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**THE PROBLEM OF THE NECESSARY OBJECTIVE GROUNDS OF THE
OCCURSUS AND ITS RELATION TO PRACTICES OF KNOWLEDGE IN
THE PHILOSOPHY OF SPINOZA**

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**SPINOZA FELSEFESİNDE *OCCURSUS*'UN ZORUNLU NESNEL
TEMELLERİ PROBLEMİ VE BİLGİ PRATİKLERİ İLE İLİŞKİSİ**

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- 4) Epistemology of Spinoza
- 5) Spinoza and his Understanding of Community

İÇİNDEKİLER

İÇİNDEKİLER	iii
ABSTRACT	v
ÖZET.....	vii
INTRODUCTION.....	1
CHAPTER I: THEORY OF OCCURSUS AS THE NECESSARY OBJECTIVE GROUNDS OF THE PROBLEM OF THE MIND-BODY ENCOUNTERS.....	9
1.1. SOME THEORETICAL CONSIDERATIONS ON THE MIND- BODY PROBLEM.....	9
1.1.1. Mind As The Necessary Objective Category Of The Knowledge And As The Formal Structure Of The Order Of The Ideas ...	9
1.1.2. Body As The Perceivable Thing And The Circulation Of Bodies Through The Domain Of The Wholeness	14
1.2. FORCE, AS THE PROBLEM OF THE GROUNDS OF THE MOVEMENTS OF THE BODIES.....	19
1.2.1. The Grounds Of The Force Problem: From The Side Of The God	19
1.2.2. Force As The Problem Of The Ground Of The Spatial Movements Of The Bodies: From The Side Of The Correlated Activity Of The Modality.....	25
1.2.3. Force, As The Expansion Process	33
CHAPTER II: THEORY OF CONATUS AS A WAY OF TOGETHERNESS	37
2.1. MEANINGS OF CONATUS IN SPINOZA'S PHILOSOPHICAL TOPOGRAPHY	37
2.1.1. Some Considerations on the Meanings of the Conatus In General.....	37
2.1.2. Conatus As The Pattern Of The Experience And Its Relation With The Connection Of The Bodies	42
2.1.3. Liaison Between The Conatus And The Occursus As The Formation Process Of Experience Through Affectivity	50

2.2. CONATUS AND THE COMMUNITY EXPERIENCE	53
2.2.1. On The Pure Affectivity Of Community.....	53
2.2.2. Conatus And The Community Experience: On The Becoming Common Community	62
2.2.3. Conatus And The Community Experience: Some Considerations On Becoming Collectivity And The Collective Experience Of The Whole	73
CONCLUSION.....	83
REFERENCES.....	85
APPENDIX.....	86

ABSTRACT

The main objective of this study is composed of a twofold examination. The main intention behind examination is; for determining and hence exposing the necessary connection between the *Occursus* and the *Conatus*. In this way, as the togetherness of humans, how the different communities present a formation process through the necessary liaison between the *Occursus* and the *Conatus* could be considered. When Spinoza's philosophical activity has been taken into account as a whole, this aim also necessitates the explanation of a pre-requirement condition of the *Occursus*. This pre-requirement must be taken into account more precisely in this way; when the different systems of the significations of the *Occursus* have been regarded, this yields nothing but the problem of the a priori objective grounds of the *Occursus*. Hence the pre-requirement and the indication of its problem provide the main investigation scope of this thesis, in that, merely through the explanation of this pre-requirement, the necessary relation between the *Occursus* and the *Conatus* must be understood. More precisely, when the a priori objective stratum of the *Occursus* has been interrogated through the interpretation of the substance, God, the attribute, and the mode, then it must open room for that which is ethical and epistemological through the practices of the community merely in this way... Since the *Occursus* through its objective stratum and with the *Conatus* enable nothing but the different appearance styles of the constitution of the experience through the different communities...

For this very reason, *Occursus* must be predicated through the interpretation of that which is "a priori objective"... Since through this activity of predication, *Occursus* has been considered as the stratum of the dynamic movements of the *Conatus* and then these conclusions of the investigation must be attained.

1. The problem of the mechanism and animation must be explained through the necessary collective consequences of the experience of the absolute-eternal. In this way, it is possible to ascend the problem of the a priori objective grounds of the *Occursus*.

2. From very this way, the necessary connection between the *Occursus* and the *Conatus* must be disclosed and considered as the two facets of the same domain. From also this, how the liaison between the *Conatus*, epistemology, and ethics make some corollaries through the different types of communities must be considered.

When the investigation is realized from this point, it also necessitates the exposition of the *Conatus* through construe-action, since it enables the many-folds meanings. When the *Conatus* is defined as the moving force of the human singularity through the stratum of *Occursus*, it also provides the main domain for the formation process of the experience of the human and the operation of the epistemology through the different communities. And this consideration is another investigation practice that which also necessitated by the main intention of this thesis.

Keywords: Philosophy of Spinoza, Occursus, Conatus, Epistemology of Spinoza, Spinoza and his Understanding of Community

ÖZET

Bu tezdeki temel amaç iki katmanlı bir tahkikattan ibarettir. Bu tahkikatın icra edilmesindeki meram, Spinoza'nın felsefi topoğrafyasında yer alan *Conatus* ve *Occursus* tabirleri arasındaki zaruri ilişkinin tespit ve teşrih edilmesidir. Bu suretle, insan bir aradalıkları olarak farklı cemaatlerin, *Conatus* ve *Occursus*'un zaruri irtibatlanmaklığı üzerinden ne şekilde bir oluşum süreçleri arz ettikleri tartışılmaya çalışılacaktır. Ancak bu amaç Spinoza'nın felsefi faaliyeti düşünüldüğünde, bir ön şartın izahâtini zaruri kılmaktadır. Bu ise, *Occursus* tabirinin ihtiva ve işaret ettiği anlamlar dizgesi düşünüldüğünde, *Occursus*'un a priori nesnel temellerinin tesis ve tayin edilmesi problemidir. Bu ön şart, tezin diğer temel iddiasına mesnet teşkil eden tahkikatı zorunlu kılar. Daha açık bir ifadeyle; *Occursus*'un nesnel temellerinin Spinoza'da cevher, Tanrı, sıfat ve kip tabirleri üzerinden araştırılması ile birlikte; ancak etik ve epistemolojik olana, tecrübenin kuruluşunun farklı tezahür şekilleri olarak bir cemaat pratiği üzerinden yer açılabilir. *Occursus*'a, tam da bu bu nedenle "a priori objektif" yüklenmesi yapılarak, *Conatus*'un hareket ve hâllerinin zemini olduğu üzerinden bir araştırma yapılması suretiyle aşağıdaki sonuçların elde edilmesi amaçlanmıştır.

1. Spinoza felsefesindeki mekanizm-canlılık sorununu ebedi-mutlak olanın tecrübesinin kollektif/iştirâkî sonuçları ile ilişkisi birlikte izah edilmesi. Bu suretle *Occursus*'un a priori nesnel zemini meselesine açılım getirilmesi.
2. *Occursus*'un *Conatus* ile zaruri ilişkisinin ortaya çıkartılması suretiyle, her iki tabirin bir tefriş/yayılm sahasının iki veçhesi olduğunun gösterilmesi. Buradan hareketle, Spinoza felsefesinde *Conatus* ve epistemoloji ile etik ilişkisinin farklı cemaat tipleri bakımından ne şekilde neticeler meydana getireceğinin gösterilmesi.

Bu cihetten bir tahkikat tahakkuk ettiğinde, aynı zamanda *Conatus* üzerine yorumsama-hareketi suretiyle bir izahatin getirilmesini zaruri kılar. Zira *Occursus* zemininde insan tekilliğinin muharrik kuvveti şeklinde tarif edilebilecek olan

Conatus, aynı zamanda da insan tecrübesinin kuruluşunda ve epistemolojik olanın tatbik edilmesinde esas sahayı teşkil eder. Bu ise, tezin temel maksadının zaruri kıldığı bir diğer soruşturma pratiğidir.

Anahtar Kavramlar: Spinoza Felsefesi, Occursus, Conatus, Spinoza Epistemolojisi, Spinoza ve Cemaat Anlayışı.

INTRODUCTION

In this thesis, my fundamental assertion is based on the proposition that acquires its meaning under the investigation scope of Spinoza's philosophy. This proposition is; "*Three kinds of knowledge are not only the mind's categories but also; the manifestations of the ways of life; from Conatus to Occursus and thus different communities.*"¹ More precisely, since each kind of knowledge corresponds to the Human's practices and activities through the mind, human determination is not only kinetic and thus mechanic, but also dynamic in that, it is determined through the connections of affections and ideas. But when the determination of the human singularity and its different degrees of affections become actualized as the successive chains of states that indicate themselves under the necessary domain of the *Occursus*, this situation must be examined through the flux of the encounters through the interactions of the humans.

In this thesis, it is asserted that the dynamic determination of the singularities becomes realized under the necessary objective a priori domain of the *Occursus*. Since the *Occursus* has appeared throughout the dynamic movement of each singular thing. The appearance process of the *Occursus* must be followed through singularities in this way; from themselves, beyond themselves, and to each other as the necessarily being with-ness of themselves. But how does this process necessarily actualized? This argument must also be elucidated in the following;

1. We could observe the activity-ness of the singular body and the mind merely through its bodily parts and hence its mind or the mediation of another singularity. This mediation also must be observed under the domain of the encounters since only the encounters enable the domain of the collateral movement of the singularities. More precisely; through the scope of the encounters; i.e. *Occursus*, each singular thing has been observed through its style of expression.

¹ See. Filippo Lucchese Democracy, Multitudo and the Third Kind of Knowledge p. 24.

2. When the kinetic and dynamic course of the pattern of the singularity discloses itself, the *Occursus* appears through the internal or external object of the mind. Thus from this, it must be asserted that; *Occursus* is nothing but the a priori objective domain of the mind and the body through their differentiation of the object connections. Besides, we could not be able to infer the *Occursus* from this or that body and mind, on the contrary, *Occursus* exposes itself through this or that body and mind... We could observe *Occursus* as phaenomenon through this or that kinetic and dynamic state of the this or that body and the mind. But each encounter is nothing but the different phenomenon styles of the one *Occursus*.
3. *Occursus* might be observed in two connected aspects.
 - 3.1. From the side of the subjective determination of the human being: the body is nothing but the initial and the internal object of the mind, as the human also itself is the expression style of the singular in itself.
 - 3.2. From the side of the objective determination of the human being: the body, as the internal object of its mind, also interacts with other bodies necessarily. Since not only in the physical sense bodies exist throughout nature as the singular parts of the whole but also in the ethical and hence political domain human provides for their needs in the favor of other humans and vice versa...
 - 3.3. The subjective determination and the objective determination of the human coincides with each other through the *Conatus*. Since *Conatus* provides the moving force of the human being through its uniqueness. By means of this moving force; i.e. *Conatus*, the capacity of the singular thing shows through and beyond itself in its necessarily being with-ness... Hence, it must also be asserted that in Spinoza's philosophy "the experience" must be constituted from the *Conatus* to the *Occursus*.

However, for demonstrating this explanation, Spinoza's metaphysics of the necessitation must be construed as contrary to the classical dogmatic positivist beliefs about his philosophy. I assert that Spinoza's metaphysics must be glossed as the pattern of the dynamic necessary formation of the human being from its *Conatus* to the a priori objective domain of the *Occursus*.² Merely through this assertion, it must be opened a room for ethical and political freedom and thus the experience of eternity³...

Therefore, it is also necessary for questioning the *Conatus* in that it yields one of the constituting processes of the experience from and beyond itself... That is to say; "*how the forms of integration engendered by imagination and reason are also differentiated by their corresponding effects on the power with which individuals strive to preserve their existence.*"⁴ This signifies not only the dynamic condition of the investigation process of the formation of the experience but also shows how the different affection styles of the *Conatus* leads to the different appearance style of the *Occursus* and vice versa... This is the main question for this thesis; exposing the connection domains of the *Conatus* and the *Occursus* also enables helping the making considerations much easier about the problem of the grounds of the *Occursus* and hence necessary differentiation of the communities...

² This is a priori since merely in the domain of the *Occursus*; the force; i.e. ability to move through itself, of *Conatus* and thence the experience are formed and expands. Also the a priori characteristic of the *Occursus* must be drawn from the Ethics Part II Axiom I and II. This is also objective as a result of the fact that merely through *Occursus* the mobility of the each body and the mind must be sighted. Finally this is nothing but the kinetic and the dynamic domain because the continuous formation process of the singularity takes into place through the *Occursus*.

³ Spinoza gives the exact definition of eternity in the Ethics Part V P23 S. "...*We nevertheless sense that our mind, insofar as it involves the essence of the body from the vantage of eternity, is eternal, and as such its existence cannot be defined by time or explained through duration.*" See. E PV P23 S.

From this, it must be asserted that eternity must be expressed through two-fold negative characteristics; these are: timelessness and the durationlessness; i.e. spacelessness and distancelessness...

⁴ See. Merçon, Juliana "Relationality and Individuality in Spinoza" p.52 *Filosofia de Spinoza* Volume I Numero 2 Dezembro 2007.

However, in the first chapter of the thesis, Spinoza's metaphysical activity must be exposed and examined as the precondition of the problem on the grounds of the *Occursus*. This pre-requirement must be exposed in this way.

1. Explaining the grounds of the *Occursus* yields the determination process of each *Conatus* through their ongoing subjective formation of the experience process.
2. Human experience begins through the dynamics of the *Conatus* but the formation of the human experience is finally constituted by the *Occursus* as an ongoing process. Through the *Occursus*, the states and expression styles of the *Conatus* must be became observable...
3. The domain of the *Occursus* obtain its expansion process from the *Natura Naturans*⁵, since as the domain of the eternity; i.e.; timelessness and thus spacelessness, *Natura Naturans* prints from itself the *Natura Naturans* as the domain of the eternal flux and the datum of the continuous printedness. That is to say; “*the scholastic distinction between Natura Naturans and Natura Naturata becomes the expression of an infinite potency of continuity and differentiation*”⁶
4. In brief, the connection of the *Natura Naturans* and the *Natura Naturata* actualizes mutually as the parts of the whole immanency, since for Spinoza, God is the absolute whole in itself and exposes itself from itself and for itself through the *Natura Naturata* and *Natura Naturans*...⁷ In that, the causality of God is immanent in the *Natura Naturans*, and thus *Natura Naturata* is nothing but the furnishing style of God through the printing process of its nature... More precisely; “*God or substance, in which all is and from which all must have its being, necessarily expresses itself as*

⁵ *Natura Naturans*: Tâbi Tabiat تعييط عباط or تعييط رطاف Fâtr Tabiat in Ottoman Turkish. This means Tab Eden Tabiat or Doğalaştırın Doğa in Turkish. But Fâtr signifies “creation” does not fit the Spinoza's terminology.

⁶ Lermond, Lucia The Form of Man: Human Essence In Spinoza's Ethics p.6.

⁷ See. Ethics PI P29S.

infinite individuals. Nothing is the outside substance: God cannot be divided from His acts.”⁸

5. From this, it must be asserted that in the monistic philosophical system of Spinoza, *Occursus* gains its twofold meaning that which is related to each other. The mind and its necessary encounter with the body generate the human singularity. Since each singularity is composed of a singular body and mind and therefore through this commonality, each of them must necessarily encounter each other through their necessary activity. And merely in this way the constitution process of the society, as the different forms of community, appear through the different aspects that are also related to patterns of eternal immanent absolute.

Thus, the system of investigation of the metaphysics of Spinoza must be set forth through this order initially.

1. The exposition of the metaphysical activity of the Spinoza, i.e., the objectiveness of God and its relation with its attributes and modes, is the pre-requirement question that is related to the problem of the grounds of the *Occursus*.
2. It must be argued why the *Occursus* must be construed as the a priori objective grounds of the encounters of the ideas and the bodies through themselves. For this, it must be explained how the *Occursus* must be defined as the dynamic space of the meetings of the bodies and minds... And how this space must be related to God’s modes and attributes in that God exposes itself as the part-whole relation from geometric topography to the physical and thus biological domain.
3. Therefore, in this scope of the argumentation of the philosophical exercise of the construe-action on Spinoza’s philosophy must be commenced through these axioms, as the examination-based construction theory.

⁸ Lermond, Lucia The Form of Man: Human Essence In Spinoza’s Ethics p.6.

1. *Occursus*, qua dynamic space of the meetings of the singularities, is the necessary objective a priori ground of the movements of the singularities. Why must the *Occursus* be defined as the necessary objective a priori ground of the singular things?
 - 1.1. Since infinite variations of *Occursus* could be observed through the movements of the singular things via the different sequence states of the *Conatus*. However, it is not deduced from the partial activities and their singular determinations.
 - 1.2. On the contrary, through the space of the *Occursus*, movements of each singular thing must necessarily be kinetic; mechanic and dynamic; animating.
2. Each singular thing moves from itself, beyond itself, and to another self for making necessarily being with-ness other singularities. This three-fold movement is nothing but the process of the dynamic expansion of the space of *Occursus*.
3. If the *Occursus* is evaluated as the dynamic, extensive space through encounters of the changeable determinations of each singular being, then it must also be asserted that the space of the *Occursus* also enables the domain of physics and biology. In that, it is nothing but the objective domain of the encounters of the singular things through the dynamic determination of realization and animation degrees.
4. To understand the common human activity through the space of the *Occursus*, i.e., the dynamic space of the meetings of singular bodies and minds through their changeable degrees of realization and animation, its relation with the parts; i.e., modes and the attributes and the whole as the God must be exposed. In this way, the grounds of the area of the encounters must be determined. And through this, the connection styles of the kinds of knowledge must be determined through the *Conatus*.

Since it shows itself in the activity as the ground, human practices and the practice of knowledge must be examined through the *Conatus* itself.

5. In this way, the activity field of the *Conatus* must be shown. In that, each singular human shows its degree of reality; i.e., its degree of force and also the degree of animation; i.e. degree of affection through its variable determination under the expression style of the registered chronics of the activity of *Conatus*.
6. But besides this, through the activity of *Conatus*, each singular thing must act or is acted upon through each other. As *Conatus* enables the body and mind from and beyond itself and consequently to the other *Conatus* of the body and mind through the activity of the necessary being with-ness of each singularity. Again, this leads us to the problem of the construe-action of the metaphysical exposition of God. Since the *Occursus* shows itself through each singularity as a furnishing process of the realm of things through this process.
 - 6.1. The things throughout the universe,
 - 6.2. The things through the world,
 - 6.3. The things through the body
 - 6.4. Since the being with-ness of the human is also necessary, through the community and thus through the cognition of the absolute.

In the second chapter of the thesis, the activity domain of the *Conatus* must be examined inevitably. Since merely through *Conatus* and its connection with *Occursus*, the problem of the grounds of the ethics and the political aspects of the philosophy of Spinoza must be elucidated through the forms of community. Since; “*Spinoza’s ethics can thus be understood as a process in which our powers to act or preserve ourselves are incremented as we unite...*”⁹ But for understanding the

⁹ See. Merçon, Juliana “Relationality and Individuality in Spinoza” p.52 *Filosofia de Spinoza* Volume I Numero 2 Dezembro 2007.

way of life as an ethical pattern of the collective actualization of the human, the *Conatus* and its dynamics must be understood.

The *Conatus* is the critical investigation area that shows the key points to understanding the meanings of the different connection styles of the bodies and the minds. The connection styles of the bodies must be taken place under the necessary objective conditions of the encounters. And merely through the activity of *Conatus*, the meetings and interactions of the singular things must be observed, and the space of the *Occursus* expands. Since, merely in this domain, the order of the things and the orders of the ideas become actualized mutually. And from this, the necessary occurrence conditions of the kinds of knowledge and their expansion process, i.e., the Spinozistic epistemology, become actualized and practiced.

And through this, how the encounters, as the dynamic necessary a priori objective condition of the *Conatus* and its changeable connection styles, also enable the appearance of the different communities is to be understood. From this, it must also be asserted that *Conatus's activity* provides the different connection styles of the singularities and their communities. In that, it is the mediation of the expressions of the chains of the variations of the kinds of knowledge and the exercises of the knowledge as the order of ideas. This assertion must be investigated through this proposition: "*The activity of the Conatus is connected with the dynamic expanding domain of the Occursus and through this, each Conatus is nothing but the mediation of the expression of the order of the things and ideas and their practices.*"¹⁰ Through the activity of the differentiation of each *Conatus*, necessarily being-withness of the singularities are in question as the different elements of the communities. Therefore, in the last phase of the thesis, it is examined as the question; of how *Conatus's activity* is directly related to the order of things and the ideas, moreover through these, different types of communities.

¹⁰ See Democracy, Multitudo and the Third Kind of Knowledge p.25.

CHAPTER I: THEORY OF *OCCURSUS* AS THE NECESSARY OBJECTIVE GROUNDS OF THE PROBLEM OF THE MIND-BODY ENCOUNTERS

1.1. SOME THEORETICAL CONSIDERATIONS ON THE MIND-BODY PROBLEM

1.1.1. Mind As The Necessary Objective Category Of The Knowledge And As The Formal Structure Of The Order Of The Ideas

In Spinoza's philosophy, the mind¹¹-body problem must be examined under the necessary objective¹² domain of *Occursus*... This proposition must be elucidated in this way: in the metaphysics¹³ of Spinoza, the formation process of the mind and the body through togetherness provide for understanding the initial phase of the process of the *Occursus* in regards to human singularity. Since merely through the necessary collateral encounters of the mind and the body, the happening-ness of the human singularity is in question. That is to say; *"A thing's essence is its being-destined-to-exist, or God's property of being necessarily destined to produce it. This essence, considered on its own, very well has an actual existence, as the attribute whose property it is actually exists itself; and an actually eternal existence, as this follows from the definition of God."*¹⁴ And from this, it must be asserted that the necessary collateral encounters of the mind and the body provide the a priori conditions of the human singularity in that the necessary encounters yield the working mechanism of the mind and the body as autocephalous parts of the whole.

From this, the question of the mind-body connection must be elucidated initially. Since the mind-body connection is not only the beginning of the constituting

¹¹ Zihin ذهن both the same meaning in Ottoman and Modern Turkish.

¹² Âfâki أفاقا means that Objective in the late Ottoman Philosophical Terminology. Even the Âfâki أفاقا is the plural form of the أفق Ufuk means that Circle, Environ, Purlieu and has got singular meaning.

¹³ From the term and the interpretation of the Metaphysics Spinoza's domain of the *Natura Naturans; the actuality of the God, the problem of the grounds of the physics and the animation and the participation of the singularities to the eternity must be understood.*

¹⁴ See. Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza's Ethics: A Collective Commentary p.296.

process of the human singularity¹⁵ through the *Occursus*¹⁶ and its necessary conditions of experience take into place through the togetherness of the body and the mind as the undetermined continuous duration. Through their correlation, the movement of being activated-ness of the singularity is in question.

For this reason, the problem of the grounds of the mind must be examined for grasping not merely the collateral relationship between the mind and the body but also the working mechanism of the mind as a dynamic and continuing-perpetious entity. For Spinoza, the mind is the formal structure of the human singularity, i.e., a priori capacity of the act of the human being. It is a priori since the conditions of the mind can not be deduced from experience as the senses of the bodies. Contrary to this, through the mode of God,¹⁷ the human mind and its ideas are dependent on God and its thinking attribute¹⁸.

And merely in this way, the mind of the human being acts through itself, and to the field of the bodily movements of the many as its consequent practices in that the mind is becoming a continuous process... Since the field of activities of the bodies enables nothing but the area of the variations of the encounters that occur under the necessary objective scope of the body's capability. "*Since the body, of which the mind is an idea, is continuously affecting and being affected by other bodies, the mind is the idea not only of the body to which it corresponds but also of the ongoing relation between the body and its immediate environment.*"¹⁹ From this, it must also be asserted that the human mind is one of the constituting elements of the human

¹⁵ In Spinoza's philosophy singular things follow the partial process of the whole nature and through nature, the God. Singularity is used in this text, as the signification that related with the states and movements of the each singular thing. Singularity means Müfrediyet درفم or Müfretlik in Ottoman Turkish, in Modern Turkish Tekillik. Both terms are the same.

¹⁶ Occursus means; Müsâdefe-ler مفداصم in Ottoman Turkish. Means Karşılaşmalar in Modern Turkish.

¹⁷ Modus in an Original Latin text. In Ottoman Turkish, as transferred from the musical context, "Darp" برد in the sense of "Beat, Wipe"... Or Vezin نرو in the sense of "Rhythm, Weighing". But in this sense, "Tarz" زرت as the way of manifestation in the determinate space and time. Or Siga سغص in old and Kip in new Turkish, as the appearance in the time as the certain duration.

¹⁸ Attributum in original Latin text. Sifat تفص or Mahmûl لومحم in old/Ottoman Turkish. But Yüklem in Modern Turkish.

¹⁹ See. Merçon, Juliana Relationality and Individulity in Spinoza p.56.

experience. Solely through its pure capacity to act in itself, the experience of the infinite is necessarily in question.

As the entity; i.e. formal movable structure²⁰ and dynamic force; i.e., power²¹ of acting or capacity²² to work in its mechanism, the mind is not only an autonomous entity in itself since Imagination²³, Understanding,²⁴ and Intuition²⁵ are immanent in the mind in an apriori way, but besides, the action of the Mind is directly related to the body's different states and positions under the necessary conditions of the movement of reciprocity that also works through the meetings of the bodies. What makes the mind a priori²⁶ must be explained more clearly and precisely.

1. The human mind has existed de facto through the mode of thinking mediately and through this the attribute of the thinking immediately. Since the thinking mode is nothing but the necessary consequence of God through thinking attribute; i.e., the absolute timeless²⁷ and spaceless²⁸ substance²⁹ and the human experience necessarily begins through this action.

²⁰ Sûri Bünye *سوروی بنید* in Ottoman Turkish. Biçimsel Yapı in modern Turkish.

²¹ Kudret *کدرت* in both Ottoman and Modern Turkish. Also Tâkat *تکات* in Ottoman Turkish.

²² İstidât *اداعتنا* in Ottoman Turkish and Modern Turkish. Vüs' *عسو* Sia/Saa *عسد* and Vüs'at *عسو* are of the same meaning. Actually, the term Vüs' is much preferable than the others in this text. Since it means that: the power of doing something or as the capableness of doing something.

²³ Imaginatio in original Latin text. Mütahayyile *متخيله* i.e. capacity of the vitalization of the images or Muhayyile *مخيله* i.e. capacity of imagination, to imagine... In Modern Turkish, İmgelem, even there is no root or suffix for making it.

²⁴ Intellectus in original Latin text. Müdrike, *مکردم* i.e. the capacity to understand or Anlık from the root "Ang" Uighur Turkish and -Lık, -Lik Turkish suffix. .

²⁵ Intuitio in original Latin text. It could be translated as Şühûd *دوهد* in Ottoman Turkish. It means that "testimony" or "eyewitnessing". But we use "Görü" in Modern Turkish, instead of Şühûd. Görü means that "the activity of seeing, or that which is related with the activity of seeing."

²⁶ It is a priori since God exists before its parts i.e. its modes and also exists before of the each singular thing. Also, ideas of the particular things depen on the idea of inifiniteness of God necessarily and God shows its pure eternal capacity through the necessary connection. See Ibid. E II P8 P C S Moreover, A priori means Kabli *کابلی* in Ottoman Turkish and Önsel in Modern Turkish. Both are the same meaning: "that which is pertained to the befor-nes, before the experience and empiric datas."

²⁷ Nâmuhavvel *محوّل* ad, Nâmuvakkat *موقت* ad or Pâyidar *رادیپ* in Ottoman Turkish. Pâyidar or Ebedî in Modern Turkish. .

²⁸ Nâmütenâhi *هانتماند*, Bîpayan *بی پایان* or Bîhalâ *بی علاه* in Ottoman Turkish. Sonsuz, Sınırsız, Boşluksuz, Mesafesiz in Modern Turkish.

²⁹ Cevher *رهود* in Ottoman and Töz in Modern Turkish.

2.- Besides, the mind exists in an actual way through the affections³⁰ of the thinking attribute of God, since; each attribute becomes affected through its necessary consequent action, the modes are brought forth as the immediate real partial entities of attributes. In this way, also the part and the whole connection are constituted.

The autonomous activity of the mind for Spinoza is that, the mind forms and produces ideas towards the formal³¹ idea of God as the chains of sui generis order. Since the idea of God enables the necessary chains of knowledge from the view of commonality of the human singularity to the knowledge of in and for itself.³² Therefore, It could be asserted that the mind is a dynamic formal structure that produces ideas as conceptions; i.e. the formal representations, and through this producing action, the mind is also capable of acting; sensing, and participating in the cognition of the knowledge of spacelessness and timelessness. In that, as a capacity, the mind provides us a priori objective conditions of absolute knowledge, which exposes itself under the eternal conditions of the experience. This action of the mind is dependent necessarily on the pre-condition of its characteristics since the kinds of knowledge as categories are immanent in the mind itself.³³

But in this context, even though the kinds of knowledge are both related to each other, they are different from each other as different forms of ways of life. Therefore, if the category³⁴ has been used in Spinoza's philosophy as the explanation of an interpretation, it signifies nothing but the a priori and transitive togetherness of the knowledge through the differentiation of their practices. Since

³⁰ Teessür نأثر or لاجفنا İnfial in Ottoman Turkish. But in Modern Turkish; Teessür or Etkilenme could be possible. Teessür is the meaning of Affection or Sentiment.

³¹ Form means Sûret صورت and Formal means Sûri صورت in Ottoman Turkish. In modern Turkish Biçim and Biçimsel are using, from the work of cutting and shear.

³² See Ethics Part II Definition 3, 4.

³³ Makûle (Singular Meaning) مملوكم and Makûlat (Plural Meaning) تلاقعم in Ottoman Turkish. Moreover Ulam and Kategori in Modern Turkish give the same singular meaning. In Ottoman Turkish, Makûle means that each of the shapes that which the ideas of reason must acquire necessary a priori way. See: Dictionnaire Français-Turc Illustré/Resimli Kamûs-ı Fransevi p.333 Vol. 1 The Article *Catégorie*.

³⁴ "In other words, adequate and inadequate ideas necessarily inhabit in the mind" See. Del Lucchese, Filippo Democracy, Multitudo and the Third Kind of Knowledge in the Works of Spinoza p.7.

the a priori order of ideas and types of human experiences related to movements of the bodies.

Besides this, if it has been spoken of the experience of the singularity in its constituting process as the process of the mind-body unification, i.e., human, the body must necessarily constitute the mind since the body is the mere object of the mind.³⁵ In that, it gives its knowledge through the field of the body's senses, and besides this, the *Imaginatio* is formed as the byzantine and complex idea and series of ideas as the kind of inorderness. From this, it could be asserted that; the constitutive-based beginning action of the mind is nothing but the awareness of the perception of the body's affection. But also Spinoza adds that; the mind does not perceive, as far as the action of perception signifies the passive action; i.e., acted upon-ness, instead; the mind sense, initially and thus functions.³⁶ It could be construed in this way; even; in the domain of *Imaginatio*, the mind is also capable of operating in its state of passiveness and affected-ness... And from this, it must be understood that, for Spinoza, the mind is the indication of the action of the necessity of the power to work through the field of the activity.

Since the body, as the mere object of the mind, constitutes the first action of the mind as regards the force turns into and, therefore, capable of working on its passivity... Hence the body must be examined as regards that yielding the experience of the singularity and its connections through the domain of the practices of knowledge since it is related to nothing but their objective material conditions.

³⁵ See Ethics Part II Proposition 13.

³⁶ See Ibid. p.43 Mind also to sense, to sense the ideas that which is formed through itself. "To Sense" as an act, also signifies the Intuition. When, human mind sees the things under the necessary conditions of eternity. Sense: İhsas, İhsas Etmek in Ottoman Turkish which means that to feel, represent and understand the package of impressions. Or Duyum, Duyumsama in modern Turkish in the same meaning. Spinoza uses the term "to sense" for signifying the mind's power of acting, but merely in the field of the passive affections of the bodily movements and their mutual form as an idea in the mind i.e. the *Imaginatio* is in question, even mind is being affected and perceive the body's complex and byzantine states even in this situation when the mind perceives its activity of perceiving, it is becoming forceful and modify its state to activeness through the scope of the senses.

1.1.2. Body As The Perceivable Thing And The Circulation Of Bodies Through The Domain Of The Wholeness

As a mode, the body has existed from God necessarily, i.e., from the necessary objective conditions of God.³⁷ Since God is the absolute thing in itself, that which shows itself via its extension³⁸ attribute since the mode of the body exists from the affections of the extension attribute necessarily. Even the human body is constituted, not necessarily in the domain of *Natura Naturata*, but in a contingent³⁹ way, since its essence⁴⁰ does not relate to God as the infinite substance, however, God has the idea of the body as this or that human body mediately⁴¹. Since the Substance i.e.; God or Nature as infinite force shows its actual existence as the form of the organization process of the individuals.⁴² Hence, there is a law of reciprocity between the infinite and the finitude of the bodies; “*Substance is nothing but the infinite process production of multiple individuals, whereas individuals, being all causally dependant and thus related, are the necessary existence of substance.*”⁴³ In its momentary action, the mode of the body produces the human body as the contingent but capable thing through wholeness, i.e., the timeless singular being of God. God, as the timeless singularity in itself, makes its attribute extension sensible in the space. Since also the human body as a sensible and immediate thing expands its capacity under the space of the encounters that also merely extends through God's wholeness. The body exists in the scope of the senses, meaning that the

³⁷ Corpus in original Latin text. Vücüt دوجو or Beden نديب in Turkish. But we used “Vücüt Nazariyesi” as the theory of being in late Ottoman Empire. Thus, Beden could be preferred in Turkish especially for this text.

³⁸ Extensio in original Latin texts. Hayyiz حيز Tahayyüz تحيز in Ottoman Turkish, which means that occupying a place or having a place. In Modern Turkish we use Uzam instead of Tahayyüz. Even there is no “-m” suffix in Turkish.

³⁹ Melhuz ظلهم in Ottoman Turkish. Which means that, “the things that which possible under the realm of possibility.” Or, Nâmeçbur رويجه اند means that unnecessary or contingent. Also Zorunsuz in Modern Turkish. See Ethics PII P13 and P V P 22.

⁴⁰ Kühn كنه or Zat تاذ in Ottoman Turkish. Zat is much preferable in the context of logic. Öz in Modern Turkish. Both terms comprise the same meaning of essence.

⁴¹ See. Ethics P V P 22.

⁴² See. Merçon, Juliana “Relationality and Individuality in Spinoza” p.51 *Filosofia de Spinoza* Volume I Numero 2 Dezembro 2007.

⁴³ See. Ibid. p. 51.

extension mode manifests the body as the perceivable determination.⁴⁴ The result of this proposition is that body disposes to show itself through the different aspects.⁴⁵ But how is this possible?

According to Spinoza, the body and its various expression styles are composed of individual concordant parts.⁴⁶ And merely through its concordant parts, the body must be actualized its extraversive movement. More precisely; “...*The body as a conjunction of parts organised under a characteristic proportion of motion and rest which is dependant on exchanges with other bodies to exist.*”⁴⁷ This situation also could be explained as regards to the mind in this way; when the body is the object of the mind and expresses itself through its components, it merely constitutes the formal idea⁴⁸ of the mind. The first activity of the mind is nothing but acting upon the idea of the body as the corresponding response to the object.⁴⁹

But this knowledge, since it depends on the complex and byzantine formal idea, must also be explained through the body’s mechanism, i.e., through the object of the mind; and as the force through itself, i.e, the power of acting or capacity to act in its temporal and transitive position, and from its place, through the openness of the other body.

Having explained the practices of the *Imaginatio* in general, it must be asked initially; How does the body operate mechanically? The body works through the provisional states of each part through its part-based concordant activity. Still, the body is not merely constituted through its compounds, i.e., as the bodily extensive

⁴⁴ See Ibid Part II P 13 C Determination means Muayyeniyet معيّنت in Ottoman Turkish. Means that; that which is inspected, examined or manifested from senses to understanding or the term “muayyeniyet” also means that which is designated, determined or nominated. But the belirlenmeklik or belirlenim has not got the same meaning as the determination. Since these modern terms merely signify that certainties of the something which is related with merely the second meaning of the Muayyeniyet.

⁴⁵ See Ibid Part II Axioms 4th Axiom.

⁴⁶ See Ibid. Part II Second Postulate Before P 14.

⁴⁷ See. Merçon, Juliana “Relationality and Individuality in Spinoza”. Revista Conatus – Filosofia de Spinoza Volume 1 Numero 2 Dezembro 2007.

⁴⁸ Tasavvur تصور in Ottoman Turkish which means that the form in the mind, or design or idea of the mind. Also Fikir ركة is used. Still both terms coin in the Modern Turkish.

⁴⁹ See Ibid. Part II. P13.

and occupant thing in the physical sense, besides, it makes various reactions with the other bodies. Initially, it must be emphasized that bodily things, i.e., compounds of the body, show themselves through their states themselves and yield their activity mechanism as an object of the formal idea of the mind as the knowledge of their action.⁵⁰ Moreover, the mind always acts through the states of the body and its various connections with the other body in the domain of infinite variations. Through these inferences, it could be asserted that

1. Body's mechanism could be explained through the part-whole relationship analogy in the domain of the *Natura Naturans*.⁵¹ The body is constituted through its parts, and the parts of the body make it unique. The body acts through its parts as the geometrical whole in its singular kind. Since God is the whole in itself, the existence of the body not only obligates the other body as the singular thing; i.e., the body necessitates the being-ness of the other body⁵². In this way, bodies make different connections under the infinite variety of the dynamic capacity of the plane of the encounters as the expansion of the whole since it exists under the unlimited⁵³ domain of the extension attribute of God even immediately. In its changeable limits, the body must encounter other bodies. Since not only is each body has been existed by the mode since the body mode is part of the wholeness and unlimited space immediately, each body also capable to participate in the force of God itself, i.e., the force of the indivisible and timeless wholeness, even through its attributes and affections of them, i.e., modes.
2. The body is sensible and shows itself through its compounds even though they are different but concordant with each other in their whole activity. More precisely; "*These particles or individuals are extrinsic parts which*

⁵⁰ See Ibid. Part II P13.

⁵¹ Since in Ethics, Spinoza makes a reference to the Euclidian Geometry, explicitly to the IX. Proposition in the argumentation of God and its attributes of modes... The axiom expresses that "The whole is greater than its part." See The First Six Books of the Elements of Euclid, Dublin University Press 1855 Axioms 6 p.6.

⁵² See E II P 16 and P 16 C 1.

⁵³ Nâmütenâhî هانتیمانہ or Bîpayan نایاپی in Ottoman Turkish, Sınırsız in Modern Turkish. Both meanings are the same as unlimited.

are different from one another, and relate to one another under a characteristic ratio. Thus movement and rest constitute both the way through which a body is extrinsically distinguished and the relations between simple bodies or particles”⁵⁴ From this, it must be asserted that; since the body is composed of many regenerative individualities, the mechanical activity of the body is in question.

3. The body is not only determined through the states of its partial things but also its determination shows an expansion through the infinite variety of connections of the other bodies. Since; *“the body must not be understood as an enclosed or self-contained thing, rather the body is itself constitutively relational.”*⁵⁵ Even it must be asserted that with the approach of the philosophy of Spinoza, modern thought encounters the new theoretical system of the body... Since Spinoza takes into consideration that the body is changeable and regenerative in some kind through its mechanics; i.e. kinetics and also dynamic through its interactions. That is to say; *“...the individual is defined not as a machine that function as a closed system, but as a unified plurality sustained by a sequence of exchanges with the environment, and whose form of union constitutes its only enduring feature...”*⁵⁶

Occursus, as the necessary force-based determination of the movements of the bodies, also shows itself in the activities of the bodies through their acting ability, since bodies act and act upon each other continuously and follow the spatial act as a working part of the wholeness. Then, it must be examined how the spatial movement of the different bodies become necessarily actualized to each other and what is the role of the force in this movement of the expansion.

⁵⁴ See. Merçon, Juliana “Relationality and Individuality in Spinoza” p.54 *Filosofia de Spinoza* Volume I Numero 2 Dezembro 2007.

⁵⁵ See. Merçon, Juliana “Relationality and Individuality in Spinoza” p.53 *Filosofia de Spinoza* Volume I Numero 2 Dezembro 2007.

⁵⁶ See. Merçon, Juliana “Relationality and Individuality in Spinoza” p.53 *Filosofia de Spinoza* Volume I Numero 2 Dezembro 2007.

To explain the force-based dynamic⁵⁷ process of the partial movements of the bodies through their encounter-ness under the space of wholeness, the grounds of the necessary objective condition of the activities of the bodies and minds must be clarified since they are the linked question. Thus, the force as the dynamic-necessary strata of the spatial movements of the bodies must be explained in three connected ways.

3.1. From the side of metaphysics, i.e., From the aspect of the timelessness and the spacelessness of God as the sensible thing.

3.2. From the side of physics; i.e., from the aspect of the necessary dynamic space of the minds and bodies

3.3. From the side of nature and organics; i.e., from the aspect of the aliveness of the minds and bodies through the dynamic space of physics.

In the following chapters, three features of the force will be discussed in order.

⁵⁷ Kuvvani كُوفِي، from Kuvve كُوفَة as the equivalent of the Term Dynamique. Means that the force that which is in the thought.

1.2. FORCE, AS THE PROBLEM OF THE GROUNDS OF THE MOVEMENTS OF THE BODIES

1.2.1. The Grounds Of The Force Problem: From The Side Of The God

The problem of the ground of the necessary objective condition of the movements of the bodies brings with the question of the grounds of the force. Before explaining the domain of the working mechanism of the force itself, the force and its connection with God must be elucidated. Since as the individual thing, each singular human being participates in the eternal force of God through two unique parallel⁵⁸ attributes of it, i.e., from the side of timelessness and the side of indivisibleness, i.e; the characteristic that which is the corollary of the timelessness...⁵⁹ Even if God exposes itself through its infinite features, its thinking and extension attributes could be knowable from a human singularity. God reveals itself in the scope of the senses as the timeless singular thing in two different but reciprocal ways. Its timelessness manifests itself through its indivisible wholeness, that is to say, it could be alleged that the extension attribute of God exposes itself, through its thinking attribute as the necessary objective condition of the part-whole connection of the practical common knowledge of the human being.

God expresses itself through its attributes, and its attributes disclose itself through its certain affections. In this way, its modes turn out as the collateral force-based domains and produce the human body and mind. Hence, it could be asserted that, regardless of whether actual⁶⁰ or capable⁶¹, the human mind and body not only have been constituted through the parallel activity of the modes but also human mind and body as the two facets of the same circle, are the forces of it.

⁵⁸ Muvâzî in Ottoman Turkish means Paralel literally.

⁵⁹ See E P V P 29.

⁶⁰ Fiilî in Ottoman Turkish means that which is actualized. Bilfiil and Şe'ni also give the same meaning.

⁶¹ In the sense of this text Vüs'atli which means that width, profundity and also capable, abler. Muktedir, Müstait or Salahiyet-Dâr in Ottoman Turkish give the same meaning as abler, capable and etc. Muktedir and Müstait still coin in the Modern Turkish.

As the, singularities of the part; mode and attribute, and the whole; i.e., the God in itself, relationship, human beings participate in this eternal⁶² force of timelessness through the necessary collateral activity of the modes.

In that, the collateral working way of the mode of the body and the mode of the mind necessarily come from the determinate affection for the attributes of God. It could be stated that the human body, even is temporal and contingent, has got the force to open itself through God since it opens the infinite variations of the encounters. God presents itself through the experience of eternity to the human. Thus it enables the necessary conditions of experience of its eternity, which the human mind reaches out through the third kind of knowledge, i.e., *Intuitio*. In this way, in its pure reality and perfection, the human mind and body gain the right to attend to the two aspects of the force of God eternally. Thus, the force could be construed through these inferences;

- 1- God is the eternal force⁶³, and the attributes of God are nothing but the parallel activity domains since the human can know merely two attributes of God through its subjective necessity. And since simply in this way participate God's objective, eternal knowledge.
- 2- God and its attributes disclose its eternal force through the affections of its attributes and from this to its modes.⁶⁴ As the part of the whole, each singular being, in its partial activity and under the courtesy of its force, passed through to the domain of the objective whole.
- 3- The modes of God, which include the physical and natural rules, provide the participation of human singularity to God itself. These rules function dynamically through God itself as the collateral activity of its attributes.

3.1. The force always brings affection since affection is nothing but the necessary correlation of the degree of the force. Since both force and

⁶² Ebedî عېدبآ in Ottoman Turkish and Modern Turkish. Lâyemut لا شومېد also gives the same meaning in Ottoman Turkish.

⁶³ See Ethics P I P 19 also P I P 19 C I.

⁶⁴ See Ibid. P I P 25 C

affection are the exhibition style of God, the modes are nothing but the certain affections of the attributes of God. This process could be explained in this way;

3.2. Modes are certain determinative kind affections of the attributes of the God; i.e. determinative transformations of the eternal field into the limited field⁶⁵

3.3. The body of the human singularity becomes exists through the domain of the mode of the body⁶⁶

3.4. Human body also produces the affections necessarily, but merely in its human-based kind, from the states of its parts to the other bodies, since each body works as parts of the wholeness⁶⁷.

4- From this, it must be asked; how the relationship between force⁶⁸ and affection could be understood?

4.1. Force shows itself through its conic⁶⁹ activity, i.e., the activity that reveals itself as the two aspects of the same circle. Since force shows itself through God to the necessary dynamic domain of the singular things,

4.2. Force is the exhibition style of God⁷⁰, i.e., the necessary determination of God itself, through its timelessness. Then it could be asserted that force is nothing but the expression of God's eternal, pure capacity.

⁶⁵ See Ibid. P I P 25 C Also See Ibid. P I P 22.

⁶⁶ See Ibid. P I P 26.

⁶⁷ Yekpârelik بَکْپَارَه لک or Külliyyet کُلِّيَّة in Ottoman Turkish. Yekpârelik has got the same meaning as the wholeness. Also Bütünlük could be used in Modern Turkish.

⁶⁸ Kuvvet قُوَّة or Germiyet جِرمِیَّت in Ottoman Turkish that which is the same with Force or Fervency. Also when Modern Turkish is in question, Kuvvet is still in circulation.

⁶⁹ Mahrutî مَہْرُتِی in Ottoman Turkish. From the Ottoman Turkish word, tall or pointed beard and face or visage. The Arabic roots of the word also give almost the same meaning of the etymological meanings of the cone. For the schema of this conic activity, see the appendix part of this thesis.

⁷⁰ See Ibid. P I P 34.

4.3. From the side of the things under the necessary objective conditions of *Natura Naturata*, and through their partial movements of the whole, force is the ground of their circular motions⁷¹ through the encounters of the singular things.

4.4. From these two inferences, it could be concluded that force must be defined in this way;

4.4.1. Force is nothing but the expression of the pure eternal capacity of God. Force is the power of acting and the ability to act on each singular thing, and the degree of force is changeable since the forms of the connections of the bodies of each singular vary infinitely.

4.4.2. Force, as the pure eternity of God and also the ground of the participation⁷² activity of each singular thing to God, also provides affection in the states of bodies under the necessary objective conditions of the *Natura Naturata*. Since affection is nothing but a determinative kind of modification of the attributes, in this situation, it is the correlation of the force.

The problem of the grounds of the force and its relation with the affection also enable the necessary connection of metaphysics⁷³ with physics; the domain of the degree of the forces and the different connection styles of the bodies through the degree of the forces. And also enables the connection with metaphysics, physics, and biology i.e., the scope and the degree of the affection, i.e., the differentiation of the animating indications determined through the encounters.

⁷¹ Circular means *دائره* Dairevî or *مُدَوَّر* Müdevver in Ottoman Turkish. Dairesel is the Modern Turkish meaning of it.

⁷² *İştirak* or *كارتشا* *İştirak* or *ذی مدخل* *Zîmedhal* in Ottoman Turkish. Since *İştirak* means participation literally, *Zîmedhal* means that “being from the same ground and through this participate”. Modern Turkish *İştirak* is the same and also *Paydaşlık* could be use.

⁷³ *Mâbâdettabîye* or *ببعیه* *Mâbâdettabîye* In Ottoman Turkish. Which means that after the physics, beyond the physics or behind the physics. In Modern Turkish *Fizik Ötesi* or *Metafizik* are in circulation.

For explaining the connection between ground and its result; i.e., the immanency of God in nature through the necessary correlation between metaphysics, physics, and biology⁷⁴, and from this for elucidating the immanency of the whole through its parts and the partial states of the singular thing, the force, and its necessary correlation mechanism must be clarified initially. Since; “*Spinoza makes clear that there are objective levels or orders of magnitude in Nature which are defined by their interactions or reciprocal actions. The distinction between whole and part is thus relative: something which is a part at one level can be whole at another level, and conversely.*”⁷⁵ From this statement, these conclusions must be drawn.

1. The whole exposes itself through *Natura Naturata* to *Natura Naturans*. In the domain of the *Natura Naturans*, the degree of animation; i.e. perfection also the degree of reality as kinetic determination of the physical activity through rest and movement must be observed through the modality; i.e.; “*the determinate configuration that continues to exist through the interactions*”.⁷⁶ In that, the modality yields fragments of the states of the singularities through the continuity.
2. Biology and Physics are nothing but collateral domains of the singularities. Since, each of them are the domain in itself. In that the interactions of the singularities are sighted through them under the dynamics of the animation through chains of the affections and kinetics of the mechanism through the force chains of the forces, actualizing as powers; i.e. capacity to act or actual acting.
3. Moreover, Biology and Physics are enabled through the *Natura Naturans*, since through these collateral domains the degrees of reality and perfection must be followed. Besides, an ethical way of life is in question through the

⁷⁴ God, as the timeless and indivisible substance, shows itself both the domain of the physics and biology. From this it could be asserted that it is not only the Cause of The Things; i.e. Mâbih’il Eşya ما به ايشا but also it is the Cause of the Life; i.e. Mâbih’il Hayat ما به الحيات.

⁷⁵ See. Merçon, Juliana, Relationality and Individuality in Spinoza p.54 Merçon’s consideration on the Mode is transferred through the Modality in this text.

⁷⁶ See. Ibid. p.53.

interactions of the parts of the bodies through the degree of reality perfection...

4. Even if; “*On the level of Nature as a whole, all relations can be combined, on other levels, however, not every interaction will enhance the individual’s preservation. Some might in fact modify its defining ratio of motion and rest in ways that lead to its annihilation.*”⁷⁷ Since under the domain of the *Natura Naturans*, a priori physical law of the motion and rest is nothing but the determination of each singularity through its kinetic mechanism as the degree of force; i.e. reality and the dynamic affections as the degree of affection; i.e. perfection. Both happen through the necessary objective domain of the infinite variations of the encounters.

Even if the necessary circulations of the bodies take place in the sphere that expands itself through the accordant states of each constitutive-regenerative part of the body to God through the cognition of the knowledge of its attributes, besides this⁷⁸, even if the body is perceived through itself and gives its state through⁷⁹, several ways of the state that are observed in the scope of the senses of the body to the mind under the domain of the knowledge of *Imaginatio*, still, the question arises from the fact; how do bodies act and affect each other, in the physical and natural sense? This problem will be discussed in the next chapter.

⁷⁷ See. Ibid. p.53.

⁷⁸ See. Ethics Part I Definition II.

⁷⁹ See Ibid Part II P 17 Proof.

1.2.2. Force As The Problem Of The Ground Of The Spatial Movements Of The Bodies: From The Side Of The Correlated Activity Of The Modality

The modes of God, as determinant modifications of the attributes⁸⁰; i.e. the being affected-ness by the effect of the attributes themselves enables the domain of human singularity since human experiences God through joint activity through the parallel domains of the modes and attributes. This cognitive process and its practices exist through a field of the senses; the senses from the body to the senses of the mind as the operation field which comes to an end through the scope of the *Intuitio*. The human and its determinative states could be defined under the term that which is entitled as the modality. This observable process must be clarified in this way;

1. The dynamic determination of humans commences acting under the domain of the correlative activity of the modes of God⁸¹. In that modes, do not only yield the domain of the dynamic determination of each human singularity but also through this domain, they immediately make necessarily existing patterns; i.e.; the ways of life as the cognitions and practices of these cognitions in unique kinds and through this show how humans reach out to eternity in their collective activity through the cognition of part-whole connection. Since; “*the common notions which are universally applied to any object and also common to all human minds since they are ideas of properties which can be found equally in the whole and the parts.*”⁸² From this, it also must be asserted that; the beginning process of the theory of common notions as the constitution of the cognition of seeing the part and the whole relationship in its objectivity. This process also necessarily happens through the actualization of intellectual capacity which is also enabled through the conditions of the expansion of the power of the mind.

⁸⁰ See Ethics P I P 22 and P 23.

⁸¹ See Ibid. P I P 22 and P 23.

⁸² See. Merçon, Juliana Relationality and Individuality in Spinoza p.57.

2. Each mode exposes its modality through the dynamic determination of each human being and thus; it could be stated that the modality is nothing but the manifestation of the determination of singularities through their degree of force and affections. In that modality, exposes itself from certain singularities' positions; from their degree of forces and affections... Since it has been spoken about the domain of the modality, it indicates nothing but the way that; how infinite variations of the bodily movements of each singular being become actualized and changed in duration under the domain of the mode of the body... And through this; the question of how the expression styles of the bodies through their movements affect the operating mechanism of the mind must also be examined.
3. Because modality becomes observable through the manifestation of the expressions of each body and mind under the domain of their way of encounters. Since the singular bodies are temporal in their states and activities through their variable degree of forces and affections and the operation style of each singular mind also makes a response since it produces different order of ideas and knowledge through the connections styles of the bodies... This temporal but continuously variable condition of human singularity through the manifestation of each singular body and mind must be followed under the objective domain of the modality.
4. Having demonstrated the partial movements of the bodies through their forces and the temporal but preservable correlations of the forces through their affections, the area of the necessary determination of the bodies must be shown. Since the states of each body commence to disclose themselves through the space of *Occursus*, in that, the encounters as dynamic space and the a priori condition of the active-ness of each being, are also grounded the parallel and simultaneous domains that show the determination of each singularity. These are; the domain of physics and the domain of biology.

Mode of the body enables the domain of physics; i.e. the reality degree of force of the singularities and biology; i.e. animation⁸³ degrees of the singular things in their force-based correlative activity. Therefore, each singularity commencing to act under the conditions of of both physics and biology since they enable the action of the singularities, as manifestations of the variable expression styles of the forces and the affections under the observable and explicative-based domain of the modality... Then, physics and its a priori objective⁸⁴ rules must be explained initially.

Spinoza posits a necessary determinative axiom⁸⁵ that provides a fundamental ground for each body in the physical sense. He asserts that: “*All bodies are either in motion or at rest.*”⁸⁶ These results have been brought forth from this:

1. Each individual part of the body shows itself under the thoroughgoing determination of physics, that is to say, from *Natura Naturata* to the *Natura Naturans*, under the necessary objective conditions of infinite spacelessness of God. Besides, each body is related to each other under the necessary conditions of the laws of physics since each body becomes commonized through its physical positions.
2. Each body is determined through its actions in the physical sense, even this determination is kinetic and variable but not fixed-determinative kind. Since the singularities are not incapable of being motionless puppets of the eternal fiction, rather they have got capacity to act in regard to their changeable degree of force. Each body is determined through the other in that each body is acting through its degree of force and affection through the infinite variety of encounters rather than acting in itself as the isolated thing.

⁸³ Hayâtiyet حَيَاتِيَّة means vitality and animation. Also Hayâtiyet means not only the some indications of the animations but also means the power to act... Canlılık in Modern Turkish has merely the the first meaning of Hayatiyet.

⁸⁴ It is a priori objective in that, the activity of the things bonds with the rules of the physics in the *Natura Naturans* to the *Natura Naturata*...

⁸⁵ Mûteârife مَعْرِفَةٌ in Ottoman Turkish. Belit in Modern Turkish. Besides there is no roots or suffix for to make the word Belit in Turkish. It is mere figment.

⁸⁶ See Ibid. Part II P 13 P C S Axiom I.

In the physical sense, bodies are subordinated to each other through their degree of position of force. In that, it could be asserted that, merely through the differentiation of the variation of the degree of force, bodies get involved and have been becoming capable to change this connection of the chain of subordination. Since the chains of the determination of the bodies also open themselves through the infinite variations of connections and moreover their physical positions are changeable through their style of interactions... Since the positions of each body are variable as regards the physical theory of motion, this physical theory must be explained from the determinative axiom of the restlessness and the motionlessness of each body...

When a body sets into play through its parts, it means that the body has the force to move in its actuality, necessarily⁸⁷. Contrarily, when a body is in motionlessness, it means that the other body has much force to act and to cease the motion of the body.⁸⁸ From this, It could be stated that in the physical sense, bodies consociate via two spatial momentarily aspects: they are in action or rest through their physical determination.

At first glance, the metaphysical explanation of the force, i.e., the explanation of force through the timelessness and wholeness of God, and the physical determination of the law, as the objective conditions of the *Natura Naturata*, look like excluding and contradict each other.

But it must be kept in mind that, the necessary domain of physics could not be glossed as the necessary unchangeable determination of each position of the bodies. Rather, physics is nothing but dynamic determination, since it is the continuity in its expansion process, consisting of the different variations of bodily encounters including their singular components and regenerations of their singular parts as their changeable components⁸⁹...

⁸⁷ Fiiliyat تالبلعف in Ottoman Turkish. And modern Turkish is the same. Aktüalite also in use in Modern Turkish.

⁸⁸ See Ethics Part II P 13 Axiom I Lemma 3 and P C of it.

⁸⁹ See Ibid. P II P 13 Postulate 6.

What makes physics dynamic is that nothing but the force of God's pure immanent capacity⁹⁰, as the whole through its parts to affections of its parts and from this; through its determinations of the singularities, this pure capacity works as the necessary objective condition of the force. And force, makes the states and movements of the bodies become actual from their several connection positions to their eternal kind collective perpetual⁹¹ activity.

The problem of the grounds of physics is the question that, must be debated through its operation field. Force yields itself via twofold meaning since its activity could be explained through the two sides, the side of the wholeness of God. And the side of the singularities; from the agreement of their bodies to constituting action of the common notions by their minds and of the commonality activity of the same bodies. From this way; the "singular" humans could see the parts as the sides of the whole and through this way, they could grasp and participate the whole; as the practice of knowledge... Therefore, it must be asserted that force is to be sensed and understood simultaneously through its two-fold facets...

The force discloses itself, through the conic activity; i.e. the activity which begins from the actual position of each thing, and from this; it comes to an end through the potential participation of them to God. That is to say; as a geometrical representation, the conic activity places from the *Natura Naturata*, as the imprinted catalog of the *Natura Naturans*, to the *Natura Naturans*; i.e. the imprinting activity in itself. These twofold facets of the circular immanent movement could be elucidated in this way; "*as a perfect plenum of articulation, God issues as an infinite continuum of being, of beings. Further, we learn that intellect necessarily conceives in unity.*"⁹² This conceiving process yields nothing but the patterns of the experience of freedom through the experience of eternity. Since "*It is the nature of intellect to conceive the expressions of substance as continuous with one another*

⁹⁰ The eternal capacity of God shows itself through the Intuition and the the body's parallel activity of this kind of knowledge.

⁹¹ Müebbet مؤئبد Mütêmâdi مئدامئم or Müstemir مستمر in Ottoman Turkish. In Modern Turkish, Müebbet is still in use.

⁹² Lermond, Lucia: The Form of Man: Human Essence In Spinoza's Ethics p.7.

and as unified in the whole that is their cause."⁹³ Now, these considerations must be exposed through the signification of the conic activity in this way;

1. Singularities; i.e. singular things, follow their circular movements necessarily through their expression styles... Encounters of the singularities necessarily immanent the knowledge that happens in their movements in that it shows the patterns of the participation of the pure eternal force; since bodies reach out the experience of eternity through their together-ness but not their loneliness.
2. When singularities make togetherness, it also means that they act as a part of the whole but not in a way that as a basic imitation; i.e.; as an embodiment of the whole, but rather as the connection of the whole through the seeing and intuiting the parts as the sides of the whole and unique-collective practices of the whole in that each of them shows themselves through the differentiation in their kind.
3. But since the force of the timelessness and thus spacelessness of God is in question, the characteristics of God might be defined, as the pure capacity of each singular thing and through itself, the *Intuitio*, the *Conatus*, and the activity of the experience of the eternity have been becoming... In this way, the force as the pure eternal capacity of each singular thing must be sensed in the scope of the experience of the bodies and minds in their commonality. But it must be asked; how does the force enable the actions of bodies through their togetherness⁹⁴? It is simple that; force makes the spatial movements and states of the bodies become necessarily capable beyond themselves.
4. Bodies make a togetherness through their degrees of force and affection. Since force is the exhibiting way of the pure essence of God itself and God is nothing but wholeness in itself, the bodies must be agreed with each other

⁹³ See. Ibid. p.7.

⁹⁴ Refâkat بتقافر, Müşâreket بتكراشم يَكْپَارَه لك, Yekpârelik in Ottoman Turkish. Eşlik, Ortaklık and Birlik in Modern Turkish.

in some sense as they are the immediate and contingent productions of the whole even the essence of God express them necessarily...⁹⁵ In this way, force makes the body act through itself and beyond itself... Since each position of singularity is changeable through the degree of force itself, and force is nothing but the expression of the pure eternal capacity, each body makes togetherness with themselves and each mind must have to constitute commonality through the agreement of their objects.

And thus, if it has been spoken about the necessary physical determination as a space of the bodies in Spinoza's philosophy, it must be remembered that it is nothing but the determination of the infinite capacity of each singular force.

Moreover from this; the physical determination of each singular thing must be construed as the dynamic determination of each singularity's variable positions and degrees in their infinite variety that which happens under the objective domain of *Occursus* and has been becoming observable as the modality of each singularity. ⁹⁶ From this, it could be concluded that; since the objective necessary law of physics indicates that space of physics expands itself through the circulation of the bodies and through their different states as regards to their degree of force and affection. In this circulation, the bodies open themselves through their meetings under the conditions of infinite varieties. In this situation, the following statement must be concluded.

Force, as the exhibition style of the essence of God itself, is not only brought from God's eternal capacity dynamically but also exposes itself throughout each body, since its working mechanism yields nothing but kinetic⁹⁷ expansion through the dynamics of the animation. From this, it could be asserted that physics not only consists of the dynamic determination of the states of the singular things but also

⁹⁵ See Ethics P II Axioms I. Axiom and also see P V P 22.

⁹⁶ See Ethics P V P 39 and P 40.

⁹⁷ Harekî *حرکت* means that which is related to movement in Ottoman Turkish. Harekiyat *تأخرکة* as the physical term, means Kinetics in Ottoman Turkish.

physics continues and expands itself dynamically through the wholeness of God since it also enables the necessary ground of the *Occursus*.

1.2.3. Force, As The Expansion Process

The expansion process of the force not only shows the objective conditions of the working mechanism of itself through the continuing process of physics but also elucidates how singular bodies encounter themselves and gain to right to attend to the participation of God, through their degrees and collectivity. The process of the encounter-ness⁹⁸ of the bodies and making the necessarily with-ness to each other through the collectivity take into place under the necessary conditions of the expansion process of the force. Since force enables the body to have the power to act from itself to beyond itself through the domain of the un-being-ness of the former position of itself... And body to establish being togetherness with other body in this way, in the necessary domain of the encounters through the degree of the forces... This is nothing but the conic activity of each singular body that exists through the expansion process of physics.

It means that even in the physical sense, since the force of each singular thing is changeable, the force of each thing conveys the knowledge⁹⁹ of their degree of position to each other, via the instantaneous situation of the affection degree... From this it is explicit that; bodies make togetherness through the degree of position and the degree of position shows itself both from the degree of force and degree of affection... Since certain bodies could be in agreement merely in this way; through the concordance of the forces and affections In this bodily communization, in courtesy of the force, each body produces affections in its degree of position through the kinesis of the physical space. From this, it must be asserted that affection is enabled through the various states of the bodily things, besides, it expresses the animation degrees of the singular bodies and their connection styles, through different interactions of variations to the perpetual collective bodily organization.

⁹⁸ Karşılaşmâklık. The process of the encounters as the nominal - based indication of the space of it.

⁹⁹ معلومه Malûme or Malumât تاملعم in Ottoman Turkish. Bilgi also in Ottoman and Modern Turkish. It could be asserted that, in Spinoza's philosophy each knowledge and its orders in the mind also signify the different connection of the bodies and through this different ways of life.

From this situation, the following statements are to be concluded;

1. Through the unlimited extension attribute of God and through the determinate modifications of it, physics shows itself and continues through the wholeness; since the wholeness is the objective ground of the *Natura Naturata* and *Natura Naturans*... Bodies must have to share the whole force not only in their acts but also in their affections.
2. The human body also produces affections through its meetings with the other bodies. As an immediate product of the part of the whole, the geometrical representation of limits of the body is necessarily based on the existence of the other body, since each body becomes commonized necessarily in some kind. Bodies are the contingent but continuous singularities of the indivisible whole in their activity, they produce affections in regards to their degree of force through the continuous physical space.
3. Since the affection is correlated with the force necessary, it is nothing but the corollary of the force. The degree of force is also dependent on the degree of animation and vice versa.
4. The force brings with it through its affections in a determinative way in the continuous domain of the *Occursus*. Moreover, it also enables to the body that to act through and from itself to beyond itself through the scope of the un-being-ness of the former position of itself and establish being togetherness with other body in this way. Regardless of whether the body is in action or in inactiveness, the body always shows itself through different affections and not only holds with the mind as its object but also persists in its position.
5. Biology as the activity of animation is bounded by the domain of the physical laws, in that physics proceeds through its continuity necessarily, since it is existed and subsists in and for itself through the spacelessness of

God. But besides this, the necessary coexistence¹⁰⁰ of the singular bodies opens itself through the dynamic determination of physical space and they produce affections as the indications of animation through their force for each meeting.

6. In this way, the body always affects or is being affected. The mind continuously senses the affections of the body. Thus, It could be asserted that the body conveys its affections to the mind since it is the mere object of the mind.¹⁰¹ The initial affection of the body provides the several states and movements of the individual parts of the body.

Spinoza asserts that the body's movements and the expressions of the connection styles of the togetherness of the bodies take into place a corollary. Their degree of force and thus affections must be evaluated under the standards of reality and perfection. But these standards could not be explained in the normative kind, but rather they expose themselves in the place of movements of the bodies since their degree of force and affection are changeable through the infinite variations.

For this, Spinoza states that human has a different reality, i.e., perfection,¹⁰² and thus animate degrees¹⁰³ through their degree of the position of the force and affection. In brief, in their movements, bodies are determined through each other, in a correlative way, under the objective conditions of *Occursus* and thus modality. Since physics furnishes itself constantly through the infinite variations of the connection styles of each body, from this statement it could be concluded that affection; i.e. indication of the animation, also follows the dynamic physical determination. And since affection is the corollary of the force, each degree of the position of the force and affection of the body must be understood through its continuous and different connection varieties.

¹⁰⁰ Hem Mevcudiyet موجودیّت or Hem Hestî هسته in Ottoman Turkish. Birlikte Var Olmaklık in Modern Turkish. Both give the same meaning.

¹⁰¹ See Ibid. P II P 13.

¹⁰² See Ibid. Part II Definitions 6th Definition.

¹⁰³ See Ibid. Part II P 13 S.

Since the ground of the force is dependent on God and its eternal perfection and reality, the force shows itself through the ideal standard of the togetherness of the bodies and minds. From this, it must be understood that the connection of force and the movements of each body must be understood through the reality and perfection of God itself. For considering the different connection styles of the states of the bodies, Spinoza posits an explicative standard for the degree of the forces and the affections of the bodies.

Reality¹⁰⁴ and perfection disclose themselves through the encounter-ness of the movements of the bodies... And bodies show themselves through the degrees of force and affection... From this, it must be asserted that; reality and perfection are nothing but the collective connection styles of the bodies and show themselves immanently in the eternal experience of God. From this, it must be asked; how does the domain of *Occursus* necessarily enable reality and perfection to show themselves immanently through its conditions, and through this how do the different connection styles of the bodies open themselves through the togetherness of collectivity and the experience of eternity?

In the next chapter different forms of the interactions of the bodies will be discussed. But before this, the meanings of the *Conatus* must be construed in that, in Spinoza's philosophical topography, through the expression of *Conatus* the interpretation of the force and affection gain its necessary meaning through the community as the togetherness of the bodies. Since they also furnish themselves through the dynamic-expanding domain of the *Occursus*...

¹⁰⁴ See Ibid. Part II P 17 and also see. Part II Definitions 6th Definition.

CHAPTER II: THEORY OF CONATUS AS A WAY OF TOGETHERNESS

2.1. MEANINGS OF CONATUS IN SPINOZA'S PHILOSOPHICAL TOPOGRAPHY

2.1.1. Some Considerations on the Meanings of the *Conatus* In General

Force is nothing but the actual essence of the *Conatus*.¹⁰⁵ Since *Conatus* is the actual essence of each singular thing,¹⁰⁶ it signifies the maintenance activity of the singular thing through the mediation of its body and also its body to its mind. Before explaining the activity of *Conatus*, it must be asked: Why does *Conatus* expose itself through the degree of force and degree of affection in the activity of endeavor of maintenance? Because the *Conatus* exposes its characteristics as the form of the degree of force and affection. Besides, *Conatus* is not only the shape of the degree of force and affection as the expressions of the singular thing, but moreover, it also provides the singular thing to meet with another singularity and in this way makes the singular thing much more capable. In brief, as a form of the singularity, *Conatus* also provides “*the continuity and the and relation*”¹⁰⁷ of the singularity. Even if this process of exertion and thus procurement is in question for an indefinite time... From this, it could be asserted that; through the activity domain of the force of *Conatus* the singular thing could preserve its determinable position through its actuality... And in this way, it conserves an augmenting degree of its power through the meetings as the agreement of bodily states. Since each body acts through another body or is acted upon by another body, it must be asked how singular bodies show their degree of force and affection beyond their states, as regards making togetherness with each other... This problem must be understood through the movements of chains of affections in that bodies produce different kinds of affections through the different connection styles. Since, as an actual force, the *Conatus* also produces the affections through its degree of animation. More precisely; “*The dynamic characteristics of Conatus are linked with mechanical*

¹⁰⁵ See Ethics P III P 3.

¹⁰⁶ See Ethics P III P 7.

¹⁰⁷ See. Merçon, Juliana Relationality and Individuality in Spinoza p.54.

ones. A composite body's conatus is also the effort to maintain the body's ability to be affected in a great number of ways."¹⁰⁸

Having explained the dynamic states of the *Conatus* and its necessary relation between *Occursus* as the a priori space of the meetings and connection styles, the *Conatus* and its relation with the body must be investigated initially. Since the activity of the *Conatus* is; "...To tend to actualise oneself is, for our essence, to tend to give oneself affections, to pass through all the states compatible with one's nature (cf. 3AD1exp), as much as possible, to do everything one can."¹⁰⁹ But how does the *Conatus* obtain its active affections through the agreement of the bodies? How does the *Conatus* search for the good and the sake in themselves? These questions must be elucidated through the domain of the God.

1. The mode is the affection of the extension attribute of God, and it exists necessarily but indirectly from God.¹¹⁰ And the mode is nothing but the necessary indirect part of the whole.
2. Human singularity becomes existing from God through its immediate part, and since it exists contingently from the mode of God, even its idea is conserved in the essence of God as its expression...
3. Since each human body is nothing but the production of some kind, they have to act corollary through the necessary conditions of becoming embodiment under the body mode.
4. From this, it could be concluded that singular bodies must be in agreement with each other in some kind in that each of them is nothing but the body. But how does the agreement of the bodies possible? Since each body is necessarily related to the other in that they are geometrically common, and hence, as singular things, they are related with the parts of the whole through

¹⁰⁸ See. Deleuze, Gilles Expressionism in Philosophy: Spinoza p.230.

¹⁰⁹ See. Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza's Ethics: A Collective Commentary p.296.

¹¹⁰ See. Deleuze, Gilles Expressionism in Philosophy: Spinoza p.304.

the modes, not through themselves, and they have the capacity to participate in the whole merely in this way.

Besides each body makes some connections with each other in that they convey their degree of force and through this their affection and finally the knowledge of the affection to the mind. Then, the affection and its dynamics must be explained through the theory of *Conatus*.

In Spinoza's philosophical topography, *Conatus* discloses itself through the domain of physics and biology. In that, it is related to physics through the degree of force and also biology through the degree of affection as the indication of animation. Therefore, the action of the *Conatus* is determined through the degree of force, besides this; the expanding spectrum of affection is correlated with it necessarily. Since affection is nothing but the indication of the degree of animation and the degree of animation is the manifestation of the degree of affection. From this, these conclusions must be drawn;

1. *Conatus* is not merely the form of the force and affections expressed from itself and through itself and from this to another *Conatus*.
2. Since *Conatus* acts under the necessary a priori conditions of physics and biology, it expresses its determination through the physical way; through its necessary kinetic working mechanism; i.e. through its degree of reality. And through the biological way; through its animation degree; i.e. its degree of affection.

From this, it could be asserted that each body associates with each other under the necessary conditions of the manifestations of physics and biology. And exposes its degree of force as the transmission of its expression through the affections, and from affections to the forms of the connection styles of the other bodies. Since each body's *Conatus* also must necessitate another *Conatus* for the necessary activation of each other.

The dynamic determination of the Conatus shows itself in different connection styles of the bodies and from this, to the different producing idea mechanisms of the mind, i.e.; kinds of knowledge. For elucidating the perseverance-based sake and good in and for itself in the activity of the *Conatus*, different connection mechanisms of the bodies, which works under the necessary conditions of the dynamic physical determination, must be explained initially.

Spinoza yields the axiom, which is from the side of the physical domain, that about the movements and states of the bodies. “*All the modes by which a body is affected by another body follow from the nature of the other body affected and at the same time from the nature of the body that affects it. Consequently, one and the same body is moved in different ways due to the different natures of the bodies moving it...*”¹¹¹ From this axiom, these conclusions must be drawn.

- 1- The different states; i.e. motionlessness or restlessness of the body merely stand the degree of force and affection of the other body. Since the capacity of the body’s motions is determined by the degree of force of the other body.
- 2- If it has been spoken of the nature of the bodies, the nature of the bodies must be determined merely through the differentiation criteria of the force and affection degree of each body. And from this, it must be asserted that the nature of the body is nothing but the expression of the determination style of the *Conatus*. That which appears through itself as the momentarily series and also happens under the necessary domain of *Occursus*.
- 3- Merely through this working mechanism of *Conatus* and *Occursus*, bodies make contact with each other in that they have to agree with each other in some sense, in that the bodies have to agree with each other as regards they are nothing but bodies. Therefore the agreement is the a priori necessary criterion of the interactions of the bodies even their interactions end up with

¹¹¹ See E P II Axiom I.

disjointedness since the outcome of the connection is nothing the passive affection¹¹².

These conclusions also yield the necessary conditions for the activity of the *Conatus*. When the action of *Conatus* is in question merely under the necessary objective conditions and even if it acts or acted on dynamically through the infinite variations of the encounters

¹¹² Since, as the part, mode of the body is nothing but the determined affections of the extension attribute. And from this, it could be asserted that, each singular human body is the product of the mode of the body, hence, each singular body must be in agreement with each other in some sense. Also see E II Lemma 2.

2.1.2. Conatus As The Pattern Of The Experience And Its Relation With The Connection Of The Bodies

The process of the activity of *Conatus* commences to show itself through the domain of the degree of forces and affections of the movements of the bodies, under the necessary condition of the being togetherness, i.e. becoming necessarily to each other-ness. It could be asserted that since each body is concordant with each other in some sense¹¹³, *Conatus* shall not be construed merely as the preservation activity of the actuality of the being through itself... But besides this, there is another aspect of the activity of the *Conatus* that, could be interpreted as the activity of the aspiration of the sake and good in and for itself, through the domain of the encounters. This also yields the activity of the connection style of the *Conatus* through the experience of eternity: “...*The conatus is the eternal power to exist, of which our essence consists, and yet it is also something more: it is our very essence, but this inasmuch as it factually yields certain of its consequences (3p7, 3p7dem) in the mediate infinite mode, in accordance with its eternal tendency in the immediate infinite mode.*”¹¹⁴

But still, it must be asked, how each body in its spatial movement through the domain of the space of the encounters, conveys its affection through and beyond itself and towards and to another body in the activity of *Conatus*. This depends on nothing but the connection styles of each body that exposes itself through its changeable position. The dynamic relationship between the *Conatus* of each body could be elucidated in this way. *Conatus* of the body produces a degree of animation through its degree of affection which is related to the body's force. And the affection shows itself through the body and mind in a twofold way depending on the changeable variations of the degree of the force. This problem; the problem of the instantaneous appearance and experience styles of the affections through *Conatus*, must be explained in this way.

¹¹³ See E II P 13 P C S P Lemma 2.

¹¹⁴ See. Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza's Ethics: A Collective Commentary p.297.

1. Under the necessary objective conditions of the *Occursus* and through its dynamic space; each body agrees with each other in some kind in that they are the immediate product of the extension attribute of God.

However, merely from the momentary determination style of the *Conatus*; i.e. from the aspiration state of the mold of the force and affection, the temporal stages of the degree of affections and their knowledge of the mind must be followed by each other mutually.

2. From this, it could be concluded that; even though each body follows the necessary objective conditions in its encounters, and through this, since the momentary determinations of the *Conatus* express and convey different affections, the style of the affection is also changeable through different variations. Depending on the connection style of the *Conatus* of the bodies, the affection style of the *Conatus* could be active or passive.
3. This process signifies the twofold meanings of the affection process since its process takes into place as the dynamic mechanism of the affect and affectedness. Under the necessary objective conditions of the encounter process, different situations could have happened. And through these situations, infinite variations could be actualized, since the process of the encounters has been disclosed through thoroughgoing dynamic determination. However, it must be asserted that the characteristic of the *Occursus* discloses itself through two main and asymmetric dimensions even this characteristic must be observed through many variations such as the kinds of emotions and their ideas... This main characteristic of the *Occursus* must be explained in this way. “*Since passive affections exercise in their own way our capacity of being affected, we make an effort to persevere in existence, not only insofar as we may be supposed to have adequate ideas and active feelings, but also insofar as we have inadequate ideas and experience passions. An existing mode's conatus is thus inseparable from*

the affections experienced by the mode each moment."¹¹⁵ Now this consideration must be explained through the following:

- 3.1. In the first situation, the *Conatus* of each body is determined through the active affections and the agreement of the bodies becomes adequate.
- 3.2. In the second situation, even if the determination of the affection of the *Conatus* of the body is active, the other body's *Conatus* is determined through passive affections and the degree of force of its passive affections is greater than that of other or vice versa. In this situation, the concordance of the bodies is inadequate but merely through a certain period of time. Still, *Conatus* of each body continues to want to common sake and good in and for itself.
- 3.3. In the last situation; each *Conatus* of the body is determined through the passive affections as regards their connection style and their affections. They could not establish more force for each other even though their *Conatus* still search for the good in and for itself.
4. The plane of active affections; i.e. affects of the bodies, and the plane of the passive affections; i.e. affected-ness, of the bodies, become actualized just in a certain duration through the changeable variations. In this way, each *Conatus* of the body shows its modality in its determination state.

Each *Conatus* could be acted upon or could act through the mediation of the other body, under the necessary condition of the process of the *Occursus*. Merely through the domain of the encounters, the relation between *Conatus* and the movements of the bodies is explained. In that, each *Conatus* of the body enhances or diminishes its degree of animation through its affection, and from this, the affection exposes itself through the power of affect or power of affectedness mechanism. Even the singular body necessitates the other singular body because both bodies are the immediate products of the extension attribute and the indivisibility of God itself,

¹¹⁵ See. Deleuze, Gilles Expressionism in Philosophy: Spinoza p.230-31.

the problem continues. That the inclination of the Conatus of the body is nothing but to make togetherness with the other *Conatus* of the body, in the certain period of time that which happens under the necessary objective domains of the encounters. Because the Conatus activity is nothing but to produce active affections and through this way, to make beneficence its singular being and from its singular being to the common good of the collectivity, through its encounters. But why Conatus, still is affected and exposed? This question must be expounded through some subdivisional conclusions.

- 1- The body that is the most affected is nothing but the least experienced¹¹⁶ body. Since the body gets more and more experienced merely through the field of the encounters, it becomes more powerful; i.e. become much more forceful through its capacity, and produces more affections through its power. In this way, it must be asserted that the affectedness of the body is nothing but the power of exposure of the body. Even the situation signifies the process of passion in that the body is exposed by another body, the subjected body has also power, the power of resilience through the continuous persistent activity of the Conatus. The activity of the Conatus steers the body through its beneficence and through this is in search for necessarily being with-ness to other bodies. Thus, even though the body undergoes many things in its encounters, still, the *Conatus* of the body searches for producing the active affections in its meetings; i.e. the meetings that end up through the active affections for each body's common sake and good. This is nothing but the expression style of the actual essence of the *Conatus*. *“Thus affections at each moment determine conatus, but Conatus is at each moment a seeking of what is useful in terms of the affections that determine it. Whence a body always goes as far as it can, in passion as in action; and what it can do is its right. The theory of natural rights implies a double identification of power with its exercise, and of such an exercise of power with right”*.¹¹⁷

¹¹⁶ See Ibid P V P 39 P S.

¹¹⁷ Deleuze, Gilles Expressionism in Philosophy: Spinoza p.258.

Since not only does *Conatus* actualize its perfection and reality through the beneficence of the singularity, but also it directs its singular being through the common good and sake in and for themselves that appear through the adequate togetherness of each body and mind.

- 2- The scantness of the experience also causes the incapableness of the *Conatus*, even if it is in question for a certain period of time and placed under the necessary objective conditions of the encounters. If *Conatus* of the body is determined merely through the same way, if it undergoes by same external objects and through this if it is subordinated to the same connection style and chains of external objects, it means that *Conatus* is always determined in a passive way. The situation occurs when the characteristic of the *Occursus*; i.e. the dynamics of the eternal variants of the encounters, expose themselves merely in the same way. In the situation of the same characteristic encounters, nothing but the affectedness of the *Conatus* of the body stiffens.

Besides this, even if the body meets with the other bodies, different bodies could convey the same effects on the same body. It means that; the body undergoes the same effect through the different bodies. This situation is also in question when the uniqueness of the bodies is out of the question in that their affection style of the *Conatus* is not strong enough to establish the reciprocal connection with the mind. In that for helping the mind to set into motion through adequate acts.

- 3- The determination of *Conatus* expresses the degree of force and the affection as changeable chains of variants under the simultaneous moments, through these moments the connection style of the bodies could also provide the disjointedness between them. In that, the certain meeting of the body leads to passive affectivity since the expression of the determination of the *Conatus* and its knowledge appears in the Mind as confusing ideas. It means that even if each singular body follows the general physical rule and become

agrees with each other as becoming mutual jointness under the common sake and good through the encounters.

- 4- Even *Conatus* is in search of the good and the sake for itself through its pure capacity and activity, it bonds with the different variations of the connection styles of the bodies. It means that even the determination of the *Conatus* expresses itself through the being acted-ness i.e. the unsteadiness of the byzantine feelings through a certain duration, still, the activity of *Conatus* searches for the common sake and good in itself through the concordant meetings. The actual expression way of expression of the *Conatus* is nothing but to make concordant meetings for the sake of the singular thing itself and to move beyond the actual position of the singular thing itself. And in this way, it transforms the singular thing as becoming a participant of the common good and sake in and for itself, since it is in need of the other body.
- 5- Through the active affection production kind meeting *Conatus* is determined towards the good and sake in themselves. It means that not only do the bodies agree with each other but also the capacity of the *Conatus* of each being is augmented and through this, the degree of affection also becomes enhanced. and since *Conatus* of the body becomes more capable, it also means that the body produces and conveys more good affections in its modality. This is so explicit that, more experiences through different bodies make the *Conatus* more capable. Even though it undergoes many passive changes at the beginning, still, it continues to exert its affection through the good meetings and also it accounts for the characteristics of the passive affections through the meetings.¹¹⁸

Since *Conatus* of the body enables the chains of affections through itself to the other body in its affection conveying process, the states of the acts and acted-ness have been transferred to each other, reciprocally. Besides this, since the *Conatus* is the form of the activity of affection through the conservation of the thing into its pure

¹¹⁸ See. E II P 14 and P.

efficacy, it also binds and conserves the various impressions of the body in this way. In conclusion, the *Conatus* of the body tends to express itself both in its activity and passivity throughout the duration.

In this way, *Conatus* could be understood as the registered chronicle of the singular body and mind. It also presents itself to the mind via its affections and through the knowledge of these affections. And from this, the relationship between the mind and the *Conatus* becomes in question and must be investigated. Before investigating this connection, it must be remembered the proposition that the order of the things and the chain of the bodies are brought together by God. And from this proposition, the consequence of it also must be kept in the mind that, the body is nothing but the mere internal object and yields its states as confusing partial knowledge to the mind. Just as the body is autonomous in its activity, still there is a connection between them in that the body is the constitutive object of the mind. The mind perceives the affections of the body through its activity of perception. When the mind perceives something, it means that it is under the influence of something in that body and conveys its affections as passive impressions. But the mind has got the capacity to operate these passive impressions, even if it is in the passive phase when it commences perceiving. This is the first kind of relationship between mind and body. Even the mind is capable, and could not use its capacity to act through these impressions since the mind does not know the cause of its passivity¹¹⁹.

As soon as the mind becomes more knowable of the complex states of the body; through its external objects as its cause, it also becomes more capable and commences to sense through itself, i.e. knowing the idea through its causes in its autonomous activity. In the process of knowing, Spinoza uses the terms of classical logic to make a differentiation between true and false seemingly, but also it gives the domain to ethics, politics, and law... Since they are three parallel domains that become realized under the conditions of the knowledge and their practices through *Occursus* but from the activity of each *Conatus*.

¹¹⁹ See Ibid. II P 14.

Thus in the next chapter, the constitution process of different communities through encounters will be debated in that to show the connection between the activity of *Conatus* through the domain of *Occursus*. Since merely the activity of *Conatus* makes necessarily different connection styles between singularities through the dynamics of the encounters. And in this way, different communities are necessarily generated from the field of duration to the field of eternity, since the activity of *Conatus* and its consequences comprise a basis for politics, ethics, and law.

2.1.3. Liaison Between The Conatus And The Occursus As The Formation Process Of Experience Through Affectivity

When the body meets with the other body, the affection appears through the limits of the body under the domain of the encounters necessarily. But sometimes, even if it happens for a certain duration, bodies are acted upon through each other merely in a negative way. But it could be asked how does it realize? Since the body necessitates the singularity of the other body the determination of the *Conatus* is capable of passing through different connection styles. It opens itself beyond itself through its meetings and in this way actualizes its aspiration for the common good and sake. But for a certain duration, *Conatus* is merely determined through the state of being affected-ness, it happens when each body meets through the plane of the diminishing impressions. In this plane of affectivity, bodies are isolated from each other; i.e. they do not act through and beyond themselves but rather they act as the fixed and withdrawn fields in themselves, and their connection style is nothing but the expressions of their weakness. This happens when the body undergoes many changes through negative direction by other bodies in its meetings, in that, the experience of the spatial movements of the body is bounded by the affections of the passivity even if it happens for a certain period of time. In this situation, the *Conatus* shows itself as an expression of the series of the subjected-ness; i.e. passive subordination, of its relationship. Also, the degree of affectivity and exposed-ness appear as merely the outcome of the same kind of connection styles. In this interaction process; each body conveys its states merely through the decreasing way in which they expose themselves through the analogous kind of external object relationship that shows itself through the negative exposure level and resilience power. The body as the external object of the other body undergoes the same kind of affection in each meeting and vice versa. In this connection style, bodies merely express themselves through passive affectivity; i.e through the determination of the subjection states. And bodies show themselves through their incapacity to act and through this the decreasing degree of *Conatus*.

In these bodily interactions through the significations of the weakness, the *Mens* also is not capable to know something through its cause. Contrariwise, the Mind just perceives through the confusing idea, even though it does not know why it undergoes something and thus why it is in the passive action. The situation of the mind signifies the activity plane of *Imaginatio* since the ideas of the mind are merely perceived but not sensed by the Mind itself. In this situation, the mind perceives the affections of the body and the ideas of the affections of the body even if it is not capable to know its object rightly under the conditions of the throughgoing determination, since it does not know adequately through its necessary cause.¹²⁰ In this process, the mind does not solely perceive its ideas as the affections and the ideas of the affections, but also it has been exposed through some impressions by the external objects as the passive activity which happens as an inadequate determination. In this inefficacious determination process, other bodies affect in a passive way to the internal object of the mind even if it happens through several interaction variations, and in this situation, the Mind is also bounded through the plane of impressions. And thus, the process must be followed through the scope of the sense; from the senses of the body and its outcomes to the sensible activity of the mind as the activity of *Intuitio* to the absolute... However, before explaining this cognitive kind of sense activity, the operation mechanism of the senses must be elucidated through the domain of affectivity.

In the domain of affectivity; bodies and their *Conatus* convey their states as the passivity of the affections through themselves. Their minds perceive external objects as the perceivableness of their passivity and through this, imaginative confusing ideas are formed in the mind through its action of perception. Albeit the mind is capable to understand the cause of the confusing idea adequately through its action on its current perception, in its particular and temporal situation, still, it does unaware that to act on the idea as regards making an adequate action. Hence it must be asserted that in this situation, the interaction order of the bodies operates in the weakest way, so that, the connection styles of the ideas show themselves as

¹²⁰ See Ethics Part II P 23 P.

byzantine geometric patterns and work oppositely through the general physical rule about the agreement of the bodies.

This process happens when the body merely undergoes something through its singular parts and discloses necessarily some affections through itself to the mind as the counterpart of the effects of the external object... The response of the internal object of the mind to the external objects is nothing but the production of the perception activity of the sense of body and its corollary outcomes in the mind such as; hearings, images, smells, etc. Or the internal object of the mind is affected passively and conveys its states to the perception process of the Mind. When the affected-ness of the body and its different states are perceived by the mind and also transformed into knowledge since they are formed as imaginary ideas, the mind represents these passive affections as nothing but emotions through negative affective dimensions. The situation happens in that some kind of feelings as confusing ideas make the mind passive until the mind act on the cause of these feelings and knows them adequately through the causes. Finally, in its imaginative idea formation process, the mind also continues to perceive its available perceptions as imaginary ideas in order to form new byzantine ideas on these existing ideas and their perceptions. This three-fold process also yields the formation of the *Imaginatio*, as its genetic layers. And besides, merely under this process, the body is acted upon necessarily¹²¹ and conveys its variable states to the mind. The body's necessary condition of reproducing the passive affectivity process takes into place through the very limited variations of the experience when the bodies affect each other merely in the same way in which each body's interaction style expresses the same external unexperienced object reciprocally. Even if their *Conatus* searches for the sake and good in itself through the domain of encounters, in this process, the determination of each *Conatus* expresses almost full of weakness and incapableness. Since the scantness of the experience makes body and mind passive in their togetherness.

¹²¹ See. Ethics P II P 40 P S II.

2.2. CONATUS AND THE COMMUNITY EXPERIENCE

2.2.1. On The Pure Affectivity Of Community

Necessary a priori objective conditions of the *Occursus* enable the formation of the connection style of the bodies through themselves and through this it also provides the formation of experience as the expansion process through the activity of *Conatus*. The community as the expression style of the togetherness of the determinations of the interactions of each *Conatus* and its different appearance styles as the forms of connections become actualized under the necessary conditions of the formation of experience as the extendibleness process through the infinite variations of meetings. Then, the community must be investigated through the interactions of each *Conatus*.

First and foremost it must be asserted that the community is not an idea in itself, but rather that which is exposed through itself under the necessary conditions of the different variations of the encounters. In that the community has been merely observed through the field of the encounters, but also each singular thing makes the community necessarily through its dynamic determination mechanism. This mechanism signifies that the human must be lived necessarily as a social being. Since each singular body necessitates the other body even its basic activity is in question through the mediation of its *Conatus*. But besides this, it must also be investigated that as necessary a priori objective conditions of the expansion process of each *Conatus* how does the *Occursus* enable the movement that the human body makes togetherness beyond itself but through its capacity to the other human body. And this togetherness how does each body; as the participant of this togetherness, also continue to make connections necessarily with other bodies through the differentiation of their *Conatus* as the chronic registration of the continuity of the singularity; to itself and beyond its activity. Under the common good and the sake in and for itself, *Conatus* as the mediation of its body and mind, produces the needs and desires of the human through itself, beyond itself, and to other *Conatus* in an a priori necessary way. It is a priori since the human singularity comes into being and also becomes a participant of experience through the mediation of its *Conatus*, and

expresses its experience through the dynamic mediation of its *Conatus*. And hence, each experience of the singularity is registered as the successive series of the chronics in the *Conatus* itself. To experience means nothing but the expansion process of the infinite expressions styles of the determination of the *Conatus* in that take into place under the a priori necessary objective domain of the infinite variations of the encounters. Since, “...we must consider the body as extendible, in the sense that the more the body in the narrow sense interacts with the world about it, the more that world is to be counted as the part of the person’s body...”¹²²

After discussing the appearance conditions of the community and its relation with the *Conatus* through the a priori necessary objective domain of the encounters, now, the question is how do the passive affections of each *Conatus* make togetherness through itself, and how the community of the encounters of the singularities show itself through this togetherness as a concordance activity must be explained.

The community of the encounters exposes itself through the shambles of ideas and body connections. In its dynamic process, this community represents itself merely through passive images, hearings, and discourses since, even in the whole community, there is no adequate cognitive action and the production of knowledge through the ideas. Since almost the determination of each *Conatus* expresses its actual acquisition through the tumult connection of the bodies and representation of the ideas and discourses as their expressions of them. The community expresses itself full of imperial signs through the absolute passivity of the body. More precisely, “*In imaginative systems, individuals are dominated by inadequate or confused ideas which oscillate between contrasting illusions; individuals regard each other as either identical or incompatible.*”¹²³ In this situation, the practice of community operates contrary to the concordant togetherness of the bodies and the common activity of the mind and hence, the intentionality of the *Conatus*.

¹²² In her text, Merçon uses the considerations of the Andrew Collier through the extendible-ness of the body, with reference to the the differentiation of organic-inorganic body. For further information see. Merçon, Juliana Relationality and Individuality in Spinoza p.54.

¹²³ See. Merçon, Juliana Relationality and Individuality in Spinoza p.58.

Since human determination through encounters operates contrary to the sui generis capacity of each singularity, the mind and the body become determined by nothing but the determination style of the pure passivity phase of affection.

This process happens in through this way;

*“a. When there is only an immediate awareness of local interactions. As our bodies retain traces of the changes brought about by other bodies, the mind regards the other bodies as present even when they no longer exist.”*¹²⁴ Since the encounters of the bodies are limited in the narrow sense and the same characteristics of the meetings are in question.

*“b. Its inadequacy resides in the confused perception that an individual has of other bodies and its own since it is aware of their effects on its body but not of the causes; it functions as if reached conclusions without premises.”*¹²⁵ When the body conveys its affections through the mind as a messy and retail outcome of itself, the mind commences processing this confusing raw material as a noncausal donee.

*“c. In social terms, imagination is fostered by process of affective imitation and successive identifications (where one recognizes the other from oneself and oneself from the other) through which culturally established ideas are transmitted.”*¹²⁶ Imagination appears as the isolated and inherited concepts; as invariable and inflexible in the general kind through the limited socio-cultural fictive discourses.¹²⁷

The consequences of this process show themselves through the mere production of the contingent impressions to the illusion of universal conceptions as the order of discourses. From this, it could be concluded that;

1. When a particular thing appears to the human sense, it represents a particular thing as the perceivableness of its passivity and merely through this, it perceives the particular thing as the affectivity of its impression. This

¹²⁴ See. Merçon, Juliana Relationality and Individuality in Spinoza p.57.

¹²⁵ See Ibid. p.57.

¹²⁶ See. Ibid. p.57.

¹²⁷ See. Ibid. p.57.

process comes to a conclusion under the conditions of the inorderness and discontinuity of the different experiences of the narrow limits of the idiosyncratic body.¹²⁸ In that, the instability of the experiences and more precisely; inorderness and discontinuity of them expose themselves as the passivity of the senses through the perception when the senses are merely exposed by the external objects in the same exposition degree and direction of the connection.¹²⁹ And through this, the mind produces affected-ness-based representations of the perceptions as affections and their ideas or reproductions as the bounding affections of external objects for a certain period of time. These are such as; signs, images, or recollections that which expressed through the degree of force and affection of the body and the capableness of the mind.

Spinoza calls the thing “particular” since its affection is fragmentary and the body and its senses are acted by the external object merely in a discontinuous way and express it as passive affection. Also in the mind, this process corresponds to the byzantine formation of the knowledge of affections and the idea of these affections through the activity domain of *Imaginatio*. In this connection style of the body through its external object, the mind operates to the detriment of its capacity. The mind works as the incapacity of its capacity. It happens when the bodies do not agree with each other through their style of the affection. In this situation, they could not capable to make a composition or combination through their togetherness. “*Such bodies would then be either indifferent to each other or one would decompose the other’s characteristic relation*”¹³⁰

2. In the passive connection style of the bodies, the mind also has been prisoned to act through the universal conceptions through the genealogy of producing activity of the *Imaginatio*... As it is in search of the general conceptions for transforming and producing them as the ideas of the

¹²⁸ See. E II P 40 S II See. Also. Merçon, Juliana Relationality and Individuality in Spinoza p.57.

¹²⁹ See. Ibid. p.57.

¹³⁰ See. Ibid. p.54.

discourses of the most real being. This situation could be explained through the *Conatus* and the mind in this way.

2.1. The affected-ness of the body is dependent on the power of the degree of the resilience of the exposed-ness of the body itself. The body has limits in its resilience capacity that works contrary to its passivity. Since its capacity to act and acted-ness are correlated to each other.

2.2. Under these conditions of the mutual capacity of the action through the active affections and capacity of resilience against the passive affections, *Conatus* strives for the good and sake in and for themselves. When the interactions of the bodies take into place merely through passive affections, it means that the exposure degree and passivity of the body increase, and the *Conatus* of the body becomes weakened. But this continues through the limits of the body; i.e. the limits of the degree of force of the resilience against the exposure of the body itself.

2.3. In the encounters of the community of passive affectivity, the mind acts even if it is unaware of the causes of its action through perceiving and producing ideas. And it is prisoned with the ideas of the transcendental and also universal conceptions.

When the incurring limits of the body are exceeded, the senses of the body produce images of the external objects in a confusing way. Thus, the operation of the Mind as the mutuality of the bodily movements, could not distinguish the affections and the ideas of affections of the external bodies adequately, since the internal object of the mind conveys the confused affections of the different connection styles of the bodies.¹³¹ This process could be evaluated through the twofoldness of the mutual relation between the mind and the body. When the resilience degree of the body's power and capacity exceeds its limits, the body transfers more and more byzantine affections to the mind. Also, universal concepts have been produced and

¹³¹ See. E PII P 20 P.

reproduced by the body as several numerous impressions and through this, the mind commences producing many confused ideas about the passive impressions. Through this, even the transcendental conceptions are nothing but the receptions of the exceeding limits of the affections of the body, they are represented through the mind, as the necessary particular notions such as; being or something...¹³² Besides this, when the internal object of the mind undergoes many effects of the many external objects through the images, also the Mind perceives the many affections of its internal object towards the highest degree of passivity of the activity of the perception. In this way, universal notions; such as; man, horse, etc. become imagined and reproduced again and again through this imagination activity. In the domain of universal concepts, the uniqueness of each singular thing is out of the question. Each singular thing is merely imagined under the sameness criterion of the classification of the imaginative activity. However, under the degree of reality and perfection, they are nothing but the mere figments of the Mind even though they seem to be the highest degree of conceptions of the Mind.

From this, it must be asserted that in the passivity of the community not only the bodies are subjected to passive affections. Besides this, the minds are also dependent on the series of transcendental and universal conceptions as the mere fictive productions of their activity.¹³³ Through this, the minds also are becoming subjections through the mediations of the passive affections of their connection style of the external and internal objects. In this field, the weak emotions and the transcendental and universal conceptions are in coined almost every direction of the singular bodies.

In the encounters of the passive community, even the activity scope of the *Mens* operates through itself contrary to the practices of common notions, it must be kept in mind that, the genetic ground of the movement of the *Intellectus* is immanent in

¹³² See Ethics PII P40 S I.

¹³³ See. Merçon, Juliana Relationality and Individuality in Spinoza p.57.

the Mind itself... Thus, *Intellectus* enables the *Mens* through its genealogical movement to know through the adequate acquisition of cognition through two mutual ways.

1. To know through the necessary cause of the affection and the idea of the affection means to know the thing necessarily true in itself through its order. As “*the understanding by an individual’s mind of non-immediate causal connections constitutes an adequate kind of knowledge...*”¹³⁴ From this, it must be concluded that; the mind has the power; capacity to act, or actuality of acting, that provides grasping the affections and transform them into the ideas in which known from their premises to their conclusions...
2. To know the thing through its necessary-with existence style indicates the conditions that to know the thing through its commonality with the other thing. Since the *Intellectus* is governed by the law that enables the common notions as applicable to any object not only its as genetic conception through the material conditions... But moreover determines the place of the object through the order of the things under the principle of collateral commonality in an also objective way.¹³⁵
3. For both situations, it must be asserted that; “*In understanding the causes of its mind and body, and individual incorporates them, mentally becoming these causes, which will then operate immanently as the thinking activity that the mind is.*”¹³⁶

And thus it means that the common notions yield the base that which correlated with the sake of its *Conatus*. In this situation, it must be asked how does the human get free from the weakness of its *Conatus*? There are no prospective standards in the normative kind, for elucidating the way of operation that gives the ready-made

¹³⁴ See. Ibid. p.57.

¹³⁵ See. Ibid. p.57.

¹³⁶ See. Ibid p.57.

rules of the good and the sake in and for themselves from the *Conatus* to each *Conatus*. Rather the question depends on the dynamics of the encounters. Since the dynamics of the encounters is extant with the degree of force and the degree of affection of the *Conatus*, it has been spoken of as the mutual expansion process. Since the community shows itself from meetings of the singular thing to the encounters of each singular thing, the *Conatus*, as the continuous expression style of the singular thing, must be observed in the encounters of each singular thing. And through this way, their specific connection style, as the harmonious and concordant activity, must be seen.¹³⁷ Moreover, Spinoza adds that: “*When, as a result of observing several things together at the same time, it [Mens] is determined to understand the agreements, differences, and oppositions between them. For when it is internally disposed in this or any other way, then it observes things clearly and distinctly...*”¹³⁸ Under the necessary conditions of the activity of the *Intellectus* and through its genetic activity as the production of the common conceptions of the material order of the things, the Mind also determines the characteristics of the different connection styles of the bodies... In this way, for determining the place which concordance with the bodies become easier.

Since not only humans must follow this desire for harmonious activity through the intentionality of its *Conatus* in that it searches for common good and sake in and for themselves. Since the *Conatus* directs its body and mind for this together-ness activity; i.e. the activity of the commonisation and through this necessarily communication, participating the eternity.

It happens in this way; even the various determinations of the *Conatus* are nothing but the order of the expressions of the active or passive affections as the successive states, and besides even though the resilience capacity of the *Conatus* and the action capacity of the *Conatus* work reciprocally, the *Conatus* still could be undergone merely through the passive affections in its meetings. However, *Conatus* continues to search for the good and the sake for and in themselves, since the actual essence

¹³⁷ See. Ibid. p.54.

¹³⁸ See. Ethics PII P28 S.

of the *Conatus* is nothing but the force. And through this, *Conatus* strives to direct itself in the positive direction of the act of beneficial affections through its pure capacity regardless of the characteristics of the meeting yield the opposite.

Thus from this, it could be asserted that the intentionality of the *Conatus* of the human must not be construed as striving to survive through the preservation of its basic needs in the bare life. But moreover, the activity of *Conatus* indicates that to reach out for the good and sake in themselves and actualize them in the common life. And merely in this way the mind also is much more capable to produce common notions through some kind of agreement of the bodies. Thus, in the next chapter, the question of how the flow of encounters makes bodies agree with themselves and how the minds produce common notions and also to produce active affections and emotions must be elucidated.

2.2.2. Conatus And The Community Experience: On The Becoming Common Community

Even though the bodies are in concordance through their flow in the space of the encounters, still the interaction style of the bodies might weaken the *Conatus*. And thus even if the bodies are in agreement with each other as regards to they are nothing but bodies, still the affections of the bodies cause the disjointedness between them. And then it must be asked how do the bodies get free from these interactions that bring about bad passive affections between the structurality of the bodies even if it is in question for the momentary situation? This problem must be investigated initially.

In the Ethics of Spinoza, the philosophical circulation of the affection of the body works through twofold aspects that which is related to *Conatus*. That is to say; “...Every affection, taken only as isolated and in its totality, is admittedly passive: nothing ever befalls us that does not bear the mark of the world. But every affection also has an active aspect: the properties that are common to our body and all other bodies (cf. 2p38), or to our body and certain other bodies by which it is usually affected (cf. 2p39).”¹³⁹ Since It is nothing but the expression of the determination style of the singular things through its activity and passivity states. And each asymmetric state is nothing but the two appearance styles of the singular thing which shows itself in the field of encounters even the appearance of affected-ness or affection is in question. Hence also the Spinozistic axiom of becoming affected-ness of encounters and the intentionality of the *Conatus* are related, even though their working mechanism are contrary to each other. This matter could be elucidated in this way.

1. When another body acts upon the body, it means that the resilience power of the *Conatus* decreases and weakens... And the *Conatus* commences acting under its capability. Even the *Conatus* continues to search for the sake and the good in and for itself. This happens through double negative

¹³⁹ See Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza’s Ethics: A Collective Commentary p.297.

aspects of the characteristics of the encounters: “...*On the one hand, through mutilation: they prevent our essence from giving itself all the affections it would give itself if it could only actualize itself alone; even those which they allow are altered and cut off. On the other hand, through distortion: under their influence, our affections follow mostly in an order which is for us disorder, because it does not follow from the laws of nature alone...*”¹⁴⁰

2. For Spinoza, even the body is acted upon by the external object, even the body undergoes passive impressions through its encounters, and even the body experiences unsteadily, still many bad affective kind meetings enhance its capacity. Since *Conatus* of the body registers the chronics of the characteristics of each encounter in that it is the shape of affections and the forces and from this; it enhances and grows, besides, it persists to direct the needs and desires of the human to the sake and good.
3. Regardless of its characteristics, more encounters mean more resilience degree of force of the passivity and the increasing limits of the body in the long term.¹⁴¹ Since, “*instead of reproducing in idea the body’s experiences of its own reactions to the immediate surroundings, the human individual can think of the causal extensional order so as to understand the genesis of its own particular body as mode of extension.*”¹⁴² This proposition is concluded from this process that; the *Mens* of the human operates through not only its body but also different internal styles of its body with the other external objects.
4. From this, it could be asserted that through *Conatus* and through the a priori conditions of the *Conatus*; i.e. *Occursus*, the enhancing extent of the field of the encounters also augment the resilience power of *Conatus* and also its active affections as the parts of the reciprocal process.¹⁴³ And through this,

¹⁴⁰ See. Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza’s Ethics: A Collective Commentary p.297.

¹⁴¹ See Ethics P II Postulates 6 and see also P II P 14.

¹⁴² See. Merçon, Juliana Relationality and Individuality in Spinoza p.57.

¹⁴³ See Ibid. p.57.

the body must become more experienced.¹⁴⁴ And when the degree of force of the passivity of the *Conatus* enhances and the body becomes more capable in its action and also it becomes more distinguishable and experienced in its impressions of the passive characteristics of the encounters. In this way, the mutuality of the passive and active affections of the body becomes realized through the intentionality of the *Conatus*.

5. Then, it must also be asserted that there is also a reciprocal process between the mind and the *Conatus*. This situation is examined in this way; the *Mens* commences acting on its perceptions; i.e. its affections and the ideas of its affections... And it also becomes much more capable to understand the causes of things and its ability to produce adequate ideas, i.e. the ideas known through their causes, enhances. Since the *Conatus* enables the mutual correlation between the passive and active affections through itself, the mind becomes more capable through the working mechanism of its *Conatus*. And it begins to transform the inadequate ideas into adequate ideas since it commences to understand the causes of the passive affections and their ideas. Besides this, the *Mens* also transforms mere perceptions of the indeterminate affections of the body into the sensible understandable perception of the body's causal affections as the final step of the transforming process of inadequate ideas into adequate ideas.
6. However, the understanding activity of the mind is not restricted by the cognitive operation on its passive affections as a response to the negative impressions and states of the body and its connections styles of the external objects. The mind also produces cognitions as adequate ideas through its pure action...¹⁴⁵ The mind's action of the adequation and the exposition of the movement of itself through this action must be inquired about. First, it must be said that; the mind grasps the cause of the thing and understands the jointness of the things, and forms the adequate idea through the formation process of the jointness of things.

¹⁴⁴ See Ethics PII P 14.

¹⁴⁵ See. Merçon, Juliana Relationality and Individuality in Spinoza p.57.

Therefore, the grounds of the intellectual activity of the human mind is nothing but the understanding of the commonality between things. Since the activity of forming the adequation of the mind stems from seeing the particular under the necessary conditions of the whole and understanding their collateral activity in this way. For Lucchese, this also originates the twofold characteristics of the theory of common notions. He states that; *“The first characteristic allows us to grasp the common notions not only as the origin of the second kind of knowledge but also as the desire to know by the third kind of knowledge. The second characteristic maintains through the idea of convenience, the inter-individual development of this path which takes place precisely through the composite relations between bodies and their ideas...”*¹⁴⁶ Hence, in the philosophy of Spinoza, human, as the singular thing, disposes of seeing the part-whole relationship through infinite nature. But, how does it possible? In Spinoza’s philosophical topography the Euclidian axiom that *“The whole is greater than its part”*¹⁴⁷ could be construed as the key to its epistemology and through this to its ethics. The whole show itself through its parts. Even if the parts are in the whole directly or indirectly, the whole is nothing but the continuum as the eternal flux. The whole acts independently of its parts¹⁴⁸ since the pure action of the whole are always surpassing the sum total of its parts. Parts of the whole are dependent on the whole, in that the whole expresses itself through its parts, and merely in this way “the parts” must be in question.¹⁴⁹ Since the whole expresses itself through its infiniteness and the parts of the whole are becoming, the parts must be thought of as nothing but the indications of the whole since the parts are merely thinkable when the whole is in question. From this, it must be concluded that;

¹⁴⁶ See Democracy, Multitudo and the Third Kind of Knowledge p. 10.

¹⁴⁷ See The First Six Books of the Elements of Euclid, Dublin University Press 1855 Axioms 6 p.6.

¹⁴⁸ Yitzhak Melamed asserts that; *“But were the substance part of itself, this part would be equal to its whole: a view Spinoza explicitly rejects as a logical absurdity.”* See. Spinoza’s Metaphysics of Substance p. 78, In the Cambridge Companion to Spinoza 2.nd Edition.

¹⁴⁹ See Ethics P II P 8 and P 9.

1. From the side of the whole; the whole is independent of its parts since it always surpasses the sum total of its parts.
2. From the side of the parts; the parts are dependent merely on the whole since even though to speak of the existing conditions of the parts necessitates the whole.
3. Even the parts depend on the whole and even if they are nothing but the significations of the whole, they act autonomously in that they are not the whole but the parts since the working mechanism of the parts is different from the whole in its kind.

The Spinozistic theory of common notions, as the fundamental activity of the intellectual movement of the mind, must be drawn from the connection domain of the parts and the whole. In that merely through this Euclidian axiom and through its meanings, the singular, the part, and the whole relationship must be established. And merely in this way it must be asserted that the lemma “*All bodies agree in certain things.*”¹⁵⁰ must be deduced from the activity of *Intellectus*. Since the activity to understand the thing through its cause and besides to produce necessarily true ideas through the sensing and understanding activity provide the commonality of the things and it is nothing but the operation of the *Mens* under the domain of the *Intellectus*. Since to sense and understand the commonality between the things; between the external objects of the mind are the work of the *Intellectus*. But it could be asked what necessitates the mind to deduce the lemma about the agreement of the bodies... This is nothing but the interactions of the bodies in the field of encounters that happens under the necessary material conditions of the order of things. From this, the mutual efficacy of the *Conatus* and the *Mens* takes into place.

Since the objective of the *Conatus* is the good in and for itself, it motivates the Mind through the activity field of the *Intellectus*. As a corollary to the intentionality of the *Conatus*, the mind commences striving the understand the cause of the affections of the body and their ideas. Moreover, the mind’s activity of producing

¹⁵⁰ See. Ethics P II P 13 Lemma 2 and Lemma 3.

necessary true ideas and seeing the jointness of the things in their particularity also enhances the desire of *Conatus* and transforms its intentionality into the good in itself. In the activity of the *Intellectus*, when the mind augments its power, the internal object of the mind, i.e., the body also enhances its limits through its degree of force and active affection. Then the *Conatus* of the body and the mind expresses its determination through the augmentation of its active affections. In the plane of the encounters, the consequence of this reciprocal process must be explained in this way; when the *Conatus* augments its affections it means that the other *Conatus* also makes good meetings for itself. That is to say; “*The more bodies that form a relationship, the more complex and multiple this relationship is, the more it contains common notions, and the more adequately our mind is capable of perceiving a multiplicity of things.*”¹⁵¹ This extends through all the movements of the connection styles of the bodies, as extending the capacity process of the bodies also augments the intellectual limits of the mind and vice versa. More precisely, “*...True or adequate understanding entails a transition from the knowledge of the immediacy of bodily alterations to the knowledge of extensional and mental causal order.*”¹⁵² This happens through the bodily encounters in which the genealogy of the order of things necessarily understandable as the commonality between them.

In this community of encounters, human is aware of and commence to know how the order of things and the ideas are necessarily mutual to each other in that they are nothing but the two sides of the whole¹⁵³... And through this process of knowing the fact why nature opens itself through this mutuality mechanism in that the mutuality of the order of the ideas and the things must be followed through the modality of the singularities... Since they have become commonized from their bodies to the *Conatus* and finally towards the intellectual expanding capacity of the mind. “*The common notions also allow us to explain how this development takes place not through a reflection abstracted and detached from real life, but instead on the basis of the real composition of the bodies and ultimately, through the*

¹⁵¹ See. Democracy, Multitudo and the Third Kind of Knowledge p.11.

¹⁵² See. Merçon, Juliana Relationality and Individuality in Spinoza p.56.

¹⁵³ See Ethics P II P 6 and P 7.

exchanges and relations between men."¹⁵⁴ In this community, people listen to each other, debate, and make decisions through the councils. And from this, the conveying process of the force and the affection and their mediation pass through the community and expand through each singular participant.¹⁵⁵ Just as Spinoza asserts in the Ethics that as the consequence of these necessary conditions; "...*Things that promote a common society of human beings or which ensure that human beings who live in concord are useful; those conversely that brings discord into a commonwealth are bad.*"¹⁵⁶

That which is good for the singular *Conatus* is also good for another *Conatus*. This process continues through the infinite variations of the interaction styles of each *Conatus* which happens under the necessary objective a priori conditions of the *Occursus*. Since the sake of *Conatus* through the good nothing but the searching of the common good in and for itself... And it must be asserted that this sake is also related to the participation of the whole through the common practices. By grasping this process through the practices of common notions through the encounters of the bodies, the corollary of the necessary meetings of the human through the law and politics must be elucidated. Spinoza asserts in the Political Treatise; "*If two men come together and join forces, they have more power over Nature, and consequently, more right, than either one alone; and the greater the number who form a union in this way, the more rights they will together possess.*"¹⁵⁷ For Lucchese, this passage of propositions must be interpreted that, the right is necessarily connected with the *Conatus* of each being through their bodies and minds. And thus the source of the law must be searched in the encounters through the societies since the plane of the right is mutual with the plane of the force and the power; i.e. power of acting or capacity to act. And from this, the law as the society-based determination is nothing but the circularization and thus the distribution ground of the rights.¹⁵⁸ Lucchese also adds that since the common

¹⁵⁴ See Democracy, Multitudo and the Third Kind of Knowledge p. 12.

¹⁵⁵ See Political Treatise Chapter 9 Article 14.

¹⁵⁶ See Ethics P IV P 40.

¹⁵⁷ See Political Treatise Second Chapter Article 13.

¹⁵⁸ See. Democracy, Multitudo and the Third Kind of Knowledge p. 13.

notions must be observed through the material conditions of the interactions of the bodies in several ways the practices of common notions are not only connected with the practices of the right and the law but also are related to the politics. Through the circulation and the transfer of knowledge, different practices expose the way the domain of the encounters of the bodies. And from this, the knowledge becomes much more common. More precisely, in the system of the encounters of the community the becoming activity of the *Intellectus* through its genealogical operation actualized to the scope of the order of the things and the ideas in a collateral way...

That is to say in this system of *Intellectus*, “*individuals identify each other as different but also acknowledge that they share much in common; they are irreducible to one another, each having what Spinoza calls a specific ingenium*¹⁵⁹, *while being reciprocally useful or convenientes*¹⁶⁰”.¹⁶¹ Through this process these conclusions must be drawn:

1. *Intellectus* exposes its activity through its genealogy¹⁶²; i.e. the way at which shown through the common notions as the concordance of the

¹⁵⁹ Ingenium (Lat.): Disposition, Inclination, Character, Nature, (En.): برشم Meşrep, سجيّه Seciye, فاطعتنا İn’itaf, ليامة Temâyül, دادعتسا İstidat (Otto./Old. T.): Meşrep, Karakter, İstidat, Yönelim (M. Turk.).

¹⁶⁰ Conveniente (Lat. Inflection of Conveniens): Convening, Meeting, Agreeing (Eng.): تجمّع Tecemmu, عمج Cem’, قباطم Mutâbık, قبطنم Muntabık, بسانتتم Mütenâsip (Otto./Old. T.): Toplanma, Cem, Mutâbık, Münâsip (M. Turk.).

¹⁶¹ See. Merçon, Juliana Relationaliyu and Individuality in Spinoza p.58.

¹⁶² In this context, the term “Genealogy” is used for explaining the relationship between the common notions and the *Intellectus*. In this context; Genealogy means the science of the interpretive examination of the grounds of the activity of the *Intellectus*. Since, not only through the common notions *Intellectus* operates its activity through the material conditions of this or that object but also, determining the joint-ness between the object means that to binds the causality between the order of the things through their necessarily being-withness and thus moreover attaches the link between premise and its conclusion. Therefore, also it must be asserted, to understand means grasping lien of causality between the things and the ideas. This is the making process of the adequate conceptions. Genealogy: تاريح Şeceriyat, ممانه سلسله Silsilenâme (Otto./Old. Turk.) or Soybilim, Soy (Mod. Turk.) In this text the term Genetic is used for signifying the formation process of the base of the common notions, since as a theory common notions must be actualized and grasped through the action of the *Intellectus*. Since, *Intellectus* enables itself through its activity and yields its ground as the operation of the theory of the common notions. Hence it must be asserted that, common notions is the a priori necessary ground of the activity domain of the *Intellectus*, since merely through the common notions the *Intellectus* shows itself through activity. And besides, *Intellectus* yields its a priori ground as its ground of the activity in that

material conditions of the internal and external objects... And through the formation process of the common notions, the application of the concept to its object happens under the reciprocal order of the things and the things.

2. Through the formation and hence application process of the common notions, the *Mens* commences to understand the position of its internal object and its degree of force and affections throughout the connection style of the external objects. Also, the *Mens* starts to grasp the commonality between the ideas as the conceptions through the part-whole relationship, since parts are also in agreement with each other, as they are the conceptions throughout the joint connection styles of the community of the things. Since determining the proportion degree between the things through their degree of force between the things through their mutual relationship and hence, making a lien of causality through the premises and the conclusions as the principle of the corollary through the commonality between the things are also mutual processes that complete each other.
3. Seeing the parts through the collateral principle yields the geometric resemblance as the determination of the adequation of the cognition through the common notions. This must be read as the premises of the differentiation of the singularities through their uniqueness under the commonality.
4. This inference which is above, must be proved in this way; *“As ideas become increasingly adequate, individuation is correspondingly diminished. Nonetheless, - in diminishing their individuation, individuals do not diminish their individuality-. Indeed, individuality –understood as the power of an individual to preserve and determine itself- augments in direct proportion to the decrease of individuation, as the inadequate ideas*

except from the common notions, it is impossible to know and hence, it could not going further for grasping that what the activity of *Intellectus* is. Genetic: كونيّ Kevnî, مبدع Mebdêî (Otto./Old.Turk.): Oluşsal, Genetik, İlksel, Kökensel (Mod. Turk.).

that individuate are absorbed into the co-determinative system of adequate ideas."¹⁶³ From this it must be asserted that; Spinoza's geometrical method of metaphysics; i.e the geometrical topography is formed and determined through the a priori [and primeval] principle; "*the whole is greater than its parts...*"¹⁶⁴ This not solely claims and hence posits the [must be following/necessary] laws from itself as the premises of its philosophical investigation domain throughout the domain of the *Natura Naturata*... But moreover, through this a priori objective principle the rules of the adequation of the cognition must be determined from the *Intellectus* to the *Intuitio* in that; parts and their relationships to each other must be observed through the scope of the common notions.

5. And in this way, the a priori rule of physics and biology; i.e. the domain of the extension mode must be understandable. The axiom; "*All bodies are either in motion or at rest*"¹⁶⁵ has also been inferred from the collateral principle of the geometry and through the determination of the differentiation of the proportions as the degrees. Therefore the changeable variations of the degrees of forces and affections must be followed under the necessary geometrical law of the part and the whole connections... Seeing nature through formation and dissolution means sighting nature through kinetics; i.e. physics and dynamics; i.e. biology with the eyes of the mind through geometrical topography... More precisely, the following consideration must be taken into account... "*Spinoza makes clear that there are objective levels or orders of magnitude in Nature which are defined by their interactions or reciprocal actions. The distinction between the whole and part is thus relative: something which is a part at one level can be a whole at another level, and conversely. What defines the whole and the part, however, is certainly not arbitrary or merely apparent. Its reality is based on the characteristic proportion of motion and rest of*

¹⁶³ See Ethics P IV P35 and its Scholium. See also. Merçon, Juliana Relationality and Individuality in Spinoza p.5.

¹⁶⁴ See The First Six Books of the Elements of Euclid, Dublin University Press 1855 Axioms 6 p.6.

¹⁶⁵ See Ethics PII Axiom I.

individuals."¹⁶⁶ *Natura Naturata* and its fluxional variants through the necessary interactions must be observable and examined under the objective scope of the *Natura Naturans*... In that *Natura Naturans*, through its modes and modalities and thus singularities is nothing but printed datum of the *Natura Naturata* and thus through the spacelessness and timelessness of Substance and its infinite attributes...

But when in the metaphysics in question through the textual and practical sense of the ethics through the experience of the absolute eternity; i.e. experience of the timelessness and the spacelessness as the whole, the problem occurs...

Since the cognition of the whole regardless of what it is the theoretical or potential cognition of timelessness and spacelessness, its relation with ethics, and finally, its process of the actualization as regards time and space must be investigated.

Thus in the next chapter, the relationship between the singular, part, and whole will be discussed since it shows the patterns of the way how the community of singularities rests through the knowledge of the whole, and how each singular actualizes this unique knowledge through its collective characteristic community...

¹⁶⁶ See. Merçon, Juliana Relationality and Individuality in Spinoza p.54.

2.2.3. Conatus And The Community Experience: Some Considerations On Becoming Collectivity And The Collective Experience Of The Whole

Since the bodies agree with each other to a certain degree under the necessary objective conditions of the order of the things and the order of the ideas reciprocally,¹⁶⁷ the concordance process of the bodies augments the mind's capacity to act beyond itself. When the bodies commence making accordance with each other through the general intention of the *Conatus* also the Mind's action of *Intellectus* begins and hence the expansion degree of encounters enhances. That is to say; "*A plurality of experiences and relationships helps create in the individual mind the conditions for developing true ideas.*"¹⁶⁸ This process is irreversible in that not only the Mind's fundamental *Intellectual* activity is based on the movement of knowing the things through their causes and understanding the commonality between the order of the things through connection styles of the internal and external objects. But also, under the necessary objective conditions of the *Occursus* and through this irreversible process, the *Conatus* is becoming ready to convey good affections and emotions to another body through the eternal variations of the connection styles of the bodies. Since more to know through the cause and in this way to extend the order of the ideas make the bodies become more capable of agreeing with each other. Thus the agreement of the bodies physically expands the plane of the order of things and vice versa. *Conatus* also becomes more skilled and experienced in this connection style of the bodies and minds since it disposes to expose itself through excellent and beneficent meetings. And each *Conatus* becomes affected actively through enhancing the capacity to act. Since; "*any force of affirmation of the Conatus, individual or collective is already in itself a form of auto-organization.*"¹⁶⁹

Under the necessary, a priori objective conditions of the order of the ideas and the bodies through the infinite variations of the connection styles of the singularities, the characteristics of the encounters, and through this, the experience as regards its

¹⁶⁷ See Ethics P II P 6-7.

¹⁶⁸ See. Democracy, Multitudo and the Third Kind of Knowledge in the Works of Spinoza p.8.

¹⁶⁹ See. Ibid. p 33.

formation conditions, necessitate the Mind to understand and sense through the activity of *Intuitio*. Spinoza gives the definitions of the *Intuitio* as the argument that as the proof in itself clearly and distinctly. He states that; “...*This kind of knowledge proceeds from an adequate idea of the formal essence certain attributes of God to an adequate knowledge of the essence of things*”¹⁷⁰

Even though this explanation seems to be clear and distinct in itself, still it must be asked how the mind passes over from the plane of duration to the plane of eternity. Moreover, how it does necessarily happen that the transition between the activity of the *Intellectus* to the movement of the *Intuitio*? This question must be correlated with the relationship between the whole and the part through their differentiation. It must be asserted that In Spinoza’s philosophical activity, the mind necessarily reaches out the knowledge of the whole, i.e. the knowledge of God as the absolute being, through the necessary dynamic connection styles of the domain of the *Occursus* and *Conatus*... This necessary correlation of the *Occursus* and *Conatus* shows itself through the epistemological and hence ethical domain of the geometrical order of part and whole relations. The whole acts as pure capacity, as the eternal flux through its timelessness and spacelessness. But shows its essence through its attributes directly and its modes indirectly.¹⁷¹ Parts work autonomously in that they are nothing but parts, but the whole is not in the part entirely since the whole is greater than its parts. When the mind understands what is common in the whole and how parts work through the whole, it becomes producing common notions through the agreement of the external objects under the necessary condition of the order of the things and ideas. From this, it must be investigated how whole, as an absolute being necessarily becomes sensible through its parts. And also how does the process of understanding the mechanism of the whole also yield cognition of the conditions that the whole must be evaluated as the groundwork of the multitude through the singularities? As the timeless and indivisible substance, real being not only shows itself indirectly through its modes but also when the singularities become exist through the modes, each singular thing can understand

¹⁷⁰ See Ethics p II P 40 S 2.

¹⁷¹ See Ibid. P II P 6 and P 8.

and hence intuit the whole and the part through their place and connection style by the help of the intellectual representation of the geometrical topography. And by means of this cognition, the working mechanism of the modes and attributes of God become understandable...

In the intellectual activity of producing the process of the common notions, the body and the mind make more adequate affections and knowledge in its kind through the mediation of the other body. Also through this process human begins to understand the mutual commonality between the order of things through the mind's movable internal and external objects... Consequently, the singular thing becomes much more capable as regards making itself much more experienced and unique through the meeting with its external objects... To understand also means understanding the identity of the singularity.

If it has been spoken of the uniqueness of the singular things, it must be concluded that; the uniqueness of the singularity is nothing but the experienced body through the expansion of the different encounters. And these conclusions must be drawn from it;

1. The activity of the *Intellectus* of the mind is nothing but the necessary precondition of the action of the *Intuitio*. By merely understanding the commonality of things, the mind also becomes capable of thinking about its uniqueness through its experienced mind. The characteristic of the uniqueness of the singularity must be thought of merely under the necessary objective conditions of the cognitive activity of the part-whole relationship.
2. In its intellectual activity, the mind commences to understand that the whole is nothing but the singular substance since it has singular characteristics. As the independent whole, it is also infinite and indivisible.
3. The whole is a singular continuum. But also humans have existed from its indirect parts as the expression of the ideas of its essence even though humans become existed contingently through their bodies. But each

human is also singular since particulars could not be understood as the conceptions of the transcendentals or universals. The problem on the grounds of the particulars must be understood as the problem of the singulars since the singular things must be thought through the part-whole relationship under the activity of the *Intellectus*.

4. Then, the singular as the whole and its singularities as the ideas of the expression of the essence of the singular being, are sensed under the Intuitive activity. To intuit means understanding and sense God through its essence, i.e., singular substance as the whole. In this activity, the human mind sees the whole as a singularity through its pure whole-part activity...

In the activity of *Intuition*, each singularity must understand its uniqueness under the singularity of the whole in itself, and merely in this way, each singular body participates the knowledge of the whole. Hence, Spinoza asserts in the Political Treatise that: “*For the right of a commonwealth is determined by the power of a people that is guided as though by a single mind. But this union of minds could in no way be conceived unless the chief aim of the commonwealth is identical with that which sound reason teaches us is for the good of all men.*”¹⁷² This criteria of the identification also acknowledges the characteristics of the *Occursus*, in that the more encounters expands the capability of the body and through its active affections also the mind. In this process each singularity and the *Conatus* become aware of its uniqueness and when it become much more capable through its unique-ness its dynamic identification enhances and also its differentiation to another bodies also increases...

Through this, it must be asked how the mind actualizes its cognition of the whole through other singularities. Spinoza asserts, “*Anyone who has a body that is capable of very many things has a mind whose greatest part is eternal.*”¹⁷³ The body is not

¹⁷² See Political Treatise Chapter 3 Article 7.

¹⁷³ See E P V P 39.

an obstacle because it is a bounded thing, but since the body's capacity enhances through encounters, the mind is more capable of understanding God.¹⁷⁴

When the mind acts under the necessary conditions of the *Intuitio* it also means that even if it is limited, still, the body extends its limits towards the plane of eternity. *The first thing to be considered is this, that just as in a state of Nature the man who is guided by reason is most powerful and most in control of his own right; similarly the commonwealth that is based on reason and directed by reason is most powerful and most in control of its own right.*¹⁷⁵ Through the mediations of the interactions of the bodies; the *Conatus* and the Mind discover their capacity to experience the whole as an eternity... That is to say; “*The human mind therefore accedes to this new level by detaching itself from conditions of knowledge subjected to logic of duration.*”¹⁷⁶ This saltation of human singularity from the logic of duration to logic of eternity has been becoming necessarily take into place through the necessary conditions of the domain of the *Intuitio* itself through the capability of the each body. Since, “*Our essence and the content of the active affections that follow from it are subsumed under the category of eternity, or existence as “contained in God and to follow from the necessity of the divine nature” (5p29s). Thus, eternity shines forth in the heart of all that has duration: as this is existence itself insofar as it can be deduced from essence, all actual existence participates in it.*”¹⁷⁷

This potential necessity of human experience has been becoming existed through the differentiation and the straticulate-ness of the multi-dimensional and connected topographies of the physics and metaphysics of Spinoza's philosophy. According to Spinoza, as a space, physics is also dynamic and in a circular movement from

¹⁷⁴ See Filippo Del Lucchese Democracy, Multitudo and the Third Kind of Knowledge in the Works of Spinoza. P.31 “*However, this situation no longer poses an obstacle, but rather helps us arrive at the plane of eternity. This is not for all bodies, but only for those capable for those capable of many things.*” See. Ibid. p.31.

¹⁷⁵ See Political Treatise Chapter 2 Article 2.

¹⁷⁶ See. Filippo Del Lucchese Democracy, “Multitudo” and the Third Kind of Knowledge in the Works of Spinoza p.28.

¹⁷⁷ See. Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza's Ethics: A Collective Commentary p.298.

and to itself and towards eternity as an expansion and furnishing process.¹⁷⁸ In fact, it must be asserted that the connection between the *Natura Naturans* and the *Natura Naturata* yields the necessary relation between the domain of metaphysics; i.e. timelessness and the spacelessness of the Substance as God and its attributes and the physics; the affections of them and their modes and finally the singular things. In the domain of Physics, “*whatsoever thing there is, there is another more powerful by which the said thing can be destroyed.*”¹⁷⁹ But this axiom rules only insofar as the things follow the circular physical movement through the physical domain and also show themselves as the necessary capable things through a certain time and a temporal connection style under the determined space. However, the necessary capability of the *Conatus* of the thing necessarily motivates the thing beyond itself and makes itself the companion of the saltation process of the other *Conatus* of the thing, and the togetherness of the saltation process commences. In this way, the *Conatus* of the thing improves its capacity on the verge of itself and beyond itself and attains the experience of eternity. This is the domain of metaphysics as the rules of ethics. “*The practice of the third kind of knowledge along with the love of God from which it arises enables the mind to have a certain experience of eternity.*”¹⁸⁰ From this, it must be asserted that; the practice of *Intuitio* enables connections styles of the bodies through the eternal variations and vice versa... Through this process, the experience of timelessness and spacelessness has appeared as a phenomenon of the connection style of the community since it is nothing but pure continuum in that nothing nor destroy or annul the rules of the experience of eternity as an ethical way.¹⁸¹ Moreover, the experience of the eternity must be practiced collectively through the infinite variations of the interaction styles of the bodies through their meetings continuous process is sheltered as the practice of knowledge in the absolute-ness of the community. Since reality and perfection integrates each other through the collectivity of the things under the necessary

¹⁷⁸ See Ibid. p.28.

¹⁷⁹ See Ethics E IV A.

¹⁸⁰ See Filippo Del Lucchese Democracy, Multitudo and the Third Kind of Knowledge p.28.

¹⁸¹ See Ethics EV P37 S also see E. V P26.

conditions of the commonization of the things to each other from bodies to minds...¹⁸² Moreover, merely through this way; “*active and intellectual participation in the collective life of (hu)man is in question.*”¹⁸³

But how does this saltation take place? In the mediation of meetings of each *Conatus*, the body’s limits of affection augment regardless of whether the affection is active or passive. And through this, the *Conatus* of each directs necessarily through the meetings of the common sake and good since the desire for the good is valid for each *Conatus*. The community discloses itself through the operation of the whole. It means that the whole eternity is nothing but the continuity of the whole as the community. Even though the singular bodies are contingent and finite, since the community is greater immanently than each singularity and integrates them through itself continuously, it becomes more and more perfect through the expansion process of the experience through the infinite variations of the encounters.

Therefore, the community renews itself in the direction of perfection and reality¹⁸⁴ ... Since the experience of the whole as eternity means also practicing perfection and reality through the participation of the whole and it expresses the uniqueness of the singularity through the collectivity of the community... In this way, each singularity becomes acting under the necessary conditions of perfection and reality and conveys the good and sake to each other.¹⁸⁵ Also, the minds not only participate in the plane of eternity but also actualize their participation through their degree of force and affection. This is the practice of the *Intuitio*; “*It is a matter of concrete ideas, distinct from rational rules, drawn from the common notions, and represented in an abstract and independent way through their application to singular cases.*”¹⁸⁶ From understanding the essence of the particular things and placing the particular things as regards to the whole, the singular must be commenced to understood through the whole. And in this way, the place of the

¹⁸² See. Ibid. EV P40 and P40 C.

¹⁸³ See. Democracy, Multitudo and the Third Kind of Knowledge p.36.

¹⁸⁴ See Ethics P V P 23 and 38.

¹⁸⁵ See. E. PV P 30 and also PV P 36 C.

¹⁸⁶ See. Democracy, Multitudo and the Third Kind of Knowledge p.38.

singular becomes understandable through becoming and practicing singular. In brief, the more one understands the particular things under the whole means the more becoming singular and practicing life as singular and vice versa.

This leads and corresponds politically to the absolute council of participation and Spinoza defines this political body in this way; “*Now if any state can be everlasting, it must be one whose constitution, being once correctly established, remains inviolate. For the constitution is the soul of the state; if this is preserved, the state is preserved. But a constitution cannot stay intact unless it is upheld both by reason and by the common sentiment of the people; otherwise, if for instance laws are dependent solely on the support of reason, they are likely to be weak and easily overthrown.*”¹⁸⁷ *Intuitio* is not only the activity of the pure mind and through this the participation of the mind to God, but it is also the practice of the freedom of necessity through the collective interaction of the bodies under the necessary conditions of the common capability of each *Conatus*.

Moreover, in the plane of eternity, the actuality of things is also different from the plane of duration. Where Spinoza writes that “... *Conceive things as actual in two ways: either insofar as we conceive them to exist in relation to a certain time and place, or insofar as we conceive them to be contained in God and to follow from the necessity of the divine nature. But the things we conceive in this second way as true, or real, we conceive under a species of eternity.*”¹⁸⁸ In the plane of eternity, the exercises of reality and perfection as expressions of the uniqueness of each singularity through its pure capacity as different from the plane of duration since there is an unlimited circulation of knowledge through the encounters... Since under the necessary conditions of the reality of perfection, each *Conatus* commences operating through its pure capacity and the necessary actualization of itself through the necessary connection with another singularity. The more this process develops into absolute participation, the more it converges to eternity as the exercises of the

¹⁸⁷ See. Political Treatise Chapter X Part 9 For further interpretation see also: Democracy, Multitudo and the Third Kind of Knowledge p.37.

¹⁸⁸ See E PV P29 P S.

infinite variations of the absolute power.¹⁸⁹ Since, “*the autonomy of the collective Conatus, corresponds to the experience of eternity.*”¹⁹⁰ Since the absoluteness of the community of the collectivity as the participation of the whole activity integrates each of singular participation through the infinite variations of the interaction styles as an auto-constituting process...¹⁹¹ Even though the body is mortal, experiencing eternity means transmitting and narrating the experience of eternity to the wholeness of the community through the meetings of each. Even the life of the singular body ends¹⁹², its experience of eternity sheltered under the whole experience of the continuity of the community itself. Besides the death of this or that human being does not cause the remotion of the political body itself.¹⁹³ This process leads to the immortality of the community through the political body. But the eternality of the collective community must be exercised through the council of the community as the absolute continuum of participation.¹⁹⁴

Hence Spinoza asserts in the Political Treatise that; “...*We may therefore concluded that the sovereignty conferred on a council of sufficient size is absolute, or comes closest to being absolute. For if there is such a thing as absolute sovereignty, it is really that which is held by the people as a whole.*”¹⁹⁵ Merely in this way, the uniqueness of the singularity becomes part of the wholeness of the singularity in that it participates in the uniqueness of the whole through the experience of eternity.

And hence the process of realizing the experience through encounters with the other participants of the community commences in parallel.“...*Just as eternity is the conquest of one’s own individuality and, at the same time, of common and collective power.*”¹⁹⁶ From this, it must be asserted that the singular becomes unique merely

¹⁸⁹ See. Filippo Del Luchese Democracy, Multitudo and the Third Kind of Knowledge p.32.

¹⁹⁰ See. Ibid. p.33.

¹⁹¹ See. Ibid. p.34.

¹⁹² Even the non-thinking modalities are mortal, still the body capable to convey its active affections as the part of the eternality. For further reading see: See. Matheron, Alexandre Remarks on the Immortality of the Soul in Spinoza in the Spinoza’s Ethics: A Collective Commentary p.298.

¹⁹³ See Filippo Del Luchese Democracy, Multitudo and the Third Kind of Knowledge p. 29.

¹⁹⁴ For further detailed information: See. See Filippo Del Luchese Democracy, Multitudo and the Third Kind of Knowledge p. 29.

¹⁹⁵ See Political Treatise Chapter 8 Part 3.

¹⁹⁶ See. Filippo Del Luchese Democracy, Multitudo and the Third Kind of Knowledge p. 34.

under the objective necessary conditions of the whole and through its experience...
Since the singularity becomes unique through the activity of the *Intuitio* that acts
under the experience of the uniqueness of the singularity of the whole and from this,
to the uniqueness of the meetings of the singular thing.

CONCLUSION

*“Mes blessure existait avant moi je suis ne pour l’incarner”*¹⁹⁷

The body of the human singularity is embodied as the wound. In that, the conditions of life are almost full of passive affections. It begins with babyhood since the embodiment process of the human becomes hurt under the conditions of the passive affections of the community's encounters. Most of the time, the human body is affected passively in this community in that the transcendental or universal concepts determine its life as reality. Through this, human maintains its life as incapability. Infancy or childhood continues as if the actuality of the development process of the human activity, since the movement of the *Intellectus*, is disabled and the encounters produce merely passivity. Spinoza does not yield a ready-hand prospectus for the healing and the freedom of the body and the mind. Rather, the conditions of the capableness of determined singularity are merely dependent on the dynamic characteristics of the encounters. Since the practice of freedom is necessarily collective, i.e.; *“This practice consists of the increase in the power and autonomy of the multiple individual.”*¹⁹⁸

Hence, Freedom of the human is not an individualistic experience, but freedom must be experienced collectively through the infinite variations of the encounters. *“The power of the mind is determined in relation to the body’s capacity to affect and be affected in various ways – this is the case for the single individual as much as for the political body”*.¹⁹⁹ The bare individualistic life is nothing but the isolated life of the unexperienced restricted communities. Since the particular knowledge and its discourses show themselves through the same characteristic of the meetings. Insted, the collective life promises nothing but goodness and sake for the wounds of the particular encounters. Since knowledge must be cognized and hence practiced merely collectively. And the cognition of eternity becomes actualized

¹⁹⁷ See. <https://www.espritsnomades.net/litterature/joe-bousquet-il-est-couche-le-poetela-douleur-a-ses-pieds/> (14.08.2022 The Date of the Last Access).

¹⁹⁸ See. Democracy, Multitudo and the Third Kind of Knowledge in Spinoza’s Philosophy p.39.

¹⁹⁹ See. Democracy, Multitudo and the Third Kind of Knowledge in Spinoza’s Philosophy p.41.

solely through the ascension of perfection and reality degrees throughout each singularity.

Thus, for experiencing the eternity, the dynamics of the encounters must be directed through the commonality of cognition and through the collectivity of bodies. The experience of the eternity is nothing but the unrestrictedness of community and freedom. Since freedom must be experienced and hence practiced contrary to the normative orders of the ready prospectus of the domain of the encounters of the *Imaginatio...*

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APPENDIX

THE SCHEMA OF THE CONIC ACTIVITY

