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baruch spinoza began his studies learning hebrew and the talmud only to be excommunicated at the age of twenty four for supposed heresy throughout his life spinoza was simultaneously accused of being an atheist and a god intoxicated man bertrand russell said that compared to others spinoza is ethically supreme the noblest and most lovable of the great philosophers this book is an exploration of a what spinoza understood god to be b how for him the infinite and eternal power of god is expressed and c how finite human beings can have a true idea of this greatest of all entities sherry deveaux begins with an analytic discussion of these three questions and an explication of three different views held by

contemporary commentators on spinoza she then shows that the commonly held views about spinoza are inconsistent with spinoza s texts especially his magnum opus the ethics next comes an analysis of topics in spinoza that must be understood in order correctly to answer the three questions for example the notions of power and true idea are discussed along with spinoza s definition of the essence of a thing which is shown to be central to the discussion of spinoza s god deveaux then claims that spinoza defines god s essence as absolutely infinite and eternal power and that contrary to the commonly held view that god s essence is identical with the attributes e g thought and extension god s essence or power is expressed through the attributes

focusing on the medieval reception of book zeta of aristotle s metaphysics volume one of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects volume two makes available to scholars one of the culminating points in the medieval reception of aristotle s metaphysical thought by presenting the first critical edition of book vii of paul of venice s commentary on aristotle s metaphysics 1420 1424

this is the story of david bohm s hitherto unpublished notes uncovered from a series of lectures given in israel in 1957 to a group of marxist physicists from the hashomer hatsair young guard movement the notes explore quantum theory and dialectical materialism as well as shedding light on the intellectual and emotional resources of his persistent rebellion against orthodoxies in science the discussion places his lectures notes in a wider historical scientific and philosophical context and traces bohm s intellectual development from an early attempt to better understand the copenhagen interpretation of quantum mechanics to his elaboration of an alternative causal interpretation based on the notion of hidden variables as the lecture notes strikingly illustrate dialectical materialism played a fundamental role for the further development of his understanding of quantum mechanics bohm placed the notions of infinity of nature and the unity of opposites in the center of his natural philosophy drawing from the works of hegel marx engels and lenin the authors also examine bohm s legacy in the history of quantum mechanics and his contribution to preparing the second quantum revolution bohm s engagement with dialectical materialism and his role as a dissident to the orthodox interpretation of quantum mechanics were pivotal in bringing about the novel insights and technologies associated with this second quantum revolution during the 1960s bohm developed a growing interest in the nature of consciousness and engaged with the philosopher jiddu krishnamurti in spite of a seemingly fundamental break with earlier philosophical positions this new phase in bohm s intellectual odyssey was not completely unrelated to his fascination with and deep understanding of hegel s philosophy which the lecture notes amply document for the first time

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