
Ambitio	Ambition	Ambition	Ambition
Humanitas (seu Modestia)	Humanity (or Modesty)	Human Kindness (or Courtesy)	Human Kindness (or Consideration)
Laus	Praise	Praise	Praise
Vituperium	Blame	Blame	Blame
Gloria	Glory	Love of Esteem	Glory
Pudor	Shame	Shame	Shame
Acquiescentia in se ipso (Philautia)	Self-contentment (Self-love)	Self-Esteem (Self-love)	Self-contentment (Self-love)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Spinoza	George Eliot	Curley	Kisner and Silverthorne
Poenitentia	Repentance	Repentance	Repentance
Zelotypia	Jealousy	Jealousy	Jealousy
Desiderium	Regret/Desire	Longing	Longing
Timor	Timidity	Timidity	Timidity
Verecundia	Modesty	Sense of shame	Modesty
Consternatio	Consternation	Consternation	Consternation
Ira	Anger	Anger	Anger
Vindicta	Revenge	Vengeance	Vengeance
Gratia seu Gratitudo	Gratitude	Thankfulness or Gratitude	Gratefulness or Gratitude
Crudelitas (seu Saevitia)	Cruelty	Cruelty (or Severity)	Cruelty (or Savagery)
*Admiratio**	Admiration (Wonder)	Wonder	Wonder
Veneratio	Veneration	Veneration	Veneration
Horror	Horror	Dread	Horror
Devotio	Devotion	Devotion	Devotion
Contemptus	Contempt	Disdain	Disdain
Irrisio	Derision	Mockery	Derision
Humilitas	Humility	Humility	Humility
Luxuria	Luxury	Gluttony	Gluttony
Ebrietas	Drunkenness	Drunkenness	Drunkenness
Libido	Libertinism (Licentiousness)	Lust	Lust

*In his Definitions of Emotions, Spinoza denies that *Admiratio* is an emotion, properly speaking, yet explains that he has retained this term because it is commonly used (cf. explanation of EIII, def. 4 of the Definitions of Emotions).

(*continued*)

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Spinoza	George Eliot	Curley	Kisner and Silverthorne
Avaritia	Avarice	Greed	Avarice
*Animositas**	Courage	Tenacity	Spiritedness
*Generositas**	Generosity	Nobility	Generosity
*Temperantia**	Temperance	Moderation	Temperance
*Sobrietas**	Sobriety	Sobriety	Sobriety
*Animi in periculis presentia**	Presence of mind in danger	Presence of mind in danger	Presence of mind in danger
*Modestia**	Modesty	Courtesy	Consideration
*Clementia**	Clemency	Mercy	Clemency
Fastidium	Disgust	Disgust	Disgust
Taedium	Tedium	Weariness	Satiety
Misericordia	Mercy (Benevolence)	Compassion	Compassion
Abjectio	Self-Depreciation	Despondency	Abjection
Audacia	Audacity	Daring	Courage
Pusillanimitas	Pusillanimity	Cowardice	Cowardice

*Spinoza calls these *actiones, quae sequuntur ex affectibus*: "actions that follow from emotions," and they are more likely to be regarded as virtues than as emotions. They have been included here since Spinoza also regards them as types of *Cupiditas*. Moreover, it should be noted that in EIIIP56S Spinoza clearly denies that *Temperantia* and *Sobrietas* (and *Castitas*) are emotions because "they simply indicate the power of the mind which controls the passions." On the other hand, he lists *Temperantia* and *Sobrietas* as species of *Tenacitas*, and *Modestia* and *Clementia* as species of *Generositas* in EIIIP59S. Note also that *Modestia* is presented as a synonym of *Humanitas* in def. 43 of the Definitions of Emotions.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

APPENDIX 3

List of George Eliot's Revisions to Her Translation

The manuscript of George Eliot's translation of the *Ethics* contains many amendments that she made either as she wrote or during her retrospective revisions of the text (she revised each Part after completing it, and also revised the whole text after completing Part V). The following is a list of the more consequential revisions, which give insight into the decisions and questions that arose for George Eliot in the process of translating Spinoza's Latin.

p. 76, line 25 (E1p8): "Substance" replaces "Every substance"; "All substance" in the ms. The Latin is *Omnis substantia*.
p. 95, line 13 (E1p24c): "Is essential" replaces "belongs" in the ms.
p. 98, lines 25–6 (E1p30dem): "Understanding" replaces "intellect" in the ms.
p. 100, line 10 (E1p32c2): "Existences" replaces "things" in ms.
p. 102, line 20 (E1p33s2): "Intelligence" replaces "intellect" throughout this scholium in ms.
p. 103, line 5 (E1p33s2): "are in God's thought" replaces "[God's] intelligence embraces" in ms.
p. 103, lines 5–6 (E1p33s2): "which they have in God's thought" replaces "in which [God] conceives them" in ms.
p. 109, line 36 (E1App): "ugly" replaces "deformed" in ms.
p. 115, line 2 (E2p1): "being" replaces "thing" in ms.
p. 115, line 10 (E2p1dem): "being" replaces "thing" in ms.
p. 116, line 28 (E2p5): "so far alone" replaces "considered only" in ms.
p. 117, line 3 (E2p5): "being" replaces "thing" in ms.
p. 125, line 4 (E2p13s): "understanding" replaces "intelligence" in ms.
p. 135, line 27 (E2p23dem): "cognition" replaces "knowledge" in ms.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

p. 146, line 10 (E2p40s2): “cognition” replaces “knowledge” in ms.
p. 151, line 1 (E2p46): “knowledge” replaces “cognition” in ms.
p. 151, line 11 (E2p47): “knowledge” replaces “cognition” in ms, in both the proposition and its demonstration.
p. 161, heading: “Emotions” replaces “passions” in ms.
p. 161, line 1 (E3Preface): “emotions and actions” replaces “passions and conduct” in ms.
p. 161, line 18 (E3Preface): “emotions” replaces “passions” in ms.
p. 162, line 23 (E3Preface): “Emotions” replaces “Passions” in ms.
p. 163, line 5 (E3D3): “emotions” replaces “passions” in ms.
p. 163, line 9 (E3D3exp): “emotion” replaces “passion” in ms.
p. 172, line 12 (E3p11s): “pleasure and pain” replaces “joy and sadness”; “joy and grief”; “pleasure and pain”.
p. 178, line 1 (E3p18s2): “intermittent pleasure” replaces “inconstant joy” in the ms.
p. 178, line 7 (E3p18s2): “joy” replaces “contentment”; “satisfaction” in the ms.
p. 178, line 27 (E3p20): “feels pleasure” replaces “is pleased” in the ms.
p. 179, line 8 (E3p21dem): “posit” replaces “affirm” in the ms.
p. 179, line 17 (E3p21dem): “annihilated” replaces “destroyed” in the ms; the Latin is *destruitur*.
p. 180, lines 15–15 (E3p23dem): “annihilated” replaces “destroyed” in the ms.
p. 185, line 20 (E3p30s): “odious” replaces “intolerable”; “disagreeable”; the Latin is “*molestus*”.
p. 202, line 6 (E3p55s): “self-contentment” replaces “self-satisfaction” in the ms.
p. 207, line 11 (E3p59s): “strength of mind” replaces “fortitude” in the ms.
p. 207, line 12 (E3p59s): “courage” replaces “intrepidity” in the ms throughout this scholium.
p. 209, line 35 (E3Def.Aff.3): “titillation” replaces “excitation” in the ms.
p. 210, line 3 (E3Def.Aff.4): “wonder” replaces “admiration” in the proposition and its scholium in the ms.
p. 211, line 16 (E3Def.Aff.6exp.): “cherishes” replaces “nourishes”; “feeds” in the ms.
p. 213, line 12 (E3Def.Aff.18): “Compassion” replaces “pity”; “commiseration”; “compassion” in the ms.
p. 213, line 16 (E3Def.Aff.exp): In the ms. “or benevolence” is deleted.
p. 214, line 9 (E3Def.Aff.23): “pleasure” replaces “joy” in the ms.
p. 214, line 22 (E3Def.Aff.25): In the ms. “self-satisfaction” is proposed as an alternative to self-contentment, then deleted.
p. 215, line 28 (E3Def.Aff.28exp): “estimation” replaces “esteem” in the ms.
p. 218, line 21 (E3 Def.Aff.35): GE gives “towards whom we feel compassion” as an alternative to “whom we pity”.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

p. 219, line 11 (E3Def.Aff.42): "astonishment" replaces "wonder" in the ms.
p. 221, line 7 (heading): "Emotions" replaces "Passions" in the ms.
p. 226, line 8 (E4Preface): "archetypes" replaces "models" in the ms.
p. 231, line 13 (E4p2): "abstraction" replaces "separation" in the ms.
p. 231, line 18 (E4p2dem): "conceived" replaces "explained" in the ms.
p. 235, line 2 (E4p9dem): "more intense" replaces "stronger" in the ms.
p. 237, line 30 (E4p15): "extinguished" replaces "suppressed"; "repressed" in the ms.
p. 238, line 25 (E4p16dem): "inconsiderate" replaces "vehement" in the ms.
p. 239, line 13 (E4p17s): "governing" replaces "regulating" in the ms.
p. 239, line 19 (E4p18dem): In the ms "human essence itself" is proposed as an alternative to "essence of man", then deleted.
p. 240, line 27 (E4p18s): "had cognizance" replaces "understood" in the ms.
p. 240, line 28 (E4p18s): "desired" replaces "sought" in the ms.
p. 240, line 34 (E4p18s): "appropriate" replaces "calculated" in the ms.
p. 241, line 22 (E4p19dem): "appetite" replaces "desire" in the ms.
p. 241, line 26 (E4p20): "his being" replaces "the preservation of his being" in the ms.
p. 243, line 18 (E4p23dem): "he is active" replaces "he acts" in the ms.
p. 244, line 18 (E4p26): "or to have adequate ideas" is deleted here in the ms.
p. 244, line 20 (E4p26): "and to the possession of adequate ideas" is deleted here in the ms.
p. 245, line 5 (E4p27dem): "a good" replaces "useful" in the ms.
p. 245, line 26 (E4p29): "Any" replaces "Every" in the ms.
p. 248, line 12 (E4p34): "agitated by" replaces "struggling with" in the ms.
p. 249, line 2 (E4p34s): "heightens" replaces "cherishes" in the ms.
p. 251, line 27 (E4p37dem): In the ms "the dictates of reason" is deleted here.
p. 252, line 23 (E4p37s1): "is thoroughly stable" replaces "has no fluctuations" in the ms.
p. 252, line 29 (E4p37s1): "honour" replaces "morality" and "honourable" replaces "moral" in the ms.
p. 252, line 31 (E4p37s1): "social life" replaces "society"; "civil life" in the ms.
p. 252, line 32 (E4p37s1): In the ms, "or vice" is deleted here following "weakness".
p. 253, line 9 (E4p37s1): "which differ from us in nature" replaces "whose nature differs from human nature" in the ms.
p. 253, line 10 (E4p37s1): "over" replaces "over"; "against" in the ms.
p. 254, line 21 (E4p37s2): "the State" replaces "civil life" in the ms.
p. 254, line 31 (E4p37s2): "by the law of the state" replaces "by the right" in the ms.
p. 255, line 15 (E4p38): "it diminishes these aptitudes of the body" replaces "it renders the body less capable of these" in the ms.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

p. 255, line 26 (E4p39): “in” replaces “between” in the ms.
p. 257, line 24 (E4p42dem): “pain” replaces “sadness” in the ms; the Latin is *Tristitia*.
p. 259, line 10 (E4p44s): “mania” replaces “delirium” in the ms.
p. 260, line 35 (E4p46s): “seeks” replaces “wishes” in the ms.
p. 262, line 23 (E4p50s): “happy” replaces “joyful” in the ms.
p. 263, line 13 (E4p51s): “the State” replaces “the supreme power” in the ms.
p. 263, line 17 (E4p52): “Self-contentment” replaces “Satisfaction in ourselves”; “Satisfaction in oneself” in the ms. In the demonstration to this proposition, “self-contentment” replaces “satisfaction in oneself”; “self-approbation”; and “self-approval”. The Latin is *acquiescentia in se ipso.*
p. 264, line 15 (E4p53dem): “estimates” replaces “determines” in the ms.
p. 264, lines 20–21 (E4p53dem): “a passion” replaces “an emotion” in the ms.
p. 264, line 22 (E4p54): “repentance” replaces “penitence” in the ms.
p. 266, line 31 (E4p57s): “self-depreciators” replaces “the abject” in the ms.
p. 267, line 4 (E4p57s): “universal” replaces “common” in the ms.
p. 267, line 20 (E4p58s): “self-satisfaction” replaces “self-complacency” in the ms.
p. 267, line 23 (E4p58s): “desires” replaces “loves” in the ms.
p. 269, line 11 (E4p56dem2): “bad” replaces “evil” in the ms.
p. 269, line 12 (E4p59dem2): “evil” replaces “evil”; “bad” in the ms.
p. 270, line 10 (E4p60s): “our existence” replaces “our being” in the ms.
p. 271, lines 22–23 (E4p62s): “superseded” replaces “restrained” in the ms.
p. 272, line 1 (E4p63s1): “troublesome” replaces “disagreeable” in the ms.
p. 272, line 17 (E4p63s2): “desire” replaces “love” in the ms.
p. 272, line 18 (E4p63s2): “safety” replaces “good” in the ms.
p. 272, lines 31–32 (E4p65): In the ms, “of two good things” is deleted following “the greater good”, and “the smaller evil” replaces “the lesser of two evils”.
p. 274, line 9 (E4p67dem): “contemplation” replaces “meditation” in the ms.
p. 274, line 15 (E4p68dem): In the ms, “consequently” is deleted following “and”.
p. 274, line 30 (E4p68s): In the ms, “that woman being made from man” is deleted following “wife”.
p. 274, line 31 (E4p68s): “a greater good” replaces “more useful” in the ms.
p. 275, line 17 (E4p69c): In the ms. GE inserted a footnote reading “Falstaff” following “when he combats,” then deleted it.
p. 275, line 21 (E4p69s): “danger” replaces “peril” in the ms.
p. 275, line 22 (E4p69s): “grief” replaces “pain” in the ms.
p. 275, line 32 (E4p70dem): “benefits” replaces “gifts” in the ms.
p. 276, line 7 (E4p70s): “excellent” replaces “admirable” in the ms.
p. 276, line 15 (E4p70s): “honourable” replaces “just” in the ms.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

p. 277, line 6 (E4p72dem): "wiser in" replaces "more admirable for" in the ms.
p. 277, line 11 (E4p72s): "use deceit" replaces "be perfidious" in the ms.
p. 277, line 14 (E4p72s): "in common" replaces "common to all" in the ms.
p. 277, line 22 (E4p73dem): "be free" replaces "live free"; "live in freedom" in the ms.
p. 277, line 23 (E4p73dem): "weal" replaces "utility" in the ms.
p. 277, line 25 (E4p73dem): "law of the community" replaces "rule of society" in the ms.
p. 277, line 30 (E4p73s): "may be referred to strength of mind" replaces "belong to fortitude"; "refer to fortitude" in the ms. The Latin is *fortitudo*, which GE translates as "fortitude" on its second occurrence in this scholium.
p. 278, line 5 (E4p73s): "bears in mind this principle" replaces "considers this first of all" in the ms.
p. 278, line 28 (E4App§1): "adequately conceived" replaces "understood" in the ms.
p. 278, line 28 (E4App§1): "in separation" replaces "apart"; "in abstraction" in the ms.
p. 280, line 10 (E4App.§8): "allowable" replaces "right" in the ms.
p. 281, line 2 (E4App.§12): "the ties of friendship" replaces "mutual amity" in the ms.
p. 281, line 32 (E4App.§15): "For the promotion of amity" replaces "But in order to conciliate love" in the ms.
p. 282, line 14 (E4App.§17): "weal" replaces "utility" in the ms.
p. 282, line 30 (E4App.§20): "freedom" replaces "liberty" in the ms.
p. 283, line 15 (E4App.§25): "passion" replaces "emotion" in the ms.
p. 283, line 21 (E4App.§25): "seduce" replaces "entrap" in the ms.
p. 283, line 23–24 (E4App.§25): "avoid turning the conversation on men's vices" replaces "be cautious in speaking of human vice" in the ms.
p. 285, line 21 (E4App.§31): "controlled" replaces "regulated" in the ms.
p. 285, line 35 (E4App.§32): "possess intelligence" replaces "understand" in the ms.
p. 290, line 33 (E5Preface): "emotions of the soul" replaces "commotions of the mind"; "affections of the mind" in the ms.
p. 291, line 21 (E5Preface): "particular" replaces "single" in the ms.
p. 294, line 11 (E5p4s): "emotion" replaces "affection" twice in this sentence in the ms.
p. 295, line 20 (E5p6dem): "series" replaces "chain" in the ms.
p. 295, line 23 (E5p6s): "cases" replaces "things" in the ms.
p. 302, line 16 (E5p20s): "emotion" replaces "affection" in the ms.
p. 303, line 13 (E5p20s): "strength" replaces "power"; "force" in the ms.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

p. 304, line 3 (E5p20s): In the ms “being”; “Being” are deleted here following “eternal”.
p. 311, line 18 (E5p36s): “self-contentment” replaces “the satisfaction of mind” in the ms.
p. 313, line 3 (E5p38s): “repose of mind” replaces “satisfaction of the mind” in the ms.
p. 316, line 22 (E5p42s): “emotions” replaces “affections” in the ms.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Notes

INTRODUCTION

1. See Pierre Bayle, *Historical and Critical Dictionary: Selections*, trans. Richard Popkin (Indianapolis: Hackett, 1991), 293–97.

2. See Acts 17:16–29.

3. Augustine, *Eighty-Three Different Questions*, trans. David L. Mosher (Washington, DC: Catholic University of America Press, 1977), 47–48; Aquinas, *Summa Theologia, Prima Pars*, Q8.

4. On Spinoza's critique of seventeenth-century theology in its historical context, see Susan James, *Spinoza on Philosophy, Religion and Politics* (New York: Oxford University Press, 2012); Alexander Douglas, *Spinoza and Dutch Cartesianism: Philosophy and Theology* (New York: Oxford University Press, 2015).

5. See *The George Eliot Letters* (hereafter *GEL*), vols. 1–7, ed. Gordon S. Haight (New York: Oxford University Press, 1954), 1:321.

6. *GEL*, 1:321.

7. See, for example, Dorothy Atkins, *George Eliot and Spinoza* (Salzburg: Institut Für Englische Sprache und Literatur, Universität Salzburg, 1978), 8; Philip Davies, *The Transferred Life of George Eliot* (New York: Oxford University Press, 2018), 112–27. Moira Gatens suggests that Eliot's novels "should be understood as attempts to practice philosophy in an alternative key," and argues that "insofar as her novels achieve a reformation of her readers' ways of knowing, Eliot's deployment of both art and philosophy goes beyond the mere critiques of religion offered by Spinoza and Feuerbach": see Moira Gatens, "The Art and Philosophy of George Eliot," *Philosophy and Literature* 33 (2009): 73–90.

8. *GEL*, 1:128.

9. On Mary Ann's study of Latin, see Gordon S. Haight, *George Eliot: A Biography* (Oxford: Clarendon Press, 1968), 25, 35. On her translation of *Spinoza's Theologico-Political Treatise*, see Rosemary Ashton, *George Eliot: A Life* (London: Hamish Hamilton, 1996), 47; Thomas Deegan, "George Eliot, George Henry Lewes and Spinoza's *Tractatus Theologico-Politicus*," *George Eliot–George Henry Lewes Studies*, no. 22/23 (September 1993): 1–16. Deegan argues that Mary Ann began to translate the *Theologico-Political Treatise* from Brabant's copy in 1843, broke off to undertake her Strauss

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

translation, then returned to this Spinoza translation between 1847 and 1849.

10. *GEL*, 1:162–63.

11. Spinoza, *Theological-Political Treatise*, trans. Jonathan Israel (Cambridge: Cambridge University Press, 2007), 163.

12. See Letter 73, to Henry Oldenburg; see also Letter 76, to Albert Burgh, in *The Correspondence of Spinoza*, ed. A. Wolf (London: Frank Cass & Co., 1966), 342–44, 350–55.

13. Kathryn Hughes, *George Eliot: The Last Victorian* (Lanham, MD: Rowman and Littlefield, 1998), 69.

14. *GEL*, 1:232.

15. *Coventry Herald and Observer*, March 16, 1849. The "pool of Siloam" was in Jerusalem; according to John 9:7, Jesus sent a blind man to bathe in the pool, and he "came back seeing."

16. *GEL*, 1:280.

17. In his 1862 book *Hermann Samuel Reimarus und seine Schutzschrift für die vernünftigen Verehrer Gottes* (Leipzig: Brockhaus, 1862), Strauss credited Spinoza's *Tractatus Theologico-Politicus* as an important precedent for his work. See Thomas Fabisiak, *The "Nocturnal Side of Science" in David Friedrich Strauss's Life of Jesus Critically Examined* (Atlanta: SBL Press, 2015), 11–14.

18. John Walter Cross, ed., *George Eliot's Life, as Related in Her Letters and Journals* (Cambridge: Cambridge University Press, 2010), 139.

19. See Alice Jenkins, "George Eliot, Geometry, and Gender," in *Literature and Science*, vol. 61, ed. Sharon Ruston (Cambridge: D. S. Brewer, 2008), 72–90.

20. Ashton, *George Eliot: A Life*, 93.

21. See Haight, *George Eliot: A Biography*, 130–32. Lewes and his wife, Agnes, had four sons, born during the 1840s; between 1850 and 1857 Agnes gave birth to four more babies, fathered by Thornton Leigh Hunt. Lewes treated the first of these illegitimate children as his own son, but according to Haight "before Agnes bore Hunt a second child [in October 1851] Lewes had ceased to regard her as his wife."

22. See Ashton, *George Eliot: A Life*, 92–107.

23. Rosemary Ashton, *The German Idea* (London: Libris, 1994), 159.

24. Ludwig Feuerbach, *The Essence of Christianity*, trans. George Eliot [Marian Evans] (Cambridge: Cambridge University Press, 2011), 207.

25. Feuerbach, *The Essence of Christianity*, 49.

26. See Clare Carlisle, "Spinoza on Eternal Life," *American Catholic Philosophical Quarterly* (Winter 2015): 69–96.

27. Feuerbach, *The Essence of Christianity*, 271. See Ashton, *George Eliot: A Life*, 109.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

28. *GEL*, 2:141, 153–55; see Ashton, *The German Idea*, 159–60.

29. George Eliot, "Recollections of Weimar 1854," written November 30, 1854 (see Ashton, *George Eliot: A Life*, 113); *GEL*, 2:173 (letter to John Chapman, August 1854). For a detailed account of Mary Ann Evans's first trip to Germany with Lewes, see Gerlinde Roder-Bolton, *George Eliot in Germany, 1854–55* (Aldershot: Ashgate, 2006).

30. See Deegan, "George Eliot, George Henry Lewes and Spinoza's *Tractatus Theologico-Politicus*," 7. On the various Latin editions of the *Ethics*, see Piet Steenbakkers, "The Textual History of Spinoza's *Ethics*," in *The Cambridge Companion to Spinoza's Ethics*, ed. Olli Koistinen (Cambridge: Cambridge University Press, 2009), 26–41.

31. *The Journals of George Eliot*, ed. Margaret Harris and Judith Johnston (Cambridge: Cambridge University Press, 1998), 33 (hereafter *Journals*).

32. *Journals*, 39.

33. On Coleridge and Spinozism, see Nicholas Halmi, "Coleridge's Ecumenical Spinoza," *Romanticism and Victorianism on the Net*, no. 61 (April 2012).

34. G. H. Lewes, "Spinoza," *Fortnightly Review*, no. 22 (April 1, 1866): 385–406, 388.

35. Lewes, "Spinoza," 386–87.

36. Lewes, "Spinoza," 388.

37. Lewes, "Spinoza," 399.

38. G. H. Lewes, "Spinoza's Life and Works," *Westminster Review* 39 (1843): 372–407, 381.

39. Lewes, "Spinoza's Life and Works," 388–89.

40. Sara Austin, *Characteristics of Goethe*, vol. 3 (London: Effingham Wilson, 1833), 273; see also pp. 267–78. See Lewes, "Spinoza's Life and Works," 402.

41. "Things are not only in degree, or through their limitations different from God but *toto genere*. Whatever their relation to God on other points, they are absolutely divided from [God] on this, that they exist in another and [God] is self-existent or original. From this difference it is manifest that all individual things taken together cannot constitute God." This passage is attributed to "Schelling's 'Philosophische Schriften'": see Lewes, "Spinoza's Life and Works," 396.

42. Lewes, "Spinoza's Life and Works," 405–7.

43. Lewes's biography of Goethe recorded the poet's remarks about the influence of Spinoza: see G. H. Lewes, *Life of Goethe* (New York: Frederick Ungar, 1965), 172–73, 524–25.

44. *Journals*, 40.

45. *Journals*, 43.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

46. See Lewes, "Spinoza's Life and Works," 389–95.
47. *Journals*, 35–36.
48. Letters to Sara Hennell and Bessie Rayner Parkes, both dated March 16: see *GEL*, 2:194, 196.
49. *Journals*, 56.
50. *Journals*, 56.
51. *The Essays of George Eliot*, ed. Thomas Pinney (London: Routledge and Kegan Paul, 1963), 180 (hereafter *Essays*).
52. Compare GE's critique of Cumming with, for example, §25 of the Appendix to Part IV of the *Ethics*: "He who desires to aid others by counsel or by deeds, so that he and they may mutually enjoy the highest good, will make it his first effort to win their love. . . . In society he will avoid turning the conversation on men's vices, and he will talk but sparingly of human weakness; while he will speak freely of human virtue or power, and of the way in which life may be perfected, so that men may try to live together, and not on the basis of fear and aversion, but as far as in them lies, purely on the basis of pleasurable emotions and the dictates of reason." See also the scholium to prop. X, Part V.
53. *Essays*, 180.
54. *GEL*, 2:49.
55. *Essays*, 188.
56. *Essays*, 187.
57. *Essays*, 166.
58. *Essays*, 165.
59. *Essays*, 173.
60. *Essays*, 162–63.
61. *Journals*, 57.
62. *Journals*, 58.
63. *Journals*, 59.
64. *Essays*, 208.
65. *Essays*, 211.
66. See James A. Froude, "The Life of Spinoza," *Oxford and Cambridge Review*, no. 5 (1847): 387–427; Avrom Bleischman, "George Eliot's Reading: A Chronological List," *George Eliot–George Henry Lewes Studies*, Supplement to nos. 54–55 (2008): 14.
67. See, for example, Henry More's *Opera omnia*, vol. 2 (1679).
68. J. A. Froude, "Spinoza," *Westminster Review* 64 (July 1855), reprinted in James Anthony Froude, *Short Studies on Great Subjects*, vol. 1 (London: Longmans, Green & Co., 1873), 339–400, 339, 342.
69. *GEL*, 2:211.
70. Froude, "Spinoza," 341.
71. Froude, "Spinoza," 342–43.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

72. See Ashton, *The German Idea*.

73. Froude, "Spinoza," 380.

74. Froude, "Spinoza," 360.

75. Schelling, by contrast, argued that Spinozism rendered nature lifeless and inert: see F. W. J. von Schelling, *On the History of Modern Philosophy*, trans. Andrew Bowie (Cambridge: Cambridge University Press, 1994), 64–74.

76. On the question of evil, Spinoza echoed Augustine, who argued, against the Manicheans, that while "everything which is, insofar as it is, is good," evil is simply the lack of goodness and has no positive existence of its own: see Augustine, *Eighty-Three Different Questions*, trans. David L. Mosher (Washington, DC: Catholic University of America Press, 1982), 51; see also 39, 48. Similarly, Spinoza thought that nothing is evil considered in itself, or from God's perspective, but only from our limited point of view. This does not imply relativism about good and evil: Spinoza wrote quite confidently about goodness and made it absolutely clear than some ways of life are better than others.

To clarify this difficult view, Froude turned to Spinoza's correspondence with Blyenburgh, a pious merchant whose persistent letters of philosophical inquiry tested the philosopher's patience. Insisting that "God is the cause of all things which have reality," Spinoza challenged Blyenburgh to "show that evil, errors, crimes express any real things. . . . [B]ut I believe myself to have proved that what constitutes the essence of evil is not a real thing at all, and therefore that God cannot be the cause of it. Nero's murder of his mother was not a crime, in so far as it was a positive outward act. Orestes also killed his mother; and we do not judge Orestes as we judge Nero. The crime of the latter lay in his being without pity, without obedience, without natural affection—none of which express any positive essence, but the absence of it; and therefore God was not the cause of these, although God was the cause of the act and the intention." Spinoza tried to explain to Blyenburgh that good and evil are not simply moral opposites but ontological opposites, and therefore they are not comparable qualities: "The better a person or a thing be, the more there is in him of God's spirit, and the more he expresses God's will," and while it is true to say that bad people also fulfill God's will, they do so "not as the good nor as well as the good, nor are they to be compared to them"—for people who act wrongly, without knowing or loving God, have forsaken their humanity and become like "instruments," which "serve unconsciously, and are consumed in their service." Here Froude found Spinoza to be "stating in philosophical language the extreme doctrine of Grace," suggested by St. Paul and developed by Calvin—though Spinoza's conception of God's will was very different from that taught in Calvinist theology, which Spinoza criticized for its anthropomorphism. See Froude, "Spinoza," 365.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

77. Froude, "Spinoza," 381–82.

78. Seven years later, in 1862, the Anglican theologian F. D. Maurice offered a slightly different interpretation of Spinoza's affinity with Christianity in the fourth volume of his *Moral and Metaphysical Philosophy* (London: Griffin, Bohn, and Company, 1862). Maurice judged that "the ideas of the profoundest Christian theology, seem often in close contact with [Spinoza's] mind. Somewhere and somehow he recognises them, not the least out of mere courtesy, or from a wish to make terms with a popular opinion, but as a necessity of his argument, as demanded by his reason"; noting "His Calvinism," Maurice suggested that "in all questions concerning the divine decrees the Christian theologian of the sternest school will have no cause to fear that Spinoza will be staggered by his assertions. The doctrines of particular redemption and of the everlasting reprobation of a great proportion of mankind will not awaken the least horror in his mind. And yet the name Pantheist does belong to [Spinoza] in a very strict sense" (391; see also 386). While Maurice's attribution of Calvinist inclinations to Spinoza is questionable, to say the least, it is nevertheless interesting that this seemed a plausible interpretation of Spinozism in mid-nineteenth-century England.

79. Froude, "Spinoza," 360.

80. Froude, "Spinoza," 386.

81. Froude, "Spinoza," 387.

82. Froude, "Spinoza," 394.

83. *Journals*, 62.

84. *Journals*, 64.

85. *Essays*, 288.

86. George Eliot, *Felix Holt: The Radical* (Edinburgh: William Blackwood and Sons, 1901), 4 (introduction).

87. See Isobel Armstrong, "George Eliot, Spinoza, and the Emotions," in *A Companion to George Eliot*, ed. Amanda Anderson and Harry E. Shaw (New York: Wiley-Blackwell, 2013), 294–308.

88. *GEL*, 5:30–31.

89. *GEL*, 2:347.

90. See Atkins, *George Eliot and Spinoza*, 164; Andrew B. Lynn, "Bondage, Acquiescence and Blessedness: Spinoza's Three Kinds of Knowledge and *Scenes of Clerical Life*," *George Eliot–George Henry Lewes Studies*, no. 30/31 (1996): 32–47.

91. *GEL*, 5:403.

92. George Eliot, *Daniel Deronda* (Oxford: Clarendon Press, 1984), 149 (chapter 16).

93. George Levine, "Determinism and Responsibility in the Works of George Eliot," *PMLA* 77 (June 1962): 268–279.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

94. George Eliot herself insisted that "every main bias of my mind had been taken before I knew [Spencer]," and before reading Mill and Comte, that is to say, before the early 1850s: see *GEL*, 6:163.

95. See Suzy Anger, "George Eliot and Philosophy," in *The Cambridge Companion to George Eliot*, ed. George Levine (Cambridge: Cambridge University Press, 2001), 76–97, 89–90.

96. Moira Gatens, *Spinoza's Hard Path to Freedom* (Assen: Royal van Gorcum, 2011), 36. Here Gatens lists several points of philosophical "agreement" between George Eliot and Spinoza: "She judged reward and punishment to be effects intrinsic to the deed. She conceived of the individual as an egotistic consciousness that imagines itself as the free centre of action rather than recognizing itself as an insignificant 'particle' or 'speck' that is fully part of nature and connected to all else through complex webs of interconnected causes and effects. . . . Perceptions and beliefs, she maintained, always are embodied and embedded in particular ways of life: her novels richly confirm Spinoza's insight that different ways of being and different ways of knowing are co-implicated."

97. Levine, "Determinism and Responsibility in the Works of George Eliot," 270.

98. George Eliot, *Middlemarch* (Oxford: Clarendon Press, 1986), 145 (part 2, chapter 15).

99. Eliot, *Felix Holt: The Radical*, 213 (chapter 20). Simon Calder makes the connection between George Eliot's web metaphor and Spinozism in "George Eliot, Spinoza, and the Ethics of Literature," in *Spinoza beyond Philosophy*, ed. Beth Lord (Edinburgh: Edinburgh University Press, 2012), 168–87.

100. *GEL*, 6:290.

101. See Letter 32, to Henry Oldenburg, in *The Correspondence of Spinoza*, ed. A. Wolf, 209–14.

102. Eliot, *Middlemarch*, 139 (part 2, chapter 15).

103. Simon Calder writes that "like Spinoza, Eliot was consciously committed to fostering her readers' intellectual and emotional capabilities and to demonstrating the promise, not just of present or 'actual,' but also of latent or 'possible' motives. There is, however, a radical discontinuity between Spinoza's and Eliot's modes of ethical inquiry: whereas Spinoza believed that a man can only 'understand his essence, i.e. . . . his power . . . so far as [he] knows himself' through the medium of true reason, Eliot held that she could only 'help others to see . . . through the medium of art. As Eliot's own ideas about the congruity between literary forms and modes of striving enable us to appreciate, the effect of this departure from Spinoza's approach had a far from superficial effect upon Spinoza's conclusions about 'the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

good of the whole man' and on the ethos and effects of her writing" ("George Eliot, Spinoza, and the Ethics of Literature," 181–82).

104. Levine, "Determinism and Responsibility in the Works of George Eliot," 276.

105. See Clare Carlisle, "Spinoza's *Acquiescentia*," *Journal of the History of Philosophy* 55, no. 2 (2017): 209–36.

106. George Eliot, *Adam Bede* (Oxford: Clarendon Press, 2001), 322, 145 (chapters 31, 15).

107. Levine, "Determinism and Responsibility in the Works of George Eliot," 276–77.

108. See Haight, *George Eliot: A Biography*, 417.

109. Eliot, *Adam Bede*, 491–92 (chapter 65).

110. According to Dorothy Atkins, "the absence of rewards and punishments in George Eliot's novels is very much in keeping with Spinoza's thought because it assumes that community concord in a harmonious, if seemingly prosaic, existence is the highest good and requires great understanding and knowledge. George Eliot's successful characters attain freedom in this sense. That is, they reach that state of knowledge which enables them to overcome bondage to unreasoned passions because they understand the source and nature of their emotions" (*George Eliot and Spinoza*, 11).

111. On Mill's concept of "ethology," see James Ward, "J. S. Mill's Science of Ethology," *International Journal of Ethics* 1, no. 4 (1891): 446–59; David E. Leary, "The Fate and Influence of John Stuart Mill's Proposed Science of Ethology," *Journal of the History of Ideas* 43, no. 1 (1982): 153–62; Terence Ball, "The Formation of Character: Mill's 'Ethology' Reconsidered," *Polity* 3, no. 1 (2000): 25–48. In France, Isidore Geoffroy Saint-Hilaire was credited with coining the term "éthologie" in 1854 (eleven years after Mill began to write about "ethology") to denote the scientific study of the behavior of animals in their natural milieu.

112. See Athena Vrettos, "Defining Habits: Dickens and the Psychology of Repetition," *Victorian Studies* 42, no. 3 (1999): 399–426, 400, 404.

113. *GEL*, 2:210. See Ashton, *George Eliot: A Life*, 53. On George Eliot's interest in phrenology, psychology, and other sciences of character, see Michael Davis, *George Eliot and Nineteenth Century Psychology: Exploring the Unmapped Country* (Farnham: Ashgate, 2006).

114. M. Pearl Brilmyer, "Plasticity, Form and the Matter of Character in *Middlemarch*," *Representations* 130 (Spring 2015): 60–83, 63.

115. George Eliot, "Notes on Form in Art": see *Essays*, 436.

116. See Davis, *George Eliot and Nineteenth Century Psychology*, 12.

117. Gilles Deleuze, *Spinoza: Practical Philosophy*, trans. Robert Hurley (San Francisco: City Lights Books, 1988), 125–26. Deleuze claimed, a little outlandishly, that Spinoza's ethology "has nothing to do with a morality";

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

nevertheless, the concept of virtue retains a central place in the *Ethics*. Indeed, in 1843 John Stuart Mill, philosopher and former proprietor of the *Westminster Review*, coined the term "ethology" to denote "the science of the formation of character," a fundamentally moral endeavor with which George Eliot sympathized deeply; see Leary, "The Fate and Influence of John Stuart Mill's Proposed Science of Ethology." Brilmyer suggests that "although Mill's ethology failed as a science, it survived in the work of nineteenth-century novelists. As a fictional exploration of interactions between human subjects and their environments, the realist novel can be understood to have taken up the aim of ethology to investigate the forces at work in character formation" ("Plasticity, Form and the Matter of Character in *Middlemarch*," 70). Avrom Fleishmann's *George Eliot's Intellectual Life* (Cambridge: Cambridge University Press, 2010) gives particular emphasis to the influence of Mill's ideas on her thought.

118. Eliot, *Middlemarch*, 725 (chapter 72).

119. *Essays*, 433.

120. *Essays*, 435. "Consensus" was a term used by Comte to describe the coordinated actions of the various parts of an organism.

121. *Essays*, 435.

122. *GEL*, 5:324. See Darrel Mansell, "George Eliot's Conception of 'Form,'" *Studies in English Literature, 1500–1900* 5, no. 4, Nineteenth Century (Autumn 1965): 651–62.

123. Brilmyer, "Plasticity, Form and the Matter of Character in *Middlemarch*," 62, 67, 72, 77.

124. Eliot, *Middlemarch*, 9, 336 (chapters 1, 36).

125. Eliot, *Middlemarch*, 336 (chapter 36).

126. Pearl Brilmyer makes a different though related point when she suggests that GE's "physics of character . . . exceeds the metaphorical in its consistent explanation of characterological traits and behaviours with reference to physical laws. A metaphor sets up a comparison between two distinct concepts or objects, highlighting the similarities between two seemingly unrelated things; Eliot's character descriptions, however, assume no ontological difference between the 'stuff' of human character and that of other nonhuman substances" ("Plasticity, Form and the Matter of Character in *Middlemarch*," 61).

127. George Eliot, *Silas Marner* (London: Penguin, 1985), 67–69 (chapter 2).

128. Eliot, *Silas Marner*, 69–70, 92 (chapters 2, 5).

129. Eliot, *Silas Marner*, 70 (chapter 2).

130. Eliot, *Middlemarch*, 824–25 (Finale).

131. Atkins, *George Eliot and Spinoza*, 80–81.

132. E4App.§26; E4p18s.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

133. See Gatens, "The Art and Philosophy of George Eliot" for an analysis of the marriage between Dorothea and Casaubon in light of Spinoza's (and Feuerbach's) philosophy.

134. For Dorothy Atkins, the "meaning" of *Adam Bede* is "that adequate knowledge brings freedom from the bondage of passion, that freedom is not autonomy but sympathy and harmony, that no human escapes the determined aspects of existence but can escape the bondage imposed by unreasonable emotions which themselves determine human actions. Separation from personal and communal ties is what brings sadness and tragedy. . . . As Spinoza would wish, George Eliot's self-fulfilled characters live quietly and harmoniously with their surroundings" (*George Eliot and Spinoza*, 137–38). Moira Gatens offers a comparable reading of *Romola*, whose eponymous heroine "develops from a naïve child into a person of great understanding, power and freedom"; for Gatens, "*Romola* is philosophical writing that elucidates, even as it goes beyond, the work of . . . Spinoza." See Moira Gatens, "George Eliot's 'Incarnation of the Divine' in *Romola* and Benedict Spinoza's 'Blessedness': A Double Reading," *George Eliot–George Henry Lewes Studies*, no. 52/53 (2007): 76–92.

135. Henry James, "The Novels of George Eliot," *Atlantic Monthly* 18, no. 108 (October 1866).

136. Eliot, *Middlemarch*, 283 (chapter 30).

137. Marian Evans refers to this agreement in a letter to Sara Hennell from Berlin, dated November 22, 1854: "I am working at what will ultimately yield something which is secured by agreement with Bohn." *GEL*, 2:189.

138. This correspondence is reprinted in Atkins, *George Eliot and Spinoza*, 171–77; for Lewes's letter of June 15, see 176.

139. I am grateful to Rosemary Ashton for providing me with these citations from the manuscript of G. H. Lewes's journals.

140. See Rosemary Ashton, *142 Strand: A Radical Address in London* (London: Vintage, 2006), 169ff.

141. See Eliot, *Felix Holt*, epigraph.

A NOTE ON THE TEXT

1. See *The Collected Works of Spinoza*, ed. and trans. Edwin Curley (Princeton: Princeton University Press, 1985), ix–xvii.

2. See Leen Spruit and Pina Totaro, eds., *The Vatican Manuscript of Spinoza's Ethica* (Leiden: Brill, 2012); Matthew J. Kisner and Michael Silverthorne, eds. and trans., *Spinoza: Ethics, Proved in Geometrical Order* (Cambridge: Cambridge University Press, 2018), xlvii–xlix.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

3. I am grateful to Piet Steenbakkers for confirming this (while acknowledging that it is possible, though most unlikely, that an unknown earlier translation by a woman of one of Spinoza's texts exists undiscovered, or once existed; it is also possible, though again highly unlikely, that one of the early anonymous translators of Spinoza was a woman). In 1894 Amelia Hutchison Stirling helped William Hale White—who had formerly worked with George Eliot, then Marian Evans, at the *Westminster Review*—revise his English translation of the *Ethics* (London: T. Fischer Unwin). In 1909 Lydia Gillingham Robinson made the first English translation of Spinoza's 1663 Dutch work, the *Short Treatise on God, Man and Human Welfare* (Chicago: Open Court). In the twentieth century several women translated works by Spinoza, including Madeleine Frances (1954, into French); Rachel Hollander-Steingart (1978, into Hebrew); Emilia Giancotti (1988, into Italian); and Dagmar Lagerberg (1989, into Swedish).

4. See Moira Gatens, "Gender and Genre: Marian Evans, George Henry Lewes and 'George Eliot,'" *Angelaki: Journal of the Theoretical Humanities* 13, no. 2 (2008): 33–44; Jenny Uglow, *George Eliot* (London: Virago, 1987), especially 65–81.

5. *Essays*, 53.

6. Uglow, *George Eliot*, 2–4.

7. See *GEL*, 2:225–27.

PART I: OF GOD

The title page of the ms. is written in G. H. Lewes's hand. His translations of the titles of the five parts differ from (and are less accurate than) GE's, and GE's titles have been used instead.

1. The Latin word *res*, which may be translated as "thing," does not appear in this definition. The Latin phrase GE translates as "a thing which is its own cause" is *causam sui*, "cause of itself." Spinoza will argue that only God is *causa sui*, and it is rather misleading to describe God as a thing.

2. Though GE translates *intellectus* as "mind" rather than as "intellect," it is important to note the distinction between "mind" and "intellect" for Spinoza—not least because he argues that God has an intellect, not a mind.

3. GE omitted to translate *vel potius coacta* here.

4. "Two" is GE's gloss; the Latin text does not specify a number.

5. GE translates *extra intellectum* as "out of the intellect," but this might suggest that Spinoza is referring to entities produced by the intellect, rather than external to the intellect. Throughout the text GE's use of "out of" to signify "external to" has been amended to "outside."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

6. The ms. reads "nature or attributes." The Latin is *naturae sive attributi*, which is the genitive singular. GE has omitted to translate *aut plures*, "or more," in this definition. She has also omitted to translate *In rerum natura* at the beginning of this proposition: Curley has "In nature, there cannot be. . . ."

7. "or accidents" is an addition by GE and is not in Spinoza's Latin text.

8. The ms. reads "and one substance considered in itself." The Latin is *et substantia in se considerata*.

9. While GE cites defs. 3 and 4 together, Bruder has defs. 3 and 6. Interpretively, Bruder's decision does not make much sense, as def. 6 concerns God, while it is substance, not God, that is specifically at issue at this stage in the text. GE seems to have noticed this and amended the text. Gebhardt's Latin edition has def. 3 and ax. 6, and this is followed by Curley and Kisner. Both GE's and Gebhardt's decisions seem relatively appropriate: in Gebhardt's case, one might think that Spinoza is saying that if we put the affections to one side, then our idea will correspond to our object (substance), and thus we will consider it truly. On the other hand, GE's reading implies that to consider a substance "in itself" is to consider it through its essence, i.e., its attributes (by def. 4).

10. The Latin phrase GE translates as "there cannot be several substances of the same attribute" is simply *non poterunt dari plures*: "there cannot be several." While Spinoza has not specified the subject of this clause, GE has chosen to specify it as "substances of the same attribute." Curley provides a similar interpolation in brackets: "there cannot be many, but only one [of the same nature or attribute]," while Kisner has "it will not be possible for there to be several substances, but only one."

11. The ms. reads simply "one cannot be the cause of the other"; GE has omitted "or one cannot be produced by the other" (*sive ab alia non potest produci*). She has also omitted to translate *in rerum natura* at the beginning of this demonstration (as at the beginning of prop. V; see note 6 above).

12. The Latin reads: *Hinc sequitur substantiam ab alio produci non posse*. GE does not translate *ab alio*, "by another [substance]" or "by anything else," three times in this corollary. This is a significant omission, since it may make sense to claim that substance can produce itself, if it is truly *causa sui*. GE's omission makes the reference to EIA4 in the Alternative Dem. rather obscure: this axiom implies that we have a cause and an effect, and the cause here refers to the *aliud* that she doesn't translate.

13. The ms. reads "This existence must be either finite or infinite." The Latin is *Erit ergo de ipsius natura vel finita vel infinita existere*.

14. The Latin reads *Non dubito, quin omnibus, qui de rebus confuse iudicant, nec res per primas suas causas noscere consueverunt, difficile sit, demonstratio-*

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

nem prop. 7. concipere; nimirum quia non distinguunt inter modificationes ***substantiarum*** *et ipsas* ***substantias****, neque sciunt, quomodo res producuntur. Unde fit, ut principium, quod res naturales habere vident,* ***substantiis*** *affingant*. Each reference to substance here (highlighted by bold type) is in the plural, but GE has translated each as "substance," singular. Spinoza is being hypothetical in discussing substances in the plural, since he goes on to claim that there can only be one substance; presumably GE has changed the plural to the singular here to reflect Spinoza's metaphysical commitment.

15. The Latin reads *causa seu ratio*. GE has omitted to translate *seu ratio* here, though she does provide both alternatives through the rest of the demonstration.

16. The Latin is *universae naturae corporeae*. Curley translates this as "the whole of corporeal nature."

17. The Latin reads *Ex eo enim sequi debet, vel* ***iam*** *triangulum necessario existere, vel impossibile esse ut* ***iam*** *existat*. GE has omitted to translate *iam* (highlighted in bold), meaning "now"; compare Curley: "For from this [order] it must follow either that the triangle necessarily exists now or that it is impossible for it to exist now."

18. The ms. reads "to the power of the external cause, and not to themselves." GE has omitted to translate *adeoque earum existentia ex sola perfectione causae externae, non autem suae oritur*, though she conveys the sense of the final clause by "not to themselves."

19. GE has omitted to translate the end of the sentence, *quae proinde nihil aliud est, quam ejus essentia*.

20. GE has followed Bruder in citing prop. 6. Gebhardt also has prop. 6, as does Kisner. Curley, however, cites prop. 7 (which refers to substance being the cause of itself).

21. The ms. reads "it would put off the nature of substance." The Latin reads *naturam substantiae amitteret et esse desineret*; "put off" is not an incorrect translation of *amitteret*, which also means "send away" or "lose." In this context "lose" makes better sense of the passage.

22. The Latin reads *hoc est (per defin. 6.) in rerum natura non nisi unam substantiam dari*; GE has not translated *in rerum natura*.

23. The Latin reads *nullam substantiam ab alio posse produci vel creari*; GE has omitted *ab alio*. See note 12 above.

24. GE has omitted to translate *et eam, quatenus substantia est concipimus*.

25. The Latin reads *infinita absolute sequi*; Spinoza does not mention modes here, so "infinite modes" is GE's gloss. *Infinita* may be translated more precisely as "infinite things"; see also the footnote to prop. XVI.

26. The ms. reads "in the preceding proposition"; Bruder and Gebhardt both specify prop. XVI here.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

27. The phrase "that intelligence cannot have the same relation as ours to the objects it embraces" is not in the Latin text, and is GE's addition.

28. The ms. reads "If therefore the intellect of God is the sole cause of things, that is to say, both of their essence and of their existence, he himself must necessarily differ from them both by reason of his essence and of his existence." The Latin is *Cum itaque Dei intellectus sit unica rerum causa, videlicet (ut ostendimus) tam earum essentiae, quam earum existentiae, debet ipse necessario ab iisdem differre tam ratione essentiae, quam ratione existentiae*.

29. The ms. reads "by def. 7"; Bruder and Gebhardt both cite def. 8, which seems correct.

30. The ms. reads: "That God is the absolutely proximate cause of things produced immediately from himself; and not the generic cause, as is commonly said." The Latin reads *quod Deus sit rerum immediate ab ipso productarum causa absolute proxima; non vero in suo genere, ut aiunt*, and GE's introduction of a "generic cause" here seems incorrect. Other English translators differ in their interpretation of the sense of *non vero in suo genere* here: Curley has "not [a proximate cause] in his own kind," while Kisner and Silverthorne have "but not in their kind."

31. GE omits this reference to prop. XXVIII. Bruder cites prop. 27, as do the OP and NS, followed by Kisner. Gebhardt, followed by Curley, cites prop. 28 here.

32. The ms. reads "*naturam naturatam*" and "*natura naturantem*" here, as in original Latin, but it has been amended for the sake of clarity.

33. GE omits this reference to def. 5, which is there in Bruder and Gebhardt (followed by Curley and Kisner).

34. The Latin reads *loqui nisi de re nobis quam clarissime percepta, de ipsa scilicet intellectione*; GE has translated *intellectione* as "the act of understanding or intellection."

35. The ms. reads "far different from that which is attributed to God by us."

36. The Latin reads *Verum neque etiam dubito, si rem meditari vellent, nostrarumque demonstrationum seriem recte secum perpendere, quin tandem talem libertatem, qualem iam Deo tribuunt, non tantum ut nugatoriam, sed ut magnum scientiae obstaculum plane reiiciant*. GE omitted to translate *nostrarumque demonstrationum seriem recte secum perpendere*.

37. Here GE has omitted to translate *quod a Deo non dependet, ad quod Deus tamquam ad exemplar in operando attendit, vel ad quod tamquam ad certum scopum collimat. Quod profecto nihil aliud est, quam Deum fato subiicere*.

38. The ms. reads "God is the first and only cause as well of the essence of things as of their existence."

39. The Latin reads *firmiter credunt rerum suaeque naturae ignari*; GE has omitted to translate *suaeque*.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

PART II: ON THE NATURE AND ORIGIN OF THE MIND

1. In all but one instance in this passage, GE translated the Latin *rectangula* as "right angle." Spinoza's example here refers to theorem 35, Book III of Euclid's *Elements*.

2. The phrase "the ideas of things not existent in actuality" is GE's gloss; the Latin reads *Idea rei singularis actu existentis modus singularis cogitandi est et a reliquis distinctus*.

3. GE has abridged this last sentence of the demonstration, simplifying it. The Latin reads *Ergo unius singularis ideae alia idea sive Deus, quatenus alia idea affectus consideratur, est causa, et huius etiam, quatenus alia affectus est, et sic in infinitum*. Compare Curley's translation: "Therefore, the cause of one singular idea is another idea, or God, insofar as he is considered to be affected by another idea; and of this also [God is the cause], insofar as he is affected by another, and so on, to infinity."

4. The ms. reads "in the object of any single idea," while in the demonstration of this corollary GE has "single object." The Latin phrase in question is *in singulari cuiuscumque ideae obiecto*. Compare with Curley's translation: "Whatever happens in the singular object of any idea."

5. "(i.e. essence)" is GE's addition. She makes the same intervention in the second sentence of the scholium to this proposition, where she writes "the form **or essence** of man."

6. GE follows Bruder in presenting this passage as a corollary to scholium 1. Gebhardt, followed by Curley, divides the passage into a corollary and its demonstration; the demonstration begins with "For the being of substance."

7. The ms. reads "which being negatived the thing also is negative."

8. This reference to def. 2 is in Bruder but not in Gebhardt and therefore not in Curley or Kisner.

9. GE notes (correctly) here that "The reference to ax. 4 which stands in Bruder's edition and is followed by his translators must be a mistake." Gebhardt has ax. 3.

10. While GE has followed Bruder in citing props. XXI and XXIII here, Gebhardt (followed by Curley and Kisner) cites props. XXI and XXII. Both citations seem reasonable in the context, though Bruder is most likely to be in error.

11. The clause "that the human mind should be fundamentally constituted by the idea of an infinite thing" is GE's interpolation, not conveyed by the Latin in Bruder (nor in Gebhardt). Curley supplies a similar interpolation in brackets: "[that this idea should be of a necessarily existing object]."

12. The ms. reads "Therefore that which constitutes the actual being of the human mind is the idea of an individual thing actually existing." The

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Latin is *Ergo primum, quod esse humanae mentis actuale constituit, est idea rei singularis actu existentis*; GE omits to translate *primum* here, though she does translate it in the proposition itself.

13. The Latin reads *quatenus per naturam humanae mentis explicatur*; GE omits to translate *naturam*.

14. The ms. cites prop. XI, Part II, following Bruder. Gebhardt, followed by Curley and Kisner, cites prop. 12, Part 2, and this better fits the context.

15. The ms. reads "we have only a somewhat confused knowledge of the human body." The Latin word GE translates as "somewhat" is *admodum*, which can mean either "completely" (chosen by Curley) or "very" (chosen by Kisner and Silverthorne).

16. The Latin reads *Corpora ratione motus et quietis, celeritatis et tarditatis, et non ratione substantiae ab invicem distinguuntur.* GE does not translate either instance of *ratione*; Curley has "by reason of," while Kisner and Silverthorne have "in respect of." The same applies in L3Dem., which cites this Lemma.

17. GE does not translate *ut moveri pergat* here; "reflected" replaces "deflected" in the ms.

18. The ms. reads "If the parts, whether greater or smaller, composing an individual escape." The verb GE translates as "escape" is *evadere*: the Latin reads *Si partes individuum componentes, maiores minoresve evadant*. Curley has "become greater or less," and Kisner and Silverthorne have "become bigger or smaller."

19. The Latin reads *Si corpora quaedam individuum componentia motum, quem versus unam partem habent, aliam versus flectere cogantur*; GE does not translate *quaedam*.

20. GE omits this sentence.

21. The Latin reads *haec autem magis constitutionem corporis Pauli, quam Petri naturam indicat*; GE does not translate *corporis*.

22. The ms. reads "wants an idea."

23. GE's translation of the latter part of this sentence is, at best, rather loose. The Latin reads *quae in mente fit secundum ordinem et concatenationem affectionum corporis humani*. She does not translate *in mente*, and introduces the idea of "arising out of." Compare with Curley: "a connection that is in the mind according to the order and connection of the affections of the human body"; and Kisner and Silverthorne: "a connection made in the mind in accordance with the order and connection of the affections of the human body."

24. The ms. cites ax. 2 after Lemma 3, following Bruder. Gebhardt (followed by Curley and Kisner) cites ax. 1, which is more appropriate to the context.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

25. The Latin here reads *commune est, et proprium*; GE does not translate *et proprium*. Curley has "common to, and peculiar to," while Kisner and Silverthorne have "common and proper to."

26. The Latin reads *Ex signis, ex. gr. ex eo, quod auditis aut lectis quibusdam verbis rerum recordemur, et earum quasdam ideas formemus similes iis, per quas res imaginamur*. GE does not translate *per quas res imaginamur*.

27. The ms. reads "From adequate ideas and common notions which we possess of the properties of things." GE has inverted the order from the Latin, where "common notions" precedes "adequate ideas." Spinoza may not have meant "common notions" to be qualified by "of the properties of things," as GE's translation suggests.

28. The Latin phrase GE translates as "we intuitively see" is *uno intuitu videmus*. This translation misses the sense of a singular cognitive moment suggested by *uno*, and it is worth noting Curley's alternative: "in one glance, we see."

29. The Latin reads *haec cognitio unica est falsitatis causa*; GE does not translate *unica*.

30. The Latin reads *Veram namque habere ideam, nihil aliud significat, quam perfecte, sive optime rem cognoscere*; GE does not translate *sive optime*.

31. The ms. reads "And the reason they allege for thinking that the will extends itself more widely than the intellect is, the experience that they do not want a greater faculty of affirming and denying than we already have." Here GE translates the verb *indigere* (to need, to require) as "want"—a fine translation in her own time, though this sense of "to want" has now largely fallen out of use. Also, GE omits to translate part of this passage: the Latin reads *Ratio autem, cur putant, voluntatem latius se extendere quam intellectum, est, quia se experiri aiunt, se non maiore assentiendi sive affirmandi et negandi facultate indigere ad infinitis aliis rebus, quas non percipimus, assentiendum, quam iam habemus; at quidem maiore facultate intelligendi*; GE does not translate *ad infinitis aliis rebus, quas non percipimus*. Compare Curley: "The reason why they think the will extends more widely than the intellect is that they say they know by experience that they do not require a greater faculty of assenting, *or* affirming, and denying, than we already have, **in order to assent to infinitely many other things which we do not perceive**—but they require a greater faculty of understanding."

32. GE correctly translates Bruder's Latin here: this reads *concipiamus puerum equum imagimantem*, "let us conceive a boy imagining a horse." Gebhardt's edition, by contrast, reads *concipiamus puerum equum alatum imaginantem*: "let us conceive a boy imagining a winged horse," as in the passage earlier in the scholium presenting this "second objection."

33. The Latin reads *entia rationis et abstracta*: Curley has "beings of reason and abstractions," while Kisner and Silverthorne have "beings of reason

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

and abstract things." Perhaps GE did not see a difference between *entia rationis* and *abstracta*.

34. GE's translation condenses Spinoza's Latin somewhat. The Latin reads *in qua puto me naturam mentis humanae eiusque proprietates satis prolixe, et quantum rei difficultas fert, clare explicuisse*; GE renders *satis prolixe, et quantum rei difficultas fert, clare explicuisse* simply as "I have explained with sufficient clearness." Compare the more literal translations of Curley: "I have explained . . . in sufficient detail, and as clearly as the difficulty of the subject allows," and Kisner and Silverthorne: "I have clearly explained . . . extensively enough as far as the difficulty of the subject allows."

PART III: ON THE ORIGIN AND NATURE OF THE EMOTIONS

1. The Latin is *ipsius mens*, i.e., "its mind," i.e., the mind belonging to the body in question.

2. The Latin reads *se veram illius actionis causam absque admiratione ignorare*; GE omits *absque admiratione*. Compare Curley: "that they are ignorant of the true cause of that action, and that they do not wonder at it," and Kisner and Silverthorne: "that they are ignorant of the true cause of that action without wondering at it."

3. The ms. reads "An idea which excludes our existence"; the Latin is *quae corporis nostri existentiam secludit*.

4. The ms. reads "subserve" in this proposition and its demonstration, not "support" (the Latin verb is *juvo*).

5. The ms. reads "by schol. of that prop.," apparently referring to the immediately preceding prop. VII—this follows Bruder, but Gebhardt, followed by Curley and Kisner, refers to the scholium of prop. XVII, which seems correct.

6. The ms. reads "in itself neither increases nor diminishes its power of action, it will always be affected by the other also which either increases or diminishes its power of action"; here GE twice translates *cogitandi potentia* as "power of action" rather than as "power of thinking." At the beginning of this demonstration, GE correctly translates *agendi potentiam* as "power of action."

7. The Latin reads *Sed laetitia existentiam rei laetae ponit*. Compare Curley: "But Joy posits the existence of the joyous thing," and Kisner and Silverthorne: "But joy posits the existence of a joyful thing." These translations of *rei laetae* as "joyous thing" or "joyful thing" are accurate, and GE's decision to translate *laetitia* as "pleasure" rather than "joy" causes a difficulty for her here, since there is no appropriate adjectival form of pleasure

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

available to her; "pleasured thing" would sound very awkward. Thus she chooses the less literal and rather clumsy "the being that experiences it," i.e., the being who experiences pleasure.

8. The Latin reads *Ergo imago laetitiae rei amatae in amante*; compare Curley: "Therefore, the image in the lover of the loved thing's joy," and Kisner and Silverthorne: "Therefore a lover's image of the joy of a beloved thing." Another possibility is "Therefore, the image of the beloved being's pleasure in the lover," which changes the sense somewhat.

9. The Latin reads *His videmus, facile contingere, ut homo de se deque re amata plus iusto*; GE does not translate *deque re amata*.

10. The ms. reads "He who imagines others to be affected with pleasure or pain"; the Latin is *Qui se reliquos laetitia vel tristitia afficere imaginatur*. Compare Curley: "He who imagines that he affects others with joy or sadness," and Kisner and Silverthorne: "Anyone who imagines that he is affecting other people with joy or sadness."

11. GE does not translate *et contra* at the end of this demonstration.

12. The ms. reads "When the pleasure or pain arises from the fact that a man believes himself to be praised or blamed, I shall call the pleasure accompanying the idea of an **external cause**, *glory*, and the corresponding pain I shall call *shame*. Otherwise, I shall call the pleasure accompanying the idea of an **internal cause**, *self-contentment*, and the corresponding pain *repentance*." Bruder's Latin reads *nempe laetitiam concomitante idea* ***causae externae*** *gloriam, et tristi tiam huic contrariam pudorem appellabimus; intellige, quando laetitia vel tristitia ex eo oritur, quod homo se laudari vel vitupe rari credit. Alias laetitiam concomitante idea* ***causae externae*** *acquiescentiam in se ipso; tristitiam vero eidem contra riam poenitentiam vocabo*. GE has retained the first instance of *causae externae* but has amended the second instance to "internal cause." The NS has "internal cause" in both instances; Gebhardt (like GE) retains the first instance and amends the second to *causae internae*. Curley convincingly argues that "internal cause" is correct in both instances, while acknowledging the interpretative ambiguity; see his long explanatory note on p. 511 of *The Collected Works of Spinoza,* Vol. I.

13. The ms. reads "Since however . . . the pleasure with which any one imagines others to be affected may only be imaginary" (see note 24 above).

14. Note that GE's translation of this sentence softens Spinoza's language considerably. The Latin reads *Qui enim imaginatur mulierem, quam amat, alteri sese* ***prostituere****, non solum ex eo, quod ipsius appetitus coercetur, contristabitur, sed etiam quia rei amatae imaginem* ***pudendis et excrementis*** *alterius iungere cogitur, eandem aversatur*. Compare Curley: "For he who imagines that the woman he loves prostitutes herself to another not only will be saddened, because his own appetite is restrained, but will also be repelled by her, because he is forced to join the image of the things he loves to the

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

shameful parts and excretions of the other," while Kisner and Silverthorne offer a less literal (and more modern) translation: "A man who imagines a woman he loves making love to another man will not only be saddened because his own appetite is restrained, but he will also be averse to thinking about her because he is compelled to associate the image of the beloved with the genitals and emissions of another man." In place of "prostitutes" GE has "giving herself," and in place of "shameful parts and excretions" she suggests "in the most intimate way."

15. The ms. reads "impressions"; the Latin is *affectus*, which GE usually translates as "emotion."

16. The Latin reads *Si quis rem amatam odio habere inceperit, ita ut amor plane aboleatur, eandem maiore odio ex pari causa prosequetur, quam si ipsam nunquam amavisset, et eo maiore, quo amor antea maior fuerat*; GE does not translate *ex pari causa*. Curley translates this phrase as "from an equal cause," but Kisner and Silverthorne's more idiomatic translation seems to make better sense of the proposition: "If anyone has begun to hate a beloved thing so much that love is completely destroyed, he will, **all other things being equal**, pursue it with greater hatred than if he had never loved it, and the greater his previous love, the greater his hatred."

17. The ms. reads "Further, the passion which disposes a man not to wish what he wishes, or to wish what he does not wish, is *timidity*, which is nothing else than the **passion** that disposes a man to avoid a greater evil that he foresees in the future by enduring a smaller evil." The second instance of "passion" (placed here in bold type) translates *metus*, which GE elsewhere translates (correctly) as "fear."

18. GE omits to translate this sentence; the Latin is *Sed si malum, quod timet, pudor sit, tum timor appellatur verecundia*.

19. The ms. reads "by prop. XL, Part III," following Bruder, while Gebhardt (followed by Curley and Kisner) cites prop. XLI, which is correct.

20. The Latin reads *Corpus humanum . . . a corporibus externis plurimis modis afficitur*; Curley translates *plurimus modis* as "a great many ways," while Kisner and Silverthorne have "very many ways."

21. GE has omitted to translate the final sentence of this scholium: *Possumus denique amorem, spem, gloriam et alios affectus iunctos contemtui concipere, atque inde alios praeterea affectus deducere, quos etiam nullo singulari vocabulo ab aliis distinguere solemus*.

22. GE translates the verb *ponunt* as "posit or affirm"; other translations simply have "posit."

23. GE has omitted this clause in brackets. The Latin is *ut per se notum*.

24. While GE translates *ut res singulares* as "as peculiar," Curley has "as singular things" and Kisner and Silverthorne have "as special things."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

25. In this demonstration, GE translates the Latin verb *coerceo* as "impeded" and "thwarted." Curley and Kisner both use the weaker term "restrained."

26. Compare Curley: "sexual union," and Kisner and Silverthorne: "sex."

27. The Latin reads *Ergo cupiditas ad nos refertur etiam quatenus intelligimus, sive quatenus agimus*; GE misses out *etiam*. Compare with Curley: "Therefore, Desire also is related to us insofar as we understand, *or* insofar as we act," and Kisner and Silverthorne: "Therefore desire is related to us also insofar as we understand *or* insofar as we act."

28. Both Curley and Kisner insert an addition from the NS here. Curley has "whether it is innate [NS: or has come from outside], whether it is conceived through the attribute of Thought alone," while Kisner has "whether it is innate or adventitious or conceived solely through the attribute of thought."

29. GE has omitted to translate the last sentence of the explanation. The Latin is *Hic igitur cupiditatis nomine intelligo hominis quoscumque conatus, impetus, appetitus et volitiones, qui pro varia eiusdem hominis constitutione varii et non raro adeo sibi invicem oppositi sunt, ut homo diversimode trahatur et quo se vertat, nesciat*.

30. The ms. reads "negative."

31. Here GE catches the sense of Spinoza's point, which Curley and Kisner miss. Curley has "while he is suspended in Hope, he fears that the thing [he imagines] will happen," while Kisner has "so long as he depends on hope, he is supposed to fear that the thing may happen." As GE understands, however, the fear in question here is that the hoped-for event will *not* happen.

32. The ms. refers here to prop. XV, Part III, following Bruder; Kisner also has prop. 15. Gebhardt, followed by Curley, gives prop. XIII, which seems correct since prop. XIII describes the mind endeavoring to recall things that exclude the existence of whatever diminishes or restrains the body's power of action.

33. The ms. reads "flies"; the Latin is *fugit*.

34. The ms. reads "The timid person often does what she would rather not to do. The avaricious person, for the sake of saving her life, will throw her riches into the sea, but nevertheless she remains avaricious." The Latin is *Timidus denique id quod non vult, facit. Nam quamvis mortis vitandae causa divitias in mare proiiciat, manet tamen avarus*. Curley translates this as "Finally, the timid man does what he does not wish to do. For though he may hurl his wealth into the sea to avoid death, he still remains greedy," and I think this makes most sense in the context of the passage. Kisner, however, offers a similar interpretation to that of GE: "Finally a timid person does

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

things he does not want to do. Even if, to avoid death, an avaricious person throws his riches overboard into the sea, he still remains avaricious."

35. The Latin reads *Affectus, qui animi pathema dicitur, est confusa idea*; GE does not translate *dicitur*. Compare Curley: "An affect that is called a Passion of the mind is a confused idea," and Kisner and Silverthorne: "An emotion, which is called a passion of the soul, is a confused idea." As Kisner notes, Spinoza's use of the Greek term *pathema animi* here is unusual (though it also occurs once in the *Theologico-Political Treatise*) and may derive from Descartes's discussion of passions in the *Principles of Philosophy*. On *pathema animi*, see *The Bloomsbury Companion to Spinoza*, ed. Wiep van Bunge, Henri Krop, Piet Steenbakkers, and Jeroen van de Ven (London: Bloomsbury, 2014), 283–84.

PART IV: ON THE SERVITUDE OF MAN AND ON THE POWER OF THE PASSIONS

1. The Latin reads *Easdem res singulares voco possibiles*; GE does not translate *Easdem*. It is omitted in Kisner and Silverthorne too, while Curley has "I call the same singular things possible." This difference is significant, since "the same" refers to the singular things described in the preceding definition as "contingent," suggesting that what is possible is also contingent. By contrast, GE's (and also Kisner and Silverthorne's) translation implies that particular things may be regarded as possible independently of whether or not they are regarded as contingent. Spinoza reflects on this issue in the second part of the definition.

2. The Latin reads *Ergo nihil, quod idea etc.*; GE omits *nihil, quod idea*—perhaps because the English words that open this proposition differ from these Latin words; if she wanted to be more faithful, she would have to insert either "Nothing positive," which would deviate from *nihil, quod idea*, or "Nothing which an idea," which would deviate from her own translation of the proposition.

3. The ms. cites prop. IV, Part III, following Bruder, but his edition is incorrect here.

4. The ms. reads "in another Part," which is an incorrect translation (though it still makes sense in the context of the sentence); the Latin is *in hac parte*.

5. The Latin reads *essential seu natura*; GE does not translate *seu natura*.

6. The Latin reads *appetit vel aversatur*; GE does not translate *vel aversatur*. Note that in the proposition she translates the passive verb *aversatur* by the active "shuns." Compare Curley: "is repelled by," and Kisner and Silverthorne: "is averse to."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

7. GE has added the "by adequate ideas" in brackets in both the proposition and its demonstration; this is not in the Latin version. Her addition seems to be an explanatory gloss, meaning "i.e. by adequate ideas."

8. The phrase "or have adequate ideas" is GE's explanatory gloss and does not correspond to anything in the Latin, which reads simply *quatenus intelligimus*. The ms. reads "so far as we understand (or have adequate ideas)," but the brackets have been removed because they look clumsy alongside the adjacent brackets. GE tends to translate the verb *intellego* as "understand," and the noun *intelligentia* as "intelligence"; see, for example, the Appendix to Part IV, §§4, 5, 32. GE's translation is very natural in English, though Curley and Kisner and Silverthorne use "understanding" as a noun to translate *intelligentia*.

9. The ms. reads "The effort by which every being strives to persevere in its existence, is determined solely by the essence of that being (according to prop. VII, Part. 3); but it does not necessarily follow from the essence of another being (according to prop. VI, Part. 3) that each should strive to preserve her own existence." The Latin is *Conatus, quo unaquaeque res in suo esse perseverare conatur, sola ipsius rei essentia definitur (per prop. VIII, part III), eaque sola data, non autem ex alterius rei essentia necessario sequitur (per prop. VI, Part III), ut unusquisque suum esse conservare conetur.* GE has omitted to translate *eaque sola data*, and to include this the sentence had to be reconstructed.

10. The ms. reads "and praise as much as they can the uncultured and semi-barbarous life of the melancholy, contemn humans and admire brutes." The Latin is *et laudent, quantum possunt, melancholici vitam incultam et agrestem, hominesque contemnant et admirentur bruta*.

11. GE's translation obscures the fact that "the deity" is the subject of the whole sentence up to this point: *Nullum numen, nec alius nisi invidus, mea impotentia et incommodo delectatur, nec nobis lacrimas, singultus, metum et alia huiusmodi, quae animi impotentis sunt signa, virtuti ducit*. A more literally accurate translation would be "No deity, nor any one else who is not envious, is pleased with my weakness and discomfort, nor considers that tears, sobs, fear and other manifestations of that kind, which are signs of the soul's weakness, lead to virtue."

12. The ms. reads "are equal to a right angle," which is incorrect.

13. This sentence is a reconstruction as the ms. is impossible to follow.

14. The Latin reads *Est igitur haec gloria, seu acquiescentia reverâ vana, quia nulla est*.

15. The Latin reads *quatenus ex eo oritur, quod odio aut aliquo malo affectu*; GE omits *odio aut aliquo*.

16. GE, following Bruder, cites prop. XVIII here, but this is incorrect.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

17. The ms. reads "by coroll. of preceding prop," following Bruder. Gebhardt (followed by Curley and Kisner) cites coroll. prop. LXIII rather than coroll. prop. LXIV. While both corollaries are relevant to Spinoza's point, coroll. prop. LXIII is much more directly so. The same revision has been made in the corollary to this proposition.

18. The ms. reads "This coroll. is related to the preceding proposition as coroll. prop. LXV is related to its antecedent proposition." This has been amended for the sake of clarity.

19. The ms. reads "whether he will."

20. The Latin reads *Affectus coerceri nec tolli potest*, and GE's translation of *tolli* as "overcome" is a little loose. Compare Curley: "The affects can be neither restrained nor removed," and Kisner and Silverthorne: "An emotion can only be restrained or taken away." The verb translated as "to overcome" at the end of this passage is *superare*.

21. Perhaps GE had in mind the now archaic verb form of "merchandise," which could carry connotations of inappropriate trade. Compare Curley: "a business transaction," and Kisner and Silverthorne: "a ploy."

22. The ms. reads simply "Therefore, etc.; q.e.d."

23. The Latin reads *Nam homines praeter id, quod iniustum et iniquum est, etiam aegre ferunt, quod turpe habetur, sive quod aliquis receptos civitatis mores aspernatur*. GE does not translates *habetur*, "is held," in the sense of "is believed to be," and this elides Spinoza's contrast between what **is** "unjust and iniquitous," and what **is held to be**, by convention, "dishonourable or opposed to the received rules of society."

24. The Latin is *generandi libido*; GE's translation suppresses the sense of procreation suggested by *generandi*. Compare Curley: "a lust to procreate," and Kisner and Silverthorne: "the lust of begetting."

25. The ms. reads "piety," but this must be an error as the Latin is *aequitas*, which GE translates earlier in the sentence as "equity."

26. GE has omitted to translate *aut aliquo consuetudinis genere iungere*.

27. This reference to prop. LXIII is in Bruder but not in Gebhardt (nor in Curley or Kisner).

PART V: ON THE POWER OF THE INTELLECT, *OR*, ON HUMAN LIBERTY

1. The ms. reads "all nerves do not extend to the cavities of the brain," which may be misleading.

2. The Latin verb GE translates as "cherished" is *foventur*. This is not incorrect, though to modern ears it sounds a little odd in this context; "sus-

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

tained" or "supported" might have better conveyed Spinoza's meaning. Compare Curley: "that are not encouraged by their external causes," and Kisner and Silverthorne: "which are not fostered by their own external causes." GE uses "cherish" for the same verb in the dem. of prop. XVI, Part V, while in the scholium (item IV) to prop. XX, Part V she translates *foventur* as "encouraged."

3. GE cites prop. XI, Part III, following Bruder, but this is incorrect.

4. "an act of imagination" is a rather loose rendering of *imago*; other translators have simply "an image."

5. Spinoza's statement is rather elliptical: the Latin is *Adeoque facilius fieri potest, ut res alias simul cum his, quam cum aliis contemplemur, et consequenter (per prop. 18, part. 2) ut facilius cum his, quam cum aliis iungantur*. GE's "than with ideas less frequently excited in us" is an interpretative addition. Curley, by contrast, completes it this way: "And so it can more easily happen that we consider other things together with them rather than with [things we do not understand clearly and distinctly]."

6. The Latin verb GE translates, rather blandly, as "occurs" is *viget*. Compare Curley: "flourishes" and Kisner and Silverthorne: "is invigorated."

7. Throughout this prop. and its dem. GE omits to translate *se* in the phrase *Qui se suosque affectus clare et distincte intelligit*.

8. The ms. reads "This knowledge, if it does not absolutely annihilate the passions (see prop. III, and schol. prop. IV) at least causes them to form a smaller part of the mind (see prop. XIV)." However, this obscures the fact that Spinoza is here talking of *affectus . . . quatenus passiones sunt*, "emotions . . . in so far as they are passions."

9. The phrase "the principles of self-government" is GE's addition: the Latin refers simply to *omnia*, "all" or "everything."

10. The Latin is *nisi durante corpore*; compare Curley: "except while the body endures," and Kisner and Silverthorne: "so long as the body lasts."

11. The ms. reads "which is explained and can be defined by duration," whereas the Latin is *quae per durationem explicatur et tempore definiri potest*.

12. This phrase, translating *uti diximus*, is omitted in the ms.

13. The Latin reads *quod corporis praesentem actualem existentiam concipit*; GE does not translate *praesentem*.

14. "or ideas" is GE's addition.

15. The ms. reads "love towards God, who [*qui*]." Curley and Kisner both translate *qui* as "which," so that it refers to the person's love toward God and not to God himself. GE's decision seems not to fit with Spinoza's discussion.

16. The Latin phrase GE translates as "virtue or spiritual strength" is *animi fortitudinem*; "virtue or" is her addition.

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

17. The Latin reads *Ex quibus apparet, quantum sapiens polleat, potiorque sit ignaro, qui sola libidine agitur*. GE's translation, with its use of the first-person plural, is rather loose; *sapiens* is an adjective meaning "wise," "knowing," which in Latin often signifies "a wise person"—and indeed GE translates *sapiens* as "the wise man" further in this scholium. Compare Curley: "From what has been shown, it is clear how much the Wise man is capable of, and how much more powerful he is than one who is ignorant and is driven only by lust," and Kisner and Silverthorne: "It is clear from this how potent a wise person is and how much more effective he is than an ignorant person who is driven by lust alone."

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Index of Names and Works

Akkerman, Fokke, 61, 246
Anger, Suzy, 37
Aquinas, Saint Thomas, 4
Ashton, Rosemary, 57–58
Auerbach, E., 15–16, 101
Austen, Jane, 53
Austin, Sara, *Characteristics of Goethe*, 19
Augustine, Saint, 4, 19, 335; *Eighty-Three Different Questions* 19, 335

Bacon, Francis, 19–20
Bain, Alexander, 43
Beecher Stowe, Harriet, 35
Bichat, Xavier, 38
Blackwood, John, 35
Blyenburgh, Willem van, 335
Bodichon, Barbara, 66
Bohn, Henry, 15, 57
Boswell, James, 22
Brabant, Robert, 8–9
Bray, Cara, 8, 11
Bray, Charles, 7–8, 17, 36, 44; *The Philosophy of Necessity*, 36
Brilmyer, M. Pearl, 44, 47–48
Bruder, C. H., 15–16, 61–62
Butler, Joseph, 32

Calvin, Jean, 335
Carlyle, Thomas, 25, 29
Cicero, 219
Chapman, John, 12–13, 21, 58
Coleridge, Samuel Taylor, 8, 16, 29; *Biographia Literaria*, 8
Colerus, Johannes, 27
Combe, George, 44
Comte, Auguste, 13, 20, 37–38, 339; *Philosophy of the Sciences*, 57
Cousin, Victor, 101
Cowper, William, 22
Cross, John, 53
Cumming, John, 22–25
Curley, Edwin, 61, 65, 340–56

Deegan, Thomas, 58
Deleuze, Gilles, 1, 46
Descartes, R., 3–4, 44, 161–2, 290–2; *Passions of the Soul*, 290

Eliot, George, 61–68; *Adam Bede*, 25, 40–2, 51–56, 58, 340; *Daniel Deronda*, 37–41, 56; *Felix Holt: The Radical*, 34, 38; *Middlemarch*, 38–39, 42, 47–48, 51–56; "Notes on Form in Art", 46–48; *Romola*, 43, 56, 340; *Scenes of Clerical Life*, 34–36, 41–42, 56; *Silas Marner*, 42, 48–50, 53, 56; *The Mill on the Floss*, 54–55; *The Spanish Gypsy*, 34
Elwes, R. H. M., 58
Euclid, 146, 345
Evans, Marian, 1–2, 7–17, 19–28, 33–35, 44, 55–59, 61–68; "Evangelical Teaching: Dr Cumming," 22–25; "The Natural History of German Life," 44; "Translations and Translators," 26
Evans, Robert, 8, 10

Feuerbach, Ludwig, 19, 23–24, 56; *The Essence of Christianity*, 13–15; *The History of Modern Philosophy from Bacon to Spinoza*, 13
Fichte, J. G., 19
Froude, James A., 10–11, 335; "The Life of Spinoza," 27; *The Nemesis of Faith*, 10–11; "Spinoza," 27–33

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Froude, Richard H., 10
Fuller, Margaret, 25

Gatens, Moira, 37
Gebhardt, Carl, 61, 246
Gfrorer, A. F., 15
Goethe, Johann Wolfgang von, 3, 8, 15, 20; *Wilhelm Meister*, 16
Griswold, Rufus W., *American Poets*, 26

Hale White, William, 58, 341
Hegel, G. W. F., 3, 13, 19
Heine, H., 22, 25
Hennell, Charles, 8; *Inquiry Concerning the Origin of Christianity*, 8
Hennell, Sara, 8–9, 11–12, 14, 66
Herder, J. G., 28
Homer: *Odyssey*, 22; *Iliad*, 22
Humboldt, Alexander von, 16
Hunt, Thornton Leigh, 13, 332

Jacobi, F. H., *Letters on Spinoza*, 21
James, Henry, 41
Jesus Christ, 14, 275

Kahnis, F. A., *History of German Protestantism*, 26
Kant, Immanuel, 1; *Critique of Pure Reason*, 26
Keats, John, "On First Looking into Chapman's *Homer*," 11
Kierkegaard, Søren, 12
Kisner, Matthew, 61, 65, 340–56

Leibniz, G. W. von, 19
Lessing, G. E., 8, 16
Levine, George, 37–39, 41
Lewes, Agnes, 21, 332
Lewes, G. H., 9, 13, 15–22, 24–25, 33, 53, 57–58, 332, 341; *Life of Goethe*, 16, 21; "Spinoza," 17–18; "Spinoza's Life and Works," 17–19

Maurice, F. D., 336
Mendelssohn, Moses, 16
Michelet, Jules, 25
Mill, J. S., 37, 43, 46
Milton, John, 25

Newman, John Henry, *Tracts for the Times*, 10
Newman, Francis, 12
Novalis, 3, 28

Oldenburg, Henry, 39
Ouvry, Elinor, 58
Ouvry, Jonathan, 61
Ovid: *Amores*, 186; *Metamorphoses*, 167, 239

Paul, Saint, 3–4, 18, 335
Paulus, H. E. G., 15
Plato, 19; *Republic*, 3
Pusey, Edward, 10

Saisset, E., 15–16, 101
Schelling, F. W. J. von, 3 19, 335
Scherr, Johannes, 20
Schiller, Friedrich, 8
Schleiermacher, Friedrich, 3, 18, 28
Schrader, August, *German Mythology*, 21
Seneca, 242
Shakespeare, William, 20
Silverthorne, Michael, 61, 64, 340–56
Smith, Sydney, 22
Spencer, Herbert, 37
Spinoza, Benedict de: *Ethics*, 1–7, 15–18, 20–36, 39, 43–6, 50–52, 56–59; *Hebrew Grammar*, 3, 18; *Political Treatise*, 18; *Principles of Cartesian Philosophy*, 92; *Short Treatise on God, Man and His Well-Being*, 27; *Theologico-Political Treatise*, 3, 7, 9, 11–13, 23, 25; *Treatise on the Emendation of the Intellect*, 18
Stahr, Adolf, 21
Steenbakkers, Piet, 61, 341

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Stirling, Amelia H., 341
Strauss, D. F., 13, 19, 322; *The Life of Jesus, Critically Examined*, 11–12

Tennyson, Alfred, "In Memoriam," 24
Thorvaldsen, B., 12

Uglow, Jenny, 66

Whewell, William, *History of the Inductive Sciences*, 22
Wollstonecraft, Mary, 25
Wordsworth, William, 34

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

Subject Index

An asterisk (*) after a page number indicates that the term is defined on that page.

acquiescentia, 199, 202, 263, 267, 279, 306–7, 309, 311, 322
acquiescence, 105, 154, 285, 294
action, 7, 37, 46–48, 65, 74, 89, 95–100, 113–14, 118, 125, 131, 163–64, 166, 173–75, 178, 182–84, 187, 189–90, 201–4, 206, 208–9, 214–19, 221–22, 226, 228, 231, 233–34, 242–46, 257, 263–64, 268–70, 280, 285, 294–95, 304, 311
active/activity, 30–31, 97, 116, 162*, 163–64, 206–7, 238, 243, 263, 270–71, 301, 303, 316
adequate ideas, 31, 114*, 139–40, 143, 146–47, 151, 163–64, 168–69, 206, 243, 245, 271–72, 274, 279, 294, 303, 306–7, 327
admiration, 145, 199–200*, 202–3, 211, 267, 283, 323
adulation, 282
affections, 73, 75–76, 83, 95–96, 98, 110, 114, 116, 121, 124, 130–43, 163, 171, 174, 177, 182, 184, 187, 201, 205, 208–9, 233–34, 241, 258, 270, 292–93, 296–97, 299–301, 304, 313
affectus, 62–63, 163
affirmation, 77, 153, 155–56, 158, 168–69
agitation, 22, 40, 108, 197, 207, 233, 237–38, 248–49, 258, 260, 290, 297, 303, 313, 316, 320, 327
ambition, 184*, 186, 191, 204, 217, 219*, 259–60, 269, 272, 276–78, 322
anger, 159, 162, 167, 193*, 200, 218*, 259–60, 269, 272, 276–78, 323
animal(s), 145, 202, 205–6, 250, 274
animal spirits, 290–91
anthropomorphism, 29, 42, 63, 84
antipathy, 175, 321. *See also* aversion
anxiety, 267, 303
appetite, 12–13, 105, 162, 167–68, 171*, 189–90, 205–6, 208–9, 217, 220, 227, 229, 239, 241, 244, 276, 294, 299, 327
approbation, 180*, 213*, 262–63, 322
art, 166
asceticism, 54–55
atheism, 1, 3–5, 19, 27–29
attribute(s), 5, 73*, 75–76, 79, 82–83, 92–94, 96, 99, 115–18, 125, 134, 144, 150, 164–68, 209, 245, 342
audacity, 219*, 275, 291, 324
authority, 4, 108, 115–16, 281
autonomy, 36
avarice, 106, 204, 220*, 229, 259, 276, 324
aversion, 153, 175, 184–85, 211*, 283. *See also* antipathy

bad, 103, 109, 191, 198, 245, 254–55, 268–69, 276, 328, 335. *See also* evil; wickedness
beatitude. *See* blessedness
beauty, 11, 105, 109, 260, 282
being, 79, 95, 121–22, 144, 148, 157, 227, 231, 234, 240–44, 263, 265, 274, 277, 280. *See also* existence; formal being; perfection; reality

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

benevolence, 183*, 214*, 218, 322, 324. *See also* mercy
Bible, 9, 12, 274; Ecclesiastes, 239; Epistle of James, 167; First Letter of John, 14; First Letter to the Ephesians, 311; Gospel of John, 311, 332; Isaiah, 311; Letter to the Romans, 311; Psalms, 311
blame, 105, 109, 184*, 185, 202, 215, 217, 253, 264, 322
blessedness, 6, 11, 25, 32, 35, 159, 265, 279, 289, 292, 309–11, 316
body, human. *See* human body
body/bodies, 13, 38, 73, 83–87, 113*, 125–28, 130–31, 136–39, 142–44, 149–50, 155, 164–66, 168, 173, 177, 182, 203, 221, 230, 233, 240, 282, 291
brain, 110, 153, 290–92
bravery, 198*, 218, 277

Calvinism, 22–23, 27, 31, 335–36
causa sui, 73*, 341–42
cause, 5, 73–76, 78, 80–89, 91, 95–104, 108, 116–21, 124, 131, 141, 144–46, 150, 152, 164, 166, 173, 175–77, 180, 182–85, 187–97, 199–201, 204, 209–14, 218, 225–27, 231–35, 239, 246, 248–49, 252, 256–57, 271, 273–75, 278, 296, 301, 305, 309–12, 335, 342, 344; adequate, 162*, 163–64, 231–32; efficient, 88, 95–96, 100, 114, 117, 175–76, 227, 279, 282–84, 291–92; external, 40–41, 78, 80–82, 101, 126, 169–70, 174, 179, 185, 187, 192, 204–5, 207, 210–11, 231–33, 238–40, 242, 247–48, 258, 269, 279, 285, 293–94, 296–97, 302–3, 313, 316, 320, 349; final, 106–8, 226–27, 229*; formal, 308; free, 89, 98–99, 103–4, 152; immanent, 4, 29, 91; inadequate, 162*, 163–64, 231; internal, 185, 214, 349; necessary, 99; remote, 97
certainty, 74, 82, 95, 105, 147–49, 154, 157, 177, 212–13, 216, 228, 231, 245, 262, 270, 291, 309
chastity, 204, 220
cheerfulness, 172, 257*, 258
children, 158, 167, 186, 202, 205, 215, 282, 313
Christ, 14, 275
Christianity, 1, 3–4, 8–9, 12–15, 22–25, 28, 31–32, 42, 48, 54, 336. *See also* Bible; Calvinism; theology
clemency, 207, 218, 324
cognition, 121–23, 134–39, 141, 145–47, 151, 306–9, 311–13, 316, 325–26; three kinds, 36, 145–47. *See also* perception
commiseration, 179*, 182–83, 262, 322
common notions, 30, 77, 143–44, 146, 150–51, 296, 300, 303, 347
compassion, 23, 186, 213*, 253, 262, 267–68, 282, 322, 324, 326
conception, 113*, 153–55, 293–94, 305
concord, 256–57, 281–83
confidence, 177–78*, 200, 212*, 254, 261, 322
conflict of mind, 180, 192–93, 207. *See also* contrary emotions; fluctuation of mind
confusion, 99, 105, 109–10, 144
conscience, 32
conscious/consciousness, 6, 11, 30, 32, 40, 49, 68, 105, 114, 131, 141, 158, 167, 171, 184–85, 208–9, 227, 231, 241, 272, 285, 290, 309–10, 313–14, 316, 320
consternation, 191*, 200*, 219*, 323
contempt, 182*, 200, 210*, 211, 214, 259–62, 277, 322–23
contingent/contingency, 97–98, 100, 101*, 115, 140*, 148–50, 228–29*, 236–38, 295, 352
contrary emotions, 167, 176–77, 180, 182, 207, 229*, 233–34, 254, 275, 297, 312–13. *See also* conflict of mind; fluctuation of mind
courage, 207*, 220, 275, 324, 326
creation, 4–5, 42, 47, 77, 84, 89–90, 102–3, 107, 109, 111, 121, 274
cruelty, 193*, 218*, 323
custom, 101, 145, 151, 227, 260. *See also* disposition; habit

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

death, 23, 256, 272, 274, 277, 310, 312–13, 315
deceit, 276–77
definition, 78–79, 88, 100–101, 169
deformity, 105, 109–10
deism, 5
depreciation, 213*, 322
depression of mind, 21, 216. *See also* melancholy
derision, 200, 211*, 259, 323
desire, 98–99, 105, 107, 114, 152–53, 167, 171*, 172, 174–75, 182–83, 185–86, 188–91, 193–95, 198, 203–7, 208*, 209–11, 216–22, 226–27, 237–42, 245, 249, 251–52, 258–59, 262–64, 267–79, 282–85, 291, 294, 301–2, 306–7, 327–28; sensual, 54, 282
despair, 10, 41, 177–78*, 212*, 261, 299, 322
destiny, 40, 207, 225
determinism, 31–33, 36–37, 42–45, 51
devotion, 28, 200*, 211*, 323
disgust, 141, 188, 208, 324
disposition, 110, 217, 254, 273, 275–76, 281, 315. *See also* habit
divine nature, 77, 80, 84, 86–88, 90, 95, 97–98, 100, 116–17, 121–22, 151, 158, 232, 260, 262, 278, 285, 308, 311
doubt, 10, 29, 82, 147, 154, 157–58, 176–78, 212–13, 312
dreams, 157, 168
drunkenness, 204, 220*, 323
duration, 74, 93, 95, 114*, 119, 139–40, 150, 170, 228, 271, 304–7, 310
Dutch Reformed Church, 23. *See also* Calvinism
duty, 32, 37, 263, 285

education, 66, 202, 215, 280, 282
effort, 170–71, 178–80, 183–84, 186–90, 192–94, 201, 203, 205–6, 208, 217, 239–44, 263, 267, 269, 286, 289, 306–7, 314. *See also* striving
emotions, 6–7, 12, 21, 24–25, 29–31, 40, 47, 62–63, 77, 161–222, 229, 233–42, 247–49, 252–54, 257–76, 283, 285, 290, 293–304, 310–14, 316, 320–24, 326–30, 350
emulation, 182*, 218*, 322
enjoyment, 186, 194–95, 206, 208, 250–52, 254, 259–60, 265, 272, 279–80, 283, 302, 316
envy, 159, 162, 181*, 186–88, 200, 202–3, 214*, 218, 259, 266, 278, 280, 283, 302, 322
equanimity, 281, 285, 299
equity, 281, 283
error, 132, 140–41, 151–52, 154, 157, 230, 264, 295, 309, 335
essence, 73–74, 76–80, 82, 88, 90–92, 95–96, 98–104, 113*, 118, 122–23, 131, 135–36, 139, 141–42, 144, 146, 150, 153–55, 158–59, 164, 168–73, 201, 205–6, 211, 221, 228, 232–33, 238, 242–44, 248, 251–52, 292, 297, 304–8, 310–12, 335, 342, 345; formal, 90, 119, 146; of God, 80, 82, 85, 88, 90–92, 102–4, 113, 115–17, 150–51, 251, 305, 308; of man, 114, 121–22, 171, 204–5, 208–9, 229, 232, 239, 241–42, 251, 264, 270, 272; objective, 119
esteem, 158, 182*, 275, 322
eternal life, 6
eternity/eternal, 9, 18, 39, 73, 74*, 78–80, 88, 90–94, 96, 98–99, 102, 106–7, 113, 115, 149–51, 159, 226, 251, 262, 270, 304–5, 307–16, 320
evil, 18, 30, 45, 105, 109–10, 181, 191–92, 195–98, 200, 213, 218–19, 225, 227, 228*, 231, 234, 237–39, 241–42, 245–47, 249, 253–54, 256–63, 267–69, 271–75, 278–80, 285, 297, 312–13, 316, 328, 335. *See also* bad; wickedness
exemplar of human nature, 227–28
existence, 5, 73–74, 76–82, 89, 91–97, 100–101, 103, 113–14, 119, 121, 130–32, 137, 149–50, 157–58, 162, 169–74, 177–83, 189, 194, 196, 205–6, 212, 217, 221, 226, 228–29, 231–33, 235–37, 239–42, 244,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

existence (*continued*)
270–71, 280, 296, 304–12, 314; necessary, 76, 79–81, 83, 92–94, 97–98, 104, 114, 121–24, 232, 308. *See also* being; duration
expansion, 11, 39, 41–42, 50–53
experience, 25, 106, 110, 131, 133, 135, 145, 155–57, 165–67, 177, 186–89, 192–93, 195, 201, 203, 208–9, 215, 218, 250, 256, 284, 289, 292, 295, 302, 305
expression, 79, 92, 95, 98, 115, 138, 170, 202–3, 221, 255, 304, 335
extension, 44–45, 83–84, 86, 88, 113, 115, 118, 123, 134, 155, 164–65, 168, 209, 232

falsity, 35, 77, 91–92, 140–41, 146–48, 153–54, 156, 158, 230–31, 266, 281–83, 299, 312
fame, 267
fear, 9, 23, 177, 178*, 190–92, 196–98, 200, 203–4, 212*, 218–19, 231, 236, 252, 254, 259, 261, 264, 271–72, 274–75, 277, 280, 282–83, 285, 298, 312–13, 315, 321
finite/finite thing, 5–6, 73*, 76–77, 81, 83, 85–87, 93, 96–99, 114, 155, 170, 232
fluctuation of mind, 40, 149, 154, 176*, 177, 185, 188, 197, 203–4, 207, 219–20, 252, 293, 298, 321
food, 260
force(s), 108, 150, 161, 239, 269, 291–92, 297, 329
formal being, 116–18, 129
formal cause, 308
fortitude, 203, 275, 277, 298, 329. *See also* courage; presence of mind; strength of mind
fortune, 159, 261, 299, 315
free/freedom, 6, 9, 31–32, 36, 39–42, 74*, 105–6, 109, 132, 141, 153, 159, 167, 196–97, 199, 262, 265, 273–77, 282, 295, 299, 315, 340. *See also* cause, free; free man; free will; liberty
free man, 273–78
free will, 6, 31, 44, 89, 99–100, 104, 115, 152, 155–57, 167–68, 211, 215, 292
friendship, 7, 48, 52, 55–56, 187, 207, 252, 275–76, 281–83, 298, 329

generosity, 207*, 220, 260, 277, 280, 298, 315, 324
geometrical method, 162, 240
gifts, 159, 276, 282
glory, 25, 185*, 187, 191, 193–94, 200, 204, 217*, 219, 259, 264, 266–67, 298–99, 311, 322
gluttony, 204, 323
God, 3, 9, 11, 14, 18–19, 22–23, 25, 27–28, 30–32, 36, 39, 42, 56, 63, 73*, 74–111, 113, 115–24, 129, 133–51, 156–59, 162, 164–65, 170–71, 226, 230–32, 245, 250–52, 274–75, 279, 291, 300–306, 308–14, 316, 320, 333, 335, 341; intellect of, 6, 91, 118, 123, 143–44, 148, 314; uniqueness of, 83, 116. *See also* divine nature
good, 4, 6, 25, 30–31, 45, 50, 67–68, 103, 105, 109–10, 159, 171, 180–81, 190, 191*, 197–98, 207, 214, 218, 225, 227, 228*, 234, 237–39, 241, 243–47, 249–63, 265, 267–69, 271–80, 283–85, 295, 298, 302, 315, 327–28, 335
grace, 335
gratitude, 193*, 218*, 276, 282, 323
greed, 276. *See also* avarice
grief, 63, 178, 264, 275, 326–28. *See also* pain; sadness

habit, 24, 38, 45, 49–50, 133, 213, 284, 290. *See also* custom; disposition
happiness, 18, 30, 39, 113, 159, 191, 196, 206, 214, 240, 242, 262, 278–79, 313, 328. *See also* blessedness; joy; pleasure
harmony, 110
hatred, 23, 40, 159, 162, 174*, 175–76, 179–98, 200, 202–5, 211–16, 218,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

248–49, 259–60, 262–63, 266, 269, 272, 275–76, 278, 280, 282, 293–94, 298, 301, 321
health, 109, 195, 272, 289
hilaritas, 257
hilarity, 172, 209, 257, 321. *See also* cheerfulness
homo, 63–64
honour, 106, 218, 252*, 267, 276, 281, 283, 299, 327–28
hope, 23, 177–78*, 193, 197–98, 200, 203–4, 212*, 213, 236, 261, 264, 315, 321
horror, 200*, 323
human being, 14, 23, 32, 35–36, 44–45, 51–52, 63–65, 78, 84, 105–6, 114, 121–22, 124, 145, 161, 171–72, 177, 184, 186, 190, 198–99, 201–4, 208–9, 225, 229, 231–32, 239–43, 245, 247–56, 263, 267, 269–70, 274, 277, 279–80, 299. *See also* body/bodies; human body; mind, human
human body, 5–6, 30, 45, 47–50, 108, 114, 123–25, 129–45, 149, 151, 163–68, 171–78, 182–83, 186–87, 195, 198, 201–3, 205, 208, 210, 221–22, 230–31, 233–35, 237, 240, 242, 255–58, 260, 269–70, 284–85, 289–93, 296–97, 300–302, 304–8, 310, 313–15
humanity, 13–14, 44, 65, 184*, 219*, 322, 335. *See also* modesty
humility, 54, 202*, 214*, 215–17, 264–65, 323

idea, 31, 74, 77, 93, 98, 113*, 114–24, 129–48, 150–58, 163–64, 168–74, 177, 179, 182, 184–85, 187–88, 192, 194–96, 199, 201–3, 206, 210–17, 221–22, 225–27, 230, 232–34, 237, 242–43, 245, 249, 252, 258, 263, 270–72, 274–75, 279, 284, 292–94, 297, 300–313. *See also* adequate idea
ignarus, 64
ignorance, 6, 40–42, 77, 84, 105–6, 108–9, 141, 147, 154, 166–67, 207, 227, 230, 239, 265, 273, 275–76, 289, 295, 315–16, 320
images, 3, 45, 116, 131–32*, 133, 144–45, 147, 151, 153–55, 163, 166, 176–79, 182, 186–88, 196, 208, 210, 213, 217, 235–37, 269, 271, 292, 298–300, 355
imagination, 3, 13–14, 36, 40, 84, 86–87, 89, 109–10, 132*, 137, 141, 144–46, 148–49, 151, 154–57, 168, 173–99, 201–3, 208, 210–18, 226, 229–31, 234–38, 242, 248, 266, 271, 295–96, 298–99, 302, 304, 309–10, 314
imitation (of emotions), 182, 197, 218
imperfection, 82, 98, 101–3, 107, 110, 225–28, 240, 261, 279
impossible, 74, 76, 80, 98, 100–101*, 103, 116, 216, 231–32, 242, 280, 305
impotence, 81, 161, 201, 303. *See also* weakness
inadequate ideas, 31, 163–64, 168–69, 171, 203, 230, 243, 272, 294, 303
indignation, 180*, 213*, 263, 283, 298, 322
individuals, 5, 43, 45, 48, 52, 78, 96–97, 114*, 117, 119–20, 122, 125, 127–29, 133–34, 136–37, 140, 142, 144–45, 150, 167–68, 176, 206, 227–32, 240, 245–46, 249, 278, 306, 311–12, 333
infinite/infinity, 4, 6–7, 18, 23, 29–31, 44, 73, 76–77, 79–88, 90, 92–100, 104, 109, 111, 113, 115–16, 118–23, 125–26, 128, 134–35, 139–40, 144–45, 148, 150–52, 155–57, 164, 166, 226, 231–32, 245, 251, 258, 274, 285, 295, 308, 310–11, 314, 343
injustice, 281
intellect, 24, 30, 75, 77, 79, 87–91, 99, 116, 118, 123, 133, 144–45, 148, 152, 154–57, 240, 261, 279, 289–317, 325, 341
intellectus, 73, 90, 98–99, 111, 341

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

intelligence, 102, 111, 198, 206, 250, 279, 285, 292, 325, 329
intuitive knowledge, 36, 146–47, 151, 279, 303, 306–9, 311–13, 316

jealousy, 188*, 323
joy, 21, 25, 35, 63, 174–75, 177–78, 186, 194–95, 206, 208, 213, 261, 266, 299, 321, 326–28, 348–49. *See also* enjoyment; pleasure
judgment, 155, 157, 198–99, 254, 271, 275, 291
justice, 253, 281, 283

knowledge, 6, 18, 31–32, 36–37, 74, 76–77, 84, 99, 101, 107, 113, 118, 120, 122–25, 133–34, 136–37, 139–41, 151, 158–59, 226, 230, 234, 237–39, 241, 245, 251–52, 261, 264, 271–74, 278–79, 284, 292, 294–95, 297, 299, 302–3, 306, 308, 311, 313, 316, 320. *See also* cognition; intuitive knowledge; reason; self-knowledge

Laetitia, 63, 172, 348–49
laughter, 141, 208, 259
law, 74, 88–89, 107, 111, 161–62, 165–66, 168, 229, 231, 239–41, 243, 249–50, 253–54, 262, 267, 277, 279–80, 283, 315
libertinism, 204, 220*, 259, 323
liberty, 36, 42, 100–101, 141, 159, 204, 277, 289, 311, 316, 320, 329. *See also* free/freedom
libet, 64
logic, 289
love, 14, 25, 35, 50, 98–99, 106, 114, 159, 174*, 175–76, 178–200, 202–8, 210–11, 213–15, 218, 220, 229, 240, 248–49, 252–53, 258–62, 265–66, 271, 276, 278, 280, 282–83, 293–94, 298–304, 309–13, 316, 321, 328–29
luxury, 204, 220*, 229, 323

madness, 181, 259, 266, 282
man. *See* human being
marriage, 51–55, 282
materialism, 27, 44, 46
mathematics, 106–7, 110, 152
matter, 44, 87
medicine, 289
melancholy, 172, 209, 227, 250, 257, 259, 321. *See also* suffering
memory, 132, 167–68, 196, 199, 217, 235, 237, 256, 298, 304–6, 310, 314
mercy, 213–14, 266, 281, 324
merit, 105, 109, 253–55
mind, 73, 77, 84; human, 5, 9, 30, 45, 48, 105, 113–59, 161–83, 186, 197–211, 216, 218, 220–22, 230–31, 233–34, 237, 240, 244–45, 251–60, 263, 270–73, 275–79, 284, 289–316
miracles, 108
mode(s), 4–7, 14, 19, 36, 73*, 75, 84, 87–88, 90, 94–100, 109–10, 113–15, 117–23, 126–30, 135, 138, 140, 146–47, 150, 152–53, 155, 164–66, 170, 187, 227, 258, 284, 305, 314, 343
modesty, 191, 207, 217, 219*, 220, 283, 322–24
money, 48–50, 259, 284
motion, 99–100, 109, 125–28, 131, 149, 164–66, 168, 255–57, 290–91
music, 227, 260

natura naturans, 98–99*
natura naturata, 30, 98–99*
nature, 1, 6, 25, 34, 39, 45, 78, 80, 87, 89, 97–98, 100, 102, 106–10, 114, 118, 128, 136, 138–39, 161–62, 165–66, 169, 226–27, 230–32, 240, 249–50, 253, 262, 267, 278–80, 283–86, 290, 298; laws of, 6, 89, 161–62, 165, 267, 280; state of, 254–55
necessary/necessity, 6, 31, 74*, 78–79, 88–91, 93–99, 100*, 101–4, 107, 110, 113–17, 125, 129–30, 134–36, 142, 146–48, 150, 157–59, 162–64, 168–71, 174, 196–97, 199, 203–4, 206, 216, 219, 226–28, 232–34, 236,

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

240–42, 246–47, 249–51, 253–55, 260, 262, 265–66, 268, 270, 278–79, 285, 295, 298, 304–5, 308–9, 312, 316, 320. *See also* existence, necessary
negation, 73, 77, 82, 153, 155, 169, 210, 227, 247

obedience, 3–4, 43, 168, 232, 239, 254, 262, 273, 277, 279, 285, 298, 315, 335
omens, 197*
opinion, 36, 103, 106, 146, 216, 239, 266–67, 273, 310
order, 80, 100–103, 105, 107, 109–10, 113–14, 117–18, 120–22, 132–34, 136, 138–39, 149, 161, 165, 232, 267, 271, 280, 285–86, 292–93, 297–98, 303, 313
over-estimation, 213*, 214–15, 261, 322

pain, 63, 172*, 175–85, 188–97, 199, 201–5, 207, 209–15, 217–18, 220–22, 234, 239, 241, 246, 248–49, 257–58, 261–62, 264–66, 268–70, 272, 275, 283, 285, 293, 301–2, 321, 326–28. *See also* sadness; suffering
panentheism, 4–5, 9, 13, 24, 29, 36
pantheism, 11, 19, 27–29, 35, 336
participation, 158, 228, 285
passion(s), 24, 62–63, 84, 162–65, 167–69, 172, 176–77, 186, 189, 191, 199, 202–6, 213, 217–21, 225, 232–33, 239, 247–49, 253–54, 264, 266, 268–69, 272, 274, 278–79, 281, 283, 289–94, 301, 303, 310, 315–16, 320, 326–29. *See also* emotions
pathema animi, 221, 352
peace, 14, 25, 32; of mind, 6, 279. *See also* repose of mind
penitence, 265, 267, 328. *See also* repentance
perception, 73, 79, 81, 91, 94, 99, 113–14*, 116–18, 123, 125, 129–31, 133–35, 137–39, 142–43, 145, 148–51, 155–57, 162, 169, 176, 181, 197, 200, 227, 234, 243, 263–64, 275, 290–92, 294
perfection, 81–82, 85, 89–90, 101–3, 107, 110–11, 114*, 115, 140–41, 147–48, 151, 156, 158, 172, 179, 201–2, 209, 221, 225–28, 240, 260–61, 268, 272, 279, 283, 285, 289, 301, 306, 309–10, 314
perseverance, 5, 95, 150, 169–71, 189, 205–7, 228, 231–33, 239, 241, 244, 285
philosophers, 206, 219
piety, 159, 241, 252*, 281–83, 294, 315
pineal gland, 290–92
pity, 180, 183, 186, 218, 262, 326, 335
pleasure, 30, 63, 172*, 175–91, 193–97, 199, 201–7, 209*, 210–15, 217–18, 220–22, 234, 239, 241, 246, 249, 253, 257–61, 263, 265–66, 268–72, 284–85, 293, 299–301, 307, 309–11, 321, 326–28, 348. *See also* joy
possession, 186
possible, 101, 111, 229*, 236, 295, 352. *See also* contingent
potential, 99, 102
power, 31–33, 46, 50–54, 81–82, 84, 89–91, 103–4, 111, 115–16, 118, 132, 135, 145, 152–53, 156–59, 161–63, 166, 168, 170, 172–75, 178, 182–83, 189–90, 201–9, 214–15, 218, 220–22, 225, 228–54, 257–58, 261, 263–64, 266–69, 273–75, 277–80, 283–85, 289–97, 302–3, 306–7, 313, 316, 320, 329
practice, 289, 299
praise, 105, 109, 184*, 185–86, 201, 215, 217, 253, 263, 266, 322
prejudice, 81, 104–7, 111, 144, 155, 226
presence of mind, 207, 275, 298, 324
preservation, 52, 127–29, 171, 190, 194, 208, 231–32, 234, 240–47, 250, 253–56, 263, 265, 270, 274, 277, 280, 283–84, 290, 295, 297, 327
pride, 181–82*, 185, 215–16, 261–62, 264–66, 276, 278, 282–83, 294, 322

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

production, 76–77, 79, 81, 84–85, 89, 95–97, 100–103, 107–8, 111, 116, 125, 136–37, 146, 183–84, 210, 227, 229, 281–82, 285, 290, 299
prophets, the, 265
Protestantism, 34
prudence, 200, 203
pusillanimity, 198, 219*, 324

quantity, 84–87, 150, 291

ratio, 127–28, 136, 146, 155, 291
reality, 79, 81–82, 87–88, 114*, 115, 124, 148, 156, 221–22, 227–28, 314, 335
reason, 23, 36, 51, 65, 80–81, 86, 104, 110–11, 144, 146*, 148–50, 159, 162, 167, 207, 239–45, 249–54, 257, 260–85, 289, 293–96, 298–300, 302, 307, 315–16
regret, 189*, 217–18*, 295, 323
religion, 1, 4, 8–10, 13–14, 18, 22–25, 31, 35–36, 56, 215, 252*, 277, 281–83, 315
remorse, 177–78*, 213*, 261, 322
repentance, 167, 185*, 199, 207, 215*, 262, 264–65, 323, 328. *See also* penitence
repetition, 45–49, 116, 131, 196, 202
repose of mind, 289, 306, 309, 313, 316, 320. *See also* peace, of mind
responsibility, 32–33, 36–37
rest, 11, 100, 125–28, 164–65, 168, 255–57
revenge, 193*, 218*, 259, 281, 323. *See also* vengeance
right, natural, 252–54, 283
right conduct, 45, 158, 161, 215, 242, 252, 268, 298, 315
Romanticism, 28–29

sadness, 22, 63, 174–75, 178, 216, 321, 326–28. *See also* grief; pain
salvation, 25, 311, 316, 320
sapiens, 64
satisfaction, 49, 211, 267, 307, 316, 320, 326, 328, 330
scepticism, 110
scholasticism, 5, 95, 291
science, 43–44, 46, 65, 101
scorn, 200, 278, 323
security, 196, 212, 254
self-contentment, 185*, 199, 202, 214*, 215–16, 263, 311, 323, 326, 328, 330
self-depreciation, 216–17*, 265–66, 282, 324. *See also* humility
self-knowledge, 31–32, 40
self-love, 32, 202*, 215, 262, 322
servitude, 159, 225*, 282, 315
sex, 220
shame, 185*, 191–92, 207, 216, 217*, 264, 267–68, 283, 322
signs, 145
sin, 105, 109–10, 253–55
sleep, 165–66. *See also* dreams
sobriety, 204, 207, 220, 324
society, 54, 159, 254, 256, 265–66, 277, 281–83
soul, 7, 11, 25, 35, 39–41, 44, 51–52, 56, 141, 206, 275, 282, 284, 289–90, 293, 303, 310, 315–16, 320, 329
speed. *See* velocity
sports, 260
State, the, 254–55*, 263, 283, 327–28
Stoics, 289
strength of mind, 207, 277, 309, 326, 329
striving, 37, 169–71, 173–74, 178–79, 181, 183–90, 193, 197, 201, 203, 206–7, 217–18, 232–33, 239–42, 244, 248–53, 260–63, 266, 269–70, 277–78, 285, 297
substance, 4–6, 73*, 75–80, 82–88, 91–92, 96, 98–99, 116, 118, 121, 125, 127, 342–43
suffering, 30, 41–42, 85, 87–88, 124, 172, 179–80, 183, 186, 195, 203, 209, 214, 231–32, 243, 257–58, 260, 262, 293–97, 303, 312, 314–16, 320–21

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

superstition, 1, 9, 23, 25, 35, 42, 106, 159, 197, 253, 256, 259, 271, 285
sympathy, 11, 23, 25, 35, 39, 56, 175, 321

tedium, 208, 324
temperance, 204, 207, 220, 324
theatre, 260
theology, 3–6, 12–13, 15, 23–24, 29–30, 32, 34, 42, 54, 63, 335–36; theologians, 107, 250
thought, 73, 83, 93, 99, 103, 114–15, 117–18, 120, 122, 133, 135, 140, 147, 152–53, 155–56, 158, 164–66, 173, 183, 207, 210, 221–22, 227, 293, 297, 305, 314; attribute of, 115, 117–18, 134–35, 165, 167, 209, 232, 351
time, 74, 149–50, 170, 177, 229, 235–37, 270–71, 296, 302, 305–8
timidity, 167, 191, 198, 218*, 220, 323
titillation, 172, 209, 257–58, 321. *See also* hilarity
traces, 129, 132
transcendental terms, 144
translation, 26
Tristitia, 63, 321
true idea, 74, 77, 98, 114, 147–48, 230, 294
truth, 24, 74, 77–78, 90, 92, 98, 107, 114, 140–42, 146–48, 153, 156, 158, 206, 230–31, 237–40, 264, 270–71, 278, 286, 294, 299, 301, 308, 312, 316, 320

uncertainty, 199, 216, 297
universals, 145, 152–53, 157–58, 202, 225–26, 271, 311

vacuum, 86–87
vainglory, 267*
vanity, 202, 299
velocity, 45, 125–26, 128, 149, 165
veneration, 200*, 202–3, 210, 265, 323
vengeance, 167, 193, 253, 260. *See also* revenge
vestiges, 163, 305. *See also* traces
virtue, 11, 32, 36, 42, 54, 132, 159, 162, 202–3, 229*, 240–45, 250–53, 260, 263–66, 268–69, 271, 275, 277, 281, 283, 294, 296, 299, 303, 305–7, 315–16, 320, 339, 355
volition, 99, 105, 152–54, 157, 171, 209, 290–91. *See also* will

weakness, human, 109, 116, 161, 214, 239, 247, 252, 259–61, 264–66, 279, 282–83, 285, 299. *See also* impotence
wealth, 54, 191, 282
wickedness, 215–16. *See also* bad; evil
will, 44, 89–91, 98–105, 108, 141, 152, 153*, 154–58, 165, 168, 171*, 183, 209, 211, 290–92
wisdom, 6, 9, 106, 155, 161, 260, 274, 289, 299, 316, 320
wise person, 6, 42, 64, 68, 260, 289, 316, 320, 356
Woman Question, the, 65–68
women, 188, 204, 282, 299
wonder, 108, 200, 210*, 211, 323, 326–27
words, 141, 145, 152, 154–55, 166, 213, 227, 277
worship, 14, 105–6

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use

EBSCOhost - printed on 2/12/2023 3:13 AM via . All use subject to https://www.ebsco.com/terms-of-use