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1796–1880

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SPINOZA IN GERMANY presents fifteen newly commissioned essays examining the legacy of Spinoza in German thought throughout the long nineteenth century. The focus on Spinoza's influence illuminates both the nature of his philosophical contributions, as well as novel aspects of the philosophical lineage from idealism to Marxism, psychoanalysis, and beyond. The chapters are at the cutting edge of research on modern German philosophy, concerning not only canonical figures like Kant and Marx, but also philosophers whose importance has since been neglected such as Salomon Maimon and Lou Salomé.

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Jacket image: Arthur Schopenhauer's copy of *Benedicti de Spinoza opera, quae supersunt omnia: iterum edita curavit, praefationes, vitam auctoris, nec non notitias, quae ad historiam scriptorum pertinent*/addidit Henr. Eberh. Gottlob Pavlus, volumen privs [Jena, 1802]. Digitized by the Universitätsbibliothek J.C. Senckenberg Frankfurt am Main. urn:nbn:de:hebis:30-1129553.

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quae potest, hoc est, jus naturae eo usque
dere, quo usque ejus potentia se extendit
enim potentia est ipsa Dei potentia, qui
jus ad omnia habet: sed quia universalis p
tius naturae nihil est praeter potentiam or
dividuorum simul, hinc sequitur unumqu
dividuum jus summum habere ad omnia,
est, sive, jus uniuscujusque eo usque se
quo usque ejus determinata potentia se ext
quia lex summa naturae est, ut unaquae
suo statu, quantum in se est, conetur pe
idque nulla alterius sed tantum sui habit
hinc sequitur unumquodque individuum
mum ad hoc habere, hoc est, (uti dixi) e
dum et operandum, prout naturaliter dete
est. Nec hic ullam agnoscimus differentiam
mines et reliqua naturae individua, nequ
tionem ignorant, neque inter fatuos, delira
nos. Quicquid enim unaquaeque res ex le
[17^o] naturae agit, id summo jure agit,
quia agit, prout ex natura determinata est,
potest. Quare inter homines, quamdiu s
folius naturae vivere considerantur, tam i
rionem nondum novit, vel qui virtuti
nondum habet, ex solis legibus appetit
jure vivit, quam ille, qui ex legibus ratio
suam dirigit. s jus su
bet ad omnia, sive ex l
tionis vivendi; et animi
summum jus h
sive ex legibus appetit
Atque
est, quod Paulus docet, qui ante legem
quamdiu homines ex naturae imperio vive
rantur, nullum peccatum agnoscit.

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& GJESDAL

SPINOZA IN GERMANY

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Consequen
tia vera
ex ratio
ne falsa

Ex ea
dem ratione
quodlibet
promissum
violare
licet. —
Cum autem
secundum
Spinoziam
nemo pro
missio tenetur
quoniam
jus sola
potentia
determinatu
cur offer
idem 2 exem
pla promiss
torum, quo
rum unum
vi coactum,
alterum absu
dum

quia lex summa naturae est, ut unaquaeque res in
suo statu, quantum in se est, conetur perseverare,
idque nulla alterius sed tantum sui habita ratione,
hinc sequitur unumquodque individuum jus sum
mum ad hoc habere, hoc est, (uti dixi) ad existen
dum et operandum, prout naturaliter determinatum
est. Nec hic ullam agnoscimus differentiam inter ho
mines et reliqua naturae individua, neque inter ho
mines ratione praeditos et inter alios, qui veram ra
tionem ignorant, neque inter fatuos, delirantes et sa
nos. Quicquid enim unaquaeque res ex legibus suae
[17^o] naturae agit, id summo jure agit, nimirum
quia agit, prout ex natura determinata est, nec aliud
potest. Quare inter homines, quamdiu sub imperio
solius naturae vivere considerantur, tam ille qui ra
tionem nondum novit, vel qui virtutis habitum
nondum habet, ex solis legibus appetitus summo
jure vivit, quam ille, qui ex legibus rationis vitam
suam dirigit. Hoc est sicuti sapiens jus summum ha
bet ad omnia, quae ratio dictat, sive ex legibus ra
tionis vivendi; sic etiam ignarus, et animi impotens
summum jus habet ad omnia, quae appetitus suadet,
sive ex legibus appetitus vivendi. Atque hoc idem
est, quod Paulus docet, qui ante legem, hoc est,
quamdiu homines ex naturae imperio vivere confide
rantur, nullum peccatum agnoscit.

SPINOZA IN GERMANY

Political and Religious Thought Across
the Long Nineteenth Century

edited by

JASON MAURICE YONOVER
& KRISTIN GJESDAL

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Spinoza in Germany

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