

Spinoza

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

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

E.H. III. Def. of the Emotions: II, III.

Spinoza

~~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.~~

E.H. III, Prop. LVI.

Spinoza

~~When the mind regards itself and its own power 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.

E.H. III LIII, LIV, LV.

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 thoughts in our mind.

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

E.H. III. XI, XII.



Spinoza

Everything, in so 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.

Eth. III. Prop. VI, VII

Spinoza

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

Ethics III, Prop. III

Spinoza

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.

Ethics. III. Prop. I

Spinoza

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

Ethics III

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



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 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, planes, and solids.

Spinoza

A free man thinks of death least of all things; and his wisdom is a meditation not of death but of life.

Eth. IV. Prop. LXVII.

Spinoza

Pleasure in itself is not bad but good;
contrariwise, pain in itself is bad

Eth. IV. Prop. XL1.

