S

PART II

OF THE NATURE AND ORIGIN OF THE MIND

[...]

PROPOSITION 10

*The being of substance does not pertain to the essence of man; i.e., substance does not constitute the form [*forma*] of man.*

Proof The being of substance involves necessary existence (Pr. 7, I). So if the being of substance pertained to the essence of man, man would necessarily be granted together with the granting of substance (Def. 2, II) and consequently man would necessarily exist, which is absurd (Ax. 1, II). Therefore . . . etc.

Scholium This Proposition is also proved from Pr. 5, I, which states that there cannot be two substances of the same nature. Now since many men can exist, that which constitutes the form of man is not the being of substance. This Proposition is furthermore evident from the other properties of substance—that substance is by its own nature infinite, immutable, indivisible, etc., as everyone can easily see.

Corollary Hence it follows that the essence of man is constituted by definite modifications of the attributes of God.

Proof For the being of substance does not pertain to the essence of man (preceding Pr.), which must therefore be something that is in God, and which can neither be nor be conceived without God; i.e., an affection or mode (Cor. Pr. 25, I) which expresses the nature of God in a definite and determinate way.

Scholium All must surely admit that nothing can be or be conceived without God. For all are agreed that God is the sole cause of all things, both of their essence and of their existence; that is, God is the cause of things not only in respect of their coming into being [*secundum fieri*], as they say, but also in respect of their being. But at the same time many assert that that without which a thing can neither be nor be conceived pertains to the essence of the thing, and so they believe that ei-ther the nature of God pertains to the essence of created things or that created things can either be or be conceived without God; or else, more probably, they hold no consistent opinion. I think that the reason for this is their failure to ob-serve the proper order of philosophical inquiry. For the divine nature, which they should have considered before all else—it being prior both in cognition and in

Nature—they have taken to be last in the order of cognition, and the things that are called objects of sense they have taken as prior to everything. Hence it has come about that in considering natural phenomena, they have completely disregarded the divine nature. And when thereafter they turned to the contemplation of the divine nature, they could find no place in their thinking for those fictions on which they had built their natural science, since these fictions were of no avail in attaining knowledge of the divine nature. So it is little wonder that they have contradicted themselves on all sides.

But I pass over these points, for my present purpose is restricted to explaining why I have not said that that without which a thing can neither be nor be perceived pertains to the essence of the thing. My reason is that individual things can neither be nor be conceived without God, and yet God does not pertain to their essence. But I did say that that necessarily constitutes the essence of a thing which, when posited, posits the thing, and by the annulling of which the thing is annulled; i.e., that without which the thing can neither be nor be conceived, and vice versa, that which can neither be nor be conceived without the thing.

Proposition 11

That which constitutes the actual being of the human mind is basically nothing else but the idea of an individual actually existing thing.

Proof The essence of man (Cor. Pr. 10, II) is constituted by definite modes of the attributes of God, to wit (Ax. 2, II), modes of thinking. Of all these modes the idea is prior in nature (Ax. 3, II), and when the idea is granted, the other modes—modes to which the idea is prior by nature—must be in the same individual (Ax. 3, II). And so the idea is that which basically constitutes the being of the human mind. But not the idea of a nonexisting thing; for then (Cor. Pr. 8, II) the idea itself could not be said to exist. Therefore, it is the idea of an actually existing thing. But not the idea of an infinite thing, for an infinite thing (Prs. 21 and 22, I) must always necessarily exist, and this is absurd (Ax. 1, II). Therefore, that which first constitutes the actual being of the human mind is the idea of an individual actually existing thing.

Corollary Hence it follows that the human mind is part of the infinite intellect of God; and therefore when we say that the human mind perceives this or that, we are saying nothing else but this: that God—not insofar as he is infinite but insofar as he is explicated through the nature of the human mind, that is, 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 essence of the human mind but also insofar as he has the idea of another thing simultaneously with the human mind, then we are saying that the human mind perceives a thing partially or inadequately.

Scholium At this point our readers will no doubt find themselves in some difficulty and will think of many things that will give them pause. So I ask them to

proceed slowly step by step with me, and to postpone judgment until they have read to the end.

Proposition 12

Whatever happens in the object of the idea constituting the human mind is bound to be perceived by the human mind; i.e., the idea of that thing will necessarily be in the human mind. That is to say, if the object of the idea constituting the human mind is a body, nothing can happen in that body without its being perceived by the mind.

Proof Whatever happens in the object of any idea, knowledge thereof is necessarily in God (Cor. Pr. 9, II) insofar as he is considered as affected by the idea of that object; that is (Pr. 11, II), insofar as he constitutes the mind of something. So whatever happens in the object of the idea constituting the human mind, knowledge thereof is necessarily in God insofar as he constitutes the nature of the human mind; that is (Cor. Pr. 11, II), knowledge of that thing is necessarily in the mind; i.e., the mind perceives it.

Scholium This Proposition is also obvious, and is more clearly understood from Sch. Pr. 7, II, above.

Proposition 13

The object of the idea constituting the human mind is the body—i.e., a definite mode of extension actually existing, and nothing else.

Proof If the body were not the object of the human mind, the ideas of the affections of the body would not be in God (Cor. Pr. 9, II) insofar as he constitutes our mind, but insofar as he constitutes the mind of another thing; that is (Cor. Pr. 11, II), the ideas of the affections of the body would not be in our mind. But (Ax. 4, II) we do have ideas of the affections of a body. Therefore, the object of the idea constituting the human mind is a body, a body actually existing (Pr. 11, II). Again, if there were another object of the mind apart from the body, since nothing exists from which some effect does not follow (Pr. 36, I), there would necessarily have to be in our mind the idea of some effect of it (Pr. 12, II). But (Ax. 5, II) there is no such idea. Therefore, the object of our mind is an existing body, and nothing else.

Corollary Hence it follows that man consists of mind and body, and the human body exists according as we sense it.

Scholium From the above we understand not only that the human Mind is united to the Body but also what is to be understood by the union of Mind and Body. But nobody can understand this union adequately or distinctly unless he first gains adequate knowledge of the nature of our body. For what we have so far demonstrated is of quite general application, and applies to men no more than to other individuals, which are all animate, albeit in different degrees. For there is necessarily in God an idea of each thing whatever, of which idea God is the cause in the same way as he is the cause of the idea of the human body. And so what-

ever we have asserted of the idea of the human body must necessarily be asserted of the idea of each thing. Yet we cannot deny, too, that ideas differ among themselves as do their objects, and that one is more excellent and contains more reality than another, just as the object of one idea is more excellent than that of another and contains more reality. Therefore, in order to determine the difference between the human mind and others and in what way it surpasses them, we have to know the nature of its object (as we have said), that is, the nature of the human body. Now I cannot here explain this nature, nor is it essential for the points that I intend to demonstrate. But I will make this general assertion, that in proportion as a body is more apt than other bodies to act or be acted upon simultaneously in many ways, so is its mind more apt than other minds to perceive many things simultaneously; and in proportion as the actions of one body depend on itself alone and the less that other bodies concur with it in its actions, the more apt is its mind to understand distinctly. From this we can realize the superiority of one mind over others, and we can furthermore see why we have only a very confused knowledge of our body, and many other facts which I shall deduce from this basis in what follows. Therefore, I have thought it worthwhile to explicate and demonstrate these things more carefully. To this end there must be a brief preface concerning the nature of bodies.

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

Axiom 2 Each single body can move at varying speeds.

Lemma 1 Bodies are distinguished from one another in respect of motion-and-rest, quickness and slowness, and not in respect of substance.

Proof The first part of this Lemma I take to be self-evident. As to bodies not being distinguished in respect of substance, this is evident from both Pr. 5 and Pr. 8, Part I, and still more clearly from Sch. Pr. 15, Part I.

Lemma 2 All bodies agree in certain respects.

Proof All bodies agree in this, that they involve the conception of one and the same attribute (Def. 1, II), and also in that they may move at varying speeds, and may be absolutely in motion or absolutely at rest.

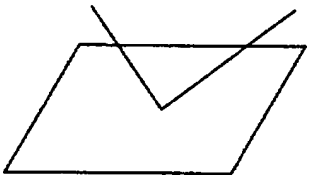
Lemma 3 A body in motion or at rest must have been determined to motion or rest by another body, which likewise has been determined to motion or rest by another body, and that body by another, and so ad infinitum.

Proof Bodies are individual things (Def. 1, II) which are distinguished from one another in respect of motion-and-rest (Lemma 1), and so (Pr. 28, I) each body must have been determined to motion or rest by another individual thing, namely, another body (Pr. 6, II), which is also in motion or at rest (Ax. 1). But this body again—by the same reasoning—could not have been in motion or at rest unless it had been determined to motion or rest by another body, and this body again—by the same reasoning—by another body, and so on, ad infinitum.

Corollary Hence it follows that a body in motion will continue to move until it is determined to rest by another body, and a body at rest continues to be at rest until it is determined to move by another body. This, too, is self-evident; for when I suppose, for example, that a body A is at rest and I give no consideration to other moving bodies, I can assert nothing about body A but that it is at rest. Now if it should thereafter happen that body A is in motion, this surely could not have resulted from the fact that it was at rest; for from that fact nothing else could have followed than that body A should be at rest. If on the other hand A were supposed to be in motion, as long as we consider only A, we can affirm nothing of it but that it is in motion. If it should thereafter happen that A should be at rest, this surely could not have resulted from its previous motion; for from its motion nothing else could have followed but that A was in motion. So this comes about from a thing that was not in A, namely, an external cause by which the moving body A was determined to rest.

Axiom 1 All the ways in which a body is affected by another body follow from the nature of the affected body together with the nature of the body affecting it, so that one and the same body may move in various ways in accordance with the various natures of the bodies causing its motion; and, on the other hand, different bodies may be caused to move in different ways by one and the same body.

Axiom 2 When a moving body collides with a body at rest and is unable to cause it to move, it is reflected so as to continue its motion, and the angle between the line of motion of the reflection and the plane of the body at rest with which it has collided is equal to the angle between the line of incidence of motion and the said plane.



So far we have been discussing the simplest bodies, those which are distinguished from one another solely by motion-and-rest, quickness and slowness. Now let us advance to composite bodies.

Definition When a number of bodies of the same or different magnitude form close contact with one another through the pressure of other bodies upon them, or if they are moving at the same or different rates of speed so as to preserve an unvarying relation of movement among themselves, these bodies are said to be united with one another and all together to form one body or individual thing, which is distinguished from other things through this union of bodies.

Axiom 3 The degree of difficulty with which the parts of an individual thing or composite body can be made to change their position and consequently the degree of difficulty with which the individual takes on different shapes is proportional to the extent of the surface areas along which they are in close contact. Hence bodies whose parts maintain close contact along large areas of their surfaces I term hard; those whose parts maintain contact along small surface areas I term soft; while those whose parts are in a state of motion among themselves I term liquid.

Lemma 4 If from a body, or an individual thing composed of a number of bodies, certain bodies are separated, and at the same time a like number of other bodies of the same nature take their place, the individual thing will retain its nature as before, without any change in its form [*forma*].

Proof Bodies are not distinguished in respect of substance (Lemma 1). That which constitutes the form of the individual thing consists in a union of bodies (preceding definition). But this union, by hypothesis, is retained in spite of the continuous change of component bodies. Therefore, the individual thing will retain its own nature as before, both in respect of substance and of mode.

Lemma 5 If the parts of an individual thing become greater or smaller, but so proportionately that they all preserve the same mutual relation of motion-and-rest as before, the individual thing will likewise retain its own nature as before without any change in its form.

Proof The reasoning is the same as in the preceding Lemma.

Lemma 6 If certain bodies composing an individual thing are made to change the existing direction of their motion, but in such a way that they can continue their motion and keep the same mutual relation as before, the individual thing will likewise preserve its own nature without any change of form.

Proof This is evident; for, by hypothesis, the individual thing retains all that we, in defining it, asserted as constituting its form.

Lemma 7 Furthermore, the individual thing so composed retains its own nature, whether as a whole it is moving or at rest, and in whatever direction it moves, provided that each constituent part retains its own motion and continues to communicate this motion to the other parts.

Proof This is evident from its definition, which you will find preceding Lemma 4.

Scholium We thus see how a composite individual can be affected in many ways and yet preserve its nature. Now previously we have conceived an individual thing composed solely of bodies distinguished from one another only by motion-and-rest and speed of movement; that is, an individual thing composed of the simplest bodies. If we now conceive another individual thing composed of several individual things of different natures, we shall find that this can be affected in many other ways while still preserving its nature. For since each one of its parts is composed of several bodies, each single part can therefore (preceding Lemma), without any change in its nature, move with varying degrees of speed and consequently communicate its own motion to other parts with varying degrees of speed. Now if we go on to conceive a third kind of individual things composed of this second kind, we shall find that it can be affected in many other ways without any

change in its form. If we thus continue to infinity, we shall readily conceive the whole of Nature as one individual whose parts—that is, all the constituent bodies—vary in infinite ways without any change in the individual as a whole.

If my intention had been to write a full treatise on body, I should have had to expand my explications and demonstrations. But I have already declared a different intention, and the only reason for my dealing with this subject is that I may readily deduce therefrom what I have set out to prove.

Postulates

1. The human body is composed of very many individual parts of different natures, each of which is extremely complex.
2. Of the individual components of the human body, some are liquid, some are soft, and some are hard.
3. The individual components of the human body, and consequently the human body itself, are affected by external bodies in a great many ways.
4. The human body needs for its preservation a great many other bodies, by which, as it were [*quasi*], it is continually regenerated.
5. When a liquid part of the human body is determined by an external body to impinge frequently on another part which is soft, it changes the surface of that part and impresses on it certain traces of the external body acting upon it.
6. The human body can move external bodies and dispose them in a great many ways.

PART III

CONCERNING THE ORIGIN AND NATURE OF THE EMOTIONS [AFFECTS]

PREFACE

Most of those who have written about the emotions [*affectibus*] and human conduct seem to be dealing not with natural phenomena that follow the common laws of Nature but with phenomena outside Nature. They appear to go so far as to conceive man in Nature as a kingdom within a kingdom. They believe that he disturbs rather than follows Nature's order, and has absolute power over his actions, and is determined by no other source than himself. Again, they assign the cause of human weakness and frailty not to the power of Nature in general, but to some defect in human nature, which they therefore bemoan, ridicule, despise, or, as is most frequently the case, abuse. He who can criticize the weakness of the human mind more eloquently or more shrilly is regarded as almost divinely inspired. Yet there have not been lacking outstanding figures who have written much that is excellent regarding the right conduct of life and have given to mankind very sage counsel; and we confess we owe much to their toil and industry. However, as far as I know, no one has defined the nature and strength of the emotions, and the power of the mind in controlling them. I know, indeed, that the renowned Descartes, though he too believed that the mind has absolute power over its actions, does explain human emotions through their first causes, and has also zealously striven to show how the mind can have absolute control over the emotions. But in my opinion he has shown nothing else but the brilliance of his own genius, as I shall demonstrate in due course; for I want now to return to those who prefer to abuse or deride the emotions and actions of men rather than to understand them. They will doubtless find

it surprising that I should attempt to treat of the faults and follies of mankind in the geometric manner, and that I should propose to bring logical reasoning to bear on what they proclaim is opposed to reason, and is vain, absurd, and horrifying. But my argument is this: in Nature nothing happens which can be attributed to its defectiveness, for Nature is always the same, and its force and power of acting is everywhere one and the same; that is, the laws and rules of Nature according to which all things happen and change from one form to another are everywhere and always the same. So our approach to the understanding of the nature of things of every kind should likewise be one and the same; namely, through the universal laws and rules of Nature. Therefore the emotions of hatred, anger, envy, etc., considered in themselves, follow from the same necessity and force of Nature as all other particular things. So these emotions are assignable to definite causes through which they can be understood, and have definite properties, equally deserving of our investigation as the properties of any other thing, whose mere contemplation affords us pleasure. I shall, then, treat of the nature and strength of the emotions, and the mind's power over them, by the same method as I have used in treating of God and the mind, and I shall consider human actions and appetites just as if it were an investigation into lines, planes, or bodies.

Definitions

1. I call that an adequate cause whose effect can be clearly and distinctly perceived through the said cause. I call that an inadequate or partial cause whose effect cannot be understood through the said cause alone.

2. I say that we are active when something takes place, in us or externally to us, of which we are the adequate cause; that is, (by preceding Def.), when from our nature there follows in us or externally to us something which can be clearly and distinctly understood through our nature alone. On the other hand, I say that we are passive when something takes place in us, or follows from our nature, of which we are only the partial cause.

3. By emotion [*affectus*] I understand the affections of the body by which the body's power of activity is increased or diminished, assisted or checked, together with the ideas of these affections.

Thus, if we can be the adequate cause of one of these affections, then by emotion I understand activity, otherwise passivity.

Postulates

1. The human body can be affected in many ways by which its power of activity is increased or diminished; and also in many other ways which neither increase nor diminish its power of activity.

This postulate or axiom rests on Postulate 1 and Lemmata 5 and 7, following Pr. 13, II.

2. The human body can undergo many changes and nevertheless retain impressions or traces of objects (see Post.5, II) and consequently the same images of things for the definition of which see Sch. Pr. 17, II.

Proposition 1

Our mind is in some instances active and in other instances passive. Insofar as it has adequate ideas, it is necessarily active; and insofar as it has inadequate ideas, it is necessarily passive.

Proof In every human mind, some of its ideas are adequate, others are fragmentary and confused (Sch. Pr. 40, II). Now ideas that are adequate in someone's mind are adequate in God insofar as he constitutes the essence of that mind (Cor. Pr. 11, II); and furthermore those ideas that are inadequate in the mind are also adequate in God (same Cor.), not insofar as he contains in himself the essence of that mind only, but insofar as he contains the minds of other things as well. Again, from any given idea some effect must necessarily follow (Pr. 36, I), of which God is the adequate cause (Def. 1, III) not insofar as he is infinite but insofar as he is considered as affected by the given idea (Pr. 9, II). But in the case of an effect of which God is the cause insofar as he is affected by an idea which is adequate in someone's mind, that same mind is its adequate cause (Cor. Pr. 11, II). Therefore our mind (Def. 2, III), insofar as it has adequate ideas, is necessarily active—which is the first point. Again, whatever 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 the minds of other things simultaneously with the mind of the said man, the mind of that man is not the adequate cause of it, but the partial cause (Cor. Pr. 11, II), and therefore (Def. 2, III) insofar as the mind has inadequate ideas, it is necessarily passive—which was the second point. Therefore our mind etc.

Corollary Hence it follows that the more the mind has inadequate ideas, the more it is subject to passive states [*passionibus*]; and, on the other hand, it is the more active in proportion as it has a greater number of adequate ideas.

Proposition 2

The body cannot determine the mind to think, nor can the mind determine the body to motion or rest, or to anything else (if there is anything else).

Proof All modes of thinking have God for their cause insofar as he is a thinking thing, and not insofar as he is explicated by any other attribute (Pr. 6, II). So that which determines the mind to think is a mode of Thinking, and not of Extension; that is (Def. 1, II), it is not the body. That was our first point. Now the motion-and-rest of a body must arise from another body, which again has been determined to motion or rest by another body, and without exception whatever arises in a body must have arisen from God insofar as he is considered as affected by a mode of Extension, and not insofar as he is considered as affected by a mode of Thinking (Pr. 6, II); that is, it cannot arise from mind, which (Pr. 11, II) is a mode of Thinking. That was our second point. Therefore the body cannot . . . etc.

Scholium This is more clearly understood from Sch. Pr. 7, II, which tells us that mind and body are one and the same thing, conceived now under the attribute of Thought, now under the attribute of Extension. Hence it comes about that the order or linking of things is one, whether Nature be conceived under this or that attribute, and consequently the order of the active and passive states of our body is simultaneous in Nature with the order of active and passive states of the mind. This is also evident from the manner of our proof of Pr. 12, II.

Yet, although the matter admits of no shadow of doubt, I can scarcely believe, without the confirmation of experience, that men can be induced to examine this view without prejudice, so strongly are they convinced that at the mere bidding of the mind the body can now be set in motion, now be brought to rest, and can perform any number of actions which depend solely on the will of the mind and the exercise of thought. However, nobody as yet has determined the limits of the body's capabilities: that is, nobody as yet has learned from experience what the body can and cannot do, without being determined by mind, solely from the laws of its nature insofar as it is considered as corporeal. For nobody as yet knows the structure of the body so accurately as to explain all its functions, not to mention that in the animal world we find much that far surpasses human sagacity, and that sleepwalkers do many things in their sleep that they would not dare when awake—clear evidence that the body, solely from the laws of its own nature, can do many things at which its mind is amazed.

Again, no one knows in what way and by what means mind can move body, or how many degrees of motion it can impart to body and with what speed it can cause it to move. Hence it follows that when men say that this or that action of the body arises from the mind which has command over the body, they do not know what they are saying, and are merely admitting, under a plausible cover of words, that they are ignorant of the true cause of that action and are not concerned to discover it.

"But," they will say, "whether or not we know by what means the mind moves the body, experience tells us that unless the mind is in a fit state to exercise thought, the body remains inert. And again, experience tells us that it is solely within the power of the mind both to speak and to keep silent, and to do many other things which we therefore believe to depend on mental decision." Now as to the first point, I ask, does not experience also tell them that if, on the other hand, the body is inert, the mind likewise is not capable of thinking? When the body is at rest in sleep, the mind remains asleep with it and does not have that power of entertaining thoughts which it has when awake. Again, I think that all have experienced the fact that the mind is not always equally apt for concentrating on the same object; the mind is more apt to regard this or that object according as the body is more apt to have arising in it the image of this or that object.

"But," they will say, "it is impossible that the causes of buildings, pictures, and other things of this kind, which are made by human skill alone, should be deduced solely from the laws of Nature considered only as corporeal, nor is the human body capable of building a temple unless it be determined and guided by mind." However, I have already pointed out that they do not know what the body

can do, or what can be deduced solely from a consideration of its nature, and that experience abundantly shows that solely from the laws of its nature many things occur which they would never have believed possible except from the direction of mind—for instance, the actions of sleepwalkers, which they wonder at when they are awake. A further consideration is the very structure of the human body, which far surpasses in ingenuity all the constructions of human skill; not to mention the point I made earlier, that from Nature, considered under any attribute whatsoever, infinite things follow.

As to the second point, the human condition would indeed be far happier if it were equally in the power of men to keep silent as to talk. But experience teaches us with abundant examples that nothing is less within men's power than to hold their tongues or control their appetites. From this derives the commonly held view that we act freely only in cases where our desires are moderate, because our appetites can then be easily held in check by the remembrance of another thing that frequently comes to mind; but when we seek something with a strong emotion that cannot be allayed by the remembrance of some other thing, we cannot check our desires. But indeed, had they not found by experience that we do many things of which we later repent, and that frequently, when we are at the mercy of conflicting emotions, we "see the better and do the worse," there would be nothing to prevent them from believing that all our actions are free. A baby thinks that it freely seeks milk, an angry child that it freely seeks revenge, and a timid man that he freely seeks flight. Again, the drunken man believes that it is from the free decision of the mind that he says what he later, when sober, wishes he had not said. So, too, the delirious man, the gossiping woman, the child, and many more of this sort think that they speak from free mental decision, when in fact they are unable to restrain their torrent of words. So experience tells us no less clearly than reason that it is on this account only that men believe themselves to be free, that they are conscious of their actions and ignorant of the causes by which they are determined; and it tells us too that mental decisions are nothing more than the appetites themselves, varying therefore according to the varying disposition of the body. For each man's actions are shaped by his emotion; and those who furthermore are a prey to conflicting emotions know not what they want, while those who are free from emotion are driven on to this or that course by a slight impulse.

Now surely all these considerations go to show clearly that mental decision on the one hand, and the appetite and physical state of the body on the other hand, are simultaneous in nature; or rather, they are one and the same thing which, when considered under the attribute of Thought and explicated through Thought, we call decision, and when considered under the attribute of Extension and deduced from the laws of motion-and-rest, we call a physical state. This will become clearer from later discussion, for there is now another point which I should like you to note as very important. We can take no action from mental decision unless the memory comes into play; for example, we cannot utter a word unless we call the word to mind. Now it is not within the free power of the mind to remember or to forget anything. Hence comes the belief that the power of the mind whereby we can keep silent or speak solely from mental decision is restricted

to the case of a remembered thing. However, when we dream that we are speak-ing, we think that we do so from free mental decision; yet we are not speaking, or if we are, it is the result of spontaneous movement of the body. Again, we dream that we are keeping something secret, and that we are doing so by the same men-tal decision that comes into play in our waking hours when we keep silent about what we know. Finally, we dream that from a mental decision we act as we dare not act when awake. So I would very much like to know whether in the mind there are two sorts of decisions, dreamland decisions and free decisions. If we don't want to carry madness so far, we must necessarily grant that the mental decision that is believed to be free is not distinct from imagination and memory, and is nothing but the affirmation which an idea, insofar as it is an idea, necessarily in-volves (Pr. 49, II). So these mental decisions arise in the mind from the same ne-cessity as the ideas of things existing in actuality, and those who believe that they speak, or keep silent, or do anything from free mental decision are dreaming with their eyes open.

Proposition 3

The active states [actiones] *of the mind arise only from adequate ideas; its passive states depend solely on inadequate ideas.*

Proof The first thing that constitutes the essence of the mind is nothing else but the idea of a body actually existing (Prs. 11 and 13, II), which idea is composed of many other ideas (Pr. 15, II), of which some are adequate (Cor. Pr. 38, II) while others are inadequate (Cor. Pr. 29, II). Therefore, whatever follows from the na-ture of the mind and must be understood through the mind as its proximate cause must necessarily follow from an adequate idea or an inadequate idea. But insofar as the mind has inadequate ideas, it is necessarily passive (Prop. 1, III). Therefore, the active states of mind follow solely from adequate ideas, and thus the mind is passive only by reason of having inadequate ideas.

Scholium We therefore see that passive states are related to the mind only in-sofar as the mind has something involving negation: that is, insofar as the mind is considered as part of Nature, which cannot be clearly and distinctly perceived through itself independently of other parts. By the same reasoning I could demon-strate that passive states are a characteristic of particular things just as they are of the mind, and cannot be perceived in any other way; but my purpose is to deal only with the human mind.

[...]

PROPOSITION 47

The pleasure that arises from our imagining that the object of our hatred is being destroyed or is suffering some other harm is not devoid of some feeling of pain.

Proof This is evident from Pr. 27, III. For insofar as we imagine a thing similar to ourselves to be affected with pain, to that extent we feel pain.

Scholium This Proposition can also be proved from Cor. Pr. 17, II. For when-ever we call a thing to mind, although it may not actually exist, we regard it as present, and the body is affected in the same way. Therefore insofar as his re-membrance of the thing is strong, to that extent the man is determined to regard it with pain. And whereas this determination, the image of the thing still persist-ing, is checked by the remembrance of those things that exclude its existence, it is not completely annulled, and so the man feels pleasure only insofar as this de-termination is checked. Hence it comes about that the pleasure that arises from the harm suffered by the object of our hatred is revived whenever we call to mind the said thing. For, as we have said, when the image of the said thing is activated, since it involves the existence of the thing it determines one to regard the thing with the same pain as when one was wont to regard it when it did exist. But since one has associated with the image of the said thing other images which exclude its existence, this determination to pain is immediately checked, and one feels a renewed pleasure, and this is so whenever the series of events is repeated.

It is this same cause that makes men feel pleasure whenever they recall some past ill and makes them enjoy talking about perils from which they have been saved. For when they imagine some peril they regard it as though it were still to come and are determined to fear it, a determination which is again checked by the idea of their escape which they associated with the idea of this peril when they did in fact escape it. This idea makes them feel safe once more, and so their pleas-ure is renewed.

PROPOSITION 48

Love and hatred toward, say, Peter are destroyed if the pain involved in the latter and the pleasure involved in the former are associated with the idea of a different cause; and both emotions are diminished to the extent that we think Peter not to have been the only cause of either emotion.

Proof This is evident merely from the definitions of love and hatred, for which see Sch. Pr. 13, III. For pleasure is called love for Peter, and pain, hatred for Pe-ter, for this reason alone, that Peter is considered the cause of the one or other emotion. When this consideration is completely or partly removed, the emotion toward Peter disappears or is diminished.

[...]

[...]

PROPOSITION 53

When the mind regards its own self and its power of activity, it feels pleasure, and the more so the more distinctly it imagines itself and its power of activity.

Proof Man knows himself only through the affections of his body and their ideas (Prs. 19 and 23, II). When therefore it happens that the mind can regard its own

self, by that very fact it is assumed to pass to a state of greater perfection, that is (Sch. Pr. 11, III), to be affected with pleasure, and the more so the more distinctly it is able to imagine itself and its power of activity.

Corollary The more a man imagines he is praised by others, the more this pleasure is fostered. For the more he thinks he is praised by others, the more he thinks that others are affected with pleasure by him, and this accompanied by the idea of himself (Sch. Pr. 29, III). So (Pr. 27, III) he is affected with greater pleasure, accompanied by the idea of himself.

Proposition 54

The mind endeavors to think only of the things that affirm its power of activity.

Proof The mind's conatus, or power, is the very essence of the mind (Pr. 7, III). But the essence of the mind affirms only what the mind is and can do (as is self-evident), and not what the mind is not and cannot do. So the mind endeavors to think only of what affirms, or posits, its power of activity.

Proposition 55

When the mind thinks of its own impotence, by that very fact it feels pain.

Proof The essence of the mind affirms only what the mind is and can do; that is, it is of the nature of the mind to think only of those things that affirm its power of activity (preceding Pr.). Therefore, when we say that the mind, in regarding itself, thinks of its own impotence, we are simply saying that while the mind is endeavoring to think of something that affirms its power of activity, this conatus is checked; that is, it feels pain (Sch. Pr. 11, III).

Corollary This pain is fostered all the more if one thinks he is blamed by others. The proof is on the same lines as Cor. Pr. 53, III.

Scholium This pain, accompanied by the idea of our own impotence, is called Humility [*humilitas*]. The pleasure that arises from regarding ourselves is called Self-love [*philautia*] or Self-contentment [*acquiescentia in se ipso*]. And since this pleasure is repeated whenever a man regards his own capabilities, that is, his power of activity, the result is again that everyone is eager to tell of his exploits and to boast of his strength both of body and mind, and for this reason men bore one another. From this it again follows that men are by nature envious (see Sch. Pr. 24, and Sch. Pr. 32, III), that is, they rejoice at the weakness of their fellows and are pained at their accomplishments. For whenever a man imagines his own actions he is affected with pleasure (Pr. 53, III), and the more so as his actions express greater perfection and he imagines them more distinctly; that is (by what was said in Sch.1, Pr. 40, II), the more he can distinguish them from the actions of others and regard them as something special. Therefore, everybody will most enjoy regarding himself when he regards in himself something that he denies of others. But if what he affirms of himself belongs to the universal idea of man or animal, he will derive no such great joy therefrom, and he will on the other hand

feel pain if he thinks of his actions as inferior, compared with the actions of others. This pain (Pr. 28, III) he will endeavor to remove by wrongly interpreting the actions of his fellows or by embellishing his own as much as he can. It is therefore clear that men are prone to hatred and envy, and this is accentuated by their upbringing. For parents are wont to incite their children to excellence solely by the spur of honor and envy. But perhaps there remains a shadow of doubt on the grounds that we not infrequently admire the virtues of men and venerate them. To remove this shadow of doubt I shall add the following Corollary.

Corollary Nobody envies another's virtue unless he is his peer.

Proof Envy is hatred itself (Sch. Pr. 24, III) or pain (Sch. Pr. 13, III); that is (Sch. Pr. 11, III), an affection whereby a man's power of activity, that is, his conatus, is checked. Now man (Sch. Pr. 9, III) endeavors or desires to do nothing save what can follow from his given nature. Therefore, a man will not desire to be attributed to himself any power of activity, or (which is the same thing) virtue, which is proper to the nature of another and foreign to his own. So his desire cannot be checked, that is (Sch. Pr. 11, III), he cannot be pained, by reason of his regarding some virtue in somebody unlike himself; consequently he cannot envy him. But he would envy his peer, who is assumed to be of the same nature as himself.

Scholium So when we said in Sch. Pr. 52, III that we venerate a man as a result of wondering at his prudence, strength of mind, and so on, this comes about (as is obvious from the proposition) because we think these virtues are special to him and not common to our nature, and so we do not envy him them any more than we envy trees their height, lions their strength, etc.

Proposition 56

There are as many kinds of pleasure, pain, desire and consequently of every emotion that is compounded of these (such as vacillation) or of every emotion that is derived from these (love, hatred, hope, fear, etc), as there are kinds of objects by which we are affected.

Proof Pleasure, pain, and consequently the emotions that are compounded of these or derived from them are passive emotions (Sch. Pr. 11, III). Now we are necessarily passive (Pr. 1, III) insofar as we have inadequate ideas, and only insofar as we have inadequate ideas are we passive (Pr. 3, III). That is to say (Sch. Pr. 40, II), we are necessarily passive only to the extent that we form mental images [*imaginamur*], i.e. (Pr. 17, II and Sch.) to the extent that we are affected in a way that involves both the nature of our own body and the nature of an external body. Therefore the explication of the nature of every passive emotion must necessarily include an expression of the nature of the object by which we are affected. The pleasure arising from object A involves the nature of object A and the pleasure arising from object B involves the nature of object B, and so these two emotions of pleasure are different in nature because they arise from causes of different natures. So too the emotion of pain that arises from one object is different in nature from the pain that arises from a different cause, and this must also be understood

of love, hatred, hope, fear, and vacillation. Therefore, there are necessarily as many kinds of pleasure, pain, love, hatred, etc. as there are kinds of objects by which we are affected. Now desire is the very essence, or nature, of each individual insofar as that is conceived as determined by some given state of its constitution to do something (Sch. Pr. 9, III). Therefore, according as each individual is affected from external causes with various kinds of pleasure, pain, love, hate, etc., that is, according as his nature is conditioned in various ways, so must his desire be of different kinds; and the nature of one desire must differ from the nature of another to the same extent as the emotions, from which each single desire arises, differ amongst themselves. Therefore, there are as many kinds of desire as there are kinds of pleasure, pain, love, etc., and consequently (by what has been proved) as there are kinds of objects by which we are affected.

Scholium Among the kinds of emotional states which (by the preceding proposition) must be very numerous, most noteworthy are Dissipation [*luxuria*], Drunkenness [*ebrietas*], Lust [*libido*], Avarice [*avaritia*], and Ambition [*ambitio*], which are only concepts springing from love or desire, and which explicate the nature of both these emotions through the objects to which they are related. For by dissipation, drunkenness, lust, avarice, and ambition we mean quite simply uncontrolled love or desire for feasting, drinking, sex, riches, and popular acclaim. Furthermore, these emotions have no opposites insofar as we distinguish them from other emotions solely through the objects to which they are related. For Self-control [*temperantia*], Sobriety [*sobrietas*], and Chastity [*castitas*], which we are wont to oppose to dissipation, drunkenness, and lust, are not emotions or passive states, but indicate the power of the mind that controls these emotions.

However, I cannot here give an account of the remaining kinds of emotion, for they are as many as there are kinds of objects; nor, if I could, is it necessary. For it suffices for our purpose, which is to determine the strength of the emotions and the power of the mind over them, to have a general definition of all the individual emotions. It is sufficient, I repeat, to understand the common properties of the emotions and the mind so as to determine the nature and the extent of the mind's power in controlling and checking the emotions. So although there is a great difference between this and that emotion of love, hatred, or desire, e.g. between the love toward one's children and love toward one's wife, there is no need for us to investigate these differences and to trace any further the nature and origin of the emotions.

Proposition 57

Any emotion of one individual differs from the emotion of another to the extent that the essence of the one individual differs from the essence of the other.

Proof This proposition is obvious from Ax. 1, q.v., after Lemma 3 Sch. Pr. 13, II. But we shall nevertheless prove it from the definitions of the three primary emotions.

All emotions are related to desire, pleasure or pain, as is made clear by the definitions we have given of them. Now desire is the very nature or essence of

every single individual (see its definition in Sch. Pr. 9, III). Therefore, the desire of each individual differs from the desire of another to the extent that the nature or essence of the one differs from the essence of the other. Again, pleasure and pain are passive emotions whereby each individual's power, that is, his conatus to persist in his own being, is increased or diminished, assisted or checked (Pr. 11, III and Sch.). But by the conatus to persist in one's own being, insofar as it is related to mind and body together, we understand appetite and desire (Sch. Pr. 9, III). Therefore, pleasure and pain is desire or appetite, insofar as it is increased or diminished, assisted or checked, by external causes; that is, (by the same Sch.), it is each individual's very nature. So each individual's pleasure or pain differs from the pleasure or pain of another to the extent that the nature or essence of the one also differs from that of the other. Consequently, any emotion . . . etc.

Scholium Hence it follows that the emotions of animals that are called irrational (for now that we know the origin of mind we can by no means doubt that beasts have feelings) differ from the emotions of men as much as their nature differs from human nature. Horse and man are indeed carried away by lust to procreate, but the former by equine lust, the latter by human lust. So too the lusts and appetites of insects, fishes, and birds are bound to be of various different kinds. So although each individual lives content with the nature wherewith he is endowed and rejoices in it, that life wherewith each is content and that joy are nothing other than the idea or soul [*anima*] of the said individual, and so the joy of the one differs from the joy of another as much as the essence of the one differs from the essence of the other. Finally, it follows from the preceding proposition that there is also no small difference between the joy which guides the drunkard and the joy possessed by the philosopher, a point to which I wish to draw attention in passing.

So much for emotions that are related to man insofar as he is passive. It remains for me to add a few words concerning emotions that are related to man insofar as he is active.

Proposition 58

Besides the pleasure and desire that are passive emotions, there are other emotions of pleasure and desire that are related to us insofar as we are active.

Proof When the mind conceives itself and its power to act, it feels pleasure (Pr. 53, III). Now the mind necessarily regards itself when it conceives a true, that is, adequate, idea (Pr. 43, II). But the mind does conceive adequate ideas (Sch.2, Pr. 40, II). Therefore it feels pleasure, too, insofar as it conceives adequate ideas, that is (Pr. 1, III), insofar as it is active. Again, it is both insofar as it has clear and distinct ideas and insofar as it has confused ideas that the mind endeavors to persist in its own being (Pr. 9, III). But by conatus we understand desire (Sch. Pr. 9, III). Therefore, desire is also related to us insofar as we understand, i.e., insofar as we act (Pr. 1, III).

Proposition 59

Among all the emotions that are related to the mind insofar as it is active, there are none that are not related to pleasure or desire.

Proof All emotions are related to desire, pleasure or pain, as is shown by the definitions we have given of them. Now by pain we understand that which diminishes or checks the mind's power of thinking (Pr. 11, III, and Sch.). So insofar as the mind feels pain, to that extent its power of understanding, that is, its power of activity, is diminished or checked (Pr. 1, III). So no emotions of pain can be related to the mind insofar as it is active, but only emotions of pleasure and desire, which (preceding Pr.) are to that extent also related to the mind.

Scholium All the activities which follow from emotions that are related to the mind insofar as it exercises understanding I refer to Strength of mind [*fortitudo*], which I subdivide into Courage [*animositas*] and Nobility [*generositas*]. By courage I understand "the desire whereby every individual endeavors to preserve his own being according to the dictates of reason alone." By nobility I understand "the desire whereby every individual, according to the dictates of reason alone, endeavors to assist others and make friends of them." So I classify under courage those activities that are directed solely to the advantage of the agent, and those that are directed to the advantage of another I classify under nobility. So self-control, sobriety, and resourcefulness in danger, etc. are kinds of courage; Courtesy [*modestia*] and Mercy [*clementia*] are kinds of nobility.

And now I think I have explained the principal emotions and vacillations that arise from the combination of the three basic emotions—desire, pleasure, and pain—and have clarified them through their first causes. From this it is clear that we are in many respects at the mercy of external causes and are tossed about like the waves of the sea when driven by contrary winds, unsure of the outcome and of our fate. But I have said that I have clarified only the principal conflicts of feeling, not all that can be. For by proceeding in the same manner as above we can readily demonstrate that love is joined with repentance, scorn, shame, and so on. Indeed, from what has been said I think everyone is quite convinced that emotions can be combined with one another in so many ways and give rise to so many variations that they cannot be numbered. But it suffices for my purpose to have enumerated only the principal emotions; for those I have passed over would be a matter of curiosity rather than utility.

However, one further point should be observed concerning love. It frequently happens, while we are enjoying what we were seeking, that from that very enjoyment the body changes to a new condition, as a result of which it is differently determined and different images are activated in it, and at the same time the mind begins to think of and desire other things. For example, when we think of something that is wont to delight us with its taste, we desire to enjoy it, to eat it. But while we are thus enjoying it the stomach is being filled and the body is changing its condition. If therefore, with the body now in a different condition, the image of the said food is fostered by its being set before us, and consequently also the conatus or desire to eat the food, this conatus, or desire, will be opposed by the

new condition of the body, and consequently the presence of the food which we used to want will be hateful, and this is what we call Satiety [*fastidium*] and Weariness [*taedium*].

I have passed by those external affections of the body which can be observed in the case of emotions, such as trembling, pallor, sobbing, laughter, and so on, because they are related to the body without any relation to the mind. Finally, with regard to the definitions of emotions there are certain points to be noted, and I shall therefore repeat those definitions here in proper order, accompanied by such observations as I think necessary in each case.

Definitions of the Emotions

1. Desire is the very essence of man insofar as his essence is conceived as determined to any action from any given affection of itself.

Explication We said above in Sch. Pr. 9, III that desire is appetite accompanied by consciousness of itself, and that appetite is the very essence of man insofar as his essence is determined to such actions as contribute to his preservation. But in the same Scholium I also noted that in fact I acknowledge no difference between human appetite and desire. For whether or not a man is conscious of his appetite, the appetite remains one and the same. So to avoid appearing to be guilty of tautology, I declined to explicate desire through appetite; my object was so to define it as to include all the endeavors of human nature that we term appetite, will, desire, or urge. I could merely have said: "Desire is the very essence of man insofar as his essence is conceived as determined to some action"; but then it would not follow from this definition (Pr. 23, II) that the mind can be conscious of its own desire or appetite. Thus, in order to involve the cause of this consciousness it was necessary (by the same Pr.) to add "from any given affection of itself." For by "any affection of the human essence" we understand "any condition [*constitutio*] of the said essence," whether it be innate, whether it be conceived solely through the attribute of Thought or solely through the attribute of Extension, or whether it be related to both attributes together. So here I mean by the word "desire" any of man's endeavors, urges, appetites, and volitions, which vary with man's various states, and are not infrequently so opposed to one another that a man may be drawn in different directions and know not where to turn.

2. Pleasure is man's transition from a state of less perfection to a state of greater perfection.

3. Pain is man's transition from a state of greater perfection to a state of less perfection.

Explication I say "transition," for pleasure is not perfection itself. If a man were to be born with the perfection to which he passes, he would be in possession of it without the emotion of pleasure. This is clearer in the case of pain, the contrary emotion. For nobody can deny that pain consists in the transition to a state of less

perfection, not in the less perfection itself, since man cannot feel pain insofar as he participates in any degree of perfection. Nor can we say that pain consists in the privation of greater perfection, for privation is nothing, whereas the emotion of pain is an actuality, which therefore can be nothing other than the actuality of the transition to a state of less perfection; that is, the actuality whereby a man's power of activity is diminished or checked (Sch. Pr. 11, III).

As to the definitions of Cheerfulness, Titillation, Melancholy, and Anguish, I omit them because they are related chiefly to the body, and are only species of pleasure and pain.

4. Wonder is the thought of any thing on which the mind stays fixed because this particular thought has no connection with any others. See Proposition 52 and its Scholium.

Explications In Sch. Pr. 18, II we demonstrated the reason why the mind, from thinking of one thing, passes immediately on to the thought of another, and that is that in such cases the images are bound together and so ordered that one follows another. This concept cannot cover the case when the image is a strange one. The mind will be kept in contemplation of the said thing until it is determined by other causes to think of other things. So the thought of an unusual thing, considered in itself, is of the same nature as other thoughts, and for this reason I do not count wonder among the emotions; nor do I see why I should do so, since this distraction of the mind arises from no positive cause that distracts it from other things, but only from the lack of a cause for determining the mind, from the contemplation of one thing, to think of other things.

Therefore, as I noted in Sch. Pr. 11, III, I acknowledge only three basic or primary emotions, pleasure, pain, and desire; and I have made mention of wonder only because it is customary for certain emotions derived from the three basic emotions to be signified by different terms when they are related to objects that evoke our wonder. There is an equally valid reason for my adding here a definition of contempt.

5. Contempt is the imagining [*imaginatio*] of some thing that makes so little impact on the mind that the presence of the thing motivates the mind to think of what is not in the thing rather than of what is in the thing. See Sch. Pr. 52, III.

I here pass over the definitions of Veneration and Scorn because, as far as I know, there are no emotions that take their name from them.

6. Love is pleasure accompanied by the idea of an external cause.

Explication This definition explains quite clearly the essence of love. The definition given by writers who define love as "the lover's wish to be united with the object of his love" expresses not the essence of love, but a property of it; and since these writers have not sufficiently grasped the essence of love, neither have they succeeded in forming any clear conception of its property. This has led to the universal verdict that their definition is very obscure. However, be it noted that when I say that in the case of a lover it is a property to wish to be united with the object of his love, by "wish" I do not mean consent or deliberate intention, that is, free decision (for in Pr. 48, II we proved this to be fictitious), nor again desire to be

united with the loved object when it is absent or to continue in its presence when it is there; for love can be conceived without any one particular desire. By "wish" I mean the contentment that is in the lover by reason of the presence of the object of his love, by which the lover's pleasure is strengthened, or at least fostered.

7. Hatred is pain accompanied by the idea of an external cause.

Explication The points here to be noted can be easily perceived from the Explication of the preceding Proposition. See also Sch. Pr. 13, III.

8. Inclination [*propensio*] is pleasure accompanied by the idea of a thing which is indirectly the cause of the pleasure.

9. Aversion [*aversio*] is pain accompanied by the idea of a thing which is indirectly the cause of the pain. (For these see Sch. Pr. 15, III.)

10. Devotion is love toward one at whom we wonder.

Explication We demonstrated in Pr. 52, III that Wonder [*admiratio*] arises from the strangeness of a thing. So if it happens that we often think about the object of our wonder, we shall cease to wonder at it. So we see that the emotion of devotion can easily degenerate into mere love.

11. Derision is pleasure arising from our imagining that there is in the object of our hate something that we despise.

Explication Insofar as we despise a thing that we hate, to that extent we deny existence regarding it (Sch. Pr. 52, III) and to that extent we feel pleasure (Pr. 20, III). But since we are supposing that what a man derides he nevertheless hates, it follows that this pleasure is not unalloyed (Sch. Pr. 47, III).

12. Hope is inconstant pleasure arising from the idea of a thing future or past, of whose outcome we are in some doubt.

13. Fear is inconstant pain arising from the idea of a thing future or past, of whose outcome we are in some doubt.

For these see Sch. 2, Pr. 18, III.

Explication From these definitions it follows that there is no hope without fear and no fear without hope. For he who is in hopeful suspense and has doubts as to the outcome of a thing is assumed to be imagining something that excludes the existence of the hoped-for thing, and so to that extent he feels pain (Pr. 19, III). Consequently, as long as he is in hopeful suspense, he fears as to the outcome. On the other hand, he who is in a state of fear, that is, is unsure of the occurrence of a thing that he hates, is also imagining something that excludes the existence of the said thing, and so (Pr. 20, III) he feels pleasure, and to that extent he entertains hope of its not happening.

14. Confidence is pleasure arising from the idea of a thing future or past, concerning which reason for doubt has been removed.

15. Despair is pain arising from the idea of a thing future or past concerning which reason for doubt has been removed.

[....]

I pass over the definitions of jealousy and other vacillations, both because they arise from the combination of emotions which we have already defined and because the majority have no names, which shows that for practical purposes it suffices to know them in a general way. Now it is clear from the definitions of the emotions we have dealt with that they all spring from desire, pleasure, or pain, or rather that they are nothing apart from these three emotions, each of which is wont to appear under various names according to their various contexts and extrinsic characteristics. If now we direct our attention to these basic emotions and to the explanation we have already given of the nature of the mind, we can define emotions, insofar as they are related only to the mind, as follows:

General Definition of Emotions

The emotion called a passive experience is a confused idea whereby the mind affirms a greater or less force of existence of its body, or part of its body, than was previously the case, and by the occurrence of which the mind is determined to think of one thing rather than another.

Explication I say in the first place that an emotion, or passivity of the mind, is a "confused idea." For we have demonstrated (Pr. 3, III) that the mind is passive only to the extent that it has inadequate or confused ideas. Next, I say "whereby the mind affirms a greater or less force of existence of its body or part of its body than was previously the case." For all ideas that we have of bodies indicate the actual physical state of our own body rather than the nature of the external body (Cor. 2, Pr. 16, II). Now the idea that constitutes the specific reality of emotion must indicate or express the state of the body or some part of it, which the body or some part of it possesses from the fact that its power of activity or force of existence [*vis existendi*] is increased or diminished, assisted or checked. But it should be noted that when I say "a greater or less force of existence than was previously the case," I do not mean that the mind compares the body's present state with its past state, but that the idea that constitutes the specific reality of emotion affirms of the body something that in fact involves more or less reality than was previously the case. And since the essence of the mind consists in this (Prs. 11 and 13, II), that it affirms the actual existence of its body, and by perfection we mean the very essence of a thing, it therefore follows that the mind passes to a state of greater or less perfection when it comes about that it affirms of its body, or some part of it, something that involves more or less reality than was previously the case. So when I said above that the mind's power of thinking increases or diminishes, I meant merely this, that the mind has formed an idea of its body or some part of it that expresses more or less reality than it had been affirming of it. For the excellence of ideas and the actual power of thinking are measured by the excellence of the object. Lastly, I added "by the occurrence of which the mind is determined to think of one thing rather than another" in order to express the nature of desire in addition to the nature of pleasure and pain as explicated in the first part of the definition.

PART IV

OF HUMAN BONDAGE, OR THE STRENGTH OF THE EMOTIONS

PREFACE

I assign the term "bondage" to man's lack of power to control and check the emotions. For a man at the mercy of his emotions is not his own master but is subject to fortune, in whose power he so lies that he is often compelled, although he sees the better course, to pursue the worse. In this Part I have set myself the task of demonstrating why this is so, and also what is good and what is bad in emotions. But before I begin, I should like to make a few preliminary observations on perfection and imperfection, and on good and bad.

He who has undertaken something and has brought it to completion[1] will say that the thing is completed; and not only he but everyone who rightly knew, or thought he knew, the intention and aim of the author of that work. For example, if anyone sees a work (which I assume is not yet finished) and knows that the aim of the author is to build a house, he will say that the house is imperfect. On the other hand, as soon as he sees that the work has been brought to the conclusion that its author had intended to give it, he will say that it is perfect. But if anyone sees a work whose like he had never seen before, and he does not know the artificer's intention, he cannot possibly know whether the work is perfect or imperfect.

This appears to have been the original meaning of these terms. But when men began to form general ideas and to devise ideal types of houses, buildings, towers, and so on, and to prefer some models to others, it came about that each called "perfect" what he saw to be in agreement with the general idea he had formed of the said thing, and "imperfect" that which he saw at variance with his own preconceived ideal, although in the artificer's opinion it had been fully completed. There seems to be no other reason why even natural phenomena (those not made by human hand) should commonly be called perfect or imperfect. For men are wont to form general ideas both of natural phenomena and of artifacts, and these ideas they regard as models, and they believe that Nature (which they consider does nothing without an end in view) looks to these ideas and holds them before

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[1] [The Latin term *perfectus*, which is crucial in this Preface, can mean both "perfect" and "completed." For Spinoza the emphasis here is upon completion: that which has been finished or accomplished is perfect; contrarily, that which is not yet completed is imperfect. Spinoza will go on to say that we eventually learn to make evaluative judgments on the basis of what we have come to take as completed specimens of things. The latter now become normative models for further comparison and valuation.]

herself as models. So when they see something occurring in Nature at variance with their preconceived ideal of the thing in question, they believe that Nature has then failed or blundered and has left that thing imperfect. So we see that men are in the habit of calling natural phenomena perfect or imperfect from their own preconceptions rather than from true knowledge. For we have demonstrated in Appendix, Part I that Nature does not act with an end in view; that the eternal and infinite being, whom we call God, or Nature, acts by the same necessity whereby it exists. That the necessity of his nature whereby he acts is the same as that whereby he exists has been demonstrated (Prop. 16, I). So the reason or cause why God, or nature, acts, and the reason or cause why he exists, are one and the same. Therefore, just as he does not exist for an end, so he does not act for an end; just as there is no beginning or end to his existing, so there is no beginning or end to his acting. What is termed a "final cause" is nothing but human appetite insofar as it is considered as the starting point or primary cause of some thing. For example, when we say that being a place of habitation was the final cause of this or that house, we surely mean no more than this, that a man, from thinking of the advantages of domestic life, had an urge to build a house. Therefore, the need for a habitation insofar as it is considered as a final cause is nothing but this particular urge, which is in reality an efficient cause, and is considered as the prime cause because men are commonly ignorant of the causes of their own urges; for, as I have repeatedly said, they are conscious of their actions and appetites but unaware of the causes by which they are determined to seek something. As to the common saying that Nature sometimes fails or blunders and produces imperfect things, I count this among the fictions with which I dealt in Appendix I.

So perfection and imperfection are in reality only modes of thinking, notions which we are wont to invent from comparing individuals of the same species or kind; and it is for this reason that I previously said (Def. 6, II) that by reality and perfection I mean the same thing. For we are wont to classify all the individuals in Nature under one genus which is called the highest genus, namely, the notion of Entity, which pertains to all the individuals in Nature without exception. Therefore insofar as we classify individuals in Nature under this genus and compare them with one another and find that some have more being or reality than others, to that extent we say some are more perfect than others. And insofar as we attribute to them something involving negation, such as limit, end, impotence and so on, to that extent we call them imperfect because they do not affect our minds as much as those we call perfect, and not because they lack something of their own or because Nature has blundered. For nothing belongs to the nature of anything except that which follows from the necessity of nature of its efficient cause; and whatever follows from the necessity of the nature of its efficient cause must necessarily be so.

As for the terms "good" and "bad," they likewise indicate nothing positive in things considered in themselves, and are nothing but modes of thinking, or notions which we form from comparing things with one another. For one and the same thing can at the same time be good and bad, and also indifferent. For example, music is good for one who is melancholy, bad for one in mourning, and

neither good nor bad for the deaf. However, although this is so, these terms ought to be retained. For since we desire to form the idea of a man which we may look to as a model of human nature, we shall find it useful to keep these terms in the sense I have indicated. So in what follows I shall mean by "good" that which we certainly know to be the means for our approaching nearer to the model of human nature that we set before ourselves, and by "bad" that which we certainly know prevents us from reproducing the said model. Again, we shall say that men are more perfect or less perfect insofar as they are nearer to or farther from this model. For it is important to note that when I say that somebody passes from a state of less perfection to a state of greater perfection, and vice versa, I do not mean that he changes from one essence or form to another (for example, a horse is as completely destroyed if it changes into a man as it would be if it were to change into an insect), but that we conceive his power of activity, insofar as this is understood through his nature, to be increased or diminished.

Finally, by perfection in general I shall understand reality, as I have said; that is, the essence of anything whatsoever in as far as it exists and acts in a definite manner, without taking duration into account. For no individual thing can be said to be more perfect on the grounds that it has continued in existence over a greater period of time. The duration of things cannot be determined from their essence, for the essence of things involves no fixed and determinate period of time. But any thing whatsoever, whether it be more perfect or less perfect, will always be able to persist in existing with that same force whereby it begins to exist, so that in this respect all things are equal.

Definitions

1. By *good* I understand that which we certainly know to be useful to us.

2. By *bad* I understand that which we certainly know to be an obstacle to our attainment of some good.

For these, see the foregoing preface, toward the end.

3. I call individual things *contingent* insofar as, in attending only to their essence, we find nothing that necessarily posits their existence or necessarily excludes it.

4. I call individual things *possible* insofar as, in attending to the causes by which they should be brought about, we do not know whether these causes are determined to bring them about.

In Sch. 1, Pr. 33, I, I did not differentiate between possible and contingent because at that point it was unnecessary to distinguish carefully between them.

5. In what follows, by *conflicting emotions* I shall understand those that draw a man in different directions, although they belong to the same genus, such as dissipation and avarice, which are species of love, and contrary not by nature, but indirectly [*per accidens*].

6. In Schs. 1 and 2, Pr. 18, III I have explained what I mean by emotion toward a thing future, present, and past.

But it should be further noted that just as we cannot distinctly imagine spatial distance beyond a certain limit, the same is true of time. That is, just as we are wont to imagine that all those objects more than 200 feet away from us, or whose distance from our position exceeds what we can distinctly imagine, are the same distance from us and appear to be in the same plane, so too in the case of objects whose time of existence is farther away from the present by a longer distance than we are wont to distinctly imagine, we think of them all as equally far from the present, and we refer them to one point of time, as it were.

7. By the *end* for the sake of which we do something, I mean appetite.

8. By *virtue* and *power* I mean the same thing; that is (Pr. 7, III), virtue, insofar as it is related to man, is man's very essence, or nature, insofar as he has power to bring about that which can be understood solely through the laws of his own nature.

Axiom

There is in Nature no individual thing that is not surpassed in strength and power by some other thing. Whatsoever thing there is, there is another more powerful by which the said thing can be destroyed.

Proposition 1

Nothing positive contained in a false idea can be annulled by the presence of what is true, insofar as it is true.

Proof Falsity consists solely in the privation of knowledge, a privation which is involved in inadequate ideas (Pr. 35, II), and it is not by possessing something positive that they are called false (Pr. 33, II). On the contrary, insofar as they are related to God, they are true (Pr. 32, II). If therefore what is positive in a false idea were to be annulled by the presence of what is true, insofar as it is true, a true idea would be annulled by itself, which is absurd (Pr. 4, III). Therefore . . . etc.

Scholium This proposition is more clearly understood from Cor. 2, Pr. 16, II. For imagination [*imaginatio*] is an idea that indicates the present disposition of the human body more than the nature of an external body, not indeed distinctly, but confusedly, whence it comes about that the mind is said to err. For example, when we gaze at the sun, it seems to us to be about 200 feet away; and in this we are deceived as long as we are unaware of its true distance. With knowledge of its distance the error is removed, but not the imagining [*imaginatio*], that is, the idea of the sun that explicates its nature only insofar as the body is affected by it. Thus although we know its true distance, we shall nevertheless see it as being close to us. For as we said in Sch. Pr. 35, II, it is not by reason of our ignorance of its true distance that we see it as being so near, but because the mind conceives the magnitude of the sun insofar as the body is affected by it. In the same way, when the rays of the sun falling on the surface of water are reflected back to our eyes, we see it as if it were in the water although we know its true position. Similarly other

imaginings whereby the mind is deceived, whether they indicate the natural disposition of the body or the increase or diminution of its power of activity, are not contrary to what is true and do not disappear at the presence of truth. It does indeed happen that when we mistakenly fear some evil, the fear disappears when we hear the truth. But the contrary also happens; when we fear an evil that is assuredly going to overtake us, the fear likewise disappears on our hearing false tidings. So imaginings do not disappear at the presence of what is true insofar as it is true, but because other imaginings that are stronger supervene to exclude the present existence of the things we imagine, as we demonstrated in Pr. 17, II.

Proposition 2

We are passive insofar as we are a part of Nature which cannot be conceived independently of other parts.

Proof We are said to be passive when something arises in us of which we are only the partial cause (Def. 2, III); that is (Def. 1, III), something that cannot be deduced solely from the laws of our own nature. So we are passive insofar as we are a part of Nature which cannot be conceived independently of other parts.

Proposition 3

The force [vis] whereby a man persists in existing is limited, and infinitely surpassed by the power of external causes.

Proof This is clear from the Axiom of this Part. In the case of every man there is something else, say A, more powerful than he, and then there is another thing, say B, more powerful than A, and so ad infinitum. Therefore, the power of a man is limited in comparison with something else, and is infinitely surpassed by the power of external causes.

Proposition 4

It is impossible for a man not to be part of Nature and not to undergo changes other than those which can be understood solely through his own nature and of which he is the adequate cause.

Proof The power whereby each single thing, and consequently man, preserves its own being is the very power of God, or Nature (Cor. Pr. 24, I), not insofar as it is infinite but insofar as it can be explicated through actual human essence (Pr. 7, III). Therefore, the power of man insofar as it is explicated through his actual essence is part of the infinite power of God, or Nature, that is, of God's essence (Pr. 34, I). This is the first point. Again, if it were possible for man to undergo no changes except those which can be understood solely through his own nature, it would follow (Prs. 4 and 6, III) that he cannot perish but would always necessarily exist; and this would have to follow from a cause whose power is either finite or infinite, namely, either from the power of man alone, in that he would be capable of removing from himself all changes which might arise from external causes, or else from the infinite power of Nature, by which all particular things

would be so governed that man could undergo no changes other than those that serve for his preservation. But of these alternatives the first is absurd (by the preceding proposition, whose proof is universal and can be applied to all particular things). Therefore, if it were possible that man could undergo no changes except such as could be understood through man's nature alone, and consequently (as I have already demonstrated) that he should always necessarily exist, this would have to follow from the infinite power of God. Consequently (Pr. 16, I), the entire order of Nature as conceived under the attributes of Extension and Thought would have to be deducible from the necessity of the divine nature insofar as it is considered as affected by the idea of some man. And so it would follow (Pr. 21, I) that man would be infinite, which is absurd (by the first part of this proof). Therefore, it is impossible that man should not undergo any changes except those of which he is the adequate cause.

Corollary Hence it follows that man is necessarily always subject to passive emotions, and that he follows the common order of Nature, and obeys it, and accommodates himself to it as far as the nature of things demands.

Proposition 5

The force and increase of any passive emotion and its persistence in existing is defined not by the power whereby we ourselves endeavor to persist in existing, but by the power of external causes compared with our own power.

Proof The essence of a passive emotion cannot be explicated through our own essence alone (Defs.1 and 2, III); that is (Pr. 7, III), the power of a passive emotion cannot be defined by the power whereby we endeavor to persist in our own being, but (as we have demonstrated in Pr. 16, II) must necessarily be defined by the power of an external cause compared with our own power.

Proposition 6

The force of any passive emotion can surpass the rest of man's activities or power so that the emotion stays firmly fixed in him.

Proof The force and increase of any passive emotion and its persistence in existing is defined by the power of an external cause compared with our own power (by the preceding proposition) and so (Pr. 3, IV) can surpass man's power.

Proposition 7

An emotion cannot be checked or destroyed except by a contrary emotion which is stronger than the emotion which is to be checked.

Proof An emotion, insofar as it is related to the mind, is an idea whereby the mind affirms a greater or less force of existence in its body than was previously the case (General Definition of Emotions, near the end of Part III). So when the mind is assailed by an emotion, the body at the same time is affected by an affection whereby its power of acting is increased or diminished. Furthermore, this affection of the body (Pr. 5, IV) receives from its own cause its force for persisting in

its own being, and therefore this force cannot be checked or destroyed except by a corporeal cause (Pr. 6, II) which affects the body with an affection contrary to the other (Pr. 5, III) and stronger than it (Ax. IV). So (Pr. 12, II) the mind will be affected by the idea of an affection stronger than and contrary to the earlier one; that is (by the General Definition of Emotions), the mind will be affected by an emotion stronger than and contrary to the previous one, an emotion which will exclude or destroy the existence of the previous one. So an emotion cannot be either destroyed or checked except by a contrary and stronger emotion.

Corollary An emotion, insofar as it is related to the mind, can neither be checked nor destroyed except through the idea of an affection of the body contrary to and stronger than the affection which we are experiencing. For the emotion we are experiencing can neither be checked nor destroyed except by an emotion stronger than and contrary to it (preceding Pr.), that is, except through the idea of an affection of the body stronger than and contrary to the affection we are experiencing (General Definition of Emotions).

Proposition 8

Knowledge of good and evil is nothing other than the emotion of pleasure or pain insofar as we are conscious of it.

Proof We call good or bad that which is advantageous, or an obstacle, to the preservation of our being (Defs. 1 and 2, IV); that is (Pr. 7, III), that which increases or diminishes, helps or checks, our power of activity. Therefore insofar as we perceive some thing to affect us with pleasure or pain (by the definitions of pleasure and pain, q.v., in Sch. Pr. 11, III), we call it good or bad; and so knowledge of good and evil is nothing other than the idea of pleasure or pain which necessarily follows from the emotion of pleasure or pain (Pr. 22, II). But this idea is united to the emotion in the same way as the mind is united to the body (Pr. 21, II); that is (as has been demonstrated in the Scholium to the same Proposition), this idea is not distinct in reality from the emotion, or, in other words (by the General Definition of the Emotions), from the idea of an affection of the body, save only in conception. Therefore, this knowledge of good and evil is nothing other than the emotion itself, insofar as we are conscious of it.

Proposition 29

No individual thing whose nature is quite different from ours can either assist or check our power to act, and nothing whatsoever can be either good or evil for us un-less it has something in common with us.

Proof The power of each individual thing (and consequently of man (Cor. Pr. 10, II), whereby he exists and acts is determined only by another particular thing (Pr. 28, I) whose nature (Pr. 6, II) must be understood through the same attribute as that through which human nature is conceived. So our power to act, in whatever way it be conceived, can be determined, and consequently assisted or checked, by the power of another individual thing which has something in common with us, and not by the power of a thing whose nature is entirely different from our own. And since we call good or evil that which is the cause of pleasure or pain (Pr. 8, IV), that is (Sch. Pr. 11, III), which increases or diminishes, assists or checks our power of activity, a thing whose nature is entirely different from our own can be neither good nor evil for us.

Proposition 30

No thing can be evil for us through what it possesses in common with our nature, but insofar as it is evil for us, it is contrary to us.

Proof We call bad that which is the cause of pain (Pr. 8, IV), that is (through Definition of Pain, q.v. in Sch. Pr. 11, III), that which diminishes or checks our power of activity. So if something were bad for us through that which it has in common with us, that thing would be able to diminish or check the very thing that it has in common with us, which is absurd (Pr. 4, III). So nothing can be bad for us through that which it has in common with us. On the contrary, insofar as it is bad—that is (as we have just demonstrated), insofar as it can diminish or check our power of activity—to that extent (Pr. 5, III) it is contrary to us.

Proposition 31

Insofar as a thing is in agreement with our nature, to that extent it is necessarily good.

Proof Insofar as a thing is in agreement with our nature, it cannot be bad (preceding Pr.). Therefore, it is necessarily either good or indifferent. If we make the latter assumption, namely, that it is neither good nor bad, then nothing will follow from its nature (Ax. 3, IV)[5] which serves to preserve our nature; that is (by hypothesis), which serves to preserve the nature of the thing itself. But this is absurd (Pr. 6, III). Therefore, insofar as it is in agreement with our nature, it is necessarily good.

Corollary Hence it follows that the more a thing is in agreement with our nature, the more advantageous it is to us, that is, the more it is good; and, conversely, the more advantageous a thing is to us, to that extent it is in more agreement with

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[5] [The standard Latin text of Gebhardt has a reference to Axiom 3 of Part IV. However, in our current text there is only *one* axiom for Part IV. Translators have suggested various corrections; but Gebhardt notes in his critical apparatus that in Spinoza's original draft of the *Ethics* there were probably several axioms for Part IV. In the final version all but one of these axioms were deleted, although in Proposition 31 Spinoza still has Axiom 3 in mind.—S.S]

our nature. For insofar as it is not in agreement with our nature, it is necessarily either different from our nature or contrary to it. If it is different (Pr. 29, IV), it can be neither good nor bad; but if contrary, it will therefore be contrary also to that which is in agreement with our nature, that is (preceding Pr.), contrary to our good; that is, it will be evil. So nothing can be good save insofar as it is in agreement with our nature. So the more a thing is in agreement with our nature, the more advantageous it is to us, and vice versa.

Proposition 32

Insofar as men are subject to passive emotions, to that extent they cannot be said to agree in nature.

Proof Things which are said to agree in nature are understood to agree in respect of their power (Pr. 7, III), not in respect of their weakness or negation, and consequently (Sch. Pr. 3, III) not in respect of passive emotions. Therefore men, insofar as they are subject to passive emotions, cannot be said to agree in nature.

Scholium This is also self-evident. For he who says that white and black agree only in the fact that neither is red is making an absolute assertion that white and black agree in no respect. So, too, if someone says that stone and man agree only in this respect, that they are both finite, or weak, or that they do not exist from the necessity of their own natures, or that they are indefinitely surpassed by the power of external causes, he is making the general assertion that stone and man agree in no respect. For things that agree only negatively, that is, in what they do not possess, in reality agree in nothing.

Proposition 33

Men can differ in nature insofar as they are assailed by emotions that are passive, and to that extent one and the same man, too, is variable and inconstant.

Proof The nature or essence of emotions cannot be explicated solely through our own essence or nature (Defs. 1 and 2, III), but must be defined by the potency, that is (Pr. 7, III), the nature, of external causes as compared with our own power. Hence there are as many kinds of each emotion as there are kinds of objects by which we are affected (Pr. 56, III), and men are affected in different ways by one and the same object (Pr. 51, III), and to that extent they differ in nature. Finally, one and the same man (Pr. 51, III) is affected in different ways toward the same object, and to that extent he is variable . . . etc.

Proposition 34

Insofar as men are assailed by emotions that are passive, they can be contrary to one another.

Proof A man, Peter, for example, can be the cause of Paul's feeling pain because Peter has something similar to a thing that Paul hates (Pr. 16, III), or because Peter has sole possession of a thing that Paul also loves (Pr. 32, III and Sch.), or for other reasons (for the principal reasons, see Sch. Pr. 55, III). Thus it will come

about (Def. of Emotions 7) that Paul will hate Peter. Consequently, it will easily happen (Pr. 40, III, and Sch.) that Peter will hate Paul in return; thus (Pr. 39, III), they will endeavor to injure each other, that is (Pr. 30, IV), they will be contrary to each other. But the emotion of pain is always a passive emotion (Pr. 59, III). Therefore men, insofar as they are assailed by passive emotions, can be contrary to one another.

Scholium I said that Paul hates Peter because he thinks that Peter possesses something that Paul also loves, from which at first sight it seems to follow that these two are injurious to each other as a result of loving the same thing, and consequently of their agreeing in nature. So if this is true, Propositions 30 and 31, IV would be false. But if we examine this question with scrupulous fairness, we find that there is no contradiction at any point. These two do not dislike each other insofar as they agree in nature, that is, insofar as they both love the same thing, but insofar as they differ from each other. For insofar as they both love the same thing, each one's love is thereby fostered (Pr. 31, III); that is (Def. of Emotions 6), each one's pleasure is fostered. Therefore, it is by no means true that insofar as they both love the same thing and agree in nature, they dislike each other. As I have said, the reason for their dislike is none other than that they are assumed to differ in nature. For we are supposing that Peter has an idea of the loved thing as now in his possession, while Paul has an idea of the loved thing lost to him. Hence the latter is affected with pain, while the former is affected with pleasure, and to that extent they are contrary to each other. In this way we can readily demonstrate that all other causes of hatred depend on men being different in nature, and not on a point wherein they agree.

Proposition 35

Insofar as men live under the guidance of reason, to that extent only do they always necessarily agree in nature.

Proof Insofar as men are assailed by passive emotions, they can be different in nature (Pr. 33, IV) and contrary to one another (preceding Pr.). But we say that men are active only insofar as they live under the guidance of reason (Pr. 3, III). Thus, whatever follows from human nature, insofar as it is defined by reason, must be understood (Def. 2, III) through human nature alone as its proximate cause. But since everyone, in accordance with the laws of his own nature, aims at what he judges to be good and endeavors to remove what he judges to be evil (Pr. 19, IV), and since furthermore what he judges from the dictates of reason to be good or evil is necessarily good or evil (Pr. 41, II), it follows that insofar as men live under the guidance of reason, to that extent only do they necessarily do the things which are necessarily good for human nature and consequently for every single man; that is (Cor. Pr. 31, IV), which agree with the nature of every single man. So men also are necessarily in agreement insofar as they live under the guidance of reason.

Corollary 1 There is no individual thing in the universe more advantageous to man than a man who lives by the guidance of reason. For the most advantageous

thing to man is that which agrees most closely with his nature (Cor. Pr. 31, IV); that is (as is self-evident), man. But man acts absolutely according to the laws of his own nature when he lives under the guidance of reason (Def. 2, III), and only to that extent is he always necessarily in agreement with the nature of another man (preceding Pr.). Therefore, among individual things there is nothing more advantageous to man than a man who . . . etc.

Corollary 2 It is when every man is most devoted to seeking his own advantage that men are of most advantage to one another. For the more every man seeks his own advantage and endeavors to preserve himself, the more he is endowed with virtue (Pr. 20, IV), or (and this is the same thing (Def. 8, IV)) the greater the power with which he is endowed for acting according to the laws of his own nature; that is (Pr. 3, III), for living by the guidance of reason. But it is when men live by the guidance of reason that they agree most in nature (preceding Pr.). Therefore (preceding Cor.), it is when each is most devoted to seeking his own advantage that men are of most advantage to one another.

Scholium What we have just demonstrated is also confirmed by daily experience with so many convincing examples as to give rise to the common saying: "Man is a God to man." Yet it is rarely the case that men live by the guidance of reason; their condition is such that they are generally disposed to envy and mutual dislike. Nevertheless they find solitary life scarcely endurable, so that for most people the definition "man is a social animal" meets with strong approval. And the fact of the matter is that the social organization of man shows a balance of much more profit than loss. So let satirists deride as much as they like the doings of mankind, let theologians revile them, and let the misanthropists [*melancholici*] heap praise on the life of rude rusticity, despising men and admiring beasts. Men will still discover from experience that they can much more easily meet their needs by mutual help and can ward off ever-threatening perils only by joining forces, not to mention that it is a much more excellent thing and worthy of our knowledge to study the deeds of men than the deeds of beasts. But I shall say more on this subject later on.

Proposition 36

The highest good of those who pursue virtue is common to all, and all can equally enjoy it.

Proof To act from virtue is to act by the guidance of reason (Pr. 24, IV), and whatever we endeavor to do in accordance with reason is to understand (Pr. 26, IV). So (Pr. 28, IV) the highest good of those who pursue virtue is to know God; that is (Pr. 47, II and Sch.) a good that is common to all men and can be possessed equally by all men insofar as they are of the same nature.

Scholium Somebody may ask: "What if the highest good of those who pursue virtue were not common to all? Would it not then follow, as above (Pr. 34, IV), that men who live by the guidance of reason, that is (Pr. 35, IV), men insofar as they agree in nature, would be contrary to one another?" Let him take this reply,

that it arises not by accident but from the very nature of reason that men's highest good is common to all, because this is deduced from the very essence of man insofar as that is defined by reason, and because man could neither be nor be conceived if he did not have the ability to enjoy this highest good. For it belongs to the essence of the human mind (Pr. 47, II) to have an adequate knowledge of the eternal and infinite essence of God.

APPENDIX

In this Part my exposition of the right way of living is not arranged so that it can be seen at one view. The proofs are scattered so as to meet the convenience of logical deduction one from another. So I propose to gather them together here, and arrange them under their main headings.

1. All our endeavors or desires follow from the necessity of our nature in such a way that they can be understood either through it alone as their approximate cause, or insofar as we are a part of Nature, a part that cannot be adequately conceived through itself independently of the other individual parts.

2. Desires that follow from our nature in such a way that they can be understood through it alone are those that are related to the mind insofar as the mind is conceived as consisting of adequate ideas. The other desires are related to the mind only insofar as it conceives things inadequately; and their force and increase must be defined not by human power but by the power of things external to us. So the former are rightly called active emotions, the latter passive emotions. For the former always indicate our power, the latter our weakness and fragmentary knowledge.

3. Our active emotions, that is, those desires that are defined by man's power, that is, by reason, are always good; the other desires can be either good or evil.

4. Therefore it is of the first importance in life to perfect the intellect, or reason, as far as we can, and the highest happiness or blessedness for mankind consists in this alone. For blessedness is nothing other than that self-contentment that arises from the intuitive knowledge of God. Now to perfect the intellect is also nothing other than to understand God and the attributes and actions of God that follow from the necessity of his nature. Therefore for the man who is guided by reason, the final goal, that is, the highest Desire whereby he strives to control all the others, is that by which he is brought to an adequate conception of himself and of all things that can fall within the scope of his understanding.

5. So there is no rational life without understanding, and things are good only insofar as they assist a man to enjoy the life of the mind, which is defined by un-

derstanding. Those things only do we call evil which hinder a man's capacity to perfect reason and to enjoy a rational life.

6. But since all those things of which man is the efficient cause are necessarily good, nothing evil can befall a man except from external causes, namely, insofar as he is a part of the whole of Nature, whose laws human nature is constrained to obey, and to which it must conform in almost an infinite number of ways.

7. A man is bound to be a part of Nature and to follow its universal order; but if he dwells among individuals who are in harmony with man's nature, by that very fact his power of activity will be assisted and fostered. But if he be among individuals who are by no means in harmony with his nature, he will scarcely be able to conform to them without a great change in himself.

8. Whatsoever in nature we deem evil, that is, capable of hindering us from being able to exist and to enjoy a rational life, it is permissible for us to remove in whatever seems the safer way. On the other hand, whatever we deem good, that is, advantageous for preserving our being and for enjoying a rational life, it is permissible for us to take for our use and to use it as we please. And as an absolute rule, it is permissible by the highest natural right for everyone to do what he judges to be to his own advantage.

9. Nothing can be more in harmony with the nature of anything than other individuals of the same species, and so (see No. 7) there is nothing more advantageous to man for preserving his own being and enjoying a rational life than a man who is guided by reason. Again, since among particular things we know of nothing more excellent than a man who is guided by reason, nowhere can each individual display the extent of his skill and genius more than in so educating men that they come at last to live under the sway of their own reason.

10. Insofar as men feel envy or some other emotion of hatred toward one another, they are contrary to one another; consequently, the more powerful they are, the more they are to be feared than other individuals of Nature.

11. Nevertheless men's hearts are conquered not by arms but by love and nobility.

12. It is of the first importance to men to establish close relationships and to bind themselves together with such ties as may most effectively unite them into one body, and, as an absolute rule, to act in such a way as serves to strengthen friendship.

13. But to this end skill and watchfulness are needed. For men are changeable (few there are who live under the direction of reason) and yet for the most part envious, and more inclined to revenge than to compassion. So it needs an unusually powerful spirit to bear with each according to his disposition and to restrain oneself from imitating their emotions. On the other hand, those whose skill is to criticize mankind and to censure vice rather than to teach virtue, and to shatter men's spirit rather than strengthen it, are a stumbling block both to themselves and to others. Hence many men, over-impatient and with false religious zeal, have chosen to live among beasts rather than among men, just as boys or young men, unable patiently to endure the upbraidings of their parents, run away to join the

army, and prefer the hardships of war and tyrannical discipline to the comfort of home and parental admonition, and suffer any burdens to be imposed on them so long as they can spite their parents.

14. So although men for the most part allow lust to govern all their actions, the advantages that follow from living in their society far exceed the disadvantages. Therefore it is better to endure their injuries with patience, and to apply oneself to such measures as promote harmony and friendship.

15. Conduct that brings about harmony is that which is related to justice, equity, and honorable dealing. For apart from resenting injustice and unfairness, men also resent what is held to be base, or contempt for the accepted customs of the state. But for winning their love the most important factors are those that are concerned with religion and piety, for which see Schs.1 and 2, Pr. 37, and Sch. Pr. 46 and Sch. Pr. 73, IV.

16. Harmony is also commonly produced by fear, but then it is untrustworthy. Furthermore, fear arises from weakness of spirit, and therefore does not belong to the use of reason. Neither does pity, although it bears the appearance of piety.

17. Again, men are won over by generosity, especially those who do not have the wherewithal to produce what is necessary to support life. Yet it is far beyond the power and resources of a private person to come to the assistance of everyone in need. For the wealth of a private person is quite unequal to such a demand. It is also a practical impossibility for one man to establish friendship with all. Therefore the care of the poor devolves upon society as a whole, and looks only to the common good.

18. The care to be taken in accepting favors and in returning them must be of quite a different kind, for which see Sch. Pr. 70 and Sch. Pr. 71, IV.

19. Furthermore, love of a mistress, that is, sexual lust that arises from physical beauty, and in general all love that acknowledges any other cause than freedom of the spirit, easily passes in hatred unless (and this is worse) it be a kind of madness, and then it is fostered by discord rather than harmony.

20. As for marriage, it is certain that this is in agreement with reason if the desire for intercourse be engendered not simply by physical beauty but also by love of begetting children and rearing them wisely, and if, in addition, the love of both man and woman has for its cause not merely physical beauty but especially freedom of the spirit.

21. Flattery, too, produces harmony, but at the cost of base servility, or through perfidy. None are more taken in by flattery than the proud, who want to be foremost, but are not.

22. In self-abasement there is a false appearance of piety and religion. And although self-abasement is opposed to pride, the self-abased man is closest to the proud man. See Sch. Pr. 57, IV.

23. Shame, too, contributes to harmony, but only in matters that cannot be concealed. Again, since shame is species of pain, it does not concern the use of reason.

24. The other painful emotions toward men are directly opposed to justice, equity, honor, piety, and religion; and although indignation seems to bear an out-

ward show of equity, it is a lawless state of society where each is permitted to pass judgment on another's deeds and assert his own or another's right.

25. Courtesy, that is, the desire to please men as determined by reason, is related to piety (as we have said in Sch. 1, Pr. 37, IV). But if it arises from emotion, it is ambition, or the desire whereby under a false cover of piety men generally stir up discord and quarrelling. For he who desires to help others by word or deed to enjoy the highest good along with him, will strive above all to win their love, but not to evoke their admiration so that some system of philosophy may be named after him, nor to afford any cause whatsoever for envy. Again, in ordinary conversation he will beware of talking about the vices of mankind and will take care to speak only sparingly of human weakness, but will dwell on human virtue, or power, and the means to perfect it, so that men may thus endeavor as far as they can to live in accordance with reason's behest, not from fear or dislike, but motivated only by the emotion of pleasure.

26. Except for mankind, we know of no individual thing in Nature in whose mind we can rejoice, and with which we can unite in friendship or some kind of close tie. So whatever there is in Nature external to man, regard for our own advantage does not require us to preserve it, but teaches us to preserve or destroy it according to its varying usefulness, or to adapt it to our own use in whatever way we please.

27. The advantage that we get from things external to us, apart from the experience and knowledge we gain from observing them and changing them from one form to another, is especially the preservation of the body, and in this respect those things above all are advantageous which can so feed and nourish the body that all its parts can efficiently perform their function. For as the body is more capable of being affected in many ways and of affecting external bodies in many ways, so the mind is more capable of thinking (see Prs. 38 and 39, IV). But there appear to be few things of this kind in Nature; wherefore to nourish the body as it should be one must use many foods of different kinds. For the human body is composed of numerous parts of different natures, which need a continual supply of food of various sorts so that the whole body is equally capable of all that can follow from its nature, and consequently that the mind too is equally capable of conceiving many things.

28. Now to provide all this the strength of each single person would scarcely suffice if men did not lend mutual aid to one another. However, money has supplied a token for all things, with the result that its image is wont to obsess the minds of the populace, because they can scarcely think of any kind of pleasure that is not accompanied by the idea of money as its cause.

29. But this vice is characteristic only of those who seek money not through poverty nor to meet their necessities, but because they have acquired the art of money-making, whereby they raise themselves to a splendid estate. They feed the body from habit, but thriftily, because they believe that what they spend on preserving the body is lost to their goods. But those who know the true use of money set the limit of their wealth solely according to their needs, and live content with little.

30. Since those things are good which assist the parts of the body to perform their function, and pleasure consists in this, that a man's power is assisted or increased insofar as he is composed of mind and body, all those things that bring pleasure are good. On the other hand, since things do not act with the object of affecting us with pleasure, and their power of acting is not adjusted to suit our needs, and, lastly, since pleasure is usually related to one part of the body in particular, the emotions of pleasure (unless one exercises reason and care), and consequently the desires that are generated from them, can be excessive. There is this further point, that from emotion we place prime importance on what is attractive in the present, and we cannot feel as strongly about the future. See Sch. Pr. 44 and Sch. Pr. 60, IV.

31. But superstition on the other hand seems to assert that what brings pain is good and what brings pleasure is bad. But, as we have already said (Sch. Pr. 45, IV), nobody but the envious takes pleasure in my weakness and my misfortune. For the more we are affected with pleasure, the more we pass to a state of greater perfection, and consequently the more we participate in the divine nature. Nor can pleasure ever be evil when it is controlled by true regard for our advantage. Now he who on the other hand is guided by fear and does good in order to avoid evil is not guided by reason.

32. But human power is very limited and is infinitely surpassed by the power of external causes, and so we do not have absolute power to adapt to our purposes things external to us. However, we shall patiently bear whatever happens to us that is contrary to what is required by consideration of our own advantage, if we are conscious that we have done our duty and that our power was not extensive enough for us to have avoided the said things, and that we are a part of the whole of Nature whose order we follow. If we clearly and distinctly understand this, that part of us which is defined by the understanding, that is, the better part of us, will be fully resigned and will endeavor to persevere in that resignation. For insofar as we understand, we can desire nothing but that which must be, nor, in an absolute sense, can we find contentment in anything but truth. And so insofar as we rightly understand these matters, the endeavor of the better part of us is in harmony with the order of the whole of Nature.