

Spinoza (1632-1677)

Principal Works: *Principles of Descartes ' Philosophy* (1663)

Tractatus Theologico-Politicus (1670)

On the Improvement of the Understanding (1677)

Ethica de moro geometrico demonstrata (1674)

The best translation by E.M.Curley Princeton (1985). A good (vernacular and cheap) translation, by Samuel Shirley (Hackett)

Commentaries:

On the Metaphysics

H.A.Wolfson: *Spinoza* (2 Vols, Dover ,1934)

R.Scruton : *Spinoza* (Oxford, Pastmasters, 1986)

*S.N.Hampshire *Spinoza* (Penguin, 1951)

E.M.Curley: *The Metaphysics of Spinoza*

E.M.Curley: *Behind the Geometrical Method* (1988)

*J.Bennett *A study of Spinoza's Ethics* (C.U.P. 1984)

G.Parkinson: *Spinoza's Theory of Knowledge*

*H.E.Allison. *Benedict de Spinoza: An Introduction* (1987)

A.Donagan: *Spinoza* (Chicago, 1988)

R.J.Delahunty: *Spinoza* (R.K.P. 1985)

G.Lloyd *Part of Nature: Self-Knowledge in Spinoza's Ethics*

G.Lloyd *Spinoza and the Ethics*

M.della Rocca *Representation and the Mind-Body Problem in S.* (1997)

also material in R.Walker *The Coherence Theory of Truth*

R.Woolhouse *Concept of Substance in 17th Century Metaphysics*

On Spinoza's moral philosophy

S.N..Hampshire *Two Theories of Morality* (Oxford,1982)

C.D.Broad in *Five Types of Ethical Theory* (RKP)

Collections of articles.

Cambridge Companion to Spinoza (ed Don Garrett, 1996)

Marjorie Greene ed. *Spinoza: A collection of critical essays* (Anchor 1973)

E.Freeman and M.Mandelbaum: *Spinoza:Essays in Interpretation* (Open Court, 1975)

Shahan R. & Biro J (edd) *Spinoza, New Perspectives* (U.Oklahoma P., 1978)

G.Hunter: *Spinoza, the enduring Questions* (Toronto, 1994)

R.Kennington (ed.) *The Philosophy of B.S.* (Washington, D.C, 1980)

Crucial definitions from Ethics Bk I.

By *substance* I understand that which is in itself and is conceived through itself; in other words, that the conception of which does not need the conception of another thing from which it must be formed.

By *attribute* I understand that which the intellect perceives of substance, as constituting its essence.

By *mode* , I understand the affections of substance, or that which is in another thing through which also it is conceived.