Ethics

DEMONSTRATED IN GEOMETRIC ORDER
AND DIVIDED INTO FIVE PARTS,
WHICH TREAT

1. Of God
II. Of the Nature and Origin of the Mind
III. Of the Origin and Nature of the Affects
IV. Of Human Bondage, *or* the Powers of the Affects
V. Of the Power of the Intellect, *or* on Human Freedom

First Part of the Ethics
Of God

DEFINITIONS

D1: By cause of itself I understand that whose essence involves existence, *or* that whose nature cannot be conceived except as existing.

D2: That thing is said to be finite in its own kind that can be limited by another of the same nature.

For example, a body is called finite because we always conceive another that is greater. Thus a thought is limited by another thought. But a body is not limited by a thought nor a thought by a body.

D3: By substance I understand what is in itself and is conceived through itself, i.e., 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.[1]

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

D6: By God I understand a being absolutely infinite, i.e., a substance consisting of an infinity of attributes, of which each one expresses an[2] eternal and infinite essence.

Exp.: I say absolutely infinite, not infinite in its own kind; for if something is only infinite in its own kind, we can deny infinite attributes of it [NS: (i.e., we can conceive infinite attributes which do not pertain to its nature)];[3] but if something is absolutely infinite, whatever expresses essence and involves no negation pertains to its essence.

D7: That thing is called free 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 is conceived to follow necessarily from the definition alone of the eternal thing.

Exp.: For such existence, like the essence of a thing,[4] is conceived as an eternal truth, and on that account cannot be explained[5] by duration or time, even if the duration is conceived to be without beginning or end.

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.

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.

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[1] OP: "Per attributum intelligo id, quod intellectus de substantiã percipit, tanquam ejusdem essentiam constituens." The meaning of this definition is much disputed. One important question of translation is whether *tanquam* should be rendered 'as if' or 'as.' The former would favor those who hold the 'subjective' interpretation, according to which the differences between the attributes are illusory, all the attributes being identical in substance. Cf. Wolfson 1, 1: chap. 5. The latter would be more congenial to those who think the attributes are really distinct and not merely constructions of the intellect. I think Gueroult, 1 (1: app. 3) has provided us with a definitive refutation of the subjective interpretation. But it is unclear whether his own interpretation is acceptable. See Donagan 1 and Curley 6.

Arguably the intellect referred to in this definition is the infinite intellect, not the finite (see Haserot). Note also that the NS supplies a definite article for *substantia.* Practice among modern translators and commentators varies; but I agree with Gueroult (1, 1:52) that the indefinite article is to be preferred.

[2] The NS have the indefinite article here. Cf. Gueroult 1, 1:51, 67.

[3] The gloss Gebhardt adds from the NS may be the work of the translator, as Akkerman thinks is often true in such cases, or it may be an addition by Spinoza, as Akkerman (2, 161) thinks possible here. In any case, if the NS translation of E I–II was done by Balling in the period 1663–1665, then it seems likely that Spinoza would have seen it and had an opportunity to reject any alterations he did not approve of.

[4] Parkinson (171n) suggests that while 'the essence of *a* thing' is possible, 'the essence of *the* thing' is preferable, so as to imply only that the essence of substance is eternal (anticipating E 1P8S2), not that all essences are eternal. But the NS have the indefinite article. And Spinoza does not maintain that all essences are eternal only in suspect works like the *Metaphysical Thoughts.* Cf. for example, the *Treatise* (II/36–37). In any case the attributes seem to provide us with a plurality of eternal things (cf. P19).

[5] NS: "expressed."

[PROPOSITIONS]

P1: *A substance*[6] *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.*[7]

Dem.: This also evident from D3. For each must be in itself and be conceived through itself, *or* the concept of the one does not involve the concept of the other.

P3: *If things have nothing in common with one another, one of them cannot be the cause of the other.*

Dem.: If they have nothing in common with one another, then (by A5) they cannot be understood through one another, and so (by A4) one cannot be the cause of the other, q.e.d.

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.*

Dem.: Whatever is, is either in itself or in another (by A1), i.e. (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,[8] q.e.d.

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 have to be distinguished from one another either by a difference in their attributes, or by a difference in their affections (by P4). If only by a difference in their attributes, then it will be conceded that there is only one of the same attribute. But if by a difference in their affections, then since a substance is prior in nature to its affections (by P1), if the affections are put to one side and [the substance] is considered in itself, i.e. (by D3 and A6), considered truly, one cannot be conceived to be distinguished from another, i.e. (by P4), there cannot be many, but only one [of the same nature *or* attribute],[9] q.e.d.

P6: *One substance cannot be produced by another substance.*

Dem.: In Nature there cannot be two substances of the same attribute (by P5), i.e. (by P2), which have something in common with each other. Therefore (by P3) one cannot be the cause of the other, *or* cannot be produced by the other, q.e.d.

Cor.: From this it follows that a substance cannot be produced by anything else. For in Nature there is nothing except substances and their affections, as is evident from A1, D3, and D5. But it cannot be produced by a substance (by P6). Therefore, substance absolutely cannot be produced by anything else, q.e.d.

Alternatively: This[10] is demonstrated even more easily from the absurdity of its contradictory. For if a substance could be produced by something else, the knowledge of it would have to depend on the knowledge of its cause (by A4). And so (by D3) it would not be a substance.

P7: *It pertains to the nature of a substance to exist.*

Dem.: A substance cannot be produced by anything else (by P6C); therefore it will be the cause of itself, i.e. (by Dl), its essence necessarily involves existence, *or* it pertains to its nature to exist, q.e.d.

P8: *Every substance is necessarily infinite.*

Dem.: A substance of one attribute[11] does not exist unless it is unique (P5), and it pertains to its nature to exist (P7). Of its nature, therefore, it will exist either as finite or as infinite. But not as finite. For then (by D2) it would have to be limited by something else of the same nature, which would also have to exist necessarily (by P7), and so there would be two substances of the same attribute,

[6] NS: *de zelfstandigheit*, the substance, or simply, substance. But as Appuhn says, it does not emerge until later, after the properties of substances have been established, that there is only one substance. Spinoza will continue to speak as if there could be more than one substance until P14C1.

[7] The punctuation in both the OP and the NS, which puts commas around the participial phrase, may suggest a claim that two substances, if they are indeed two, will have to have different attributes. It seems to me not to be Spinoza's intention to claim this at this point (cf. PS). I take the force of the phrase to be conditional: "If two substances have different attributes. . . ." Leibniz's objection (I, 141), that two substances might have some attributes in common and others which were distinctive of each one (e.g., substance A has attributes C and D, substance B has attributes C and E), rests on the assumption that a substance may have more than one attribute. But (in spite of D6 and P10S) I take it that Spinoza *begins* with the Cartesian assumption (cf. *Principles* I, 53) that each substance has one attribute that constitutes its nature or essence, and that anything else that might be called an attribute would be improperly, or only loosely, so-called.

[8] Elwes, White and Shirley all omit the comma after "attributes," thereby suggesting that substance is being identified with its attributes *and* affections. But the comma appears both in the OP and the NS. On the identity of substance and attribute see Gueroult 1, 1:47-50; Curley 3, 16-18.

[9] Both the OP and the NS omit the bracketed phrase, but this is clearly only an ellipsis. Akkerman (2, 80) points out that one of the most common differences between the OP and the NS occurs at the end of demonstrations, particularly when the proof is indirect (e.g., E IIP10D) or given in two parts (e.g., E IP18D). He infers (2, 176) that, rather than constantly repeat the proposition to be demonstrated, Spinoza probably gave very summary indications of the conclusions in his mss., "which were worked out in various ways by the editors and translators."

The OP and NS also read "D3 and D6" in I. 13, but Van Vloten-Land and Gebhardt emend to "D3 and A6." Hubbeling (66) suggests that the reference may be to the principle that every definition, or clear and distinct idea, is true (cf. IV/13/12-13).

The proposition is an extremely important one, since it is the first truly radical theorem Spinoza derives from his first principles. Note the alternative demonstration in P8S2.

[10] The NS reads: "This Proposition . . ." Gebhardt infers that the translation reflects an earlier draft. But Akkerman points out (2, 154) that the reference must be to the corollary, and concludes that the NS reading merely reflects the translator's disposition to eliminate ambiguities, a disposition which in this case leads him astray.

[11] From the perspective of Gueroult's interpretation, this phrase is highly significant, as illustrating his contention that the early propositions of Part I of the *Ethics* (P1–P8) are concerned to demonstrate properties possessed by the elements of God's essence, which are substances constituted by a single attribute, each unique in its kind, existing by itself and infinite. The problem, then, becomes one of seeing how these attributes are united in one being, i.e., how these distinct essences (P10S) can be the essences of one and the same thing.

which is absurd (by P5). Therefore, it exists as infinite, q.e.d.

Schol. 1: Since being finite is really, in part, a negation, and being infinite is an absolute affirmation of the existence of some nature, it follows from P7 alone that every substance must be infinite. [NS: For if we assumed a finite substance, we would, in part, deny existence to its nature, which (by P7) is absurd.][12]

Schol. 2:[13] I do not doubt that the demonstration of P7 will be difficult to conceive for all who judge things confusedly, and have not been accustomed to know things through their first causes—because they do not distinguish between the modifications[14] of substances and the substances themselves, nor do they know how things are produced. So it happens that they fictitiously ascribe to substances the beginning which they see that natural things have; for those who do not know the true causes of things confuse everything and without any conflict of mind feign that both trees and men speak, imagine that men are formed both from stones and from seed, and that any form whatever is changed into any other.[15] So also, those who confuse the divine nature with the human easily ascribe human affects to God, particularly so long as they are also ignorant of how those affects are produced in the mind.

But if men would attend to the nature of substance, they would have no doubt at all of the truth of P7. Indeed, this proposition would be an axiom for everyone, and would be numbered among the common notions. For by substance they would understand what is in itself and is conceived through itself, i.e., that the knowledge of which does not require the knowledge of any other thing.[16] But by modifications they would understand what is in another, those things whose concept is formed from the concept of the thing in which they are.

[12] Akkerman (2, 161) takes this to be clearly a translator's addition.

[13] Because this scholium relates more to P7 than to P8, some scholars have thought it a marginal note misplaced by the original editors. But both the NS and the OP put it here, and as Gebhardt notes, it is subsequently referred to by Spinoza as the second scholium to P8. Probably the reason for its placement here is that Spinoza conceives the first eight propositions to form a natural unit, and this scholium touches on a number of the themes of that unit.

[14] Gebhardt notes that the NS has 'wijzen' with 'modi' in the margin, instead of 'modifications' as in the OP text. There are many such variations in the NS marginalia (e.g., 'affectio' for 'affectus' in I. 36) and Gebhardt takes them as a sign that the NS translation was done from an earlier state of the text. But Akkerman (2, 66–67, 163) has advanced a more plausible hypothesis, that the translator (or rather, the author of the marginalia, who in this case may not have been the translator) may not always have preserved for the Dutch reader the exact Latin word Spinoza used. The author of the marginalia may not always have taken the time to look back from the translation to the text translated, and may have been misled by the translator's (correct) treatment of 'modus' and 'modificatio' as synonyms. He may also have intended to indicate not so much the exact word, as simply a common Latin term for the Dutch term. The translation seems deliberately to avoid the use of words of foreign origin. The marginalia help to compensate for the loss entailed by that policy.

[15] Wolfson (2, 242–243) suggests a number of possible targets here: the belief that trees may speak was held by the Sabians and ridiculed by Maimonides (1, 3:29); that men may be made from stones as well as seed is implied in the Greek legend of Deucalion and Pyrrha (Ovid, *Metamorphoses*, I, 411–413), but also in Matthew 3:9; and that a thing having any one form may be changed into one having any other is illustrated both by many of the legends in Ovid, but also by many Jewish and Christian miracles (cf. Maimonides 1, 2:29, and TdIE §58).

[16] This passage is interesting partly because it provides a different gloss on the definition of substance from that offered in D3, but also because Spinoza shows clearly here that he does not take his definition of substance to be merely a report of what men ordinarily understand by that term. Cf. Curley 3, 14-16.

This is how we can have true ideas of modifications which do not exist; for though they do not actually exist outside the intellect, nevertheless their essences are comprehended in another in such a way that they can be conceived through it. But the truth of substances is not outside the intellect unless it is in them themselves,[17] because they are conceived through themselves.

Hence, if someone were to say that he had a clear and distinct, i.e., true, idea of a substance, and nevertheless doubted whether such a substance existed, that would indeed be the same as if he were to say that he had a true idea, and nevertheless doubted whether it was false (as is evident to anyone who is sufficiently attentive). Or if someone maintains that a substance is created,[18] he maintains at the same time that a false idea has become true.[19] Of course nothing more absurd can be conceived. So it must be confessed that the existence of a substance, like its essence, is an eternal truth.

And from this we can infer in another way that there is only one [substance] of the same nature, which I have considered it worth the trouble of showing here.[20] But to do this in order, it must be noted,

I. that the true definition of each thing neither involves nor expresses anything except the nature of the thing defined.

From which it follows,

II. that no definition involves or expresses any certain number of individuals,[a]

since it expresses nothing other than the nature of the thing defined. E.g., the definition of the triangle expresses nothing but the simple nature of the triangle, but not any certain number of triangles. It is to be noted,

[17] The NS here has an interesting variation that Gebhardt does not note: "But the object of a true idea of substances can be nothing other than the substances themselves . . . ." Akkerman (2, 166) suggests that the translator wished to eliminate the abstract term "veritas" in favor of "vera idea," which had been discussed above (I. 8). A passage in the CM(I/247/4-6) would seem to license the transformation, and that passage would have been fresh in Balling's mind if he did, as Akkerman thinks, translate E I-II around 1663. Akkerman has shown that this kind of a freedom is characteristic of Balling's work as a translator, but not of Glazemaker's.

[18] NS: "If someone maintains that a substance which was not, now begins to be."

[19] Some translators have proposed emending the text so that it would be translated 'a true idea has become false.' Gebhardt rightly rejects the emendation, though his assumption that the NS translation shows that Spinoza twice wrote "a false idea has become true" is probably incorrect. The NS translator's gloss on the beginning of the sentence helps to bring out Spinoza's point. The idea that a substance is created implies that at one time it is false of the substance that it exists and that at a later time it has become true. This is absurd because it involves conceiving an eternal truth as a temporal one.

[20] The remainder of this scholium closely parallels Letter 34, the main difference being that in the letter the argument is used to prove that there is only one God. The lost original was written in Dutch. Akkerman conjectures (2, 167-168), on the basis of a comparison of the OP version of P8S2, the NS version of P8S2, and the NS version of Letter 34, that Spinoza may have had Balling's translation of E I-II available to him when he wrote Letter 34 in 1666, and that he may have used it to help draft the letter. If this is right, it is somewhat surprising that Spinoza did not, in writing the letter, correct the NS's mistranslation of 'quòd' as 'because' in 1. 32.

[a] [NS: by individuals are understood particulars which belong under a genus.]

III. that there must be, for each existing thing, a certain cause[21] on account of which it exists.

Finally, it is to be noted,

IV. that this cause, on account of which a thing exists, either must be contained in the very nature and definition of the existing thing (*viz*, *that it pertains to its nature to exist*) or must be outside it.

From these propositions it follows that if, in Nature, a certain number of individuals exists, there must be a cause why those individuals, and why neither more nor fewer, exist.

For example, if twenty men exist in Nature (*to make the matter clearer*, *I assume that they exist at the same time*, *and that no others previously existed in Nature*), it will not be enough (i.e., *to give a reason why twenty men exist*) to show the cause of human nature in general; but it will be necessary in addition to show the cause why not more and not fewer than twenty exist. For (by III) there must necessarily be a cause why each [NS: particular man] exists. But this cause (by II and III) cannot be contained in human nature itself, since the true definition of man does not involve the number 20. So (by IV) the cause why these twenty men exist, and consequently, why each of them exists, must necessarily be outside each of them.

For that reason it is to be inferred absolutely that whatever is of such a nature that there can be many individuals [of that nature] must, to exist, have an external cause to exist. Now since it pertains to the nature of a substance to exist (by what we have already shown in this Scholium),[22] its definition must involve necessary existence, and consequently its existence must be inferred from its definition alone. But from its definition (as we have shown from II and III) the existence of a number of substances cannot follow. Therefore it follows necessarily from this, that there exists only one of the same nature, as was proposed.

P9: *The more reality or being each thing has*, *the more attributes belong to it.*

Dem.: This is evident from D4.

P10: *Each attribute of a substance must be conceived through itself.*

Dem.: For an attribute is what the intellect perceives concerning a substance, as constituting its essence (by D4); so (by D3) it must be conceived through itself, q.e.d.

Schol.: From these propositions it is evident that although two attributes may be conceived to be really distinct (i.e., one may be conceived without the aid of the other), we still cannot infer from that that they constitute two beings, *or* two different substances.[23] For it is of the nature of a substance that each of its attributes is conceived through itself, since all the attributes it has have always been in it together, and one could not be produced by another, but each expresses the reality, *or* being of substance.

So it is far from absurd to attribute many attributes to one substance. Indeed, nothing in Nature is clearer than that each being must be conceived under some attribute, and the more reality, or being it has, the more it has attributes which express necessity, *or* eternity, and infinity. And consequently there is also nothing clearer than that a being absolutely infinite must be defined (as we taught in D6) as a being that consists of infinite attributes, each of which expresses a certain eternal and infinite essence.[24]

But if someone now asks by what sign we shall be able to distinguish the diversity of substances, let him read the following propositions, which show that in Nature there exists only one substance, and that it is absolutely infinite. So that sign would be sought in vain.

P11: *God*, or *a substance consisting of infinite attributes*, *each of which expresses eternal and infinite essence*, *necessarily exists.*

Dem.: If you deny this, conceive, if you can, that God does not exist. Therefore (by A7) his essence does not involve existence. But this (by P7) is absurd. Therefore God necessarily exists, q.e.d.

Alternatively: For each thing there must be assigned a cause, *or* reason, as much for its existence as for its nonexistence. For example, if a triangle exists, there must be a reason *or* cause why it exists; but if it does not exist, there must also be a reason *or* cause which prevents it from existing, *or* which takes its existence away.

But this reason, *or* cause, must either be contained in the nature of the thing, or be outside it. E.g., the very nature of a square circle indicates the reason why it does not exist, viz, because it involves a contradiction. On the other hand, the reason why a substance exists also follows from its nature alone, because it involves existence (see P7). But the reason why a circle or triangle exists, or why it does not exist, does not follow from the nature of these things, but from the order. of the whole of corporeal Nature. For from this [order] it must follow either that the triangle necessarily exists now or that it is impossible for it to exist now.[25]

These things are evident through themselves, but from them it follows that a thing necessarily exists if there is no reason or cause which prevents it from existing. Therefore, if there is no reason or cause which prevents God from existing, or which takes his existence away, it must certainly be inferred that he necessarily exists.

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[21] NS: "een stellige oorzaak/causa positiva," a positive cause. Perhaps, as Akkerman suggests (2, 163), this variation is to be accounted for as translator's license (cf. above at II/49/29). But it is interesting that the same variation occurs in Letter 34 (IV/179/29). If Akkerman's theory (cf. above at II/50/21) is correct, then Spinoza may have made the alteration in writing the letter, changed the NS version of P8S2 accordingly, but not taken the trouble (or remembered) to make the alteration in the Latin original.

[22] NS: "at the beginning of this scholium."

[23] The usual way of rendering this into English was challenged by Bennett, who argued that *constituere* should be rendered, not by 'constitute,' but by 'characterize.' Donagan (2) replied, with reference to EID4, that 'constitute' was correct, since it might be understood as elliptical for 'constitute the essence of.' My own view is that 'constitute' is defensible without our needing to regard it as elliptical, because of the tendency in both Descartes and Spinoza to identify substance and attribute. Cf. here Spinoza's note to 1P7 of his *Descartes' Principles* (I/163/5). It is true that even here Spinoza uses language apt to suggest that the attributes are properties of substance and distinct from it. But in the end I think that is only misleading.

[24] NS: "a certain kind of essence, which is eternal and infinite." Gebhardt conjectures that the variation reflects the existence of an earlier draft, Akkerman (2, 163), a free translation.

[25] The NS omits "now" in both cases.

But if there were such a reason, *or* cause, it would have to be either in God's very nature or outside it, i.e., in another substance of another nature. For if it were of the same nature, that very supposition would concede that God exists. But a substance which was of another nature [NS: than the divine] would have nothing in common with God (by P2), and therefore could neither give him existence nor take it away.[26] Since, then, there can be, outside the divine nature, no reason, *or*; cause which takes away the divine existence, the reason will necessarily have to be in his nature itself, if indeed he does not exist. That is, his nature would involve a contradiction [NS: as in our second Example]. But it is absurd to affirm this of a Being absolutely infinite and supremely perfect. Therefore, there is no cause, *or* reason, either in God or outside God, which takes his existence away. And therefore, God necessarily exists, q.e.d.

Alternatively: To be able not to exist is to lack power, and conversely, to be able to exist is to have power[27] (as is known through itself). So, if what now necessarily exists are only finite beings, then finite beings are more powerful than an absolutely infinite Being. But this, as is known through itself, is absurd. So, either nothing exists or an absolutely infinite Being also exists. But we exist, either in ourselves, or in something else, which necessarily exists (see A1 and P7). Therefore an absolutely infinite Being—i.e. (by D6), God—necessarily exists, q.e.d.

Schol.: In this last demonstration I wanted to show God's existence a posteriori, so that the demonstration would be perceived more easily—but not because God's existence does not follow a priori from the same foundation. For since being able to exist is power, it follows that the more reality belongs to the nature of a thing, the more powers it has, of itself, to exist. Therefore, an absolutely infinite Being, *or* God, has, of himself, an absolutely infinite power of existing. For that reason, he exists absolutely.

Still, there may be many who will not easily be able to see how evident this demonstration is, because they have been accustomed to contemplate only those things that flow from external causes. And of these, they see that those which quickly come to be, i.e., which easily exist,[28] also easily perish. And conversely, they judge that those things to which they conceive more things to pertain are more difficult to do, i.e., that they do not exist so easily.[29] But to free them from these prejudices, I have no need to show here in what manner this proposition—what *quickly comes to be*, *quickly perishes—is* true, nor whether or not all things are equally easy in respect to the whole of Nature. It is sufficient to note only this, that I am not here speaking of things that come to be from external causes, but only of substances that (by P6) can be produced by no external cause.

For things that come to be from external causes—whether they consist of many parts or of few—owe all the perfection or reality they have to the power of the external cause; and therefore their existence arises only from the perfection of their external cause, and not from their own perfection. On the other hand, whatever perfection substance has is not owed to any external cause. So its existence must follow from its nature alone; hence its existence is nothing but its essence.

Perfection, therefore, does not take away the existence of a thing, but on the contrary asserts it. But imperfection takes it away. So there is nothing of whose existence we can be more certain than we are of the existence of an absolutely infinite, *or* perfect, Being—i.e., God. For since his essence excludes all imperfection, and involves absolute perfection, by that very fact it takes away every cause of doubting his existence, and gives the greatest certainty concerning it. I believe this will be clear even to those who are only moderately attentive.

P12: *No attribute of a substance can be truly conceived from which it follows that the substance can be divided.*

Dem.: For the parts into which a substance so conceived would be divided either will retain the nature of the substance or will not. If the first [NS: viz, they retain the nature of the substance], then (by P8) each part will have to be infinite, and (by P7)[30] its own cause, and (by PS) each part will have to consist of a different attribute. And so many substances will be able to be formed from one, which is absurd (by P6). Furthermore, the parts (by P2) would have nothing in common with their whole, and the whole (by D4 and P10) could both be and be conceived without its parts, which is absurd, as no one will be able to doubt.

But if the second is asserted, viz, that the parts will not retain the nature of substance, then since the whole substance would be divided into equal parts,[31] it would lose the nature of substance, and would cease to be, which (by P7) is absurd.

P13: *A substance which is absolutely infinite is indivisible.*

Dem.: For if it were divisible, the parts into which it would be divided will either retain the nature of an absolutely infinite substance or they will not. If

[26] Gebhardt, following the OP, reads *habere* in 1. 19, i.e.: 'a substance of another nature could have nothing in common with God.' But the NS suggests that we should read *haberet*.

[27] OP: "Posse non existere impotentia est, & contra posse existere potentia est." Some earlier translators thought this should read: "Non posse existere . . ." (e.g., White: "Inability to exist . . . ," Meijer: "Niet te kunnen bestaan . . ."). Gebhardt pointed out that the NS confirm the OP: "Te konnen niet zijn/Non existere/is warelijk onvermogen: in tegendeel, te konnen zijn/Existere/is vermogen." But since some persist in emending the text (e.g., Caillois, "Ne pouvoir exister . . .") it is worth observing that this makes nonsense of the following argument. Spinoza wishes to compare the power of what can exist (but cannot not exist) with the power of finite existents which (since they do in fact exist) must be able to exist, but which are also able not to exist.

Admittedly, Spinoza makes his point (that being able not to exist is not a sign of power) somewhat more difficult to grasp by speaking in the next sentence of "what necessarily exists," which may suggest that these finite beings are not able not to exist. But Spinoza does not mean that their existence is an eternal truth. Considered in themselves, they are able not to exist. It is only when they are considered in relation to an external cause that their existence is necessary. This is the force of speaking of "what *now* necessarily exists." As at 53/9-10, the NS omits the "now."

[28] NS: "which are easily able to exist."

[29] NS: "are not so easily able to exist."

[30] Following Meijer. Both the OP and the NS have *P6*. But Gebhardt's argument that this must be right is unconvincing.

[31] The apparently gratuitous assumption that the parts would be equal has prompted various emendations. Gebhardt is probably right to suggest that Spinoza assumes that if substance can be conceived to be divided at all, then it can be conceived to be divided into equal parts. So the case of an equal division is the only one that need be considered.

the first, then there will be a number of substances of the same nature, which (by P5) is absurd. But if the second is asserted, then (as above [NS: P12]), an absolutely infinite substance will be able to cease to be, which (by P11) is also absurd.

Cor.: From these [propositions] it follows that no substance, and consequently no corporeal substance, insofar as it is a substance,[32] is divisible.

Schol.: That substance is indivisible, is understood more simply merely from this, that the nature of substance cannot be conceived unless as infinite, and that by a part of substance nothing can be II/56 understood except a finite substance, which (by P8) implies a plain contradiction.

P14: *Except God, no substance can be or be conceived.*

Dem.: Since God is an absolutely infinite being, of whom no attribute which expresses an essence of substance can be denied (by D6), and he necessarily exists (by P11), if there were any substance except God, it would have to be explained through some attribute of God, and so two substances of the same attribute would exist, which (by P5) is absurd. And so except God, no substance can be or, consequently, be conceived. For if it could be conceived, it would have to be conceived as existing. But this (by the first part of this demonstration) is absurd. Therefore, except for God no substance can be or be conceived, q.e.d.

Cor. 1: From this it follows most clearly, first, that God is unique,[33] i.e. (by D6), that in Nature there is only one substance, and that it is absolutely infinite (as we indicated in P10S).

Cor. 2: It follows, second, that an extended thing and a thinking thing are either attributes of God, or (by A1) affections of God's attributes.

P15: *Whatever is, is in God, and nothing can be or be conceived without God.*

Dem.: Except for God, there neither is, nor can be conceived, any substance (by P 14), i.e. (by D3), thing that is in itself and is conceived through itself. But modes (by D5) can neither be nor be conceived without substance. So they can be in the divine nature alone, and can be conceived through it alone. But except for substances and modes there is nothing (by A1). Therefore, [NS: everything is in God and] nothing can be or be conceived without God, q.e.d.

Schol.: [I.][34] There are those who feign a God, like man, consisting of a body and a mind, and subject to passions. But how far they wander from the true knowledge of God, is sufficiently established by what has already been demonstrated. Them I dismiss. For everyone who has to any extent contemplated the divine nature denies that God is corporeal. They prove this best from the fact that by body we understand any quantity, with length, breadth, and depth, limited by some certain figure. Nothing more absurd than this can be said of God, viz, of a being absolutely infinite.

But meanwhile, by the other arguments by which they strive to demonstrate this same conclusion they clearly show that they entirely remove corporeal, *or* extended,[35] substance itself from the divine nature. And they maintain that it has been created by God. But by what divine power could it be created? They are completely ignorant of that. And this shows clearly that they do not understand what they themselves say.

At any rate, I have demonstrated clearly enough—in my judgment, at least—that no substance can be produced or created by any other (see P6C and P8S 2). Next, we have shown (P 14) that except for God, no substance can either be or be conceived, and hence [in P14C2][36] we have concluded that extended substance is one of God's infinite attributes. But to provide a fuller explanation, I shall refute my opponents' arguments, which all reduce to these.

[II.] *First*, they think that corporeal substance, insofar as it is substance, consists of parts. And therefore they deny that it can be infinite, and consequently, that it can pertain to God. They explain this by many examples, of which I shall mention one or two.[37]

[i] If corporeal substance is infinite, they say, let us conceive it to be divided in two parts.[38] Each part will be either finite or infinite. If the former, then an infinite is composed of two finite parts, which is absurd. If the latter [NS: i.e., if each part is infinite], then there is one infinite twice as large as another, which is also absurd. [ii] Again, if an infinite quantity is measured by parts [each] equal to a foot, it will consist of infinitely many such parts, as it will also, if it is measured by parts [each] equal to an inch. And therefore, one infinite number will be twelve times greater than another [NS: which is no less absurd]. [iii] Finally, if we conceive that from one point of a certain infinite quantity two lines, say AB and AC, are extended to infinity, it is certain that, although in the beginning they are a certain, determinate distance apart, the distance between B and C is continuously increased, and at last, from being determinate, it will become indeterminable. Since these absurdities follow—so they think—from the fact that an infinite quantity is supposed, they infer that corporeal substance must be finite, and consequently cannot pertain to God's essence.

[III.] Their *second* argument is also drawn from God's supreme perfection.

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[32] NS: "insofar as one conceives it as substance."

[33] On the propriety of applying this term to God, see Gueroult 1, 1:156–158.

[34] Wolfson's discussion of the historical background of this scholium (1, 1:262–295) is instructive, provided it is read cautiously. It should be stressed that the main theme of the scholium is the defense of the doctrine that extended substance is an attribute of God; that extended substance is infinite is a subordinate theme, relating only to the first objection Spinoza discusses (sections II, IV, and V), not to the second (sections III and VI). See also Letter 12 and Gueroult's discussion of it in Grene.

[35] We do have 'sive' here, which is normally the 'or' of identity; but if corporeality implies finiteness (as the preceding paragraph says it does), then Spinoza ought not to identify extended substance with corporeal substance, since the latter involves a contradiction. Nevertheless, throughout this scholium Spinoza does use the terms as if they were interchangeable (e.g., at II/58/18 and at 58/34–35). Perhaps the explanation is that he adopts, for the time being, his opponents' identification of the two concepts.

[36] Gebhardt adds this from the NS. But this is not what that corollary says. As things stand, this proposition is not proven until E IIP2. Perhaps in an earlier state of the ms. the corollary did say that and perhaps the omission of this reference was deliberate, following a change in the corollary.

[37] In fact Spinoza mentions three, numbered here [ii, [ii], and [iii]. That corporeal substance could be infinite was certainly denied by Aristotle (cf. *Physics* III, 5; *De Caelo* I, 5–7), though his arguments seem to have evolved considerably before they reached the form in which Spinoza undertakes to refute them. For Descartes' attempt at compromise, see *Principles of Philosophy* I, 26–27. On the whole issue, see Koyré 1.

[38] This argument seems to require that the division be into two equal parts. Probably it is taken for granted that if any division is possible, division into equal parts is possible (cf. P12D).

For God, they say, since he is a supremely perfect being, cannot be acted on. But corporeal substance, since it is divisible, can be acted on. It follows, therefore, that it does not pertain to God's essence.[39]

[IV.] These are the arguments which I find authors using, to try to show that corporeal substance is unworthy of the divine nature, and cannot pertain to it. But anyone who is properly attentive will find that I have already replied to them, since these arguments are founded only on their supposition that corporeal substance is composed of parts, which I have already (P12 and P13C) shown to be absurd. And then anyone who wishes to consider the matter rightly will see that all those absurdities (*if indeed they are all absurd, which I am not now disputing*), from which they wish to infer that extended substance is finite, do not follow at all from the fact that an infinite quantity is supposed, but from the fact that they suppose an infinite quantity to be measurable and composed of finite parts. So from the absurdities which follow from that they can infer only that infinite quantity is not measurable, and that it is not composed of finite parts. This is the same thing we have already demonstrated above (P12, etc.). So the weapon they aim at us, they really turn against themselves.

If, therefore, they still wish to infer from this absurdity of theirs that extended substance must be finite, they are indeed doing nothing more than if someone feigned that a circle has the properties of a square, and inferred from that the circle has no center, from which all lines drawn to the circumference are equal. For corporeal substance, which cannot be conceived except as infinite, unique, and indivisible (see P8, *5* and 12), they conceive to be composed of finite parts, to be many, and to be divisible, in order to infer that it is finite.

So also others, after they feign that a line is composed of points, know how to invent many arguments, by which they show that a line cannot be divided to infinity. And indeed it is no less absurd to assert that corporeal substance is composed of bodies, *or* parts, than that a body is composed of surfaces, the surfaces of lines, and the lines, finally, of points.

All those who know that clear reason is infallible must confess this— particularly those who deny that there is a vacuum. For if corporeal substance could be so divided that its parts were really distinct, why, then, could one part not be annihilated, the rest remaining connected with one another as before? And why must they all be so fitted together that there is no vacuum? Truly, of things which are really distinct from one another, one can be, and remain in its condition, without the other, Since, therefore, there is no vacuum in Nature (a subject I discuss elsewhere),[40] but all its parts must so concur that there is no vacuum, it follows also that they cannot be really distinguished, i.e., that corporeal substance, insofar as it is a substance, cannot be divided.

[V.] If someone should now ask why we are, by nature, so inclined to divide quantity, I shall answer that we conceive quantity in two ways: abstractly, *or* superficially,[41] as we [NS: commonly] imagine it, or as substance, which is done by the intellect alone [NS: without the help of the imagination]. So if we attend to quantity as it is in the imagination, which we do often and more easily, it will be found to be finite, divisible, and composed of parts; but if we attend to it as it is in the intellect, and conceive it insofar as it is a substance, which happens [NS: seldom and] with great difficulty, then (as we have already sufficiently demonstrated) it will be found to be infinite, unique, and indivisible.

This will be sufficiently plain to everyone who knows how to distinguish between the intellect and the imagination—particularly if it is also noted that matter is everywhere the same, and that parts are distinguished in it only insofar as we conceive matter to be affected in different ways, so that its parts are distinguished only modally, but not really.

For example, we conceive that water is divided and its parts separated from one another—insofar as it is water, but not insofar as it is corporeal substance. For insofar as it is substance, it is neither separated nor divided. Again, water, insofar as it is water, is generated and corrupted, but insofar as it is substance, it is neither generated nor corrupted.

[VI.] And with this I think I have replied to the second argument also, since it is based on the supposition that matter, insofar as it is substance, is divisible, and composed of parts. Even if this [reply] were not [sufficient], I do not know why [divisibility] would be unworthy of the divine nature. For (by P14) apart from God there can be no substance by which [the divine nature] would be acted on. All things, I say, are in God, and all things that happen, happen only through the laws of God's infinite nature and follow (as I shall show) from the necessity of his essence. So it cannot be said in any way that God is acted on by another, or that extended substance is unworthy of the divine nature, even if it is supposed to be divisible, so long as it is granted to be eternal and infinite. But enough of this for the present.

P16: *From the necessity of the divine nature there must follow infinitely many things in infinitely many modes,*[42] *(i.e., everything which can fall under an infinite intellect.)*[43]

Dem.: This Proposition must be plain to anyone, provided he attends to the fact that the intellect infers from the given definition of any thing a number of properties that really do follow necessarily from it (i.e., from the very essence of the thing); and that it infers more properties the more the definition of the

[39] Descartes is generally identified as the opponent here (cf. *Principles* I, 23). Wolfson's argument to the contrary (1, 1:268) is unconvincing, but it is fair to say that Spinoza's version of the Cartesian argument in *Descartes' Principles* (1P16, I/176–177) is closer to what Descartes actually says than the argument given here. Descartes gives no reason for saying that divisibility involves imperfection. The objection Spinoza considers here makes it an imperfection because it entails the possibility of being acted on.

[40] OP: *de quo aliàs.* This is not specific as to time, but Appuhn is probably right to see a reference here to *Descartes' Principles* (I/188), since the topic is not mentioned again in the *Ethics*. Gueroult (1, 1:216) casts doubt on this, but on the inaccurate ground that *Descartes' Principles* is nothing more than an exposition of a philosophy Spinoza rejects. Spinoza certainly regards some of the arguments of that work as sound. Cf. E IP19S.

[41] NS: "abstracted from matter." The phrases incorporated from the NS in this sentence are perhaps no more than examples of translator's liberties.

[42] It is unclear whether *modus* should be translated here as a technical term (Appuhn, Caillois), or as a nontechnical one (White, Elwes, Meijer, and Auerbach). The NS cannot resolve this since they use *wijz* both for technical and nontechnical uses of modus; but they do give the Latin in the margin, which suggests that they took it as a technical term. Gueroult (1, 1:260) suggests that it may be translated either way. For a context where the policy adopted here seems awkward, see IIP3S.

[43] NS: "that can be conceived by an infinite intellect." Similarly at II. 29–30, and 32–33. The NS's indefinite article is confirmed by the OP when Spinoza refers back to this proposition at II/83/31–32.

thing expresses reality, i.e., the more reality the essence of the defined thing involves. But since the divine nature has absolutely infinite attributes (by D6), each of which also expresses an essence infinite in its own kind, from its necessity there must follow infinitely many things in infinite modes (i.e., everything which can fall under an infinite intellect), q.e.d.

Cor. 1: From this it follows that God is the efficient cause of all things which can fall under an infinite intellect.

Cor. 2: It follows, secondly, that God is a cause through himself and not an accidental cause.[44]

Cor. 3: It follows, thirdly, that God is absolutely the first cause.

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

Dem.: We have just shown (P 16) that from the necessity of the divine nature alone, or (what is the same thing) from the laws of his nature alone, absolutely infinite things follow, and in P15 we have demonstrated that nothing can be or be conceived without God, but that all things are in God. So there can be nothing outside him by which he is determined or compelled to act. Therefore, God acts from the laws of his nature alone, and is compelled by no one, q.e.d.

Cor. 1: From this it follows, first, that there is no cause, either extrinsically or intrinsically, which prompts God to action, except the perfection of his nature.[45]

Cor. 2: It follows, secondly, that God alone is a free cause. For God alone exists only from the necessity of his nature (by P11 and P14C1), and acts from the necessity of his nature (by P17). Therefore (by D7) God alone is a free cause, q.e.d.

Schol.: [I.] Others[46] think that God is a free cause because he can (so they think) bring it about that the things which we have said follow from his nature (i.e., which are in his power) do not happen or are not produced by him. But this is the same as if they were to say that God can bring it about that it would not follow from the nature of a triangle that its three angles are equal to two right angles; *or* that from a given cause the effect would not follow—which is absurd.

Further, I shall show later, without the aid of this Proposition, that neither intellect nor will pertain to God's nature. Of course I know there are many who think they can demonstrate that a supreme intellect and a free will pertain to God's nature. For they say they know nothing they can ascribe to God more perfect than what is the highest perfection in us.

Moreover, even if they conceive God to actually understand in the highest degree, they still do not believe that he can bring it about that all the things he actually understands exist. For they think that in that way they would destroy God's power. If he had created all the things in his intellect (they say), then he would have been able to create nothing more, which they believe to be incompatible with God's omnipotence. So they preferred to maintain that God is indifferent to all things, not creating anything except what he has decreed to create by some absolute will.

But I think I have shown clearly enough (see P16) that from God's supreme power, *or* infinite nature, infinitely many things in infinitely many modes, i.e., all things, have necessarily flowed, or always follow, by the same necessity and in the same way as from the nature of a triangle it follows, from eternity and to eternity, that its three angles are equal to two right angles. So God's omnipotence[47] has been actual from eternity and will remain in the same actuality to eternity. And in this way, at least in my opinion, God's omnipotence is maintained far more perfectly.

Indeed—to speak openly—my opponents seem to deny God's omnipotence. For they are forced to confess that God understands infinitely many creatable things, which nevertheless he will never be able to create. For otherwise, if he created everything he understood [NS: to be creatable] he would (according to them) exhaust his omnipotence and render himself imperfect. Therefore to maintain that God is perfect, they are driven to maintain at the same time that he cannot bring about everything to which his power extends. I do not see what could be feigned which would be more absurd than this or more contrary to God's omnipotence.

[II.] Further—to say something here also about the intellect and will which we commonly attribute to God—if will and intellect do pertain to the eternal essence of God,[48] we must of course understand by each of these attributes something different from what men commonly understand. For the intellect and will which would constitute God's essence would have to differ entirely from our intellect and will, and could not agree with them in anything except the name. They would not agree with one another any more than do the dog that is a heavenly constellation and the dog that is a barking animal, I shall demonstrate this.

If intellect pertains to the divine nature, it will not be able to be (like our intellect) by nature either posterior to (as most would have it), or simultaneous with, the things understood, since God is prior in causality to all things (by P16C1). On the contrary, the truth and formal essence of things is what it is because it exists objectively in that way in God's intellect.[49] So God's intellect, insofar as it is conceived to constitute God's essence, is really the cause both of the essence and of the existence of things. This seems also to have been noticed by those who asserted that God's intellect, will and power are one and the same.

Therefore, since God's intellect is the only cause of things (viz, as we have shown, both of their essence and of their existence), he must necessarily differ from them both as to his essence and as to his existence. For what is caused dif-

[44] On this corollary, cf. Wolfson 1, 1:307, with Gueroult 1, 1:253.

[45] Instead of "except the perfection of his nature," the NS have: "but he is only an efficient cause from the force of his perfection." Gebhardt adds this to the text, creating a certain redundancy. This is probably a translator's gloss, rather than a passage omitted in revision.

[46] On the medieval background of this scholium see Wolfson 1, 1:308–319, and Gueroult 1, 1:272–295.

[47] The NS here adds a gloss on "omnipotence": "through which he is said to be able to do everything."

[48] It must be emphasized that Spinoza does not himself think that either intellect or will should be ascribed to the essence of God (cf. P31). He is only discussing here what follows from a common view. This has been widely misunderstood. See Gueroult 1, 1:277–282.

[49] The NS has, for the final clause: "because God's intellect has conceived [things] as they really are." This is no doubt a translator's gloss, and not a very happy one, since it seems to cancel the text's claim that God's intellect is prior to the things understood.

fers from its cause precisely in what it has from the cause [NS: for that reason it is called the effect of such a cause].[50] E.g., a man is the cause of the existence of another man, but not of his essence, for the latter is an eternal truth. Hence, they can agree entirely according to their essence. But in existing they must differ. And for that reason, if the existence of one perishes, the other's existence will not thereby perish. But if the essence of one could be destroyed, and become false, the other's essence would also be destroyed [NS: and become false].

So the thing that is the cause both of the essence and of the existence of some effect, must differ from such an effect, both as to its essence and as to its existence. But God's intellect is the cause both of the essence and of the existence of our intellect. Therefore, God's intellect, insofar as it is conceived to constitute the divine essence, differs from our intellect both as to its essence and as to its existence, and cannot agree with it in anything except in name, as we supposed. The proof proceeds in the same way concerning the will, as anyone can easily see.

P18: *God is the immanent, not the transitive, cause of all things.*

Dem.: Everything that is, is in God, and must be conceived through God (by P15), and so (by P16C1) God is the cause of[NS: all] things, which are in him. That is the first [thing to be proven]. And then outside God there can be no substance (by P14), i.e. (by D3), thing which is in itself outside God. That was the second. God, therefore, is the immanent, not the transitive cause of all things,[51] q.e.d.

P19: *God is eternal*, or *all God's attributes are eternal.*

Dem.: For God (by D6) is substance, which (by P11) necessarily exists, i.e. (by P7), to whose nature it pertains to exist, or (what is the same) from whose definition it follows that he exists; and therefore (by D8), he is eternal.

Next, by God's attributes are to be understood what (by D4) expresses an essence of the Divine substance, i.e., what pertains to substance, The attributes themselves, I say, must involve it itself. But eternity pertains to the nature of substance (as I have already demonstrated from P7). Therefore each of the attributes must involve eternity, and so, they are all eternal, q.e.d.

Schol.: This Proposition is also as clear as possible from the way I have demonstrated God's existence (P1 1). For from that demonstration, I say, it is established that God's existence, like his essence, is an eternal truth. And then I have also demonstrated God's eternity in another way *(Descartes' Principles* IP19), and there is no need to repeat it here.

P20: *God's existence and his essence are one and the same.*

Dem.: God (by P19) and all of his attributes are eternal, i.e. (by D8), each of his attributes expresses existence. Therefore, the same attributes of God which (by D4) explain God's eternal essence at the same time explain his eternal existence, i.e., that itself which constitutes II/65 God's essence at the same time constitutes his existence. So his existence and his essence are one and the same, q.e.d.

Cor. 1: From this it follows, first, that God's existence, like his essence, is an eternal truth.

Cor. 2: It follows, secondly, that God, *or* all of God's attributes, are immutable. For if they changed as to their existence, they would also (by P20) change as to their essence, i.e. (as is known through itself), from being true become false, which is absurd.

P21: *All the things which follow from the absolute nature of any of God's attributes have always*[52] *had to exist and be infinite*, or *are*, *through the same attribute*, *eternal and infinite.*

Dem.: If you deny this, then conceive (if you can) that in some attribute of God there follows from its absolute nature something that is finite and has a determinate existence, *or* duration, e.g., God's idea[53] in thought. Now since thought is supposed to be an attribute of God, it is necessarily (by P11) infinite by its nature. But insofar as it has God's idea, [thought] is supposed to be finite. But (by D2) [thought] cannot be conceived to be finite unless it is determined through thought itself. But [thought can] not [be determined] through thought itself, insofar as it constitutes God's idea, for to that extent [thought] is supposed to be finite. Therefore, [thought must be determined] through thought insofar as it does not constitute God's idea, which [thought] nevertheless (by P11) must necessarily exist. Therefore, there is thought[54] which does not constitute God's idea, and on that account God's idea does not follow necessarily from the nature [of this thought] insofar as it is absolute thought (for [thought] is conceived both as constituting God's idea and as not constituting it). [That God's idea does not follow from thought, insofar as it is absolute thought] is contrary to the hypothesis. So if God's idea in thought, or anything else in any attribute of God (for it does not matter what example is taken, since the demonstration is universal), follows from the necessity of the absolute nature of the attribute itself, it must necessarily be infinite. This was the first thing to be

[50] This passage is extremely puzzling, since it seems to contradict A5. Cf. Gueroult 1, 1:286–295.

[51] For the last two sentences the NS has: "Therefore, God is not a cause of anything that is outside him. That is the second thing we proposed." Cf. the note at I/48/15. Akkerman notes similar variations in IIIPI, P2, P28, P39, and P52.

[52] It is sometimes suggested that it is inappropriate for Spinoza to characterize any mode (even an infinite one) as eternal, and so the use of temporal language here has been taken to show that the infinite modes exist at all times, but not (strictly speaking) eternally. Cf. for example, Appuhn, 3:347; Wolfson 1, 1:376–377; Curley 3, 107 and 116; and Donagan 3.

[53] OP: *idea Dei;* NS: *bet denkbeelt van God* (but at 1.21, and subsequently, *Gods denkbeelt).* The idea of God referred to here is generally taken to be, not the idea of God existing as a finite mode of thought in, say, some human mind, but the (infinite) idea which God has (cf. IIP3 and P7), and hence an infinite mode. I use "God's idea" and "the idea of God" to mark the distinction between the subjective and objective readings of *idea Dei.* But it must be understood that it is often very uncertain which meaning is intended.

There is disagreement as to whether God's idea should be regarded as an immediate infinite mode (Wolfson 1, 1:238ff.; Gueroult 1, 1:314ff.) or a mediate infinite mode (Pollock, 176; Joachim 1, 94). It must be realized that any interpretation of Spinoza's doctrine of infinite modes has very little evidence to work from. For example, it is usually thought that there will be one immediate infinite mode and one mediate infinite made for each attribute. But in none of the scanty references in the *Ethics* (1P21–23), the *Short Treatise* (I, 8, 9) and the Correspondence (Letter 64) is this actually stated.

[54] The NS has an indefinite article here, but deletes it in the errata. Two lines later it has "an absolute thought," which is left unaltered.

proven.

Next, what follows in this way from the necessity of the nature of any attribute cannot have a determinate [NS: existence, or] duration.

For if you deny this, then suppose there is, in some attribute of God, a thing which follows from the necessity of the nature of that attribute—e.g., God's idea in thought—and suppose that at some time [this idea] did not exist or will not exist. But since thought is supposed to be an attribute of God, it must exist necessarily and be immutable[55] (by P11 and P20C2). So beyond the limits of the duration of God's idea (for it is supposed that at some time [this idea] did not exist or will not exist) thought will have to exist without God's idea. But this is contrary to the hypothesis, for it is supposed that God's idea follows necessarily from the given thought. Therefore, God's idea in thought, or anything else which follows necessarily from the absolute nature of some attribute of God, cannot have a determinate duration, but through the same attribute is eternal. This was the second thing [NS: to be proven]. Note that the same is to be affirmed of any thing which, in some attribute of God, follows necessarily from God's absolute nature.

P22: *Whatever follows from some attribute of God insofar as it is modified by a modification which, through the same attribute, exists necessarily and is infinite, must also exist necessarily and be infinite.*[56]

Dem.: The demonstration of this proposition proceeds in the same way as the demonstration of the preceding one.

P23: *Every mode which exists necessarily and is infinite has necessarily had to follow either from the absolute nature of some attribute of God, or from some attribute, modified by a modification which exists necessarily and is infinite.*

Dem.: For a mode is in another, through which it must be conceived (by D5), i.e. (by P15), it is in God alone, and can be conceived through God alone. So if a mode is conceived to exist necessarily and be infinite, [its necessary existence and infinitude] must necessarily be inferred, *or* perceived through some attribute of God, insofar as that attribute is conceived to express infinity and necessity of existence, *or* (what is the same, by D8) eternity, i.e. (by D6 and P19), insofar as it is considered absolutely. Therefore, the mode, which exists necessarily and is infinite, has had to follow from the absolute nature of some attribute of God—either immediately (see P21) or by some mediating modification, which follows from its absolute nature, i.e. (by P22), which exists necessarily and is infinite, q.e.d.

P24: *The essence of things produced by God does not involve existence.*

Dem.: This is evident from Dl. For that whose nature involves existence (considered in itself), is its own cause, and exists only from the necessity of its nature.

Cor.: From this it follows that God is not only the cause of things' beginning to exist, but also of their persevering in existing, *or* (to use a Scholastic term) God is the cause of the being of things. For—whether the things [NS: produced] exist or not—so long as we attend to their essence, we shall find that it involves neither existence nor duration. So their essence can be the cause neither of their existence nor of their duration, but only God, to whose nature alone it pertains to exist [,can be the cause] (by P14C1).

P25: *God is the efficient cause, not only of the existence of things, but also of their essence.*

Dem.: If you deny this, then God is not the cause of the essence of things; and so (by A4) the essence of things can be conceived without God. But (by P15) this is absurd. Therefore God is also the cause of the essence of things, q.e.d.

Schol.: This Proposition follows more clearly from P16. For from that it follows that from the given divine nature both the essence of things and their existence must necessarily be inferred; and in a word, God must be called the cause of all things in the same sense in which he is called the cause of himself. This will be established still more clearly from the following corollary.

Cor.: Particular things are nothing but affections of God's attributes, *or* modes by which God's attributes are expressed in a certain and determinate way. The demonstration is evident from P15 and D5.

P26: *A thing which has been determined to produce an effect has necessarily been determined in this way by God; and one which has not been determined by God cannot determine itself to produce an effect.*

Dem.: That through which things are said to be determined to produce an effect must be something positive (as is known through itself). And so, God, from the necessity of his nature, is the efficient cause both of its essence and of its existence (by P25 & 16); this was the first thing. And from it the second thing asserted also follows very clearly. For if a thing which has not been determined by God could determine itself, the first part of this [NS: proposition] would be false, which is absurd, as we have shown.

P27: *A thing which has been determined by God to produce an effect, cannot render itself undetermined.*

Dem.: This proposition is evident from A3.

P28: *Every singular thing,* or *any thing which is finite and has a determinate existence, can neither exist nor be determined to produce an effect unless it is determined to exist and produce an effect by another cause, which is also finite and has a determinate existence; and again, this cause also can neither exist nor be determined to produce an effect unless it is determined to exist and produce an effect by another, which is also finite and has a determinate existence, and so on, to infinity.*[57]

[55] NS: "It must be necessarily and eternally immutable."

[56] NS: "Whatever follows from one of God's attributes, insofar as it is affected with a mode that by the power of that attribute is infinite and eternal, must also be necessarily eternal and infinite." Akkerman thinks it possible that Spinoza altered the text slightly after it had been translated, but equally possible that Balling is being free with the text (licensed by the equation of eternity and necessary existence in ID8, cf. 1/67/4). Backward references to IP22 vary, cf. 69/21–22 with 94/26.

[57] Many commentators have wondered how the finite causality affirmed here could be consistent with the divine causality affirmed in P26 and P27. Idealist interpreters have tended to treat finite causality, and indeed, the very existence of the finite in Spinoza, as an illusion (cf. Joachim 1, 98–122), though Harris (1, 57–69) is an exception. For a realist interpretation see

Dem.: Whatever has been determined to exist and produce an effect has been so determined by God (by P26 and P24C). But what is finite and has a determinate existence could not have been produced by the absolute nature of an attribute of God; for whatever follows from the absolute nature of an attribute of God is eternal and infinite (by P21). It had, therefore, to follow either from God or from an attribute of God insofar as it is considered to be affected by some mode. For there is nothing except substance and its modes (by A1, D3, and D5) and modes (by P25C) are nothing but affections of God's attributes. But it also could not follow from God, or from an attribute of God, insofar as it is affected by a modification which is eternal and infinite (by P22). It had, therefore, to follow from, or be determined to exist and produce an effect by God or an attribute of God insofar as it is modified by a modification which is finite and has a determinate existence. This was the first thing to be proven.

And in turn, this cause, *or* this mode (by the same reasoning by which we have already demonstrated the first part of this proposition) had also to be determined by another, which is also finite and has a determinate existence; and again, this last (by the same reasoning) by another, and so always (by the same reasoning) to infinity, q.e.d.

Schol.: Since certain things had to be produced by God immediately, viz, those which follow necessarily 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,[58] it follows:

I. That God is absolutely the proximate cause of the things produced immediately by him, and not [a proximate cause] in his own kind, as they say.[59] For God's effects can neither be nor be conceived without their cause (by P15 and P24C).

II. That God cannot properly be called the remote cause of singular things, except perhaps so that we may distinguish them from those things that he has produced immediately, or rather, that follow from his absolute nature. For by a remote cause we understand one which is not conjoined in any way with its effect. But all things that are, are in God, and so depend on God that they can neither be nor be conceived without him.

P29: *In Nature there is nothing contingent, but all things have been determined from the necessity of the divine nature to exist and produce an effect in a certain way.*

Dem.: Whatever is, is in God (by P15); but God cannot be called a contingent thing. For (by P11) he exists necessarily, not contingently. Next, the modes of the divine nature have also followed from it necessarily and not contingently (by P16)—either insofar as the divine nature is considered absolutely (by P21) or insofar as it is considered to be determined to act in a certain way (by P28).[60] Further, God is the cause of these modes not only insofar as they simply exist (by P24C), but also (by P26) insofar as they are considered to be determined to produce an effect. For if they have not been determined by God, then (by P26) it is impossible, not contingent, that they should determine themselves. Conversely (by P27) if they have been determined by God, it is not contingent, but impossible, that they should render themselves undetermined. So all things have been determined from the necessity of the divine nature, not only to exist, but to exist in a certain way, and to produce effects in a certain way. There is nothing contingent, q.e.d.

Schol.: Before I proceed further, I wish to explain here—or rather to advise [the reader]—what we must understand by *Natura naturans* and *Natura naturata*. For from the preceding I think it is already established that by *Natura naturans* we must understand what is in itself and is conceived through itself, *or* such attributes of substance as express an eternal and infinite essence, i.e. (by P14C1 and P17C2), God, insofar as he is considered as a free cause.

But by *Natura naturata* I understand whatever follows from the necessity of God's nature, *or* from any of God's attributes, i.e., all the modes of God's attributes insofar as they are considered as things which are in God, and can neither be nor be conceived without God.

P30: *An actual intellect, whether finite or infinite,*[61] *must comprehend God's attributes and God's affections, and nothing else.*

Dem.: A true idea must agree with its object (by A6), i.e. (as is known through itself), what is contained objectively in the intellect must necessarily be in Nature. But in Nature (by P14C1) there is only one substance, viz. God, and there are no affections other than those which are in God (by P15) and which can neither be nor be conceived without God (by P15). Therefore, an actual intellect, whether finite or infinite, must comprehend God's attributes and God's affections, and nothing else, q.e.d.

P31: *The actual intellect, whether finite or infinite, like will, desire, love, etc., must be referred to* Natura naturata, *not to* Natura naturans.[62]

Dem.: By intellect (as is known through itself) we understand not absolute thought, but only a certain mode of thinking, which mode differs from the oth-

Curley 3, chap. 2. The criticism of this in Harris (2) seems to me to involve a confusion of epistemological issues with metaphysical ones.

[58] The text of the OP is corrupt in this sentence. Gebhardt rightly emends on the basis of the NS (though it would be better Latin to supply *et quaedam)*. Even with the emendation, however, this scholium is open to various interpretations. Some have taken "certain things" to refer to the immediate infinite modes of P21 and "others" to refer to the mediate infinite modes of P22 (Gebhardt, II/352–353; Wolfson 1, 1:390). Others (Gueroult 1, 1:342; Curley 3, 70–71) take "certain things" to refer to all the infinite modes, and "others" to refer to the finite modes. In favor of the latter interpretation (which is certainly not the most natural without reflection) it may be pointed out that (a) Spinoza's own gloss on "things produced immediately by God" is "things which follow from his absolute nature" (which applies to *all* the infinite modes), (b) at II. 11–12 he apparently regards the latter phrase as more accurate, and (c) this reading is confirmed by the *Short Treatise* 1/36, 118. The point of "nevertheless" (in 1. 4) is that although the finite modes are produced by other finite modes, and do not follow from the absolute nature of God, they do still depend on him (i.e., he is not their remote cause in the sense given to that term at II. 13–14).

[59] Gueroult's explanation (1, 1:255n) of Heereboord's use of the terms "proximate" and "remote" seems helpful in understanding this passage. See the Glossary-Index.

[60] OP, NS: P27. Gebhardt defends that reading against Meijer's proposal to read P22, but Gueroult's suggestion (1, 1:343) that we should read P28 seems right.

[61] The text here has been variously translated, but a consensus seems to have developed in favor of this rendering. Cf. Gueroult 1, 1:354n.

[62] I.e., though thought is an attribute of God, and he is a thinking thing (IIP1), he has neither intellect, nor will, desire nor love. This doctrine goes back to the *Short Treatise* (cf. I/45/21ff.).

ers, such as desire, love, etc., and so (by D5) must be conceived through absolute thought, i.e. (by P15 and D6), it must be so conceived through an attribute of God, which expresses the eternal and infinite essence of thought, that can neither be nor be conceived without [that attribute]; and so (by P29S), like the other modes of thinking, it must be referred to *Natura naturata*, not to *Natura naturans*, q.e.d.

Schol.: The reason why I speak here of actual intellect is not because I concede that there is any potential intellect, but because, wishing to avoid all confusion, I wanted to speak only of what we perceive as clearly as possible, i.e., of the intellection itself. We perceive nothing more clearly than that. For we can understand nothing that does not lead to more perfect knowledge of the intellection.

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

Dem.: The will, like the intellect,[63] 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,[64] 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 essence 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.

Cor. 1: From this it follows, first, that God does not produce any effect by freedom of the will.

Cor. 2: It follows, secondly, 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.

P33: *Things could have been produced by God in no other way, and in no other order than they have been produced.*

Dem.: For all things have necessarily followed from God's given nature (by P 16), and have been determined from the necessity of God's nature to exist and produce an effect in a certain way (by P29). Therefore, if things could have been of another nature, or could have been determined to produce an effect in another way, so that the order of Nature was different, then God's nature could also have been other than it is now, and therefore (by P11) that [other nature] would also have had to exist, and consequently, there could have been two or more Gods, which is absurd (by P14C1). So things could have been produced in no other way and no other order, etc., q.e.d.

Schol. 1: Since by these propositions I have shown more clearly than the noon light that there is absolutely nothing in things on account of which they can be called contingent, I wish now to explain briefly what we must understand by contingent—but first, what [we must understand] by necessary and impossible.

A thing is called necessary either by reason of its essence or by reason of its cause. For a thing's existence follows necessarily either from its essence and definition or from a given efficient cause. And a thing is also called impossible from these same causes—viz, either because its essence, *or* definition, involves a contradiction, or because there is no external cause which has been determined to produce such a thing.

But a thing is called contingent only because of a defect of our knowledge. For if we do not know that the thing's essence involves a contradiction, or if we do know very well that its essence does not involve a contradiction, and nevertheless can affirm nothing certainly about its existence, because the order of causes is hidden from us, it can never seem to us either necessary or impossible. So we call it contingent or possible.[65]

Schol. 2: From the preceding it clearly follows that things have been produced by God with the highest perfection, since they have followed necessarily from a given most perfect nature. Nor does this convict God of any imperfection, for his perfection compels us to affirm this. Indeed, from the opposite, it would clearly follow (as I have just shown), that God is not supremely perfect; because if things had been produced by God in another way, we would have to attribute to God another nature, different from that which we have been compelled to attribute to him from the consideration of the most perfect Being.

Of course, I have no doubt that many will reject this opinion as absurd, without even being willing to examine it—for no other reason than because they have been accustomed to attribute another freedom to God, far different from that we have taught (D7), viz, an absolute will. But I also have no doubt that, if they are willing to reflect on the matter, and consider properly the chain of our demonstrations, in the end they will utterly reject the freedom they now attribute to God, not only as futile, but as a great obstacle to science. Nor is it necessary for me to repeat here what I said in PI7S.

Nevertheless, to please them, I shall show that even if it is conceded that will pertains to God's essence,[66] it still follows from his perfection that things could

[63] This is only a provisional way of speaking. Cf. IIP49C. For the transition from "will" to "volition," cf. IIP48.

[64] Though the preceding sentence does not say explicitly that the will is there supposed to be a finite mode, this is implied by the reference to P28 and probably by the adjective "certain" as well. Cf. Gueroult 1, 1:362 (and contrast Wolfson 1, 1:407).

[65] This is only provisional. Later (II/209) Spinoza will distinguish between the contingent and the possible.

[66] Again it must be emphasized that (as in P17S) Spinoza is here discussing only what follows from an assumption of his opponents which he rejects. (Curley 3, 158, requires correction on this point, as De Dijn noted.) Apparent passages to the contrary in the *Metaphysical*

have been created by God in no other way or order. It will be easy to show this if we consider, first, what they themselves concede, viz, that it depends on God's decree and will alone that each thing is what it is. For otherwise God would not be the cause of all things. Next, that all God's decrees have been established by God himself from eternity. For otherwise he would be convicted of imperfection and inconstancy. But since, in eternity, there is neither *when*, nor *before*, nor *after*, it follows, from God's perfection alone, that he can never decree anything different, and never could have, *or* that God was not before his decrees, and cannot be without them.

But they will say that even if it were supposed that God had made another nature of things, or that from eternity he had decreed something else concerning Nature and its order, no imperfection in God would follow from that.

Still, if they say this, they will concede at the same time that God can change his decrees. For if God had decreed, concerning Nature and its order, something other than what he did decree, i.e., had willed and conceived something else concerning Nature, he would necessarily have had an intellect other than he now has, and a will other than he now has, And if it is permitted to attribute to God another intellect and another will, without any change of his essence and of his perfection, why can he not now change his decrees concerning created things, and nevertheless remain equally perfect? For his intellect and will concerning created things and their order are the same in respect to his essence and his perfection, however his will and intellect may be conceived. Further, all the Philosophers I have seen concede that in God there is no potential intellect,[67] but only an actual one. But since his intellect and his will are not distinguished from his essence, as they all also concede, it follows that if God had had another actual intellect, and another will, his essence would also necessarily be other. And therefore (as I inferred at the beginning) if things had been produced by God otherwise than they now are, God's intellect and his will, i.e. (as is conceded), his essence, would have to be different [NS: from what it now is], And this is absurd.

Therefore, since things could have been produced by God in no other way, and no other order, and since it follows from God's supreme perfection that this is true, no truly sound reason can persuade us to believe that God did not will to create all the things that are in his intellect, with that same perfection with which he understands them.

But they will say that there is no perfection or imperfection in things; what is in them, on account of which they are perfect or imperfect, and are called good or bad,[68] depends only on God's will. And so, if God had willed, he could have brought it about that what is now perfection would have been the greatest imperfection, and conversely ENS: that what is now an imperfection in things would have been the most perfect]. How would this be different from saying openly that God, who necessarily understands what he wills, can bring it about by his will that he understands things in another way than he does understand them? As I have just shown, this is a great absurdity.

Thoughts (e.g., 1/261, 264) must be counted among those in which Spinoza is merely expounding Descartes. Cf. the note to II/71/32.

[67] Cf. Aquinas 1, Ia, 3, 1, and Descartes, Third Meditation, AT VII, 47.

[68] NS: "on account of which they are called perfect or imperfect, good or bad."

So I can turn the argument against them in the following way. All things depend on God's power. So in order for things to be able to be different, God's will would necessarily also have to be different, But God's will cannot be different (as we have just shown most evidently from God's perfection). So things also cannot be different.

I confess that this opinion,[69] which subjects all things to a certain indifferent will of God, and makes all things depend on his good pleasure, is nearer the truth than that of those who maintain that God does all things for the sake of the good. For they seem to place 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. Nothing more absurd can be maintained about God, whom we have shown to be the first and only free cause, both of the essence of all things, and of their existence. So I shall waste no time in refuting this absurdity.

P34: *God's power is his essence itself.*

Dem.: For from the necessity alone of God's essence it follows that God is the cause of himself (by P11) and (by P16 and P16C) of all things. Therefore, God's power, by which he and all things are and act, is his essence itself, q.e.d.

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

Dem.: For whatever is in God's power must (by P34) be so comprehended by his essence that it necessarily follows from it, and therefore necessarily exists, q.e.d.

P36: *Nothing exists from whose nature some effect does not follow.*

Dem: Whatever exists expresses the nature, *or* essence of God in a certain and determinate way (by P25C), i.e. (by P34), whatever exists expresses in a certain and determinate way the power of God, which is the cause of all things. So (by P16), from [NS: everything that exists] some effect must follow, q.e.d.

APPENDIX

With these [demonstrations] I have explained God's nature and properties: that he exists necessarily; that he is unique; that he is and acts from the necessity alone of his nature; that (and how) he is the free cause of all things; that all things are in God and so depend on him that without him they can neither be nor be conceived; and finally, that all things have been predetermined by God, not from freedom of the will *or* absolute good pleasure, but from God's absolute nature, *or* infinite power.

Further, I have taken care, whenever the occasion arose, to remove prejudices that could prevent my demonstrations from being perceived. But because many prejudices remain that could, and can, be a great obstacle to men's understanding the connection of things in the way I have explained it, I considered it worthwhile to submit them here to the scrutiny of reason. All the prejudices I here undertake to expose depend on this one: that men commonly suppose that all natural things act, as men do, on account of an end; indeed, they maintain as

[69] Cf. Descartes, Sixth Replies, AT VII, 435–436, and the *Short Treatise* (I/38/11).

certain that God himself directs all things to some certain end, for they say that God has made all things for man, and man that he might worship God.

So I shall begin by considering this one prejudice, asking *first* [I] why most people are satisfied that it is true, and why all are so inclined by nature to embrace it. *Then* [II] I shall show its falsity, and *finally* [III] how, from this, prejudices have arisen concerning *good* and *evil*, *merit* and *sin*, *praise* and *blame*, *order* and *confusion*, *beauty* and *ugliness*, and other things of this kind.[70]

[I.] Of course this is not the place to deduce these things from the nature of the human mind. It will be sufficient here if I take as a foundation what everyone must acknowledge: that all men are born ignorant of the causes of things, and that they all want to seek their own advantage, and are conscious of this appetite.

From these [assumptions] it follows, *first*, that men think themselves free, because they are conscious of their volitions and their appetite, and do not think, even in their dreams, of the causes by which they are disposed to wanting and willing, because they are ignorant of [those causes]. It follows, *secondly*, that men act always on account of an end, viz. on account of their advantage, which they want. Hence they seek to know only the final causes of what has been done, and when they have heard them, they are satisfied, because they have no reason to doubt further. But if they cannot hear them from another, nothing remains for them but to turn toward themselves, and reflect on the ends by which they are usually determined to do such things; so they necessarily judge the temperament of other men from their own temperament.

Furthermore, they find—both in themselves and outside themselves—many means that are very helpful in seeking their own advantage, e.g., eyes for seeing, teeth for chewing, plants and animals for food, the sun for light, the sea for supporting fish [NS: and so with almost all other things whose natural causes they have no reason to doubt].[71] Hence, they consider all natural things as means to their own advantage. And knowing that they had found these means, not provided them for themselves, they had reason to believe that there was someone else who had prepared those means for their use. For after they considered things as means, they could not believe that the things had made themselves; but from the means they were accustomed to prepare for themselves, they had to infer that there was a ruler, or a number of rulers, of Nature, endowed with human freedom, who had taken care of all things for them, and made all things for their use.

And since they had never heard anything about the temperament of these rulers, they had to judge it from their own. Hence, they maintained that the gods direct all things for the use of men in order to bind men to them and be held by men in the highest honor. So it has happened that each of them has thought up from his own temperament different ways of worshipping God, so that God might love them above all the rest, and direct the whole of Nature according to the needs of their blind desire and insatiable greed. Thus this prejudice was changed into superstition, and struck deep roots in their minds. This was why each of them strove with great diligence to understand and explain the final causes of all things.

But while they sought to show that Nature does nothing in vain (i.e., nothing which is not of use to men), they seem to have shown only that Nature and the gods are as mad as men. See, I ask you, how the matter has turned out in the end! Among so many conveniences in Nature they had to find many inconveniences: storms, earthquakes, diseases, etc. These, they maintain, happen because the gods [NS: (whom they judge to be of the same nature as themselves)][72] are angry on account of wrongs done to them by men, *or* on account of sins committed in their worship. And though their daily experience contradicted this, and though infinitely many examples showed that conveniences and inconveniences happen indiscriminately to the pious and the impious alike, they did not on that account give up their longstanding prejudice. It was easier for them to put this among the other unknown things, whose use they were ignorant of, and so remain in the state of ignorance in which they had been born, than to destroy that whole construction, and think up a new one.

So they maintained it as certain that the judgments of the gods far surpass man's grasp. This alone, of course, would have caused the truth to be hidden from the human race to eternity, if Mathematics, which is concerned not with ends, but only with the essences and properties of figures, had not shown men another standard of truth.

And besides Mathematics, we can assign other causes also (which it is unnecessary to enumerate here), which were able to bring it about that men [NS:—but very few, in relation to the whole human race—][73] would notice these common prejudices and be led to the true knowledge of things.

[II.] With this I have sufficiently explained what I promised in the first place [viz, why men are so inclined to believe that all things act for an end]. Not many words will be required now to show that Nature has no end set before it, and that all final causes are nothing but human fictions. For I believe I have already sufficiently established it, both by the foundations and causes from which I have shown this prejudice to have had its origin, and also by P16, P32C1 and C2, and all those [propositions] by which I have shown that all things proceed by a certain eternal necessity of Nature, and with the greatest perfection.

I shall, however, add this: this doctrine concerning the end turns Nature completely upside down. For what is really a cause, it considers as an effect, and conversely [NS: what is an effect it considers as a cause]. What is by nature prior, it makes posterior. And finally, what is supreme and most perfect, it makes

[70] Wolfson's discussion of medieval doctrines concerning final causes (1, 1:422–440) is useful background to this appendix. But Gueroult is surely right to argue (1, 1:398–400) that Spinoza's antifinalism, while owing much to Descartes, is, in the end, directed against him as well as the scholastics.

[71] What Gebhardt adds here from the NS, Akkerman (2, 161) regards as a translator's gloss, though it seems to me to go beyond the sort of thing one would expect from Balling.

[72] What Gebhardt adds here from the NS, Akkerman (2, 161) regards as a translator's gloss.

[73] What Gebhardt adds here from the NS, Akkerman (2, 161) suggests may be a comment by Balling, "who thinks most people stupid." Akkerman is no doubt thinking of the gloss at 8 1/20, which probably is due to Balling. But the comment here seems to say no more than that few men are able to see common prejudices for what they are and rise above them, and that seems to be a genuinely Spinozistic view. Cf. the Preface to the TTP, III/5–6, 12. If we ascribe this line to Spinoza, we need not imagine that he deliberately omitted it in revising his first draft. If it was Spinoza's own copy of Balling's translation that Glazemaker used in compiling the NS, Spinoza may have added the line to the translation without adding it to the text, through some oversight.

imperfect.

For—to pass over the first two, since they are manifest through themselves—as has been established in PP21–23, that effect is most perfect which is produced immediately by God, and the more something requires intermediate causes to produce it, the more imperfect it is. But if the things which have been produced immediately by God had been made so that God would achieve his end, then the last things, for the sake of which the first would have been made, would be the most excellent of all.

Again, this doctrine takes away God's perfection. For if God acts for the sake of an end, he necessarily wants something which he lacks. And though the Theologians and Metaphysicians distinguish between an end of need and an end of assimilation,[74] they nevertheless confess that God did all things for his own sake, not for the sake of the things to be created, For before creation they can assign nothing except God for whose sake God would act. And so they are necessarily compelled to confess that God lacked those things for the sake of which he willed to prepare means, and that he desired them. This is clear through itself.

Nor ought we here to pass over the fact that the Followers of this doctrine, who have wanted to show off their cleverness in assigning the ends of things, have introduced—to prove this doctrine of theirs— a new way of arguing: by reducing things, not to the impossible, but to ignorance. This shows that no other way of defending their doctrine was open to them.

For example, if a stone has fallen from a roof onto someone's head and killed him, they will show, in the following way, that the stone fell in order to kill the man. For if it did not fall to that end, God willing it, how could so many circumstances have concurred by chance (for often many circumstances do concur at once)? Perhaps you will answer that it happened because the wind was blowing hard and the man was walking that way. But they will persist: why was the wind blowing hard at that time? why was the man walking that way at that same time? If you answer again that the wind arose then because on the preceding day, while the weather was still calm, the sea began to toss, and that the man had been invited by a friend, they will press on—for there is no end to the questions which can be asked: but why was the sea tossing? why was the man invited at just that time? And so they will not stop asking for the causes of causes until you take refuge in the will of God, i.e., the sanctuary of ignorance.

Similarly, when they see the structure of the human body, they are struck by a foolish wonder, and because they do not know the causes of so great an art, they infer that it is constructed, not by mechanical, but by divine, or supernatural art, and constituted in such a way that one part does not injure another.[75]

Hence it happens that one who seeks the true causes of miracles, and is eager, like an educated man, to understand natural things, not to wonder at them, like a fool, is generally considered and denounced as an impious heretic by those whom the people honor as interpreters of Nature and the gods. For they know that if ignorance[76] is taken away, then foolish wonder, the only means they have of arguing and defending their authority is also taken away. But I leave these things,[77] and pass on to what I have decided to treat here in the *third* place.

[III.] After men persuaded themselves that everything that 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 thought themselves free, those notions have arisen: *praise* and *blame*, *sin* and *merit*, The latter I shall explain after I have treated human nature;[78] 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 only imagine them, affirm nothing concerning things, and take the imagination for the intellect, they firmly believe, in their ignorance of things and of their own nature, that there is an order in things. For when things are so disposed that, when they are presented to us through the senses, we can easily imagine them, and so can easily remember them, we say that they are well-ordered;[79] but if the opposite is true, we say that they are badly ordered, or confused.

And since those things we can easily imagine are especially pleasing to us, men prefer order to confusion, as if order were anything in Nature more than a relation to our imagination. They also say that God has created all things in order, and so, unknowingly attribute imagination to God—unless, perhaps, they mean that God, to provide for human imagination, has disposed all things so that men can very easily imagine them. Nor will it, perhaps, give them pause that infinitely many things are found which far surpass our imagination, and a

[74] As Wolfson points out (1, 1:432), the distinction is to be found (among other places) in Heereboord's *Meletemata* where it is explained that in acting for the sake of an end of assimilation God acts for the benefit of other things which are outside him and are made to be like him. Heereboord does also concede there that God has done all things for his own sake.

[75] As Wolfson points out (1, 1:434–436), the argument of this paragraph goes back at least as far as Cicero's *De Natura Deorum* and was used in the Middle Ages by Maimonides (1, III, 19).

[76] Gebhardt here adds a phrase from the NS which would be translated: "or rather, stupidity." He takes it that Spinoza had omitted this phrase when revising his first draft, in order to avoid unnecessary offense. But as Akkerman (2, 97) points out, it is more likely that the translator was offering a double translation of a single Latin term, to heighten the effect of lines that strongly appealed to him. The translator uses other double translations in this passage without provoking Gebhardt to make the corresponding additions to the text (e.g., 1. 19, *interpretes/tolken en verklaarders*, I. 20, *stupor/verwondering of verbaasdheid)*. Is the addition consistent with Spinoza's thought elsewhere? Akkerman notes that it is "familiar humanistic ground" that philosophers try to raise people out of their ignorance and that priests see their authority threatened by this. But does Spinoza think the people are not merely ignorant but stupid? Akkerman appeals to TTP, VII, 27 (III/3 19–20) to show that he does not.

[77] Gebhardt here adds, as if it were something omitted in the Latin, what is surely (cf. Akkerman 2, 164) a translator's gloss on this first clause: "But I leave it to them to judge what force there is in such reasoning." Since Gebhardt also gives, as part of the text, the Latin which the Dutch glosses, his text is redundant.

[78] NS: "the human mind." Akkerman (2, 169) thinks that this variation may, in fact, stem from Spinoza's altering the text after it had been translated, and that this may be a survival of the period in which Spinoza conceived the *Ethics* as having a tripartite structure (I. On God, II. On the mind, III. On human nature). The topics referred to are treated in IVP37S2 as things presently stand.

[79] In the NS this passage is translated: "we say that they are in good order, or in order." Gebhardt assumes that something has been omitted in revision, but probably this is no more than a double translation. Cf. Akkerman 2, 88.

great many which confuse it on account of its weakness. But enough of this.

The other notions are also nothing but modes of imagining, by which the imagination is variously affected; and yet the ignorant consider them the chief attributes of things, because, as we have already said, they believe all things have been made for their sake, and call the nature of a thing good or evil, sound or rotten and corrupt, as they are affected by it. For example, if the motion the nerves receive from objects presented through the eyes is conducive to health, the objects by which it is caused are called beautiful; those which cause a contrary motion are called ugly. Those which move the sense through the nose, they call pleasant-smelling or stinking; through the tongue, sweet or bitter, tasty or tasteless; through touch, hard or soft, rough or smooth, etc.; and finally, those which move the ears are said to produce noise, sound or harmony. Men have been so mad as to believe that God is pleased by harmony. Indeed there are Philosophers who have persuaded themselves that the motions of the heavens produce a harmony.

All of these things show sufficiently that each one has judged things according to the disposition of his brain; or rather, has accepted affections of the imagination as things. So it is no wonder (to note this, too, in passing) that we find so many controversies to have arisen among men, and that they have finally given rise to Skepticism. For although human bodies agree in many things, they still differ in very many. And for that reason what seems good to one, seems bad to another; what seems ordered to one, seems confused to another; what seems pleasing to one, seems displeasing to another, and so on.

I pass over the [other notions] here, both because this is not the place to treat them at length, and because everyone has experienced this [variability] sufficiently for himself. That is why we have such sayings as "So many heads, so many attitudes," "everyone finds his own judgment more than enough," and "there are as many differences of brains as of palates." These proverbs show sufficiently that men judge things according to the disposition of their brain, and imagine, rather than understand them. For if men had understood them, the things would at least convince them all, even if they did not attract them all, as the example of mathematics shows.

We see, therefore, that all the notions by which ordinary people are accustomed to explain Nature are only modes of imagining, and do not indicate the nature of anything, only the constitution of the imagination. And because they have names, as if they were [notions] of beings existing outside the imagination, I call them beings, not of reason, but of imagination. So all the arguments in which people try to use such notions against us can easily be warded off.

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, etc.][80]

Second Part of the Ethics
On the Nature and Origin of the Mind

I pass now to explaining those things which must necessarily follow from the essence of God, or the infinite and eternal Being—not, indeed, all of them, for we have demonstrated (1P16) that infinitely many things must follow from it in infinitely many modes, but only those that can lead us, by the hand, as it were, to the knowledge of the human Mind and its highest blessedness.

DEFINITIONS

D1: By body I understand a mode that in a certain and determinate way expresses God's essence insofar as he is considered as an extended thing (see IP25C).

D2: I say that to the essence of any thing belongs that which, being given, the thing is [NS: also] necessarily posited and which, being taken away, the thing is necessarily [NS: also] taken away; or that without which the thing can neither be nor be conceived, and which can neither be nor be conceived without the thing.[81]

D3: By idea I understand a concept of the Mind that the Mind forms because it is a thinking thing.

Exp.: *I say concept rather than perception, because the word perception seems to indicate that the Mind is acted on by the object. But concept seems to express an action of the Mind.*

D4: By adequate idea I understand an idea which, insofar as it is considered in itself, without relation to an object, has all the properties, *or* intrinsic denominations of a true idea.

Exp.: *I say intrinsic to exclude what is extrinsic, viz, the agreement of the idea with its object.*

D5: Duration is an indefinite continuation of existing.

Exp.: *I say indefinite because it cannot be determined at all through the very nature of the existing thing, nor even by the efficient cause, which necessarily posits the existence of the thing, and does not take it away.*

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[80] This concluding formula, which Gebhardt adds from the NS, Akkerman (2, 161) attributes to the translator.

[81] Spinoza's conception of essence is stricter than the Cartesian conception he expounds in *Descartes' Principles* IIA2 (1/183). His reason for not defining essence so broadly is given in P1OCS (II/93/20–94/12).

D6: By reality and perfection I understand the same thing.

D7: By singular things I understand things that are finite and have a determinate existence. And if a number of Individuals[82] so concur in one action that together they are all the cause of one effect, I consider them all, to that extent, as one singular thing.

AXIOMS

A1: The essence of man does not involve necessary existence, i.e., from the order of Nature it can happen equally that this or that man does exist, or that he does not exist.

A2: Man thinks.[83]

A3: There are no modes of thinking, such as love, desire, or whatever is designated by the word affects of the mind, unless there is in the same Individual[84] the idea of the thing loved, desired, etc. But there can be an idea, even though there is no other mode of thinking.

A4: We feel that a certain body[85] is affected in many ways.

A5: We neither feel nor perceive any singular things [NS: or anything of *natura naturata*],[86] except bodies and modes of thinking.

See the postulates after P13.

[PROPOSITIONS I]

P1: *Thought is an attribute of God*, or *God is a thinking thing.*

Dem.: Singular thoughts, *or* this or that thought, are modes that express God's nature in a certain and determinate way (by IP25C). Therefore (by ID5) there belongs to God an attribute whose concept all singular thoughts involve, and through which they are also conceived. Therefore, Thought is one of God's infinite attributes, which expresses an eternal and infinite essence of God (see 1D6), *or* God is a thinking thing, q.e.d.

Schol.: This Proposition is also evident from the fact that we can conceive an infinite thinking being. For the more things a thinking being can think, the more reality, *or* perfection, we conceive it to contain. Therefore, a being that can think infinitely many things in infinitely many ways is necessarily infinite in its power of thinking. So since we can conceive an infinite Being by attending to thought alone, Thought (by ID4 and D6) is necessarily one of God's infinite attributes, as we maintained.

P2: *Extension is an attribute of God*, or *God is an extended thing.*

Dem: The demonstration of this proceeds in the same way as that of the preceding Proposition.

P3: *In God there is necessarily an idea, both of his essence and of everything that necessarily follows from his essence.*

Dem.: For God (by P1) can think infinitely many things in infinitely many modes, *or* (what is the same, by IP16) can form the idea of his essence and of all the things which necessarily follow from it. But whatever is in God's power necessarily exists (by IP35); therefore, there is necessarily such an idea, and (by IP15) it is only in God, q.e.d.

Schol.: By God's power ordinary people understand God's free will and his right over all things which are, things which on that account are commonly considered to be contingent. For they say that God has the power of destroying all things and reducing them to nothing. Further, they very often compare God's power with the power of Kings.[87]

But we have refuted this in IP32C1 and C2, and we have shown in IPl6 that God acts with the same necessity by which he understands himself, i.e., just as it follows from the necessity of the divine nature (as everyone maintains unanimously) that God understands himself, with the same necessity it also follows that God does infinitely many things in infinitely many modes. And then we have shown in IP34 that God's power is nothing except God's active essence. And so it is as impossible for us to conceive that God does not act as it is to conceive that he does not exist.

Again, if it were agreeable to pursue these matters further, I could also show here that that power which ordinary people fictitiously ascribe to God is not only human (which shows that ordinary people conceive God as a man, or as like a man), but also involves lack of power. But I do not wish to speak so often about the same topic. I only ask the reader to reflect repeatedly on what is said concerning this matter in Part I, from P16 to the end. For no one will be able to perceive rightly the things I maintain unless he takes great care not to confuse God's power with the human power or right of Kings.

P4: *God's idea, from which infinitely many things follow in infinitely many modes,*

[82] What Gebhardt adds here from the NS (which might be translated: "or singulars") is probably only a double translation.

[83] What Gebhardt adds here from the NS (which may be translated: "or, to put it differently, we know that we think") he regards as a gloss from the first draft which Spinoza later suppressed because it "limited" his teaching. But as Akkerman contends (2, 97-100, 145-146), it is hard to see what limitation is involved and it is clear that the gloss goes well beyond what we might expect of the translator. Akkerman ingeniously suggests that members of the Amsterdam Spinoza circle, some of whom probably studied a draft of El-Il in Balling's Dutch translation in 1663-1664, may have added these words to their copy of the ms., as their own interpretation of the axiom, inspired perhaps by Glazemaker's translation of Descartes' *Principles of Philosophy* 1, 8. Glaze-maker ends that section with these very words, since he follows Picot's French version of the *Principles*, which amplifies the Latin at this point. When Jelles and Rieuwertsz put Balling's early translation of El-Il at Glazemaker's disposal in compiling the NS, Glazemaker did not suspect that these words were not Spinoza's, but his own (ultimately, Picot's). Akkerman does allow that Spinoza may, at some stage, have seen and approved the gloss.

[84] The NS adds: "or in the same man." But this is probably only a double translation, as at 85/17.

[85] NS: "our body."

[86] What Gebhardt adds from the NS, Akkerman (2, 161) regards as a translator's gloss.

[87] It is not, of course, only 'ordinary people' who make this comparison, but also philosophers like Descartes (cf. the letter to Mersenne, 15 April 1630).

must be unique.

Dem.: An infinite intellect comprehends nothing except God's attributes and his affections (by IP30). But God is unique (by IP14C1). Therefore God's idea, from which infinitely many things follow in infinitely many modes, must be unique, q.e.d.

P5: *The formal being of ideas admits God as a cause only insofar as he is considered as a thinking thing, and not insofar as he is explained by any other attribute. I.e., ideas, both of God's attributes and of singular things, admit not the objects themselves,* or *the things perceived, as their efficient cause, but God himself, insofar as he is a thinking thing.*

Dem.: This is evident from P3. For there we inferred that God can form the idea of his essence, and of all the things that follow necessarily from it, solely from the fact that God is a thinking thing, and not from the fact that he is the object of his own idea. So the formal being of ideas admits God as its cause insofar[88] as he is a thinking thing.

But another way of demonstrating this is the following. The formal being of ideas is a mode of thinking (as is known through itself), i.e. (by IP25C), a mode that expresses, in a certain way, God's nature insofar as he is a thinking thing. And so (by IP10) it involves the concept of no other attribute of God, and consequently (by IA4) is the effect of no other attribute than thought. And so the formal being of ideas admits God as its cause insofar as he is considered only as a thinking thing, etc., q.e.d.

P6: *The modes of each attribute have God for their cause only insofar as he is considered under the attribute of which they are modes, and not insofar as he is considered under any other attribute.*

Dem.: For each attribute is conceived through itself without any other (by IP10). So the modes of each attribute involve the concept of their own attribute, but not of another one; and so (by 1A4) they have God for their cause only insofar as he is considered under the attribute of which they are modes, and not insofar as he is considered under any other, q.e.d.

Cor.: From this it follows that the formal being of things which are not modes of thinking does not follow from the divine nature because [God] has first known the things; rather the objects of ideas follow and are inferred from their attributes[89] in the same way and by the same necessity as that with which we have shown ideas to follow from the attribute of Thought.

P7: *The order and connection of ideas is the same as the order and connection of things.*

Dem.: This is clear from IA4. For the idea of each thing caused depends on the knowledge of the cause of which it is the effect.

Cor.: From this it follows that God's [NS: actual] power of thinking is equal to his actual power of acting. I.e., whatever follows formally from God's infinite nature follows objectively in God from his idea in the same order and with the same connection.

Schol.: Before we proceed further, we must recall here what we showed [NS: in the First Part], viz, that whatever can be perceived by an infinite intellect as constituting an[90] essence of substance pertains to one substance only, and consequently that the thinking substance and the extended substance are one and the same substance, which is now comprehended under this attribute, now under that. So also a mode of extension and the idea of that mode are one and the same thing, but expressed in two ways. Some of the Hebrews[91] seem to have seen this, as if through a cloud, when they maintained that God, God's intellect, and the things understood by him are one and the same.

For example, a circle existing in Nature and the idea of the existing circle, which is also in God, are one and the same thing, which is explained through different attributes. Therefore, whether we conceive Nature under the attribute of Extension, or under the attribute of Thought, or under any other attribute, we shall find one and the same order, *or* one and the same connection of causes, i.e., that the same things follow one another.[92]

When I said [NS: before] that God is the cause of the idea, say of a circle, only insofar as he is a thinking thing, and [the cause] of the circle, only insofar as he is an extended thing, this was for no other reason than because the formal being of the idea of the circle can be perceived only through another mode of thinking, as its proximate cause, and that mode again through another, and so on, to infinity. Hence, so long as things are considered as modes of thinking, we must explain the order of the whole of Nature, *or* the connection of causes, through the attribute of Thought alone. And insofar as they are considered as modes of Extension, the order of the whole of Nature must be explained through the attribute of Extension alone. I understand the same concerning the other attributes.

So of things as they are in themselves, God is really the cause insofar as he consists of infinite attributes. For the present, I cannot explain these matters more clearly.[93]

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[88] Various editors have proposed emending this to read: ". . . only insofar. . . ." Gebhardt points out that the text of the OP is supported by the NS, and very probably Spinoza's manuscript did read the way Gebhardt has it. But the emenders are probably true to the spirit of the text, if not its letter. Similarly at II. 19 and 29.

[89] Spinoza is not very explicit on this point in the *Ethics*, but it seems from other works that we are to assume a distinct idea in thought for every mode of every other attribute, with the result that the attribute of thought appears to be 'more extensive' than the other attributes. See Letter 66 and the Short Treatise (1/119). For comment, see Pollock, 159–163; Joachim 1, 134–138; Curley 3, 147–151; Gueroult 1, 2:45–46, 78–84, 91–92.

[90] Most translators (e.g., Elwes, White, Auerbach, Meijer, and Caillois) supply a definite article here. But Appuhn's use of the indefinite article deserves consideration at least. Cf. above at II/45/24–25. The NS use no article at all here.

[91] Wolfson (1, 2:26) cites Maimonides 1, I, 68, and Gueroult (1, 2:85) adds that the doctrine was also held by Christian Aristotelians like Aquinas (1, Ia, 18, 14). But of course these philosophers would have understood the doctrine very differently from the way Spinoza does, as he himself implies.

[92] The NS here adds: "in the same way." But this is probably a translator's gloss, as is what Gebhardt adds from the NS in the next line. The latter addition correctly refers back to P6, but the former is only dubiously correct (cf. I. 9).

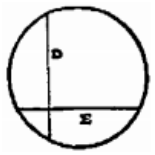
[93] Gueroult (1, 2:87) suggests that IIP21S and IIIP2S should be viewed as offering the further explanation hinted at here, since they apply this scholium to the case of the relation between mind and body.

P8: *The ideas of singular things*, or *of modes, that do not exist must be comprehended in God's infinite idea in the same way as the formal essences of the singular things*, or *modes, are contained in God's attributes.*

Dem.: This Proposition is evident from the preceding one, but is understood more clearly from the preceding scholium.

Cor.: From this it follows that so long as singular things do not exist, except insofar as they are comprehended in God's attributes, their objective being, *or* ideas, do not exist except insofar as God's infinite idea exists. And when singular things are said to exist, not only insofar as they are comprehended in God's attributes, but insofar also as they are said to have duration, their ideas also involve the existence through which they are said to have duration.

Schol.: If anyone wishes me to explain this further by an example, I will, of course, not be able to give one which adequately explains what I speak of here, since it is unique. Still I shall try as far as possible to illustrate the matter:[94] the circle is of such a nature that the rectangles formed from the segments of all the straight lines intersecting in it are equal to one another,[95] So in a circle there are contained infinitely many rectangles that are equal to one another. Nevertheless, none of them can be said to exist except insofar as the circle exists, nor also can the idea of any of these rectangles be said to exist except insofar as it is comprehended in the idea of the circle. Now of these infinitely many [rectangles] let two only, viz. [those formed from the segments of lines][96] D and E, exist. Of course their ideas also exist now, not only insofar as they are only comprehended in the idea of the circle, but also insofar as they involve the existence of those rectangles. By this they are distinguished from the other ideas of the other rectangles.



P9: *The idea of a singular thing which actually exists has God for a cause not insofar as he is infinite*,[97] *but insofar as he is considered to be affected by another idea of a singular thing which actually exists; and of this [idea] God is also the cause, insofar as he is affected by another third [NS: idea], and so on, to infinity.*

Dem.: The idea of a singular thing which actually exists is a singular mode of thinking, and distinct from the others (by P8C and 5), and so (by P6) has God for a cause only insofar as he is a thinking thing. But not (by IP28) insofar as he is a thing thinking absolutely;[98] rather insofar as he is considered to be affected by another [NS: determinate] mode of thinking.[99] And God is also the cause of this mode, insofar as he is affected by another [NS: determinate mode of thinking], and so on, to infinity. But the order and connection of ideas (by P7) is the same as the order and connection of causes.[100] 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, q.e.d.

Cor.: Whatever happens in the singular object of any idea, there is knowledge of it in God, only insofar as he has the idea of the same object.

Dem.: Whatever happens in the object of any idea, there is an idea of it in God (by P3), not insofar as he is infinite, but insofar as he is considered to be affected by another idea of [NS: an existing] singular thing (by P9); but the order and connection of ideas (by P7) is the same as the order and connection of things; therefore, knowledge of what happens in a singular object will be in God only insofar as he has the idea of the same object, q.e.d.

P10: *The being of substance does not pertain to the essence of man*,[101] or *substance does not constitute the form of man.*

Dem.: For the being of substance involves necessary existence (by IP7). Therefore, if the being of substance pertained to the essence of man, then substance being given, man would necessarily be given (by D2), and consequently man would exist necessarily, which (by A1) is absurd, q.e.d.

Schol.: This proposition is also demonstrated from IP5, viz, that there are not two substances of the same nature. Since a number of men can exist,[102] what constitutes the form of man is not the being of substance. Further, this proposition is evident from the other properties of substance, viz, that substance is, by its nature, infinite, immutable, indivisible, etc., as anyone can easily see.

Cor.: From this it follows that the essence of man is constituted by certain modifications of God's attributes.

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[94] The NS translator renders *illustrare* (here translated by "illustrate"): "explain with an example." Akkerman (2, 87) finds this an unhappy choice given the opening sentence of the scholium, and suggests "clarify." I would take what follows as an example which explains the matter imperfectly, i.e., an analogy. In any case, Gebhardt's assumption that a phrase has been omitted from the Latin text is clearly wrong.

[95] This is theorem 35, Book III, of Euclid's *Elements*, which is more easily stated if we add to Spinoza's diagram some letters he does not use. If AC and FG are any two lines intersecting at a point B in a circle, then the rectangle with base AB and height BC is equal in area to that with base BG and height BF.

[96] I think Baensch and Meijer have understood this passage more accurately than Gebhardt, whose appeal to the NS (cf. II/358–359) is indecisive.

[97] Gueroult (1, *2:544–545)* takes the phrase "God ... insofar as he is infinite" to be ambiguous between "the attribute" (as opposed to its infinity of finite modes) and "the infinite mode" or "the infinite chain of singular things" (as opposed to a finite part of the infinite mode, or individual member of the infinite chain). But this seems to rest partly on a doubtful reading of IIP40D, q.v.

[98] Gueroult (1, 2:135) suggests that the qualification "absolute," applied to God's thought (God as the Thinking Thing, or attribute of Thought) implies that it is thought without an object.

[99] Here and in 1. 10 the NS translation is more explicit than the OP. No doubt Akkerman is right (2, 165) to say, contrary to Gebhardt, that there is no question here of two drafts. But the translator's gloss is clearly correct and helpful, as a comparison with lP28 will show. Gebhardt, contrary to his usual practice, translates his additions to the text into Latin, relying on the marginalia. But the variance from the wording of P28 seems to confirm that the author of the marginalia is working simply from the Dutch and not consulting a Latin original.

[100] NS: "connection of things." This corresponds more closely to the actual wording of P7.

[101] Appuhn remarks that it is tempting to supply an indefinite article here, so as to conform better to the [presumed] requirements of Spinoza's nominalism. He resists the temptation on the grounds that the scholium of this proposition and IP8S both imply that there is a nature common to all men, and that Part IV would be incomprehensible without that assumption. For what it may be worth, the NS confirm this, reading *de mensch* (the use of the definite article is normal in Dutch when nouns are used abstractly or collectively). Cf. Gueroult 1, 2:103n.

[102] The NS add: "at the same time." Probably a translator's gloss, influenced by II/ *5* 1/2, though it has less point here.

Dem.: For the being of substance does not pertain to the essence of man (by P10). Therefore, it is something (by IP15) which is in God, and which can neither be nor be conceived without God, *or* (by IP25C) an affection, *or* mode, which expresses God's nature in a certain and determinate way.

Schol.: Everyone, of course, must concede that nothing can either be or be conceived without God. For all confess that God is the only cause of all things, both of their essence and of their existence.[103] I.e., God is not only the cause of the coming to be of things, as they say, but also of their being.

But in the meantime many say that anything without which a thing can neither be nor be conceived pertains to the nature of the thing.[104] And so they believe either that the nature of God pertains to the essence of created things, or that created things can be or be conceived without God—or what is more certain, they are not sufficiently consistent.

The cause of this, I believe, was that they did not observe the [proper] order of Philosophizing.[105] For they believed that the divine nature, which they should have contemplated before all else (because it is prior both in knowledge and in nature) is last in the order of knowledge, and that the things that are called objects of the senses are prior to all. That is why, when they contemplated natural things, they thought of nothing less than they did of the divine nature; and when afterwards they directed their minds to contemplating the divine nature, they could think of nothing less than of their first fictions, on which they had built the knowledge of natural things, because these could not assist knowledge of the divine nature. So it is no wonder that they have generally contradicted themselves.

But I pass over this. For my intent here was only to give a reason[106] why I did not say that anything without which a thing can neither be nor be conceived pertains to its nature—viz, because singular things can neither be nor be conceived without God, and nevertheless, God does not pertain to their essence. But I have said that what necessarily constitutes the essence of a thing is that which, if it is given, the thing is posited, and if it is taken away, the thing is taken away, i.e., the essence is what the thing can neither be nor be conceived without, and vice versa, what can neither be nor be conceived without the thing.

P11: *The first thing that constitutes the actual being of a human Mind is nothing but the idea of a singular thing which actually exists.*

Dem.: The essence of man (by P10C) is constituted by certain modes of God's attributes, viz. (by A2) by modes of thinking, of all of which (by A3) the idea is prior in nature, and when it is given, the other modes (to which the idea is prior in nature) must be in the same individual (by A3).[107] And therefore an idea is the first thing that constitutes the being of a human Mind. But not the idea of a thing which does not exist. For then (by P8C) the idea itself could not be said to exist. Therefore, it will be the idea of a thing which actually exists.

But not of an infinite thing. For an infinite thing (by P21 and 22) must always exist necessarily. But (by A1) it is absurd [that this idea should be of a necessarily existing object]. Therefore, the first thing that constitutes the actual being of a human Mind is the idea of a singular thing which actually exists, q.e.d.

Cor.: From this it follows that the human Mind is a part of the infinite intellect of God. Therefore, when we say that the human Mind perceives this or that, we are saying nothing but that God, not insofar as he is infinite, but insofar as he is explained through the nature of the human Mind, *or* insofar 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 insofar as he constitutes the nature of the human Mind, but insofar as he also has the idea of another thing together with the human Mind, then we say that the human Mind perceives the thing only partially, *or* inadequately.

Schol.: Here, no doubt, my readers will come to a halt, and think of many things which will give them pause. For this reason I ask them to continue on with me slowly, step by step, and to make no judgment on these matters until they have read through them all.

P12: *Whatever happens in the object of the idea constituting the human Mind must be perceived by the human Mind*, or *there will necessarily be an idea of that thing in the Mind; i.e., if the object of the idea constituting a human Mind is a body, nothing can happen in that body which is not perceived by the Mind.*[108]

Dem.: For whatever happens in the object of any idea, the knowledge of that thing is necessarily in God (by P9C), insofar as he is considered to be affected by the idea of the same object, i.e. (by P11), insofar as he constitutes the mind of something. Therefore, whatever happens in the object of the idea constituting the human Mind, the knowledge of it is necessarily in God insofar as he constitutes the nature of the human Mind, i.e. (by P11C), knowledge of this thing will necessarily be in the Mind, *or* the Mind will perceive it, q.e.d.

Schol.: This Proposition is also evident, and more clearly understood from P7S, which you should consult.

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[103] Cf. Descartes, Fifth Replies (AT VII, 369); Aquinas 1, Ia, 104, 1; and Gueroult 1, 1:333—334.

[104] Descartes is among those aimed at here. Cf. 1/183.

[105] NS: "they did not keep to the right path to arrive at wisdom." This is reminiscent of Spinoza's criticism (through Meyer) of Descartes at 1/132/31–33. But the immediate target must be the scholastics rather than Descartes, since for him the mind and God are prior to the objects of the senses in the order of knowledge.

[106] NS: "For my intent is not so much to contradict them as to give a reason…" Gebhardt incorporates this in the text (without, however, deleting *tantum*, "only"). This seems a clear case where the text of the OP is to be preferred. The NS version is liable to suggest that it was, in part, Spinoza's intention to contradict those whose errors he has just exposed. This is uncharacteristic, and no doubt Spinoza intended to avoid that suggestion. This seems to me a case in which it is more plausible to regard the NS as preserving a first draft which has subsequently been altered than as illustrating a translator's gloss *(pace* Akkerman 2, 161).

[107] The NS here reads: "the other modes ... must constitute one and the same thing with the idea." Akkerman (2, 165) comments: "The translation says that the *idea* and the *modi* necessarily following it form together an indivisible whole (an *individuum)*. This is an interesting further specification of the Latin text, and certainly not the other way around, as Gebhardt implies!" Akkerman suggests that the NS variation reflects an explanation Spinoza gave his friends in the Amsterdam Spinoza circle. That they should have requested an explanation of this difficult demonstration "goes to show the high level of discussions" in the circle.

[108] What Gebhardt adds here from the NS (which may be translated: "or without there being an idea of it in the mind.") is probably, as Akkerman suggests (2, 161) only a translator's gloss.

P13: *The object of the idea constituting the human Mind is the Body*,[109] or *a certain mode of Extension which actually exists, and nothing else.*

Dem.: For if the object of the human Mind were not the Body, the ideas of the affections of the Body would not be in God (by P9C) insofar as he constituted our Mind, but insofar as he constituted the mind of another thing, i.e. (by P11C), the ideas of the affections of the Body would not be in our Mind; but (by A4) we have ideas of the affections of the body. Therefore, the object of the idea that constitutes the human Mind is the Body, and it (by P11) actually exists.

Next, if the object of the Mind were something else also, in addition to the Body, then since (by IP36) nothing exists from which there does not follow some effect, there would necessarily (by P12) be an idea in our Mind of some effect of it. But (by A5) there is no idea of it. Therefore, the object of our Mind is the existing Body and nothing else, q.e.d.

Cor.: From this it follows that man consists of a Mind and a Body, and that the human Body exists, as we are aware of it.[110]

Schol.: From these [propositions] we understand not only that the human Mind is united to the Body, but also what should be understood by the union of Mind and Body. But no one will be able to understand it adequately, *or* distinctly, unless he first knows adequately the nature of our Body. For the things we have shown so far are completely general and do not pertain more to man than to other Individuals, all of which, though in different degrees, are nevertheless animate.[111] For of each thing there is necessarily an idea in God, of which God is the cause in the same way as he is of the idea of the human Body. And so, whatever we have said of the idea of the human Body must also be said of the idea of any thing.

However, we also cannot deny that ideas differ among themselves, as the objects themselves do, and that one is more excellent than the other, and contains more reality, just as the object of the one is more excellent than the object of the other and contains more reality. And so to determine what is the difference between the human Mind and the others, and how it surpasses them, it is necessary for us, as we have said, to know the nature of its object, i.e., of the human Body. I cannot explain this here, nor is that necessary for the things I wish to demonstrate. Nevertheless, I say this in general, that in proportion as a Body is more capable than others of doing many things at once, or being acted on in many ways at once, so its Mind is more capable than others of perceiving many things at once, And in proportion as the actions of a body depend more on itself alone, and as other bodies concur with it less in acting, so its mind is more capable of understanding distinctly. And from these [truths] we can know the excellence of one mind over the others, and also see the cause why we have only a completely confused knowledge of our Body, and many other things which I shall deduce from them in the following [propositions]. For this reason I have thought it worthwhile to explain and demonstrate these things more accurately. To do this it is necessary to premise a few things concerning the nature of bodies.

[109] The NS have the indefinite article here and throughout the demonstration, but most modern translators agree in supplying a definite article, and the reference to A4 in the demonstration seems to require this.

[110] OP: "& Corpus humanum, prout ipsum sentimus, existere"; NS: "en dat bet menschelijk lighaam, gelijk wij het zelfde gewaar worden, wezentlijk is." Gueroult (1, 2:137) renders this in French as "le Corps humain existe pour autant que nous le sentons," "the human body exists insofar as we are aware of it," and rejects "comme" and "tel que" (which would correspond to 'as') on the ground that it is evident that in itself the body is not as it is represented to us by (bodily) sensation. This may be true, but it does not seem to me that Gueroult's rendering is justified by either the Latin or the Dutch.

[111] This striking statement is open to very different interpretations. Cf. Wolfson 1, 2:58. Gueroult (1, 2:143–144, and 164–165) restricts its scope by understanding "individual" to apply only to the composite bodies of II/99/26ff.

[AXIOMS′]

A1′:[112] All bodies either move or are at rest.

A2′: Each body moves now more slowly, now more quickly.

[LEMMAS]

L1: *Bodies are distinguished from one another by reason of motion and rest, speed and slowness, and not by reason of substance.*

Dem.: I suppose that the first part of this is known through itself, But that bodies are not distinguished by reason of substance is evident both from IP5 and from IP8. But it is more clearly evident from those things which are said in IP15S.

L2: *All bodies agree in certain things.*

Dem.: For all bodies agree in that they involve the concept of one and the same attribute (by D1), and in that they can move now more slowly, now more quickly, and absolutely, that now they move, now they are at rest.

L3: *A body which moves or is at rest must be determined to motion or rest by another body, which has also been determined to motion or rest by another, and that again by another, and so on, to infinity.*

Dem.: Bodies (by D1) are singular things which (by L1) are distinguished from one another by reason of motion and rest; and so (by IP28), each must be determined necessarily to motion or rest by another singular thing, viz. (by P6) by another body, which (by A1') either moves or is at rest. But this body also (by the same reasoning) could not move or be at rest if it had not been determined by another to motion or rest, and this again (by the same reasoning) by another, and so on, to infinity, q.e.d.

Cor.: From this it follows that a body in motion moves until it is determined by another body to rest; and that a body at rest also remains at rest until it is determined to motion by another.

This is also known through itself. For when I suppose that body A, say, is at rest, and do not attend to any other body in motion, I can say nothing about body A except that it is at rest. If afterwards it happens that body A moves, that of course could not have come about from the fact that it was at rest. For from

[112] There are three propositions designated as "Axiom 1" in this part of the *Ethics*. I shall distinguish this one from the others as A1′; and similarly for the "Axiom 2" which follows.

that nothing else could follow but that body A would be at rest.[113]

If, on the other hand, A is supposed to move, then as often as we attend only to A, we shall be able to affirm nothing concerning it except that it moves. If afterwards it happens that A is at rest, that of course also could not have come about from the motion it had. For from the motion nothing else could follow but that A would move, Therefore, it happens by a thing which was not in A, viz, by an external cause, by which [NS: the Body in motion, A] has been determined to rest.

[AXIOMS″]

A1″:[114] All modes by which a body is affected by another body follow both from the nature of the body affected and at the same time from the nature of the affecting body, so that one and the same body may be moved differently according to differences in the bodies moving it. And conversely, different bodies may be moved differently by one and the same body.

A2″: When a body in motion strikes against another which is at rest and cannot give way, then it is reflected, so that it continues to move, and the angle of the line of the reflected motion with the surface of the body at rest which it struck against will be equal to the angle which the line of the incident motion makes with the same surface.[115]

This will be sufficient concerning the simplest bodies, which are distinguished from one another only by motion and rest, speed and slowness. Now let us move up to composite bodies.

Definition: *When a number of bodies, whether of the same or of different size, are so constrained by other bodies that they lie upon one another, or if they so move, whether with the same degree or different degrees of speed, that they communicate their motions to each other in a certain fixed manner, we shall say that those bodies are united with one another and that they all together compose one body* or *Individual, which is distinguished from the others by this union of bodies.*

A3″: As the parts of an Individual, or composite body, lie upon one another over a larger or smaller surface, so they can be forced to change their position with more or less difficulty; and consequently the more or less will be the difficulty of bringing it about that the Individual changes its shape. And therefore the bodies whose parts lie upon one another over a large surface, I shall call *hard;* those whose parts lie upon one another over a small surface, I shall call *soft;* and finally those whose parts are in motion, I shall call *fluid.*

L4: *If, of a body,* or *of an Individual, which is composed of a number of bodies, some are removed, and at the same time as many others of the same nature take their place, the [NS: body, or the] Individual will retain its nature, as before, without any change of its form.*

Dem.: For (by L1) bodies are not distinguished in respect to substance; what constitutes the form of the Individual consists [NS: only] in the union of the bodies (by the preceding definition). But this [NS: union] (by hypothesis) is retained even if a continual change of bodies occurs. Therefore, the Individual will retain its nature, as before, both in respect to substance, and in respect to mode, q.e.d.

L5: *If the parts composing an Individual become greater or less, but in such a proportion that they all keep the same ratio of motion and rest to each other as before, then the Individual will likewise retain its nature, as before, without any change of form.*

Dem.: The demonstration of this is the same as that of the preceding Lemma.

L6: *If certain bodies composing an individual are compelled to alter the motion they have from one direction to another, but so that they can continue their motions and communicate them to each other in the same ratio as before, the Individual will likewise retain its nature, without any change of form.*

Dem.: This is evident through itself. For it is supposed that it retains everything which, in its definition, we said constitutes its form. [NS: See the Definition before L4.][116]

L7: *Furthermore, the Individual so composed retains its nature, whether it, as a whole, moves or is at rest, or whether it moves in this or that direction, so long as each part retains its motion, and communicates it, as before, to the others.*

Dem.: This [NS: also] is evident from the definition preceding L4.

Schol.: By this, then, we see how a composite Individual can be affected in many ways, and still preserve its nature, So far we have conceived an Individual which is composed only of bodies which are distinguished from one another only by motion and rest, speed and slowness, i.e., which is composed of the simplest bodies.[117] But if we should now conceive of another, composed of a number of Individuals of a different nature, we shall find that it can be affected in a great many other ways, and still preserve its nature. For since each part of it is composed of a number of bodies, each part will therefore (by L7) be able, without any change of its nature, to move now more slowly, now more quickly, and consequently communicate its motion more quickly or more slowly to the others.

[113] Spinoza's version of the principle of inertia here seems to be stated in terms which put him in direct opposition to Descartes' doctrine of continuous creation. In *Principles* I, 21, Descartes derives the need for God's continuous conservation from the fact that (the parts of time being independent of one another) it does not follow from our existing now that we shall also exist at the next moment *(in tempore proxime sequent:')*, unless the same cause which first produced us reproduces us. Spinoza does not make it quite explicit that it follows from A's being at rest at one time that it will be at rest at a later time (unless some cause intervenes to initiate motion), since he puts it negatively—viz. *nothing else* follows. But cf. III P4–P8 and Gueroult 1, 2:152, on Spinoza's relation here to Descartes and Hobbes.

[114] Again I distinguish this "Axiom 1" from the others in this part by designating it Al″. Similarly for the following Axiom.

[115] On the importance of this Cartesian principle for Hobbes and Spinoza, see Gueroult 1, 2:155n.

[116] As Akkerman suggests (2, 161), this addition is probably to be ascribed to the translator.

[117] On this, cf. Joachim 1, 83n, and Gueroult 1, 2:161–162.

But if we should further conceive a third kind of Individual, composed [NS: of many individuals] of this second kind, we shall find that it can be affected in many other ways, without any change of its form. And if we proceed in this way to infinity, we shall easily conceive that the whole of nature is one Individual, whose parts, i.e., all bodies, vary in infinite ways, without any change of the whole Individual.[118]

If it had been my intention to deal expressly with body,[119] I ought to have explained and demonstrated these things more fully. But I have already said that I intended something else, and brought these things forward only because I can easily deduce from them the things I have decided to demonstrate.

POSTULATES

I. The human Body is composed of a great many individuals of different natures, each of which is highly composite.

II. Some of the individuals of which the human Body is composed are fluid, some soft, and others, finally are hard.

III. The individuals composing the human Body, and consequently, the human Body itself, are affected by external bodies in very many ways.

IV. The human Body, to be preserved, requires a great many other bodies, by which it is, as it were, continually regenerated.

V. When a fluid part of the human Body is determined by an external body so that it frequently thrusts against a soft part [of the Body], it changes its surface and, as it were, impresses on [the soft part] certain traces of the external body striking against [the fluid part].

VI. The human Body can move and dispose external bodies in a s great many ways.

[PROPOSITIONS II]

P14: *The human Mind is capable of perceiving a great many things, and is the more capable, the more its body can be disposed in a great many ways.*

Dem.: For the human Body (by Post. 3 and 6) is affected in a great many ways by external bodies, and is disposed to affect external bodies in a great many ways. But the human Mind must perceive everything which happens in the human body (by P12). Therefore, the human Mind is capable of perceiving a great many things, and is the more capable [, NS: as the human Body is more capable],[120] q.e.d.

P15: *The idea that constitutes the formal being* [esse] *of the human Mind is not simple, but composed of a great many ideas.*

Dem.: The idea that constitutes the formal being of the human Mind is the idea of a body (by P13), which (by Post. 1) is composed of a great many highly composite Individuals. But of each Individual composing the body, there is necessarily (by P8C)[121] an idea in God.

Therefore (by P7), the idea of the human Body is composed of these many ideas of the parts composing the Body, q.e.d.

P16: *The idea of any mode in which the human Body is affected by external bodies must involve the nature of the human Body and at the same time the nature of the external body.*

Dem.: For all the modes in which a body is affected follow from the nature of the affected body, and at the same time from the nature of the affecting body (by A1″). So the idea of them (by IA4) will necessarily involve the nature of each body. And so the idea of each 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.

Cor. 1: From this it follows, first, that the human Mind perceives the nature of a great many bodies together with the nature of its own body.

Cor. 2: It follows, second, that the ideas which we have of external bodies indicate the condition of our own body more than[122] the nature of the eternal bodies. I have explained this by many examples in the Appendix of Part I.

P17: *If the human Body is affected with a mode that involves the nature of an external body, the human Mind will regard the same external body as actually existing, or as present to it, until the Body is affected by an affect*[123] *that excludes the existence or presence of that body.*

Dem.: This is evident. For so long as the human Body is so affected, the human Mind (by P12) will regard this affection of the body, i.e. (by P 16), it will have the idea of a mode that actually exists, an idea that involves the nature of the external body, i.e., an idea that does not exclude, but posits, the existence or presence of the nature of the external body. And so the Mind (by P16C1) will regard the external body as actually existing, or as present, until it is affected, etc., q.e.d.

Cor.: Although the external bodies by which the human body has once been affected neither exist nor are present, the mind will still be able to regard them as if they were present.

Dem.: While external bodies so determine the fluid parts of the human body that they often thrust against the softer parts, they change (by Post. *5)* their surfaces with the result (see A2″ after L3) that they are reflected from it in another

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[118] As various commentators have noted, we have here Spinoza's variation on the classic theme of macrocosm and microcosm. Cf. Wolfson 1, 2:7; Gueroult 1, 2:169; and Maimonides 1, I, Lxxii.

[119] Gebhardt's additions from the NS here are clearly no more than the translator's work. Cf. Akkerman 2, 161.

[120] The translator is filling out an abbreviated indication of the conclusion. Cf. II/48/15 and Akkerman 2, 161.

[121] NS: "P3C." As Gebhardt notes, this must be wrong (there is no P3C and in any case, the citation is corrected in the errata to the NS). But the reference might well be to P3.

[122] Robinson (314) objected that Spinoza had gone further than his premises warrant by saying "more than." Gueroult's discussion is helpful (1, 2:196–197). He notes that in speaking of the "nature" of external bodies, Spinoza has in mind seventeenth-century mechanistic accounts of the physiology of perception, according to which a sensation like that of heat would be caused by the rapid motion of very small particles, a motion of which the sensation itself gives no indication.

[123] Probably we should read "affection" here (as at *1. 25).* The NS have "mode."

way than they used to be before, and still later, when the fluid parts, by their spontaneous motion, encounter those new surfaces, they are reflected in the same way as when they were driven against those surfaces by the external bodies. Consequently, while, thus reflected, they continue to move, they will affect the human Body with the same mode, concerning which the Mind (by P12) will think again, i.e. (by P17), the Mind will again regard the external body as present; this will happen as often as the fluid parts of the human body encounter the same surfaces by their spontaneous motion. So although the external bodies by which the human Body has once been affected do not exist, the Mind will still regard them as present, as often as this action of the body is repeated, q.e.d.

Schol.: We see, therefore, how it can happen (as it often does) that we regard as present things that do not exist. This can happen from other causes also, but it is sufficient for me here to have shown one through which I can explain it as if I had shown it through its true cause; still, I do not believe that I wander far from the true [cause] since all those postulates which I have assumed contain hardly anything that is not established by experience which we cannot doubt, after we have shown that the human Body exists as we are aware of it (see P13C).

Furthermore (from P17C and P16C2), we clearly understand what is the difference between the idea of, say, Peter, which constitutes the essence of Peter's mind, and the idea of Peter which is in another man, say in Paul. For the former directly explains the essence of Peter's body, and does not involve existence, except so long as Peter exists; but the latter indicates the condition of Paul's body more than Peter's nature [NS: see P16C2],[124] and therefore, while that condition of Paul's body lasts, Paul's Mind will still regard Peter as present to itself, even though Peter does not exist.

Next, to retain the customary words, the affections of the human Body whose ideas present external bodies as present to us, we shall call images of things, even if they do not reproduce the [NS: external] figures of things. And when the Mind regards bodies in this way, we shall say that it imagines.

And here, in order to begin to indicate what error is, I should like you to note that the imaginations of the Mind, considered in themselves contain no error, *or* that the Mind does not err from the fact that it imagines, but only insofar as it is considered to lack an idea that excludes the existence of those things that it imagines to be present to it. For if the Mind, while it imagined nonexistent things as present to it, at the same time knew that those things did not exist, it would, of course, attribute this power of imagining to a virtue of its nature, not to a vice—especially if this faculty of imagining depended only on its own nature, i.e. (by ID7), if the Mind's faculty of imagining were free.

P18: *If the human Body has once been affected by two or more bodies at the same time, then when the Mind subsequently imagines one of them, it will immediately recollect the others also.*

Dem.: The Mind (by P17C) imagines a body because the human Body is affected and disposed as it was affected when certain of its parts were struck by the external body itself. But (by hypothesis) the Body was then so disposed that the Mind imagined two [or more] bodies at once; therefore it will now also imagine two [or morel at once, and when the Mind imagines one, it will immediately recollect the other also, q.e.d.

Schol.: From this we clearly understand what Memory is. For it is nothing other than a certain connection of ideas involving the nature of things which are outside the human Body—a connection that is in the Mind according to the order and connection of the affections of the human Body.

I say, *first*, that the connection is only of those ideas that involve the nature of things which are outside the human Body, but not of the ideas that explain the nature of the same things. For they are really (by P16) ideas of affections of the human Body which involve both its nature and that of external bodies.

I say, *second*, that this connection happens according to the order and connection of the affections of the human Body in order to distinguish it from the connection of ideas which happens according to the order of intellect, by which the Mind perceives things through their first causes, and which is the same in all men.

And from this we clearly understand why the Mind, from the thought of one thing, immediately passes to the thought of another, which has no likeness to the first: as, for example, from the thought of the word *pomum* a Roman will immediately pass to the thought of the fruit [viz. an apple], which has no similarity to that articulate sound and nothing in common with it except that the Body of the same man has often been affected by these two [NS: at the same time], i.e., that the man often heard the word *pomum* while he saw the fruit.

And in this way each of us will pass from one thought to another, as each one's association has ordered the images of things in the body. For example, a soldier, having seen traces of a horse in the sand, will immediately pass from the thought of a horse to the thought of a horseman, and from that to the thought of war, etc. But a Farmer will pass from the thought of a horse to the thought of a plow, and then to that of a field. etc. And so each one, according as he has been accustomed to join and connect the images of things in this or that way, will pass from one thought to another.

P19: *The human Mind does not know the human Body itself, nor does it know that it exists, except through ideas of affections by which the Body is affected.*

Dem.: For the human Mind is the idea itself, *or* knowledge of the human Body (by P13), which (by P9) is indeed in God insofar as he is considered to be affected by another idea of a singular thing, or[125] because (by Post. 4) the human Body requires a great many bodies by which it is, as it were, continually regenerated; and [NS: because] the order and connection of ideas is (by P7) the same as the order and connection of causes,[126] this idea will be in God insofar as he is considered to be affected by the ideas of a great many singular things. Therefore, God has the idea of the human Body, *or* knows the human Body, insofar as he is affected by a great many other ideas, and not insofar as he constitutes the nature of the human Mind, i.e. (by P11C), the human Mind does

[124] What Gebhardt adds from the NS is, as Akkerman observes (2, 187), not incorrect, but also not necessary, given the reference to P16C2 in I. 31. Gebhardt's "dat deel," however, is a misprint for "dit deel."

[125] Gueroult (1, 2:247) comments that this "or" marks neither an identity, nor an alternative or opposition, but is intended to limit and make more precise the preceding clause.

[126] NS: "of things."

not know the human Body.[127]

But the ideas of affections of the Body are in God insofar as he constitutes the nature of the human Mind, *or* the human Mind perceives the same affections (by P12), and consequently (by P16) the human Body itself, as actually existing (by P17). Therefore to that extent only, the human Mind perceives the human Body itself, q.e.d.

P20: *There is also in God an idea*, or *knowledge*, *of the human Mind*, *which follows in God in the same way and is related to God in the same way as the idea*, or *knowledge*, *of the human Body.*

Dem.: Thought is an attribute of God (by P1), and so (by P3) there must necessarily be in God an idea both of [NS: thought] and of all of its affections, and consequently (by P11)[128] of the human Mind also. Next, this idea, *or* knowledge, of the Mind does not follow in God insofar as he is infinite, but insofar as he is affected by another idea of a singular thing (by P9). But the order and connection of ideas is the same as the order and connection of causes[129] (by P7). Therefore, this idea, *or* knowledge, of the Mind follows in God and is related to God in the same way as the idea, *or* knowledge, of the Body, q.e.d.

P21: T*his idea of the Mind is united to the Mind in the same way as the Mind is united to the Body.*

Dem.: We have shown that the Mind is united to the Body from the fact that the Body is the object of the Mind (see P12 and 13); and so by the same reasoning the idea of the Mind must be united with its own 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 understood far more clearly from what is said in P7S; for there we have shown that the idea of the Body and the Body, i.e. (by P13), the Mind and the Body, are one and the same Individual, which is conceived now under the attribute of Thought, now under the attribute of Extension. So the idea of the Mind and the Mind itself are one and the same thing, which is conceived under one and the same attribute, viz. Thought. The idea of the Mind, I say, and the Mind itself follow in God from the same power of thinking and by the same necessity. For the idea of the Mind, i.e., the idea of the idea, is nothing but the form of the idea insofar as this is considered as a mode of thinking without relation to the object. For as soon as someone knows something, he thereby knows that he knows it, and at the same time knows that he knows that he knows, and so on, to infinity. But more on these matters later.

P22: *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 the affections follow in God in the same way and are related to God in the same way as the ideas themselves of the affections (this is demonstrated in the same way as P20). But the ideas of the affections of the Body are in the human Mind (by P12), i.e. (by P11C), in God, insofar as he constitutes the essence of the human Mind. Therefore, the ideas of these ideas will be in God insofar as he has the knowledge, *or* idea, of the human Mind, i.e. (by P21), they will be in the human Mind itself, which for that reason perceives not only the affections of the Body, but also their ideas, q.e.d.

P23: *The Mind does not know itself*, *except insofar as it perceives the ideas of the affections of the Body.*

Dem.: The idea, *or* knowledge, of the Mind (by P20) follows in God in the same way, and is related to God in the same way as the idea, *or* knowledge, of the body. But since (by P19) the human Mind does not know the human Body itself, i.e. (by P11C), since the knowledge of the human Body is not related to God insofar as he constitutes the nature of the human Mind, the knowledge of the Mind is also not related to God insofar as he constitutes the essence of the human Mind. And so (again by P11C) to that extent the human Mind does not know itself.

Next, the ideas of the affections by which the Body is affected involve the nature of the human Body itself (by P16), i.e. (by P13), agree with the nature of the Mind, So knowledge of these ideas will necessarily involve knowledge of the Mind. But (by P22) knowledge of these ideas is in the human Mind itself. Therefore, the human Mind, to that extent only, knows itself, q.e.d.

P24: *The human Mind does not involve adequate knowledge of the parts composing the human Body.*

Dem.: The parts composing the human Body pertain to the essence of the Body itself only insofar as they communicate their motions to one another in a certain fixed manner (see the Definition after L3C), and not insofar as they can be considered as Individuals, without relation to the human Body. For (by Post. 1) the parts of the human Body are highly composite Individuals, whose parts (by L4) can be separated from the human Body and communicate their motions (see A1" after L3) to other bodies in another manner, while the human Body completely preserves its nature and form. And so the idea, *or* knowledge, of each part will be in God (by P3), insofar as he is considered to be affected by another idea of a singular thing (by P9), a singular thing which is prior, in the order of Nature, to the part itself (by P7). The same must also be said of each part of the Individual composing the human Body. And so, the knowledge of each part composing the human Body is in God insofar as he is affected with a great many ideas of things, and not insofar as he has only the idea of the human Body, i.e. (by P13), the idea that constitutes the nature of the human Mind. And so, by (P11C) the human Mind does not involve adequate knowledge of the parts composing the human Body, q.e.d.

P25: *The idea of any affection of the human Body does not involve adequate knowledge of an external body.*

Dem.: We have shown (P16) that the idea of an affection of the human Body involves the nature of an external body insofar as the external body determines the human Body in a certain fixed way. But insofar as the external body is an Individual that is not related to the human Body, the idea, *or* knowledge, of it is in God (by P9) insofar as God is considered to be affected with the idea of another thing which (by P7) is prior in nature to the external body itself. So adequate knowledge of the external body is not in God insofar as he has the idea of

[127] Consistency with the proposition to be proven and the reference to P11C would both argue for adding "adequately" here.

[128] Perhaps, as Meijer and Gebhardt suggested, we should read "P11C."

[129] NS: "of things." On this alteration, see Gueroult I, 2:246n.

an affection of the human Body, *or* the idea of an affection of the human Body does not involve adequate knowledge of the external body, q.e.d.

P26: *The human Mind does not perceive any external body as actually existing, except through the ideas of the affections of its own Body.*

Dem.: If the human Body is not affected by an external body in any way, then (by P7) the idea of the human Body, i.e. (by P13) the human Mind, is also not affected in any way by the idea of the existence of that body, *or* it does not perceive the existence of that external body in any way. But insofar as the human Body is affected by an external body in some way, to that extent [the human Mind] (by P16 and P16C1) perceives the external body, q.e.d.

Cor.: Insofar as the human Mind imagines an external body, it does not have adequate knowledge of it.

Dem.: When the human Mind regards external bodies through ideas of the affections of its own Body, then we say that it imagines (see P17S); and the Mind cannot in any other way (by P26) imagine external bodies as actually existing. And so (by P25), insofar as the Mind imagines external bodies, it does not have adequate knowledge of them, q.e.d.

P27: *The idea of any affection of the human Body does not involve adequate knowledge of the human body itself.*

Dem.: Any idea of any affection of the human Body involves the nature of the human Body insofar as the human Body itself is considered to be affected with a certain definite mode (see P16). But insofar as the human Body is an Individual, which can be affected with many other modes, the idea of this [affection] etc. (See P25D.)

P28: *The ideas of the affections of the human Body, insofar as they are related only to the human Mind, are not clear and distinct, but confused.*

Dem.: For the ideas of the affections of the human Body involve the nature of external bodies as much as that of the human Body (by P16), and must involve the nature not only of the human Body [NS: as a whole], but also of its parts; for the affections are modes (by Post. 3) with which the parts of the human Body, and consequently the whole Body, are affected. But (by P24 and P25) adequate knowledge of external bodies and of the parts composing the human Body is in God, not insofar as he is considered to be affected with the human Mind, but insofar as he is considered to be affected with other ideas.[130] Therefore, these ideas of the affections, insofar as they are related only to the human Mind, are like conclusions without premises, i.e. (as is known through itself), they are confused ideas, q.e.d.

Schol.: In the same way we can demonstrate that the idea that constitutes the nature of the human Mind is not, considered in itself alone, clear and distinct; we can also demonstrate the same of the idea of the human Mind and the ideas of the ideas of the human Body's affections [viz, that are confused],[131] insofar as they are referred to the Mind alone. Anyone can easily see this.

P29: *The idea of the idea of any affection of the human Body does not involve adequate knowledge of the human Mind.*

Dem.: For the idea of an affection of the human Body (by P27) does not involve adequate knowledge of the Body itself, *or* does not express its nature adequately, i.e. (by P13), does not agree adequately with the nature of the Mind; and so (by 1A6) the idea of this idea does not express the nature of the human mind adequately, *or* does not involve adequate knowledge of it, q.e.d.

Cor.: From this it follows that so long as the human Mind perceives things from the common order of Nature, it does not have an adequate, but only a confused and mutilated knowledge of itself, of its own Body, and of external bodies. For the Mind does not know itself except insofar as it perceives ideas of the affections of the body (by P23). But it does not perceive its own Body (by P19) except through the very ideas themselves of the affections [of the body], and it is also through them alone that it perceives external bodies (by P26). And so, insofar as it has these [ideas], then neither of itself (by P29), nor of its own Body (by P27), nor of external bodies (by P25) does it have an adequate knowledge, but only (by P28 and P28S) a mutilated and confused knowledge, q.e.d.

Schol.: I say expressly that the Mind has, not an adequate, but only a confused [NS: and mutilated] knowledge, of itself, of its own Body, and of external bodies, so long as it perceives things from the common order of Nature, i.e., so long as it is determined externally, from fortuitous encounters with things, to regard this or that, and not so long as it is determined internally, from the fact that it regards a number of things at once, to understand their agreements, differences, and oppositions. For so often as it is disposed internally, in this or another way, then it regards things clearly and distinctly, as I shall show below.

P30: *We can have only an entirely inadequate knowledge of the duration of our Body.*

Dem.: Our body's duration depends neither on its essence (by A1), nor even on God's absolute nature (by IP21). But (by IP28) it is determined to exist and produce an effect from such [NS: other] causes as are also determined by others to exist and produce an effect in a certain and determinate manner, and these again by others, and so to infinity. Therefore, the duration of our Body depends on the common order of Nature and the constitution of things. But adequate knowledge of how things are constituted is in God, insofar as he has the ideas of all of them, and not insofar as he has only the idea of the human Body (by P9C). So the knowledge of the duration of our Body is quite inadequate in God, insofar as he is considered to constitute only the nature of the human Mind, i.e. (by P11C), this knowledge is quite inadequate in our Mind, q.e.d.

P31: *We can have only an entirely inadequate knowledge of the duration of the singular things which are outside us.*

[130] What Gebhardt adds here from the NS (which may be translated: "i.e. [by P13], this Knowledge is not in God insofar as he constitutes the nature of the human Mind") Akkerman (2, 151) rejects as the translator's attempt to clarify a difficult passage for himself and his friends.

[131] What Gebhardt here adds from the NS, Gueroult (1, 2:280, n. 16) regards as a deliberate omission from the OP. I see no good reason to regard it as incorrect, but Akkerman is probably right (2, 149) that it is only a translator's clarification.

Dem.: For each singular thing, like the human Body, must be determined by another singular thing to exist and produce effects in a certain and determinate way, and this again by another, and so to infinity (by IP28). But since (in P30) we have demonstrated from this common property of singular things that we have only a very inadequate knowledge of the duration of our Body, we shall have to draw the same conclusion concerning the duration of singular things [outside us], viz, that we can have only a very inadequate knowledge of their duration, q.e.d.

Cor.: From this it follows that all particular things are contingent and corruptible. For we can have no adequate knowledge of their duration (by P31), and that is what we must understand by the contingency of things and the possibility of their corruption (see IP33S1). For (by IP29) beyond that there is no contingency.

P32: *All ideas, insofar as they are related to God, are true.*

Dem.: For all ideas which are in God agree entirely with their objects[132] (by P7C), and so (by 1A6) they are all true, q.e.d.

P33: *There is nothing positive in ideas on account of which they are called false.*

Dem.: If you deny this, conceive (if possible) a positive mode of thinking which constitutes the form of error, *or* falsity. This mode of thinking cannot be in God (by P32). But it also can neither be nor be conceived outside God (by IP15). And so there can be nothing positive in ideas on account of which they are called false, q.e.d.

P34: *Every idea that in us is absolute*, or *adequate and perfect, is true.*

Dem.: When we say that there is in us an adequate and perfect idea, we are saying nothing but that (by P11C) there is an adequate and perfect idea in God insofar as he constitutes the essence of our Mind, and consequently (by P32) we are saying nothing but that such an idea is true, q.e.d.

P35*: Falsity consists in the privation of knowledge which inadequate*, or *mutilated and confused, ideas involve.*

Dem.: There is nothing positive in ideas that constitutes the form of falsity (by P3 3); but falsity cannot consist in an absolute privation[133] (for it is Minds, not Bodies, which are said to err, or be deceived), nor also in absolute ignorance. For to be ignorant and to err are different, So it consists in the privation of knowledge that inadequate knowledge of things, *or* inadequate and confused ideas, involve, q.e.d.

Schol.: In P17S I explained how error consists in the privation of knowledge. But to explain the matter more fully, I shall give [NS: one or two examples]: men are deceived in that they think themselves free [NS: i.e., they think that, of their own free will, they can either do a thing or forbear doing it],[134] an opinion which consists only in this, that they are conscious of their actions and ignorant of the causes by which they are determined. This, then, is their idea of freedom—that they do not know any cause of their actions. They say, of course, that human actions depend on the will, but these are only words for which they have no idea. For all are ignorant of what the will is, and how it moves the Body; those who boast of something else, who feign seats and dwelling places of the soul, usually provoke either ridicule or disgust.[135]

Similarly, when we look at the sun, we imagine it as about 200 feet away from us, an error that does not consist simply in this imagining, but in the fact that while we imagine it in this way, we are ignorant of its true distance and of the cause of this imagining. For even if we later come to know that it is more than 600 diameters of the earth away from us, we nevertheless imagine it as near. For we imagine the sun so near not because we do not know its true distance, but because an affection of our body involves the essence of the sun insofar as our body is affected by the sun.[136]

P36: *Inadequate and confused ideas follow with the same necessity as adequate*, or *clear and distinct ideas.*

Dem.: All ideas are in God (by IP15); and, insofar as they are related to God, are true (by P3 2), and (by P7C) adequate. And so there are no inadequate or confused ideas except insofar as they are related to the singular Mind of someone (see P24 and P28). And so all ideas—both the adequate and the inadequate—follow with the same necessity (by P6C), q.e.d.

P37: *What is common to all things* (on this see L2, above) *and is equally in the part and in the whole, does not constitute the essence of any singular thing.*

Dem.: If you deny this, conceive (if possible) that it does constitute the essence of some singular thing, say the essence of B. Then (by D2) it can neither be nor be conceived without B. But this is contrary to the hypothesis. Therefore, it does not pertain to the essence of B, nor does it constitute the essence of any other singular thing, q.e.d.

P38: *Those things which are common to all, and which are equally in the part and in the whole, can only be conceived adequately.*

Dem.: Let A be something which is common to all bodies, and which is equally in the part of each body and in the whole, I say that A can only be con-

[132] What Gebhardt adds here from the NS is almost certainly nothing more than an attempt by the translator to deal with the technical term *ideatum* by a double translation. Cf. Akkerman 2, 88.

[133] What Gebhardt adds here from the NS ("of knowledge"), Parkinson (12 in.) rejects as making the continuation of the sentence pointless. Akkerman, who ascribes it to the translator (2, 161), also thinks it incorrect.

[134] The phrases added here from the NS are almost certainly translator's glosses (cf. Akkerman 2, 161), but helpful ones, I think.

[135] As many commentators (e.g., Wolfson, Gueroult) have remarked, this last seems aimed at Descartes' doctrine that the pineal gland is the principal seat of the soul *(Passions of the Soul* I, 31–32). Descartes, of course, was not the only previous philosopher to assign a particular location in the body to the soul. Others had favored the heart, as Descartes himself points *(Passions* I, 33). But the tone of Spinoza's criticism in the Preface to EV suggests that this aspect of the Cartesian philosophy did tend to provoke both ridicule and disgust.

[136] This example occurs frequently in Spinoza (cf. II/11, 30, 210, 211). It is quite traditional, going back (as Wolfson pointed out) to Aristotle's *De Anima* 428b2–4. But Spinoza seems to be indebted to Descartes for his estimates of distance; the figure of (100–)200 feet for the imagined distance of the sun is given in *La Dioptrique* (AT VI, 144); that of 600(–700) diameters of the Earth for the true distance is given in the *Principles* III, 5.

ceived adequately. For its idea (by P7C) will necessarily be adequate in God, both insofar as he has the idea of the human Body and insofar as he has ideas of its affections, which (by P16, P25, and P27) involve in part both the nature of the human Body and that of external bodies. That is (by P12 and P13), this idea will necessarily be adequate in God insofar as he constitutes the human Mind, *or* insofar as he has ideas that are in the human Mind. The Mind therefore (by P11C) necessarily perceives A adequately, and does so both insofar as it perceives itself and insofar as it perceives its own or any external body. Nor can A be conceived in another way, q.e.d.

Cor.: From this it follows that there are certain ideas, *or* notions, common to all men.[137] For (by L2) all bodies agree in certain things, which (by P38) must be perceived adequately, *or* clearly and distinctly, by all.

P39: *If something is common to, and peculiar to, the human Body and certain external bodies by which the human Body is usually affected, and is equally in the part and in the whole of each of them, its idea will also be adequate in the Mind.*

Dem.: Let A be that which is common to, and peculiar to, the human Body and certain external bodies, which is equally in the human Body and in the same external bodies, and finally, which is equally in the part of each external body and in the whole, There will be an adequate idea of A in God (by P7C), both insofar as he has the idea of the human Body, and insofar as he has ideas of the posited external bodies. Let it be posited now that the human Body is affected by an external body through what it has in common with it, i.e., by A; the idea of this affection will involve property A (by P 16), and so (by P7C) the idea of this affection, insofar as it involves property A, will be adequate in God insofar as he is affected with the idea of the human Body, i.e. (by P13), insofar as he constitutes the nature of the human Mind. And so (by P1 IC), this idea is also adequate in the human Mind, q.e.d.

Cor.: From this it follows that the Mind is the more capable of perceiving many things adequately as its Body has many things in common with other bodies.

P40: *Whatever ideas follow in the Mind from ideas that are adequate in the mind are also adequate.*

Dem.: This is evident. For when we say that an idea in the human Mind follows from ideas that are adequate in it, we are saying nothing but that (by P11C) in the Divine intellect there is an idea of which God is the cause, not insofar as he is infinite,[138] nor insofar as he is affected with the ideas of a great many singular things, but insofar as he constitutes only the essence of the human Mind [NS: and therefore, it must be adequate].[139]

Schol. 1:[140] With this I have explained the cause of those notions which are called *common*, and which are the foundations of our reasoning.

But some axioms, *or* notions,[141] result from other causes which it would be helpful to explain by this method of ours. For from these [explanations] it would be established which notions are more useful than the others, and which are of hardly any use; and then, which are common, which are clear and distinct only to those who have no prejudices, and finally, which are ill-founded. Moreover, we would establish what is the origin of those notions they call *Second*,[142] and consequently of the axioms founded on them, and other things I have thought about, from time to time,[143] concerning these matters. But since I have set these aside for another Treatise,[144] and do not wish to give rise to disgust by too long a discussion, I have decided to pass over them here.

But not to omit anything it is necessary to know, I shall briefly add something about the causes from which the terms called *Transcendental* have had their origin—I mean terms like Being, Thing and something.

These terms arise from the fact that the human Body, being limited, is capable of forming distinctly only a certain number of images at the same time (I have explained what an image is in P17S). If that number is exceeded, the images will begin to be confused, and if the number of images the Body is capable of forming distinctly in itself at once is greatly exceeded, they will all be completely confused with one another.

Since this is so, it is evident from P17C and P18, that the human Mind will be able to imagine distinctly, at the same time, as many bodies as there can be images formed at the same time in its body. But when the images in the body are completely confused, the Mind also will imagine all the bodies confusedly,

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[137] This is the first explicit appearance in the *Ethics* of the doctrine of common notions (though there has been a suggestion of it in P29S). On its connection with similar doctrines of other authors (Aristotle, the Stoics, Hobbes, Descartes) see Gueroult 1, 2:332, 354, 358–362, 581–582, and Wolfson 1, 2:117–130.

[138] NS: "not insofar as he is finite." Gebhardt takes this to indicate the reading of the original manuscript. But "finite" is corrected in the errata. Gueroult (1, 2:544) takes the immediately following phrase—"nor insofar as he is affected with the ideas of a great many singular things"—to be a gloss on this phrase, i.e., to indicate one sense in which God may be said to be infinite. This has some plausibility if we paraphrase "a great many," as Gueroult does, by "un ensemble infini." But there does not seem to be any reason for that paraphrase, and it seems more natural to take Spinoza to be mentioning a separate condition.

[139] No doubt what Gebhardt adds here from the NS is another instance of the translator's making more explicit a conclusion that Spinoza's ms. indicated in a more summary fashion (cf. Akkerman 2, 149).

[140] This scholium is unnumbered both in the OP and NS. Gebhardt inferred from that, and from subsequent references to an unnumbered IIP40S (at 140/10 and 228/2), that originally these scholia were one, that Spinoza subsequently divided that scholium in two, and that the subsequent references are to both scholia. Akkerman (2, 82) takes the second scholium to be a later addition and the subsequent references to be to this first scholium.

[141] So the OP read. The apparent variation in the NS seems to reflect the translator's quandary when he encounters in the same phrase both *axioma* and *notio*, each of which he has previously translated by (*gemene*) *kundigheid* (cf. Akkerman 2, 166). Appuhn emended "notions" to "common notions," an alteration which Akkerman considers unnecessary, but not, it seems, incorrect, appealing to I. 15. Gueroult (1, 2:362, n. 79) regards it as incorrect, appealing to 11. 18–21.

[142] Gueroult (1, 2:364) cites Zabarella, *De Natura Logicae*, as an example of the usual scholastic explanation of this term: "Some terms signify the concept of a thing, like man, animal; but others signify the concept of a concept, like genus, species, word, statement, reasoning, and other things of that kind. The latter are called second notions." Wolfson (1, 2:122) argues that Spinoza is not using "second notions" in its usual sense, but in one derived from Maimonides, where it is equivalent to "conclusion of a demonstrative syllogism." For a rebuttal, see Gueroult 1, 2:587–589.

[143] Or, perhaps: "at one time." Cf. Joachim 2, 12, n. 3.

[144] Of which the present *Treatise on the Emendation of the Intellect* may be regarded as at least a draft.

without any distinction, and comprehend them as if under one attribute, viz, under the attribute of Being, Thing, etc. This can also be deduced from the fact that images are not always equally vigorous and from other causes like these, which it is not necessary to explain here. For our purpose it is sufficient to consider only one. For they all reduce to this: these terms signify ideas that are confused in the highest degree.

Those notions they call *Universal*, like Man, Horse, Dog, etc., have arisen from similar causes, viz, because so many images (e.g., of men) are formed at one time in the human Body that they surpass the power of imagining—not entirely, of course, but still to the point where the Mind can imagine neither slight differences of the singular [men] (such as the color and size of each one, etc.) nor their determinate number, and imagines distinctly only what they all agree in, insofar as they affect the body. For the body has been affected most [NS: forcefully] by [what is common], since each singular has affected it [by this property]. And [NS: the mind] expresses this by the word *man*, and predicates it of infinitely many singulars. For as we have said, it cannot imagine a determinate number of singulars.

But it should be noted that these notions are not formed by all [NS: men] in the same way, but vary from one to another, in accordance with what the body has more often been affected by, and what the Mind imagines or recollects more easily. For example, those who have more often regarded men's stature with wonder will understand by the word *man* an animal of erect stature. But those who have been accustomed to consider something else, will form another common image of men—e.g., that man is an animal capable of laughter, or a featherless biped, or a rational animal.

And similarly concerning the others—each will form universal images of things according to the disposition of his body. Hence it is not surprising that so many controversies have arisen among the philosophers, who have wished to explain natural things by mere images of things.

Schol. 2: From what has been said above, it is clear that we perceive many things and form universal notions:

I. from singular things which have been represented to us through the senses in a way that is mutilated, confused, and without order for the intellect (see P29C); for that reason I have been accustomed to call such perceptions knowledge from random experience;

II. from signs, e.g., from the fact that, having heard or read certain words, we recollect things, and form certain ideas of them, which are like them, and through which we imagine the things (P18S). These two ways of regarding things I shall henceforth call knowledge of the first kind, opinion or imagination.

III. Finally, from the fact that we have common notions[145] and adequate ideas of the properties of things (see P38C, P39, P39C, and P40). This I shall call reason and the second kind of knowledge.

[IV.] In addition to these two kinds of knowledge, there is (as I shall show in what follows) another, third kind, which we shall call intuitive knowledge. And this kind of knowing proceeds from an adequate idea of the formal essence of certain attributes of God to the adequate knowledge of the [NS: formal] essence of things.

I shall explain all these with one example. Suppose there are three numbers, and the problem is to find a fourth which is to the third as the second is to the first. Merchants do not hesitate to multiply the second by the third, and divide the product by the first, because they have not yet forgotten what they heard from their teacher without any demonstration, or because they have often found this in the simplest numbers, or from the force of the Demonstration of P7 in Bk. VII of Euclid, viz, from the common property of proportionals. But in the simplest numbers none of this is necessary. Given the numbers 1, 2, and 3, no one fails to see that the fourth proportional number is 6—and we see this much more clearly because we infer the fourth number from the ratio which, in one glance, we see the first number to have the second.[146]

P41: *Knowledge of the first kind is the only cause of falsity, whereas knowledge of the second and of the third kind is necessarily true.*

Dem.: We have said in the preceding scholium that to knowledge of the first kind pertain all those ideas which are inadequate and confused; and so (by P35) this knowledge is the only cause of falsity.

Next, we have said that to knowledge of the second and third kinds pertain those which are adequate; and so (by P34) this knowledge is necessarily true.

P42: *Knowledge of the second and third kinds, and not of the first kind, teaches us to distinguish the true from the false.*

Dem.: This Proposition is evident through itself. For he who knows how to distinguish between the true and the false must have an adequate idea of the true and of the false, i.e. (P40S2), must know the true and the false by the second or third kind of knowledge.

P43: *He who has a true idea at the same time knows that he has a true idea, and cannot doubt the truth of the thing.*

Dem.: An idea true in us is that which is adequate in God insofar as he is explained through the nature of the human Mind (by P11C). Let us posit, therefore, that there is in God, insofar as he is explained through the nature of the human Mind, an adequate idea, A. Of this idea there must necessarily also be in God an idea which is related to God in the same way as idea A (by P20, whose demonstration is universal [NS: and can be applied to all ideas]). But idea A is supposed to be related to God insofar as he is explained through the nature of the human Mind; therefore the idea of idea A must also be related to God in the same way, i.e. (by the same P11C), this adequate idea of idea A will be in the Mind itself which has the adequate idea A. And so he who has an adequate idea, *or* (by P34) who knows a thing truly, must at the same time have an adequate

[145] Gebhardt (II/364) gives the following reading for the NS: "algemene kundighedenl Notiones universales," "universal notions." *Algemene kundigheden* is what we should expect if *Notiones universales* is correct. But the NS has *gemene kundigheden* (the usual translation for *notiones communes)*, though it has *Nottones universales* in the margin.

[146] For the clause beginning "because we infer…".the NS have: "because we need to think only of the particular ratio of the first two numbers, and not of the universal property of proportional numbers." Akkerman (2, 166) thinks this may be Spinoza's attempt to clarify the Latin text, but may equally well stem from the translator.

idea, *or* true knowledge, of his own knowledge. I.e. (as is manifest through itself), he must at the same time be certain, q.e.d.

Schol.: In P21S I have explained what an idea of an idea is. But it should be noted that the preceding proposition is sufficiently manifest through itself. For no one who has a true idea is unaware that a true idea involves the highest certainty. For to have a true idea means nothing other than knowing a thing perfectly, *or* in the best way. And of course no one can doubt this unless he thinks that an idea is something mute, like a picture on a tablet, and not a mode of thinking, viz. the very [act of] understanding. And I ask, who can know that he understands some thing unless he first understands it? I.e., who can know that he is certain about some thing unless he is first certain about it? What can there be which is clearer and more certain than a true idea, to serve as a standard of truth? As the light makes both itself and the darkness plain, so truth is the standard both of itself and of the false.

By this I think we have replied to these questions: if a true idea is distinguished from a false one, [NS: not insofar as it is said to be a mode of thinking, but] only insofar as it is said to agree with its object, then a true idea has no more reality or perfection than a false one (since they are distinguished only through the extrinsic denomination [NS: and not through the intrinsic denomination])—and so, does the man who has true ideas [NS: have any more reality or perfection] than him who has only false ideas? Again, why do men have false ideas? And finally, how can someone know certainly that he has ideas which agree with their objects?[147]

To these questions, I say, I think I have already replied. For as far as the difference between a true and a false idea is concerned, it is established from P35 that the true is related to the false as being is to nonbeing. And the causes of falsity I have shown most clearly from P19 to P35S. From this it is also clear what is the difference between the man who has true ideas and the man who has only false ideas.

Finally, as to the last, viz. how a man can know that he has an idea that agrees with its object? I have just shown, more than sufficiently, that this arises solely from his having an idea that does agree with its object—or that truth is its own standard. Add to this that our Mind, insofar as it perceives things truly, is part of the infinite intellect of God (by P11C); hence, it is as necessary that the mind's clear and distinct ideas are true as that God's ideas are.

P44: *It is of the nature of Reason to regard things as necessary, not as contingent.*

Dem.: It is of the nature of reason to perceive things truly (by P4 1), viz. (by 1A6) as they are in themselves, i.e. (by IP29), not as contingent but as necessary, q.e.d.

Cor. 1: From this it follows that it depends only on the imagination that we regard things as contingent, both in respect to the past and in respect to the future.

[147] Most of Gebhardt's additions to this scholium from the NS seem to be simply translator's glosses (cf. Akkerman 2, 149, 161). Where they appeared to me to be genuinely helpful, I have translated them. The phrases he introduces into the text at II. 26–27, 35, and 37 represent no more than the translator's attempt to deal with *ideatum* through a double translation and I have not translated them.

Schol.: I shall explain briefly how this happens. We have shown above (by P17 and P17C) that even though things do not exist, the Mind still imagines them always as present to itself, unless causes occur which exclude their present existence, Next, we have shown (P18) that if the human Body has once been affected by two external bodies at the same time, then afterwards, when the Mind imagines one of them, it will immediately recollect the other also, i.e., it will regard both as present to itself unless causes occur which exclude their present existence. Moreover, no one doubts but what we also imagine time, viz, from the fact that we imagine some bodies to move more slowly, or more quickly, or with the same speed.

Let us suppose, then, a child, who saw Peter for the first time yesterday, in the morning, but saw Paul at noon, and Simon in the evening, and today again saw Peter in the morning. It is clear from P18 that as soon as he sees the morning light, he will immediately imagine the sun taking the same course through the sky as he saw on the preceding day, *or* he will imagine the whole day, and Peter together with the morning, Paul with noon, and Simon with the evening. That is, he will imagine the existence of Paul and of Simon with a relation to future time. On the other hand, if he sees Simon in the evening, he will relate Paul and Peter to the time past, by imagining them together with past time. And he will do this more uniformly, the more often he has seen them in this same order.

But if it should happen at some time that on some other evening he sees James instead of Simon, then on the following morning he will imagine now Simon, now James, together with the evening time, but not both at once. For it is supposed that he has seen one or the other of them in the evening, but not both at once. His imagination, therefore, will vacillate and he will imagine now this one, now that one, with the future evening time, i.e., he will regard neither of them as certainly future, but both of them as contingently future.

And this vacillation of the imagination will be the same if the imagination is of things we regard in the same way with relation to past time or to present time, Consequently we shall imagine things as contingent in relation to present time as well as to past and future time.

Cor 2: It is of the nature of Reason to perceive things under a certain species of eternity.

Dem.: It is of the nature of Reason to regard things as necessary and not as contingent (by P44). And it perceives this necessity of things truly (by P41), i.e. (by 1A6), as it is in itself. But (by IP16) this necessity of things is the very necessity of God's eternal nature. Therefore, it is of the nature of Reason to regard things under this species of eternity.

Add to this that the foundations of Reason are notions (by P38) which explain those things that are common to all, and which (by P37) do not explain the essence of any singular thing. On that account, they must be conceived without any relation to time, but under a certain species of eternity, q.e.d.

P45: *Each idea of each body, or of each singular thing which actually exists, necessarily involves an*[148] *eternal and infinite essence of God.*

[148] The idea, it seems, involves God's essence only insofar as that essence is expressed through the attribute under which the idea's object is conceived, not insofar as God's essence

Dem.: The idea of a singular thing which actually exists necessarily involves both the essence of the thing and its existence (by P8C). But singular things (by IP15) cannot be conceived without God—on the contrary, because (by P6) they have God for a cause insofar as he is considered under the attribute of which the things are modes, their ideas must involve the concept of their attribute (by 1A4), i.e. (by ID6), must involve an eternal and infinite essence of God, q.e.d.

Schol.: By existence here I do not understand duration, i.e., existence insofar as it is conceived abstractly, and as a certain species of quantity. For I am speaking of the very nature of existence, which is attributed to singular things because infinitely many things follow from the eternal necessity of God's nature in infinitely many modes (see IP16). I am speaking, I say, of the very existence of singular things insofar as they are in God. For even if each one is determined by another singular thing to exist in a certain way, still the force by which each one perseveres in existing follows from the eternal necessity of God's nature. Concerning this, see IP24C.

P46: *The knowledge of God's eternal and infinite essence which each idea involves is adequate and perfect.*

Dem.: The demonstration of the preceding Proposition is Universal, and whether the thing is considered as a part or as a whole, its idea, whether of the whole or a part (by P45), will involve God's eternal and infinite essence. So what gives knowledge of an eternal and infinite essence of God is common to all, and is equally in the part and in the whole. And so (by P38) this knowledge will be adequate, q.e.d.

P47: *The human Mind has an adequate knowledge of God's eternal and infinite essence.*

Dem.: The human Mind has ideas (by P22) from which it perceives (by P23) itself, (by P19) its own Body, and (by P16C1 and P17) external bodies as actually existing. And so (by P45 and P46) it has an adequate knowledge of God's eternal and infinite essence, q.e.d.

Schol.: From this we see that God's infinite essence and his eternity are known to all. And since all things are in God and are conceived through God, it follows that we can deduce from this knowledge a great many things which we know adequately, and so can form that third kind of knowledge of which we spoke in P40S2 and of whose excellence and utility we shall speak in Part V.

But that men do not have so clear a knowledge of God as they do of the common notions comes from the fact that they cannot imagine God, as they can bodies, and that they have joined the name *God* to the images of things which they are used to seeing. Men can hardly avoid this, because they are continually affected by bodies.

And indeed, most errors consist only in our not rightly applying names to things. For when someone says that the lines which are drawn from the center of a circle to its circumference are unequal, he surely understands (then at least) by a circle something different from what Mathematicians understand. Similarly, when men err in calculating, they have certain numbers in their mind and different ones on the paper. So if you consider what they have in Mind, they really do not err, though they seem to err because we think they have in their mind the numbers which are on the paper. If this were not so, we would not believe that they were erring, just as I did not believe that he was erring whom I recently heard cry out that his courtyard had flown into his neighbor's hen [NS: although his words were absurd], because what he had in mind seemed sufficiently clear to me [viz, that his hen had flown into his neighbor's courtyard].

And most controversies have arisen from this, that men do not rightly explain their own mind, or interpret the mind of the other man badly. For really, when they contradict one another most vehemently, they either have the same thoughts, or they are thinking of different things,[149] so that what they think are errors and absurdities in the other are not.

P48: *In the Mind there is no absolute,* or *free, will, but the Mind is determined to will this or that by a cause which is also determined by another, and this again by another, and so to infinity.*

Dem.: The Mind is a certain and determinate mode of thinking (by P11), and so (by IP17C2) cannot be a free cause of its own actions, *or* cannot have an absolute faculty of willing and not willing. Rather, it must be determined to willing this or that (by IP28) by a cause which is also determined by another, and this cause again by another, etc., q.e.d.

Schol.: In this same way it is also demonstrated that there is in the Mind no absolute faculty of understanding, desiring, loving, etc. From this it follows that these and similar faculties are either complete fictions or nothing but Metaphysical beings, *or* universals, which we are used to forming from particulars. So intellect and will are to this or that idea, or to this or that volition as 'stoneness' is to this or that stone, or man to Peter or Paul.

We have explained the cause of men's thinking themselves free in the Appendix of Part I. But before I proceed further, it should be noted here[150] that by will I understand a faculty of affirming and denying, and not desire. I say that I understand the faculty by which the Mind affirms or denies something true or something false, and not the desire by which the Mind wants a thing or avoids it.

But after we have demonstrated that these faculties are universal notions which are not distinguished from the singulars from which we form them, we must now investigate whether the volitions themselves are anything beyond the very ideas of things. We must investigate, I say, whether there is any other affirmation or negation in the Mind except that which the idea involves, insofar as it is an idea—on this see the following Proposition and also D3—so that our thought does not fall into pictures. For by ideas I understand, not the images that are formed at the back of the eye (and, if you like, in the middle of the brain),[151] but concepts of Thought [NS: or the objective Being of a thing inso-

is expressed in infinitely many attributes. Cf. Gueroult 1, *1:54.*

[149] Following Appuhn, whose translation here agrees with that of the NS.

[150] Subsequently (IIIP9S) Spinoza distinguishes between will and desire in somewhat different terms; hence Meijer wanted to emend the text so that it would be translated: "…it should be noted that by will I here understand…" Gebhardt points out the text of the OP is confirmed by the NS. But while the text is probably not corrupt, the emenders are right to emphasize the provisional character of this distinction. Cf. Gueroult 1, 2:492–493, and Appuhn, 3:358–359.

[151] An allusion to Descartes' doctrine of the pineal gland. Cf. the *Passions of the Soul* I, 31–32. Akkerman (2, 149) regards what Gebhardt adds to the text from the NS in the next line as the

far as it consists only in Thought].

P49: *In the Mind there is no volition*, or *affirmation and negation*, *except that which the idea involves insofar as it is an idea.*

Dem.: In the Mind (by P48) there is no absolute faculty of willing and not willing, but only singular volitions, viz, this and that affirmation, and this and that negation. Let us conceive, therefore, some singular volition, say a mode of thinking by which the Mind affirms that the three angles of a triangle are equal to two right angles.

This affirmation involves the concept, *or* idea, of the triangle, i.e., it cannot be conceived without the idea of the triangle. For to say that A must involve the concept of B is the same as to say that A cannot be conceived without B. Further, this affirmation (by A3) also cannot be without the idea of the triangle. Therefore, this affirmation can neither be nor be conceived without the idea of the triangle.

Next, this idea of the triangle must involve this same affirmation, viz, that its three angles equal two right angles. So conversely, this idea of the triangle also can neither be nor be conceived without this affirmation.

So (by D2) this affirmation pertains to the essence of the idea of the triangle, and is nothing beyond it. And what we have said concerning this volition (since we have selected it at random), must also be said concerning any volition, viz, that it is nothing apart from the idea, q.e.d.

Cor.: The will and the intellect are one and the same.

Dem.: The will and the intellect are nothing apart from the singular volitions and ideas themselves (by P48 and P48S). But the singular volitions and ideas are one and the same (by P49). Therefore the will and the intellect are one and the same, q.e.d.

Schol.: [I.] By this we have removed what is commonly maintained to be the cause of error.[152] Moreover, we have shown above that falsity consists only in the privation that mutilated and confused ideas involve. So a false idea, insofar as it is false, does not involve certainty. When we say that a man rests in false ideas, and does not doubt them, we do not, on that account, say that he is certain, but only that he does not doubt, or that he rests in false ideas because there are no causes to bring it about that his imagination wavers [NS: or to cause him to doubt them]. On this, see P44S.

Therefore, however stubbornly a man may cling to something false [NS: so that we cannot in any way make him doubt it], we shall still never say that he is certain of it. For by certainty we understand something positive (see P43 and P43S), not the privation of doubt. But by the privation of certainty, we understand falsity.

However, to explain the preceding Proposition more fully, there remain certain things I must warn you of, And then I must reply to the objections that can be made against this doctrine of ours. And finally, to remove every uneasiness, I thought it worthwhile to indicate some of the advantages of this doctrine. Some, I say—for the most important ones will be better understood from what we shall say in Part V.

[II.] I begin, therefore, by warning my Readers, first, to distinguish accurately between an idea, *or* concept, of the Mind, and the images of things that we imagine. And then it is necessary to distinguish between ideas and the words by which we signify things. For because many people either completely confuse these three—ideas, images, and words—or do not distinguish them accurately enough, or carefully enough, they have been completely ignorant of this doctrine concerning the will. But it is quite necessary to know it, both for the sake of speculation[153] and in order to arrange one's life wisely.

Indeed, those who think that ideas consist in images which are formed in us from encounters with [NS: external] bodies, are convinced that those ideas of things [NS: which can make no trace in our brains, or] of which we can form no similar image [NS: in our brain] are not ideas, but only fictions which we feign from a free choice of the will.

They look on ideas, therefore, as mute pictures on a panel. and preoccupied with this prejudice, do not see that an idea, insofar as it is an idea, involves an affirmation or negation.[154]

And then, those who confuse words with the idea, or with the very affirmation that the idea involves, think that they can will something contrary to what they are aware of, when they only affirm or deny with words something contrary to what they are aware of.[155] But these prejudices can easily be put aside by anyone who attends to the nature of thought, which does not at all involve the concept of extension. He will then understand clearly that an idea (since it is a mode of thinking) consists neither in the image of anything, nor in words. For the essence of words and of images is constituted only by corporeal motions, which do not at all involve the concept of thought.

It should suffice to have issued these few words of warning on this matter, so I pass to objections mentioned above.

[III.A.(i)] The first of these is that they think it clear that the will extends more widely than the intellect, and so is different from the intellect. The reason why they think the will extends more widely than the intellect is that they say

work of the translator, but "an intelligent addition" nonetheless.

[152] I introduce essentially the division of this scholium suggested by Gueroult (1, *2:505).* The "common doctrine" regarding the cause of error is the Cartesian doctrine of the Fourth Meditation, that error occurs because man's will is distinct from, and more extensive than, his intellect. The phrases Gebhardt adds from the NS in these first two paragraphs are probably translator's glosses.

[153] What Gebhardt adds here from the NS (which might be translated: "and of the sciences") is probably only the translator's attempt to capture the connotations of *speculatio* through a double translation. Cf. Akkerman 2, 89. The variations which appear in the following paragraph, not all of which are mentioned by Gebhardt, are probably translator's glosses.

[154] We have, again, the same comparison as in P43S. Since Descartes generally insisted on drawing a sharp distinction between ideas and images (e.g., at the beginning of the Sixth Meditation, or in his reply to Hobbes' fifth objection), it is curious to see a central tenet of his doctrine of judgment traced to a confusion of ideas with images. On this see Curley 5 and Gueroult 1, 2:509.

[155] Gueroult (1, 2:509) suggests, with some plausibility, that Spinoza has Hobbes in mind here. However, Hobbes rejected Descartes' doctrine of judgment, and criticized it on grounds which might have inspired Spinoza's own criticisms here. In his thirteenth objection to the *Meditations* he distinguishes between the affirmation which is an act of the will—by which he seems to mean an act involving the use of words—and the internal assent which is not.

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 do require a greater faculty of understanding. The will, therefore, is distinguished from the intellect because the intellect is finite and the will is infinite.

[III.A.(ii)] Secondly, it can be objected to us that experience seems to teach nothing more clearly than that we can suspend our judgment so as not to assent to things we perceive. This also seems to be confirmed from the fact that no one is said to be deceived insofar as he perceives something, but only insofar as he assents or dissents. E.g., someone who feigns a winged horse does not on that account grant that there is a winged horse, i.e., he is not on that account deceived unless at the same time he grants that there is a winged horse. Therefore, experience seems to teach nothing more clearly than that the will, *or* faculty of assenting, is free, and different from the faculty of understanding.

[III.A.(iii)] Thirdly, it can be objected that one affirmation does not seem to contain more reality than another, i.e., we do not seem to require a greater power to affirm that what is true, is true, than to affirm that something false is true. But [NS: with ideas it is different, for] we perceive that one idea has more reality, *or* perfection, than another. As some objects are more excellent than others, so also some ideas of objects are more perfect than others. This also seems to establish a difference between the will and the intellect.

[III.A.(iv)] Fourth, it can be objected that if man does not act from freedom of the will, what will happen if he is in a state of equilibrium, like Buridan's ass?[156] Will he perish of hunger and of thirst? If I concede that he will, I would seem to conceive an ass, or a statue of a man, not a man.[157] But if I deny that he will, then he will determine himself, and consequently have the faculty of going where he wills and doing what he wills.

Perhaps other things in addition to these can be objected. But because I am not bound to force on you what anyone can dream, I shall only take the trouble to reply to these objections—and that as briefly as I can.

[III.B.(i)] To the first I say that I grant that the will extends more widely than the intellect, if by intellect they understand only clear and distinct ideas. But I deny that the will extends more widely than perceptions, *or* the faculty of conceiving. And indeed, I do not see why the faculty of willing should be called infinite, when the faculty of sensing is not. For just as we can affirm infinitely many things by the same faculty of willing (but one after another, for we cannot affirm infinitely many things at once), so also we can sense, *or* perceive, infinitely many bodies by the same faculty of sensing (viz, one after another [NS: and not at once].[158]

If they say that there are infinitely many things which we cannot perceive, I reply that we cannot reach them by any thought, and consequently, not by any faculty of willing. But, they say, if God willed to bring it about that we should perceive them also, he would have to give us a greater faculty of perceiving, but not a greater faculty of willing than he has given us. This is the same as if they said that, if God should will to bring it about that we understood infinitely many other beings, it would indeed be necessary for him to give us a greater intellect, but not a more universal idea of being, in order for us to embrace[159] the same infinity of beings. For we have shown that the will is a universal being, *or* idea, by which we explain all the singular volitions, i.e., it is what is common to them all.

Therefore, since they believe that this common *or* universal idea of all volitions is a faculty,[160] it is not at all surprising if they say that this faculty extends beyond the limits of the intellect to infinity. For the universal is said equally of one, a great many, or infinitely many individuals.

[III.B.(ii)] To the second objection I reply by denying that we have a free power of suspending judgment. For when we say that someone suspends judgment, we are saying nothing but that he sees that he does not perceive the thing adequately. Suspension of judgment, therefore, is really a perception, not [an act of] free will.

To understand this clearly, let us conceive a child imagining a winged horse, and not perceiving anything else. Since this imagination involves the existence of the horse (by P17C), and the child does not perceive anything else that excludes the existence of the horse, he will necessarily regard the horse as present. Nor will he be able to doubt its existence, though he will not be certain of it.

We find this daily in our dreams, and I do not believe there is anyone who thinks that while he is dreaming he has a free power of suspending judgment concerning the things he dreams, and of bringing it about that he does not dream the things he dreams he sees. Nevertheless, it happens that even in dreams we suspend judgment, viz, when we dream that we dream.

Next, I grant that no one is deceived insofar as he perceives, i.e., I grant that the imaginations of the Mind, considered in themselves, involve no error. But I deny that a man affirms nothing insofar as he perceives. For what is perceiving a winged horse other than affirming wings of the horse? For if the Mind perceived nothing else except the winged horse, it would regard it as present to itself, and would not have any cause of doubting its existence, or any faculty of dissenting, unless either the imagination of the winged horse were joined to an idea which excluded the existence of the same horse, or the Mind perceived that its idea of a winged horse was inadequate. And then either it will necessarily deny the horse's existence, or it will necessarily doubt it.

[III.B.(iii)] As for the third objection, I think what has been said will be an answer to it too: viz, that the will is something universal, which is predicated of

[156] Buridan's ass was supposed to be perishing of both hunger and thirst, and placed at an equal distance from food and drink. But it seems that neither the particular example nor the doctrine it is intended to support are rightly attributed to Buridan. See Wolfson 1, 2:178, and Gueroult 1, 2:513.

[157] I.e., not a rational being, as the more explicit NS translation brings out.

[158] Part of what Gebhardt adds here, the part I have translated, is probably just a translator's elaboration. Part of it is misplaced, representing words which in fact occur in the NS as translating 1. 29.

[159] The NS, in a variation not mentioned by Gebhardt, gloss "embrace" as "be able to bring under a universal being."

[160] Gebhardt notes that the NS reads quite differently at this point: "Because they believe that this universal volition of everything, or this universal idea of the will, is a faculty of our mind…." He conjectures that the NS represents the first draft and incorporates the phrase "of our mind" in his text on the basis of that conjecture. Akkerman (2, 149) more plausibly suggests that the divergence comes from the translator's misreading *volitionum* as *volitionem*.

all ideas, and which signifies only what is common to all ideas, viz, the affirmation, whose adequate essence, therefore, insofar as it is thus conceived abstractly, must be in each idea,[161] and in this way only must be the same in all, but not insofar as it is considered to constitute the idea's essence; for in that regard the singular affirmations differ from one another as much as the ideas themselves do. For example, the affirmation that the idea of a circle involves differs from that which the idea of a triangle involves as much as the idea of the circle differs from the idea of the triangle.

Next, I deny absolutely that we require an equal power of thinking, to affirm that what is true is true, as to affirm that what is false is true. For if you consider the mind,[162] they are related to one another as being to not-being. For there is nothing positive in ideas which constitutes the form of falsity (see P35, P35S, and P47S). So the thing to note here, above all, is how easily we are deceived when we confuse universals with singulars, and beings of reason and abstractions with real beings.

[III.B.(iv)] Finally, as far as the fourth objection is concerned, I say that I grant entirely that a man placed in such an equilibrium (viz. who perceives nothing but thirst and hunger, and such food and drink as are equally distant from him) will perish of hunger and thirst. If they ask me whether such a man should not be thought an ass, rather than a man, I say that I do not know—just as I also do not know how highly we should esteem one who hangs himself, or children, fools, and madmen, etc.[163]

[IV.] It remains now to indicate how much knowledge of this doctrine is to our advantage in life. We shall see this easily from the following considerations:

[A.] Insofar as it teaches that we act only from God's command, that we share in the divine nature, and that we do this the more, the more perfect our actions are, and the more and more we understand God. This doctrine, then, in addition to giving us complete peace of mind, also teaches us wherein our greatest happiness, *or* blessedness, consists: viz, in the knowledge of God alone, by which we are led to do only those things which love and morality advise. From this we clearly understand how far they stray from the true valuation of virtue, who expect to be honored by God with the greatest rewards for their virtue and best actions, as for the greatest bondage—as if virtue itself, and the service of God, were not happiness itself, and the greatest freedom.

[B.] Insofar as it teaches us how we must bear ourselves concerning matters of fortune, *or* things which are not in our power, i.e., concerning things which do not follow from our nature—that we must expect and bear calmly both good fortune and bad. For all things follow from God's eternal decree with the same necessity as from the essence of a triangle it follows that its three angles are equal to two right angles.

[C.] This doctrine contributes to social life, insofar as it teaches us to hate no one, to disesteem no one, to mock no one, to be angry at no one, to envy no one; and also insofar as it teaches that each of us should be content with his own things, and should be helpful to his neighbor, not from unmanly compassion, partiality, or superstition, but from the guidance of reason, as the time and occasion demand. I shall show this in the Fourth Part.[164]

[D.] Finally, this doctrine also contributes, to no small extent, to the common society insofar as it teaches how citizens are to be governed and led, not so that they may be slaves, but that they may do freely the things that are best.

And with this I have finished what I had decided to treat in this scholium, and put an end to this our Second Part. In it I think that I have explained the nature and properties of the human Mind in sufficient detail, and as clearly as the difficulty of the subject allows, and that I have set out doctrines from which we can infer many excellent things, which are highly useful and necessary to know, as will be established partly in what follows.

Third Part of the Ethics
On the Origin and Nature of the Affects[165]

PREFACE

Most of those who have written about the Affects, and men's way of living, seem to treat, not of natural things, which follow the common laws of nature, but of things which are outside nature. Indeed they seem to conceive man in nature as a dominion within a dominion. For they believe that man disturbs, rather than follows, the order of nature, that he has absolute power over his actions, and that he is determined only by himself And they attribute the cause of human impotence, not to the common power of nature, but to I know not what vice of human nature, which they therefore bewail, or laugh at, or disdain, or (as usually happens) curse. And he who knows how to censure more eloquently and cunningly the weakness of the human Mind is held to be Godly.

It is true that there have been some very distinguished men (to whose work and diligence we confess that we owe much), who have written many admirable things about the right way of living, and given men advice full of prudence. But no one, to my knowledge, has determined the nature and powers of the Affects,[166] nor what, on the other hand, the Mind can do to moderate them. I know, of course, that the celebrated Descartes, although he too believed that the Mind has absolute power over its own actions, nevertheless sought to explain human Affects through their first causes, and at the same time to show the way by which the Mind can have absolute dominion over its Affects.[167] But in my opinion, he showed nothing but the cleverness of his understanding, as I shall show in the proper place.

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[161] At this point the NS add an example which is absent from the OP: "as the definition of man must be attributed wholly and equally to each particular man." Gebhardt incorporates the example in the text, but mislocates it, and consequently gives a misleading picture of the variation between the two texts. Cf. Akkerman 2, 81. In I. 4 I follow the punctuation of the OP rather than that of Gebhardt, who follows the NS.

[162] The words Gebhardt incorporates from the NS would make this read: "If you consider only the mind and not the words." Akkerman (2, 149) rejects this as a translator's elaboration.

[163] Cf. Wolfson 1, 2:178–179, on this phrase.

[164] Both the OP and the NS read "Third Part" here. But as Gebhardt remarks this clearly comes from a time when the Third, Fourth, and Fifth Parts formed one part.

[165] Akkerman (2, 69) suggests that the title should read "On the Nature and Origin of the Affects." Cf. the title of Part II and II/186/9.

[166] Akkerman (2, 70), appealing to the NS, suggests reading: "But so far no one, to my knowledge, has determined the true nature and powers of the Affects."

[167] Cf. PA I, 50.

For now I wish to return to those who prefer to curse and laugh at the Affects and actions of men, rather than understand them. To them it will doubtless seem strange that I should undertake to treat men's vices and absurdities in the Geometric style, and that I should wish to demonstrate in a certain manner things which are contrary to reason, and which they proclaim to be empty, absurd, and horrible.

But my reason is this:[168] *nothing happens in nature which can be attributed to any defect in it, for nature is always the same, and its virtue and power of acting are everywhere one and the same, i.e., the laws and rules of nature, according to which all things happen, and change from one form to another, are always and everywhere the same. So the way of understanding the nature of anything, of whatever kind, must also be the same, viz, through the universal laws and rules of nature.*

The Affects, therefore, of hate, anger, envy, etc., considered in themselves, follow from the same necessity and force of nature as the other singular things. And therefore they acknowledge certain causes, through which they are understood, and have certain properties, as worthy of our knowledge as the properties of any other thing, by the mere contemplation of which we are pleased. Therefore, I shall treat the nature and powers of the Affects, and the power of the Mind over them, by the same Method by which, in the preceding parts, I treated God and the Mind, and I shall consider human actions and appetites just as if it were a Question of lines, planes, and bodies.

DEFINITIONS

D1: I call that cause adequate whose effect can be clearly and distinctly perceived through it. But I call it partial, *or* inadequate, if its effect cannot be understood through it alone.

D2: I say that we act when something happens, in us or outside us, of which we are the adequate cause, i.e. (by D1), when something in us or outside us follows from our nature, which can be clearly and distinctly understood through it alone. On the other hand, I say that we are acted on when something happens in us, or something follows from our nature, of which we are only a partial cause.

D3: By affect I understand affections of the Body by which the Body's is power of acting is increased or diminished, aided or restrained, and at the same time, the ideas of these affections.

Therefore, if we can be the adequate cause of any of these affections, I understand by the Affect an action; otherwise, a passion.

[168] Akkerman (2, 71) notes an allusion here to Micio's monologue on moral education in Terence's *Adeip/si* (68ff.). Other allusions to this speech occur at 203/5ff., and 244/ 18ff. As Appuhn observes (3:370) Spinoza seems to have been much impressed with Micio's contention that a father should accustom his son to do right from inclination rather than from fear (cf. E IVP18). From the frequency of references to Terence's works in general, it appears that Spinoza knew them well. Van den Enden, from whom Spinoza learned his Latin, used student performances of classical plays as a means of instruction, and Spinoza may well have taken part in these. Cf. Meinsma, 185ff. and Akkerman 2, 9. Spinoza's acquaintance with classical authors (not only Terence, but also Ovid, Tacitus, Sallust, Livy, Cicero and Seneca) seems to have greatly influenced his psychology, ethics and political theory.

POSTULATES

Post. 1: The human Body can be affected in many ways in which its power of acting is increased or diminished, and also in others which render its power of acting neither greater nor less.

This Postulate, or *Axiom*, *rests on Post. I, L5, and L7 (after IIP13).*

Post. 2: The human Body can undergo many changes, and nevertheless retain impressions, *or* traces, of the objects (on this see IIPost. 5), and consequently, the same images of things. (For the definition of images, see IIP175.)

PROPOSITIONS

P1: *Our Mind does certain things [acts] and undergoes other things, viz. insofar as it has adequate ideas, it necessarily does certain things, and insofar as it has inadequate ideas, it necessarily undergoes other things.*

Dem.: In each human Mind some ideas are adequate, but others are mutilated and confused (by IIP40S).[169] But ideas that are adequate in someone's Mind are adequate in God insofar as he constitutes the essence of that Mind [only][170] (by IIP11C). And those that are inadequate in the Mind are also adequate in God (by the same Cor.), not insofar as he contains only the essence of that Mind, but insofar as he also contains in himself, at the same time, the Minds[171] of other things. Next, from any given idea some effect must necessarily follow (IP36), of which effect God is the adequate cause (see D1), not insofar as he is infinite, but insofar as he is considered to be affected by that given idea (see IIP9). But if God, insofar as he is affected by an idea that is adequate in someone's Mind, is the cause of an effect, that same Mind is the effect's adequate cause (by IIP11C). Therefore, our Mind (by D2), insofar as it has adequate ideas, necessarily does certain things [acts]. This was the first thing to be proven.

Next, if something necessarily follows from an idea that is adequate in God, not insofar as he has in himself the Mind of one man only, but insofar as he has in himself the Minds of other things together with the Mind of that man, that man's Mind (by the same IIP11C) is not its adequate cause, but its partial cause. Hence (by D2), insofar as the Mind has inadequate ideas, it necessarily undergoes certain things. This was the second point. Therefore, our Mind, etc., q.e.d.

Cor.: From this it follows that the Mind is more liable to passions the more it has inadequate ideas, and conversely, is more active the more it has adequate ideas.

P2*: The Body cannot determine the Mind to thinking, and the Mind cannot determine the Body to motion, to rest or to anything else (if there is anything else).*

Dem.: All modes of thinking have God for a cause, insofar as he is a thinking thing, and not insofar as he is explained by another attribute (by IIP6). So what

[169] See the note at 1/120/15.

[170] An addition suggested by Gueroult 1, *2:544.* Cf. 1.15.

[171] White proposed to read "ideas" here (and at I. 27), pointing out that IIP11C reads that way. But both the OP and the NS support "Minds," and it is not unusual for Spinoza to paraphrase previous statements when he cites them in proofs.

determines the Mind to thinking is a mode of thinking and not of Extension, i.e. (by IID1), it is not the Body. This was the first point.

Next, the motion and rest of the Body must arise from another body, which has also been determined to motion or rest by another; and absolutely, whatever arises in the body must have arisen from God insofar as he is considered to be affected by some mode of Extension, and not insofar as he is considered to be affected by some mode of thinking (also by IIP6), i.e., it cannot arise from the Mind, which (by IIP11) is a mode of thinking. This was the second point. Therefore, the Body cannot determine the Mind, etc., q.e.d.

Schol.: These things are more clearly understood from what is said in IIP7S, viz, that the Mind and the Body are one and the same thing, which is conceived now under the attribute of Thought, now under the attribute of Extension. The result is that the order, *or* connection, of things is one, whether nature is conceived under this attribute or that; hence the order of actions and passions of our Body is, by nature, at one with the order of actions and passions of the Mind. This is also evident from the way in which we have demonstrated IIP12.

But although these things are such that no reason for doubt remains, still, I hardly believe that men can be induced to consider them fairly unless I confirm them by experience. They are so firmly persuaded that the Body now moves, now is at rest, solely from the Mind's command, and that it does a great many things which depend only on the Mind's will and its art of thinking.

And of course, no one has yet determined what the Body can do, i.e., experience has not yet taught anyone what the Body can do from the laws of nature alone, insofar as nature is only considered to be corporeal, and what the body can do only if it is determined by the Mind. For no one has yet come to know the structure of the Body so accurately that he could explain all its functions[172]—not to mention that many things are observed in the lower Animals that far surpass human ingenuity, and that sleepwalkers do a great many things in their sleep that they would not dare to awake. This shows well enough that the Body itself, simply from the laws of its own nature, can do many things which its Mind wonders at.

Again, no one know how, or by what means, the Mind moves the body, nor how many degrees of motion it can give the body, nor with what speed it can move it. So it follows that when men say that this or that action of the Body arises from the Mind, which has dominion over the Body, they do not know what they are saying, and they do nothing but confess, in fine-sounding words, that they are ignorant of the true cause of that action, and that they do not wonder at it.

But they will say [i] that—whether or not they know by what means the Mind moves the Body—they still know by experience that unless the human Mind were capable of thinking, the Body would be inactive.[173] And then [ii], they know by experience, that it is in the Mind's power alone both to speak and to be silent,[174] and to do many other things which they therefore believe depend on the Mind's decision.

[i] As far as the first [objection] is concerned, I ask them, does not experience also teach that if, on the other hand, the Body is inactive, the Mind is at the same time incapable of thinking? For when the Body is at rest in sleep, the Mind at the same time remains senseless with it, nor does it have the power of thinking, as it does when awake.

And then I believe everyone has found by experience that the Mind is not always equally capable of thinking of the same object, but that as ,the Body is more susceptible to having the image of this or that object aroused in it, so the Mind is more capable of regarding this or that object.

They will say, of course, that it cannot happen that the causes of buildings, of paintings, and of things of this kind, which are made only by human skill, should be able to be deduced from the laws of nature alone, insofar as it is considered to be only corporeal; nor would the human Body be able to build a temple, if it were not determined and guided by the Mind.

But I have already shown that they do not know what the Body can do, or what can be deduced from the consideration of its nature alone, and that they know from experience that a great many things happen from the laws of nature alone which they never would have believed could happen without the direction of the Mind—such as the things sleepwalkers do in their sleep, which they wonder at while they are awake.

I add here the very structure of the human Body, which, in the ingenuity of its construction, far surpasses anything made by human skill—not to mention that I have shown above, that infinitely many things follow from nature, under whatever attribute it may be considered.

[ii] As for the second [objection], human affairs, of course, would be conducted far more happily if it were equally in man's power to be silent and to speak. But experience teaches all too plainly that men have nothing less in their power than their tongue, and can do nothing less than moderate their appetites.

That is why most men believe that we do freely only those things we have a weak inclination toward (because the appetite for these things can easily be reduced by the memory of another thing which we frequently recollect), but that we do not at all do freely those things we seek by a strong affect, which cannot be calmed by the memory of another thing. But if they had not found by experience that we do many things we afterwards repent, and that often we see the better and follow the worse (viz, when we are torn by contrary affects), nothing would prevent them from believing that we do all things freely.

So the infant believes he freely wants the milk; the angry child that he wants vengeance; and the timid, flight. So the drunk believes it is from a free decision of the Mind that he speaks the things he later, when sober, wishes he had not said. So the madman, the chatterbox, the child, and a great many people of this kind believe they speak from a free decision of the Mind, when really they cannot contain their impulse to speak.

So experience itself, no less clearly than reason, teaches that men believe themselves free because they are conscious of their own actions, and ignorant of

[172] Wolfson (1, 2:190) plausibly suggests PA I, 7–17, as the target of this.

[173] OP: *iners*. The NS glosses this: "without power or incapable." Similarly at 1. 27. If "inactive" were interpreted to mean "without motion," then Descartes could not be the intended opponent, since he held the body to be capable of much movement without the aid of the soul (PA, I, 16).

[174] According to Wolfson (1, 2:191) an argument like this may be found in Saadia.

the causes by which they are determined, that the decisions of the Mind are nothing but the appetites themselves, which therefore vary as the disposition of the Body varies. For each one governs everything from his affect; those who are torn by contrary affects do not know what they want, and those who are not moved by any affect are very easily driven here and there.[175]

All these things, indeed, show clearly that both the decision of the Mind and the appetite and the determination of the Body by nature exist together—or rather are one and the same thing, which we call a decision when it is considered under, and explained through, the attribute of Thought, and which we call a determination when it is considered under the attribute of Extension and deduced from the laws of motion and rest. This will be still more clearly evident from what must presently be said.

For there is something else I wish particularly to note here, that we can do nothing from a decision of the Mind unless we recollect it. E.g., we cannot speak a word unless we recollect it. And it is not in the free power of the Mind to either recollect a thing or forget it.[176] So this only is believed to be in the power of the Mind—that from the Mind's decision alone we can either be silent about or speak about a thing we recollect.

But when we dream that we speak, we believe that we speak from a free decision of the Mind—and yet we do not speak, or, if we do, it is from a spontaneous motion of the Body. And we dream that we conceal certain things from men, and this by the same decision of the Mind by which, while we wake, we are silent about the things we know. We dream, finally, that, from a decision of the Mind, we do certain things we do not dare to do while we wake.

So I should very much like to know whether there are in the Mind two kinds of decisions—those belonging to our fantasies and those that are free? And if we do not want to go that far in our madness, it must be granted that this decision of the Mind which is believed to be free is not distinguished by the imagination itself, *or* the memory, nor is it anything beyond that affirmation which the idea, insofar as it is an idea, necessarily involves (see IIP49). And so these decisions of the Mind arise by the same necessity as the ideas of things that actually exist, Those, therefore, who believe that they either speak or are silent, or do anything from a free decision of the Mind, dream with open eyes.

[. . .]

[175] Cf. Terence, *Andria*, 266, and the note at 138/11.

[176] PA I, 42.