

Benedict de Spinoza

Ethics

Demonstrated in Geometric Order And Divided into Five Parts, Which Treat

I. Of God

II. Of the Nature and Origin of the Mind

III. Of the Origin and Nature of the Emotions

IV. Of Human Bondage, or the Powers of the Emotions

V. Of the Power of the Intellect, or of Human Freedom

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Selections from Part I. Of God

DEFINITIONS

III. By SUBSTANCE, I mean that which is in itself, and is conceived through itself; in other words, that of which a conception can be formed independently of any other conception.

IV. By ATTRIBUTE, I mean that which the intellect perceives as constituting the essence of substance.

V. By MODE, I mean the modifications [*"Affectiones"*] of substance, or that which exists in, and is conceived through, something other than itself.

VI. By GOD, I mean a being absolutely infinite—that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.

Explanation.—I say absolutely infinite, not infinite after its kind: for, of a thing infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation.

VII. That thing is called free, which exists solely by the necessity of its own nature, and of which the action is determined by itself alone. On the other hand, that thing is necessary, or rather constrained, which is determined by something external to itself to a fixed and definite method of existence or action. ...

Prop. XI. *God, or substance, consisting of infinite attributes, of which each expresses eternal and infinite essentiality, necessarily exists.*

Proof.—If this be denied, conceive, if possible, that God does not exist: then his essence does not involve existence. But this (by Prop. vii.) is absurd. Therefore God necessarily exists. ...

PROP. XIV. *Besides God no substance can be granted or conceived.*

Proof.—As God is a being absolutely infinite, of whom no attribute that expresses the essence of substance can be denied (by Def. vi.), and he necessarily exists (by Prop. xi.); if any substance besides God were granted it would have to be explained by some attribute of God, and thus two

substances with the same attribute would exist, which (by Prop. v.) is absurd; therefore, besides God no substance can be granted, or consequently, be conceived. If it could be conceived, it would necessarily have to be conceived as existent; but this (by the first part of this proof) is absurd. Therefore, besides God no substance can be granted or conceived. Q.E.D.

Corollary I.—Clearly, therefore: 1. God is one, that is (by Def. vi.) only one substance can be granted in the universe, and that substance is absolutely infinite, as we have already indicated (in the note to Prop. x.).

Corollary II.—It follows: 2. That extension and thought are either attributes of God or (by Ax. i.) accidents (*affectiones*) of the attributes of God.

PROP. XV. *Whatever is, is in God, and without God nothing can be, or be conceived. ...*

Note.—Some assert that God, like a man, consists of body and mind, and is susceptible of passions. How far such persons have strayed from the truth is sufficiently evident from what has been said. But these I pass over. For all who have in anywise reflected on the divine nature deny that God has a body. Of this they find excellent proof in the fact that we understand by body a definite quantity, so long, so broad, so deep, bounded by a certain shape, and it is the height of absurdity to predicate such a thing of God, a being absolutely infinite. But meanwhile by the other reasons with which they try to prove their point, they show that they think corporeal or extended substance wholly apart from the divine nature, and say it was created by God. Wherefrom the divine nature can have been created, they are wholly ignorant; thus they clearly show, that they do not know the meaning of their own words. I myself have proved sufficiently clearly, at any rate in my own judgment (Coroll. Prop. vi., and Note 2, Prop. viii.), that no substance can be produced or created by anything other than itself. Further, I showed (in Prop. xiv.), that besides God no substance can be granted or conceived. Hence we drew the conclusion that extended substance is one of the infinite attributes of God. ...

PROP. XVI. *From the necessity of the divine nature must follow an infinite number of things in infinite ways—that is, all things which can fall within the sphere of infinite intellect. ...*

Corollary I.—Hence it follows, that God is the efficient cause of all that can fall within the sphere of an infinite intellect.

Corollary II.—It also follows that God is a cause in himself, and not through an accident of his nature.

Corollary III.—It follows, thirdly, that God is the absolutely first cause.

PROP. XVII. *God acts solely by the laws of his own nature, and is not constrained by any one. ...*

Corollary II.—It follows: 2. That God is the sole free cause. For God alone exists by the sole necessity of his nature (by Prop. xi. and Prop. xiv., Coroll. i.), and acts by the sole necessity of his nature, wherefore God is (by Def. vii.) the sole free cause. Q.E.D.

Note.—Others think that God is a free cause, because he can, as they think, bring it about, that those things which we have said follow from his nature—that is, which are in his power, should not come to pass, or should not be produced by him. But this is the same as if they said, that God could bring it about, that it should not follow from the nature of a triangle, that its three interior angles should be equal to two right angles; or that from a given cause no effect should follow, which is absurd. ...

PROP. XVIII. *God is the indwelling and not the transient cause of all things. ...*

PROP. XIX. *God, and all the attributes of God, are eternal. ...*

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

... in a word, God must be called the cause of all things, in the same sense as he is called the cause of himself. This will be made still clearer by the following corollary.

Corollary.—Individual things are nothing but modifications of the attributes of God, or modes by which the attributes of God are expressed in a fixed and definite manner. The proof appears from Prop. xv. and Def. v. ...

PROP. XXIX. *Nothing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the divine nature. ...*

Note.—Before going any further, I wish here to explain, what we should understand by nature viewed as active (*natura naturans*), and nature viewed as passive (*natura naturata*). I say to explain, or rather call attention to it, for I think that, from what has been said, it is sufficiently clear, that by nature viewed as active we should understand that which is in itself, and is conceived through itself, or those attributes of substance, which express eternal and infinite essence, in other words (Prop. xiv., Coroll. i., and Prop. xvii., Coroll. ii.) God, in so far as he is considered as a free cause.

By nature viewed as passive I understand all that which follows from the necessity of the nature of God, or of any of the attributes of God, that is, all the modes of the attributes of God, in so far as they are considered as things which are in God, and which without God cannot exist or be conceived. ...

PROP. XXXII. *Will cannot be called a free cause, but only a necessary cause.*

Proof.—Will is only a particular mode of thinking, like intellect; therefore (by Prop. xxviii.) no volition can exist, nor be conditioned to act, unless it be conditioned by some cause other than itself, which cause is conditioned by a third cause, and so on to infinity. But if will be supposed infinite, it must also be conditioned to exist and act by God, not by virtue of his being substance absolutely infinite, but by virtue of his possessing an attribute which expresses the infinite and eternal essence of thought (by Prop. xxiii.). Thus, however it be conceived, whether as finite or infinite, it requires a cause by which it should be conditioned to exist and act. Thus (Def. vii.) it cannot be called a free cause, but only a necessary or constrained cause. Q.E.D.

Corollary I.—Hence it follows, first, that God does not act according to freedom of the will. ...

PROP. XXXIII. *Things could not have been brought into being by God in any manner or in any order different from that which has in fact obtained. ...*

I do not doubt, that many will scout this idea as absurd, and will refuse to give their minds up to contemplating it, simply because they are accustomed to assign to God a freedom very different from that which we (Def. vii.) have deduced. They assign to him, in short, absolute free will. However, I am also convinced that if such persons reflect on the matter, and duly weigh in their minds our series of propositions, they will reject such freedom as they now attribute to God, not only as nugatory, but also as a great impediment to organized knowledge. ... although it be granted that will appertains to the essence of God, it nevertheless follows from his perfection, that things could not have been by him created other than they are, or in a different order; ... it follows solely from the perfection of God, that God never can decree, or never could have decreed anything but what is; that God did not exist before his decrees, and would not exist without them. ...

As these things could not have been brought into being by God in any but the actual way and order which has obtained; and as the truth of this proposition follows from the supreme perfection of God; we can have no sound reason for persuading ourselves to believe that God did not wish to create all the things which were in his intellect, and to create them in the same perfection as he had understood them. ...

APPENDIX.—In the foregoing I have explained the nature and properties of God. I have shown that he necessarily exists, that he is one: that he is, and acts solely by the necessity of his own nature; that he is the free cause of all things, ... that all things are in God, and so depend on him, that without him they could neither exist nor be conceived; lastly, that all things are pre-determined by God, not through his free will or absolute fiat, but from the very nature of God or infinite power. ... Yet there still remain misconceptions not a few, which might and may prove very grave hindrances to the understanding of the concatenation of things, as I have explained it above. I have therefore thought it worth while to bring these misconceptions before the bar of reason.

All such opinions spring from the notion commonly entertained, that all things in nature act as men themselves act, namely, with an end in view. It is accepted as certain, that God himself directs all things to a definite goal (for it is said that God made all things for man, and man that he might worship him). I will, therefore, consider this opinion, asking first why it obtains general credence, and why all men are naturally so prone to adopt it? secondly, I will point out its falsity; and, lastly, I will show how it has given rise to prejudices about good and bad, right and wrong, praise and blame, order and confusion, beauty and ugliness, and the like. ... I assume as a starting point, what ought to be universally admitted, namely, that all men are born ignorant of the causes of things, that all have the desire to seek for what is useful to them, and that they are conscious of such desire. Herefrom it follows first, that men think themselves free, inasmuch as they are conscious of their volitions and desires, and never even dream, in their ignorance, of the causes which have disposed them to wish and desire. Secondly, that men do all things for an end, namely, for that which is useful to them, and which they seek. Thus it comes to pass that they only look for a knowledge of the final causes of events, and when these are learned, they are content, as having no cause for further doubt. If they cannot learn such causes from external sources, they are compelled to turn to considering themselves, and reflecting what end would have induced them personally to bring about the given event, and thus they necessarily judge other natures by their own. Further, as they find in themselves and outside themselves many means which assist them not a little in their search for what is useful, for instance, eyes for seeing, teeth for chewing, herbs and animals for yielding food, the sun for giving light, the sea for breeding fish, etc., they come to look on the whole of nature as a means for obtaining such conveniences. Now as they are aware, that they found these conveniences and did not make them they think they have cause for believing, that some other being has made them for their use. As they look upon things as means, they cannot believe them to be self-created; but, judging from the means which they are accustomed to prepare for themselves, they are bound to believe in some ruler or rulers of the universe endowed with human freedom, who have arranged and adapted everything for human use. They are bound to estimate the nature of such rulers (having no information on the subject) in accordance with their own nature, and therefore they assert that the gods ordained everything for the use of man, in order to bind man to themselves and obtain from him the highest honours. Hence also it follows, that everyone thought out for himself, according to his abilities, a different way of worshipping God, so that God might love him more than his fellows, and direct the whole course of nature for the satisfaction of his blind cupidity and insatiable avarice. Thus the prejudice developed into superstition, and took deep root in the human mind; and for this reason everyone strove most zealously to understand and explain the

final causes of things; but in their endeavour to show that nature does nothing in vain, *i.e.*, nothing which is useless to man, they only seem to have demonstrated that nature, the gods, and men are all mad together. Consider, I pray you, the result: among the many helps of nature they were bound to find some hindrances, such as storms, earthquakes, diseases, etc.: so they declared that such things happen, because the gods are angry at some wrong done them by men, or at some fault committed in their worship. Experience day by day protested and showed by infinite examples, that good and evil fortunes fall to the lot of pious and impious alike; still they would not abandon their inveterate prejudice, for it was more easy for them to class such contradictions among other unknown things of whose use they were ignorant, and thus to retain their actual and innate condition of ignorance, than to destroy the whole fabric of their reasoning and start afresh. They therefore laid down as an axiom, that God's judgments far transcend human understanding. Such a doctrine might well have sufficed to conceal the truth from the human race for all eternity, if mathematics had not furnished another standard of verity in considering solely the essence and properties of figures without regard to their final causes. ...

I have now sufficiently explained my first point. There is no need to show at length, that nature has no particular goal in view, and that final causes are mere human figments. This, I think, is already evident enough, ... that everything in nature proceeds from a sort of necessity, and with the utmost perfection....

We must not omit to notice that the followers of this doctrine, anxious to display their talent in assigning final causes, have imported a new method of argument in proof of their theory—namely, a reduction, not to the impossible, but to ignorance; thus showing that they have no other method of exhibiting their doctrine. For example, if a stone falls from a roof on to some one's head and kills him, they will demonstrate by their new method, that the stone fell in order to kill the man; for, if it had not by God's will fallen with that object, how could so many circumstances (and there are often many concurrent circumstances) have all happened together by chance? Perhaps you will answer that the event is due to the facts that the wind was blowing, and the man was walking that way. “But why,” they will insist, “was the wind blowing, and why was the man at that very time walking that way?” If you again answer, that the wind had then sprung up because the sea had begun to be agitated the day before, the weather being previously calm, and that the man had been invited by a friend, they will again insist: “But why was the sea agitated, and why was the man invited at that time?” So they will pursue their questions from cause to cause, till at last you take refuge in the will of God—in other words, the sanctuary of ignorance. So, again, when they survey the frame of the human body, they are amazed; and being ignorant of the causes of so great a work of art conclude that it has been fashioned, not mechanically, but by divine and supernatural skill, and has been so put together that one part shall not hurt another.

Hence any one who seeks for the true causes of miracles, and strives to understand natural phenomena as an intelligent being, and not to gaze at them like a fool, is set down and denounced as an impious heretic by those, whom the masses adore as the interpreters of nature and the gods. Such persons know that, with the removal of ignorance, the wonder which forms their only available means for proving and preserving their authority would vanish also. ...

After men persuaded themselves, that everything which is created is created for their sake, they were bound to consider as the chief quality in everything that which is most useful to themselves, and to account those things the best of all which have the most beneficial effect on mankind. Further, they were bound to form abstract notions for the explanation of the nature of things, such as *goodness, badness, order, confusion, warmth, cold, beauty, deformity*, and so on; and from the belief that they are free agents arose the further notions *praise* and *blame, sin* and *merit*. ...

Everything which conduces to health and the worship of God they have called *good*, everything which hinders these objects they have styled *bad*; ... if the motion communicated to our nerves by objects we see be conducive to health, the objects causing it are styled *beautiful*; if a contrary motion be excited, they are styled *ugly*. ...

Whatsoever affects our ears is said to give rise to noise, sound, or harmony. In this last case, there are men lunatic enough to believe that even God himself takes pleasure in harmony; and philosophers are not lacking who have persuaded themselves, that the motion of the heavenly bodies gives rise to harmony—all of which instances sufficiently show that everyone judges of things according to the state of his brain, or rather mistakes for things the forms of his imagination. We need no longer wonder that there have arisen all the controversies we have witnessed and finally scepticism. ...

Many argue in this way: If all things follow from a necessity of the absolutely perfect nature of God, why are there so many imperfections in nature? such, for instance, as things corrupt to the point of putridity, loathsome deformity, confusion, evil, sin, etc. But these reasoners are, as I have said, easily confuted, for the perfection of things is to be reckoned only from their own nature and power; things are not more or less perfect, according as they delight or offend human senses, or according as they are serviceable or repugnant to mankind. To those who ask why God did not so create all men, that they should be governed only by reason, I give no answer but this: because matter was not lacking to him for the creation of every degree of perfection from highest to lowest; or, more strictly, because the laws of his nature are so vast, as to suffice for the production of everything conceivable by an infinite intelligence ...