











1.11 BOREDOM is **no change** in one's °Perfection. It marks the theoretical transition from JOY to SORROW and vice versa.

1.12 °JOY is an **increase** in one's °Perpetuation. Its intensity is proportional to the increase.

1.13 °FAITH is belief that an external object will cause a **change** in one's °Perpetuation. The intensity is proportional to the change.

1.14 °HATE is belief that an external object will **decrease** one's °Perpetuation. The intensity is proportional to the decrease feared.

1.15 INDIFFERENCE is belief that an external object will **not change** one's °Perpetuation.

1.16 °LOVE is belief that an external object will increase one's °Perpetuation. The intensity is proportional to the **increase** hoped for.

**increase**

1.18 [Bk.1:E4:Prf.27189](http://users.erols.com/jyselman/e4elwes.htm#Prf:27)—<http://users.erols.com/jyselman/e4elwes.htm#Prf:27>

As for the terms good and bad, they indicate no positive quality in things regarded in themselves, but are merely modes of thinking, or notions which we form from the comparison of things one with another. Thus one and the same thing can be at the same time, bad, and indifferent. ....

Nevertheless, though this be so, the terms should still be retained. For, inasmuch as we desire to form an idea of man as a type of human nature which we may hold in view, it will be useful for us to retain the terms in question, in the sense I have indicated.

1.19 [Bk.1:E3IX:137](http://users.erols.com/jyselman/e3elwes.htm#9:4_appetite)—[http://users.erols.com/jyselman/e3elwes.htm#9:4\\_appetite](http://users.erols.com/jyselman/e3elwes.htm#9:4_appetite)

It is thus plain from what has been said, that in no case do we strive for, wish for, long for, or desire anything, because we deem it to be good, but on the other hand we deem a thing to be good, because we strive for it, wish for it, long for it, or desire it.

1.20 A man, when rational and judging correctly, calls a thing good if it increases his °Perfection—bad; otherwise

1.21 When a little fish is eaten by a bigger fish, does not the little fish "think" that's bad and does not the bigger fish "think" that's good (because each one seeks to preserve itself)?" We say that is Nature; if the food cycle stops, all life stops. However, we are like that little fish—or, like that big fish; abused or abuser.

1.22 When Adam and Eve started to think in terms of "good and bad", i.e. subjectively; instead of "true and false", i.e. objectively; they self-thrust themselves from the Garden of Eden, i.e. they were subject to loss of °Peace of Mind.









2.9 The Hebrew word which is often mistranslated as charity, mercy,



### 3. Religion: <http://users.erols.com/jyselma/glosindx.htm#Religion>

3.1 Religion is a self-serving, ever-evolving hypothesis designed to achieve °PEACE-OF-MIND, i.e. by faith, and when fleetingly achieved it is called Bliss, Blessedness, Grace, Salvation, etc. This definition is in no way pejorative of religion. On the contrary, it is the highest attainment of the human mind—  
Intuition-Revelation-Insight-Hypothesizing.

#### 3.1.1 Bk.1:E4Ap.IV:237— Peace of Mind

Thus in life it is before all things useful to perfect the  
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3.4 Idolatry is making the infinite finite. Idolizing a part, ignoring the whole; idolizing money, a golden calf (Exo. 32:4), farmers who pollute, substance abuse, creating slums, any fixation to the exclusion of other things leads to chaos.

3.5 The misuse of any part (mode) to the detriment of the whole is idolatry and leads to chaos.

3.5.1 The misuse of the automobile, causing gridlock and smog, is idolatry

3.5.2 The misuse of fertilizers, causing pollution of rivers and groundwater, is idolatry.

3.5.3 The misuse of wealth, causing The rrs, a1Fdice,d  
grouneducr, d kinsness idolatry.











The reader will find that Spinoza's "cause" is not quite what he is used to. It need not imply temporal succession: indeed, for Spinoza a cause is more logical ground from which a consequent follows, . . . "*For example, it "follows" from the nature of a triangle that its three angles are equal to two right angles. Hence,*



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4.8 Spinoza is a harbinger of the coming, however long it may take, of a One-World Universal Religion—the One-World that is evolving as

Book I – Benedict de Spinoza " \_\_\_\_\_





