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*controversies in science & the humanities*

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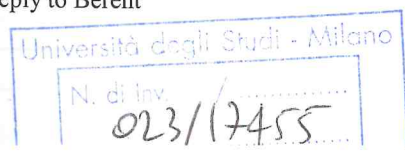
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Nine Months



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# The LEIBNIZ REVIEW

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*This Issue is Dedicated to Daniel Garber*

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Stars, Kingdoms, Beliefs,  
and Masses. Political  
Astrology in the  
Mediterranean Area  
from Middle Ages  
to the Renaissance

Le stelle, i regni,  
le credenze e le masse.  
L'astrologia politica  
nel Mediterraneo  
tra Medioevo  
e Rinascimento

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a cura di

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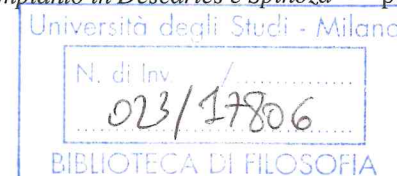
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## ETHICA E PASSIONS DE L'ÂME SPINOZA CON E CONTRO DESCARTES

a cura di

FRANCESCO CERRATO - GIUSEPPE D'ANNA - VITTORIO MORFINO - FRANCESCO TOTO

FRANCESCO CERRATO\* - GIUSEPPE D'ANNA\*\* - VITTORIO MORFINO\*\*\* - FRANCESCO TOTO\*\*\*\*

### DALLE PASSIONS ALL'ETHICA CONTINUITÀ, TRASFORMAZIONI, INTERPRETAZIONI

*From the Passions to the Ethica. Continuity, Transformations, Interpretations*

Spinoza's relationship with Descartes was always characterized both by proximity and distance. This ambivalence does not fail to affect the history of reception, from Spinoza's death to the present day. However, the path of this history shows a remarkable paradigm-shift. From the anti-Cartesianism and anti-Spinozism of sixteenth and eighteenth centuries until the most authoritative contemporary reading, we move indeed from a perspective, in which Descartes' thought would show germs of Spinozism – and Spinoza would therefore be in some sense more Cartesian than Descartes himself – to an opposition so radical as to reject any point of contact. In order to critically question both this relationship and the history of its interpretations, it is crucial to analyse the complex dialogue, which in his *Ethics* Spinoza establishes with Descartes's *Passions of the Soul*. Although very dense, this dialogue has only been studied little in its detail.

*Keywords:* René Descartes, Baruch Spinoza, Cartesianism, Anti-Cartesianism, Passions

#### 1. Spinoza vs Descartes?

Il rapporto tra Spinoza e Descartes si è configurato sin da subito come fortemente ambivalente: da una parte Spinoza come il filosofo che sviluppa sino alle sue estreme conseguenze le premesse del cartesianesimo, dall'altra Spinoza come radicalmente anticartesiano. Nella Prefazione di Lodwijk Meyer ai

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# Think

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