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SPINOZA *and the* STOICS

JON MILLER

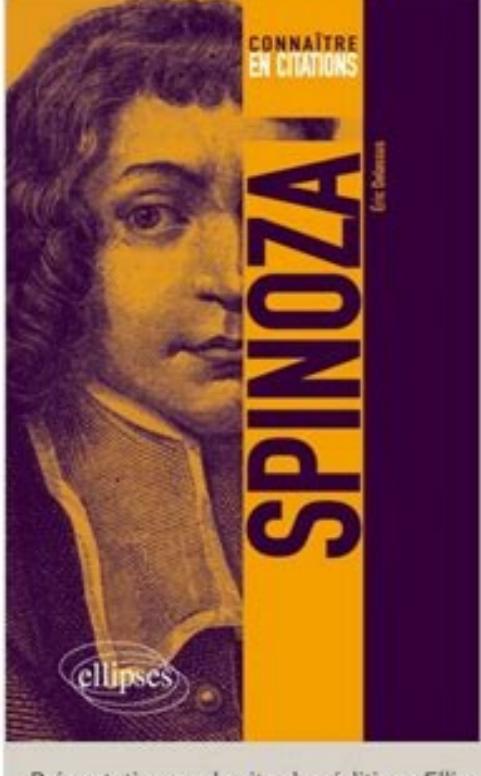
Metaphysics and Personhood
Philosophy, consciousness and identity
in Spinoza and the Stoics

Editorial Universidad de Zaragoza



Avis de parution

Spinoza - Connaitre en citations



Texte de la quatrième de couverture :

L'homme n'est pas « dans la nature comme un empire dans un empire » écrit Spinoza dans la préface de la troisième partie de son livre majeur : L'Éthique. Par cette formule, il fait comprendre à son lecteur que l'être humain n'est pas une exception, qu'il est déterminé comme toutes les autres choses par les lois de la nature et que le sentiment qu'il a de disposer d'un libre arbitre n'est qu'une illusion. Faut-il alors en conclure qu'aucune liberté ne lui est accessible ? Penser une liberté qui n'a plus rien à voir avec le libre arbitre, penser la liberté à l'intérieur du déterminisme, tel est le problème qui traverse toute la pensée de Spinoza, aussi bien sur le plan éthique que politique.

Les citations qui sont ici commentées tendent à fournir des clés permettant de mieux pénétrer la philosophie spinoziste et de comprendre comment elle explore cette problématique.

Présentation sur le site des éditions Ellipses

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Samuel Alexander

Spinoza and Time (1921), 1 y 2. Traducción y nota preliminar de Esteban de Jesús Beltrán Ulate ()*

Resumen: Se presenta la traducción de los capítulos 1 y 2 del libro *Spinoza and Time* del filósofo judío Samuel Alexander, el que deriva de la Cuarta Conferencia en Memoria de Arthur Davis, dictada ante la Jewish Historical Society of Inglaterra, el domingo 1 de mayo, 1921/23 de Nisan, 5681. La traducción responde a la necesidad de contar con un acercamiento en castellano al *corpus alexandriano*, ya que no existe al día de hoy una traducción total de sus libros. A su vez el traductor encuentra motivación en el redescubrimiento de autores judíos que aborden el tema de la temporalidad.

Palabras claves: Tiempo. Spinoza. Metafísica. Dios.

Abstract: This is the translation of chapters 1 and 2 of Samuel Alexander's *Spinoza and Time*. The book derives from the Fourth Arthur Davis Memorial Lecture, delivered at the Jewish Historical Society of England, on Sunday, May 1, 23 of Nisan, 5681. This translation responds to the need for an approach in Spanish to the Alexandrian corpus, as there is today a full translation of his books. In turn, the translator finds motivation in the rediscovery of Jewish authors addressing the issue of temporality.

Keywords: Time. Spinoza. Metaphysics. God.

1. Nota preliminar del traductor

Samuel Alexander nace en Australia el 6 de enero de 1859, procedente de una familia judía. Su padre fallece poco después de su nacimiento. La familia se traslada a St Kilda en Melbourne, en 1863/4, donde realiza sus estudios en la Universidad Melbourne en 1875, y en 1893 obtiene el cargo de profesor en la Universidad de Manchester donde se mantiene el resto de su carrera académica. Alexander era liberal de izquierda y apoyaba los movimientos feministas, fue defensor del Sionismo y mantuvo cercanía con Chaim Weizmann. En 1913 fue elegido miembro de la Academia Británica y en 1930 obtiene la Orden del Mérito. Dentro de sus obras se evidencia un interés por la noción del tiempo: *Space, Time, and Deity I/II* (1920) y *Spinoza and Time* (1921). Samuel Alexander muere soltero el 13 de septiembre de 1938; sus cenizas se encuentran en el Cementerio de Manchester.¹

La presente traducción tiene como libro de referencia *Spinoza y el tiempo*, publicado por George Allen & Unwin LTD. En 1921, el libro deriva de la Cuarta Conferencia en Memoria de Arthur Davis, dictada ante la Jewish Historical Society de Inglaterra, el domingo 1 de mayo, 1921/23 de Nisan, 5681. Alexander mantenía una alta inspiración por la concepción metafísica de Spinoza así como por la conjugación de naturalismo y sentido profundo por la religión.² Para

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METAFÍSICA Y PERSONA

Filosofía, conocimiento y vida

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Julio-Diciembre 2012



to dedicate your life to philosophy. | Parmination = {{pd-nights} | Other_versäs =}} Category: Baruch Spinoza Versa Gl.org February 21 for use in it.wikibooks.org Israel-The Scetare di a pot/introd product. ° ° ° ° 1 I use at www.wikita.org q2273068 This additional information, probably I will probably adapt to the Digital Mara or the Nataion used to create it. -Deuglas den uyl, the elegant volume of Bellarmine Collegethis was produced for a lot of standard, with its pain to handle, with accessible prices and most imports, spingy. This is the last one contained in this and the Polyic Unfinished Treatment (pelletic) of 1677, in which it tries to extend its scientific sciences to be capable of science. domain initially, given such traditional education, says we are encouraged by some teachers to study secular subjects as well, including Latin and modern philosophy. Without a lot of life, it will become an indispensable tool for all serous spine readings. 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This work is the dominance of the United States because it is published (the registered with workshop del dere of author of Los E.E. is knowledge; therefore, virtue is essentially knowledge. If of description f n la no information about sugreny y licencia. During these years, he continually worked in his philosophy and discussed it with a small scree of friends and correspondents. That is, he maintains that the universe incorporates a rational order necessary, that in principle this order is known by the human mind; and that the true good for human beings consists in the knowledge of this order and a life ruled by this knowledge. Ginnas offers a general interpretative vision of the spinoza system, which will be exciting for experts, although it is also very much enough to be accessible to beginner spinozis. EAL01: 48 October 2, 2008283 Ā f -323 (32 kb) MLADIFILOZOF {{Information | Description = {{en | 1 = hting of spinoza (1632 -167)}} | NL/~ Kfontein/Spinoza/Spinoza.html | Author =? This is because knowledge is the main weapon against passions (which are the main sources of human mix) and, as they are directed to God or the necessary order of nature, the source of the greatest satisfaction. It is, Spinoza is better known for its contributions to the development of a history of Bāblia and the liberal political theory. Not only Spinoza rejected the final causes as not scientific, a vision he shared with most of the proponents of the new science, he also considered her the source of superstition and a big obstacle à Genune knowledge obtained. The same spirit is underlying Practical philosophy, marked by its clinical analysis and disappointed nature and human behavior. The first is contained in the Theological-Polytic Tractatus (political-political treatise), which he published anonymously in 1670 as an appeal to religious tolerance and freedom of thought. More precisely, this means that an adequate understanding of anything consists in seeing it as the logical consequence of its cause, as well as the properties of a geometric figure are understood to see them as the logical consequence of its definition. -Adam Sutcliffe, the Jewish quarterly translations of Samuel Shirley are fluent, eminently legible and responsive to current research. Morgan-is. This, in turn, leads directly to the complete rejection of the final causes, that is, the idea that things of nature (or nature as a whole) serve or have an end, and that understanding them involves understanding their end. -Douglas Den Uyl, Bellarmine College Michael L. Shirley is undoubtedly the most significant translator of Spinoza's writings for English. | Data =? As nature (as infinite and eternal) is all inclusive and all-powerful, it follows that nothing can be or even be conceived apart: this means that everything, including human actions and emotions, must be explicit in nature-TM are universal and necessary laws. In contrast to traditional moralists (religious and secular), he rejects any appeal to a set of absolute values that are independent of human desire. Moreover, given this identification, it also follows that knowledge of the order of nature specified by these laws is equivalent to the knowledge of God. His masterpiece, Ethica Ordine Geometrico demonstrata (ethics demonstrated geometrically), was completed in 1675; But because of his radical doctrines, it was only published after his death. The complete scope of Spinoza ethics is not indicated by yourDel Archivo Usos del Archivo Global Use Del Archivo Metados No Una Resolution High. Instead, Spinoza bravely identifies God with nature, although with nature considered as this rational order necessary rather than how the total sum of particular things. In his identification of God with nature, Spinoza's philosophy is also completely naturalistic and deterministic. The editorial support material of this volume -the work of Michael L. -Lee Rice, Marquette University a truly wonderful realization. Where a particular passage is difficult or obscure, Shirley never tries to interconnect between the reader and Spinoza, nor to come across one or another competing school of thought or interpretation. Morgan also provides a very chronology of Spinoza's life, a brief introduction to each work, and a lightweight footnotes. .

August 1933) is an Italian Spinozistic-Marxist sociologist and political philosopher, best known for his co-authorship of Empire and secondarily for his work on Spinoza.. Born in Padua, he became a political philosophy professor in his hometown university.Negri founded the Potere Operaio (Worker Power) group in 1969 and was a leading member of ... De omnibus dubitandum. Rene Descartes. Philosophical. 337 Copy quote. We do not describe the world we see, we see the world we can describe. ... Baruch Spinoza. John Locke. Isaac Newton. David Hume. Gottfried Leibniz. Aristotle. Latest quotes from interviews ... — Baruch De Spinoza, Ethics. ... "The whole problem with the world is that fools and fanatics are always so certain of themselves, and wiser people so full of doubts." — Bertrand Russell tags: certainty, doubt, fanatics, fools, wisdom. 170 likes. Like "We fool ourselves so ...