

Benedict de Spinoza

Ethics

Selections from Part III (Trans. R.H.M. Elwes, 1883)

PART III

ON THE ORIGIN AND NATURE OF THE EMOTIONS

Most writers on the emotions and on human conduct seem to be treating rather of matters outside nature than of natural phenomena following nature's general laws. They appear to conceive man to be situated in nature as a kingdom within a kingdom: for they believe that he disturbs rather than follows nature's order, that he has absolute control over his actions, and that he is determined solely by himself. They attribute human infirmities and fickleness, not to the power of nature in general, but to some mysterious flaw in the nature of man, which accordingly they bemoan, deride, despise, or, as usually happens, abuse: he, who succeeds in hitting off the weakness of the human mind more eloquently or more acutely than his fellows, is looked upon as a seer. Still there has been no lack of very excellent men (to whose toil and industry I confess myself much indebted), who have written many noteworthy things concerning the right way of life, and have given much sage advice to mankind. But no one, so far as I know, has defined the nature and strength of the emotions, and the power of the mind against them for their restraint.

... Such persons will, doubtless think it strange that I should attempt to treat of human vice and folly geometrically, and should wish to set forth with rigid reasoning those matters which they cry out against as repugnant to reason, frivolous, absurd, and dreadful. However, such is my plan. Nothing comes to pass in nature, which can be set down to a flaw therein; for nature is always the same, and everywhere one and the same in her efficacy and power of action; that is, nature's laws and ordinances, whereby all things come to pass and change from one form to another, are everywhere and always the same; so that there should be one and the same method of understanding the nature of all things whatsoever, namely, through nature's universal laws and rules. Thus the passions of hatred, anger, envy, and so on, considered in themselves, follow from this same necessity and efficacy of nature; they answer to certain definite causes, through which they are understood, and possess certain properties as worthy of being known as the properties of anything else, whereof the contemplation in itself affords us delight. I shall, therefore, treat of the nature and strength of the emotions according to the same method, as I employed heretofore in my investigations concerning God and the mind. I shall consider human actions and desires in exactly the same manner, as though I were concerned with lines, planes, and solids.

DEFINITIONS.

I. By an *adequate* cause, I mean a cause through which its effect can be clearly and distinctly perceived. By an *inadequate* or partial cause, I mean a cause through which, by itself, its effect cannot be understood.

II. I say that we *act* when anything takes place, either within us or externally to us, whereof we are the adequate cause; that is (by the foregoing definition) when through our nature something takes place within us or externally to us, which can through our nature alone be clearly and distinctly understood. On the other hand, I say that we are passive as regards something when that something takes place within us, or follows from our nature externally, we being only the partial cause.

III. By *emotion* I mean the modifications of the body, whereby the active power of the said body is increased or diminished, aided or constrained, and also the ideas of such modifications.

N.B. If we can be the adequate cause of any of these modifications, I then call the emotion an activity, otherwise I call it a passion, or state wherein the mind is passive.

PROP. I. *Our mind is in certain cases active, and in certain cases passive. In so far as it has adequate ideas it is necessarily active, and in so far as it has inadequate ideas, it is necessarily passive.*

PROP. II. *Body cannot determine mind to think, neither can mind determine body to motion or rest or any state different from these, if such there be. ...*

Note.— ... mind and body are one and the same thing, conceived first under the attribute of thought, secondly, under the attribute of extension. Thus it follows that the order or concatenation of things is identical, whether nature be conceived under the one attribute or the other; consequently the order of states of activity and passivity in our body, is simultaneous in nature with the order of states of activity and passivity in the mind. ...

Nevertheless, though such is the case, and though there be no further room for doubt, I can scarcely believe, until the fact is proved by experience, that men can be induced to consider the question calmly and fairly, so firmly are they convinced that it is merely at the bidding of the mind, that the body is set in motion or at rest, or performs a variety of actions depending solely on the mind's will or the exercise of thought. However, no one has hitherto laid down the limits to the powers of the body, that is, no one has as yet been taught by experience what the body can accomplish solely by the laws of nature, in so far as she is regarded as extension. No one hitherto has gained such an accurate knowledge of the bodily mechanism, that he can explain all its functions; nor need I call attention to the fact that many actions are observed in the lower animals, which far transcend human sagacity, and that somnambulists do many things in their sleep, which they would not venture to do when awake: these instances are enough to show, that the body can by the sole laws of its nature do many things which the mind wonders at.

Again, no one knows how or by what means the mind moves the body, nor how many various degrees of motion it can impart to the body, nor how quickly it can move it. Thus, when men say that this or that physical action has its origin in the mind, which latter has dominion over the body, they are using words without meaning, or are confessing in specious phraseology that they are ignorant of the cause of the said action, and do not wonder at it.

But, they will say, whether we know or do not know the means whereby the mind acts on the body, we have, at any rate, experience of the fact that unless the human mind is in a fit state to think, the body remains inert. Moreover, we have experience, that the mind alone can determine whether we speak or are silent, and a variety of similar states which, accordingly, we say depend on the mind's decree. But, as to the first point, I ask such objectors, whether experience does not also teach, that if the body be inactive the mind is simultaneously unfitted for thinking? For when the body is at rest in sleep, the mind simultaneously is in a state of torpor also, and has no power of thinking, such as it possesses when the body is awake. Again, I think everyone's experience will confirm the statement, that the mind is not at all times equally fit for thinking on a given subject, but according as the body is more or less fitted for being stimulated by the image of this or that object, so also is the mind more or less fitted for contemplating the said object.

But, it will be urged, it is impossible that solely from the laws of nature considered as extended substance, we should be able to deduce the causes of buildings, pictures, and things of that kind, which are produced only by human art; nor would the human body, unless it were determined and led by the mind, be capable of building a single temple. However, I have just pointed out that the objectors cannot fix the limits of the body's power, or say what can be concluded from a consideration of its sole nature, whereas they have experience of many things being accomplished solely by the laws of nature, which they would never have believed possible except under the direction of mind: such are the actions performed by somnambulists while asleep, and wondered at by their performers when awake. I would further call attention to the mechanism of the human body, which far surpasses in complexity all that has been put together by human art, not to repeat what I have already shown, namely, that from nature, under whatever attribute she be considered, infinite results follow. As for the second objection, I submit that the world would be much happier, if men were as fully able to keep silence as they are to speak. Experience abundantly shows that men can govern anything more easily than their tongues, and restrain anything more easily than their appetites; whence it comes about that many believe, that we are only free in respect to objects which we moderately desire, because our desire for such can easily be controlled by the thought of something else frequently remembered, but that we are by no means free in respect to what we seek with violent emotion, for our desire cannot then be allayed with the remembrance of anything else.

However, unless such persons had proved by experience that we do many things which we afterwards repent of, and again that we often, when assailed by contrary emotions, see the better and follow the worse, there would be nothing to prevent their believing that we are free in all things. Thus an infant believes that of its own free will it desires milk, an angry child believes that it freely desires vengeance, a timid child believes that it freely desires to run away; further, a drunken man believes that he utters from the free decision of his mind words which, when he is sober, he would willingly have withheld: thus, too, a delirious man, a garrulous woman, a child, and others of like complexion, believe that they speak from the free decision of their mind, when they are in reality unable to restrain their impulse to talk. Experience teaches us no less clearly than reason, that men believe themselves to be free, simply because they are conscious of their actions, and unconscious of the causes whereby those actions are determined; and, further, it is plain that the dictates of the mind are but another name for the appetites, and therefore vary according to the varying state of the body. Everyone shapes his actions according to his emotion, those who are assailed by conflicting emotions know not what they wish; those who are not attacked by any emotion are readily swayed this way or that. All these considerations clearly show that a mental decision and a bodily appetite, or determined state, are simultaneous, or rather are one and the same thing, which we call decision, when it is regarded under and explained through the attribute of thought, and a conditioned state, when it is regarded under the attribute of extension, and deduced from the laws of motion and rest. This will appear yet more plainly in the sequel. For the present I wish to call attention to another point, namely, that we cannot act by the decision of the mind, unless we have a remembrance of having done so. For instance, we cannot say a word without remembering that we have done so. Again, it is not within the free power of the mind to remember or forget a thing at will. Therefore the freedom of the mind must in any case be limited to the power of uttering or not uttering something which it remembers. But when we dream that we speak, we believe that we speak from a free decision of the mind, yet we do not speak, or, if we do, it is by a spontaneous motion of the body. Again, we dream that we are concealing something, and we seem to act from the same decision of the mind as that, whereby we keep silence when awake concerning something we know. Lastly, we dream that from the free decision of our mind we do something, which we should not dare to do when awake.

Now I should like to know whether there be in the mind two sorts of decisions, one sort illusive, and the other sort free? If our folly does not carry us so far as this, we must necessarily admit, that the decision of the mind, which is believed to be free, is not distinguishable from the imagination or memory, and is nothing more than the affirmation, which an idea, by virtue of being an idea, necessarily involves (II. xlix.). Wherefore these decisions of the mind arise in the mind by the same necessity, as the ideas of things actually existing. Therefore those who believe, that they speak or keep silence or act in any way from the free decision of their mind, do but dream with their eyes open.

PROP. VI. *Everything, in so far as it is in itself, endeavours to persist in its own being.*

Proof.—Individual things are modes whereby the attributes of God are expressed in a given determinate manner; that is, they are things which express in a given determinate manner the power of God, whereby God is and acts; now no thing contains in itself anything whereby it can be destroyed, or which can take away its existence; but contrariwise it is opposed to all that could take away its existence. Therefore, in so far as it can, and in so far as it is in itself, it endeavours to persist in its own being. *Q.E.D.* ...

PROP. IX. *The mind, both in so far as it has clear and distinct ideas, and also in so far as it has confused ideas, endeavours to persist in its being for an indefinite period, and of this endeavour it is conscious.*

Note.—This endeavour, when referred solely to the mind, is called *will*, when referred to the mind and body in conjunction it is called *appetite*; it is, in fact, nothing else but man's essence, from the nature of which necessarily follow all those results which tend to its preservation; and which man has thus been determined to perform.

Further, between appetite and desire there is no difference, except that the term desire is generally applied to men, in so far as they are conscious of their appetite, and may accordingly be thus defined: *Desire is appetite with consciousness thereof.* It is thus plain from what has been said, that in no case do we strive

for, wish for, long for, or desire anything, because we deem it to be good, but on the other hand we deem a thing to be good, because we strive for it, wish for it, long for it, or desire it. ...

PROP. XI. *Whatsoever increases or diminishes, helps or hinders the power of activity in our body, the idea thereof increases or diminishes, helps or hinders the power of thought in our mind.*

Note.—Thus we see, that the mind can undergo many changes, and can pass sometimes to a state of greater perfection, sometimes to a state of lesser perfection. These passive states of transition explain to us the emotions of pleasure and pain. By *pleasure* therefore in the following propositions I shall signify *a passive state wherein the mind passes to a greater perfection*. By *pain* I shall signify *a passive state wherein the mind passes to a lesser perfection*. Further, the emotion of pleasure in reference to the body and mind together I shall call *stimulation (titillatio)* or *merriment (hilaritas)*, the emotion of pain in the same relation I shall call *suffering* or *melancholy*. ...

PROP. XIII. *When the mind conceives things which diminish or hinder the body's power of activity, it endeavours, as far as possible, to remember things which exclude the existence of the first-named things.*

Corollary.—Hence it follows, that the mind shrinks from conceiving those things, which diminish or constrain the power of itself and of the body.

Note.—From what has been said we may, clearly understand the nature of Love and Hate. *Love* is nothing else but *pleasure accompanied by the idea, of an external cause*: *Hate* is nothing else but *pain accompanied by the idea of an external cause*. We further see, that he who loves necessarily endeavours to have, and to keep present to him, the object of his love; while he who hates endeavours to remove and destroy the object of his hatred. ...

PROP. XVII. *If we conceive that a thing, which is wont to affect us painfully, has any point of resemblance with another thing which is wont to affect us with an equally strong emotion of pleasure, we shall hate the first-named thing, and at the same time we shall love it.* ...

Note.—This disposition of the mind, which arises from two contrary emotions, is called vacillation; it stands to the emotions in the same relation as doubt does to the imagination ... The human body is composed (II. Post. i.) of a variety of individual parts of different nature, and may therefore (Ax. i. after Lemma iii. after II. xiii.) be affected in a variety of different ways by one and the same body; and contrariwise, as one and the same thing can be affected in many ways, it can also in many different ways affect one and the same part of the body. Hence we can easily conceive, that one and the same object may be the cause of many and conflicting emotions.

PROP. XVIII. *A man is as much affected pleurably or painfully by the image of a thing past or future as by the image of a thing present.* ...

Note II.—From what has just been said, we understand what is meant by the terms Hope, Fear, Confidence, Despair, Joy, and Disappointment. *Hope* is nothing else but *an inconstant pleasure, arising from the image of something future or past, whereof we do not yet know the issue*. *Fear*, on the other hand, is *an inconstant pain also arising from the image of something concerning which we are in doubt*. If the element of doubt be removed from these emotions, hope becomes *Confidence* and fear becomes *Despair*. In other words, *Pleasure or Pain arising from the image of something concerning which we have hoped or feared*. Again, *Joy* is *Pleasure arising from the image of something past whereof we doubted the issue*. *Disappointment* is the *Pain opposed to Joy*.

PROP. XXII. *If we conceive that anything pleurably affects some object of our love, we shall be affected with love towards that thing. Contrariwise, if we conceive that it affects an object of our love painfully, we shall be affected with hatred towards it.*

Note.—Prop. xxi. explains to us the nature of *Pity*, which we may define as *pain arising from another's hurt*. What term we can use for pleasure arising from another's gain, I know not.

We will call the *love towards him who confers a benefit on another, Approval*; and the *hatred towards him who injures another, we will call Indignation*. We must further remark, that we not only feel pity for a thing which we have loved, but also for a thing which we have hitherto regarded without emotion, provided that we deem that it resembles ourselves (as I will show presently). Thus, we bestow approval on one who has benefited anything resembling ourselves, and, contrariwise, are indignant with him who has done it an injury. ...

PROP. XXVI. *We endeavour to affirm, concerning that which we hate, everything which we conceive to affect it painfully; and, contrariwise, we endeavour to deny, concerning it, everything which we conceive to affect it pleurably.*

Note.—Thus we see that it may readily happen, that a man may easily think too highly of himself, or a loved object, and, contrariwise, too meanly of a hated object. This feeling is called *pride*, in reference to the man who thinks too highly of himself, and is a species of madness, wherein a man dreams with his eyes open, thinking that he can accomplish all things that fall within the scope of his conception, and thereupon accounting them real, and exulting in them, so long as he is unable to conceive anything which excludes their existence, and determines his own power of action. *Pride*, therefore, is *pleasure springing from a man thinking too highly of himself*. Again, the *pleasure which arises from a man thinking too highly of another* is called *over-esteem*. Whereas the *pleasure which arises from thinking too little of a man* is called *disdain*.

PROP. XXVII. *By the very fact that we conceive a thing, which is like ourselves, and which we have not regarded with any emotion, to be affected with any emotion, we are ourselves affected with a like emotion (affectus). ...*

Note I.—This imitation of emotions, when it is referred to pain, is called *compassion* (cf. III. xxii. note); when it is referred to desire, it is called *emulation*, which is nothing else but the *desire of anything, engendered in us by the fact that we conceive that others have the like desire...*

Corollary II.—We cannot hate a thing which we pity, because its misery affects us painfully. ...

Corollary III.—We seek to free from misery, as far as we can, a thing which we pity. ...

Note II.—This will or appetite for doing good, which arises from pity of the thing whereon we would confer a benefit, is called *benevolence*, and is nothing else but *desire arising from compassion*. ...

PROP. XXX. *If anyone has done something which he conceives as affecting other men pleurably, he will be affected by pleasure, accompanied by the idea of himself as cause; in other words, he will regard himself with pleasure. On the other hand, if he has done anything which he conceives as affecting others painfully, he will regard himself with pain. ...*

Note.—... as the terms love and hatred are used in reference to external objects, we will employ other names for the emotions now under discussion: pleasure accompanied by the idea of an external cause we will style *Honour*, and the emotion contrary thereto we will style *Shame*: I mean in such cases as where pleasure or pain arises from a man's belief, that he is being praised or blamed... Again, as it may happen (II. xvii. Coroll.) that the pleasure, wherewith a man conceives that he affects others, may exist solely in his own imagination, and as (III. xxv.) everyone endeavours to conceive concerning himself that which he conceives will affect him with pleasure, it may easily come to pass that a vain man may be proud and may imagine that he is pleasing to all, when in reality he may be an annoyance to all.

PROP. XLIII. *Hatred is increased by being reciprocated, and can on the other hand be destroyed by love.*

PROP. XLIV. *Hatred which is completely vanquished by love passes into love: and love is thereupon greater than if hatred had not preceded it.*

PROP. XLVI. *If a man has been affected pleurably or painfully by anyone, of a class or nation different from his own, and if the pleasure or pain has been accompanied by the idea of the said*

stranger as cause, under the general category of the class or nation: the man will feel love or hatred, not only to the individual stranger, but also to the whole class or nation whereto he belongs.

PROP. LI.

Note.—... from this inconstancy in the nature of human judgment, inasmuch as a man often judges of things solely by his emotions, and inasmuch as the things which he believes cause pleasure or pain, and therefore endeavours to promote or prevent, are often purely imaginary, not to speak of the uncertainty of things alluded to in; we may readily conceive that a man may be at one time affected with pleasure, and at another with pain, accompanied by the idea of himself as cause. Thus we can easily understand what are *Repentance* and *Self-complacency*. *Repentance is pain, accompanied by the idea of one's self as cause; Self-complacency is pleasure accompanied by the idea of one's self as cause,* and these emotions are most intense because men believe themselves to be free.

PROP. LV. When the mind contemplates its own weakness, it feels pain thereat.

Proof.—The essence of the mind only affirms that which the mind is, or can do; in other words, it is the mind's nature to conceive only such things as assert its power of activity. Thus, when we say that the mind contemplates its own weakness, we are merely saying that while the mind is attempting to conceive something which asserts its power of activity, it is checked in its endeavour—in other words, it feels pain. *Q.E.D.*

Corollary.—This pain is more and more fostered, if a man conceives that he is blamed by others ...

Note.—This pain, accompanied by the idea of our own weakness, is called *humility*; the pleasure, which springs from the contemplation of ourselves, is called *self-love* or *self-complacency*. And inasmuch as this feeling is renewed as often as a man contemplates his own virtues, or his own power of activity, it follows that everyone is fond of narrating his own exploits, and displaying the force both of his body and mind, and also that, for this reason, men are troublesome one to another. Again, it follows that men are naturally envious, rejoicing in the shortcomings of their equals, and feeling pain at their virtues. For whenever a man conceives his own actions, he is affected with pleasure, in proportion as his actions display more perfection, and he conceives them more distinctly—that is, in proportion as he can distinguish them from others, and regard them as something special. Therefore, a man will take most pleasure in contemplating himself, when he contemplates some quality which he denies to others. But, if that which he affirms of himself be attributable to the idea of man or animals in general, he will not be so greatly pleased: he will, on the contrary, feel pain, if he conceives that his own actions fall short when compared with those of others. This pain he will endeavour to remove, by putting a wrong construction on the actions of his equals, or by, as far as he can, embellishing his own.

It is thus apparent that men are naturally prone to hatred and envy, which latter is fostered by their education. For parents are accustomed to incite their children to virtue solely by the spur of honour and envy. ...

PROP. LVI. There are as many kinds of pleasure, of pain, of desire, and of every emotion compounded of these, such as vacillations of spirit, or derived from these, such as love, hatred, hope, fear, &c., as there are kinds of objects whereby we are affected.

PROP. LVII. Any emotion of a given individual differs from the emotion of another individual, only in so far as the essence of the one individual differs from the essence of the other.

Note.—Hence it follows, that the emotions of the animals which are called irrational (for after learning the origin of mind we cannot doubt that brutes feel) only differ from man's emotions, to the extent that brute nature differs from human nature. Horse and man are alike carried away by the desire of procreation; but the desire of the former is equine, the desire of the latter is human. So also the lusts and appetites of insects, fishes, and birds must needs vary according to the several natures. Thus, although each individual lives content and rejoices in that nature belonging to him wherein he has his being, yet the life, wherein each is content and rejoices, is nothing else but the idea, or soul, of the said individual, and hence the joy of one only differs in nature from the joy of another, to the extent that the essence of one differs from the

essence of another. Lastly, it follows from the foregoing proposition, that there is no small difference between the joy which actuates, say, a drunkard, and the joy possessed by a philosopher, as I just mention here by the way. Thus far I have treated of the emotions attributable to man, in so far as he is passive. It remains to add a few words on those attributable to him in so far as he is active.

PROP. LVIII. *Besides pleasure and desire, which are passivities or passions, there are other emotions derived from pleasure and desire, which are attributable to us in so far as we are active.*

Proof.—When the mind conceives itself and its power of activity, it feels pleasure: now the mind necessarily contemplates itself, when it conceives a true or adequate idea. But the mind does conceive certain adequate ideas. Therefore, it feels pleasure in so far as it conceives adequate ideas; that is, in so far as it is active. Again, the mind, both in so far as it has clear and distinct ideas, and in so far as it has confused ideas, endeavours to persist in its own being; but by such an endeavour we mean desire; therefore, desire is also attributable to us, in so far as we understand, or in so far as we are active. *Q.E.D.*

PROP. LIX. *Among all the emotions attributable to the mind as active, there are none which cannot be referred to pleasure or desire.*

Proof.—All emotions can be referred to desire, pleasure, or pain, as their definitions, already given, show. Now by pain we mean that the mind's power of thinking is diminished or checked; therefore, in so far as the mind feels pain, its power of understanding, that is, of activity, is diminished or checked; therefore, no painful emotions can be attributed to the mind in virtue of its being active, but only emotions of pleasure and desire, which are attributable to the mind in that condition. *Q.E.D.*

Note.—All actions following from emotion, which are attributable to the mind in virtue of its understanding, I set down to *strength of character (fortitudo)*, which I divide into *courage (animositas)* and *highmindedness (generositas)*. By *courage* I mean *the desire whereby every man strives to preserve his own being in accordance solely with the dictates of reason*. By *highmindedness* I mean *the desire whereby every man endeavours, solely under the dictates of reason, to aid other men and to unite them to himself in friendship*. Those actions, therefore, which have regard solely to the good of the agent I set down to courage, those which aim at the good of others I set down to highmindedness. Thus temperance, sobriety, and presence of mind in danger, &c., are varieties of courage; courtesy, mercy, &c., are varieties of highmindedness.

I think I have thus explained, and displayed through their primary causes the principal emotions and vacillations of spirit, which arise from the combination of the three primary emotions, to wit, desire, pleasure, and pain. It is evident from what I have said, that we are in many ways driven about by external causes, and that like waves of the sea driven by contrary winds we toss to and fro unwitting of the issue and of our fate. But I have said, that I have only set forth the chief conflicting emotions, not all that might be given. For, by proceeding in the same way as above, we can easily show that love is united to repentance, scorn, shame, &c. I think everyone will agree from what has been said, that the emotions may be compounded one with another in so many ways, and so many variations may arise therefrom, as to exceed all possibility of computation. However, for my purpose, it is enough to have enumerated the most important; to reckon up the rest which I have omitted would be more curious than profitable. It remains to remark concerning love, that it very often happens that while we are enjoying a thing which we longed for, the body, from the act of enjoyment, acquires a new disposition, whereby it is determined in another way, other images of things are aroused in it, and the mind begins to conceive and desire something fresh. For example, when we conceive something which generally delights us with its flavour, we desire to enjoy, that is, to eat it. But whilst we are thus enjoying it, the stomach is filled and the body is otherwise disposed. If, therefore, when the body is thus otherwise disposed, the image of the food which is present be stimulated, and consequently the endeavour or desire to eat it be stimulated also, the new disposition of the body will feel repugnance to the desire or attempt, and consequently the presence of the food which we formerly longed for will become odious. This revulsion of feeling is called satiety or weariness. For the rest, I have neglected the outward modifications of the body observable in emotions, such, for instance, as trembling, pallor, sobbing, laughter, &c., for these are attributable to the body only, without any reference to the mind. Lastly, the definitions of the emotions require to be supplemented in a few

points; I will therefore repeat them, interpolating such observations as I think should here and there be added.

DEFINITIONS OF THE EMOTIONS.

I. Desire is the actual essence of man, in so far as it is conceived, as determined to a particular activity by some given modification of itself.

II. Pleasure is the transition of a man from a less to a greater perfection.

III. Pain is the transition of a man from a greater to a less perfection.

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

Explanation.--This definition explains sufficiently clearly the essence of love; the definition given by those authors who say that love is the lover's wish to unite himself to the loved object expresses a property, but not the essence of love; and, as such authors have not sufficiently discerned love's essence, they have been unable to acquire a true conception of its properties, accordingly their definition is on all hands admitted to be very obscure. It must, however, be noted, that when I say that it is a property of love, that the lover should wish to unite himself to the beloved object, I do not here mean by wish consent, or conclusion, or a free decision of the mind (for I have shown such, in II. xlvi., to be fictitious); neither do I mean a desire of being united to the loved object when it is absent, or of continuing in its presence when it is at hand; for love can be conceived without either of these desires; but by wish I mean the contentment, which is in the lover, on account of the presence of the beloved object, whereby the pleasure of the lover is strengthened, or at least maintained.

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

XII. Hope is an inconstant pleasure, arising from the idea of something past or future, whereof we to a certain extent doubt the issue.

XIII. Fear is an inconstant pain arising from the idea, of something past or future, whereof we to a certain extent doubt the issue (cf. III. xviii. note).

XXVI. Humility is pain arising from a man's contemplation of his own weakness of body or mind.

XXVII. Repentance is pain accompanied by the idea of some action, which we believe we have performed by the free decision of our mind.

Explanation.—... This is perhaps the place to call attention to the fact, that it is nothing wonderful that all those actions, which are commonly called wrong, are followed by, pain, and all those, which are called right, are followed by pleasure. We can easily gather from what has been said, that this depends in great measure on education. Parents, by reprobating the former class of actions, and by frequently chiding their children because of them, and also by persuading to and praising the latter class, have brought it about, that the former should be associated with pain and the latter with pleasure. This is confirmed by experience. For custom and religion are not the same among all men, but that which some consider sacred others consider profane, and what some consider honourable others consider disgraceful. According as each man has been educated, he feels repentance for a given action or glories therein.

XXVIII. Pride is thinking too highly of one's self from self-love.

XXIX. Self-abasement is thinking too meanly of one's self by reason of pain.

Explanation.--We are nevertheless generally accustomed to oppose pride to humility, but in that case we pay more attention to the effect of either emotion than to its nature. We are wont to call proud the man who boasts too much (III. xxx. note), who talks of nothing but his own virtues and other people's faults, who wishes to be first; and lastly who goes through life with a style and pomp suitable to those far above him in station. On the other hand, we call humble the man who too often blushes, who confesses his faults, who sets forth other men's virtues, and who, lastly, walks with bent head and is negligent of his attire. However, these emotions, humility and self-abasement, are extremely rare. For human nature, considered

in itself, strives against them as much as it can (see III. xiii., liv.); hence those, who are believed to be most self-abased and humble, are generally in reality the most ambitious and envious.

XLVIII. Lust is desire and love in the matter of sexual intercourse.

Explanation.--Whether this desire be excessive or not, it is still called lust. ...

Again, I have already pointed out, that temperance, sobriety, and chastity indicate rather a power than a passivity of the mind. It may, nevertheless, happen, that an avaricious, an ambitious, or a timid man may abstain from excess in eating, drinking, or sexual indulgence, yet avarice, ambition, and fear are not contraries to luxury, drunkenness, and debauchery. For an avaricious man often is glad to gorge himself with food and drink at another man's expense. An ambitious man will restrain himself in nothing, so long as he thinks his indulgences are secret; and if he lives among drunkards and debauchees, he will, from the mere fact of being ambitious, be more prone to those vices. Lastly, a timid man does that which he would not. For though an avaricious man should, for the sake of avoiding death, cast his riches into the sea, he will none the less remain avaricious; so, also, if a lustful man is downcast, because he cannot follow his bent, he does not, on the ground of abstention, cease to be lustful. In fact, these emotions are not so much concerned with the actual feasting, drinking, &c., as with the appetite and love of such. Nothing, therefore, can be opposed to these emotions, but high-mindedness and valour, whereof I will speak presently.

The definitions of jealousy and other waverings of the mind I pass over in silence, first, because they arise from the compounding of the emotions already described; secondly, because many of them have no distinctive names, which shows that it is sufficient for practical purposes to have merely a general knowledge of them. However, it is established from the definitions of the emotions, which we have set forth, that they all spring from desire, pleasure, or pain, or, rather, that there is nothing besides these three; wherefore each is wont to be called by a variety of names in accordance with its various relations and extrinsic tokens. If we now direct our attention to these primitive emotions, and to what has been said concerning the nature of the mind, we shall be able thus to define the emotions, in so far as they are referred to the mind only.

GENERAL DEFINITION OF THE EMOTIONS.

Emotion, which is called a passivity of the soul is a confused idea, whereby the mind affirms concerning its body, or any part thereof, a force for existence (*existendi vis*) greater or less than before, and by the presence of which the mind is determined to think of one thing rather than another.

Explanation.—I say, first, that emotion or passion of the soul is a confused idea. For we have shown that the mind is only passive, in so far as it has inadequate or confused ideas. (III. iii.) I say, further, *whereby the mind affirms concerning its body or any part thereof a force for existence greater than before*. For all the ideas of bodies, which we possess, denote rather the actual disposition of our own body (II. xvi. Coroll. ii.) than the nature of an external body. But the idea which constitutes the reality of an emotion must denote or express the disposition of the body ... which is possessed by the body ... because its power of action or force for existence is increased or diminished, helped or hindered. But it must be noted that, when I say a *greater or less force for existence than before*, I do not mean that the mind compares the present with the past disposition of the body, but that the idea which constitutes the reality of an emotion affirms something of the body, which, in fact, involves more or less of reality than before.

And inasmuch as the essence of mind consists in the fact (II. xi., xiii.), that it affirms the actual existence of its own body, and inasmuch as we understand by perfection the very essence of a thing, it follows that the mind passes to greater or less perfection, when it happens to affirm concerning its own body, or any part thereof, something involving more or less reality than before.

When, therefore, I said above that the power of the mind is increased or diminished, I merely meant that the mind had formed of its own body, or of some part thereof, an idea involving more or less of reality, than it had already affirmed concerning its own body. For the excellence of ideas, and the actual power of thinking are measured by the excellence of the object. Lastly, I have added *by the presence of which the mind is determined to think of one thing rather than another*, so that, besides the nature of pleasure and pain, which the first part of the definition explains, I might also express the nature of desire.