Think Least of Death
Spinoza and the Philosophy of Love
The Philosophy of Spinoza as Contained in the First, Second, and Fifth Parts of the "Ethics" and in Extracts from the Third and Fourth From Bondage to Freedom
Ethics
The Road to Inner Freedom
Children, Youth, and Families of the Mountain West
A Companion to Spinoza
The Benedict de Spinoza Reader
Spinoza and the Curing of Imagination
A Spinoza Reader
Routledge Philosophy GuideBook to Spinoza
and the Ethics
Spinoza's Book of Life
On the Improvement of the Understanding
Spinoza Ethics
Politics
An Introduction to Ethics
Spinoza's Ethics
The Cambridge Companion to Spinoza's Ethics
Spinoza's "Ethics": A Study of Spinoza's Ethics
The Collected Works of Spinoza
Volume 1
On the Improvement of the Understanding
Spinoza: The Complete Works
Spinoza: Theological-Political Treatise
Spinoza's Geometry of Power
Spinoza's Religion
EPZ Spinoza's "Ethics" The Book of God
Baruch Spinoza's Ethics
Spinoza's "Ethics": The Sage and the Way
The Essential Spinoza

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

This book examines the central questions of ethics through a study of the great ethical works of Western philosophy.

With Hobbes and Locke, Spinoza is arguably one of the most important political philosophers of the modern era, a premier theoretician of democracy and mass politics. In this revised and augmented English translation of his 1985 classic, Spinoza et la Politique, Etienne Balibar presents a synoptic account of Spinoza's major works in relation to the political and historical conjuncture in which they were written. Balibar admirably demonstrates, through fine readings of the principal treatises, Spinoza's relevance to contemporary political life. In successive chapters Balibar examines the political situation in the United Provinces during Spinoza's lifetime, Spinoza's own religious and ideological associations, the concept of democracy developed in the Theologico-Political Treatise, the theory of the state advanced in the Political Treatise and the anthropological basis for politics established in the Ethics. Written with supreme clarity and engaging liveliness, this book will appeal to specialists and general audiences alike. It is certain to become the standard introductory work on Spinoza, an indispensable guide to the intricacies of this most vital of the seventeenth-century rationalists.

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

An unparalleled collection of original essays on Benedict de Spinoza's contributions to philosophy and his enduring legacy
A Companion to Spinoza presents a panoramic view of contemporary Spinoza studies in Europe and across the Anglo-American world. Designed to stimulate fresh dialogue between the analytic and continental traditions in philosophy, this extraordinary volume brings together 53 original essays that explore Spinoza's contributions to Western philosophy and intellectual history. A diverse team of established and emerging international scholars discuss new themes and classic topics to provide a uniquely comprehensive picture of one of the most influential metaphysicians of all time. Rather than simply summarizing the body of existing scholarship, the Companion develops new ideas, examines cutting-edge scholarship, and suggests directions for future research. The text is structured around six thematically-organized sections, exploring Spinoza's life and background, his contributions to metaphysics and natural philosophy, his epistemology, politics, ethics, and aesthetics, the reception of Spinoza in the work of philosophers such as Kant, Schelling, Schopenhauer, and Hegel, and more. This unparalleled research collection combines a timely overview of the current state of research with deep coverage of Spinoza's philosophy, legacy, and influence. Part of the celebrated Blackwell Companions to Philosophy series, A Companion to Spinoza is an ideal text for advanced courses in modern philosophy, intellectual history, and the
history of metaphysics, and an indispensable reference for researchers and scholars in Spinoza studies.

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

Everything you need to know about Spinoza’s Ethics in one volume. The Ethics presents a complete metaphysical, epistemological and ethical world-view that is immensely inspiring. However, it is also an extremely difficult text to read. This book takes readers through the text, stopping at the most perplexing passages to explain key terms, unfold arguments, offer concrete examples and raise questions for further thought. It is designed to be read alongside the Ethics, enabling students to think critically about Spinoza’s views and build an understanding of his complex system.

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

A bold reevaluation of Spinoza that reveals his powerful, inclusive vision of religion for the modern age. Spinoza is widely regarded as either a God-forsaking atheist or a God-intoxicated pantheist, but Clare Carlisle says that he was neither. In Spinoza’s Religion, she sets out a bold interpretation of Spinoza through a lucid new reading of his masterpiece, the Ethics. Putting the question of religion centre-stage but refusing to convert Spinozism to Christianity, Carlisle reveals that ‘being in God’ unites Spinoza’s metaphysics and ethics. Spinoza’s Religion unfolds a powerful, inclusive philosophical vision for the modern age—one that is grounded in a profound questioning of how to live a joyful, fully human life. Like Spinoza himself, the Ethics doesn’t fit into any ready-made religious category. But Carlisle shows how it wrestles with the question of religion in strikingly original ways, responding both critically and constructively to the diverse, broadly Christian context in which Spinoza lived and worked. Philosophy itself, as Spinoza practiced it, became a spiritual endeavor that expressed his devotion to a truthful, virtuous way of life. Offering startling new insights into Spinoza’s famously enigmatic ideas about eternal life and the intellectual love of God, Carlisle uncovers a Spinozist religion that integrates self-knowledge, desire, practice, and embodied ethical life to reach toward our ‘highest happiness’: to rest in God. Seen through Carlisle’s eyes, the Ethics prompts us to rethink not only Spinoza but also religion itself.

A comprehensive and thorough guide to Spinoza’s masterpiece of Rationalist thought

This book is the fruit of twenty-five years of study of Spinoza by the editor and translator of a new and widely acclaimed edition of Spinoza’s collected works. Based on three lectures delivered at the Hebrew University of Jerusalem in 1984, the work provides a useful focal point for continued discussion of the relationship between Descartes and Spinoza, while also serving as a readable and relatively brief but substantial introduction to the Ethics for students. Behind the Geometrical Method is actually two books in one. The first is Edwin Curley’s text, which explains Spinoza’s masterwork to readers who have little background in philosophy. This text will prove a boon to those who have tried to read the Ethics, but have been baffled by the geometrical style in which it is written. Here Professor Curley undertakes to show how the central claims of the Ethics arose out of critical reflection on the philosophies of Spinoza’s two great predecessors, Descartes and Hobbes. The second book, whose argument is conducted in the notes to the text, attempts to support further the often controversial interpretations offered in the text and to carry on a dialogue with recent commentators on Spinoza. The author aligns himself with those who interpret Spinoza naturalistically and materialistically.

Spinoza’s Ethics, published in 1677, is considered his greatest work and one of history’s most influential philosophical treatises. This volume brings established scholars together with new voices to engage with the complex system of philosophy proposed by Spinoza in his masterpiece. Topics including identity, thought, free will, metaphysics, and reason are all addressed, as individual chapters investigate the key themes of the Ethics and combine to offer readers a fresh and thought-provoking view of the work as a whole. Written in a clear and accessible style, the volume sets out cutting-edge research that reflects, challenges, and promotes the most recent scholarly advances in the field of Spinoza studies, tackling old issues and bringing to light new subjects for debate.

Spinoza’s Ethics is one of the most remarkable, important, and difficult books in the history of philosophy: a treatise simultaneously on metaphysics, knowledge, philosophical psychology, moral philosophy, and political philosophy. It presents, in Spinoza’s famous ‘geometric method’, his radical views on God, Nature, the human being, and happiness. In this wide-ranging 2006 introduction to the work, Steven Nadler explains the doctrines and arguments of the Ethics, and shows why Spinoza’s endlessly fascinating ideas may have been so troubling to his contemporaries, as well as why they are still highly relevant today. He also examines the philosophical background to Spinoza’s thought and the dialogues in which Spinoza was engaged - with his contemporaries (including Descartes and Hobbes), with ancient thinkers (especially the Stoics), and with his Jewish rationalist forebears. His book is written for the student reader but will also be of interest to specialists in early modern philosophy.
This work examines the unique way in which Benedict de Spinoza (1632–77) combines two significant philosophical principles: that real existence requires causal power and that geometrical objects display exceptionally clearly how things have properties in virtue of their essences. Valtteri Viljanen argues that underlying Spinoza's psychology and ethics is a compelling metaphysical theory according to which each and every genuine thing is an entity of power endowed with an internal structure akin to that of geometrical objects. This allows Spinoza to offer a theory of existence and of action - human and non-human alike - as dynamic striving that takes place with the same kind of necessity and intelligibility that pertain to geometry. Viljanen's fresh and original study will interest a wide range of readers in Spinoza studies and early modern philosophy more generally.

Spinoza is a key figure in modern philosophy. Ethics is his most studied and well known work. Being both up-to-date and clear, this Guidebook is designed to lead the reader through this complex seminal text. Spinoza's Ethics introduces and assess: * Spinoza’a life, and its connection with his thought * The text of the Ethics * Spinoza’s continuing relevance to contemporary philosophy

Michael Strawser provides a new reading of Spinoza as a philosopher of love for whom the ethically qualified conception of noble love is central. Strawser situates Spinoza’s philosophy of love within the Jewish and Cartesian traditions and shows how this active conception of love can conquer hatred and bring people together.

Spinoza’s theoretical philosophy is one of the most radical attempts to construct a pure ontology with a single infinite substance. This book, which presents Spinoza’s main ideas in dictionary form, has as its subject the opposition between ethics and morality, and the link between ethical and ontological propositions. His ethics is an ethology, rather than a moral science. Attention has been drawn to Spinoza by deep ecologists such as Arne Naess, the Norwegian philosopher; and this reading of Spinoza by Deleuze lends itself to a radical ecological ethic. As Robert Hurley says in his introduction, “Deleuze opens us to the idea that the elements of the different individuals we compose may be non-human within us. One wonders, finally, whether Man might be defined as a territory, a set of boundaries, a limit on existence.” Gilles Deleuze, known for his inquiries into desire, language, politics, and power, finds a kinship between Spinoza and Nietzsche. He writes, “Spinoza did not believe in hope or even in courage; he believed only in joy and in vision . . . he more than any other gave me the feeling of a gust of air from behind each time I read him, of a witch’s broom that he makes one mount. Gilles Deleuze was a professor of philosophy at the University of Paris at Vincennes. Robert Hurley is the translator of Michel Foucault’s History of Sexuality.

Baruch Spinoza’s Ethics is a dense masterpiece of sustained argumentative reasoning. It earned its place as one of the most important and influential books in Western philosophy by virtue of its uncompromisingly direct arguments about the nature of God, the universe, free will, and human morals. Though it remains one of the densest and most challenging texts in the entire canon of Western philosophy, Ethics is also famous for Spinoza’s unique approach to ordering and constructing its arguments. As its full title – Ethics, Demonstrated in Geometrical Order – suggests, Spinoza decided to use the rigorous format of mathematical-style propositions to lay out his arguments, just as the ancient Greek mathematician Euclid had used geometrical propositions to lay out the basic rules of geometry. In choosing such a systematic method, Spinoza’s masterwork shows the crucial aspects of good reasoning skills being employed at the highest level. The key use of reasoning is the production of an argument that is well-organised, supports its conclusions and proceeds logically towards its end. Just as a mathematician might demonstrate a geometrical proof, Spinoza sought to lay out a comprehensive philosophy for human existence – an attempt that has influenced generations of philosophers since.

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

Spinoza’s Ethics, and its project of proving ethical truths through the geometric method, have attracted and challenged readers for more than three hundred years. In Spinoza and the Cunning of Imagination, Eugene Garver uses the imagination as a guiding thread to this work. Other readers have looked at the imagination to account for Spinoza’s understanding of politics and religion, but this is the first inquiry to see it as central to the Ethics as a whole – imagination as a quality to be cultivated, and not simply overcome. Spinoza initially presents imagination as an inadequate and confused way of thinking, always inferior to ideas that adequately represent things as they are. It would seem to follow that one ought to purge the mind of imaginative ideas and replace them with rational ideas as soon as possible, but as Garver shows, the Ethics don’t allow for this ultimate ethical act until one has cultivated a powerful imagination. This is, for Garver, “the cunning of imagination.” The simple plot of progress becomes, because of the imagination, a complex journey full of reversals and discoveries. For Garver, the “cunning” of the imagination resides in our ability to use imagination to rise above it.

Offering a new reading of Spinoza’s masterpiece, Smith asserts that the ‘Ethics’ is a celebration of human freedom and its attendant joys and responsibilities and should be placed among the great founding documents of the Enlightenment.

A profoundly beautiful and uniquely insightful description of the universe, Benedict de Spinoza's Ethics is one of the masterpieces of Enlightenment-era philosophy. Published shortly after his death, the Ethics is undoubtedly Spinoza's greatest work - an elegant, fully cohesive cosmology derived from first principles, providing a coherent picture of reality, and a guide to the meaning of an ethical life. Following a logical step-by-step format, it defines in turn the nature of God, the mind, the emotions, human bondage to the emotions, and the power of understanding - moving from a consideration of the eternal, to speculate upon humanity's place in the natural order, the nature of freedom and the path to attainable happiness.
A powerful work of elegant simplicity, the Ethics is a brilliantly insightful consideration of the possibility of redemption through intense thought and philosophical reflection. The Ethics is presented in the standard translation of the work by Edwin Curley. This edition also includes an introduction by Stuart Hampshire, outlining Spinoza’s philosophy and placing it in context. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

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Spinoza is among the most controversial and asymmetrical thinkers in the tradition and history of modern European philosophy. Since the 17th century, his work has aroused some of the fiercest and most intense polemics in the discipline. From his expulsion from the synagogue and onwards, Spinoza has never ceased to embody the secular, heretical and self-loathing Jew. Ivan Segré, a philosopher and celebrated scholar of the Talmud, discloses the conservative underpinnings that have animated Spinoza’s numerous critics and antagonists. Through a close reading of Leo Strauss and several contemporary Jewish thinkers, such as Jean-Claude Milner and Benny Levy (Sartre’s last secretary), Spinoza: the Ethics of an Outlaw aptly delineates the common cause of Spinoza’s contemporary censors: an explicit hatred of reason and its emancipatory potential. Spinoza’s radical heresy lies in his rejection of any and all blind adherence to Biblical Law, and in his plea for the freedom and autonomy of thought. Segré reclaims Spinoza as a faithful interpreter of the revolutionary potential contained within the Old Testament.

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

This is a reprint of a 19th century translation of “Ethica Ordine Geometrico Demonstrata” by Benedict de Spinoza (Baruch Spinoza, 1632-1677) first published in 1677. The translation by William Hale White (1831-1913), first published in 1883, was prepared for publication by Dr. Maja Trochimczyk, as the first volume of Moonrise Press's Classic Wisdom Book Series. The book consists of five parts: I. Of God; II. Of The Nature and Origin of the Mind, III. Of The Origin and Nature of the Affects; IV. Of Human Bondage, or of the Strength of the Affects; And V. Of the Power of the Intellect, or Of Human Liberty. Born in a Jewish-Portuguese family in Amsterdam in 1621, at 23, Spinoza was expelled from the Jewish community and is buried in a Christian Nieuwe Kerk, The Hague (he died at 44, in 1677). He was neither Jewish nor Christian in his views, and, from today's perspective may be called of the early Classics of Awakened Wisdom, aware of the intrinsic unity of the Universe with God, the Source of all.

"The Collected Works of Spinoza provides, for the first time in English, a truly satisfactory edition of all of Spinoza's writings, with accurate and readable translations, based on the best critical editions of the original-language texts, done by a scholar who has published extensively on the philosopher's work. The elaborate editorial apparatus--including prefaces, notes, glossary, and indexes--assists the reader in understanding one of the world's most fascinating, but also most difficult, philosophers. Of particular interest is the glossary-index, which provides extensive commentary on Spinoza's technical vocabulary. A milestone of scholarship more than forty-five years in the making, The Collected Works of Spinoza is an essential edition for anyone with a serious interest in Spinoza or the history of philosophy."--Inside jacket flap.

From Pulitzer Prize-finalist Steven Nadler, an engaging guide to what Spinoza can teach us about life's big questions. In 1656, after being excommunicated from Amsterdam's Portuguese-Jewish community for "abominable heresies" and "monstrous deeds," the young Baruch Spinoza abandoned his family's import business to dedicate his life to philosophy. He quickly became notorious across Europe for his views on God, the Bible, and miracles, as well as for his uncompromising defense of free thought. Yet the radicalism of Spinoza's views has long obscured that his primary reason for turning to philosophy was to answer one of humanity's most urgent questions: How can we lead a good life and enjoy happiness in a world without a providential God? In Think Least of Death, Pulitzer Prize-finalist Steven Nadler connects Spinoza's ideas with his life and times to offer a compelling account of how the philosopher can provide a guide to living
Spinoza rejects fundamental tenets of received morality, including the notions of Providence and free will. Yet he retains rich theories of good and evil, virtue, perfection, and freedom. Building interconnected readings of Spinoza’s accounts of imagination, error, and desire, Michael LeBuffe defends a comprehensive interpretation of Spinoza’s enlightened vision of human excellence. Spinoza holds that what is fundamental to human morality is the fact that we find things to be good or evil, not what we take those designations to mean. When we come to understand the conditions under which we act—lastly, when we come to understand the sorts of beings that we are and the ways in which we interact with things in the world—then we can recast traditional moral notions in ways that help us to attain more of what we find to be valuable. For Spinoza, we find value in greater activity. Two hazards impede the search for value. First, we need to know and acquire the means to be good. In this respect, Spinoza’s theory is a great deal like Hobbes’s: we strive to be active, and in order to do so we need food, security, health, and other necessary components of a decent life. There is another hazard, however, that is more subtle. On Spinoza’s theory of the passions, we can misjudge our own natures and fail to understand the sorts of beings that we really are. So we can misjudge what is good and might even seek ends that are evil. Spinoza’s account of human nature is thus much deeper and darker than Hobbes’s: we are not well known to ourselves, and the self-knowledge that is the foundation of virtue and freedom is elusive and fragile.

Based on the text Spinoza’s Short treatise on God, man and his well-being, translated by Dr. A. Wolf from the Dutch [version of the author’s Tractatus de Deo et homine]

Since its publication in 1677, Spinoza’s Ethics has fascinated philosophers, novelists, and scientists alike. It is undoubtedly one of the most exciting and contested works of Western philosophy. Written in an austere, geometrical fashion, the work teaches us how we should live, ending with an ethics in which the only thing good in itself is understanding. Spinoza argues that only that which hinders us from understanding is bad and shows that those endowed with a human mind should devote themselves, as much as they can, to a contemplative life. This Companion volume provides a detailed, accessible exposition of the Ethics. Written by an internationally known team of scholars, it is the first anthology to treat the whole of the Ethics and is written in an accessible style.

Also contains Ethics, Correspondence, all in excellent R. Elwes translation. Basic works on entry to philosophy, pantheism, exchange of ideas with great contemporaries.

After experience had taught me that all the usual surroundings of social life are vain and futile; seeing that none of the objects of my fears contained in themselves anything either good or bad, except in so far as the mind is affected by them, I finally resolved to inquire whether there might be some real good having power to communicate itself, which would affect the mind singly, to the exclusion of all else: whether, in fact, there might be anything of which the discovery and attainment would enable me to enjoy continuous, supreme, and unending happiness. I say “I finally resolved,” for at first sight it seemed unwise willingly to lose hold on what was sure for the sake of something then uncertain. I could see the benefits which are acquired through fame and riches, and that I should be obliged to abandon the quest of such objects, if I seriously devoted myself to the search for something different and new. I perceived that if true happiness chanced to be placed in the former I should necessarily miss it; while if, on the other hand, it were not so placed, and I gave them my whole attention, I should equally fail. - Taken from "On the Improvement of the Understanding: Treatise on the Emendation of the Intellect" written by Benedict de Spinoza

Spinoza’s Ethics is one of the most remarkable, important, and difficult books in the history of philosophy: a treatise simultaneously on metaphysics, knowledge, philosophical psychology, moral philosophy, and political philosophy. It presents, in Spinoza’s famous ‘geometric method’, his radical views on God, Nature, the human being, and happiness. In this wide-ranging 2006 introduction to the work, Steven Nadler explains the doctrines and arguments of the Ethics, and shows why Spinoza's endlessly fascinating ideas may have been so troubling to his contemporaries, as well as why they are still highly relevant today. He also examines the philosophical background to Spinoza’s thought and the dialogues in which Spinoza was engaged - with his contemporaries (including Descartes and Hobbes), with ancient thinkers (especially the Stoics), and with his Jewish rationalist forebears. His book is written for the student reader but will also be of interest to specialists in early modern philosophy.

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