



Spinoza On Man

Benedictus de Spinoza

Spinoza On Man:

Spinoza's Short Treatise on God, Man, and His Well-being Benedictus de Spinoza,1960 **Short Treatise on God**
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Excerpt CHAPTER II WHAT GOD IS After we have proved as above that there is a God it is now time to demonstrate what he is that is we would say that he is a being to whom all or an infinite number of attributes are ascribed 1 of which attributes each in its way is infinitely perfect 2 In order to express our meaning clearly we shall make the four following statements i That there is no such thing as limited substance 3 but that all substance must be infinitely 1 The reason is that since Nothing can have no attributes the All must have all attributes and so since nothing has not any attributes because it is nothing the Something has attributes because it is something Therefore the greater the something is the more attributes it must have and consequently God who is the most perfect the infinite the Everything must have infinite and perfect attributes and every attribute 2 In Eth I def vi God is defined as Substantiam constantem infinitis attributis quorum unumquodque aeternam et infinitam essentiam exprimit a substance consisting of infinite attributes each one of which expresses eternal and infinite essence Tr 3 Being able then to show that there can be no limited substance all substance must be unlimited and belong to the divine essence This we prove as follows 1 Either it must have limited itself or another must have limited perfect after its kind that is to say that in the infinite understanding of God no substance can be more perfect than it already is by nature 2 That there are no two substances alike 3 That one substance can not produce another 4 That in the infinite understanding of God it It has not limited itself for as it is unlimited it would have to change its own nature Neither is it **Spinoza's Short Treatise on God, Man & His Wellbeing - Scholar's Choice Edition** Spinoza Benedictus De,2015-02-19 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and

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A. Campos,2012-04-05 This first analysis of Spinoza's philosophy of law shows that he revolutionizes modern philosophy from within by developing an entirely new natural law theory connecting his ontology to radically democratic political views

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[Meaning in Spinoza's Method](#) Aaron V. Garrett,2003-06-26 Readers of Spinoza's philosophy have often been daunted and sometimes been enchanted by the geometrical method which he employs in his philosophical masterpiece the Ethics In Meaning in Spinoza's Method Aaron Garrett examines this method and suggests that its purpose in Spinoza's view was not just to present claims and propositions but also in some sense to change the readers and allow them to look at themselves and the world in a different way His discussion draws not only on Spinoza's works but also on those of the philosophers who influenced Spinoza most strongly including Hobbes Descartes Maimonides and Gersonides This

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