Theological Political Treatise Baruch Spinoza

Chief Works of Benedict de Spinoza - Naturalism and Democracy
Spinoza's 'Theological-Political Treatise'
A Theologico-Political Treatise Part I
The Collected Works of Spinoza
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Theologico-Political Treatise - Part I
A Book Forged in Hell
Spinoza on Philosophy, Religion, and Politics
A Theologico-political Treatise
A Theologico-Political Treatise and A Political Treatise
Spinoza: Theological-Political Treatise
Spinoza: Ethics
A Theologico-Political Treatise Part IV (Chapters XVI to XX)
Revisiting Spinoza's Theological-Political Treatise
Spinoza's 'Theological-Political Treatise'
A new, scholarly and accessible translation of this seventeenth-century philosophical text, including an introduction, glossary and chronology.

A Theologico-Political Treatise Part I
Examining the philosophical, theological, and political teachings of the "Tractatus theologico-politicus," this book proposes that Benedict Spinoza fashions a theocratic or a oatheologico-politicala solution to the oenatural problema of human selfishness or unsociability. Spinoza (TM)s theocratic solution makes him a oenew Moses.a

The Collected Works of Spinoza
Written by the Dutch philosopher Baruch Spinoza, the Tractatus Theologico-Politicus or Theologico-Political Treatise was one of the most controversial texts of the early modern period. It was a preemptive defense of Spinoza's later work, Ethics, published posthumously in 1677, for which he anticipated harsh criticism.

Theologico-political Treatise
Theologico-Political Treatise - Part I by Benedictus de Spinoza is a rare manuscript, the original residing in some of the great libraries of the world. This book is a reproduction of that original, typed out and formatted to perfection, allowing new generations to enjoy the work. Publishers of the Valley's mission is to bring long out of print manuscripts back to life.

A Theologico-Political Treatise
A THEOLOGICO-POLITICAL TREATISE by Spinoza ultimate intention is reveal the truth about Scripture and religion, and thereby to undercut the political power exercised in modern states by religious authorities. He also defends, at least as a political ideal, the tolerant, secular, and democratic polity. Spinoza is one of the most important philosophers—and certainly the most radical—of the early modern period. His extremely naturalistic views on God, the world, the human being and knowledge serve to ground a moral philosophy centered on the control of the passions leading to virtue and happiness. They also lay the foundations for a strongly democratic political thought and a deep critique of the pretensions of Scripture and sectarian religion. Of all the philosophers of the seventeenth century, perhaps none have more relevance today than Spinoza.

A Theologico-Political Treatise Part II (Chapters VI to X)
A Political Treatise
Benedict de Spinoza
A Theologico-Political Treatise by Benedict de Spinoza also known as the Tractatus Theologico-Politicus R. H. M. Elwes (Translator) Written by the Dutch philosopher Baruch Spinoza, the Tractatus Theologico-Politicus or Theologico-
Political Treatise was one of the most controversial texts of the early modern period. It was a preemptive defense of Spinoza’s later work, Ethics, published posthumously in 1677, for which he anticipated harsh criticism. 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 pitiable 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. We are delighted to publish this classic book as part of our extensive Classic Library collection. Many of the books in our collection have been out of print for decades, and therefore have not been accessible to the general public. The aim of our publishing program is to facilitate rapid access to this vast reservoir of literature, and our view is that this is a significant literary work, which deserves to be brought back into print after many decades. The contents of the vast majority of titles in the Classic Library have been scanned from the original works. To ensure a high quality product, each title has been meticulously hand curated by our staff. Our philosophy has been guided by a desire to provide the reader with a book that is as close as possible to ownership of the original work. We hope that you will enjoy this wonderful classic work, and that for you it becomes an enriching experience.

Theologico-Political Treatise - Part 1 Two important works by one of philosophy’s most original and penetrating thinkers: an eloquent plea for religious liberty, and polemic on government founded on common consent.

A Book Forged in Hell The second edition incorporates Samuel Shirley’s pre-eminent translation with corrections of the typographical errors of its first edition, and a new general index. Seymour Feldman has contributed a new Bibliography and notes.

Spinoza on Philosophy, Religion, and Politics Please visit www.ArcManor.com for more books by this and other great authors.

A Theologico-political Treatise 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 centerpiece of this second volume is Spinoza’s Theological-Political Treatise, a landmark work in the history of biblical scholarship, the first argument for democracy by a major philosopher, and a forceful defense of freedom of thought and expression. This work is accompanied by Spinoza’s later correspondence, much of which responds to criticism of the Theological-Political Treatise. The volume also includes his last work, the unfinished Political Treatise, which builds on the foundations of the Theological-Political Treatise to offer plans for the organization of nontyrannical monarchies and aristocracies. 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.

A Theologico-Political Treatise and A Political Treatise 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.

Spinoza: Theological-Political Treatise

Spinoza: Ethics Susan James explores the revolutionary political thought of one of the most radical and creative of modern philosophers, Baruch Spinoza. His Theologico-Political Treatise of 1670 defends religious pluralism, political republicanism, and intellectual freedom. James shows how this work played a crucial role in the development of
modern society.

A Theologico-Political Treatise Part IV (Chapters XVI to XX) When it appeared in 1670, Baruch Spinoza's Theological-Political Treatise was denounced as the most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe. Steven Nadler tells the story of this book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. A vivid story of incendiary ideas and vicious backlash, A Book Forged in Hell will interest anyone who is curious about the origin of some of our most cherished modern beliefs--Jacket p. [2].

Revisiting Spinoza's Theological-Political Treatise A complete translation in English of this modern text, with substantive apparatus to allow the student and serious reader to grapple in a meaningful way with this seminal text. The text includes ample footnotes, Spinoza's annotations, an interpretative essay, glossary and other indices. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Spinoza's immediate audience. This is the paperback edition.

Spinoza's Political Treatise Theological-Political Treatise (Latin: Tractatus Theologico-Politicus) by Baruch Spinoza, was originally published in Latin in 1670. The work is a pre-emptive defence of his post-humously published magnum opus, Ethics (Latin: Ethica, ordine geometrico demonstrata), a book which he expected a barrage of harsh criticism for. In the treatise, Spinoza elaborated a harsh systematic criticism of Judaism and general organised religion. Arguing that theology and philosophy needed to be kept separate. Distinguishing between theology's goal of obedience, and philosophy's attempt to understand rational truth. Spinoza also argued that claimed supernatural events, like prophecy and miracles have natural explanations. Furthermore, he argued that God acts by laws of his own nature, rejecting a particular purpose or grand telos.

A Theologico-Political Treatise Part IV Theologico-Political Treatise - Part 2 by Benedictus de Spinoza

Theological-political Treatise

Philosophy, Theology, and Politics 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.

Theologico-Political Treatise - Part 2 Please visit www.ArcManor.com for more books by this and other great authors.

Theological-Political Treatise This is a managerial survey and reinterpretation of the Enlightenment. The text offers an assessment of the nature and development of the important currents in philosophical thinking arguing that supposed national enlightenments are of less significance than the rift between conservative and radical thought.

Political Treatise Naturalism and Democracy, first published in German in 2014, presents a long-awaited commentary on Spinoza's Political Treatise (Tractatus politicus). It gives a detailed analysis of Spinoza's latest theory of State and Law, with special attention to his democratic approach.

A Theologico-Political Treatise Noteworthy for its profundity and insightfulness, this treatise by Spinoza presents a heart-felt appeal for religious freedom and tolerance. He is of the view that true religion emerges from devoutness, independence of mind and speech, and treating every one as your equal. Thought-provoking!

Theologico-Political Treatise - (Complete A Theologico-Political Treatise by Benedict de Spinoza Also known as Baruch Spinoza Translated by R. H. M. Elwes COMPLETE 4 PART EDITION Written by the Dutch philosopher
Baruch Spinoza, the Tractatus Theologico-Politicus or Theologico-Political Treatise was one of the most controversial texts of the early modern period. It was a preemptive defense of Spinoza's later work, Ethics, published posthumously in 1677, for which he anticipated harsh criticism. Spinoza was not only the real father of modern metaphysics and moral and political philosophy, but also of the so-called higher criticism of the Bible. He was particularly attuned to the idea of interpretation; he felt that all organized religion was simply the institutionalized defense of particular interpretations. He rejected in its entirety the view that Moses composed the first five books of the Bible, called the Pentateuch by Christians or Torah by Jews. He provided an analysis of the structure of the Bible which demonstrated that it was essentially a compiled text with many different authors and diverse origins; in his view, it was not "revealed" all at once. His Tractatus Theologico-Politicus undertook to show that Scriptures properly understood gave no authority for the militant intolerance of the clergy who sought to stifle all dissent by the use of force. To achieve his object, Spinoza had to show what is meant by a proper understanding of the Bible. And this gave him occasion to apply criticism to the Bible. To appreciate his services in this connection it must be remembered that his age was remarkably lacking in historical sense, especially in matters relating to religion. Saintly contemporaries like John Bunyan and Manasseh ben Israel made the most fantastic use of Scripture texts; while militant clergymen, relying on the ignorant bibliolatry of the masses, misapplied Bible texts to gain their ends. Spinoza, who permitted no supernatural rival to Nature and no rival authority to the civil government of the state, rejected also all claims that Biblical literature should be treated in a manner entirely different from that in which any other document is treated that claims to be historical. His contention that the Bible "is in parts imperfect, corrupt, erroneous, and inconsistent with itself, and that we possess but fragments of it" roused great storm at the time, and was mainly responsible for his evil repute for a century at least. Nevertheless, the intelligent world has gradually come around to his views, and has learned to agree with him that the real "word of God", or true religion, is not something written in books but "inscribed on the heart and mind of man". And many scholars and ministers of religion now praise Spinoza's services in the correct interpretation of Scripture as a document of first rate importance in the progressive development of human thought and conduct.

Philosophical influences The two most significant philosophical influences on the Political-Theological Treatise were Moses Maimonides and Thomas Hobbes. While the view of each thinker runs throughout the text, Maimonides heavily influenced Spinoza's approach to religion, and the political philosophy of the final chapters of the text was heavily influenced by Hobbes.

The Collected Works of Spinoza, Volume II The second and final volume of the most authoritative English-language edition of Spinoza's writings 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 centerpiece of this second volume is Spinoza's Theological-Political Treatise, a landmark work in the history of biblical scholarship, the first argument for democracy by a major philosopher, and a forceful defense of freedom of thought and expression. This work is accompanied by Spinoza's later correspondence, much of which responds to criticism of the Theological-Political Treatise. The volume also includes his last work, the unfinished Political Treatise, which builds on the foundations of the Theological-Political Treatise to offer plans for the organization of nontyrannical monarchies and aristocracies. 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.

Theologico-Political Treatise Spinoza's Political Treatise constitutes the very last stage in the development of his thought, as he left the manuscript incomplete at the time of his death in 1677. On several crucial issues - for example, the new conception of the 'free multitude' - the work goes well beyond his Theological Political Treatise (1670), and remarkably presents ideas that were not fully developed even in his Ethics. This volume of newly commissioned essays on the Political Treatise is the first collection in English to be dedicated specifically to the work, ranging over topics including political explanation, national religion, the civil state, vengeance, aristocratic government, and political luck. It will be a major resource for scholars who are interested in this important but still neglected work, and in Spinoza's political philosophy more generally.

Spinoza: Theological-Political Treatise Born in Amsterdam in 1634, Benedict Spinoza continues to be one of the most admired thinkers. His work, including the Ethics, the Tractatus Theologico Politicus and the Political Treatise that we present in this volume are widely read and the subject of philosophical, political, religious and psychological studies,
not only by fellow philosophers but also by writers and poets. Famous writers and poets became admirers and followers of Spinoza, particularly Lessing, Heine, Auerbach, Coleridge, Shelley, George Eliot and many more. Robert Harvey Monro Elwes a renowned XIX century English scholar and the English translator of Spinoza’s works, in his Introduction to the Tractatus Theologico Politicus (included in this book) wrote that these poets and intellectuals “not only admired him but studied him deeply. Shelley not only contemplated but began a translation of the Tractatus Theologico-Politicus, to be published with a preface by Lord Byron, but the project was cut short by his death.” “to be a philosopher one must first be a Spinozist.” G. W. F. Hegel "I, at last, chanced upon the Ethica of this man. To say exactly how much I gained from that work was due to Spinoza or to my reading of him would be impossible; enough that I found in him a sedative for my passions and that he appeared to me to open up a large and free outlook on the material and moral world.” Johann Wolfgang von Goethe "Spinoza, like Nietzsche and Schopenhauer, on whose lives and philosophy I have based two earlier novels, wrote much that is highly relevant to my field of psychiatry and psychotherapy— for example, that ideas, thoughts, and feelings are caused by previous experiences, that passions may be studied dispassionately, that understanding leads to transcendence— and I wished to celebrate his contributions through a novel of ideas." Irvin D. Yalom, from his novel The Spinoza Problem

A Theologico-Political Treatise Part I (Chapters I to V) A Theologico-Political Treatise by Benedict de Spinoza also known as the Tractatus Theologico-Politicus R. H. M. Elwes (Translator) Written by the Dutch philosopher Baruch Spinoza, the Tractatus Theologico-Politicus or Theologico-Political Treatise was one of the most controversial texts of the early modern period. It was a preemptive defense of Spinoza’s later work, Ethics, published posthumously in 1677, for which he anticipated harsh criticism. 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 pitiable 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.

A Theologico-political Treatise, Part 2 Please visit www.ArcManor.com for more books by this and other great authors.

Theologico-Political Treatise - Baruch Spinoza (born Benedito de Espinosa, later Benedict de Spinoza; 24 November 1632 - 21 February 1677) was a Dutch philosopher of Portuguese Sephardi origin. One of the early thinkers of the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe, he came to be considered one of the great rationalists of 17th-century philosophy. Inspired by the groundbreaking ideas of René Descartes, Spinoza became a leading philosophical figure of the Dutch Golden Age. Spinoza was raised in the Portuguese-Jewish community in Amsterdam. He developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine. Jewish religious authorities issued a herem against him, causing him to be effectively expelled and shunned by Jewish society at age 23, including by his own family. His books were later added to the Catholic Church’s Index of Forbidden Books. He was frequently called an “atheist” by contemporaries, although nowhere in his work does Spinoza refute the existence of God. Spinoza lived an outwardly simple life as an optical lens grinder, collaborating on microscope and telescope lens designs with Constantijn and Christiaan Huygens. He turned down rewards and honours throughout his life, including prestigious teaching positions. He died at the age of 44 in 1677 from a lung illness, perhaps tuberculosis or silicosis exacerbated by the inhalation of fine glass dust while grinding lenses. He is buried in the Christian churchyard of Nieuwe Kerk in The Hague. Spinoza’s magnum opus, the Ethics, was published posthumously in the year of his death. The work opposed Descartes’ philosophy of mind-body dualism, and earned Spinoza recognition as one of Western philosophy’s most important thinkers. In it, “Spinoza wrote the last indisputable Latin masterpiece, and one in which the refined conceptions of medieval philosophy are finally turned against themselves and destroyed entirely”. Georg Wilhelm Friedrich Hegel said, "The fact is that Spinoza is made a testing-point in modern philosophy, so that it may really be said: You are either a Spinozist or not a philosopher at all." His philosophical accomplishments and moral character prompted Gilles Deleuze to name him "the 'prince' of philosophers." (wikipedia.org)
Theologico-political Treatise Many authors have already observed that the Tractatus Theologico-Politicus of Baruch Spinoza was, in its time, the most discussed and most vehemently refuted book. Indeed, at the dawn of the Enlightenment, and almost until the end of the nineteenth century, Spinoza's Theological-Political Treatise was an assertive and powerful appeal to freedom of expression and thought, a bold claim of religious tolerance and freedom of conscience in a Europe that was unaccustomed to the exercise of free thought. But, what is after all the subject of the Theological-Political Treatise, a book maligned for so long and by so many as ultra pestilential and immoral? The present volume, collecting essays by notable European scholars, attempts to address some of the problems created by the broad spectrum of topics included in Spinoza's Theological-Political Treatise.

A Theologico-Political Treatise and a Political Treatise Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. We are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

A Theologico-Political Treatise Part III (Chapters XI to XV) Benedict de Spinoza's writings laid the groundwork for the 18th century Enlightenment and for modern Biblical criticism. By virtue of his magnum 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.

Enlightenment Contested The theory put forward in the last chapter, of the universal rights of the sovereign power, and of the natural rights of the individual transferred thereto, though it corresponds in many respects with actual practice, and though practice may be so arranged as to conform to it more and more, must nevertheless always remain in many respects purely ideal. No one can ever so utterly transfer to another his power and, consequently, his rights, as to cease to be a man; nor can there ever be a power so sovereign that it can carry out every possible wish.

The Benedict de Spinoza Reader Spinoza's Theological-Political Treatise was published anonymously in 1670 and immediately provoked huge debate. Its main goal was to claim that the freedom of philosophizing can be allowed in a free republic and that it cannot be abolished without also destroying the peace and piety of that republic. Spinoza criticizes the traditional claims of revelation and offers a social contract theory in which he praises democracy as the most natural form of government. This Critical Guide presents essays by well-known scholars in the field and covers a broad range of topics, including the political theory and the metaphysics of the work, religious toleration, the reception of the text by other early modern philosophers and the relation of the text to Jewish thought. It offers valuable perspectives on this important and influential work.

Spinoza: The Complete Works The theory put forward in the last chapter, of the universal rights of the sovereign power, and of the natural rights of the individual transferred thereto, though it corresponds in many respects with actual practice, and though practice may be so arranged as to conform to it more and more, must nevertheless always remain in many respects purely ideal. No one can ever so utterly transfer to another his power and, consequently, his rights, as to cease to be a man; nor can there ever be a power so sovereign that it can carry out every possible wish.