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Spinoza
Benedict Spinoza - A Philosopher for Our Time
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Spinoza's Critique of Religion: Amazon.co.uk: Strauss, Leo ...

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Spinoza ' s Critique of Religion. Spinoza's Critique of Religion, trans. E. M. Sinclair, University of Chicago Press, 1997. Originally published as Die Religionskritik Spinozas als Grundlage seiner Bibelwissenschaft Untersuchungen zu Spinozas Theologisch-Politischem Traktat, Akademie-Verlag, 1930. Excerpt from the preface to the English translation: Considerations like those sketched in the preceding paragraphs made one wonder whether an unqualified return to Jewish orthodoxy was not both ...

Spinoza's Critique of Religion - Leo Strauss

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It was in his much less well-known book, the Theological-Political Treatise — Spinoza published it anonymously in 1670 for fully justified fear of persecution in response to the critique of biblical faith that it put forth — that he argued that toleration and government protection of liberty were imperatives of religion rightly understood.

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Spinoza's Critique of Religion and Its Heirs: Marx ...

This tradition includes Aristotle, Averroes and Maimonides on the one hand, and Marx, Benjamin and Adorno on the other. At its centre is Spinoza's critique of religion, the political significance of which lies, for Dobbs-Weinstein, in the resistance to all forms of teleology rather than in the establishment of a public sphere.*

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Leo Strauss articulates the conflict between reason and revelation as he explores Spinoza ' s scientific, comparative, and textual treatment of the Bible. Strauss compares Spinoza ' s Theologico-political Treatise and the Epistles, showing their relation to critical controversy on religion from E...

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According to Strauss, Spinoza's critique is rooted in the prior philosophical work of Maimonides, da Costa, and Hobbes. Unlike Maimonides, who tries to reconcile reason and faith, or Hobbes, who believes in the necessity of a 'religious lie' for political control, Spinoza believes that man can live by reason alone.

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INTRODUCTION : #1 Spinozas Critique Of Religion And Publish By James Michener, Spinozas Critique Of Religion And Its Heirs Marx at its centre is spinozas critique of religion the political significance of which lies for dobbs weinstein in the resistance to all forms of teleology rather than in the establishment of a public sphere andrew

30+ Spinozas Critique Of Religion And Its Heirs Marx ...

Abstract. In his Religionskritik Spinozas Leo Strauss holds that Spinoza ' s critique of religion expresses and bases itself " in the form of the crude antithesis between superstition, prejudice, ignorance, barbarism, benightedness on the one hand, and reason, freedom, culture, enlightenment on the other " .

¿Abismo o armonía entre la imaginación y la razón? Una ...

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TextBook Spinozas Critique Of Religion And Its Heirs Marx ...

Aug 31, 2020 spinozas critique of religion by strauss leo published by university of chicago press paperback Posted By James PattersonMedia Publishing TEXT ID 49573045 Online PDF Ebook Epub Library 9780226776880 Spinozas Critique Of Religion By Strauss Leo

Leo Strauss articulates the conflict between reason and revelation as he explores Spinoza's scientific, comparative, and textual treatment of the Bible. Strauss compares Spinoza's Theologico-political Treatise and the Epistles, showing their relation to critical controversy on religion from Epicurus and Lucretius through Uriel da Costa and Isaac Peyreire to Thomas Hobbes. Strauss's autobiographical Preface, traces his dilemmas as a young liberal intellectual in Germany during the Weimar Republic, as a scholar in exile, and as a leader of American philosophical thought. "[For] those interested in Strauss the political philosopher, and also those who doubt whether we have achieved the 'final solution' in respect to either the character of political science or the problem of the relation of religion to the state." —Journal of Politics "A substantial contribution to the thinking of all those interested in the ageless problems of faith, revelation, and reason." —Kirkus Reviews Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus of political science at the University of Chicago. His contributions to political science include The Political Philosophy of Hobbes, The City and the Man, What is Political Philosophy?, and Liberalism Ancient and Modern.

This book sheds new light on those who inherit Spinoza’s thought and its consequences materially rather than metaphysically.

Spinoza’s heritage has been occluded by his incorporation into the single, western, philosophical canon formed and enforced by theologico-political condemnation, and his heritage is further occluded by controversies whose secular garb shields their religious origins. By situating Spinoza’s thought in a materialist Aristotelian tradition, this book sheds new light on those who inherit Spinoza’s thought and its consequences materially and historically rather than metaphysically. By focusing on Marx, Benjamin, and Adorno, Idit Dobbs-Weinstein explores the manner in which Spinoza’s radical critique of religion shapes materialist critiques of the philosophy of history. Dobbs-Weinstein argues that two radically opposed notions of temporality and history are at stake for these thinkers, an onto-theological future-oriented one and a political one oriented to the past for the sake of the present or, more precisely, for the sake of actively resisting the persistent barbarism at the heart of culture.

Until recently, Spinoza’s standing in Anglophone studies of philosophy has been relatively low and has only seemed to confirm Friedrich Heinrich Jacobi’s assessment of him as “a dead dog.” However, an exuberant outburst of excellent scholarship on Spinoza has of late come to dominate work on early modern philosophy. This resurgence is due in no small part to the recent revival of metaphysics in contemporary philosophy and to the increased appreciation of Spinoza’s role as an unorthodox, pivotal figure - indeed, perhaps the pivotal figure - in the development of Enlightenment thinking. Spinoza’s penetrating articulation of his extreme rationalism makes him a demanding philosopher who offers deep and prescient challenges to all subsequent, inevitably less radical approaches to philosophy. While the twenty-six essays in this volume - by many of the world’s leading Spinoza specialists - grapple directly with Spinoza’s most important arguments, these essays also seek to identify and explain Spinoza’s debts to previous philosophy, his influence on later philosophers, and his significance for contemporary philosophy and for us.

When it appeared in 1670, Baruch Spinoza’s Theological-Political Treatise was denounced as the most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe. Steven Nadler tells the story of this book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. A vivid story of incendiary ideas and vicious backlash, A Book Forged in Hell will interest anyone who is curious about the origin of some of our most cherished modern beliefs~Jacket p. [2].

Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of political thought, Enlightenment 'clandestine' or radical philosophy, Bible hermeneutics, and textual criticism more generally. It is presented here in a translation of great clarity and accuracy by Michael Silverthorne and Jonathan Israel, with a substantial historical and philosophical introduction by Jonathan Israel.

Part of the Jewish Encounter series In 1656, Amsterdam ' s Jewish community excommunicated Baruch Spinoza, and, at the age of twenty-three, he became the most famous heretic in Judaism. He was already germinating a secularist challenge to religion that would be as radical as it was original. He went on to produce one of the most ambitious systems in the history of Western philosophy, so ahead of its time that scientists today, from string theorists to neurobiologists, count themselves among Spinoza ' s progeny. In Betraying Spinoza, Rebecca Goldstein sets out to rediscover the flesh-and-blood man often hidden beneath the veneer of rigorous rationality, and to crack the mystery of the breach between the philosopher and his Jewish past. Goldstein argues that the trauma of the Inquisition ' s persecution of its forced Jewish converts plays itself out in Spinoza ' s philosophy. The excommunicated Spinoza, no less than his excommunicators, was responding to Europe ' s first experiment with racial anti-Semitism. Here is a Spinoza both hauntingly emblematic and deeply human, both heretic and hero—a surprisingly contemporary figure ripe for our own uncertain age. From the Hardcover edition.

The first comprehensive effort to examine Strauss’s astonishingly wide-ranging writings of the 1930s (some of which have only recently been made available to English-speaking readers, including several herein) with a view to their unifying theme of recovering classical political philosophy.

Leo Strauss ' s The Political Philosophy of Hobbes deservedly ranks among his most widely acclaimed works. In it Strauss argues that the basis for Hobbes ' s natural and political science is his interest in " self-knowledge of man as he really is. " The writings collected in this book, each written prior to that classic volume, complement that account. Thus at long last, this book allows us to have a complete picture of Strauss ' s interpretation of Hobbes, the thinker pivotal to the fundamental theme of his life ' s work: the conflicting demands of philosophy and revelation, or as he termed it, " the theologico-political problem. " It is no exaggeration to say that Strauss ' s work on Hobbes ' s critique of religion is essential to his analysis of Hobbes ' s political philosophy, and vice versa. This volume will spark new interest in Hobbes ' s explication of the Bible and in his understanding of religion by revealing previously neglected dimensions and motives of Hobbes ' s " theology. " At the same time, scholars interested in the intellectual development of Leo Strauss will find in these writings the missing link, as it were, between his two early books.Spinoza ' s Critique of Religion and The Political Philosophy of Hobbes. In addition, this volume makes available for the first time in English a letter, a book outline, an extended review, an engagement with legal positivism, and an account of Strauss ' s work on Hobbes by Heinrich Meier, all of which shed light on Strauss ' s concerns and his approach to Hobbes in particular, as well as to modern political thought and life.

Spinoza's Theological-Political Treatise was published anonymously in 1670 and immediately provoked huge debate. Its main goal was to claim that the freedom of philosophizing can be allowed in a free republic and that it cannot be abolished without also destroying the peace and piety of that republic. Spinoza criticizes the traditional claims of revelation and offers a social contract theory in which he praises democracy as the most natural form of government. This Critical Guide presents essays by well-known scholars in the field and covers a broad range of topics, including the political theory and the metaphysics of the work, religious toleration, the reception of the text by other early modern philosophers and the relation of the text to Jewish thought. It offers valuable perspectives on this important and influential work.

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