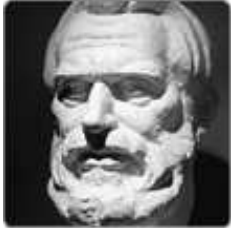


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Baruch Spinoza

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Introduction

Benedictus de Spinoza (b. 1632–d. 1677) was one of the greatest metaphysicians of all time, and the boldest and most controversial philosopher of modernity. Born and educated in the Jewish community of Amsterdam, Spinoza broke from traditional religion and developed a highly original and sophisticated philosophical system that relentlessly challenged commonsensical and popular anthropomorphic and anthropocentric thinking. Spinoza's boldness and ingenuity have been particularly well received since the early 1980s, when he has become a major source of inspiration for philosophers both in France and North America.

General Overviews

There are many valuable general presentations of Spinoza's philosophy. The volumes listed in this section concentrate on Spinoza's major work, the *Ethics*, though they address other texts as well. Pollock 1966 (first published in 1880), Curley 1988, and Nadler 2006 are the most recommended introductions to Spinoza. Guérout 1968–1974 is the single most influential work of Spinoza scholarship. Wolfson 1934 and Deleuze 1992 are important works, though each has its own shortcomings. Bennett 1984, Della Rocca 2008, and Melamed 2013 represent different generations of Anglo-American scholarship.

Bennett, Jonathan. *A Study of Spinoza's Ethics*. Indianapolis, IN: Hackett, 1984.

A classic study of the *Ethics*, guided by a healthy “no non-sense” attitude toward Spinoza, the great philosopher, coupled with a somewhat less impressive impatience (and occasionally inattentiveness) to Spinoza's text and terminology.

Curley, Edwin. *Behind the Geometrical Method: A Reading of Spinoza's Ethics*. Princeton, NJ: Princeton University Press, 1988.

An opinionated, clear, and accessible introduction to Spinoza's philosophy.

Deleuze, Gilles. *Expressionism in Philosophy: Spinoza*. Translated by Martin Joughin. New York: Zone, 1992.

An influential exposition of Spinoza's philosophy. Regrettably, its occasional insights are not properly examined and developed. Unreliable translation of the original 1968 French book (*Spinoza et le problème de l'expression*, Paris: Éditions de Minuit).

Della Rocca, Michael. *Spinoza*. Routledge Philosophers. London and New York: Routledge, 2008.

An excellent philosophical exposition of Spinoza's philosophy. He presents the principle of sufficient reason as the key for understanding the entire system.

Gueroult, Martial. *Spinoza*. 2 vols. Collection Analyse et Raisons 12, 18. Paris: Aubier-Montaigne, 1968–1974.

An outstanding and monumental study of the first two parts of Spinoza's *Ethics*.

Melamed, Yitzhak Y. *Spinoza's Metaphysics: Substance and Thought*. New York: Oxford University Press, 2013.

A study of the foundations of Spinoza's philosophy.

Nadler, Steven. *Spinoza's Ethics: An Introduction*. Cambridge Introductions to Key Philosophical Texts. Cambridge, UK: Cambridge University Press, 2006.

A clear and helpful introduction to Spinoza's major work.

Pollock, Frederick. *Spinoza: His Life and Philosophy*. 2d ed. New York: American Scholar Publications, 1966.

A comprehensive study of Spinoza's philosophy. Old (first published in 1880, London: C. Kegan Paul), but still relevant; clear and systematic. Reprinted as recently as 2005.

Wolfson, Harry Austryn. *The Philosophy of Spinoza: Unfolding the Latent Processes of His Reasoning*. 2 vols. Cambridge, MA: Harvard University Press, 1934.

An important study of Spinoza's philosophy that stresses its medieval background. Very erudite, though its philosophical analysis is occasionally superficial. Reprinted as recently as 1983.

Editions

This section lists the chief scholarly editions of Spinoza's works. The 1677 *Opera Posthuma* and *Nagelate Schriften* (Spinoza 1677a, Spinoza 1677b) are the first edition and translation of Spinoza's collected works, both prepared by members of his circle. Spinoza 1802–1803 is of value for the study of Spinoza's reception among the German idealists. Gebhardt 1925 is generally considered the authoritative critical edition (though a few scholars prefer van Vloten and Land 1882–1883). Moreau 1999– is likely to supersede Gebhardt 1925. Spruit and Totaro 2011 is a critical edition of a recently discovered manuscript of the *Ethics*.

Gebhardt, Carl, ed. *Opera*. 5 vols. Heidelberg, Germany: Carl Winter, 1925.

The major critical edition of Spinoza's complete works, which introduced the standard pagination of Spinoza's text (commonly designated by the schema "G Volume/Page/Line"). Gebhardt was an excellent editor, though perhaps overconfident, and many of his editorial decisions have been questioned over the past century. Reprinted in 1972.

Moreau, Pierre-François, ed. and trans. *Œuvres*. 5 vols. Epiméthée. Paris: Presses Universitaires de France, 1999–.

A superb bilingual critical edition and French translation, with several contributing editors, which is expected to supersede Gebhardt's edition upon completion. So far, three volumes have appeared: I (*Premiers écrits*), III (*Traité théologico-politique*), and V (*Traité politique*).

Spinoza, Baruch. *Opera Posthuma*. Amsterdam: J. Rieuwerts, 1677a.

The edition of Spinoza's collected works, published shortly after his death. The edition does not include Spinoza's 1663 book on Descartes's *Principles of Philosophy*, the 1670 *Theological Political Treatise*, and the *Short Treatise on God, Man, and His Well-Being* (*Korte Verhandeling van God de Mensch en deszelfs Welstand*), which was discovered in the mid-19th century.

Spinoza, Baruch. *De Nagelate Schriften van B. d. S.* Translated by Jan Hendriksz. Amsterdam: n.p., 1677b.

An early Dutch translation of Spinoza's works, published simultaneously with the *Opera Posthuma*.

Spinoza, Baruch. *Benedicti de Spinoza Opera Quae Supersunt Omnia*. Edited by H. E. G. Paulus. 2 vols. Jena, Germany: Bibliopolio Academico, 1802–1803.

An uncritical reprint of the 17th-century editions of Spinoza. This is the edition used by the German idealists (Hegel is said to have played a minor role in its preparation).

Spruit, Leen, and Pina Totaro, eds. *The Vatican Manuscript of Spinoza's Ethica*. Leiden, The Netherlands: Brill, 2011.

A critical edition of the recently discovered manuscript of Spinoza's *Ethica*, which was found in the archives of the Inquisition in Rome. This is the only extant manuscript of the *Ethics* and is dated slightly earlier than the *Opera Posthuma*. The manuscript was accompanied by a detailed testimony on Spinoza and his circle, and this fascinating document is also printed here.

van Vloten, Johan, and J. P. N. Land, eds. *Benedicti de Spinoza Opera quotquot reperta sunt*. 2 vols. The Hague: Martinus Nijhoff, 1882–1883.

The first edition of Spinoza's works to include a critical apparatus, albeit slender. Reprinted in 1895 and 1914.

Translations

Curley 1985 has become the standard translation of Spinoza's works, though Parkinson 2000 is an equally excellent translation of the *Ethics*. Morgan 2002, with translation provided by Samuel Shirley, is the only complete translation of Spinoza's works that is currently available. Bloom 1962 is a translation of a work that would not be included in Curley's edition. Appuhn 1964 and Moreau 1999– are two excellent French translations. Totaro 2007 and Klatzkin 1923 are highly recommended for readers of Italian and Hebrew, respectively.

Appuhn, Charles, ed. and trans. *Œuvres de Spinoza*. 4 vols. Paris: Garnier, 1964.

An excellent French translation of Spinoza's complete works.

Bloom, Maurice J., ed. and trans. *Compendium of Hebrew Grammar*. New York: Philosophical Library, 1962.

A very good translation of Spinoza's *Compendium Grammatices Linguae Hebraeae*.

Curley, Edwin, ed. and trans. *The Collected Works of Spinoza*. Vol. 1. Princeton, NJ: Princeton University Press, 1985.

An excellent translation and edition of Spinoza's *Treatise on the Emendation of the Intellect* (*Tractatus de Intellectus Emendatione*), the *Short Treatise on God, Man, and His Well-Being*, the *Ethics*, and Epistles 1–29. Includes a valuable glossary-index. The second (and final) volume of this important edition is expected to appear in the coming years.

Klatzkin, Jakob, ed. and trans. *Torat ha-Midot (The Ethics)*. Ramat Gan, Israel: Masada, 1923.

A superb Hebrew translation that masterfully traces the influence of medieval Hebrew philosophical vocabulary on Spinoza's Latin terminology. Reprinted in 1967.

Moreau, Pierre-François, ed. and trans. *Œuvres*. 5 vols. Epiméthée. Paris: Presses Universitaires de France, 1999–.

In addition to its scholarly value (see under Editions), this edition also offers an excellent French translation.

Morgan, Michael L., ed. *Spinoza: Complete Works*. Translated by Samuel Shirley. Indianapolis, IN: Hackett, 2002.

A good translation of Spinoza's works. Unfortunately, this edition does not employ the Gebhardt pagination and, as a result, can hardly be used for scholarly citation. It includes Bloom's translation of Spinoza's *Compendium of Hebrew Grammar*, which will not be part of Curley's two-volume translation.

Parkinson, G. H. R., ed. and trans. *Ethics*. Oxford Philosophical Texts. Oxford: Oxford University Press, 2000.

A very good translation of Spinoza's *Ethics*.

Totaro, Pina, ed. and trans. *Trattato teologico-politico*. Indianapolis, IN: Hackett, 2007.

An excellent edition and Italian translation of Spinoza's *Theological Political Treatise* that skillfully traces many of Spinoza's sources.

Philology

The field of Spinoza philology is currently dominated by the work of three excellent scholars. Two are Dutch: Fokke Akkerman (Akkerman 1980, Akkerman and Steenbakkers 2005) and his disciple, Piet Steenbakkers (Steenbakkers 1994). The third is the Italian scholar Filinno Mianini (Mianini 2009), who has produced superb studies of Spinoza's early works. We particularly

recommend the following works.

Akkerman, Fokke. “Studies in the Posthumous Works of Spinoza: On Style, Earliest Translation and Reception, Earliest and Modern Edition of Some Texts.” PhD diss., University of Groningen, 1980.

The classic philological study of the *Opera Posthuma*.

Akkerman, Fokke, and Piet Steenbakkers, eds. *Spinoza to the Letter: Studies in Words, Texts and Books*. Brill's Studies in Intellectual History 137. Leiden, The Netherlands: Brill, 2005.

An important collection of studies on the language and transmission of Spinoza's texts.

Mignini, Filippo, ed. *Premiers écrits*. Translated by Michelle Beyssade and Joël Ganault. Epiméthée. Paris: Presses Universitaires de France, 2009.

This is the first volume of P.-F. Moreau's new critical edition (see Moreau 1999–, cited under Editions).

Steenbakkers, Piet. *Spinoza's Ethica from Manuscript to Print: Studies on Text, Form and Related Topics*. Philosophia Spinozae Perennis 9. Assen, The Netherlands: Van Gorcum, 1994.

A very helpful dissertation on the style and early history of the *Ethics*.

Indexes and Dictionaries

Giancotti 1970 and Guéret, et al. 1977 have been the standard research tools in the field since their publication. Van Bunge, et al. 2011 provides further highly useful aids.

Giancotti, Emilia. *Lexicon Spinozanum*. 2 vols. Archives Internationales d'Histoire de Idées 28. The Hague: Martinus Nijhoff, 1970.

A comprehensive lexicon of Spinoza's philosophical terms. Most useful for terms already recognized as having a specific technical meaning.

Guéret, Michel, André Robinet, and Paul Tombeur. *Spinoza Ethica: Concordances, Index, listes de fréquences, tables comparatives*. Informatique et Étude de Textes 10. Louvain-la-Neuve, Belgium: Publications du CETEDOC, Université Catholique de Louvain, 1977.

A superb tool for the study of the terminology of the *Ethics*, both for terms that are recognized as having a specific meaning and for terms whose usage appears vague or colloquial.

van Bunge, Wiep, Henri Krop, Piet Steenbakkers, and Jeroen van de Ven, eds. *The Continuum Companion to Spinoza*. London: Continuum, 2011.

A useful volume containing a lexicon and introductory essays on Spinoza's life, background works, and scholarship.

Biography

K. O. Meinsma (Meinsma 1983, first published in 1896) and Jacob Freudenthal (Freudenthal 1904) are the founders of the scholarly study of Spinoza's life and upbringing. Dunin-Borkowski 1910 is an important study of the early Spinoza. Révah 1959 and Méchoulán 1990 are valuable studies of the Dutch Jewish context of Spinoza. Gullan-Whur 2000 stresses the Iberian background of Spinoza, while Nadler 1999 provides an impressive synthesis of 20th-century scholarship in this field. In addition to the volumes listed in this section, most recommended are the various essays by the leading historian of Spanish and Portuguese Jewry, Yosef Kaplan.

Dunin-Borkowski, Stanislaus von. *De junge de Spinoza: Leben und Werdegang im Lichte der Weltphilosophie*. Münster, Germany: Aschendorffs, 1910.

A valuable study of Spinoza's early life and philosophical development.

Freudenthal, Jacob. *Spinoza: Sein Leben und seine Lehre*. Vol. 1, *Das Leben Spinozas*. Stuttgart: Frommann, 1904.

The classic study of Spinoza's life.

Gullan-Whur, Margaret. *Within Reason: A Life of Spinoza*. New York: St. Martin's, 2000.

A more recent biography that stresses the Hispanic background of Spinoza. First published in 1998 (London: Jonathan Cape).

Méchoulán, Henry. *Amsterdam au temps de Spinoza: Argent et liberté*. Questions. Paris: Presses Universitaires de France, 1990.

An important study of Spinoza's historical setting, by a leading historian of Spanish and Portuguese Jews.

Meinsma, K. O. *Spinoza et son cercle: Étude critique historique sur les hétérodoxes hollandais*. Translated by S. Roosenburg. Paris: J. Vrin, 1983.

A French translation from the 1896 Dutch study and collection of sources (*Spinoza en zijn kring*, The Hague: M. Nijhoff). A German translation (*Spinoza und sein Kreis*) appeared in 1909 (Berlin: K. Schnabel).

Nadler, Steven. *Spinoza: A Life*. Cambridge, UK: Cambridge University Press, 1999.

A thorough and engaging work that synthesizes the achievements of 20th-century scholarship on Spinoza's life.

Révah, I. S. *Spinoza et le Dr. Juan de Prado*. Paris: Mouton, 1959.

A fascinating study of heresy and heretics in 17th-century Jewish Amsterdam.

Philosophical and Intellectual Background

The broad-brush discussion in Wolfson 1934 (see General Overviews) has made many scholars disregard or doubt the importance of Spinoza's medieval Jewish background. (In a side note, let me stress that Wolfson's unfortunate method was not the result of sloppiness, but of ideology: he was attempting to establish the tradition of a nondenominational Philonic philosophy, as a counternarrative to Hegel's Christian history of philosophy.) Over the past few decades, there has been a patriotic and not very sophisticated quarrel between Jewish and Dutch scholars about the proper background of Spinoza's philosophy. Obviously, there is no reason why one context should rule out the other. As a partial remedy for these follies of patriotism, we recommend Roth 1924 (a true yet neglected short masterpiece), Harvey 1981, and Harvey 2010 on the one hand, and Verbeek 1992, on the other.

Harvey, Warren Zev. "A Portrait of Spinoza as a Maimonidean." *Journal of the History of Philosophy* 19.2 (1981): 151–172.

An outstanding study of the Maimonidean background of Spinoza's philosophy.

Harvey, Warren Zev. "Spinoza on Ibn Ezra's 'Secret of the Twelve.'" In *Spinoza's Theological-Political Treatise: A Critical Guide*. Edited by Yitzhak Y. Melamed and Michael A. Rosenthal, 41–55. Cambridge Critical Guides. Cambridge, UK: Cambridge University Press, 2010.

A brief but excellent study of the influence of the medieval Hebrew grammarian, philosopher, and biblical commentator on Spinoza.

Roth, Leon. *Spinoza, Descartes and Maimonides*. Oxford: Clarendon, 1924.

A superb study of the Maimonidean and Cartesian influences on Spinoza, by a leading scholar of all three philosophers. Republished as recently as 1963 (New York: Russell & Russell).

Verbeek, Theo. *Descartes and the Dutch: Early Reactions to Cartesian Philosophy, 1637–1650*. Carbondale: Southern Illinois University Press, 1992.

A superb study of Dutch Cartesianism.

Metaphysics

Metaphysics is the core of Spinoza's philosophy. Robinson 1928, Hallett 1930, and Moreau 1994 are three of the major works in this area. Garrett 1979 and Della Rocca 2001 are two excellent studies of Spinoza's proof of substance monism. Garrett 1991 is an excellent study of the crucial issue of necessitarianism. Carriero 2005 and Lin 2006 debate the issue of teleology in Spinoza. Goff 2012 is a collection of essays on Spinoza and contemporaneous monism.

Carriero, John. "Spinoza on Final Causality." *Oxford Studies in Early Modern Philosophy* 2 (2005): 105–147.

Defends the traditional view that Spinoza rejected teleology *tout court*.

Della Rocca, Michael. "Spinoza's Substance Monism." In *Spinoza: Metaphysical Themes*. Edited by Olli Koistinen and John Biro, 11–37. Oxford: Oxford University Press, 2001.

A masterly, insightful, and detailed reconstruction of Spinoza's proof of substance monism.

Garrett, Don. "Spinoza's 'Ontological' Argument." *Philosophical Review* 88.2 (1979): 198–223.

A superb study of Spinoza's proof of God's existence and its relation to the Anselmian ontological argument.

Garrett, Don. "Spinoza's Necessitarianism." In *God and Nature: Spinoza's Metaphysics; Papers Presented at the First Jerusalem Conference (Ethica 1)*. Edited by Yirmiyahu Yovel, 97–118. Spinoza by 2000 1. Leiden, The Netherlands: Brill, 1991.

An excellent and close study of necessity and its various kinds in Spinoza.

Goff, Philip, ed. *Spinoza on Monism. Philosophers in Depth*. Basingstoke, UK: Palgrave Macmillan, 2012.

A collection of essays by Spinoza scholars and current metaphysicians. It concentrates on Spinoza's monism and its relevance to current philosophy.

Hallett, H. F. *Aeternitas: A Spinozistic Study*. Oxford: Clarendon, 1930.

An excellent but difficult study of Spinoza on eternity, duration, and time.

Lin, Martin. "Teleology and Human Action in Spinoza." *Philosophical Review* 115.3 (2006): 317–354.

Argues that despite his critique of teleology, Spinoza is committed to some form of teleology in order to explain human action.

Moreau, Pierre-François. *Spinoza: L'expérience et l'éternité*. Epiméthée. Paris: Presses Universitaires de France, 1994.

A major work on Spinoza's metaphysics, by the leading French scholar in the field.

Robinson, Lewis. *Kommentar zu Spinozas Ethik*. Leipzig: Meiner Verlag, 1928.

An excellent commentary on the first two parts of the *Ethics*.

Epistemology

Spinoza's epistemology is as bold as his metaphysics. At the center of his theory of knowledge is his radical understanding of the traditional claim that "cognition of an effect involves cognition of its cause" (*Ethics*, Part 1, Axiom 4). Morrison 2013 is an excellent revisionary study of this axiom. Wilson 1996 is a good yet somewhat dated account of Spinoza's epistemology. Joachim 1940 is a recommended study of Spinoza's early work—the *Treatise on the Emendation of the Intellect*—which is also

the subject of De Dijn 1996. Parkinson 1954 is a comprehensive overview of Spinoza's epistemology, and Della Rocca 1996 is a clear presentation of Spinoza's views on truth and falsity.

De Dijn, Herman. *Spinoza: The Way to Wisdom*. Purdue University Press Series in the History of Philosophy. West Lafayette, IN: Purdue University Press, 1996.

A careful study of Spinoza's early work, the *Treatise on the Emendation of the Intellect*.

Della Rocca, Michael. "Falsity." In *Representation and the Mind-Body Problem in Spinoza*. By Michael Della Rocca, 107–117. Oxford: Oxford University Press, 1996.

The chapter provides an excellent account of Spinoza's theory of truth and falsity.

Joachim, Harold H. *Spinoza's Tractatus de Intellectus Emendatione: A Commentary*. Edited by David Ross. Oxford: Clarendon, 1940.

A valuable study of Spinoza's *Treatise on the Emendation of the Intellect*. This book was left incomplete because of the death of its author, just like the *Treatise* itself.

Morrison, John. "The Relation between Conception and Causation in Spinoza's Metaphysics." *Philosopher's Imprint* 13.3 (2013): 1–17.

An important study of Spinoza's causal axiom (E1a4). Morrison challenges the standard reading of this crucial axiom.

Parkinson, G. H. R. *Spinoza's Theory of Knowledge*. Oxford: Clarendon, 1954.

Though written in the mid-1950s, the work is still one of the most comprehensive studies of the subject.

Wilson, Margaret D. "Spinoza's Theory of Knowledge." In *The Cambridge Companion to Spinoza*. Edited by Don Garrett, 89–141. Cambridge, UK: Cambridge University Press, 1996.

A dated yet still-valuable account of Spinoza's epistemology.

Thought and the Mind

Della Rocca 1996 is the authoritative, comprehensive study of Spinoza's philosophy of mind. Levy 2000 and LeBuffe 2010 are excellent studies of the thorny issue of consciousness. Newlands 2010 presents a revisionary reading of the nature of conception in Spinoza.

Della Rocca, Michael. *Representation and the Mind-Body Problem in Spinoza*. Oxford: Oxford University Press, 1996.

A comprehensive and excellent study of Spinoza's philosophy of mind.

LeBuffe, Michael. "Theories about Consciousness in Spinoza's *Ethics*." *Philosophical Review* 119.4 (2010): 531–563.

Carefully examines the various sources in Spinoza's *Ethics* for a theory of selective consciousness.

Levy, Lia. *L'automate Spirituel: La subjectivité moderne d'après l'Éthique de Spinoza*. Philosophia Spinozae Perennis 10. Assen, The Netherlands: Van Gorcum, 2000.

An important and original study of Spinoza's philosophy of mind and his understanding of self-consciousness.

Newlands, Samuel. "Another Kind of Spinozistic Monism." *Noûs* 44.3 (2010): 469–502.

Argues that for Spinoza the relation of conception ("x is conceived through y") is not specific to the attribute of thought. Original and stimulating.

Religion and the Bible

Spinoza's bold claims about the Bible and common religion have attracted enormous attention. His views are frequently misunderstood and treated with a wide interpretative brush (as with Strauss 1997). Rosenthal 2001 and Gottlieb 2007 are two examples of more-nuanced scholarship. Melamed 2012 addresses the issue of Spinoza's attitude toward Christ (and Paul).

Gottlieb, Michah. "Spinoza's Method(s) of Biblical Interpretation Reconsidered." *Jewish Studies Quarterly* 14.3 (2007): 286–317.

An excellent study of the topic.

Melamed, Yitzhak Y. "'Christus secundum spiritum': Spinoza, Jesus and the Infinite Intellect." In *Jesus among the Jews: Representation and Thought*. Edited by Neta Stahl, 140–151. Routledge Jewish Studies. New York: Routledge, 2012.

Argues that Spinoza presents a distinction between "Christ according to the Flesh" and "Christ according to the Spirit." The former is the deity of the various Christian churches, while the latter is the infinite intellect. As a result, it turns out that the only true Christians (who conceived Christ according to the Spirit) were Paul and Spinoza himself.

Preus, J. Samuel. *Spinoza and the Irrelevance of Biblical Authority*. Cambridge, UK: Cambridge University Press, 2001.

An important study of the theological-political treatise, or *Tractatus Theologico-politicus* (TTP), and Spinoza's engagement with the Bible. It carefully places Spinoza in the context of his contemporaries, though regrettably it fails to discuss the crucial background of medieval Jewish biblical commentaries.

Rosenthal, Michael A. "Spinoza's Dogmas of the Universal Faith and the Problem of Religion." *Philosophy and Theology* 13.1 (2001): 53–72.

A careful study of Spinoza's dogmas of faith.

Strauss, Leo. *Spinoza's Critique of Religion*. Translated by E. M. Sinclair. Chicago: University of Chicago Press, 1997.

A very influential, though not very sophisticated, study of the topic. Appeared originally in German in 1930 (*Die religionskritik Spinozas als grundlage seiner Bibelwissenschaft: Untersuchungen zu Spinozas Theologisch-politischem traktat*, Berlin: Akademie-Verlag).

Science

Unlike Descartes, Leibniz, and Pascal, Spinoza did not have any achievements in the sciences or mathematics. Still, his letters and works show deep interest in, and possibly insights into, the nature of science and mathematics. Grene and Nails 1986 is a helpful collection of studies on various aspects of Spinoza's engagement with the sciences. Lachterman 1978, Gabbey 1996, and Peterman 2012 focus on Spinoza's natural science, while Ramond 1995 addresses the unjustly neglected topic of Spinoza's view of mathematics.

Gabbey, Alan. "Spinoza's Natural Science and Methodology." In *The Cambridge Companion to Spinoza*. Edited by Don Garrett, 142–191. Cambridge, UK: Cambridge University Press, 1996.

An excellent overview of Spinoza on the sciences.

Grene, Marjorie, and Debra Nails, eds. *Spinoza and the Sciences*. Boston Studies in the Philosophy of Science 91. Dordrecht, The Netherlands: D. Reidel, 1986.

A collection of twelve studies addressing the background of Spinoza's scientific investigations, Spinoza's notion of scientific method, Spinoza's science of politics, and the relevance of Spinoza's philosophy to 20th-century science.

Lachterman, David R. "The Physics of Spinoza's *Ethics*." In *Spinoza: New Perspectives*. Edited by Robert W. Shahan and J. I. Biro, 71–111. Norman: University of Oklahoma Press, 1978.

An excellent close study of the "physical digression" in Part 2 of the *Ethics*.

Peterman, Alison. "Spinoza's Physics." PhD diss., Northwestern University, 2012.

A valuable study of Spinoza's physics; argues that Spinoza never fully developed his physical theory, and that his attitude toward Cartesian physics was strongly critical.

Ramond, Charles. *Qualité et quantité dans la philosophie de Spinoza*. Philosophie d'aujourd'hui. Paris: Presses Universitaires de France, 1995.

An important study of Spinoza's view of mathematics.

Ethics and Morality

The title of Spinoza's major book, as well numerous claims that he makes in the *Ethics*, seems to suggest that the development of an adequate ethical theory is one of the main aims of his writing. Nevertheless, it is not clear that Spinoza's naturalism and necessitarianism leave room for such a theory. Broad 1930, Garrett 1996, Youpa 2009, and LeBuffe 2010 are excellent attempts to rescue and reconstruct such a theory, while Melamed 2011 seems more skeptical about its prospect. Kisner 2011 focuses on the issue of human freedom in Spinoza, while Lin 2009 and Marshall 2012 address the thorny issue of reason's power against the passions.

Broad, C. D. *Five Types of Ethical Theory*. International Library of Psychology, Philosophy, and Scientific Method. London: Kegan Paul, 1930.

A classic study of Spinoza's moral philosophy. Reprinted as recently as 2009 (New York: Routledge).

Garrett, Don. "Spinoza's Ethical Theory." In *The Cambridge Companion to Spinoza*. Edited by Don Garrett, 267–314. Cambridge, UK: Cambridge University Press, 1996.

An excellent outline of Spinoza's ethical theory.

Kisner, Matthew J. *Spinoza on Human Freedom: Reason, Autonomy and the Good Life*. Cambridge, UK: Cambridge University Press, 2011.

Attempts to rescue a substantial theory of human freedom in Spinoza.

LeBuffe, Michael. *From Bondage to Freedom: Spinoza on Human Excellence*. Oxford: Oxford University Press, 2010.

A thorough, careful, and clear study of Spinoza's moral philosophy.

Lin, Martin. "The Power of Reason in Spinoza." In *The Cambridge Companion to Spinoza's Ethics*. Edited by Olli Koistinen, 258–283. Cambridge Companions to Philosophy. Cambridge, UK: Cambridge University Press, 2009.

An important study of a difficult and crucial topic.

Marshall, Colin. "Spinoza on Destroying Passions with Reason." *Philosophy and Phenomenological Research* 85.1 (2012): 139–160.

An excellent study of an important and difficult issue.

Melamed, Yitzhak Y. "Spinoza's Anti-humanism: An Outline." In *The Rationalists: Between Tradition and Innovation*. Edited by Carlos Fraenkel, Dario Perinetti, and Justin E. H. Smith, 147–166. New Synthese Historical Library 65. New York: Springer, 2011.

Argues that, for Spinoza, anthropomorphic and anthropocentric thinking is the main reason for many, perhaps most, of our philosophical delusions.

Youpa, Andrew. "Spinoza's Theory of the Good." In *The Cambridge Companion to Spinoza's Ethics*. Edited by Olli Koistinen, 242–257. Cambridge Companions to Philosophy. Cambridge, UK: Cambridge University Press, 2009.

An insightful and lucid reading of Spinoza's theory of the good.

Political Philosophy

Spinoza's political thought has been claimed by a wide variety of 20th-century ideologies. The recommended essays stress various elements of his thought. Steinberg 2009 is an introductory overview. Verbeek 2003, Rosenthal 2010, and James 2012 address the crucial nexus of politics and religion. Curley 1996 and Garber 2008 are powerful warnings against naive liberal readings. Matheron 1969 is the single most comprehensive study of the topic.

Curley, Edwin. "Kissinger, Spinoza, and Genghis Khan." In *The Cambridge Companion to Spinoza*. Edited by Don Garrett, 315–342. Cambridge, UK: Cambridge University Press, 1996.

A fine essay that stresses the Machiavellian elements in Spinoza's political thought.

Garber, Daniel. "Should Spinoza Have Published His Philosophy?" In *Interpreting Spinoza: Critical Essays*. Edited by Charlie Huenemann, 166–187. Cambridge, UK: Cambridge University Press, 2008.

Argues that it is not clear whether, according to Spinoza's own claims, he should have been allowed to publish his works.

James, Susan. *Spinoza on Philosophy, Religion, and Politics: The Theologico-Political Treatise*. Oxford: Oxford University Press, 2012.

An excellent study of Spinoza's political thought in the context of 17th-century debates.

Matheron, Alexandre. *Individu et communauté chez Spinoza*. Sens Commun. Paris: Editions de Minuit, 1969.

A highly influential study of Spinoza's political philosophy and the pinnacle of French Spinozism. Reprinted as recently as 2003.

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Savan, David. "Spinoza and Language." *Philosophical Review* 67.2 (1958): 212–225.

An important paper, though perhaps somewhat too radical. It argues that for Spinoza any reliance on language infects our cognitions with inadequacy.

The Reception of Spinoza's Philosophy

Spinoza's philosophical views began to produce strong reactions shortly after his death. Bayle 1997 is a reprint of the single most influential contemporaneous response to Spinoza, while Israel 2001 is a study of Spinoza's early reception. Laerke 2008 is a comprehensive study of Leibniz's engagement with Spinoza. Parkinson 1993, Melamed 2004, Macherey 2011, and Förster and Melamed 2012 address the reception of Spinoza among the German and British idealists.

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A reprint of the 18th-century English translation of Bayle's *Dictionnaire historique et critique*. The Spinoza entry of Bayle's dictionary had an enormous influence on the perception of Spinoza in the 18th century, and it remains a valuable interpretation of Spinoza.

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[back to top](#)

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