

## Spinoza's Ethics—Part One Propositions

- Proposition 1**—Substance is by nature prior to its modifications
- Proposition 2**—Two substances, whose attributes are different, have nothing in common
- Proposition 3**—Things, which have nothing in common, cannot be one the cause of the other
- Proposition 4**—Two or more distinct things are distinguished one from the other either by the difference of the attributes of the substance, or by the differences of their modifications
- Proposition 5**—There cannot exist in the universe two or more substances having the same nature or attribute
- Proposition 6**—One substance cannot be produced by another substance
- Proposition 7**—Existence belongs to the nature of substance
- Proposition 8**—Every substance is necessarily infinite
- Proposition 9**—The more reality or being a thing has, the greater the number of its attributes
- Proposition 10**—Each particular attribute of the one substance must be conceived through itself
- Proposition 11**—God, or substance consisting of infinite attributes, of which each expresses eternal and infinite essentiality, necessarily exists
- Proposition 12**—No attribute of substance can be conceived, from which it would follow that substance can be divided
- Proposition 13**—Substance absolutely infinite is indivisible
- Proposition 14**—Besides God no substance can be granted or conceived
- Proposition 15**—Whatsoever is, is in God, and without God nothing can be, or be conceived
- Proposition 16**—From the necessity of the divine nature must follow an infinite number of things in infinite ways—that is, all things which fall within the sphere of infinite intellect
- Proposition 17**—God acts solely by the laws of his own nature and is not constrained by anyone
- Proposition 18**—God is the indwelling and not the transient cause of all things
- Proposition 19**—God and all the attributes of God are eternal
- Proposition 20**—The existence of God and his essence are one and the same
- Proposition 21**—All things, which follow from the absolute nature of any attribute of God, must always exist and be infinite, or, in other words, are eternal and infinite through the said attribute
- Proposition 22**—Whatever follows from any attribute of God, in so far as it is modified by a modification, which exists necessarily and as infinite through the said attribute, must also exist necessarily and as infinite
- Proposition 23**—Every mode, which exists both necessarily and as infinite, must necessarily follow either from the absolute nature of some attribute of God, or from an attribute modified by a modification, which exists necessarily and as infinite
- Proposition 24**—The essence of things produced by God does not involve existence
- Proposition 25**—God is the efficient cause not only of the existence of things, but also of their essence
- Proposition 26**—A thing, which is conditioned to act in a particular manner, has necessarily been thus conditioned by God; and that which has not been conditioned by God cannot condition itself to act
- Proposition 27**—A thing, which has been conditioned by God to act in a particular way, cannot render itself unconditioned
- Proposition 28**—Every individual thing, or everything which is finite and has a conditioned existence, cannot exist or be conditioned to act, unless it be conditioned for existence and action by a cause other than itself, which also is finite and has a conditioned existence; and likewise this cause cannot in its turn exist or be conditioned to act, unless it be conditioned for existence and action by another cause, which also is finite and has a conditioned existence, and so on to infinity
- Proposition 29**—Nothing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the divine nature
- Proposition 30**—Intellect, in function finite, or in function infinite, must comprehend the attributes of God and the modifications of God, and nothing else
- Proposition 31**—The intellect in function, whether finite or infinite, as will, desire, love, etc., should be referred to passive nature, and not to active nature
- Proposition 32**—Will cannot be called a free cause, but only a necessary cause
- Proposition 33**—Things could not have been brought into being by God in any manner or in any order different from that which has in fact obtained
- Proposition 34**—God's power is identical with his essence
- Proposition 35**—Whatsoever we conceive to be in the power of God, necessarily exists
- Proposition 36**—There is no cause from whose nature some effect does not follow