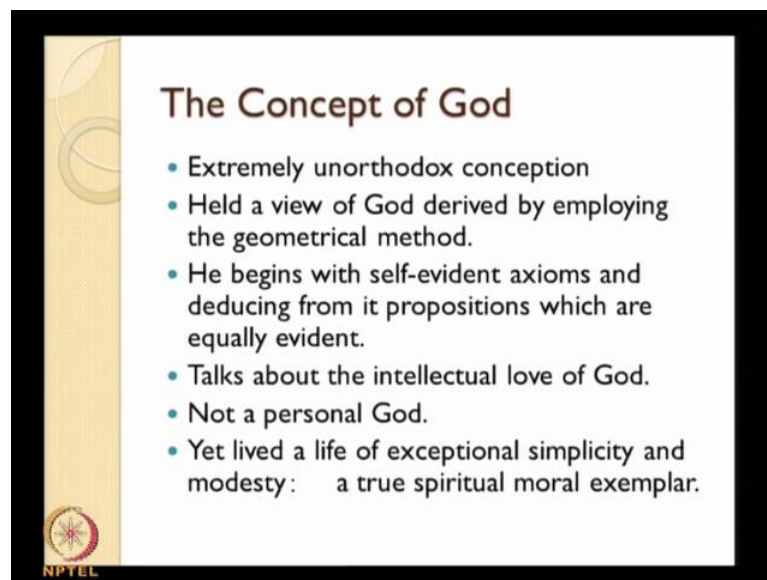


**Aspects of Western Philosophy**  
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**Module - 12**  
**Lecture - 12**  
**Spinoza**  
**Pantheism: God - Nature Relationship**

Welcome to this course on Aspects of Western Philosophy; Module 12, Lecture 12. This lecture will focus on Spinoza's Pantheism, particularly with focus on the notion of God nature relationship. As we have seen in the previous lecture Spinoza often called as a God in toxicated philosopher, he has very peculiar and unique conception of God, rather the notion of God place a very center role in the Spinoza philosophy. And we can see that this continues even in Leibniz, who is the successor of Spinoza in the rationales tradition. This notion of God occupying a central space in their philosophical system continues.

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The slide is titled "The Concept of God" and features a list of six bullet points. The background is white with a yellow vertical bar on the left side containing a circular logo. The text is in a dark font.

- Extremely unorthodox conception
- Held a view of God derived by employing the geometrical method.
- He begins with self-evident axioms and deducing from it propositions which are equally evident.
- Talks about the intellectual love of God.
- Not a personal God.
- Yet lived a life of exceptional simplicity and modesty: a true spiritual moral exemplar.

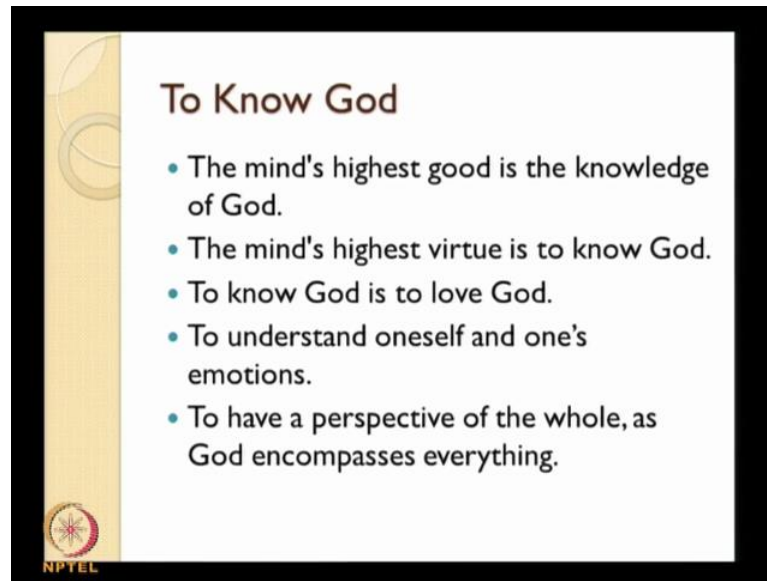
And for Spinoza, he advocated an extremely unorthodox conception of God, compared to many other philosophers this predeceases particularly the God and also this Scholastic thinkers, and extremely unorthodox conceptions which actually created a lot of problem for Spinoza in his life.

So, held a view of God derived by employing the geometrical method; that is another very peculiar feature of Spinoza, it is a kind of intellectualizing God, but not in the sense we understand the term intellectualizing. So, there is a concept of intellectual love of God which we will see in the course of this lecture. So, he held a view which is notion of God is derived by employing the geometrical method, which you employ in his a magnum opus ethic, and again he begins with self-evident axioms and deducing from it propositions which are equally evident. So, that is geometrical method and talks about the intellectual love of God.

At the very outside when you talk about Spinoza God this is what comes to your mind. And a very important point to be noted is that Spinoza God is not a personal God not the personal God of Catholic philosophy of Christianity, who is the father of the entire creation who is creator and was God personal characteristic features. But it is a very impersonal kind of notion which is very close to some of the Vedantic concepts like Brahma and all that, but of course not one and the same, but there are similarities. Spinoza pantheism is very close to some of the Indian philosophical insights. Though there is no role for a personal God with whom man can relate in his personal life. Spinoza lived a life of exceptional simplicity and modesty a true spiritual moral exemplar he was.

So, that is what makes Spinoza distinct from all other philosophers, I have already mentioned it in my previous lecture where when I quoted, when I referred to observation by Russell that Spinoza many philosophers have intellectually surpassed no doubt, but ethically he was supreme and he was the most lovable among philosophers, according to Russell, that is all because of this. So, could see that the kind of exemplary character, moral character and integrity which is found only among great men like Socrates, Buddha, we could find in Spinoza as well.

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The slide features a title 'To Know God' in a dark brown font. Below the title is a bulleted list of five points, each starting with a blue dot. The slide is framed by a thick black border. On the left side, there is a vertical yellow bar with a circular graphic. In the bottom left corner, there is a small red and white logo with the text 'NPTEL' below it.

### To Know God

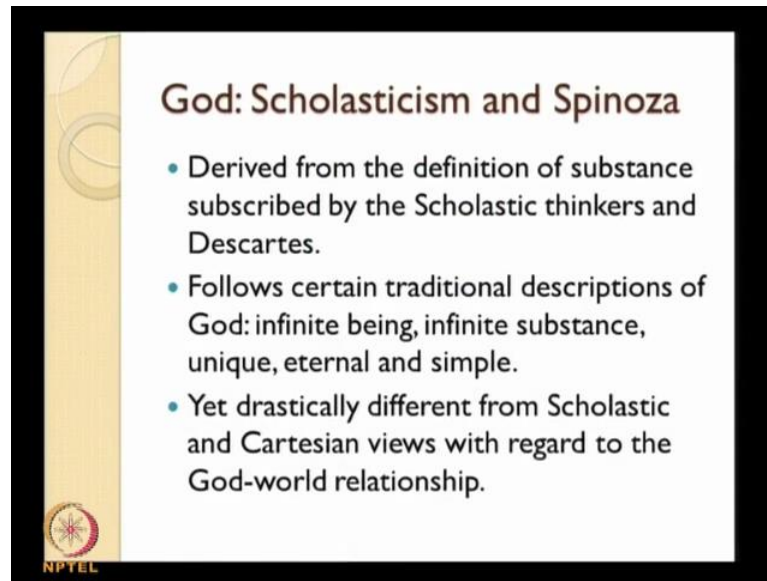
- The mind's highest good is the knowledge of God.
- The mind's highest virtue is to know God.
- To know God is to love God.
- To understand oneself and one's emotions.
- To have a perspective of the whole, as God encompasses everything.

And as I mentioned this very idea of no God, is one of the central themes of his philosophy says that the mind's highest good is the knowledge of God. So, in one sense we can say that the purpose of Spinoza's philosophy is to know God, to understand the God. And it is again the mind's highest virtue is to know God. So, the highest virtue of human mind, the very purpose of human life in that sense is to know God.

And it is very interesting to know God is to have an intellectual love of God that is to understand God as the principle which encompasses everything. That is why I said you know in one sense Spinoza's view is very close to the Upanishad conception, though there are very important and significant differences. To know God is to love God, we will explain what this love of God is due course.

And to understand oneself and one's emotions; so it is again the knowing God also involves a kind of self understanding to understand oneself, and to understand oneself is to understand one's emotions and passions. To have a perspective of the whole as God encompasses everything. Since God is the ultimate substance, we have already seen it in the previous lecture that God is only substance according to Descartes and God encompasses everything, there is nothing left out and if that is the case to know God is to have a perspective of the whole as God encompasses everything.

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### God: Scholasticism and Spinoza

- Derived from the definition of substance subscribed by the Scholastic thinkers and Descartes.
- Follows certain traditional descriptions of God: infinite being, infinite substance, unique, eternal and simple.
- Yet drastically different from Scholastic and Cartesian views with regard to the God-world relationship.

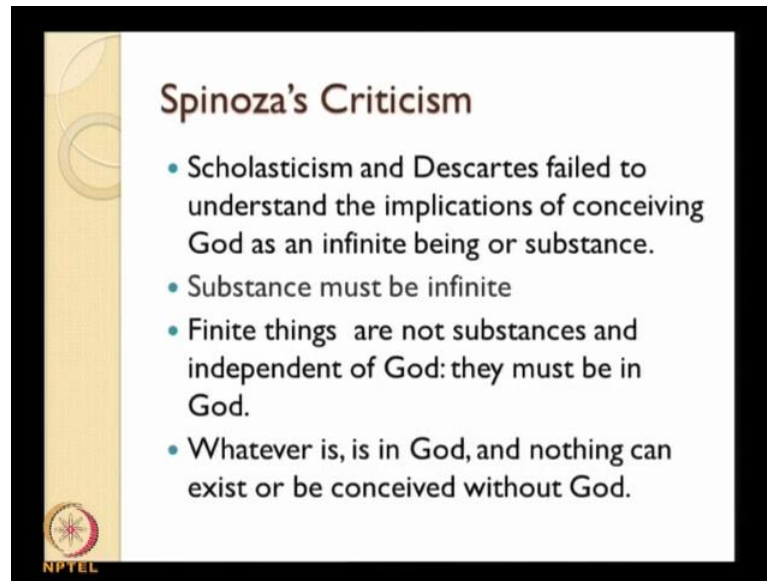
NPTEL

And when we try to understand Spinoza concept of God, it is a relevant it is very important also to sort of compare Spinoza notion with his predeceases conceptions. Say for example, the definition of substance subscribed by the Scholastic thinkers and Descartes, because this notion of substance plays a very important role in the philosophies of all the three great rations philosophers Descartes, Spinoza, and a Leibniz. We are going to see it in the next lecture how Leibniz has construed it and dealt with it.

So, in one sense all of begin with this notion of substance and gradually derive their conceptive God form this notion, in different ways. So, in Spinoza also this notion is very important and it follows certain traditional descriptions of God, like infinite being infinite substance, unique, eternal and simple; simple because it is indivisible. If something is divisible it will become of parts, then each part will be different from the other part then there is question of relationship between the parts all sort of confusions arise. So, Spinoza maintains that substance which is equated with God the simple, eternal, unique and it is the infinite being an infinite substance and drastically different.

There are all features of a the notion of substance held by the Scholastic philosopher as well as by Descartes, but at the same time while holding to all these features and Spinoza concept is different, drastically different from Scholastic and Criticism views with regard to the God world relationship. It is with regard to this aspect where God is related to the world where Spinoza is unique and different.

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The slide features a title 'Spinoza's Criticism' in a dark brown font. Below the title is a bulleted list of four points. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

### Spinoza's Criticism

- Scholasticism and Descartes failed to understand the implications of conceiving God as an infinite being or substance.
- Substance must be infinite
- Finite things are not substances and independent of God: they must be in God.
- Whatever is, is in God, and nothing can exist or be conceived without God.

And, here as Spinoza as critically appropriated the Scholastic and the criticism views he says that, Scholasticism and the Descartes fail to understand the implication of conceiving God as an infinite being or substance. So, for examples in Descartes also we have seen that even for Descartes God is only substance. If you try to understand the concept of substance by means of its definition God is only substance and he construed to other substances for him they are relative substances or they are imperfect substances they are not really substance in the real sense of the term.

So, Spinoza would remind us that if you follow this traditional definition in its strict term we cannot fall to the picture which was helped by Scholasticism as well as by Descartes. Substance must be infinite, finite things are not substances and independent of God and they must be in God. So, though in Descartes also there is a concept of dependency when he talks about mind and body and construed them as relative substances he held that these relative substances depend on God. So, there is a concept of dependency, but which he knows clarifies this. He would say that, they must be in God whatever is in God and nothing can exist or be conceived without God. So, for Spinoza there is only God, everything is part of that. God can encompass everything.

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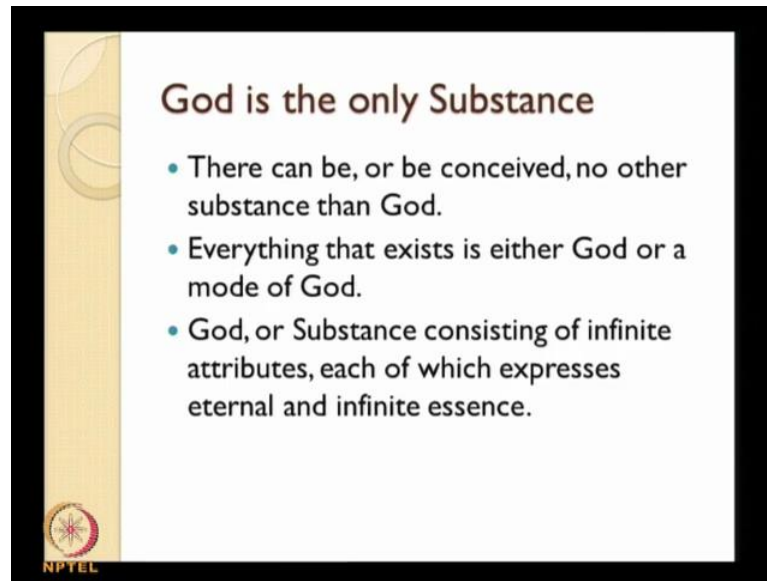
<b>SCHOLASTICISM &amp; DESCARTES</b>	<b>SPINOZA</b>
<ul style="list-style-type: none"><li>• Every finite being is dependent on God.</li><li>• God is present in all finite things, upholding them in existence.</li></ul>	<ul style="list-style-type: none"><li>• More radical God-world relationship.</li><li>• Finite beings are modifications of God.</li><li>• Nature is not ontologically distinct from God.</li><li>• Infinite God comprises in Himself all reality.</li></ul>



In Scholasticism and Descartes, we have seen that every finite being is dependent on God, I have already explained this. God is present in all finite things upholding them in existence. So, these are all fairly agreeable to Spinoza, but he says that the relationship between God and world should be more radical. Finite things are modifications of God. Finite things in this world whether it is mind or a body as modification of God. So, but for Spinoza there cannot be anything independent of God, everything God should encompass everything, then if that is a case then these finite substances which we encounter are not independent of God, but are only modifications of God and nature is not ontologically distinct from God.

So, in that sense, the nature we see around, the universe we see around are not different from God; infinite God comprises in himself all reality.

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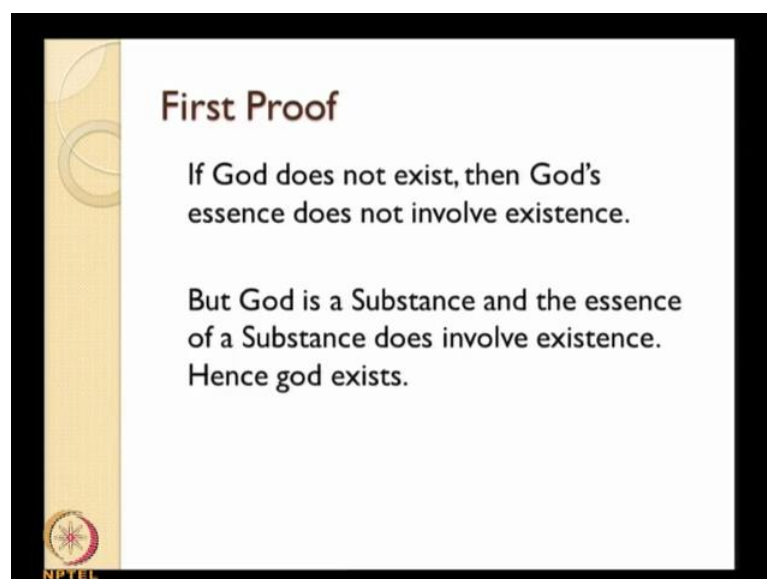
**God is the only Substance**

- There can be, or be conceived, no other substance than God.
- Everything that exists is either God or a mode of God.
- God, or Substance consisting of infinite attributes, each of which expresses eternal and infinite essence.

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So, God is the only substance. So, this is the view, which says that which categorically asserts that God is the only substance and there can be or be conceived no other substance than God and everything that exist is either God or a mode of God; it is either God or a mode of God. And mode of God cannot be different from God, in fundamental terms it is not completely different form God. So, then again God or substance consisting of infinite attributes each of which expresses eternal and infinite essences. So, this is one thing which we have already seen in the previous lectures. So, I am not elaborating that. So, he basically says that there are infinite attributes of God each attribute is infinite.

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**First Proof**

If God does not exist, then God's essence does not involve existence.

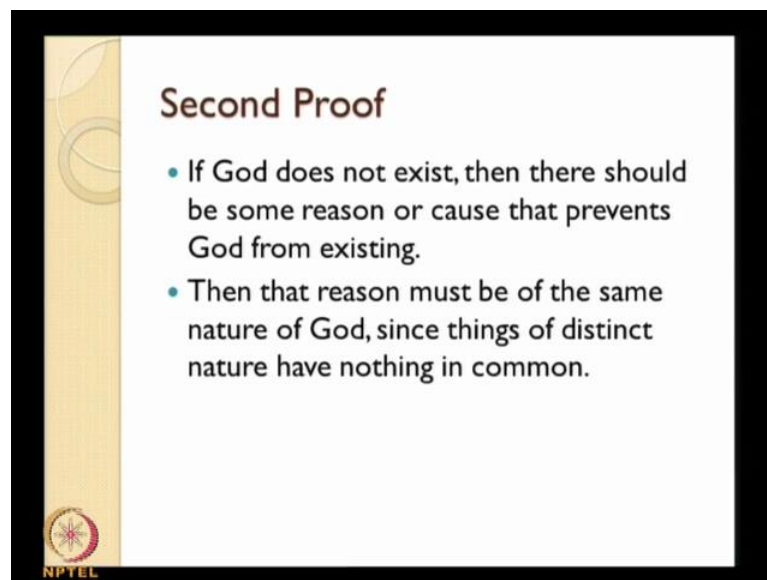
But God is a Substance and the essence of a Substance does involve existence.  
Hence god exists.

NPTEL

And Spinoza also provides like flowing his predecessors, he also attempts a providing proof for the existence of God and I am not elaborating it I will just give a (Refer Time: 10:53) few of kind of very rough estimation of Spinoza proof here. So, in the first proof is says that if God does not exist, then God's essence does not involve existence. But, God is a substance and the essence of a substance does involve existence. Hence God exist.

So, it is a kind of logic derivation from the very concept of substance as something which is perfect and infinite.

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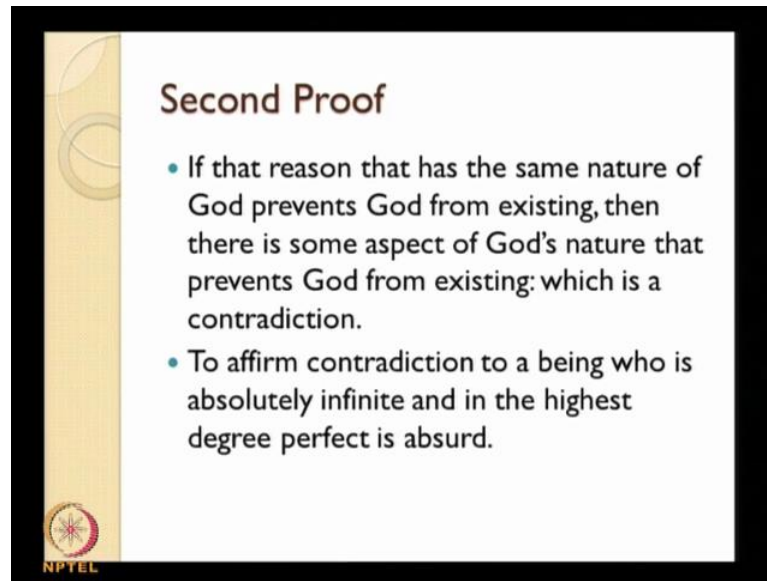


The slide is titled "Second Proof" and contains two bullet points. The first bullet point states: "If God does not exist, then there should be some reason or cause that prevents God from existing." The second bullet point states: "Then that reason must be of the same nature of God, since things of distinct nature have nothing in common." The slide also features a decorative vertical bar on the left side with a circular pattern and an NPTEL logo at the bottom left corner.

Then in the second proof is says that, if God does not exist then there should be some reason or cause that prevents God from existing. And if at all there is such a reason then that reason must be of the same nature of God, since things of distinct nature have nothing in common.



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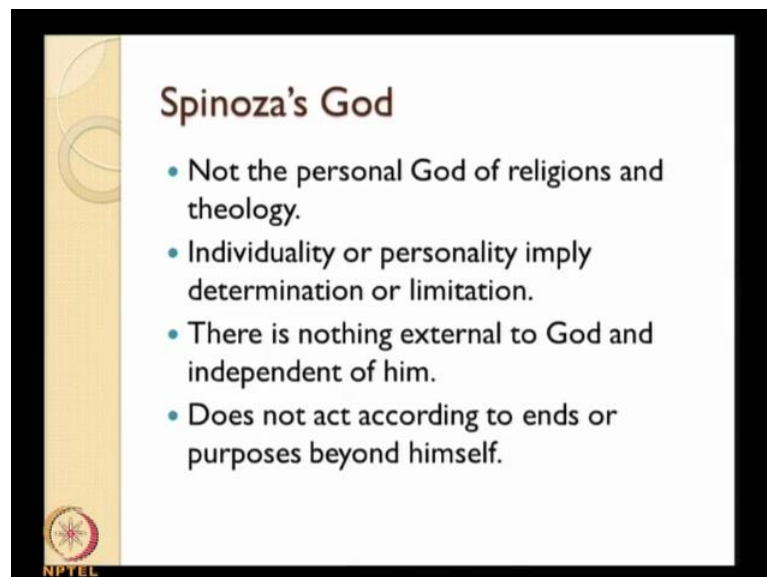


### Second Proof

- If that reason that has the same nature of God prevents God from existing, then there is some aspect of God's nature that prevents God from existing: which is a contradiction.
- To affirm contradiction to a being who is absolutely infinite and in the highest degree perfect is absurd.

And, if that reason that has the same nature of God prevents God from existing, then there is some aspects of God's nature that prevents God from existing which is a contradiction. And to affirm contradiction to a being who is absolutely infinite and in the highest degree perfect is absurd.

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### Spinoza's God

- Not the personal God of religions and theology.
- Individuality or personality imply determination or limitation.
- There is nothing external to God and independent of him.
- Does not act according to ends or purposes beyond himself.

So, God exist. So, this is the way Spinoza derives the existence of God and let me also remind you that Spinoza God, I just mentioned it in the beginning it is not the ordinary notion of God in the God of religious traditions, but and it is not a personal God of

religions and theology particularly the Catholic or Abrahamic religions, what they propagate a concept of personal God. So, he opposes that and individuality or personality implies determination and limitation, the precise reason is this that any individuality or any personality attributed to an object, it attributes limitations to that object.

So, any determination is a limitation or any attribution is a limitation any attribution is a limitation. When I say that this is a black computer, I am also limiting it to a black computer, I am also saying that it is not a white computer or it is not a table or it is not a chair. I am rather saying that it is a specific entity and excluding all other entities from it is being. So, if I determine God has something, then I would be limiting God to something.

So, any personality any attribution of personality involves attribution of limitations which is not acceptable to Spinoza concept of God which is absolutely in finite and encompasses virtually everything. There is nothing external to God and independent of him and again does not act according to ends or purposes beyond himself, the traditional conception of God is that someone who looks around and sees what is happening in the world, the behavior of people, how people behave their thoughts, their desires everything is controlled everything is looked upon everything is sort of regulated or judged.

So, that is why they have a concept of judgment, last judgment on a particularly everything will be judged by God. So, this concept according to Spinoza is problematic, because it seems that then God would be acting according to ends of purposes beyond himself, something which human beings do something which human beings think and act. So, if God is force to act on the basis of what people do in this world, what people think is this world, then you cannot conceive that God as an independent entity. So, God in order to be independent, in order to be infinite, in order to be absolutely free and absolute being need not be acting according to ends of purposes beyond himself.

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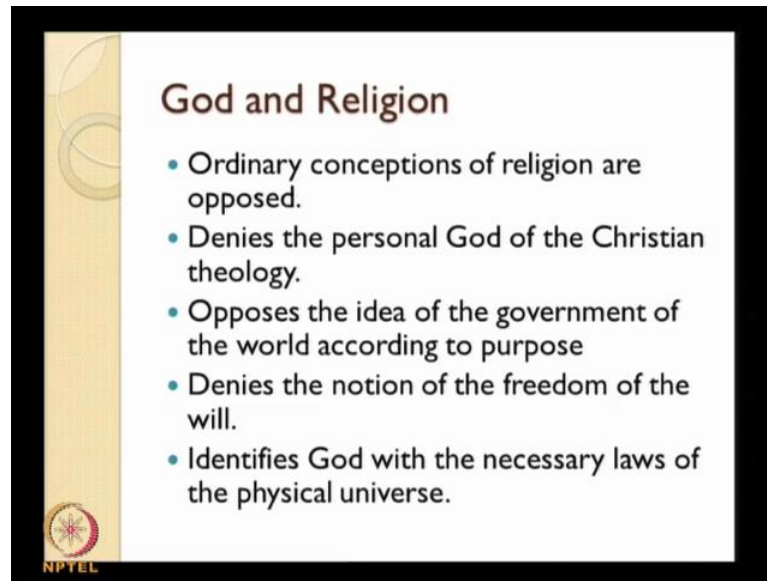
**God for us**

- We ascribe to God will or intellect.
- God as the first and only free cause.
- The essence of all things as of their existence.
- As a regulating force.
- As the creator.
- Due to our limitations.
- To seek human meaning.
- God is beyond such attributes.
- Beyond all limitations.

NPTEL

Ordinary sense we ascribe to God will or intellect. So, this is what have just describe you know the will, God as a will or an intellect God as a first and only free course, the essence of all things as of their existence as a regulating force God controls everything, God looks us, God watches us, God judges us, but and God is a creator of everything, but Spinoza tells us that, this is due to our limitations this conceptualization of God as someone who watches us, some of who judges us, someone who ends at the basis of what we do. Is a due to our limitations to seek human meaning this is an attempt to seek our own meaning to an (Refer Time: 15:29) which is really outside our intellect God is beyond such attributions and beyond all limitations.

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### God and Religion

- Ordinary conceptions of religion are opposed.
- Denies the personal God of the Christian theology.
- Opposes the idea of the government of the world according to purpose
- Denies the notion of the freedom of the will.
- Identifies God with the necessary laws of the physical universe.

NPTEL

Now, when you talk about God and religion ordinary conceptions of religions are opposed categorically opposed by Spinoza in he denies the personal God of the Christian theology and opposes the idea of the government of the world according to certain purpose denies the notion of the freedom of the will identifies God with the necessary laws of the physical universe.

So, this is in summary what he opposes what he asserts, on the world and the government of the world according to certain purposes is opposed again he denies the validity of what we called as the freedom of will and the asserts that God identifies God with the necessary laws of the physical universe. So, he ascribes to a notion of necessity and if everything is necessary, the whole notion of freedom of will is actually irrelevant freedom of will can operate when there is no necessity the there is absolute freedom.

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### God and Design

- All determination is negation : intelligence or will cannot be attributed to God who is not a person.
- God or Substance does not think or plan and decide.
- Does not act according to conscious purpose and design.

So, God and design is again another notion all determination is negation, intelligence or will, cannot be attributed to God who is not a person. So, God or substance does not think or plan and decide. So, it is something like conceiving God as a person who thinks and plan and take decision an act. So, this picture of God, this metaphor of God as a creator is something which Spinoza opposes does not act according to conscious purpose and design and God is not a puppeteer.

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### God is not a Puppeteer

- Does not control the world by pulling strings.
- Not the outer cause of the movements of things.
- Against the idea that God does everything for the sake of the good.
- God is not outside of things and independent of them.
- God is not a person who looks outside of Him to a world and and model his actions accordingly: this is limitation.

So, like a puppeteer who would be sitting behind us and making us all play a whole drama this is not the kind of picture which Spinoza happy about in ascribing to God according to him does not control the world by pulling strings, like a puppeteer. Then what does it is not an outer cause of the movements of things, someone who stands outside and controls what is happening here in this world and again against the idea that God does everything for the sake of the good.

God is not outside of things and independence of them this is not Spinoza repeatedly reminds us it is not a something totally different from the world which he had created, but God is not out side of things God is in it or everything is in God is not a person who look outside of him to a world and model his actions accordingly this is as I already indicated and limitation to attributes limitations to God.

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### The Divine Control

- Controls the world through natural laws.
- Everything in the material world happens through necessity.
- God is the inner cause of everything that happens in nature.
- Hence God is not different from nature.
- God is not an external transcendent cause acting on it from without.
- God is the immanent principle of the world.

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Now, if that is a case, then how do we understand the whole notion of divine control? Because if there is no notions of divine control the notion of deminity itself seems to be irreverent. So, Spinoza also concept with his account of this notion of divine control as I have already mentioned God acts according to the laws of the physical universe he is already mention and here he says that controls the world through natural laws.

So, God controls the world definitely controls the world, but not in the sense that person control something that is not the real kind of metaphor which we should be using in order to understand at the divine control, but God controls the world thought natural laws

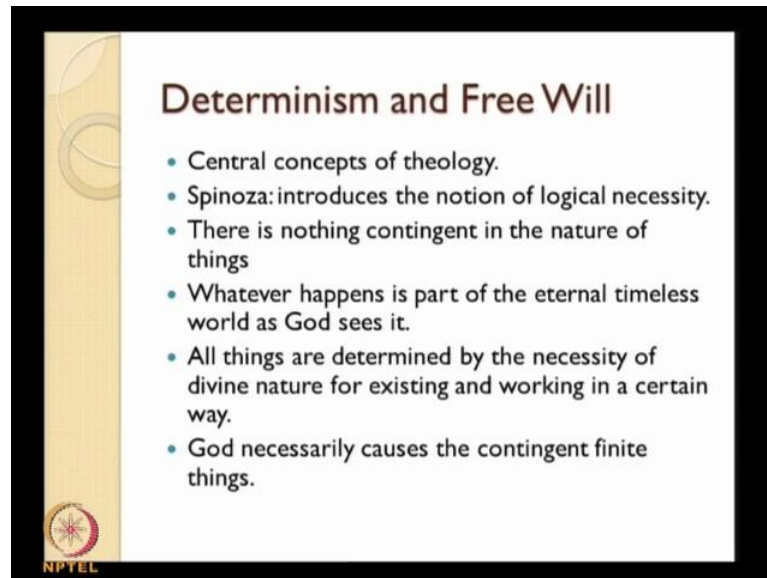
everything in the material world happens through necessity and God is the inner cause of everything that happens in nature. Since God is the inner cause that everything happens in nature. Then everything should be necessary nothing can be contingent because if anything is contingent then God is not perfect. So, in that sense it is all interrelated again.

Hence, God is not different from nature this is a very unique contribution of Spinoza rather Spinoza makes a deviation from many of his predecessors and makes a radical deviation from many of his predecessors with regard to this aspect where he says that God is not different from nature, where it identifies God with nature. So, this is called pantheism, God is nature and nature is God. So, there is no basic distinguishing, between God and nature this is what makes Spinoza very important in today world, particularly in today world I mention because there is an emerging ecological consciousness in today world because of the ecological crises modern man encounters due to our developmental activities.

So, philosophical movements like deep ecology have influence by Spinoza pantheistic philosophy, which identifies God with in nature and nature with God and we are part of nature, we are not different from nature it is not nature and man, but man is nature man's part of nature. Hence God is not different from nature if God is not different from nature then man is also God to some extent. So, that is a unique aspect of pantheism this what I said initially that Spinoza views come very close to Indian philosophical views particularly to the (Refer Time: 21:08) assumption about the universal reality and human man's relationship with that universal reality the Brahman atman relationship and so on and so forth.


God is not external transcendent cause acting on it from without. God is the immanent principle in the world. I have already explain this, God is immanent principle not something which stays outside and regulates what is happening here, but something which is emerged in it as the (Refer Time: 21:42) says something which is envelop in the entire world the (Refer Time: 21:46). So, it says that the whole universe is enveloped by (Refer Time: 21:53). So, similarly Spinoza would also say that God is immanent and encompassing the entire thing.

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**Determinism and Free Will**

- Central concepts of theology.
- Spinoza: introduces the notion of logical necessity.
- There is nothing contingent in the nature of things
- Whatever happens is part of the eternal timeless world as God sees it.
- All things are determined by the necessity of divine nature for existing and working in a certain way.
- God necessarily causes the contingent finite things.

 NPTEL

And if that is the case, if everything is in God inheres everything if God compasses everything and anything that happens according to the immanent necessity of God's nature. Then what is the role of free will whether free will has any role at all, if everything is determined then there is no free will and if there is no free will the entire ethical theory which is constructed built up on the Scholastic philosophical assumptions need to be reworked, the entire catholic philosophy works.

Because there is free will later on we will see that in manual can faces this challenge, he faces up this challenge and he says he was also trying to accommodate the notion of free will and he says that free will is a necessary postulate for morality, but Spinoza interestingly denies free will, because everything is determined there is an inner necessity that pervades the entire universe.

So, he says that the central concept of theology which is whole debate between determinism and free will Spinoza in this context introduces the notion of logical necessity, there is nothings contingent in the nature of things, he says he asserts that there cannot be anything that just happens without any necessity he says that anything that happens in this universe is as a result of necessary happening it is happening because of some necessity, some inner necessity fundamental principle of this inner necessity is God. Whatever happens is part of the eternal timeless world as God sees it.



Because world and God are identical world is God and God is world all things are determine by the necessity of certain divine nature for existing and working in a certain way and God necessarily causes the contingent finite things.

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### Spinoza's Pantheism


- God is the source of everything that is.
- God is the immanent principle.
- God is the world and the world in Him.
- God and the world are one.
- God is not a mere creator of the world: who creates something separate rom him.
- God is the permanent substratum or essence in all things.
- God is the active principle or source of all reality.

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So, now in the context we can introduce Spinoza pantheism in a more systematic manner. God is the source of everything that is God is the immanent principle, I have already explained all this things God is the world and the world in him God and the world are one God's is not mere creator of the world as theologian would conceive who creates it something separate from him. God is the permanent substratum or essence in all things God is the active principle of sources of all reality I identifying God with nature or God with world.

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<i>Natura Naturans</i>	<i>Natura Naturata</i>
<ul style="list-style-type: none"><li>• The active principle or source of all reality.</li><li>• Latin term meaning Nature nating, or nature doing what nature does.</li><li>• <b>Naturans</b>: the present participle of natura.</li><li>• The suffix <b>ans</b> : akin to the English suffix <b>ing</b>.</li><li>• The self-causing activity of nature.</li><li>• Nature in the active sense.</li></ul>	<ul style="list-style-type: none"><li>• As the plurality of objects.</li><li>• The effects or products of the principle.</li><li>• The past participle of naturata.</li><li>• Nature considered as a passive product of an infinite causal chain.</li></ul>




And in this context we come across two concepts *Natura Naturans* and *Natura Naturata*. The God has conceived as the active principle or source of all reality is termed as *natura naturans*. It is the Latin term meaning nature nating or nature doing what nature does in that acting sense of the term. *Naturans* is the present participle of *natura*, and the suffix ‘ans’ akin to the English suffix ‘ing’, so that continues.

The self causing activity of nature this is what is indicated by *natura naturans* and nature in the active sense of the term and *natura naturata* on the other hand is as the polarity of objects, which we see around the effects or products of the principle they these objects are naturally the effects or products and the past participle of *naturata* and nature considered as a passive product of an infinite causal chain.

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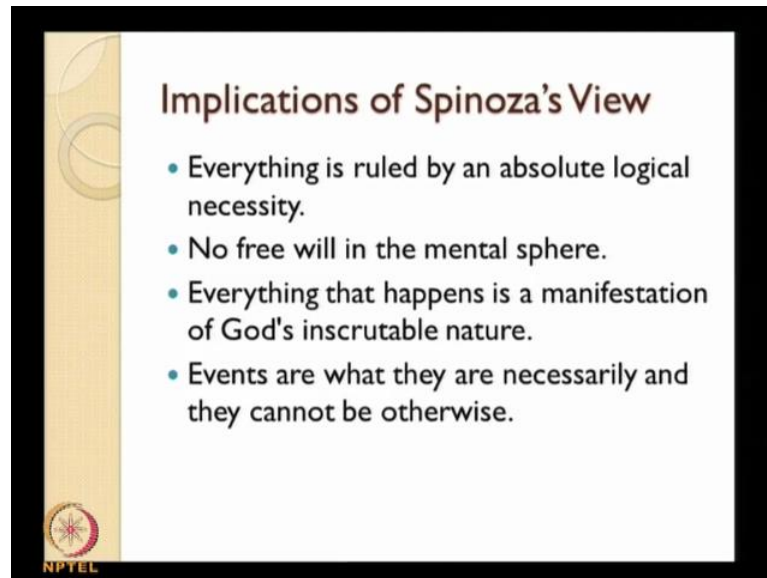
<i>Natura Naturans</i>	<i>Natura Naturata</i>
<ul style="list-style-type: none"><li>• Is in itself and is conceived through itself.</li><li>• The attributes of substance expressed as an eternal and infinite essence, that is God, who is the free cause.</li></ul>	<ul style="list-style-type: none"><li>• Whatever follows from the necessity of God's nature, or from God's attributes.</li><li>• All the modes of God's attributes insofar as they are considered as things which are in God, and can neither be nor be conceived without God.</li></ul>



Again natura naturans is in itself and is conceived through itself because that is where it is conceived as that acting principle the attributes of substance expressed as in eternal and infinite essence that is God who is the free cause and natura naturata, whatever follows from the necessity of God's nature or from God's attributes and all the modes of God's attributes insofar as they are considered as things which are in God and can neither be or nor be conceived without God

So, these are two ways to conceive God natura naturans as the active principle behind it and natura naturata as the objects which are the effect of it. So, both are in one sense identical one and the same, but conceived or perceived on one prospective it is natura naturans and another prospective it is natura naturata.

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The slide features a title 'Implications of Spinoza's View' in a dark red font. Below the title are four bullet points, each starting with a teal dot. The slide has a decorative vertical bar on the left with overlapping circles and an NPTEL logo at the bottom left.

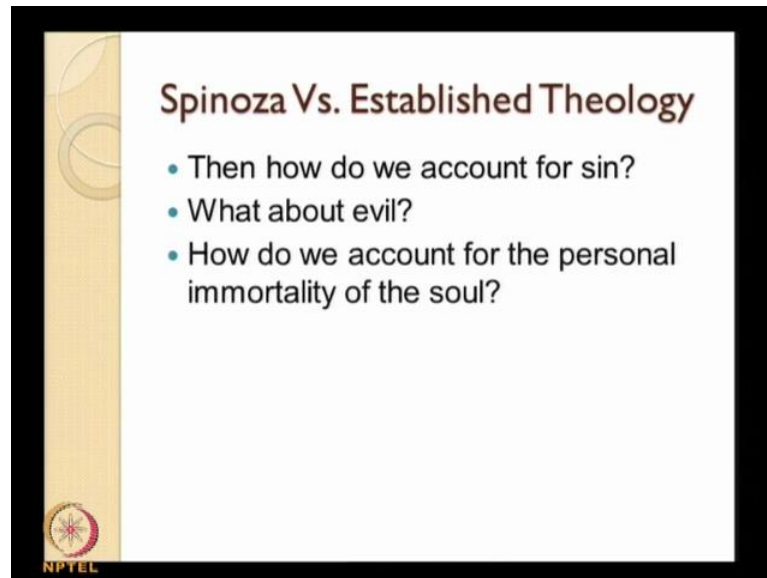
### Implications of Spinoza's View

- Everything is ruled by an absolute logical necessity.
- No free will in the mental sphere.
- Everything that happens is a manifestation of God's inscrutable nature.
- Events are what they are necessarily and they cannot be otherwise.

And, let us now see the some of the very important implication of Spinoza views, everything is ruled by an absolute logical necessity; this is underlined in Spinoza philosophy. No free will in the mental sphere. So, this is where Spinoza philosophical theory opposes some of the traditional conceptions of ethics and religious believes, everything that happens is a manifestation of God's inscrutable nature and events are what they are necessarily and they cannot be otherwise.

So, there is a fundamental necessity that operates in this universe, that is functioning in the workings of this entire universe, this because of owing to this necessity there is no room there is no space for free will.

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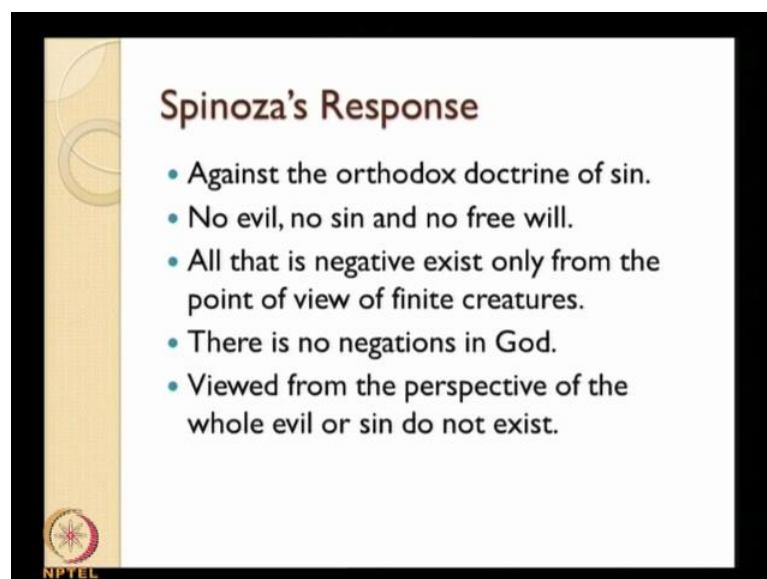
**Spinoza Vs. Established Theology**

- Then how do we account for sin?
- What about evil?
- How do we account for the personal immortality of the soul?

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So, here Spinoza comes face to face in conflict with the establish theology, as I have already indicated because he under cuts some of the fundamental concepts of theologians then how can be account for sin. For example, this is a very important questioning for Christianity, what about evil the entire Christian philosophy or the Christian theology is bases on this concept of sin, original sin, then evil, the dichotomy between good and evil, all these things are pertinent for Christianity, but Spinoza opposes all of them. How does we account for the personal importability of the soul.

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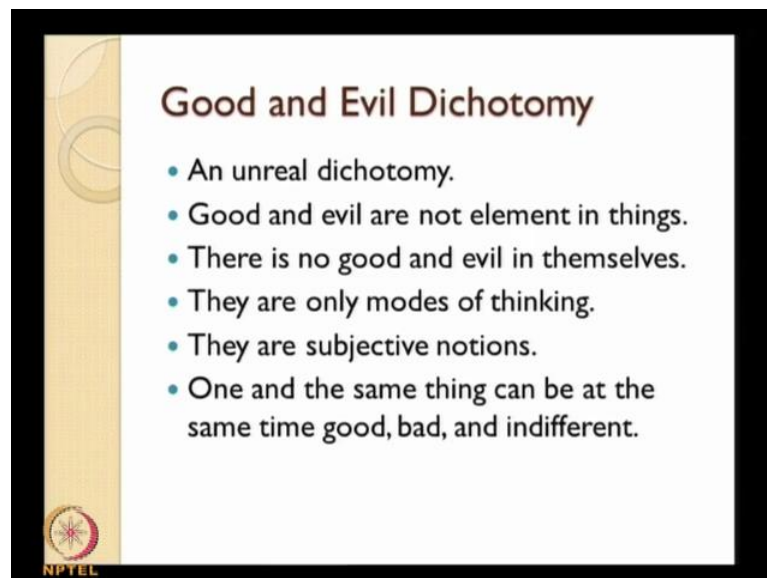
**Spinoza's Response**

- Against the orthodox doctrine of sin.
- No evil, no sin and no free will.
- All that is negative exist only from the point of view of finite creatures.
- There is no negations in God.
- Viewed from the perspective of the whole evil or sin do not exist.

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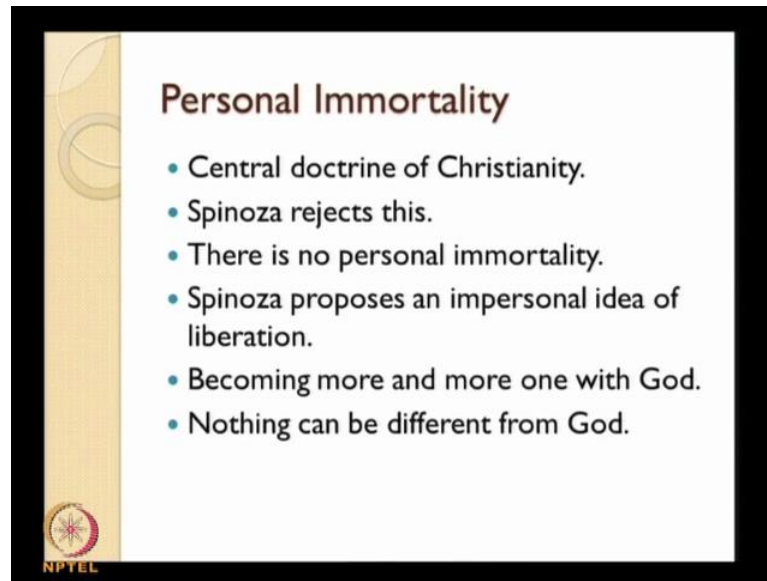
And Spinoza response is quite interesting he says that from the outside we can see that it from it is response is we can see that is against the orthodox doctrine of sin and he put claims there is no evil no sin and no free will in this system, because everything happens due to an inner necessity which is the nature of God all that is negative exist only form. The point of view of finite creatures because God cannot be there is nothing that exist independent of God everything that exist is God or in him and if that is the case there cannot be anything negative, because no negation can be attributed nothing negative can be attributed to God without really committing a logical contradiction, there is negations in God viewed from the prospective of the whole evil sin do not exist.

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And the dichotomy between good and evil is an unreal dichotomy good and evil are not element in things, there is no good and evil in themselves we are all are ways of understanding it, or ways of attributing meaning to what is happening around us, or way of understanding things or making sense of the world around us. They are only modes of thinking, they are subjective notions one and the same thing can be at the same time good bad and indifferent, for different people and for the same person.

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**Personal Immortality**

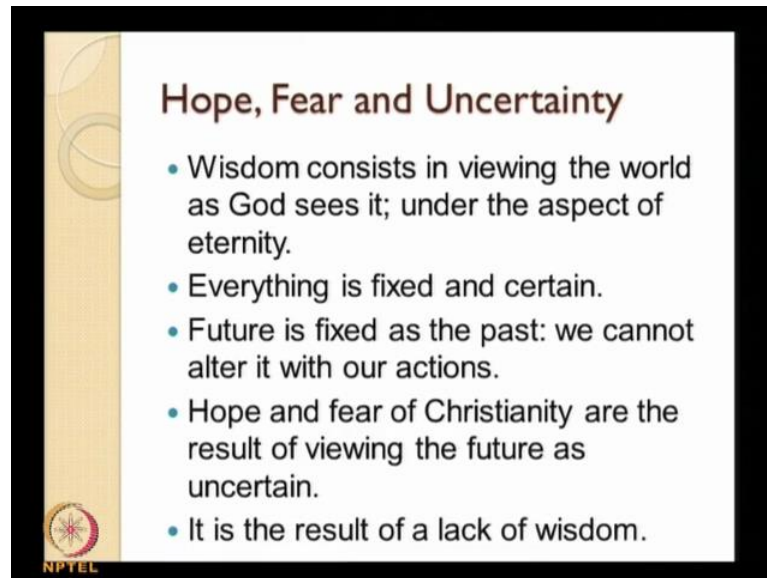
- Central doctrine of Christianity.
- Spinoza rejects this.
- There is no personal immortality.
- Spinoza proposes an impersonal idea of liberation.
- Becoming more and more one with God.
- Nothing can be different from God.

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So, all these indicate according to Spinoza, that this dichotomy is fundamentally a (Refer Time: 29:56) dichotomy and he also opposes the notion of personal immortality which is again a very central doctrine of Christianity. Spinoza rejects this is no personal immortality Spinoza proposes an impersonal idea of liberation that the Christian theology would never conceive God and man as one and the same. God is supreme soul and human soul is also immortal, but it is essentially creation of God, but Spinoza concept of immortality is a kind of impersonal notion or of liberation becoming more and more one with God. So, it is not that you all understanding yourself as a mere creation of God who is the Supreme Being, but rather becoming one and one more and more one with God, is the all notion of pantheistic theology.

If it all we can call it a there is such thing as a pantheistic theology nothing can be different from God.

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### Hope, Fear and Uncertainty

- Wisdom consists in viewing the world as God sees it; under the aspect of eternity.
- Everything is fixed and certain.
- Future is fixed as the past: we cannot alter it with our actions.
- Hope and fear of Christianity are the result of viewing the future as uncertain.
- It is the result of a lack of wisdom.

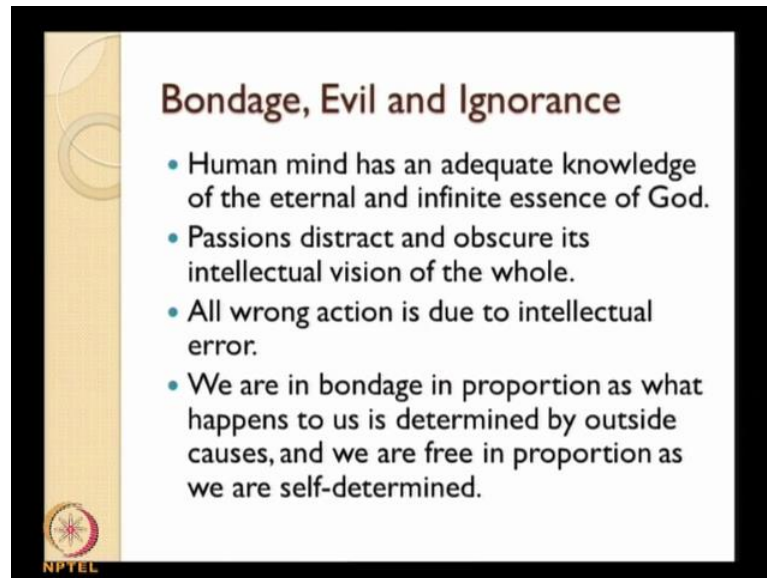
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And the gain the Christian concept like hope fear and uncertainty, wisdom consists in viewing the world as God sees it under the aspect of eternity everything is fixed and certain future is fixed as the past we cannot alter it with our actions hope and fear of Christianity are the result of viewing the feature future as uncertain. This is again another very important aspect very you opposes the establish Christian theology which believes in hope say for example, hope is one of the central notions of Christian theology or catholic philosophy, hopping heaven and again faith and God and sun of God these are very important for Christian theology, but what Spinoza's says is that wisdom consists in the viewing the world as God sees under the aspect of eternity everything as part of the God and everything is fixed and certain and future is as fixed as the past we cannot we cannot change our future.

So, that is no question of hope. So, that we will change our future to a better one and it is the result of a lack of wisdom to conceive to have hoping to alter of future is the result of a lack of wisdom according to him.



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**Bondage, Evil and Ignorance**

- Human mind has an adequate knowledge of the eternal and infinite essence of God.
- Passions distract and obscure its intellectual vision of the whole.
- All wrong action is due to intellectual error.
- We are in bondage in proportion as what happens to us is determined by outside causes, and we are free in proportion as we are self-determined.

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And in this context bondage evil and ignorance human mind has an adequate knowledge of the eternal and infinite essence of God. This is what Spinoza begins with, there is something which human mind possess or originally possess, the knowledge of God, but passions distract and obscure it is intellectual vision of the whole this is again you know we can see similarities between the Indian philosophy and Spinoza in Indian philology also some of the thinkers say that it is the raga the passions which are (Refer Time: 32:51) are all confusions in this world. So, here is says that the original vision which human beings posses about God's wisdom or about the infinite essence of God is obscured by the passions.

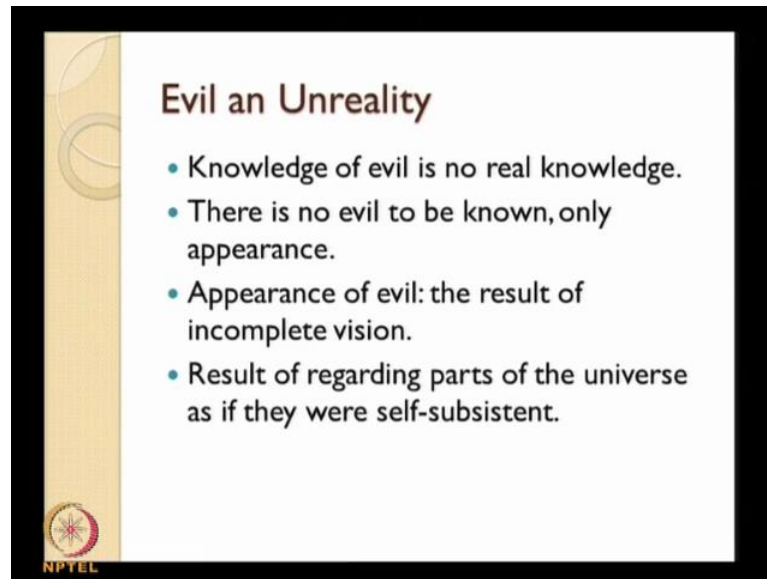
And all wrong action is due to intellectual error, which is the result of this passion distracted obscure picture of the world we are in bondage in proportion as what happens to us in determined by outside causes and we are free in proportion as we are self determined.

So, long as we allow our self to be determined by forces outside us by causes outside us by or passions and desires and emotions we are bonded and we are free in proportion as we are self determined and for Spinoza the notion of self determination, refers to reason determine by reason universal rationality is a rationalist. So, he would say that. So, long as we are able to regulate our actions control our self, determine ourselves by means of our reason rational abilities we are free. And so long as we give away to our passions and

other outside passions essentially function in human mind, as a result of certain stimuli receive from the outside world. I have a passion to possess desire to have that.

So, depending on what is happening in the outside world. So, if I allow myself to be determined by causes outside me I am bound it.

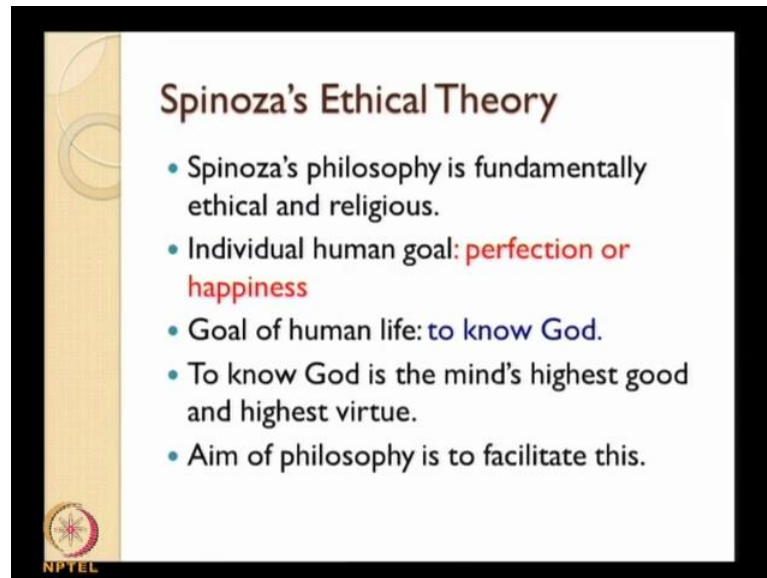
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And evil is unreal there is no evil to be known only appearance. And appearance of evil is the result of incomplete vision something like the [FL] in Indian philosophy ignorance and result of regarding parts of the universe as if they were self subsistent this is the problem when you result it is all the evil or the appearance of the evil is the result of incomplete vision. What do you mean by incomplete vision incomplete vision according to Spinoza is the result of regarding parts of the universe as if they were self subsistent actually nothing is self subsistent, there is only one substance and that is God and God alone is self substance. And that is God and God alone is self subsistent everything in this universe everything in this world is nothing, but a modifications of God.

So, if you conceive them as independent form each other and independent from God that is because you lack the complete vision which is the result of your passion, distracted, perception, and conceptions.

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### Spinoza's Ethical Theory

- Spinoza's philosophy is fundamentally ethical and religious.
- Individual human goal: **perfection or happiness**
- Goal of human life: **to know God.**
- To know God is the mind's highest good and highest virtue.
- Aim of philosophy is to facilitate this.

And it is on this views Spinoza basis id ethical theory his philosophy is fundamentally ethical and religious and individual human goal is perfection or happiness. As I already mention in the beginning of this lecture that to know God is a purpose ultimate purpose of human life and God of human life is to know God to know God is the minds highest good and the highest virtue and aim of the philosophy is to facilitate this.

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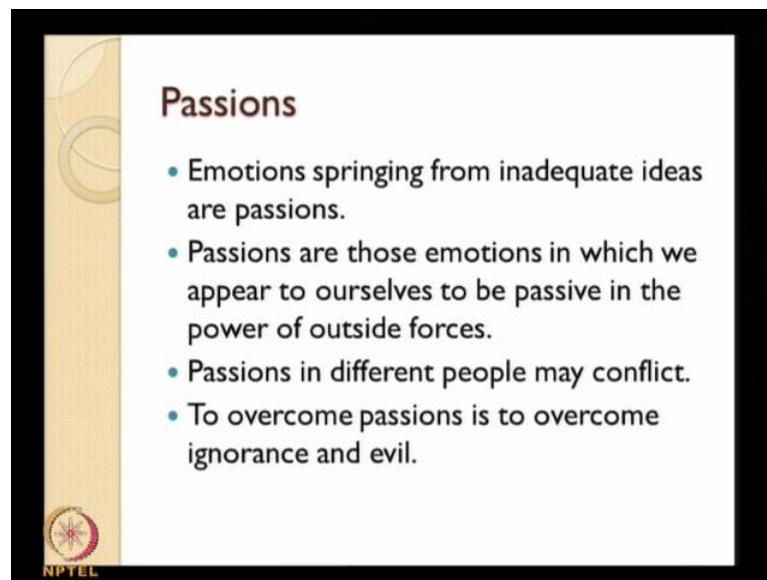
- **Bondage:** inability to free oneself from emotions.
- **Freedom:** by means of reason.
- To act according to virtue is to act under the guidance of reason.
- To live and to preserve one's being.
- To seek what is useful to oneself.

And bondage in this context, it is very interesting in this context the Christian theologians would understand bondage as something which is related to the original seen

committed by Adam and Eve, but here bondage is the inability to free oneself from emotions and freedom is something which you attain by means of reason in overcome your emotions you overcome, your passions with the employment of reason and to act according to virtue is to act under the guidance of reason.

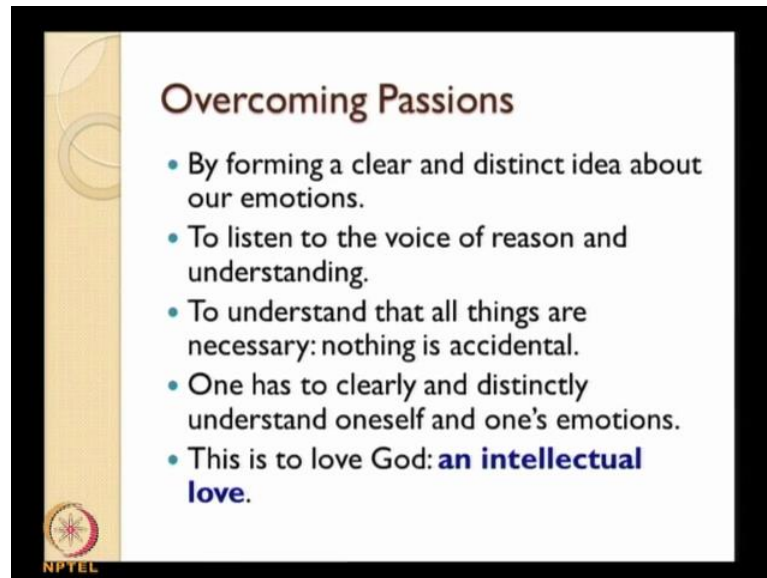
So, virtue is or virtues action is intimately link with rational judgments or ability to employ reason to live and to perceive once being to see what is useful to oneself and passions are emotions springing from inadequate ideas.

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Passions are those emotions in which we appear to ourselves to be passive in the power of outside forces, they come from outside and control us and regulate us we cannot do anything.

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### Overcoming Passions

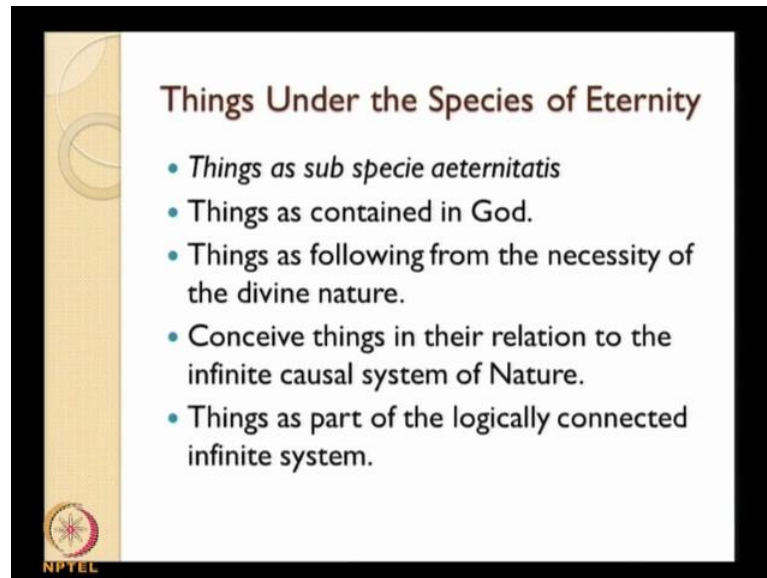
- By forming a clear and distinct idea about our emotions.
- To listen to the voice of reason and understanding.
- To understand that all things are necessary: nothing is accidental.
- One has to clearly and distinctly understand oneself and one's emotions.
- This is to love God: **an intellectual love.**

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So, this is what happens when we are subjected to passions and passion is different in different people may conflict with each other. And to overcome passion is to overcome ignorance and evil and Spinoza suggest away to overcome this by forming a clear and distinct idea about our emotions and to listen to the voice of reason and understanding.

So this is what I meant, this is what I said earlier to really listen to the reason which is there in you, which is there we are understand it to understand that all things are necessary nothing is accidental, everything follows the necessity of God's being, everything is follows every that is because everything is encompass by the God is the ultimate principle of everything. One has to clarify and distinctly understand oneself and ones emotions and this is to love God. This is what is meant by the intellectual love of God. So, intellectual love of God is nothing, but understanding the world understanding the things in the world that everything happens necessarily nothing is accidental and everything is part of the whole.

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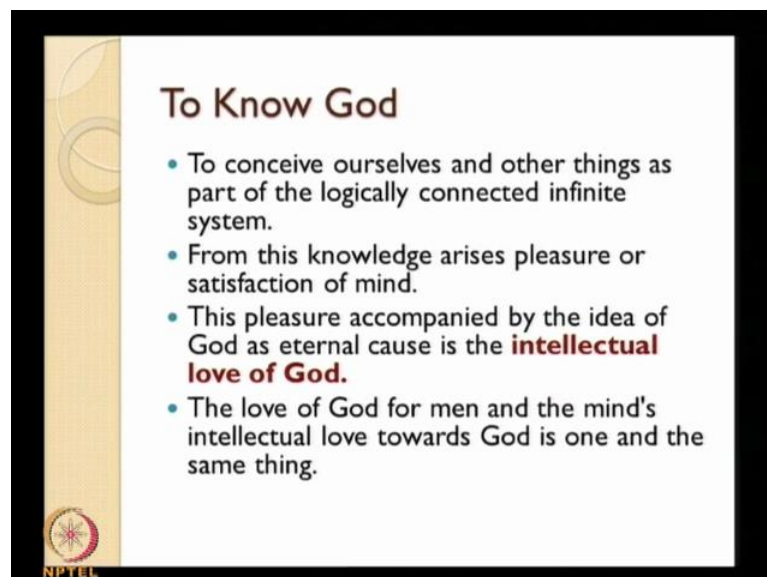
**Things Under the Species of Eternity**

- *Things as sub specie aeternitatis*
- Things as contained in God.
- Things as following from the necessity of the divine nature.
- Conceive things in their relation to the infinite causal system of Nature.
- Things as part of the logically connected infinite system.

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God things under the species of eternity this is called things as sub specie aeternitatis. Things as contained in God. Things as following form the necessity of the divine nature. Conceive things in their relation to the infinite causal system of nature. So, everything is part of that, everything is a modification of that, that ultimate infinite being or principle and things as part of the logically connected infinite system.

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**To Know God**

- To conceive ourselves and other things as part of the logically connected infinite system.
- From this knowledge arises pleasure or satisfaction of mind.
- This pleasure accompanied by the idea of God as eternal cause is the **intellectual love of God.**
- The love of God for men and the mind's intellectual love towards God is one and the same thing.

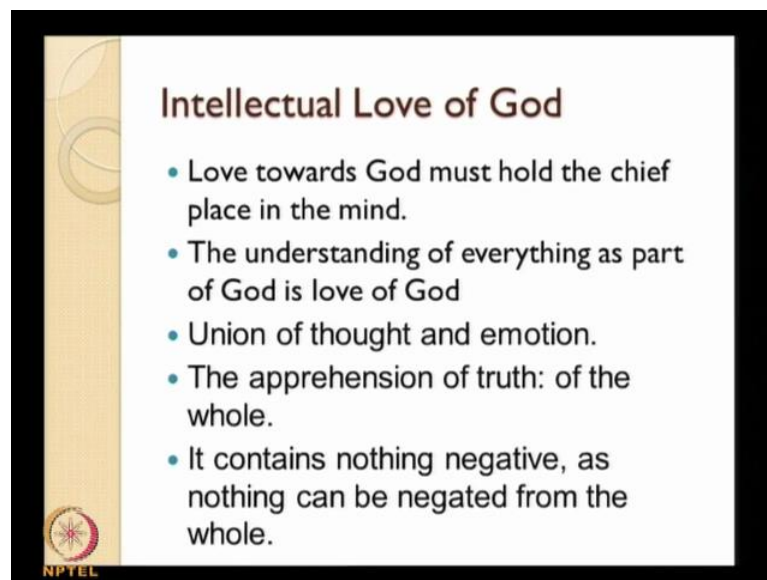
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This is what to know God means to conceive ourselves and other things as part of the logically connected infinite system which means that the all constitute chains of that

system we are not independent of that we are in it, we are not independent of that we are we are there is nothing like we can go out of it or coming when we want. We are in it, is a kind of necessity. We are all part of the logically connected infinite system or we are all part of that infinite being from this knowledge arises pleasure or satisfaction of mind.

By knowing that we are part of that eternity that principle of eternity or modification of that principle of eternity you are not independent of that this results in a kind if pleasure or a satisfaction of the mind. This pleasure accompanied by the idea of God as eternal cause is the intellectual love of God and the love of God for men and the minds intellectual love towards God is one and the same thing.

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### Intellectual Love of God

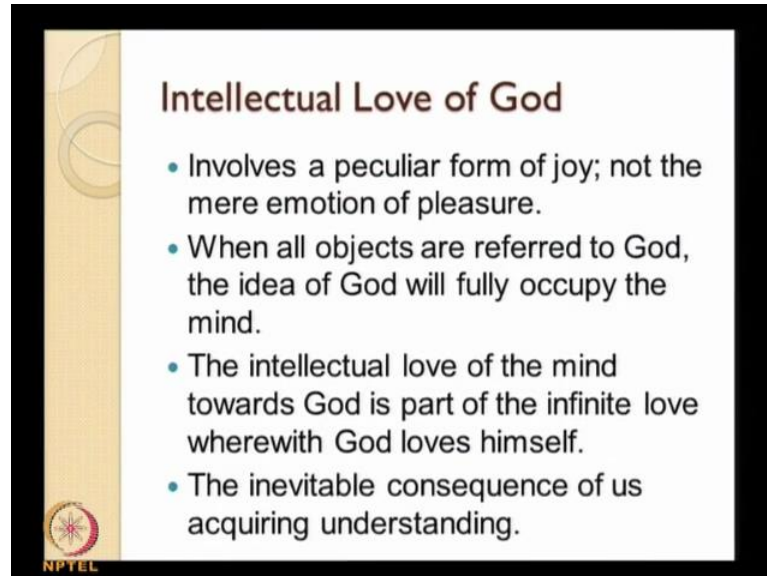
- Love towards God must hold the chief place in the mind.
- The understanding of everything as part of God is love of God
- Union of thought and emotion.
- The apprehension of truth: of the whole.
- It contains nothing negative, as nothing can be negated from the whole.

So, this is what intellectual love of God love towards God must hold the chief place in the mind the understanding of everything as part of God is love of God that God alone exist everything is a modification of God, that understanding, that realization is the love of God.

So, in that sense intellectual love of God is not an intellectual affair it is a kind of to some extent an experiential affair where you understand everything you yourself everything part of that manifestation of what modification of that eternal being. Union of thought and emotion, because there is no thought and emotion cannot be separated and again the apprehension of truth of the whole truth is apprehended as the whole

containing everything, encompassing everything nothing is left out. It contains nothing negative as nothing can be negated from the whole.

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### Intellectual Love of God

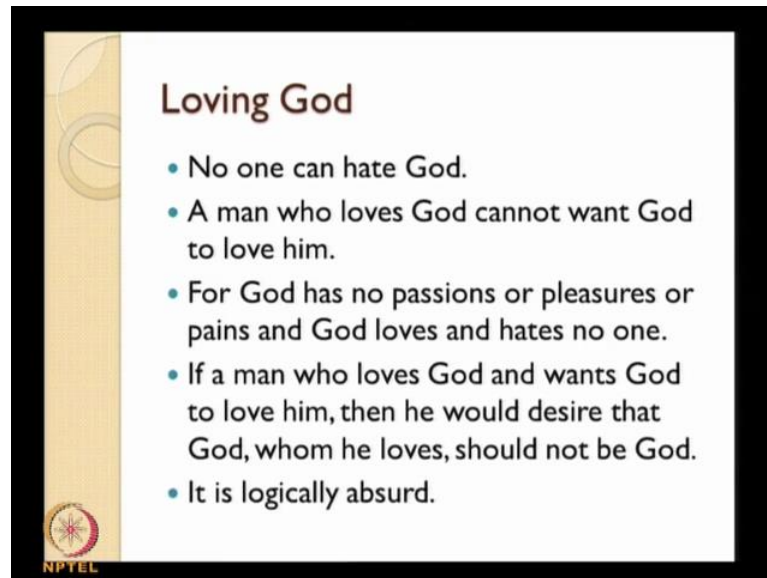
- Involves a peculiar form of joy; not the mere emotion of pleasure.
- When all objects are referred to God, the idea of God will fully occupy the mind.
- The intellectual love of the mind towards God is part of the infinite love wherewith God loves himself.
- The inevitable consequence of us acquiring understanding.

And it involves a peculiar form of joy not the mere emotion of pleasure. So, this is what I said something which is which can be compared to the [FL] of Indian tradition, a kind of bliss were realize which is the result of the realization that you are one with that, you are not different from that and when all objects are referred to God the idea of God will fully occupy the mind.

So, there will be nothing anything else, but only the idea of God because everything is a modification of God. And the intellectual love of the mind towards the God is part of the infinite love where with God loves himself, the inevitable consequence of us acquiring understanding.



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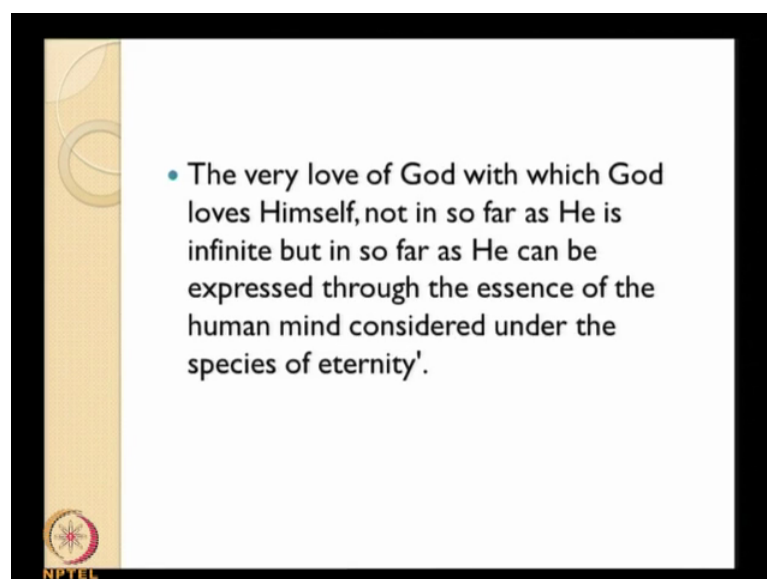


### Loving God

- No one can hate God.
- A man who loves God cannot want God to love him.
- For God has no passions or pleasures or pains and God loves and hates no one.
- If a man who loves God and wants God to love him, then he would desire that God, whom he loves, should not be God.
- It is logically absurd.

And loving God is not because no one can hate God logically it is impossible to hate God a man who loves God cannot want God to love him it is not something which needs to be reciprocated, because if you think that should also love you then your attributing personality or individuality to God which is limiting God. And if man who loves God and wants God to love him what he would desire that God whom he loves should not be God. It is logically absurd.

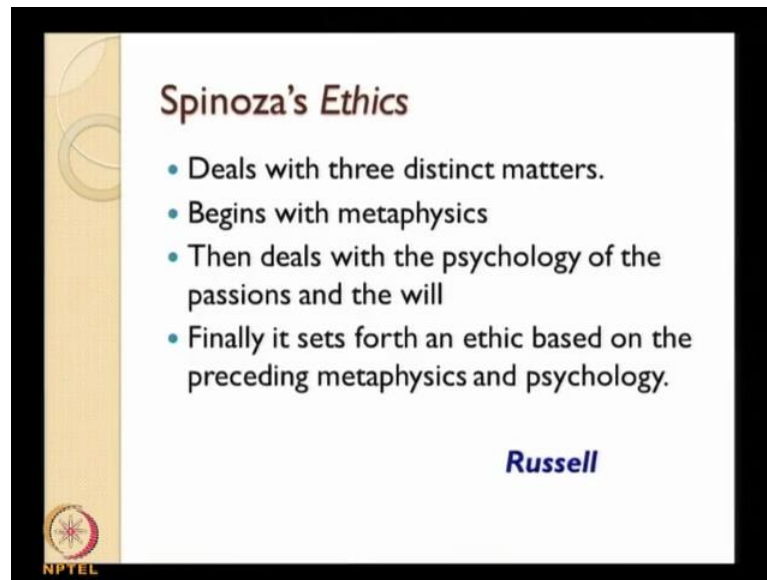
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- The very love of God with which God loves Himself, not in so far as He is infinite but in so far as He can be expressed through the essence of the human mind considered under the species of eternity'.

The very love of God with which God loves Himself, not in so far as He is infinite but in so far as he can be expressed through the essence of the human mind considered under the species of eternity. So, that is the intellectual love.

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**Spinoza's Ethics**

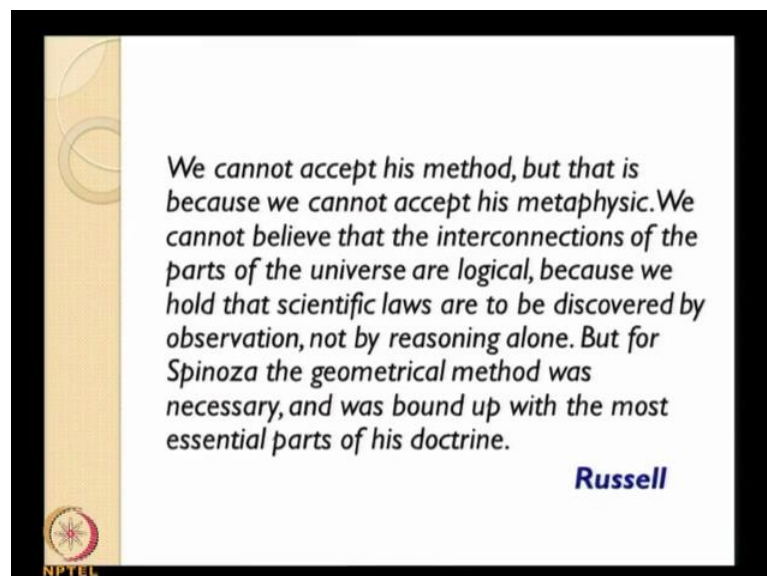
- Deals with three distinct matters.
- Begins with metaphysics
- Then deals with the psychology of the passions and the will
- Finally it sets forth an ethic based on the preceding metaphysics and psychology.

**Russell**

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And here is what Bertrand Russell, when you write about Spinoza makes an assessment about Spinoza ethics, he says that this classical work deals with three distinct matters it begins with metaphysics then deals with the psychology of the passions and the will. And finally, it sets forth an ethic based on the preceding metaphysics.

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*We cannot accept his method, but that is because we cannot accept his metaphysic. We cannot believe that the interconnections of the parts of the universe are logical, because we hold that scientific laws are to be discovered by observation, not by reasoning alone. But for Spinoza the geometrical method was necessary, and was bound up with the most essential parts of his doctrine.*

**Russell**

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And psychology and Russell observes that we cannot accept his method, but that is because we cannot accept his metaphysics. His metaphysics is the view that everything is encompassed by the substance there is only one and only one substance God encompasses everything that we come across in this world every individual mind or body is nothing but a modification of God.

So, that is his metaphysics we cannot believe that I come back to Russell, we cannot believe that the interconnections of the parts of the universe are logical because we hold that scientific laws are to be discovered by observation not by reasoning alone. So, you have here in this observation, we can find their emphasis in Russell making the observation about the rationalist philosophers Spinoza he cannot be we cannot believe that the interconnections of parts of the universe are logical.

So, according to Spinoza everything is a result of a logical necessity. The necessity of God that inheres everything that underlies everything thing, that is something which Russell find problematic because we hold that scientific laws are to be discovered by observation not by reasoning alone, but for Spinoza I come back to Russell, but for Spinoza the geometrical method was necessary and was bound up with the most essential parts of his doctrine.

So, this was an attempt to be a summary of Spinoza philosophy one of the most interesting philosophers in the entire history of western thought, because there is hardly any one before or after him who has proposed a pantheistic conception of the universe which is which identified God or the ultimate principle with nature and man. And again there is no other thinker in the history of western philosophy, who would conceive the ultimate goal of human life consisting in realizing and becoming more and more one with God.

So, this whole notion of becoming one with God would be considered by Christian theology and as blasphemous they cannot accept it, because for them God alone is unreal and not only for Christian theologians for the entire Abrahamic tradition. This is unacceptable and for that reason. As we have seen in the previous and this lecture, and the previous lecture Spinoza faced lot of problems. In his life he faced oppositions from the established church and faces many problems. He has even faced an attempt of executing him and then even with regard to public issuing his work he face problems.

And Russell makes an interesting comment that is Leibniz who is a the immediate successor of Spinoza in the rationalist tradition who establish some very important contacts with Spinoza had lot of discussions with Spinoza, and was also influence by Spinoza develop a philosophy which is very close to Spinoza philosophical position, but because Leibniz knew that this is going to sort of invite some criticism and opposition he did not publish that work and he rather had a different philosophy which is very popular philosophy.

So, Spinoza was such an important philosopher very influential, in the sense that he is presenting a very unique theory very important in the sense that he belongs to a tradition which is called a rational tradition, but at the same time and also a period which is known as a modern period philosophy, but at the same time exhibited exemplary moral character and integrity the lived the life of a true philosopher, more religious than any other religious philosophers and theologians; and that the reason why we would agree with Bertrand Russell to say that Spinoza is arguably the most lovable among all philosophers.

Thank you.