

# Spinoza's God

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# Substances Have to Exist

D3: By substance I understand what is in itself and is conceived through itself, that is, that whose concept does not require the concept of another thing, from which it must be formed.

D4: By attribute I understand what the intellect perceives of a substance, as constituting its essence.

D5: By mode I understand the affections of a substance, *or* that which is in another through which it is also conceived.

# Substances Have to Exist

## AXIOMS

A1: Whatever is, is either in itself or in another.

A2: What cannot be conceived through another, must be conceived through itself.

A3: From a given determinate cause the effect follows necessarily; and conversely, if there is no determinate cause, it is impossible for an effect to follow.

A4: The knowledge of an effect depends on, and involves, the knowledge of its cause.

A5: Things that have nothing in common with one another also cannot be understood through one another, or the concept of the one does not involve the concept of the other.

II/47 A6: A true idea must agree with its object.

A7: If a thing can be conceived as not existing, its essence does not involve existence.

P1: A substance is prior in nature to its affections.

Dem.: This is evident from D3 and D5.

P2: Two substances having different attributes have nothing in common with one another.

Dem.: This is also evident from D3. For each must be in itself and be

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## Every possible substance necessarily exists:

- 1) There must be a sufficient reason why every existing substance exists and a sufficient reason why non-existing substances do not exist, and such reasons are causes [PSR; Ip11d].
- 2) Substances cannot cause other substances to exist [Ip6]
- 3) If a substance exists, it is a cause of itself [1-2, see Ip7].
- 4) If a substance is a cause of itself, its existence is necessary [Ip7d and Id1].
- 5) If a substance exists, it necessarily exists [3-4].
- 6) If a substance does not exist, its non-existence is due to its concept being internally inconsistent [see Ip11d].
- 7) If the concept of a substance is internally inconsistent, its existence is impossible [self-evident, see Ip11d].
- 8) If a substance does not exist, its existence is impossible [6-7].

Conclusion: Every possible substance necessarily exists (5, 8)

# All Substance are one

P4: Two or more distinct things are distinguished from one another, either by a difference in the attributes of the substances or by a difference in their affections. *See also*

Dem.: Whatever is, is either in itself or in another (by A1), that is (by D3 and D5), outside the intellect there is nothing except substances and their affections. Therefore, there is nothing outside the intellect through which a number of things can be distinguished from one another except substances, or what is the same (by D4), their attributes, and their affections, q.e.d.

II/48

P5: In Nature there cannot be two or more substances of the same nature or attribute.

Dem: If there were two or more distinct substances, they would

# Monism

"By substance I understand what is in itself and is conceived through itself."  
(Definition 3)

"By God I understand a being absolutely infinite, that is, a substance consisting of an infinity of attributes, each of which expresses eternal and infinite essence."  
(Definition 6)

"Besides God, no substance can be nor be conceived." (Proposition 14)

"Whatever is, is in God, and nothing can be or be conceived without God."  
(Proposition 15)

"Nature has not end" (Appendix 1) God is not an actor, it has not goals. It just is.

- 1) At least one substance exists (we can know this because we know by experience that something exists)
- 2) The concept of God is the concept of a substance with the most power and greatest reason for existing [Id6, Ip9, Ip11d].
- 3) The concept of God is internally consistent [Spinoza assumes this].
- 4) We would not be able to explain why a substance with the most power and greatest reason for existing was not instantiated but the concept of a substance with less power, etc. was [see Ip11d].
- 5) But nothing is inexplicable! [Principle of Sufficient Reason]
- 6) So, the concept of God is instantiated [1-5]
- 7) Every possible substance necessarily exists (from last argument)
- 8) Thus, God necessarily exists [6-7].
- 9) It is not possible for God to exist and another distinct substance to exist [8 and Ip5, the proposition that there are no shared attributes].

Conclusion: God is the only possible substance [8-9]

# Necessity

P17: God acts from the **laws of his nature alone** and is compelled by no one.

- God is nature, the laws of nature are his essence, nature is not just the constitution of everything but the motion or change of everything.

P16: "From the necessity of the divine nature there must follow infinitely many things in infinitely many modes, that is, everything which can fall under infinite intellect."

P18: "God is the immanent, not the transitive, cause of all things." (god is person or an actor)

P29: "Nothing in nature is contingent, but all things are determined from the necessity of the divine nature to exist and to act in a definite way."

P35: "Whatever we conceive to be in God's power necessarily exists."

P33: "Things could not have been produced by God in any other way or in any other order than they have been produced."

P32 Stop and  
Read

P32: *The will cannot be called a free cause, but only a necessary one.*

Dem.: The will, like the intellect, is only a certain mode of thinking. And so (by P28) each volition can neither exist nor be determined to produce an effect unless it is determined by another cause, and this cause again by another, and so on, to infinity. Even if the will be supposed to be infinite, it must still be determined to exist and produce an effect by God, not insofar as he is an absolutely infinite substance, but insofar as he has an attribute that expresses the infinite and eternal es-

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sence of thought (by P23). So in whatever way it is conceived, whether as finite or as infinite, it requires a cause by which it is determined to exist and produce an effect. And so (by D7) it cannot be called a free cause, but only a necessary or compelled one, q.e.d.

II/73  
*We are not perfect  
so we can*  
Cor. 1: From this it follows, first, that God does not produce any effect by freedom of the will.

Cor. 2: It follows, second, that will and intellect are related to God's nature as motion and rest are, and as are absolutely all natural things, which (by P29) must be determined by God to exist and produce an effect in a certain way. For the will, like all other things, requires a cause by which it is determined to exist and produce an effect in a certain way. And although from a given will, or intellect infinitely many things may follow, God still cannot be said, on that account, to act from freedom of the will, any more than he can be said to act from freedom of motion and rest on account of those things that follow from motion and rest (for infinitely many things also follow from motion and rest). So will does not pertain to God's nature any more than do the other natural things, but is related to him in the same way as motion and rest, and all the other things which, as we have shown, follow from the necessity of the divine nature and are determined by it to exist and produce an effect in a certain way.

D7: That thing which exists from the necessity of its nature alone, and is determined to act by itself alone. But a thing is called necessary, or rather compelled, which is determined by another to exist and to produce an effect in a certain and determinate manner.

D8: By eternity I understand existence itself, insofar as it . . .

# Necessity and Freedom

Through understand necessity we can be free:

A1: "Men think themselves free, because they are conscious of their volitions and desires, but are ignorant of the causes by which they are led to wish and desire."

(Sorry Coleman going to go beyond the scope a little)

From Part IV, Proposition 67:

"A free man thinks of nothing less than of death, and his wisdom is a meditation not on death but on life."

From Part V, Proposition 6:

"Insofar as the mind understands all things as necessary, it has greater power over the affects and is less passive in respect to them."

From Part V, Proposition 10:

"So long as we are not assailed by affects that are contrary to our nature, the power of the mind by which it endeavors to understand things is not hindered."

The Dhammapada, The Buddha:

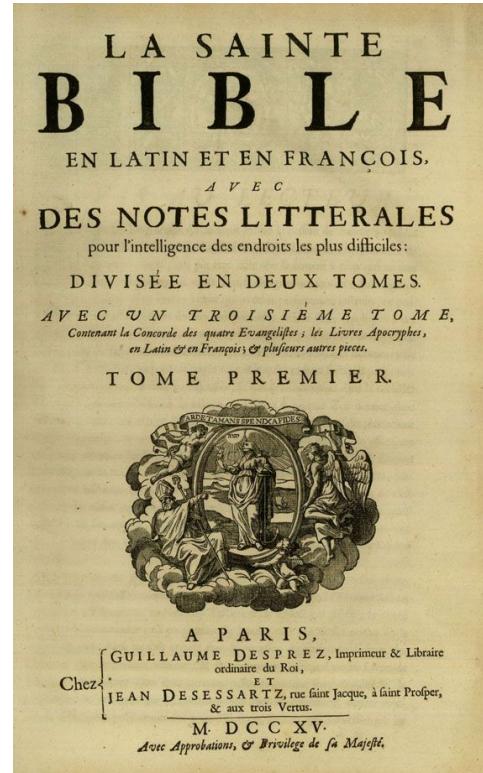
"Those who see the truth of things, their hearts are always peaceful, their minds are joyful"

That's not my god



# Descartes God

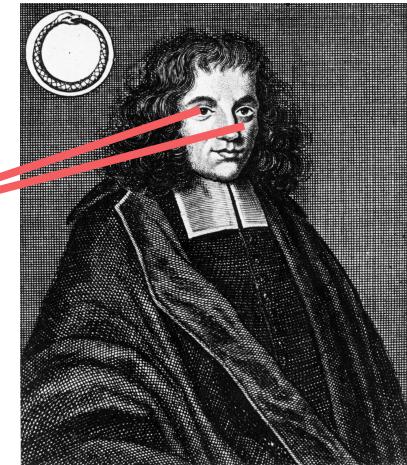
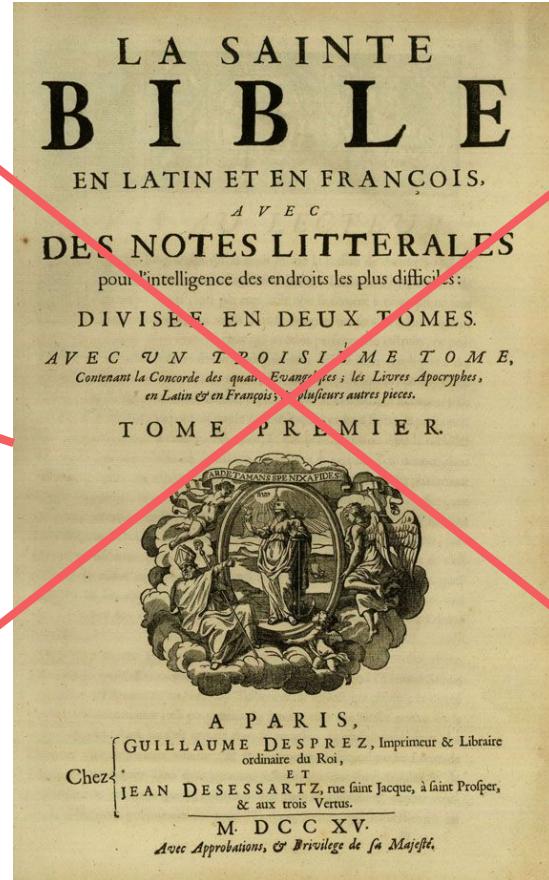
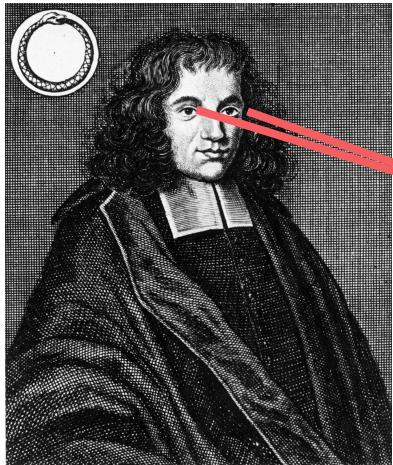
- Infinite
- Supremely perfect
- Independent and self-caused
- Eternal
- Immutable
- Omniscient (All knowing)
- Omnipotent (all powerful)
- A single Substance
- Non-deceiver



# Spinoza's God

- Infinite
- Supremely perfect ("If god acts he wants something he lacks", Descartes god is not perfect)
- ~~Independent and self caused~~ (Spinoza would agree with "self-caused" but not with "independent" since everything is connected)
- Eternal
- Immutable
- ~~Omniscient~~ (All knowing) (Implies a personal mind that "knows")
- ~~Omnipotent~~ (All powerful) (Implies choice and will to exercise power)
- A single Substance
- ~~Non-deceiver~~ (Implies intention and ability to deceive, which Spinoza's God lacks)

# Spinoza's “Theology”





# Descartes Was French



# French Have a history of Surrendering



# Except when they were led by an Italian

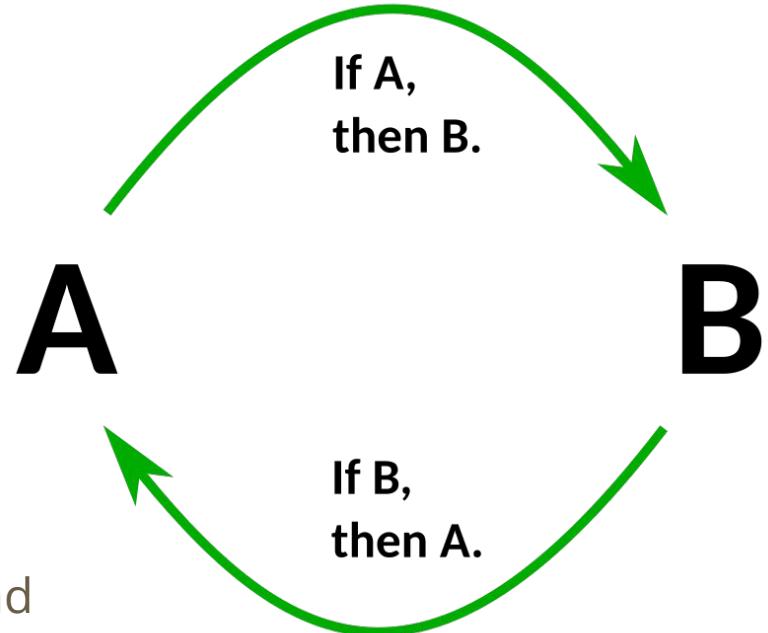


## The “Cartesian Circle” Objection



"I can trust clear and distinct ideas about causation and reality" → "God exists"

"God exists" → "Therefore I can trust clear and distinct ideas"



# Descarte was being French



Pope Paul V



# Spinoza was Jewish

- Family driven from spain -> Portugal
- Inquisition drives them from Portugal
- Went to Holland because they would let them practice
- Was brutally excommunicated by the Jews in Holland



"The Lords of the Ma'amad", i.e. the governing body of six parnassim and the gabbai, announce that

"having long known of the evil opinions and acts of Baruch de Spinoza, they have endeavored by various means and promises, to turn him from his evil ways. But having failed to make him mend his wicked ways, and, on the contrary, daily receiving more and more serious information about the abominable heresies which he practiced and taught and about his monstrous deeds, and having for this numerous trustworthy witnesses who have deposed and born witness to this effect in the presence of the said Espinoza, they became convinced of the truth of this matter; and after all of this has been investigated in the presence of the honorable hakhamim (*the official rabbis of the community*), they have decided, with their consent, that the said **Espinoza should be excommunicated and expelled from the people of Israel...**"

**"By decree of the angels and by the command of the holy men, we excommunicate, expel, curse and damn Baruch de Espinoza, with the consent of God, Blessed be He, and with the consent of the entire holy congregation, and in front of these holy scrolls with the 613 precepts which are written therein; cursing him with the excommunication with which Joshua banned Jericho and with the curse which Elisha cursed the boys and with all the castigations which are written in the Book of the Law. Cursed be he by day and cursed be he by night; cursed be he when he lies down and cursed be he when he rises up. Cursed be he when he goes out and cursed be he when he comes in.** The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and **all the curses that are written in this book shall lie upon him**, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law. But you that cleave unto the Lord your God are alive every one of you this day."

**"That no one should communicate with him neither in writing nor accord him any favor nor stay with him under the same roof nor within four cubits in his vicinity; nor shall he read any treatise composed or written by him."**



# ON THE JEWS AND THEIR LIES

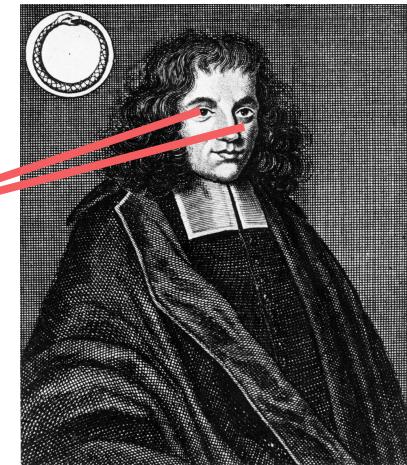
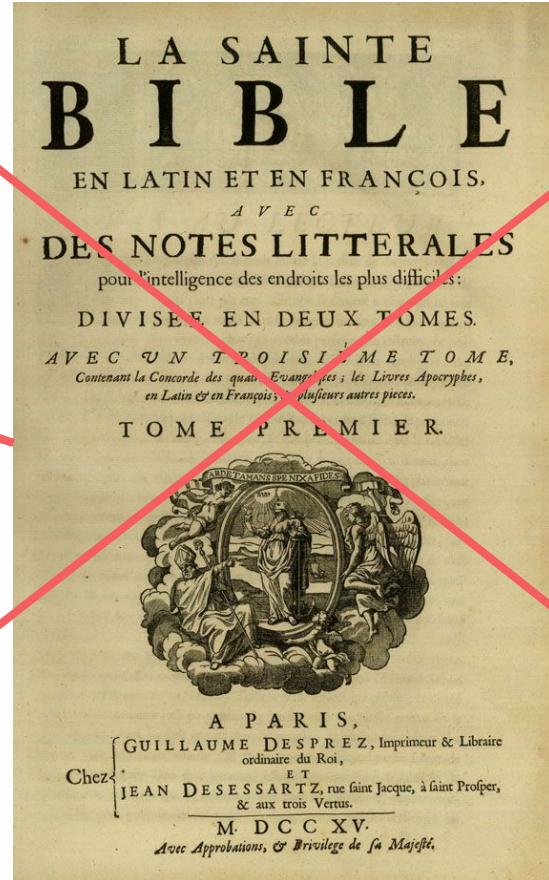
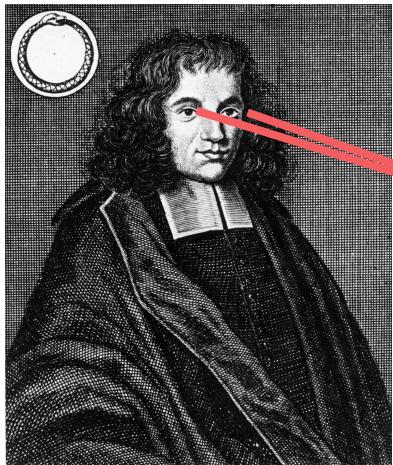


MARTIN LUTHER

EDITED AND INTRODUCED BY  
THOMAS DALTON PhD



# Spinoza's “Theology”



# Respecting the Idols of the Mind & Humility

~~stated in P 10).~~

These are the prejudices I undertook to note here. If any of this kind still remain, they can be corrected by anyone with only a little meditation. [NS: And so I find no reason to devote more time to these matters, and so on.]

ing their authority, is also taken away. But I leave these things, and pass on to what I have decided to treat here in the *third* place.

[III.] After men persuaded themselves that everything which happens, happens on their account, they had to judge that what is most important in each thing is what is most useful to them, and to rate as most excellent all those things by which they were most pleased. Hence, they had to form these notions, by which they explained natural things: *good, evil, order, confusion, warm, cold, beauty, ugliness*. And because they think themselves free, those notions have arisen: *praise and blame, sin and merit*. The latter I shall explain after I have treated human nature; but the former I shall briefly explain here.

Whatever conduces to health and the worship of God, they have called *good*; but what is contrary to these, *evil*.

And because those who do not understand the nature of things, but

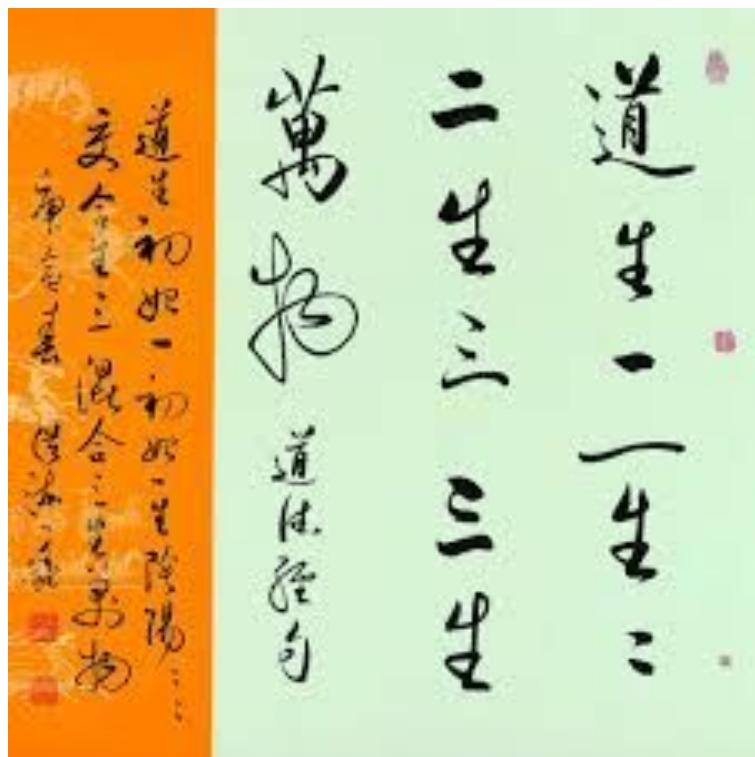
For many are accustomed to arguing in this way: if all things have followed from the necessity of God's most perfect nature, why are there so many imperfections in Nature? why are things corrupt to the point where they stink? so ugly that they produce nausea? why is there confusion, evil, and sin?

As I have just said, those who argue in this way are easily answered. For the perfection of things is to be judged solely from their nature and power; things are not more or less perfect because they please or offend men's senses, or because they are of use to, or are incompatible with, human nature.

But to those who ask "why God did not create all men so that they would be governed by the command of reason?" I answer only "because he did not lack material to create all things, from the highest degree of perfection to the lowest"; or, to speak more properly, "because the laws of his nature have been so ample that they sufficed for producing all things which can be conceived by an infinite intellect" (as I have demonstrated in P16).

These are the prejudices I undertook to note here. If any of this kind still remain, they can be corrected by anyone with only a little meditation. [NS: And so I find no reason to devote more time to these matters, and so on.]

# Dao De Jing

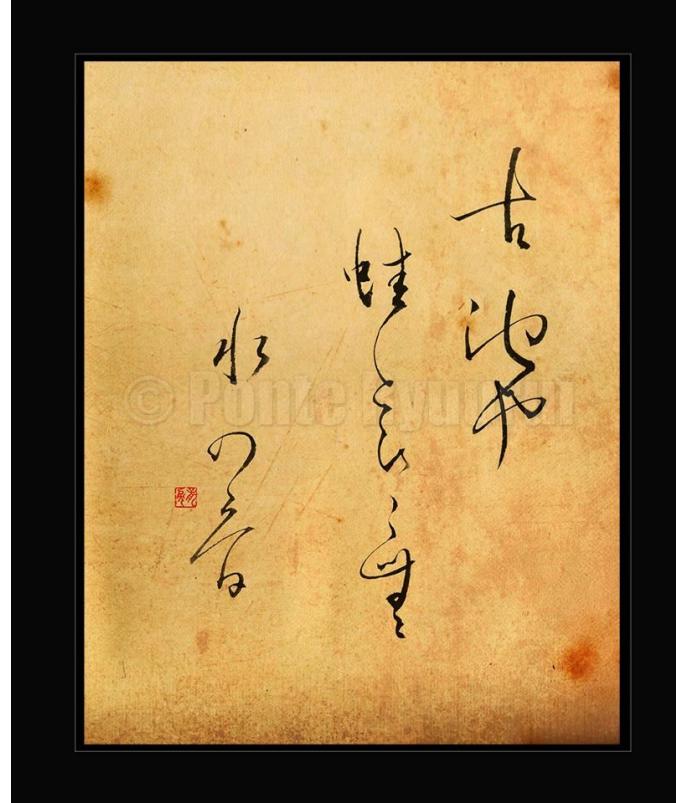


道可道  
非常道  
非常名  
非常名

# Basho

古池や  
蛙飛び込む  
水の音

"An ancient pond  
A frog jumps in—  
The sound of water"



From the Chandogya Upanishad (6.8.7):

"That which is the finest essence—this whole world has that as its soul. That is Reality. That is Atman. That art thou ."

From the Brihadaranyaka Upanishad (1.4.10):

"He who worships another deity thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods."

From the Bhagavad Gita (9.4):

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

# Slide QR Code

