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

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

ER. II . Def. QU Sucotions: II, III.

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.

P.K. III , Org. LVIII

When the mind regards itself and its own pover of activity, it feels pleasure: and that pleasure is greater in proportion to the distinctness wherewith it conceives itself and its own power of activity.

The mind endeavours to conceive only such things as assert its power of activity.

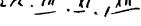
When the mind contemplates its own weakness, it feels pain thereat.

CH. III LIV. LV.

Whatsoever increases or diminishes, helps or hinders the power of activity in our body, the i idea thereof increases or diminishes, helps or hinders the power of thoughts in our mind.

The mind, as far as it can, endeavours to concieve those things, which increase or help the power of activity in the body.

EH. TH XI XI



Everything, in ao far as it is in itself, endeavours to persist in its own being.

The endeavour, wherewith everything endeavours to persist in its own being, is nothing else but the actual essence of the thing in question.

EK III. Org. II, VII

The activities of the mind arise solely from adequate ideas; the passive states of the m mind depend solely on inadequate ideas.

( Kis III, Pry .II

Our minds 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.

e Kics. III. Pag. [

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 mx everywhere and always the same; so that there wh should be one and the same method of understanding , the nature of all things whatsoever, namely, through nature's universal laws and rules. the passions of hatred, anger, envy, and so on, considered in themselves, follow from this same

Excerpt of Spinoza, B. de, 1963: Ethics, New York (Hafner) 1949.



yentum des Erich Fromm Dokumentationszentrums. Nutzung nur für persönliche Zwecke. aröffentlichungen – auch von Teilen – bedürfen der schriftlichen Erlaubnis des Rechteinhabers. 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 concemplation in itself affords us delight. I shall, therefore, treat of the nature and strength of the emotions accordingly 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, plames, and solids.

Springa

A free man finks I heath keart f all things; and his wisdom is a matite Hon not gleath but flife.

EK. IV. Prop. LXVIII

Springa

Pleasure in itself is not bed but jort; contrarionse, pain in itself is bas

CK. IT. Page. XLI.

