

THE CAMBRIDGE SPINOZA LEXICON

Baruch Spinoza is one of the most important and original thinkers of the modern period. His work inspired religious freethinkers and political radicals, French Enlightenment *philosophes*, German Idealists, Russian Marxists, writers, and scientists. The *Lexicon* is a comprehensive compendium of entries on Spinoza's own concepts and associated historical figures. It cuts through the daunting profusion of Spinoza scholarship by supplying compact entries that contextualize Spinoza's thought, elucidate crucial concepts, and point the way to the relevant scholarly debates and studies. With entries by established and emerging scholars from North America, Australasia, and Europe, this is not only the most comprehensive and up-to-date picture of Spinoza scholarship, but also the most international and most diverse. It is a vital resource for novices and experts alike seeking to expand their knowledge of Spinoza.

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In memory of our friend, teacher, and fellow adventurer in all things Spinoza
Lilli Alanen

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Metaphysics (2016) and the co-editor (with Karl Schafer) of *The Sensible and Intelligible Worlds: New Essays on Kant's Metaphysics and Epistemology* (2022).

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Using this Lexicon

Baruch (Bento, Benedict de) Spinoza (1632–77) is indisputably one of the most important thinkers of the early modern period. His writing bears on nearly all aspects of philosophical thought, including metaphysics, epistemology, philosophy of religion, psychology, moral philosophy, and political theory. Spinoza’s work provoked sharp critique in his own lifetime (especially after the publication of his *Tractatus Theologico-Politicus*) and after his death; but it also inspired and influenced numerous important religious, political, and philosophical movements in the nearly 350 years since his death. Indeed, it is a mark of the richness of his philosophical thought that he has been claimed as a representative of opposing camps: we find Spinoza the idealist *and* Spinoza the materialist, Spinoza the atheist *and* Spinoza the religious thinker (“God-intoxicated man”), Spinoza the proto-Marxist *and* Spinoza the liberal, and so forth.

The *Lexicon* aims to help readers navigate the complexity of Spinoza’s thought and reception by providing clear presentations of key concepts and surrounding interpretative disputes. In putting the volume together we interpreted the idea of a ‘lexicon’ broadly, as a lexicon of Spinoza *scholarship*, and so opted to include not only the concepts that Spinoza himself relies on in his writings, but also terms that (for better or worse) have become the lifeblood of Spinoza studies, whether it be as labels imposed on doctrines (such as “parallelism”), names of entire philosophical movements influenced by Spinoza or influential for Spinoza (such as Scholasticism), or finally names of figures important for Spinoza’s thought, context, or reception (such as Moses Maimonides, Lodewijk Meyer, and Arthur Schopenhauer).

Entries devoted to individual concepts (e.g., “Substance,” “Good and evil,” “Prophecy”) describe how Spinoza understood the concept, the role that it plays within his philosophy, and the interpretative problems that it raises. These entries also include references to the most important passages in Spinoza’s corpus. Entries devoted to other figures or movements (e.g., “René Descartes,” “Stoicism,” “Quakers”) discuss the ways that the figure or movement in question influenced or was influenced by Spinoza. Both kinds of entries include recommended secondary readings and references to related entries. Within the entries, we have used double quotes to mark excerpts from Spinoza’s texts and other primary sources, and single quotes for the contributors’ terminology.

Overall, we sought to capture the breadth of Spinoza’s own work, as well as the range of relevant contexts for understanding his philosophical legacy. There are, of course, inevitable limits to any attempt at comprehensiveness, and not every concept that might be of interest to readers has a dedicated entry in this volume. However, the lack of such a standalone entry should not be taken as evidence that the concept is not examined in the volume. On the contrary, many concepts lack a dedicated entry precisely because they are analyzed in several other entries. (For example, the concept of a “*ratio* of motion of rest” is discussed in about half a dozen entries, by a variety of contributors.) To help readers find the discussion of concepts for which there are not dedicated entries, we have created an extensive list of cross-references at the back of the volume, which the reader is encouraged to consult in addition to the table of contents.

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We hope that this volume will function as a vital stop for anyone seeking to expand their knowledge of Spinoza. Needless to say, it wouldn't have been possible without the expertise and dedication of our many distinguished contributors, Hilary Gaskin and Nicola Chapman at Cambridge University Press, and our research assistant, Fabio Cabrera Solano. For their collaboration and time we remain immensely grateful.

Abbreviations

All passages by Spinoza in Latin refer to *Spinoza Opera*, 4 vols., ed. Carl Gebhardt (Heidelberg: Carl Winter, 1925), using Roman numerals for volume number and Arabic numerals for page number.
All English translations refer to *The Collected Works of Spinoza*, 2 vols., trans. and ed. Edwin Curley (Princeton University Press, 1985–2015), using the following abbreviations.

Works by Spinoza

CM	<i>Metaphysical Thoughts (Cogitata Metaphysica)</i>
DPP	<i>Parts I and II of Descartes’s ‘Principles of Philosophy’ (Renati Des Cartes Principiorum Philosophiae)</i>
E	<i>Ethics (Ethica)</i>
Ep	<i>Correspondence (Epistolae)</i>
HG	<i>Compendium of the Grammar of the Hebrew Language (Compendium Grammatices Linguae Hebraeae)</i>
KV	<i>Short Treatise on God, Man and His Well-being (Korte Verbandeling, van God, de Mensch, en des zelfs Welstand)</i>
NS	<i>Nagelate Schriften</i>
OP	<i>Opera posthuma</i>
TIE	<i>Treatise on the Emendation of the Intellect (Tractatus de Intellectus Emendatione)</i>
TP	<i>Political Treatise (Tractatus Politicus)</i>
TTP	<i>Theological-Political Treatise (Tractatus Theologico-Politicus)</i>

References within Spinoza’s Works

a	axiom
altd	alternate demonstration
ann	annotation
app	appendix
c	corollary
d	demonstration
DA	Definitions of the Affects
def	definition
exp	explanation
GDA	General Definition of the Affects
L	lemma
p	proposition(s)
post	postulate
pref	preface
s	scholium

Works by Other Authors

AT Descartes, R. (1964–71). *Œuvres de Descartes*, ed. Charles Adam and Paul Tannery. 11 vols. J. Vrin.

CDJC Leibniz, G. W. (2006). Short commentary on the judge of controversies [*Commentatiuncula de iudice controversariorum*]. In Leibniz, *The Art of Controversies*, ed. and trans. M. Dascal (pp. 7–28). Springer. Cited by paragraph numbers.

CSM Descartes, R. (1985). *The Philosophical Writings of Descartes*, trans. J. Cottingham, R. Stoothoff, and D. Murdoch. 2 vols. Cambridge University Press.

DC Hobbes, T. (1998). *On the Citizen*. Cambridge University Press.

DM Suárez, F. (1597). *Metaphysical Disputations*.

GP Maimonides, M. (1963). *The Guide of the Perplexed*, trans. S. Pines. University of Chicago Press.

L Hobbes, T. (1974). *Leviathan*. Penguin.

M Leibniz, G. W. (1976a). Meditations on knowledge, truth, and ideas. In Leibniz, *Philosophical Papers and Letters* (pp. 291–95). Reidel.

T Leibniz, G. W. (1988). *Theodicy: Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*, trans. E. M. Huggard, ed. A. Farrer. Wipf and Stock. Cited by paragraph numbers, with “dc” added for the “Preliminary Discourse.”