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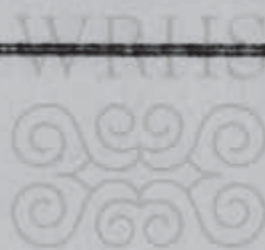
Baruch Spinoza, 1927.

"BARUCH SPINOZA."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING.

FEBRUARY 20, 1927, CLEVELAND.



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

Two hundred and fifty ^{five} years ago there died in the city of the Hague, Holland, in a lonely attic in a poor house in a by-street, a lowly maker of lenses ^{who had} ~~that~~ lived there seven years, estranged from his family, excommunicated from his people; and two centuries later, on the square within sight of this house, a monument was dedicated to this lowly maker of lenses, and on the occasion of this dedication one of the great minds of Europe, --Renan-- stated: "This man from his granite pedestal will point out to all men the way of blessedness which he found, and ages hence the cultivated traveler passing by this spot will say in his heart, 'The truest vision ever had of God came perhaps here.'"

The name of this lowly maker of lenses whom this man eulogized was Baruch Spinoza. Other illustrious voices, before Renan and since, have been added to the chorus of tribute and eulogy. The great German poet and friend of Moses Mendelssohn--Lessing--said: "There is no possible view of life but Spinoza's." The greatest German ^{was} poet, Goethe, profoundly impressed by the teaching of Spinoza, and throughout his life remained his devoted spiritual disciple. The philosopher, Hegel, stated that in order to be a philosopher one must first be a Spinoza. Leibnitz, the philosopher, who so tremendously influenced European thought during the eighteenth century, received

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his inspiration and leading ideas from Spinoza. Heine, another great Jew and kinsman of Spinoza, said of Spinoza that his life was a copy of the life of his divine kinsman, Jesus. The remarkable school of poets in England at the beginning of the nineteenth century--Wordsworth, Keats, Shelley, Byron, were guided in their philosophies, in the formation of their views of life, and man's, by the doctrines of Spinoza. Each one of these men was a force, himself, in modern Europe, and in acknowledging their indebtedness to Spinoza they were indicating the influence of this man not alone upon their own life, but through them upon the lives of their generation.

He was ignored for almost more than a century after his death. ^{or afraid to acknowledge} Interest in Spinoza revived during the close of the eighteenth century ^{in Germany - mythe pantheism, and} ~~and the beginning of the~~ ^{person. romantic} ~~nineteenth~~ century. From that time on his march across the field of European thought has been very much in the nature of a triumphal procession. He is spoken of wherever men think of the ultimates of life, and the example of his life, quite apart from his teaching--of this meek, humble, courageous spirit, who quietly and patiently, and with marvelous fortitude and resignation, faced a world arrayed in hostility against him, pursued his quiet way,--(the example of his life) has increasingly won the reverence and the admiration of ^{500,000} ~~myriads of men, and within a few days members~~ of the greatest leaders of European thought, members of the great universities of Europe, ~~will~~ assembled in the

humble dwelling of this maker of lenses in The Hague, and again ^{paid} tribute to his memory by dedicating this house, this Spinoza house, ^{as} the Spinoza museum for all time.

Now, who was this Baruch or Benedict Spinoza who so tremendously influenced the thought of mankind since his day? Baruch Spinoza was a Jew, of Spanish-Jewish parentage, born in Amsterdam, Holland, in ^{Nr. 24} 1632. Holland at that time was perhaps the only free country in Europe, and those who fled from religious persecution sought sanctuary in Holland. Numerous sects like the Mennonites and the Collegiants, numerous Anabaptists sects, which were proscribed in almost all the other countries of Europe, found their refuge in Holland. You will recall just about this time the Pilgrim fathers came to Holland, so that they may worship according to the dictates of their conscience, and it is from Holland that they set sail in 1620 for Plymouth.

Holland was a country which tolerated dissenters, but ^{only} up to a certain point, [^] it was free for religious groups of all varieties, but it was not free for those men or sects who were accused of atheism or agnosticism. ~~Well,~~ The Jews of Holland were largely Spanish or Portuguese Maranos, that is, Jews who had lived in Spain or Portugal, public^{ly} professing Catholicism, ^{but} secretly practising Judaism, ever since the expulsion of the Jews from Spain in 1492 and from Portugal in 1496. Thousands of them who had remained and ^{had} accepted the faith of the

country so that they might remain, ~~yet~~ did not abjure
their original faith, ^{in private} led ~~this~~ life of duplicity, ~~as it~~
~~were~~, public^{ly} professing Christianity, secretly, ~~covertly~~,
practicing Judaism. Now, these Maranos, as they were
called, were very often the victims of the Inquisition,
who sought out these men who were leading this dual
existence and persecuted them and destroyed them. Many of
these Maranos who persisted in remaining in Portugal and
Spain soon found their existence there ^{intolerable} ~~very unhappy~~, ~~very~~
precarious, ^{and} full of danger, and they emigrated to various
parts of the world. ~~Now~~, When Holland became free, ^{is} when ~~it~~
~~Holland~~ was liberated from the yoke of Philip II and ^{had}
established religious freedom for all groups, many of these
Maranos, hearing of this new haven of refuge, fled from
Portugal and Spain and found their way to Holland.

The first group of Jewish settlers came to
Holland in 1593--just a handful. Within two or three
decades their numbers had increased to ~~the~~ thousands, and
Amsterdam in a few years came to be known throughout the
Jewish world as the New Jerusalem. Holland was then at
the very zenith of its power and prosperity. It was, in a
sense, the mistress of the seas. Its ships covered the
seven seas. Commercially it was in the van of the nations
of Europe. Artistically it was the age of Rembrandt.
Intellectually it was the age of Grotius and Vossius.
It was the great cultural, ^{and} intellectual ~~and intellectual~~
and artistic ^{center}, even as it was the great commercial, center



His father - Michael - also barman, Administrating
Relief Fund - Small merchant - modest income -
lived in poor section - ~~the~~
Baruch, son of Michael - 2 daughters - Hannah Deborah

of Europe , and thither these Marano Jews ^{went their way} ~~Many~~ of them ^{were} highly cultured, ^{and} ~~went their way~~, and before very long they established their institutions, their schools, ^{and} their synagogues. Some of their synagogues were very beautiful architecturally, ~~and before long~~ they produced some very capable scholars and thinkers. One of their number, Manasseh ben Israel, was instrumental in 1654 to induce Cromwell to permit the readmission of the Jews to England. So strong did the Jews of Amsterdam become financially, ~~commercially~~, that they could insist, through the Holland companies which had founded New Amsterdam in the New World, --they could insist that Peter Stuyvesant should permit those poor Jewish families which had fled from Brazil, to land, and these twenty-four Jewish pilgrims were the first Jews to set their foot upon the soil ^{of America} ~~which came to be known~~ as the United States.

Now in this milieu Baruch Spinoza was born. His family was well known. His grandfather ^{Abraham} ~~was President~~ ^{Parnas} of the Jewish Congregation of Amsterdam. As a lad Spinoza ^{received} ~~good education~~ - ^{Septuagint - original traditions} He studied the Bible, the Hebrew language, the Talmud. As he grew into manhood he also studied ^{Math, Science as well as} Jewish philosophy. ^{languages} ^{Physics} ^{Leisure} * Especially the works of ^{Rabbi} Maimonides, Gersonides and Hasdai Crescas, and these Jewish philosophers left an imprint upon the thinking of Spinoza and upon his later writings. [→] There appeared a book recently by Dr. of Spinoza, called in which he makes this rather important statement: that the "Guide of

Francis Van den Ende - physician, schoolwork.

taught him Latin, physics - also phil. 7
Bacon, Descartes, Hobbes etc.,

Contacted also with rel. sect, the Menonites

WRHS



the Perplexed"--the Moreh Nebuḥim by Maimonides, his Opus Magnum--is the key not only to the growth of the Spinoza system in Spinoza's own mind, but also, ^{to} the peculiar history of the influence which it exerted upon the course of European speculation. Spinoza also studied Latin, physics, chemistry, astronomy, and especially mathematics, the sciences of his day.

When Spinoza was a young man he came under the influence of that great French philosopher whose ~~code~~ ^{teaching} was spread over Western Europe--Descartes. Three years before Spinoza was born Descartes removed to Holland and remained in Holland off and on until he died in 1650. So that during the formative years of Spinoza's life he was under the influence, directly or indirectly, of this great French philosopher who cleared away so many of the cobwebs of the Middle Ages; ~~this tremendous man~~, this tremendous intellect, who reenthroned reason ~~in the mind~~ as over against tradition and authority; this man who devoted himself so completely to the problems of knowledge and the methods of acquiring true and exact knowledge; ~~this man~~ ^{and} who paved the way for modern European thought.

~~Now~~, Spinoza was saturated with the ideas of Descartes and the Cartesian philosophy. Descartes was not without his enemies and his critics, in the Christian world, and he was denounced as an atheist, ~~and when these ideas were carried over by Spinoza into the Jewish world, it was likely also soon to be attacked as atheistic.~~

He was also

~~certainly as not orthodox; and Spinoza~~ was soon suspected of heresy. ~~Now~~ The Amsterdam Jewish community was very vigorous in ~~its~~ ^{the} suppression of heresy. It had to be. It still felt itself insecure. Some of them still remembered their trials and tribulations in Spain and Portugal, whence they had fled. They were now at peace; they were now enjoying prosperity; they did not want their peace and prosperity to be endangered ~~through~~ ^{by the} heretical writings and publications of ~~one~~ ^{any} of their number; they did not want to have the disfavor and the displeasure of the people in whose midst they lived brought down upon them because of the irresponsible heresies of one of their number. Again, they were themselves extremely orthodox, rigidly so, and ~~they snarled against~~ ^{now in arms} anything which threatened their orthodoxy. *Catholic contacts taught them to be rather in eradication of heresy*

An earlier contemporary of Spinoza, Uriel d'Acosta, ~~also~~ a Portuguese Marano, who had come to Holland, had suffered greatly because of his ^{alleged} heresy. He was a man who loved Judaism, who was very much of a mystic, an impetuous sort of a man, and when he came to Holland and publicly proclaimed his Judaism, he found that the Judaism which he ^{saw} ~~had~~ practiced in his day ^{in Amsterdam} was not at all the Judaism which he had visioned in Portugal. The institution, the rigidity of its theology, the practices, did not appeal to him, and ~~so~~ he became a critic of them. He criticized the form ^{of} Judaism of his day; he criticized the rabbinic practices which he found not to be at consonance

with the teachings of the Bible; he criticized some basic doctrines of Jewish theology, and before very long he found himself excommunicated, ~~and he~~ lived in excommunication, an isolated man, for some years; but he could not stand this isolation, ^{he was alone} in this new world ~~in which he found himself,~~ and so ~~he~~ asked forgiveness of the Amsterdam congregation. He repented. He would no longer proclaim these heresies, and ~~he~~ was readmitted into the fold. But impetuous as he was, and more or less a zealous fanatic in his ideas, he could not stay silent, ^{long} and he again ^{began} ~~proceeded~~ to write and to speak contrary to the accepted doctrines and conventions of his day; and again he was excommunicated, this time with the serious excommunication which cut him off completely from his fellow Jews, ^{the Jewish R.D.} He lived in ~~that~~ utter isolation for some time until he could not live that way any longer, and he came back to the community and asked forgiveness, ^{a second time} and this time he was ^{subjected} ~~submitted~~ to the most humiliating ^{penance}, ~~repentance~~. He had to acknowledge his sins in public; he was lashed with forty stripes prescribed by the law, and as a culminating climax of the infamies heaped upon him, he was compelled to lie prostrate upon the threshold of the synagogue so ^{that} all the people could ^{step} stamp over him, ~~step~~ ~~upon him~~, as they left the synagogue. This proud grandee could not bear this humiliation, and some time later he committed suicide.

^{was in store for him}
~~So that~~ Spinoza knew what he ~~was~~ facing when he proclaimed his ~~sins~~, his unorthodox views. ~~There was~~ The

^{reported, however a}
~~one incident when some fanatic attacked him with a dagger, and only by most fortunate accident was his life saved.~~ ^{is legend.}

His teacher, the Rabbi Morteira, tried to dissuade him from giving public expression of his views, ^{that he} and offered him a pension of a thousand florins if he would remain silent, ^{is also} ~~which pension of course Spinoza quickly refused, promptly~~ ^{Spurious.}

^{July 27, 1656 -} ~~refused.~~ And so in 1656, when Spinoza was a lad of twenty-^{four}~~three~~, he was formally excommunicated from the fold.

This was the form of his excommunication:

"By the sentence of the angels, by the decree of the saints, we anathematize, cut off, curse and execrate Baruch Spinoza, in the presence of the sacred books with the six hundred and thirteen precepts written therein, pronouncing against him the Anathema wherewith Joshua anathematized Jericho, with the curse wherewith Elisha cursed the children, and all the curses which are written in the book of the law. Let him be accursed by day, and accursed by night; accursed when he lyeth down, and accursed when he riseth up; accursed when he goeth out, and accursed when he cometh in. The Lord pardon him never; the wrath and fury of the Lord burn upon this man and bring upon him all the curses which are written in the Book of the Law, and blot out his name under heaven. May the Lord set him apart for destruction from all the tribes of Israel, and weight him with all the maledictions of the ^{Covenant} ~~Agreement~~ which are written in this law. There shall no man speak to him, no man write to him, no man show him any kindness, no man stay

under the same roof with him, no man come nigh unto him."

~~These were the compliments of the theologic~~
~~leaders of the day paid to one who differed from them.~~ For
twenty-~~and~~ years after his excommunication Spinoza lived
apart from his people. He had some friends among non-
Jews, especially among the mystics--the Mennonites and the
Collegiants of Holland, and he also carried on a rather
extensive correspondence with students of philosophy, some
of them, like Leibnitz, very eminent philosophic students
of his day. He lived some time at Amsterdam; he lived
also at Rhynsburg, Voorburg, and finally at The Hague,
where he died. *He loved modestly. His friends de Vries -*
~~He supported himself by polishing lenses.~~

Polished lenses as hobby - Ant.
The glass dust which he inhaled aggravated his malady, which
was tuberculosis, *which he inherited from his mother* and at the early age of forty-four

Baruch Spinoza died. ~~His friends offered to assist him,~~

~~and he refused.~~ He was offered a professorship of philo-

sophy at Heidelberg. He refused that. He wanted quiet

and seclusion. John DeWitt gave him a small pension,

which he used for the purchase of books. His possessions

were very few, his mode of living rigidly abstemious. He

died a poor man. *not enough to pay funeral expenses* Although driven from Jewish communion,

Baruch Spinoza never joined any other communion. He never

joined ~~with~~ the Christian Church; ~~he~~ was embittered against

the brothers, and from time to time spoke unkindly ~~to~~ *f*

them and ~~about their teachings and about their literature.~~

But by and large he lived the life of a patient, humble, *stout*

~~gracious soul.~~ *philosopher -*

The Jews were not the only ones who visited
In fact opposition was even greater.
their hostility upon him. When his great book, his treatise
on theology and politics--"Tractatus Theologico-Politicus"--
was published *anonymously* in 1670, it was proscribed by *in Holland, as well as* the Diet of
put in Index by Roman Church.
~~and by the states adjoining in Holland, and the book~~
~~had to be published under a false title, under a pseudonym,~~
~~had to be camouflaged so that it might escape suppression.~~

~~Now.~~ The fame of Baruch Spinoza rests upon
three of his great works, and I shall spend a moment or
two upon them. The first great work is this treatise on
theology and politics, or on religion and government, which
was published during his lifetime. The other two works,
concerning improvement of the intellect and his ethics,
were published after his death. The first work, the
treatise, was *by way* ~~sort~~ of a defense of *his* ~~the~~ position which led
to his excommunication. It is a criticism of the
Scriptures, or of the seventeenth century conception of
the Bible. In this work Spinoza shows himself as the
forerunner of modern Biblical criticism, very much in
advance of his age,--quite a remarkable thinker and critic.
Spinoza accepts the thing which *liberal religionists* ~~we~~ accept today, ~~the~~
~~liberal religionists of our day accept--~~ that the Bible is
a collection of books and not one book; that the Bible does
not possess literal inspiration; that every word of it
possesses divine infallibility. Spinoza states what
Rabbi ibn Ezra before him had stated--that the five books
of Moses were not written in entirety, at least, by

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Miracles - events for which natural cause
cannot be explained

Rites - external signs, no inherent sanctity

O.T. - relentless, not to N.T. - "greek"

Jews - denied divinity, Δ anan

ordinances, for revealed directly, without and
no vision - eternal wisdom, for seen working

Jews / nothing special in g. rel. or history.

{ Had no wonder of election, prophecy, / Sab.
{ long un val - entire / 2nd

time of him

Moses; that much of it was written subsequent to ~~his~~ time. Spinoza points out the discrepancies within the text itself, and shows that editorial hands must have worked over the text of the Bible. Spinoza believes that the Bible is a divine book, but divine not because of the scientific knowledge which it contains but because of the moral doctrines which it contains. The Bible is not a scientific text or a philosophic text but a religious text. It is faulty in many instances--in philosophy and in science. It represents the uninformed views, in many instances, of people who lived long, long ago, concerning nature and the nature of the universe; but its greatness and its divinity ^{lie} ~~lies~~ in its prophetic and moral teachings. The greatness of the Bible is its ethics, the revelation of moral idealism which came through the prophets, and the prophets were able to conceive of these great moral ideals, not through philosophic speculation, because they were not philosophers, and not through scientific research, because they were not scientists, but through the moral sensitive-ness of their lives, through their keen sympathy for the qualities of goodness in the world, because they were good themselves. And they were sensitive to moral values; there-fore they were able to evolve these great moral concepts for mankind.

according to Sp.

And ~~What~~ summarizes all these teachings? *the Bible*

What is the sum total of all the moral idealism of the Bible? ~~asks Spinoza?~~ Why, it is simply to love God and to

[illegible]

am. 7. 10. 11 —

difficult - obscure - contradictory -
initial -

unitals —

obey His commandments. "And thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself." To obey God and keep his commandments.

This is the summary of all religion, and the state therefore ought, by right, to insist only upon this minimum of religion; and as far as all other doctrines and concepts of religion are concerned, the state ought to permit absolute freedom of thought. ~~So that~~ Spinoza was among the first champions of religious freedom, even as he was among the first champions of the separation of church and state.

We accept today much of this criticism of the Bible which Spinoza made, and we realize that he was prompted to this criticism not by irreverence in spirit or irreligion, but by his great desire to place religion where it really belonged--in the human heart. Religion is not tied up or completely identified with a book or a creed or a dogma or a church; it is identified with the longing, with a great hunger for goodness and righteousness and perfection which is in the human heart.

~~Had I the time I would perhaps dwell at greater length upon Spinoza's philosophy, but his philosophy is a study of a lifetime and it would take us very, very long~~ ^{indeed} even to sketch the salient ideas of his philosophy; but a word I ^{will} ~~must~~ say about Spinoza's conception of God and his universe. Spinoza was particularly interested not in metaphysics per se but in ethics. He asked himself:

What is the best way for man to find happiness in the world? And he came to the conclusion that the best way for man to find happiness ~~and affection~~ in life is to discover true knowledge--the truth! The truth shall make you free; the truth shall make you happy. But how is the truth to be found? How is true knowledge to be ascertained? There are ^{many} ~~all~~ varieties of knowledge, says Spinoza. There is knowledge that comes to us through hearsay; there is knowledge that comes to us through ~~these~~ ^{the} general impressions of experience which we have. This is inadequate knowledge; this is distorted knowledge. We cannot base our life's structure and our pursuit of happiness upon this inadequate knowledge. ~~Now~~, there is yet another way of ascertaining true knowledge, according to Spinoza, and that is, first, by discovering the causes of things, by reason, by deduction, and, secondly, through our intuition, which brings to us a minimum of knowledge which need not be proved but which is so self-evident that it is axiomatic. In other words, through reasoning from cause to effect, or through intuition, which takes us to the very heart and essence of reality, we can gain true knowledge, ~~but~~ The best method is a mathematical method. That is the least subjective; it is the most accurate. And so with ~~his ethics~~ ^{his Ethics}, Spinoza casts ^{in the form of a series of} mathematical propositions, ^{with} he starts, axiom, definition, ~~opposition~~, proof, and that method he carries throughout his great work on ethics.

Sp. is a Monist -

1 idealist

materialist

Sp. 2 - Substance is both that & experience.

2 other kinds of reality - distinct
but unseparable

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Now, then, he starts with what he calls the natura idea--a certain, simple, self-evident axiomatic truth. They do not have to be proved because they are so self-evident. And from these, through one proposition after another, ^{Sp. begins with Substance.} ~~he arrives at the idea of the ultimate~~ ^{Substance is} ~~reality,~~ the sum total to all truth and all phenomena, ^{It is} ~~which he calls substance: the essence,~~ the totality of all things which exist, ^{It is Nature, It is Reality, It is God.} ~~he calls substance, or God.~~ Everything which is flows from that essential unity and finds its laws, its causation, within that essential unity. Nothing exists outside of this substance; nothing exists outside of God. God is infinite, possesses infinite attributes. We cannot know, being human, all the attributes of God, but we do know two of God's attributes. We know the attribute of extension, that is, God expressing himself in physical phenomena, God expressing himself in the visible universe; and we know the other attribute of God--thought, God expressing himself in the thinking world, ~~just as~~ ^{like us} man, possesses these two attributes--extension-in his body and thought in his mind.

^{extension and thought}
~~Now,~~ These two attributes are parallel attributes; they are distinct but they are not separate. They are not found apart in the world. In other words, God is the ^{corporeal} universe even as he is the mind of the universe. ^{God is} ~~all that is.~~
~~In other words,~~ God is ~~God~~ a personality who created the universe and is quite apart from the universe; ~~but~~ God is the essence out of which the universe is fashioned. He is

Man in turn had to be phenomenal and

All things, ^{phenomenal} ~~phenomenal~~ and
all are not equally perfect. They are finite
derived from infinite - finite in ~~essence~~ ^{existence}
but not in essence. Man is the cause
of all the man's existence, but not of his
essence. Essence even, finite things is
also eternal.

PNB.

God has no intellect. Intellect is only a word.
God's intellect is no more than sum total
of human intellects. ~~Intellect is only~~
~~a word~~

God is comprehensions with the world

the universe, its cause, its source, its ^{totality} ~~ultimate essence~~.

Creation has no place in the system of thought of Spinoza. *All that is, must be, and nothing can be but what already is, that is complete*
Everything is; and everything that is is perfect. That God,

in other words, is the source of all things. Spinoza calls

him the natura naturans. As he is identified with all

things that exist, he is the natura naturans.

From God, I mean, that attribute of Extension & Thought
as a matter of fact, all but necessary
~~Now God is perfect. God is one, but from him~~
~~there emanate realities, many of them infinite realities~~
~~Thinking. All phys. phenomena are modes of Extension.~~
~~which do not possess the same amount of perfection or~~

There are the
equal perfection. Hence we have the phenomenal world
about us which possesses many things which are finite and
perishing, but all things which exist derive from the one
and are governed by the laws of necessity which are already
inherent in this primary substance, which is God. In other
words, according to Spinoza, it is not that nature is God;
it is that nature derives from God and is of God. That is
the pantheism of Spinoza.

Now this is not the God of the religious
man, at all. The God of Spinoza possesses no free will;
he acts only from the necessity of his nature; he cannot
make things other than they are. The God of Spinoza is not
omnipotent and is not all-powerful. The God of Spinoza
possesses no final purpose or end; he does not tend to any
goal; he therefore possesses no will. Nor is the God of
Spinoza particularly concerned with the ethical operations
of men. In the sight of God there is neither good nor bad.
Good or bad concerns only human beings. The God of Spinoza

therefore cannot be moved by the ethical or unethical actions of men; nor can he be moved by their prayers.

The God of Spinoza is not a personality.

There can be no truly religious conception unless at the very heart of it there is placed the dogma of the personal God. ~~While~~ While many of us cannot accept the God idea of Spinoza--and Judaism has not accepted it--there is much in the ethics of Spinoza, however, which is very exalted and very stimulating ~~and very fine, and in his ethics one finds the true echo of Jewish prophecy.~~ He asks himself, as others have asked: ~~This~~ This is your conception of God and of human life; what becomes of free will? If the laws of life are predetermined and all the actions of men are predetermined, if everything is already found in this original substance of God, and man has not freedom of action, how, then, can he be held responsible for his actions? What becomes of morality? And Spinoza answers, following logically his line of reasoning: Man is not free to do anything he wants to, even as God is not free to act against his own nature. Man is free only when he lives according to his own nature; and man is most free when he frees himself of the passions which are only his blind efforts to outwit the laws of his nature; man is most free when he lives according to reason, when he employs the real method of ascertaining truth; man is free when he is in possession of truth and knowledge.

There is no evil in the sight of God. God

did not create evil. Evil is only relative to man. When man pursues his ends according to the laws of his nature man will find good and not evil; and the reward of evil, says Spinoza, is not to be found in any impeachment or infringement of the immutable laws of nature, in any punishment visited upon a man by an enraged deity punishing him for that specific act of evil. The reward or the punishment of evil is to be found in the estrangement of the man, the evil-doer, from truth, from reality, and from God; and the reward of him who does good must be sought not in an external reward which a deity, disorganizing the operations of the universe, and whimsically and wilfully interfering in the operations of life, will bestow upon the man. The reward for goodness is to be found in the sense of being nearer and nearer the truth, to ^{reality} ~~knowledge~~, and to God. So Spinoza said: "Blessedness is not the reward of virtue but virtue itself; nor should we rejoice in it because we restrain our lust, but, on the contrary, because we rejoice therein we can restrain our lust." Blessedness, then, is not the reward of virtue, but virtue itself; the reward of virtue is virtue itself.

Remember that marvelous saying of the Rabbis who lived two thousand years, approximately, before Spinoza: "Be not like servants who serve their master for the sake of receiving reward, but be like servants who serve their master without any expectation of reward." "The reward of virtue is virtue itself, and the reward of a

transgression is transgression." Spinoza further says, he who loves God cannot endeavor to bring it about that God should love him in return. We must not even ask of God, according to Spinoza, to love us in return for our love of him. Our love of him is the sufficient reward of that effort of our soul. And no one has given expression to this concept of disinterested piety as magnificently as Spinoza has. It is, of course, the concept of religion which you find in the prophet like Jeremiah, or in a great book like Job; that is, to do good for its own sake. It is not to ask of God to change the order of his universe in order to reward ~~us~~ ^{us} for the good ~~we~~ ^{we} do. It is to seek for the supreme significance of our actions within ourselves, for the enrichment and the ennoblement of our life. When we do good we are following the laws of the universe; we are identifying ourselves intimately, we are unifying our personality, with the universe. When we do evil we build, as the Kabbalist would say, walls, separating partitions between ourselves and the soul of the universe.

Then, There is much in this ethics of Spinoza very elevating and very ennobling. [#] It may be that in the course of time Spinoza's philosophy will be completely eclipsed. There arose after him a great German philosopher ~~by the name of~~ Immanuel Kant, who investigated more thoroughly than Spinoza did man's capacity for acquiring knowledge, and came to the conclusion that after all is said and done man cannot know any real thing, anyhow; that

the heart of reality must forever remain unknown to man.

"The thing itself" man will never know. Man can only know the external manifestations of reality. There arose since the time of Spinoza philosophers like the ^{subjectivists} ~~unconsti-~~ ~~tutionalists~~ and the pragmatists, who directed human speculation in altogether new avenues, and it may be that the philosophy of Spinoza may some day be completely eclipsed.

But it does remain true that this great man guided generations of thinking men, ^{along the way of truth - seeking} ~~guided many of them~~ ^{and noble living.} ~~along the way of truth, which he outlined for them, to blessedness and reality.~~ I think his ethics will remain for all time a source of inspiration to struggling and suffering mankind, and, above all, ~~I think that~~ the example of his life, the calm, patient, noble life of courage and fortitude, a life devoted to the search of truth, a life of emancipation from the concerns and the demands ~~and the interests~~ of the physical world ~~about him,~~ a life of beautiful spiritual isolation, ~~--that life and nobility of that character~~ will remain for many, many generations to come ~~as~~ an inspiration ~~and as a blessing~~ to mankind. ^{Stop}

Baruch Spinoza was another of the marvelous gifts which Israel made to mankind from the days of Abraham to this day. They all--Abraham, Moses, Isaiah, Amos, Hillel, Jesus, Halevi, Maimonides, Spinoza, Mendelssohn, Bergson,--they all sought a way for the human spirit towards

the dwelling place of beatitude and happiness and perfection and peace. Each in his way and each in his day brought light and leading to mankind. Excommunicated though Spinoza was by his community, the household of Israel, the people of Israel, the historic community which fashioned and gave him life, and gave him thought and gave his thought expression, the household of Israel still claims him as one of its choicest gifts.

--o--



1. (250 yrs ago) This lies in the city, The Hague, Holland, a lonely man, leaves in the attic of a poor house, ^{in a by-street} where for 7 years he had lived, estranged from his family and excommunicated from his people. 2 centuries later in this spot, this ^{very} ^{house} ^{is} ^{now} ^{dedicated} to him and on the occasion, its dedication, one of the great words Europe 2. Renan remarked:

"This man from his granite pedestal, will point out to all men the way of blessedness which he found; and ago, hence, the cultivated traveller, passing by this spot, will say in his heart: 'The truest vision ever had of God came, perhaps, here'."

The name of this poor man, leaves who was thus eulogized was Baruch Spinoza. Other illustrious voices before him Renan had joined in remarkable choruses of tribute and praise.

herding: "There is no hostile view of life but Spinoza's".

90s the: - profound admirer - description

Negel - "To be a philosopher, one must first be a Spinozist"

Herbert Spencer - "His life was a copy, the life, his divine knowman, Jesus."

Wardlaw the } who was indebted to Sp. for their world-views & philosophy
Keir the }
Shelley }
Byron } Each was free

(I quoted) and almost forgotten for well nigh a century after his death, interest in Spinoza revived towards the close of the 18 and in the beginning of the 19c. - Since that time his march across the field of human thought has resembled a triumphant procession. His influence is felt wherever men think, and the example of his life - his weak, humble and beautiful personality, is to this day inviting men to repentance and love. Within a few days the most important congregation from all over the world, will assemble in that little house, where St. Joseph leaves and human, dies - and will dedicate that house as a Spinoza Museum for all time.

Each one ^{other man} was ~~an~~ ^{an} ~~man~~ ^{man} as far as civilization. They acknowledged their
indebtedness to him. They were indebted to his vast influence and
also upon themselves, but they themselves upon their age.



using these extraneous ideas he proceeds from proposition to prop. until
he arrives at the idea, the ultimate reality of all things—
he calls it Substance. It is the totality, all things and of all
truth. It is the essential reality. It is one, infinite and
indivisible. It is God. Nothing exists outside this substance

All phenomena are attributes of it, or modes and
affections of this substance. ~~to~~ The substance, or God, has
infinite attributes. We cannot name them all. We do
know 2. Thought and Extension. We may conceive of

God as the extended beingness and the thinking beingness.
^{part of man, body, mind} These are parallel attributes ~~separate~~ ^{distinctly} but not separated.

God is the source of all phenomena—the natura
naturans. He is also identical with the phenomena
—the natura naturata. All things, all events flow
necessarily and according to fixed laws of causation
from God. God is perfect, but all things which flow
from Him do not possess the same degree of equal
perfection. There are gradations in nature. From the
infinite, there is a long series of "emanations" flow
the finite things.

God, then, is not a personality dwelling apart
from the universe which he created. Creation has no
place in S. system, that. He is the indwelling cause
the source & plenitude of the universe. It is not that
nature is God It is that nature derives from God
It is of God.

This is not the God, the Religion man. S. God is not
free for he acts only from the necessity of his nature. He
cannot make things other than ^{they are} ~~they are~~. He is not all-powerful.
He has no final purpose or end. Nor is he concerned

2. H.S. was a Jew, ~~born of Spanish~~ born in free Holland in 1632, of Jewish descent. Holland was at this time the only free country in Europe to which the refugees fleeing from religious persecution from all parts of Europe fled. The Quakers had gone there from England in 1609 and set sail from there for the New World in 1620. Holland became the home of many sects, dissenters and new theories ~~and~~ Christian mysteries, such as the Quakers, the Collegiants and other anointed groups whose presence would not be tolerated elsewhere in Europe. It offered freedom within limits, freedom to self-profile, not to attract attention, to offend friends and relatives, & the like.

2- The Jews, Holland were mostly the descendants of the Sp.
exiles (1492) or Sp. & Portug. merchants who after attempting
to this life & duplicity in the Portug. peris ruler
fled to the free land, Holland, where they could resume
~~their~~ the pen practice & their faith. From a handful
of these ~~forbearing~~ who came in Holland did not
become free until it ~~itself~~ emancipated itself
after years, bloody war, from the tyrannous & 1765
the Sp. monarch Philip II in 1571. A small group

2. Johannes Marrant landed in Amsterdam in 1593.
Before long their number ^{unusually} increased. Thousands of them
were attracted from all parts of Europe - New Jerusalem.

[illegible]

~~Benjamin~~ a public & scholarly man. One, then Heaven. had
Israel - Rabbi another - in 1654 succeeded in his undertaking
to readmit the Jews to England, represented freely

2. It was in this milieu that Sp. was born. His grandfather in 1639 was president of the Leitchfield Community. His early education was almost exclusively in German subjects.

They were rich enough & influentially represented as
the Dutch West India ^{in 1654} Comp. to compel Peter
Stuyvesant ~~in~~ the Dutch Settlement in New
Amsterdam to admit the 24 Jew. families,
who fleeing from Brazil to N. New were first
given to settle in the N.S.



with the ethereal aspirations, ~~the~~ men. God is bad
do not concern Him, only men. He cannot be moved
by prayer; ~~even~~ He is not a personality

S. faces the way a ^{theoretical} problems which his ^{religious} beliefs present.
If all is predetermined, what is Free Will? If things
cannot be other than what they are, what of Free Will,
and moral responsibility? Man is free only when he
lives according to his own nature, according to the true
ideas which his reason presents to him, when he frees
himself from the passions which are blind & seek to obstruct
the inner life. He is free to know truth & God. Faith is
thus he has lost only thing worth what is left. Evil
does not exist in the scheme of things. God does not
create it. It is relative to man. The evil man
is punished in that there is less of truth & God in him.
The good man is rewarded in that there is more of truth
& God in him. There is no improvement in the course
the universe either to reward or punish men.

(Just) (BWL)

The reward of virtue is virtue itself (Just)
disinterested morality

On "Ismo de p^o the perplexed", ... is the key not only to the growth of his system in Sp. and mind ... but also to the peculiar history, the influence which it exerted upon the course of Europ. speculation."

wh. Less Rth: "Sp. describes 'Marramunda'"

Uriel Acosta. 1590-1647. - An earlier contemp. of Sp.
Morano. Left Portugal 1618 - abused Christ. - Enthusiastic
for Judaism - ^{in public - in private - in secret} - but free & liberal w. V. 11, 111 - Attacked
the formal Jud. of his day. Wounded immortality, future
retribution, discrepancy bet. Bible & Rabh. Jud. 1624
For his views, subversion of the Jewish & Jew. Talm. indicted
before the magistrates - prison - fine 300 guilders. Book etc.
burnt - 1633 recants - no longer a Jew! * Again
his liberal views - albeit - discontinued . 1 yr.
- degrading penance - with public confession & recantation -
public scourging - prostrate upon the threshold to be
stepped upon by crowd. His proud spirit broke. Killed
himself.

Oratio de Castro (1620-1687). Portugal. Physician &
philosopher. at University of Salamanca. Imprisoned 3 yrs. dungeon.
France. 9th 1666 Amsterdam. Public Confessor of Jews. Director
of Congregation.

Whether my list will be printed at expense,
to ^{not under. Over them} take to cover. Should not be made a last
specimen



attempt upon his life - say let to stab him with a large.

Dr. Rauli Monteiro, ^{on} the teacher, sp., say let to remove
him from publishing his doctrines abroad, and offered
young sp. a pension of 1000 florins a year. - which sp.
promptly refused. In 1656 the congregations ^{He was 23 yr. at the time} ~~He was 23 yr. at the time~~
excommunicated him! (note) In 24 years no contact
with the Jews. until he died (he died at 44 years of age) ^{He was 44 years of age}
he had no further contact with Jews. (His friend was the
Ch. mag. ^{Ch. mag. of the President in Europe - like the teacher} ~~Ch. mag. of the President in Europe - like the teacher~~
of philosophy, ^{Ch. mag. of the President in Europe - like the teacher} ~~Ch. mag. of the President in Europe - like the teacher~~
He lived in near Amsterdam, later moved to Rhijnsburg
near Leyden, at Voorburg and finally at The Hague where
he spent the last 7 years of his life.

He supported himself at the Trade, an optician.
He found lenses, & the first apparatus the making
which finally cut short his career. He was offered
a professorship in philos. at Heidelberg. He refused
it. He received a small pension from John de Witt
() which sp. used to purchase the books which
he needed. His pension was very ^{his money, being rapidly absorbed} ~~his money, being rapidly absorbed~~
small as for a man.

This driven from the Jew. community ^{He was} ~~He was~~
Jews - and never returned ^{He was} ~~He was~~
to his former ^{He was} ~~He was~~
calm philosophical manner - and the patient humility &
the pacific heart.

The displeasure, the J. community was not the only
displeasure which was visited upon him. When his great work "Tractatus
Theologico-Politicus" was published in 1670 it was

This 5th idea may not satisfy. In philosophy it has been challenged
6. His philosophy may be supplanted after a few generations.
7. Starkie's guide. Resplendent personality will continue to
inspire men.

Kant came along & challenged the capacity & was to
show any thing about the real nature of the human.
Modern futurism & prognostications have turned with
that away in new & diff directions & speculations.



"Blessedness is not the reward of virtue, but virtue itself; nor should we rejoice in it for that we restrain our lusts, but, on the contrary, because we rejoice therein we can restrain our lusts" - Last proposition in Ethics

"He who loves God cannot endeavor to buy it about that God should love him in return"

Free

"A man who is guided by reason is more free in a state when he lives according to common law than in solitude when he is subject to no law"

