

Theological Political Treatise Baruch Spinoza

Benedict (Baruch) de Spinoza has been one of the most inspiring and influential philosophers of the modern era, yet also one of the most difficult and most frequently misunderstood. Spinoza sought to unify mind and body, science and religion, and to derive an ethics of reason, virtue, and freedom 'in geometrical order' from a monistic metaphysics. Of all the philosophical systems of the seventeenth century it is his that speaks most deeply to the twentieth century. The essays in this volume provide a clear and systematic exegesis of Spinoza's thought informed by the most recent scholarship. They cover his metaphysics, epistemology, philosophy of science, psychology, ethics, political theory, theology, and scriptural interpretation, as well as his life and influence on later thinkers.

This book presents the first accessible analysis of Spinoza's *Tractatus Theologico-politicus*, situating the work in the context of Spinoza's general philosophy and its 17th-century historical background. According to Spinoza it is impossible for a being to be infinitely perfect and to have a legislative will. This idea, demonstrated in the *Ethics*, is presupposed and further elaborated in the *Tractatus Theologico-politicus*. It implies not only that on the level of truth all revealed religion is false, but also that all authority is of human origin and that all obedience is rooted in a political structure. The consequences for authority as it is used in a religious context are explored: the authority of Scripture, the authority of particular interpretations of Scripture, and the authority of the Church. Verbeek also explores the work of two other philosophers of the period - Hobbes and Descartes - to highlight certain peculiarities of Spinoza's position, and to show the contrasts between their theories.

A translation of Spinoza's *Theological-Political Treatise* (1670), with a substantial historical and philosophical introduction of this important philosophical work.

A *Theologico-Political Treatise* by Benedict de Spinoza also known as the *Tractatus Theologico-Politicus* R. H. M. Elwes (Translator) Written by the Dutch philosopher Baruch Spinoza, the *Tractatus Theologico-Politicus* or *Theologico-Political Treatise* was one of the most controversial texts of the early modern period. It was a preemptive defense of Spinoza's later work, *Ethics*, published posthumously in 1677, for which he anticipated harsh criticism. Men would never be superstitious, if they could govern all their circumstances by set rules, or if they were always favoured by fortune: but being frequently driven into straits where rules are useless, and being often kept fluctuating pitiably between hope and fear by the uncertainty of fortune's greedily coveted favours, they are consequently, for the most part, very prone to credulity. The human mind is readily swayed this way or that in times of doubt, especially when hope and fear are struggling for the mastery, though usually it is boastful, over - confident, and vain.

Susan James explores the revolutionary political thought of one of the most radical and creative of modern philosophers, Baruch Spinoza. His *Theologico-Political Treatise* of 1670 defends religious pluralism, political republicanism, and intellectual freedom. James shows how this work played a crucial role in the development of modern society.

Spinoza's *Political Treatise* constitutes the very last stage in the development of his thought, as he left the manuscript incomplete at the time of his death in 1677. On several crucial issues - for example, the new conception of the 'free multitude' - the work goes well beyond his *Theological Political Treatise* (1670), and arguably presents ideas that were not fully developed even in his *Ethics*. This volume of newly commissioned essays on the *Political Treatise* is the first collection in English to be dedicated specifically to the work, ranging over topics including political explanation, national religion, the civil state, vengeance, aristocratic government, and political luck. It will be a major resource for scholars who are interested in this important but still neglected work, and in Spinoza's political philosophy more generally.

Two important works by one of philosophy's most original and penetrating thinkers: an eloquent plea for religious liberty, and polemic on government founded on common consent.

When it appeared in 1670, Baruch Spinoza's *Theological-Political Treatise* was denounced as the most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe. Steven Nadler tells the story of this book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. A vivid story of incendiary ideas and vicious backlash, *A Book Forged in Hell* will interest anyone who is curious about the origin of some of our most cherished modern beliefs--Jacket p. [2].

The only complete edition in English of Baruch Spinoza's works, this volume features Samuel Shirley's preeminent translations, distinguished at once by the lucidity and fluency with which they convey the flavor and meaning of Spinoza's original texts. Michael L. Morgan provides a general introduction that places Spinoza in Western philosophy and culture and sketches the philosophical, scientific, religious, moral and political dimensions of Spinoza's thought. Morgan's brief introductions to each work give a succinct historical, biographical, and philosophical overview. A chronology and index are included.

The second edition incorporates Samuel Shirley's pre-eminent translation with corrections of the typographical errors of its first edition, and a new general index. Seymour Feldman has contributed a new Bibliography and notes.

Jonathan Israel presents the first major reassessment of the Western Enlightenment for a generation. Continuing the story he began in the best-selling *Radical Enlightenment*, and now focusing his attention on the first half of the eighteenth century, he returns to the original sources to offer a groundbreaking new perspective on the nature and development of the most important currents in modern thought. Israel traces many of the core principles of Western modernity to their roots in the social, political, and philosophical ferment of this period: the primacy of reason, democracy, racial equality, feminism, religious toleration, sexual emancipation, and freedom of expression. He emphasizes the dual character of the Enlightenment, and the bitter struggle between on the one hand a generally dominant, anti-democratic mainstream, supporting the monarchy, aristocracy, and ecclesiastical authority, and on the other a largely repressed democratic, republican, and 'materialist' radical fringe. He also contends that the supposedly separate French, British, German, Dutch, and Italian enlightenments interacted to such a degree that their study in isolation gives a hopelessly distorted picture. A work of dazzling and highly accessible scholarship, *Enlightenment Contested* will be the definitive reference point for historians, philosophers, and anyone engaged with this fascinating period of human development.

Now it is evident, from the definition above given, that prophecy really includes ordinary knowledge; for the knowledge which we acquire by our natural faculties depends on knowledge of God and His eternal laws; but ordinary knowledge is common to all men as men, and rests on foundations which all share, whereas the multitude always strains after rarities and exceptions, and thinks little of the gifts of nature;

so that, when prophecy is talked of, ordinary knowledge is not supposed to be included. Nevertheless it has as much right as any other to be called Divine, for God's nature, in so far as we share therein, and God's laws, dictate it to us; nor does it suffer from that to which we give the preeminence, except in so far as the latter transcends its limits and cannot be accounted for by natural laws taken in themselves. In respect to the certainty it involves, and the source from which it is derived, i.e. God, ordinary, knowledge is no whit inferior to prophetic, unless indeed we believe, or rather dream, that the prophets had human bodies but superhuman minds, and therefore that their sensations and consciousness were entirely different from our own.

Etienne Balibar, one of the foremost living French philosophers, builds on his landmark work 'Spinoza and Politics' with this exploration of Spinoza's ontology. Balibar situates Spinoza in relation to the major figures of Marx and Freud as a precursor to the more recent French thinker Gilbert Simondon's concept of the transindividual. Presenting a crucial development in his thought, Balibar takes the concept of transindividuality beyond Spinoza to show it at work at both the individual and the collective level.

A complete translation in English of this modern text, with substantive apparatus to allow the student and serious reader to grapple in a meaningful way with this seminal text. The text includes ample footnotes, Spinoza's annotations, an interpretative essay, glossary and other indices. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Spinoza's immediate audience. This is the paperback edition.

Samuel Shirley's splendid new translation, with critical annotation reflecting research of the last half-century, is the only edition of the complete text of Spinoza's correspondence available in English. An historical-philosophical Introduction, detailed annotation, a chronology, and a bibliography are also included.

Baruch Spinoza (born Benedito de Espinosa, later Benedict de Spinoza; 24 November 1632 - 21 February 1677) was a Dutch philosopher of Portuguese Sephardi origin. One of the early thinkers of the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe, he came to be considered one of the great rationalists of 17th-century philosophy. Inspired by the groundbreaking ideas of René Descartes, Spinoza became a leading philosophical figure of the Dutch Golden Age. Spinoza was raised in the Portuguese-Jewish community in Amsterdam. He developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine. Jewish religious authorities issued a herem against him, causing him to be effectively expelled and shunned by Jewish society at age 23, including by his own family. His books were later added to the Catholic Church's Index of Forbidden Books. He was frequently called an "atheist" by contemporaries, although nowhere in his work does Spinoza refute the existence of God. Spinoza lived an outwardly simple life as an optical lens grinder, collaborating on microscope and telescope lens designs with Constantijn and Christiaan Huygens. He turned down rewards and honours throughout his life, including prestigious teaching positions. He died at the age of 44 in 1677 from a lung illness, perhaps tuberculosis or silicosis exacerbated by the inhalation of fine glass dust while grinding lenses. He is buried in the Christian churchyard of Nieuwe Kerk in The Hague. Spinoza's magnum opus, the Ethics, was published posthumously in the year of his death. The work opposed Descartes' philosophy of mind-body dualism, and earned Spinoza recognition as one of Western philosophy's most important thinkers. In it, "Spinoza wrote the last indisputable Latin masterpiece, and one in which the refined conceptions of medieval philosophy are finally turned against themselves and destroyed entirely". Georg Wilhelm Friedrich Hegel said, "The fact is that Spinoza is made a testing-point in modern philosophy, so that it may really be said: You are either a Spinozist or not a philosopher at all." His philosophical accomplishments and moral character prompted Gilles Deleuze to name him "the 'prince' of philosophers." (wikipedia.org)

A THEOLOGICO-POLITICAL TREATISE by Spinoza ultimate intention is reveal the truth about Scripture and religion, and thereby to undercut the political power exercised in modern states by religious authorities. He also defends, at least as a political ideal, the tolerant, secular, and democratic polity. Spinoza is one of the most important philosophers—and certainly the most radical—of the early modern period. His extremely naturalistic views on God, the world, the human being and knowledge serve to ground a moral philosophy centered on the control of the passions leading to virtue and happiness. They also lay the foundations for a strongly democratic political thought and a deep critique of the pretensions of Scripture and sectarian religion. Of all the philosophers of the seventeenth century, perhaps none have more relevance today than Spinoza.

Spinoza's Theological-Political Treatise was published anonymously in 1670 and immediately provoked huge debate. Its main goal was to claim that the freedom of philosophizing can be allowed in a free republic and that it cannot be abolished without also destroying the peace and piety of that republic. Spinoza criticizes the traditional claims of revelation and offers a social contract theory in which he praises democracy as the most natural form of government. This Critical Guide presents essays by well-known scholars in the field and covers a broad range of topics, including the political theory and the metaphysics of the work, religious toleration, the reception of the text by other early modern philosophers and the relation of the text to Jewish thought. It offers valuable perspectives on this important and influential work.

Naturalism and Democracy, first published in German in 2014, presents a long-awaited commentary on Spinoza's Political Treatise (Tractatus politicus). It gives a detailed analysis of Spinoza's latest theory of State and Law, with special attention to his democratic approach.

Benedict de Spinoza's writings laid the groundwork for the 18th century Enlightenment and for modern Biblical criticism. By virtue of his magnum opus, the Ethics, Spinoza is considered one of Western philosophy's definitive ethicists. Men would never be superstitious, if they could govern all their circumstances by set rules, or if they were always favoured by fortune: but being frequently driven into straits where rules are useless, and being often kept fluctuating pitiably between hope and fear by the uncertainty of fortune's greedily coveted favours, they are consequently, for the most part, very prone to credulity. The human mind is readily swayed this way or that in times of doubt, especially when hope and fear are struggling for the mastery, though usually it is boastful, over-confident, and vain. After experience had taught me that all the usual surroundings of social life are vain and futile; seeing that none of the objects of my fears contained in themselves anything either good or bad, except in so far as the mind is affected by them, I finally resolved to inquire whether there might be some real good having power to communicate itself, which would affect the mind singly, to the exclusion of all else: whether, in fact, there might be anything of which the discovery and attainment would enable me to enjoy continuous, supreme, and unending happiness. Spinoza was one of the great rationalists of 17th century philosophy. He helped lay the groundwork for the 18th century Enlightenment and modern biblical criticism. His correspondence helps shed light on his ethical opinions and positions. Required reading for those who wish a deeper understanding of the writings of Benedict de Spinoza.

The theory put forward in the last chapter, of the universal rights of the sovereign power, and of the natural rights of the individual transferred thereto, though it corresponds in many respects with actual practice, and though practice may be so arranged as to conform to it more and more, must nevertheless always remain in many respects purely ideal. No one can ever so utterly

transfer to another his power and, consequently, his rights, as to cease to be a man; nor can there ever be a power so sovereign that it can carry out every possible wish.

The second and final volume of the most authoritative English-language edition of Spinoza's writings The Collected Works of Spinoza provides, for the first time in English, a truly satisfactory edition of all of Spinoza's writings, with accurate and readable translations, based on the best critical editions of the original-language texts, done by a scholar who has published extensively on the philosopher's work. The centerpiece of this second volume is Spinoza's Theological-Political Treatise, a landmark work in the history of biblical scholarship, the first argument for democracy by a major philosopher, and a forceful defense of freedom of thought and expression. This work is accompanied by Spinoza's later correspondence, much of which responds to criticism of the Theological-Political Treatise. The volume also includes his last work, the unfinished Political Treatise, which builds on the foundations of the Theological-Political Treatise to offer plans for the organization of nontyrannical monarchies and aristocracies. The elaborate editorial apparatus—including prefaces, notes, glossary, and indexes—assists the reader in understanding one of the world's most fascinating, but also most difficult, philosophers. Of particular interest is the glossary-index, which provides extensive commentary on Spinoza's technical vocabulary. A milestone of scholarship more than forty-five years in the making, The Collected Works of Spinoza is an essential edition for anyone with a serious interest in Spinoza or the history of philosophy.

Theologico-Political Treatise - Part 2 by Benedictus de Spinoza

A new, scholarly and accessible translation of this seventeenth-century philosophical text, including an introduction, glossary and chronology.

Designed to facilitate a thoughtful and informed reading of Spinoza's Ethics, this anthology provides the Ethics, related writings, and two valuable appendices: List of Propositions from the Ethics, which helps readers to trace the development of key themes; and Citations in Proofs, a list of all the propositions, corollaries, and scholia in the Ethics, together with all the definitions, axioms, propositions, corollaries, and scholia to which Spinoza refers in the proofs--thus, readers can locate, for a given item, each instance where Spinoza refers to it.

A Political Treatise Benedict de Spinoza A Theologico-Political Treatise by Benedict de Spinoza also known as the Tractatus Theologico-Politicus R. H. M. Elwes (Translator) Written by the Dutch philosopher Baruch Spinoza, the Tractatus Theologico-Politicus or Theologico-Political Treatise was one of the most controversial texts of the early modern period. It was a preemptive defense of Spinoza's later work, Ethics, published posthumously in 1677, for which he anticipated harsh criticism. Men would never be superstitious, if they could govern all their circumstances by set rules, or if they were always favoured by fortune: but being frequently driven into straits where rules are useless, and being often kept fluctuating pitiably between hope and fear by the uncertainty of fortune's greedily coveted favours, they are consequently, for the most part, very prone to credulity. The human mind is readily swayed this way or that in times of doubt, especially when hope and fear are struggling for the mastery, though usually it is boastful, over - confident, and vain. We are delighted to publish this classic book as part of our extensive Classic Library collection. Many of the books in our collection have been out of print for decades, and therefore have not been accessible to the general public. The aim of our publishing program is to facilitate rapid access to this vast reservoir of literature, and our view is that this is a significant literary work, which deserves to be brought back into print after many decades. The contents of the vast majority of titles in the Classic Library have been scanned from the original works. To ensure a high quality product, each title has been meticulously hand curated by our staff. Our philosophy has been guided by a desire to provide the reader with a book that is as close as possible to ownership of the original work. We hope that you will enjoy this wonderful classic work, and that for you it becomes an enriching experience.

Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally. It is presented here in a translation of great clarity and accuracy by Michael Silverthorne and Jonathan Israel, with a substantial historical and philosophical introduction by Jonathan Israel.

Spinoza was one of the most influential European philosophers of the 17th century, and his works were seminal for subsequent generations, producing not only the Enlightenment but also the modern era.

Spinoza: Theological-Political Treatise Cambridge University Press

Born in Amsterdam in 1634, Benedict Spinoza continues to be one of the most admired thinkers. His work, including the Ethics, the Tractatus Theologico Politicus and the Political Treatise that we present in this volume are widely read and the subject of philosophical, political, religious and psychological studies, not only by fellow philosophers but also by writers and poets.

Famous writers and poets became admirers and followers of Spinoza, particularly Lessing, Heine, Auerbach, Coleridge, Shelley, George Eliot and many more. Robert Harvey Monroe Elwes a renowned XIX century English scholar and the English translator of Spinoza's works, in his Introduction to the Tractatus Theologico Politicus (included in this book) wrote that these poets and intellectuals "not only admired him but studied him deeply. Shelley not only contemplated but began a translation of the Tractatus Theologico-Politicus, to be published with a preface by Lord Byron, but the project was cut short by his death." "to be a philosopher one must first be a Spinozist.." G. W. F. Hegel "I, at last, chanced upon the Ethica of this man. To say exactly how much I gained from that work was due to Spinoza or to my reading of him would be impossible; enough that I found in him a sedative for my passions and that he appeared to me to open up a large and free outlook on the material and moral world." Johann Wolfgang von Goethe "Spinoza, like Nietzsche and Schopenhauer, on whose lives and philosophy I have based two earlier novels, wrote much that is highly relevant to my field of psychiatry and psychotherapy--for example, that ideas, thoughts, and feelings are caused by previous experiences, that passions may be studied dispassionately, that understanding leads to transcendence--and I wished to celebrate his contributions through a novel of ideas." Irvin D. Yalom, from his novel The Spinoza Problem Written by the Dutch philosopher Baruch Spinoza, the Tractatus Theologico-Politicus or Theologico-Political Treatise was one of the most controversial texts of the early modern period. It was

a preemptive defense of Spinoza's later work, *Ethics*, published posthumously in 1677, for which he anticipated harsh criticism.

Theological-Political Treatise (Latin: *Tractatus Theologico-Politicus*) by Baruch Spinoza, was originally published in Latin in 1670. The work is a pre-emptive defence of his post-humously published magnum opus, *Ethics* (Latin: *Ethica, ordine geometrico demonstrata*), a book which he expected a barrage of harsh criticism for. In the treatise, Spinoza elaborated a harsh systematic criticism of Judaism and general organised religion. Arguing that theology and philosophy needed to be kept separate. Distinguishing between theology's goal of obedience, and philosophy's attempt to understand rational truth. Spinoza also argued that claimed supernatural events, like prophecy and miracles have natural explanations. Furthermore, he argued that God acts by laws of his own nature, rejecting a particular purpose or grand telos.

Provides a thorough analysis and reassessment of Locke's original, heterodox, internally coherent version of Protestant Christianity.

From Pulitzer Prize-finalist Steven Nadler, an engaging guide to what Spinoza can teach us about life's big questions In 1656, after being excommunicated from Amsterdam's Portuguese-Jewish community for "abominable heresies" and "monstrous deeds," the young Baruch Spinoza abandoned his family's import business to dedicate his life to philosophy. He quickly became notorious across Europe for his views on God, the Bible, and miracles, as well as for his uncompromising defense of free thought. Yet the radicalism of Spinoza's views has long obscured that his primary reason for turning to philosophy was to answer one of humanity's most urgent questions: How can we lead a good life and enjoy happiness in a world without a providential God? In *Think Least of Death*, Pulitzer Prize-finalist Steven Nadler connects Spinoza's ideas with his life and times to offer a compelling account of how the philosopher can provide a guide to living one's best life. In the *Ethics*, Spinoza presents his vision of the ideal human being, the "free person" who, motivated by reason, lives a life of joy devoted to what is most important—improving oneself and others. Untroubled by passions such as hate, greed, and envy, free people treat others with benevolence, justice, and charity. Focusing on the rewards of goodness, they enjoy the pleasures of this world, but in moderation. "The free person thinks least of all of death," Spinoza writes, "and his wisdom is a meditation not on death but on life."

An unmatched introduction to Spinoza's moral philosophy, *Think Least of Death* shows how his ideas still provide valuable insights about how to live today.

Many authors have already observed that the *Tractatus Theologico-Politicus* of Baruch Spinoza was, in its time, the most discussed and most vehemently refuted book. Indeed, at the dawn of the Enlightenment, and almost until the end of the nineteenth century, Spinoza's *Theological-Political Treatise* was an assertive and powerful appeal to freedom of expression and thought, a bold claim of religious tolerance and freedom of conscience in a Europe that was unaccustomed to the exercise of free thought. But, what is after all the subject of the *Theological-Political Treatise*, a book maligned for so long and by so many as ultra pestilential and immoral? The present volume, collecting essays by notable European scholars, attempts to address some of the problems created by the broad spectrum of topics included in Spinoza's *Theological-Political Treatise*.

This anthology of the work of Baruch de Spinoza (1632-1677) presents the text of Spinoza's masterwork, the *Ethics*, in what is now the standard translation by Edwin Curley. Also included are selections from other works by Spinoza, chosen by Curley to make the *Ethics* easier to understand, and a substantial introduction that gives an overview of Spinoza's life and the main themes of his philosophy. Perfect for course use, the *Spinoza Reader* is a practical tool with which to approach one of the world's greatest but most difficult thinkers, a passionate seeker of the truth who has been viewed by some as an atheist and by others as a religious mystic. The anthology begins with the opening section of the *Treatise on the Emendation of the Intellect*, which has always moved readers by its description of the young Spinoza's spiritual quest, his dissatisfaction with the things people ordinarily strive for—wealth, honor, and sensual pleasure—and his hope that the pursuit of knowledge would lead him to discover the true good. The emphasis throughout these selections is on metaphysical, epistemological, and religious issues: the existence and nature of God, his relation to the world, the nature of the human mind and its relation to the body, and the theory of demonstration, axioms, and definitions. For each of these topics, the editor supplements the rigorous discussions in the *Ethics* with informal treatments from Spinoza's other works.

The *Collected Works of Spinoza* provides, for the first time in English, a truly satisfactory edition of all of Spinoza's writings, with accurate and readable translations, based on the best critical editions of the original-language texts, done by a scholar who has published extensively on the philosopher's work. The centerpiece of this second volume is Spinoza's *Theological-Political Treatise*, a landmark work in the history of biblical scholarship, the first argument for democracy by a major philosopher, and a forceful defense of freedom of thought and expression. This work is accompanied by Spinoza's later correspondence, much of which responds to criticism of the *Theological-Political Treatise*. The volume also includes his last work, the unfinished *Political Treatise*, which builds on the foundations of the *Theological-Political Treatise* to offer plans for the organization of nontyrannical monarchies and aristocracies. The elaborate editorial apparatus—including prefaces, notes, glossary, and indexes—assists the reader in understanding one of the world's most fascinating, but also most difficult, philosophers. Of particular interest is the glossary-index, which provides extensive commentary on Spinoza's technical vocabulary. A milestone of scholarship more than forty-five years in the making, *The Collected Works of Spinoza* is an essential edition for anyone with a serious interest in Spinoza or the history of philosophy.

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