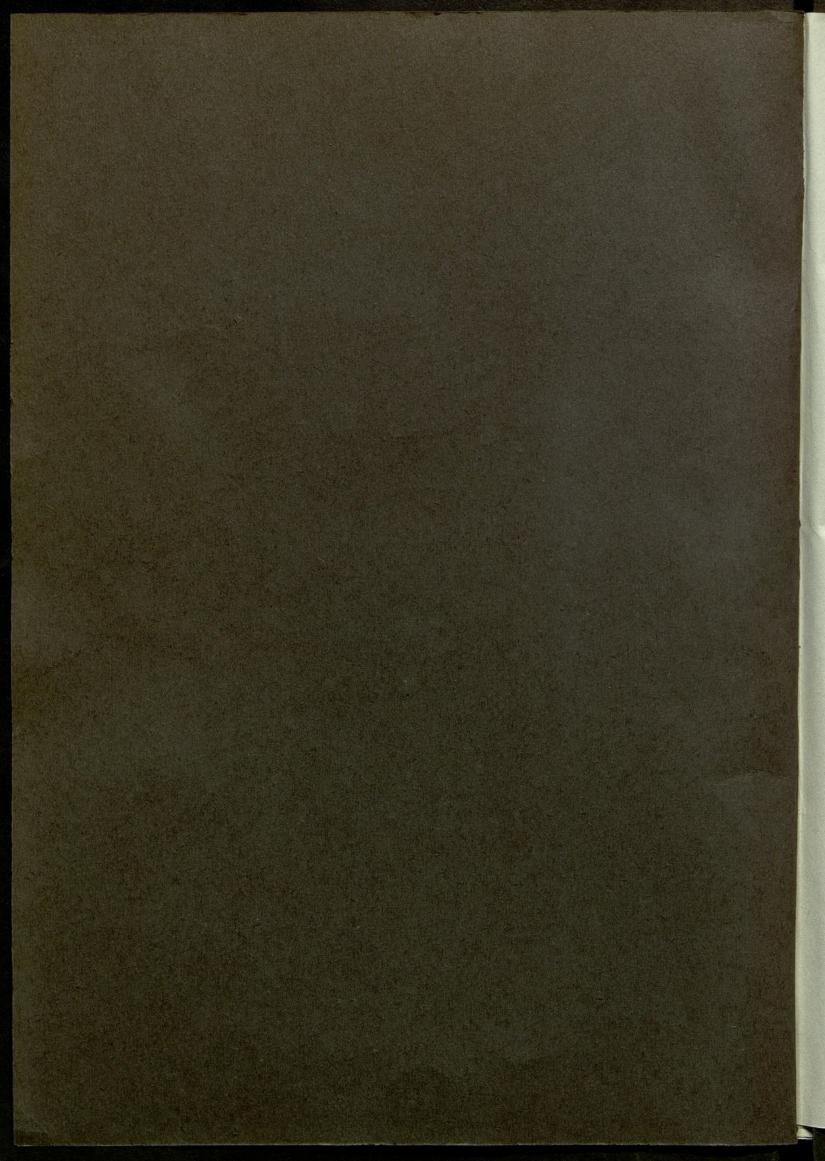


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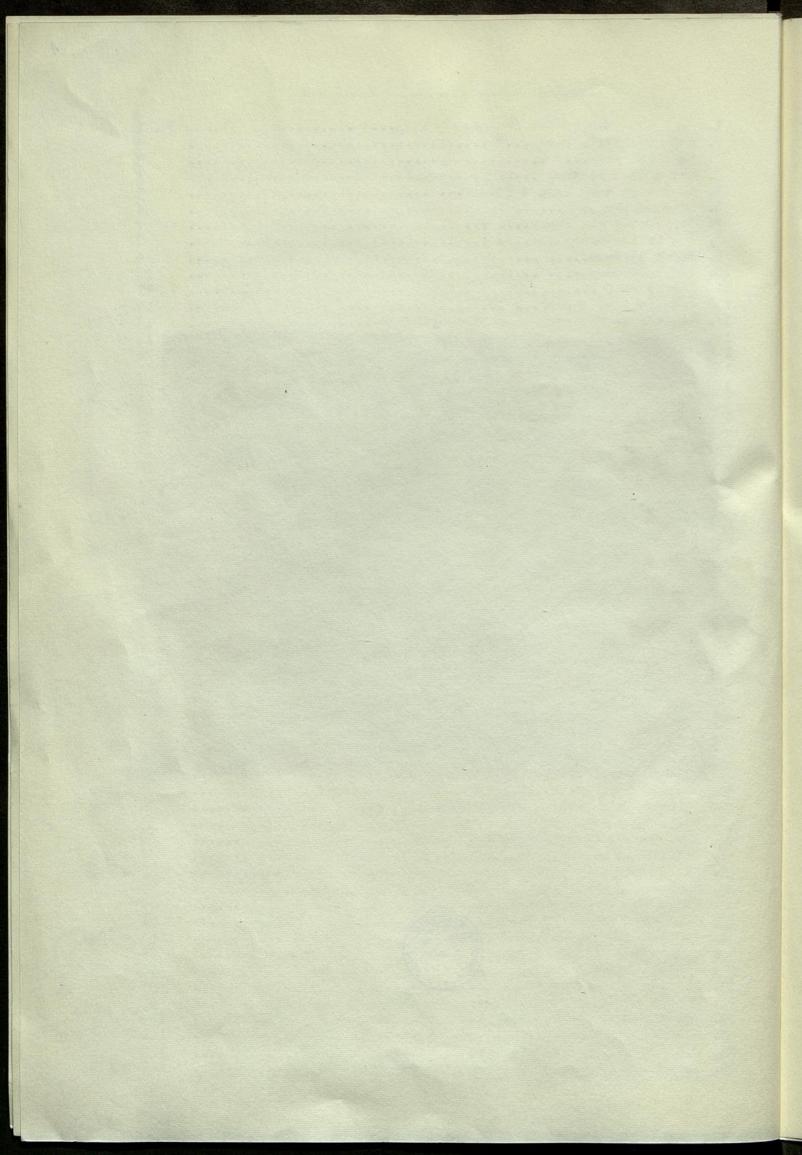
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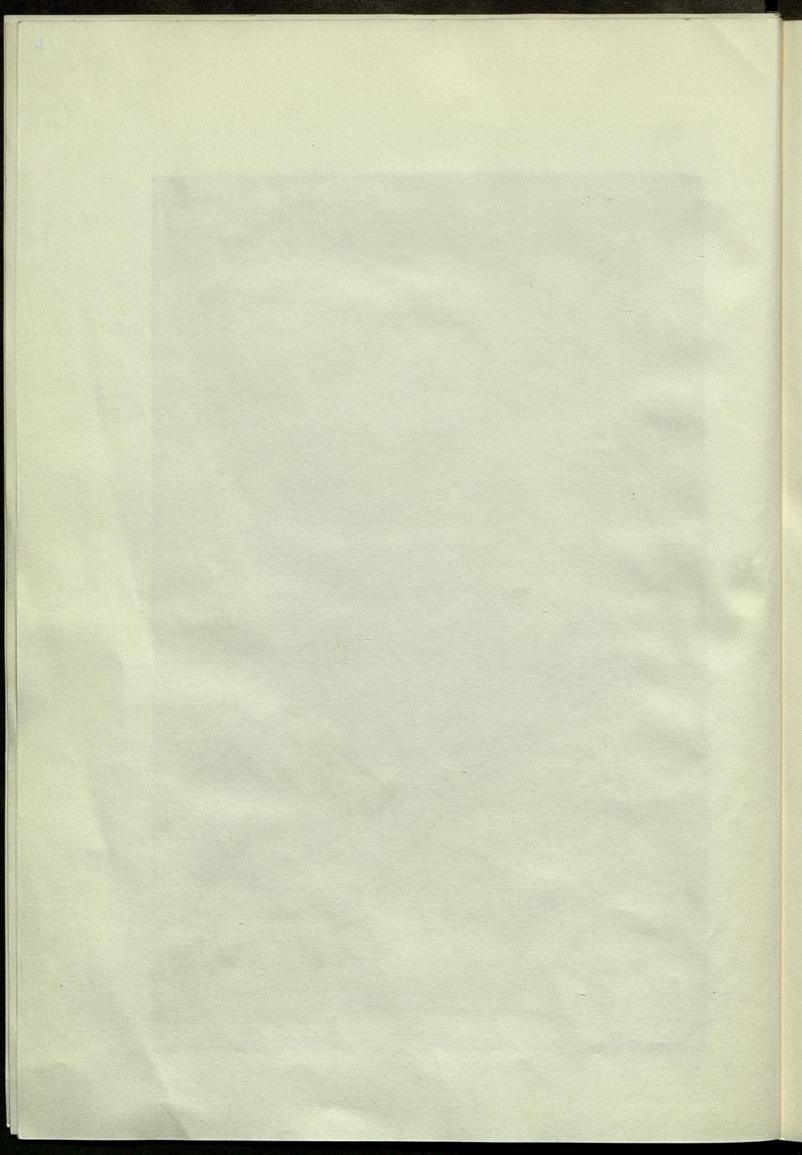




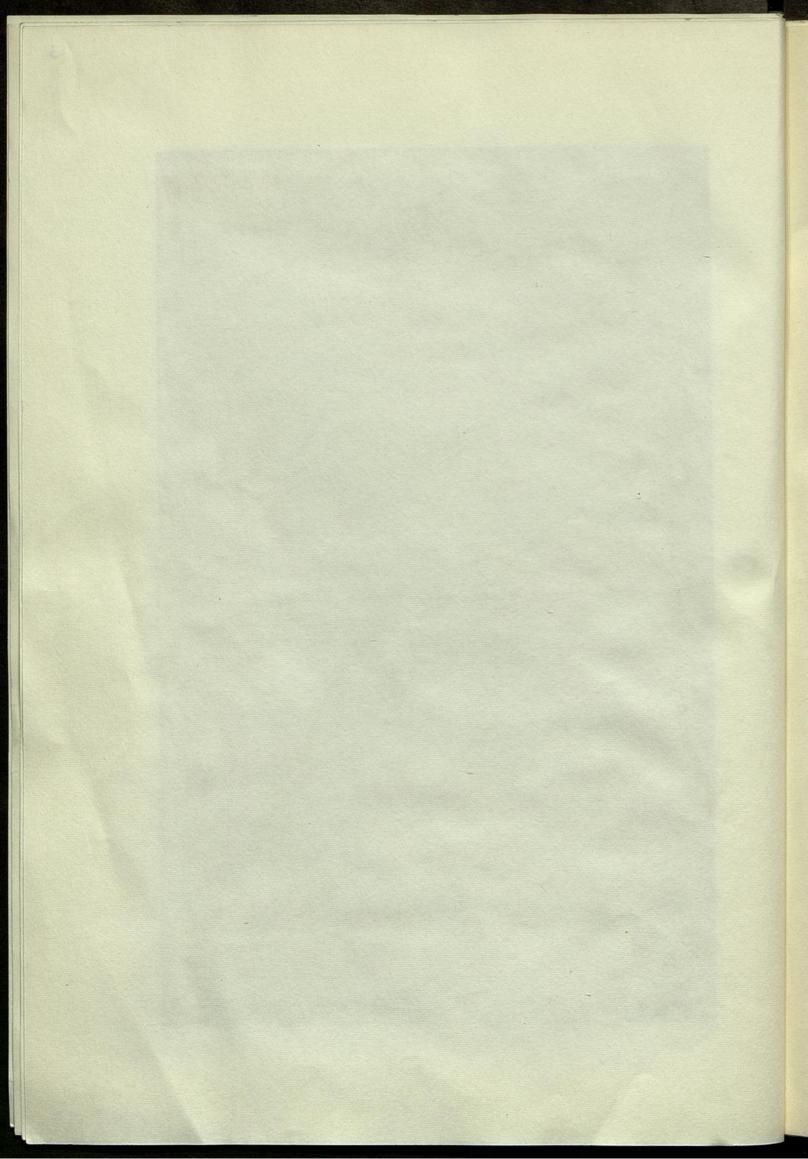
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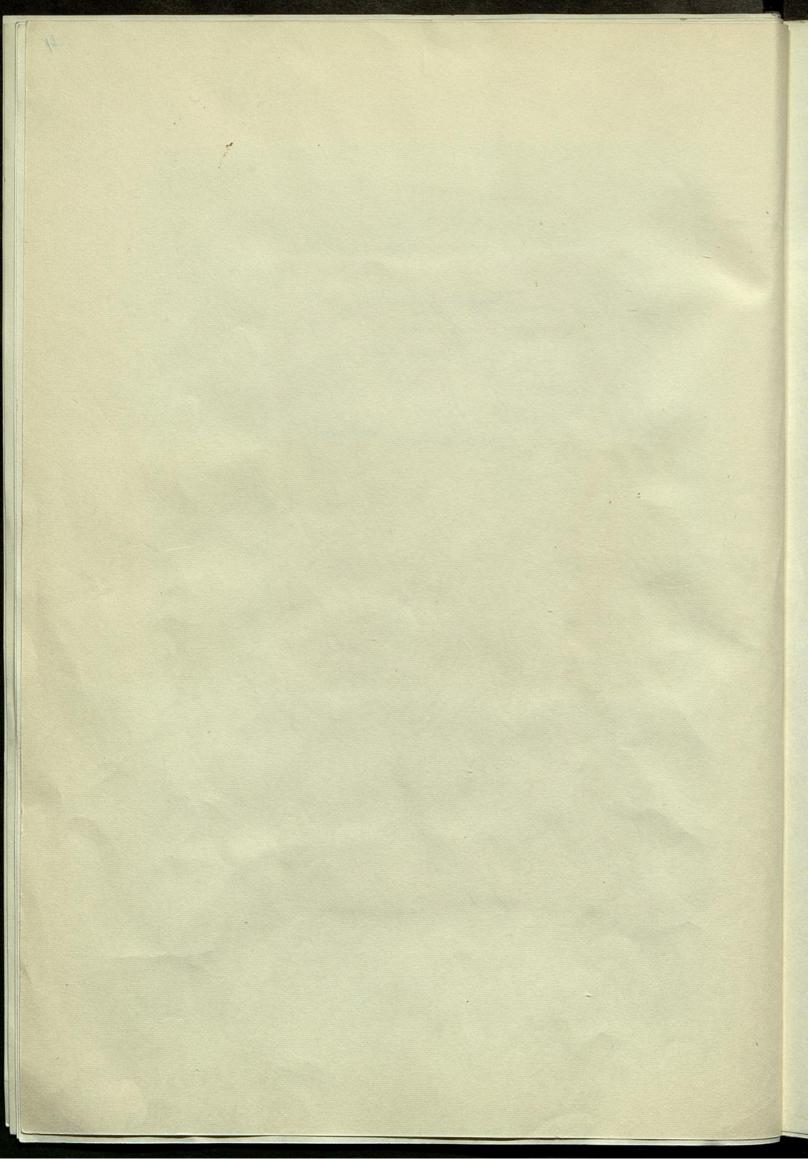
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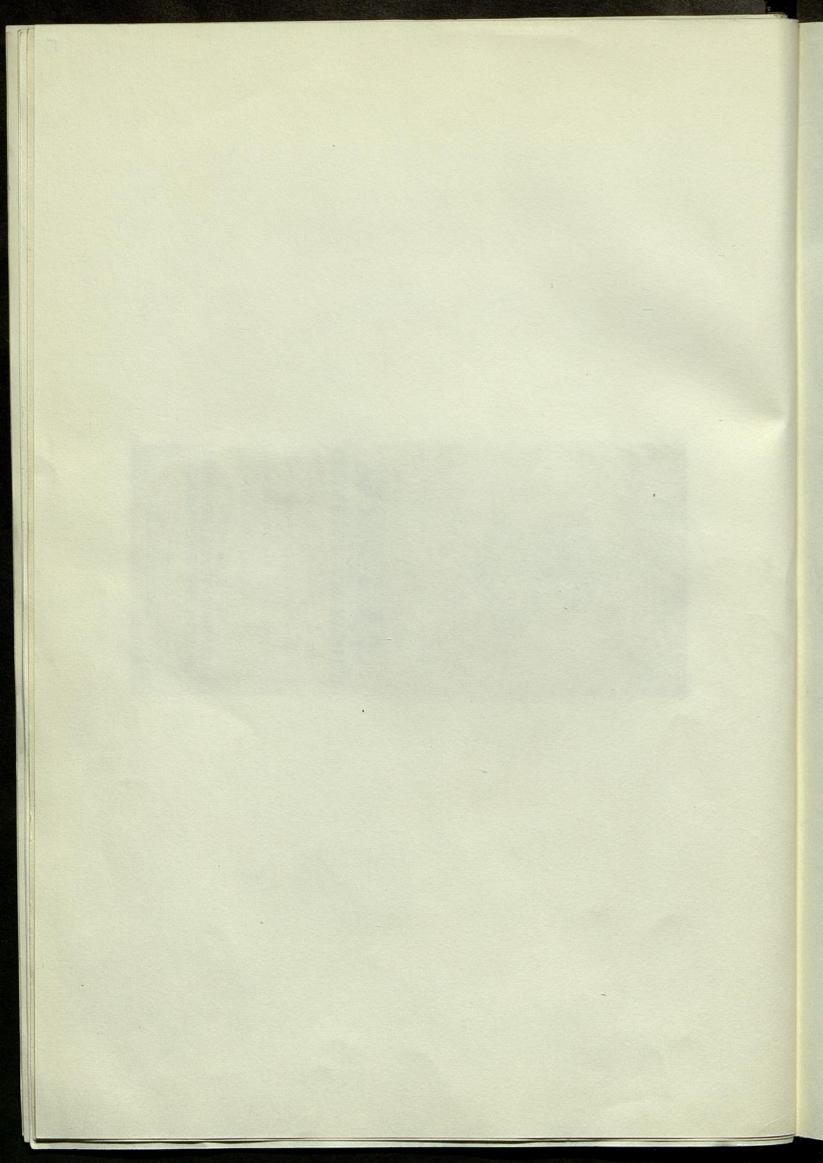
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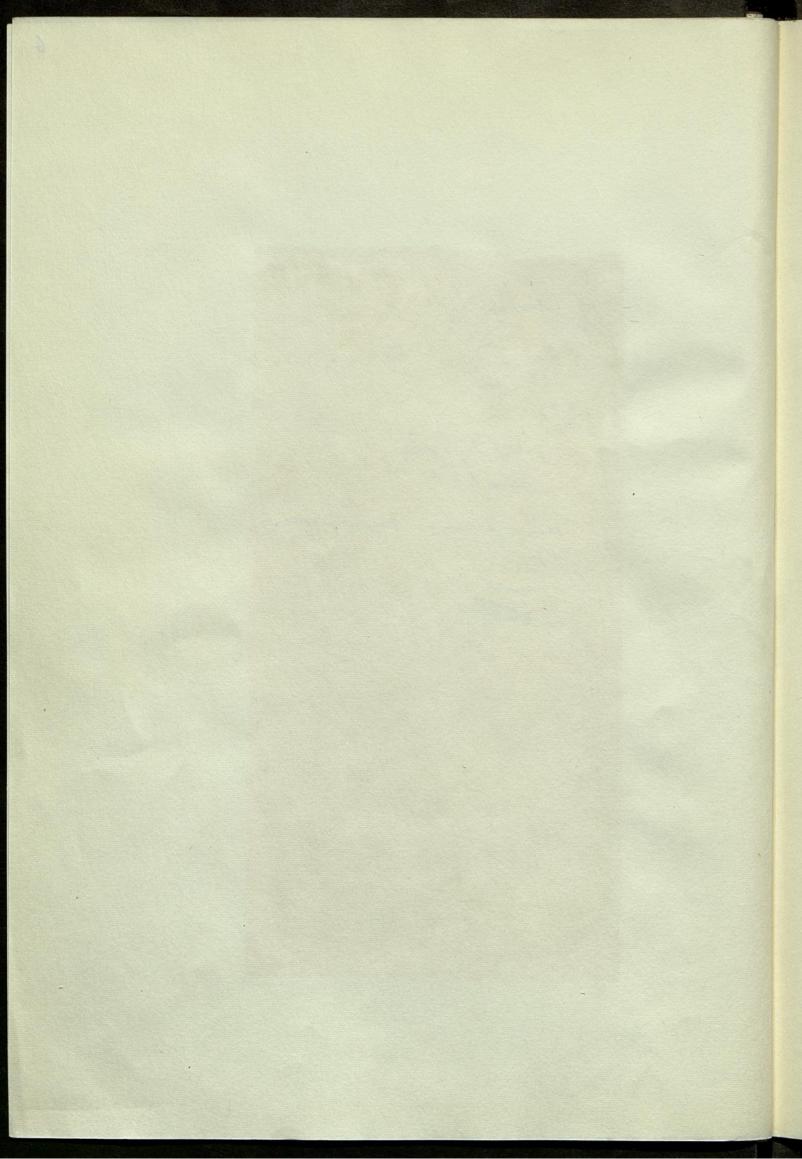
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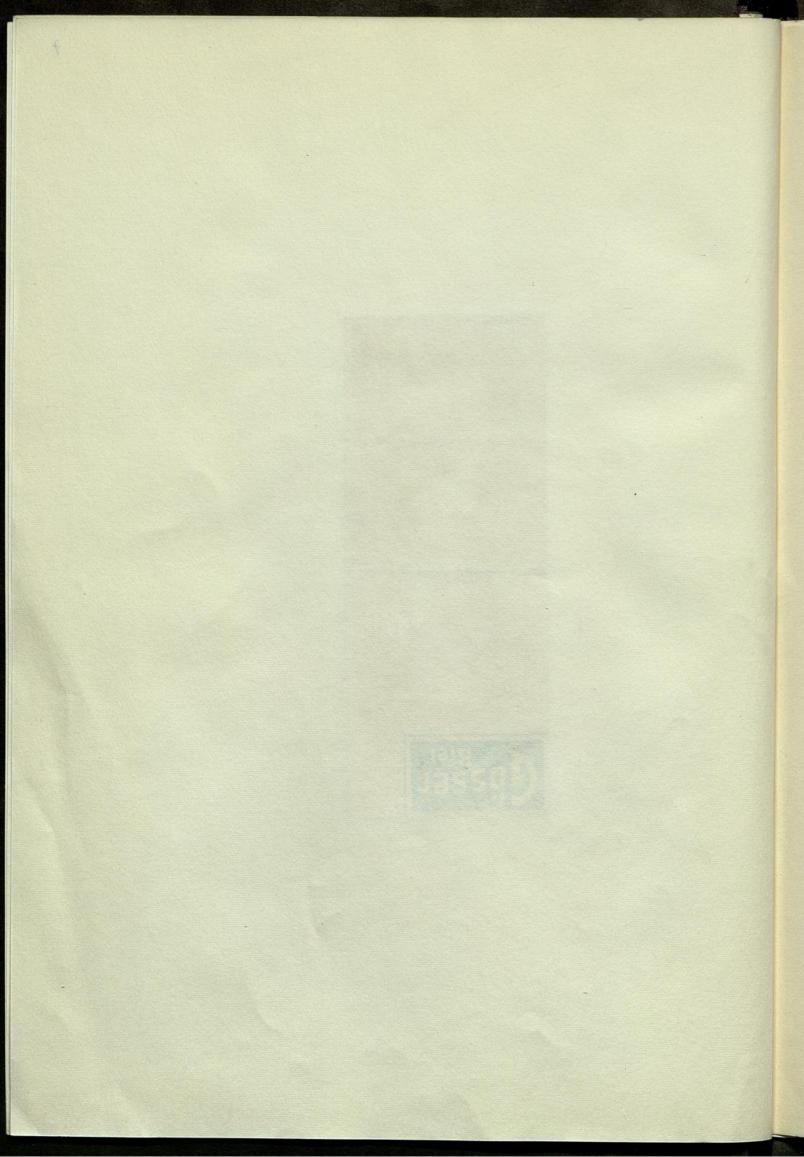
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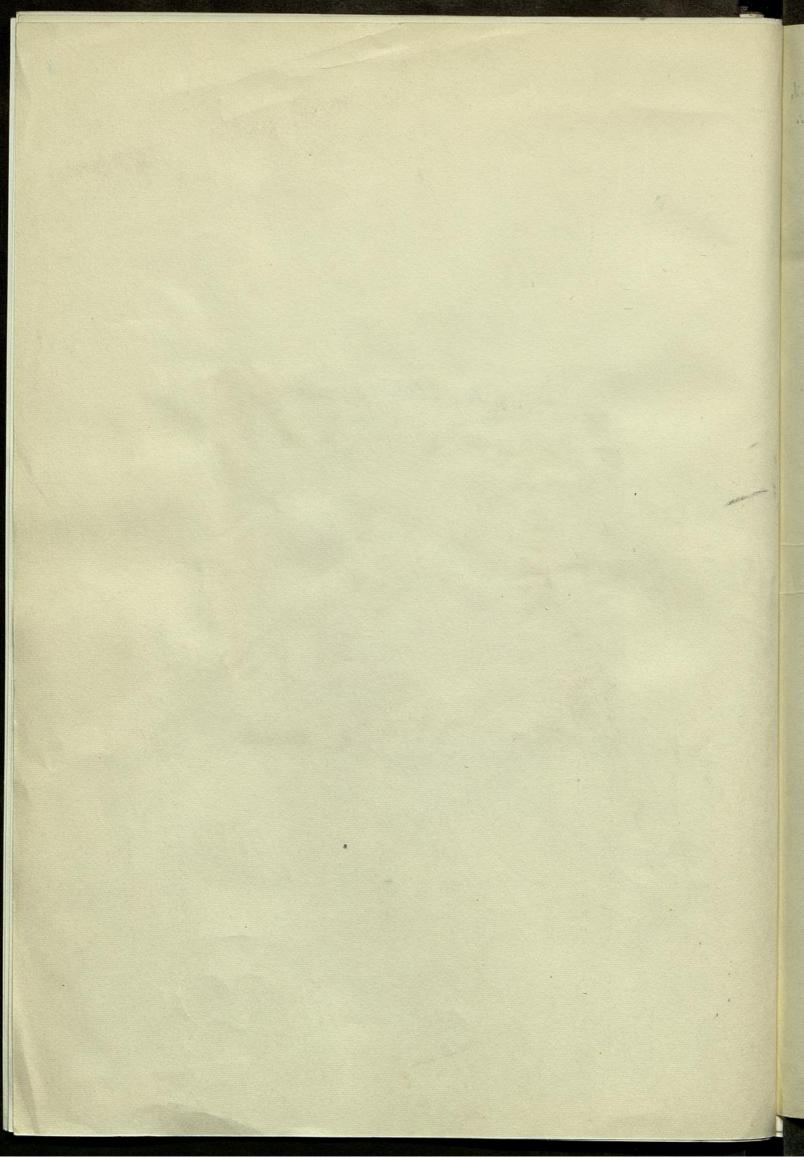
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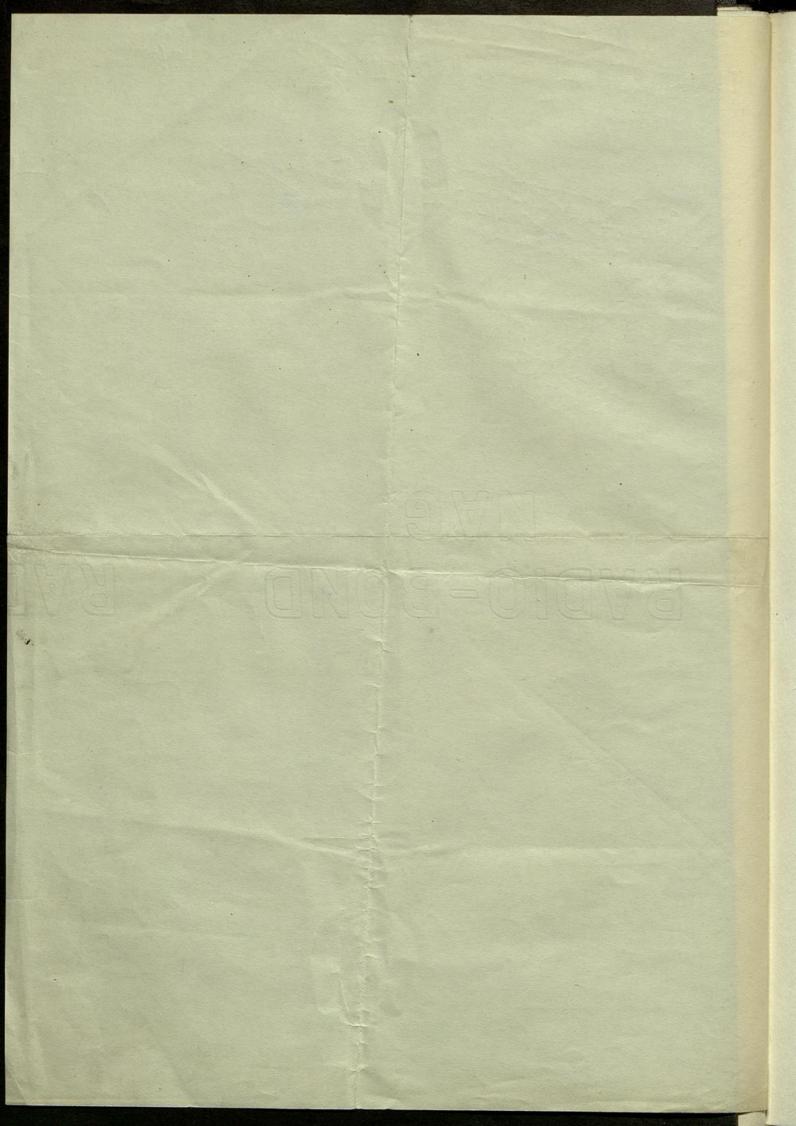


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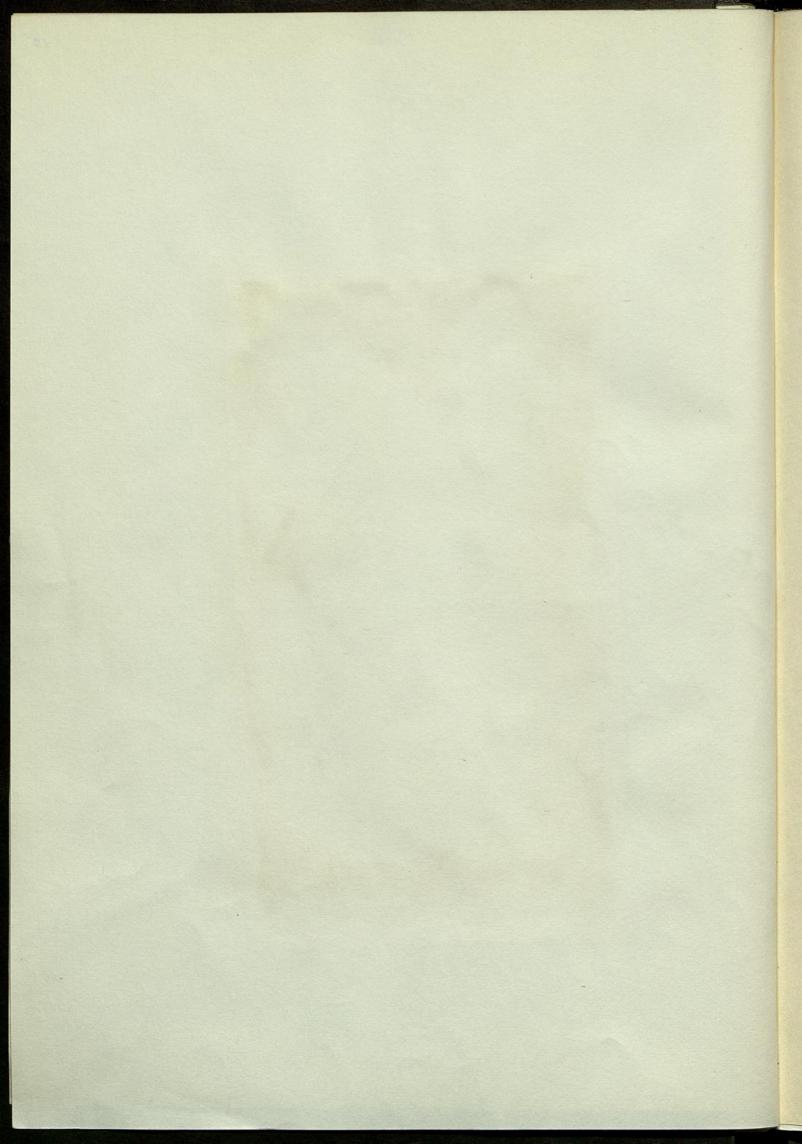
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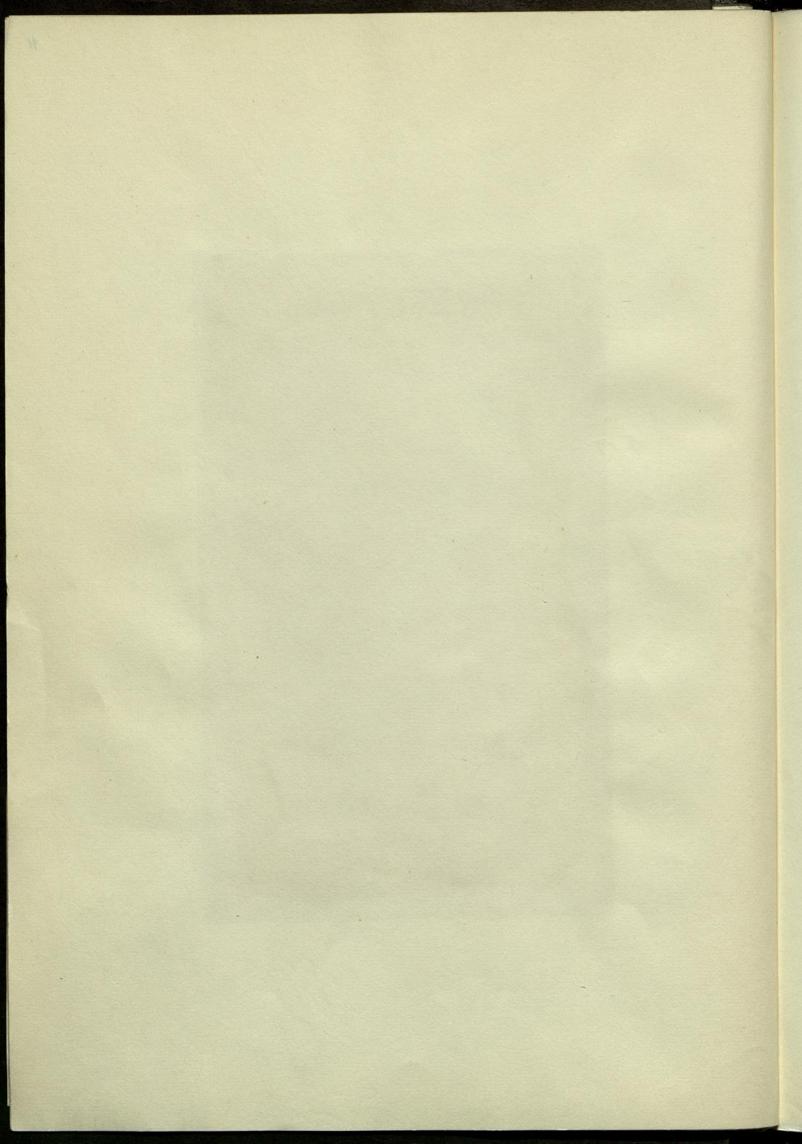
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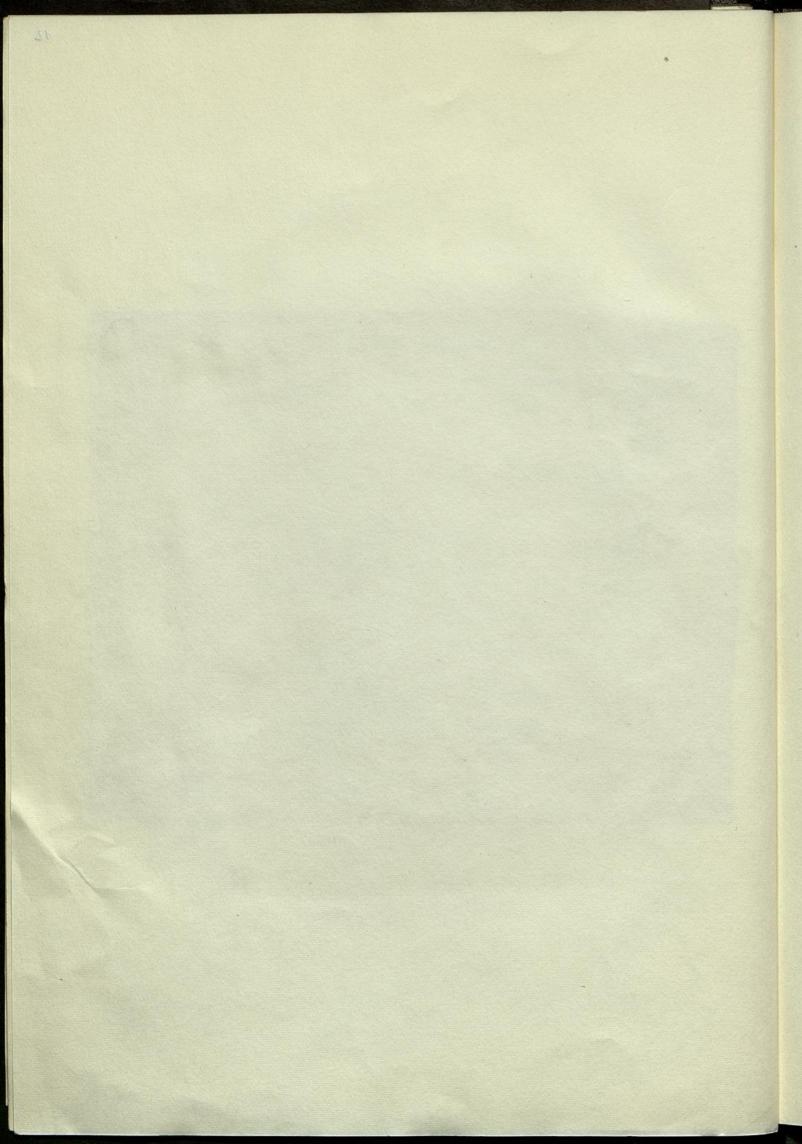
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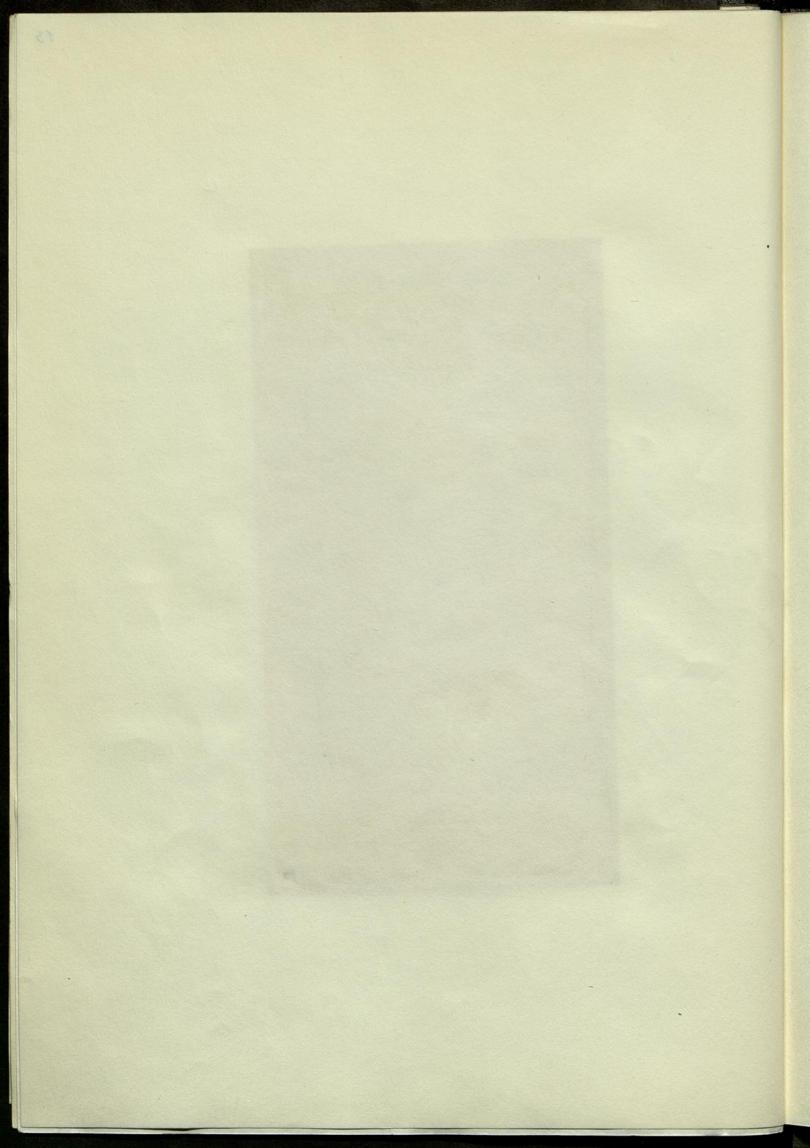
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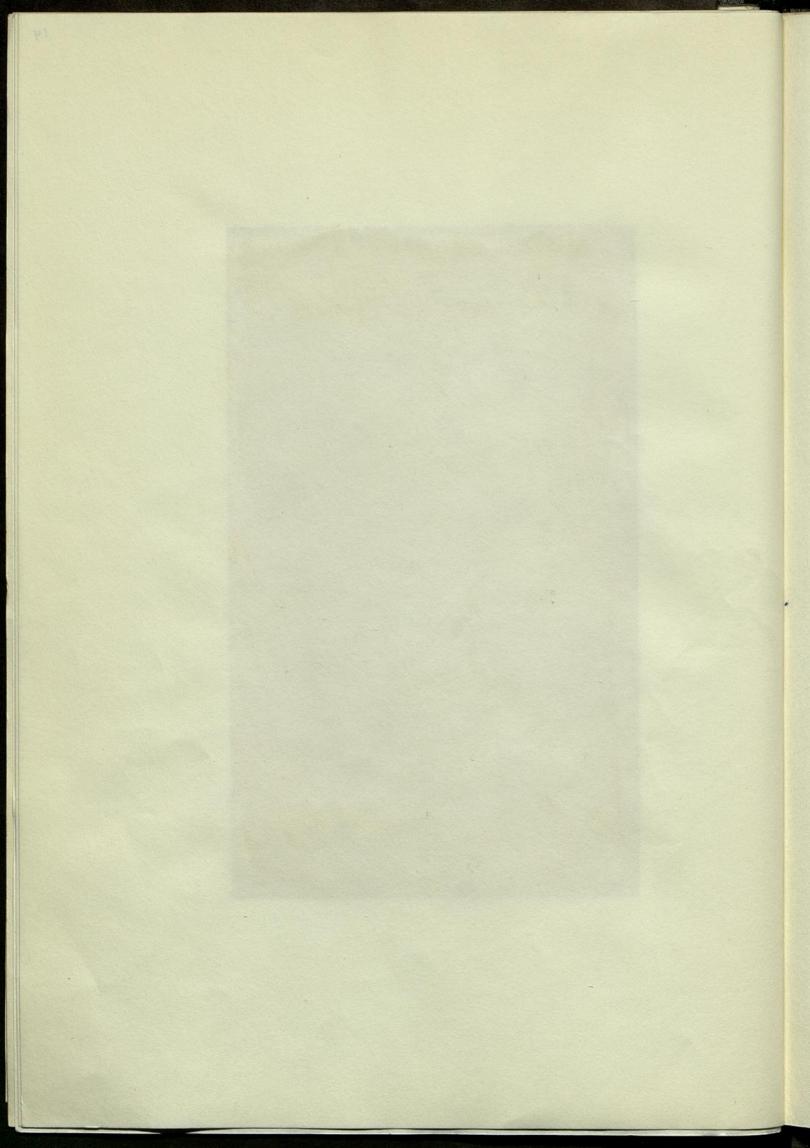
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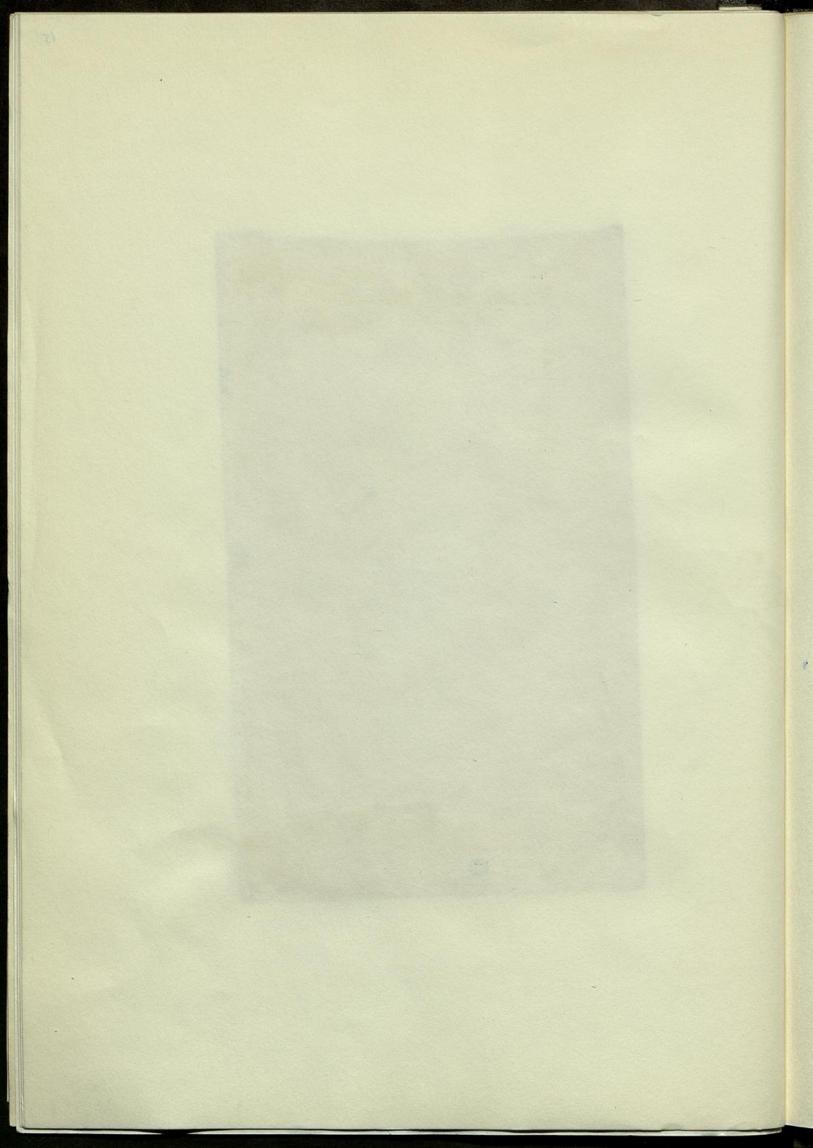
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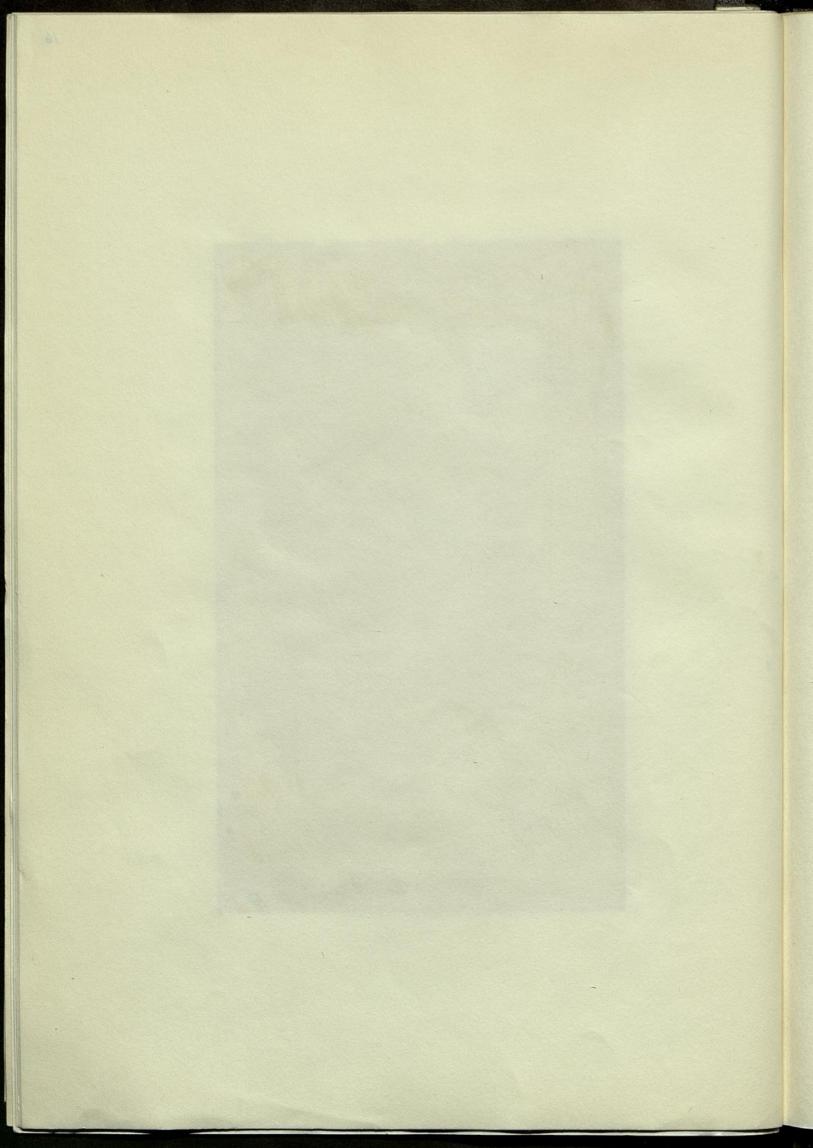
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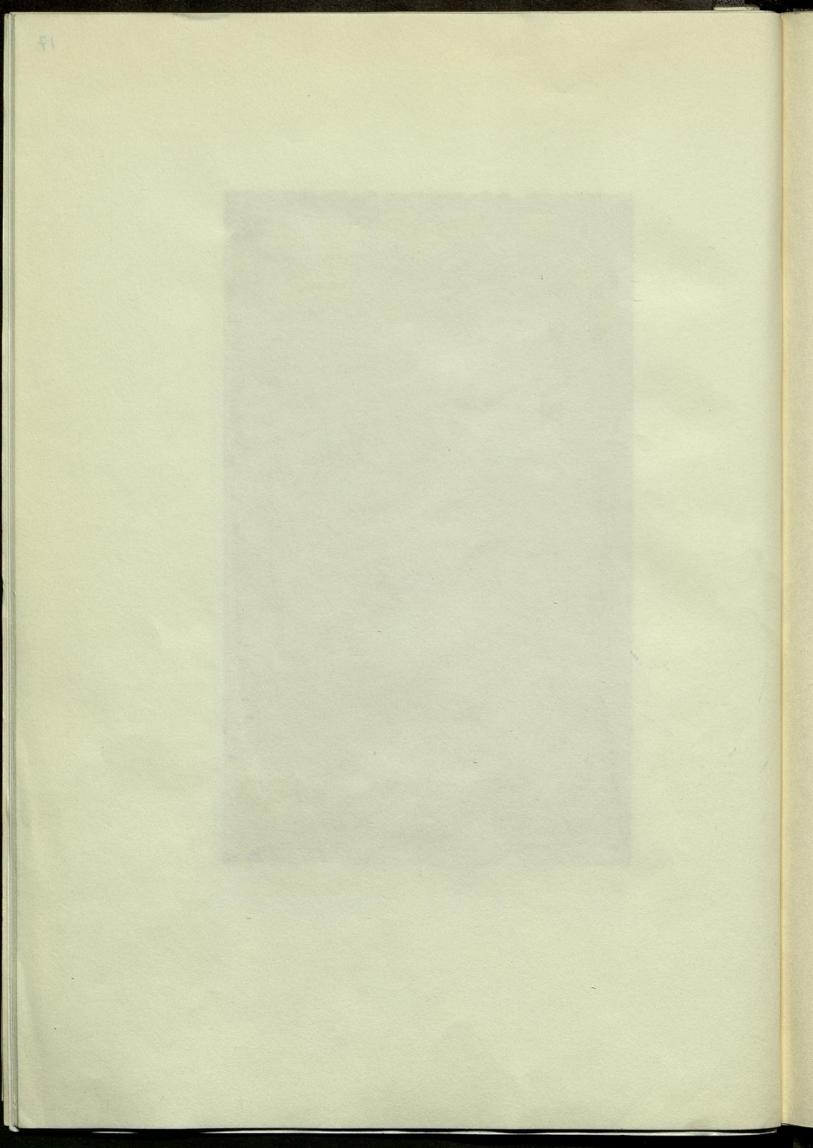
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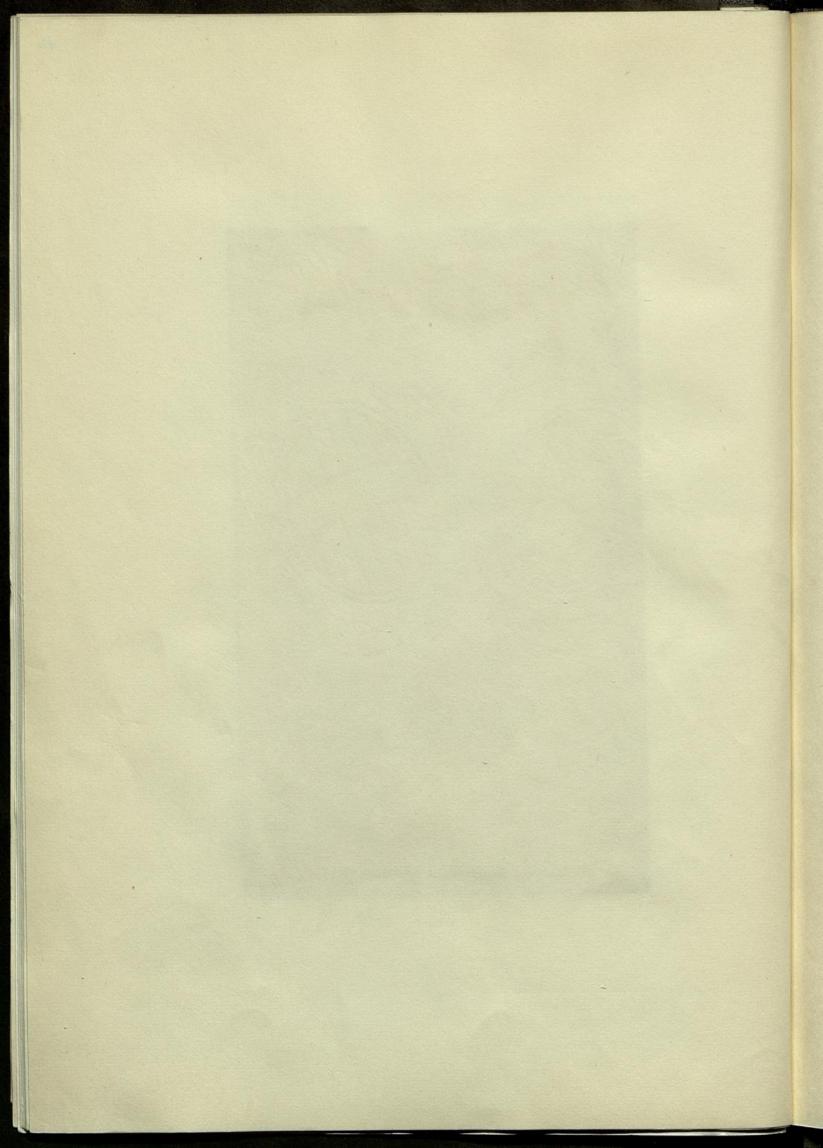
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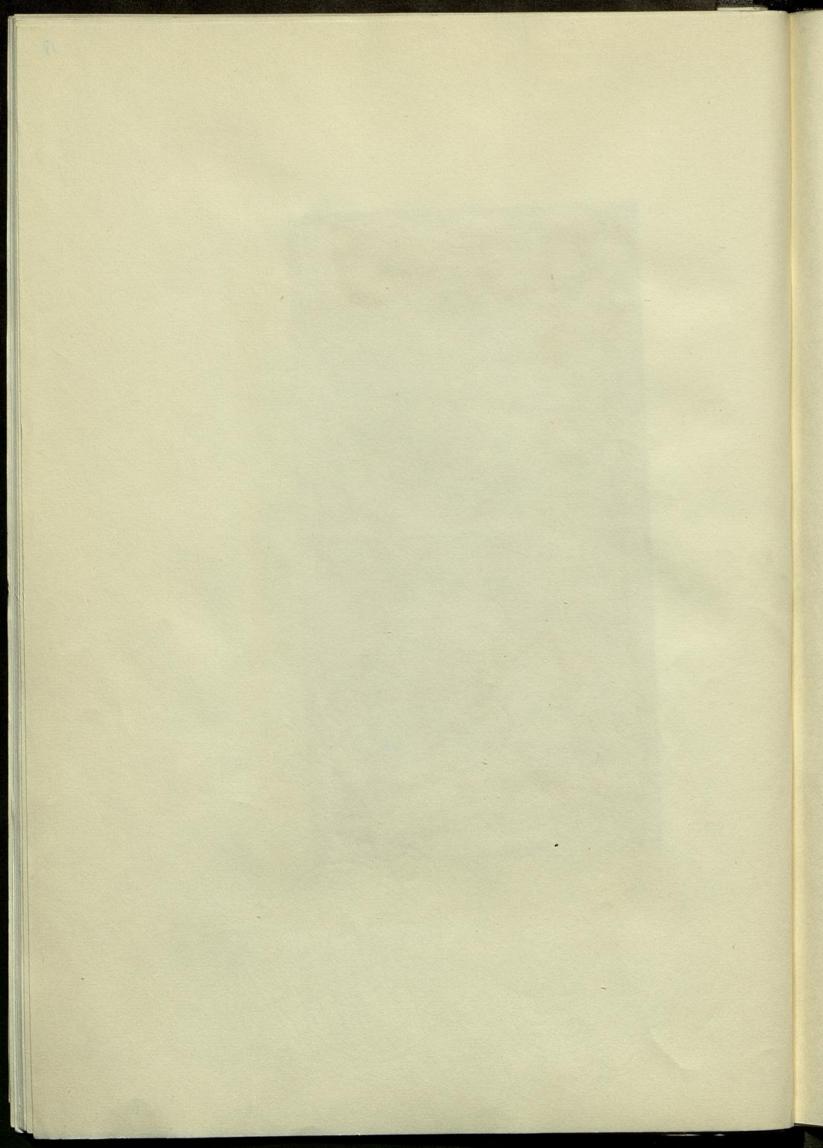
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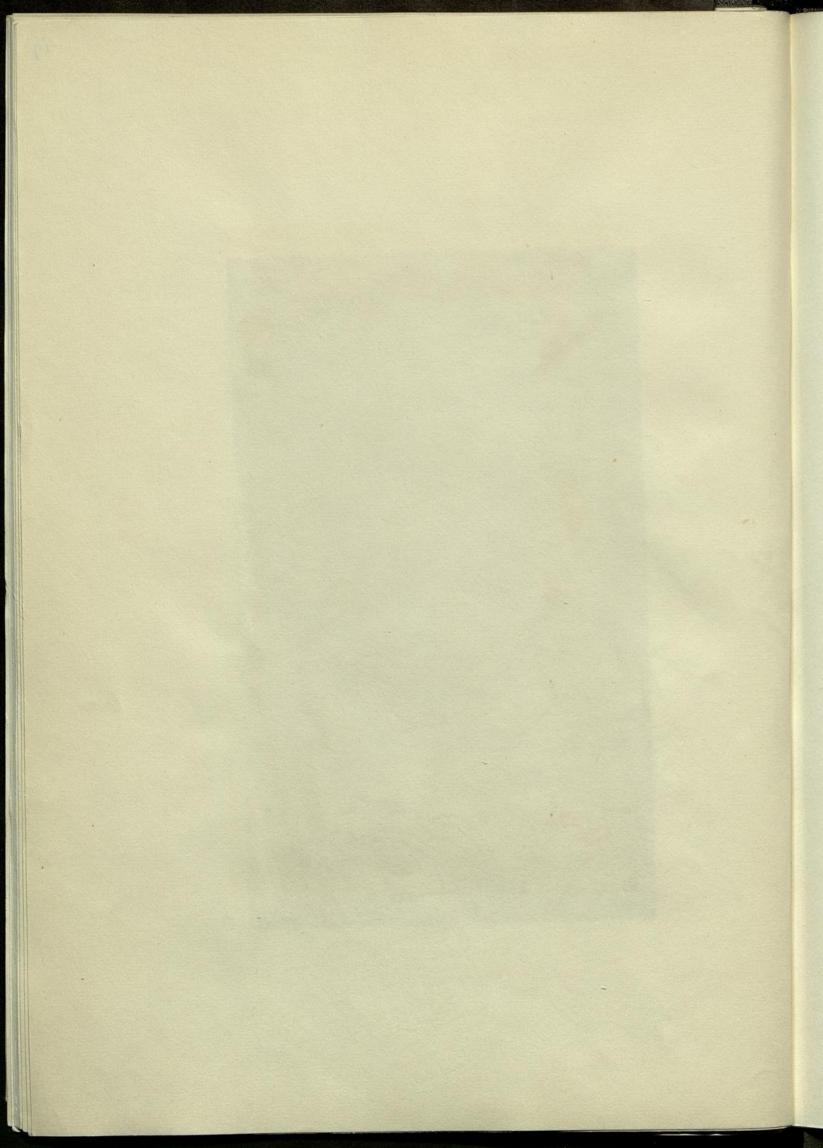
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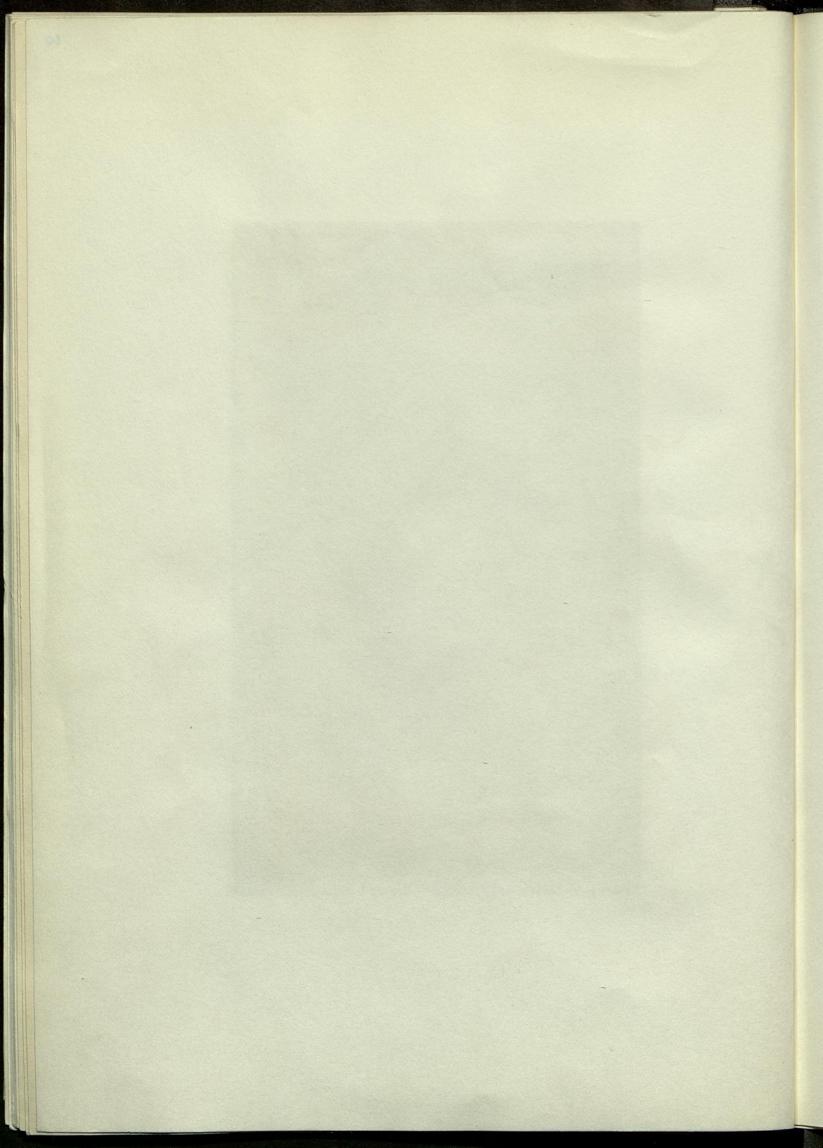
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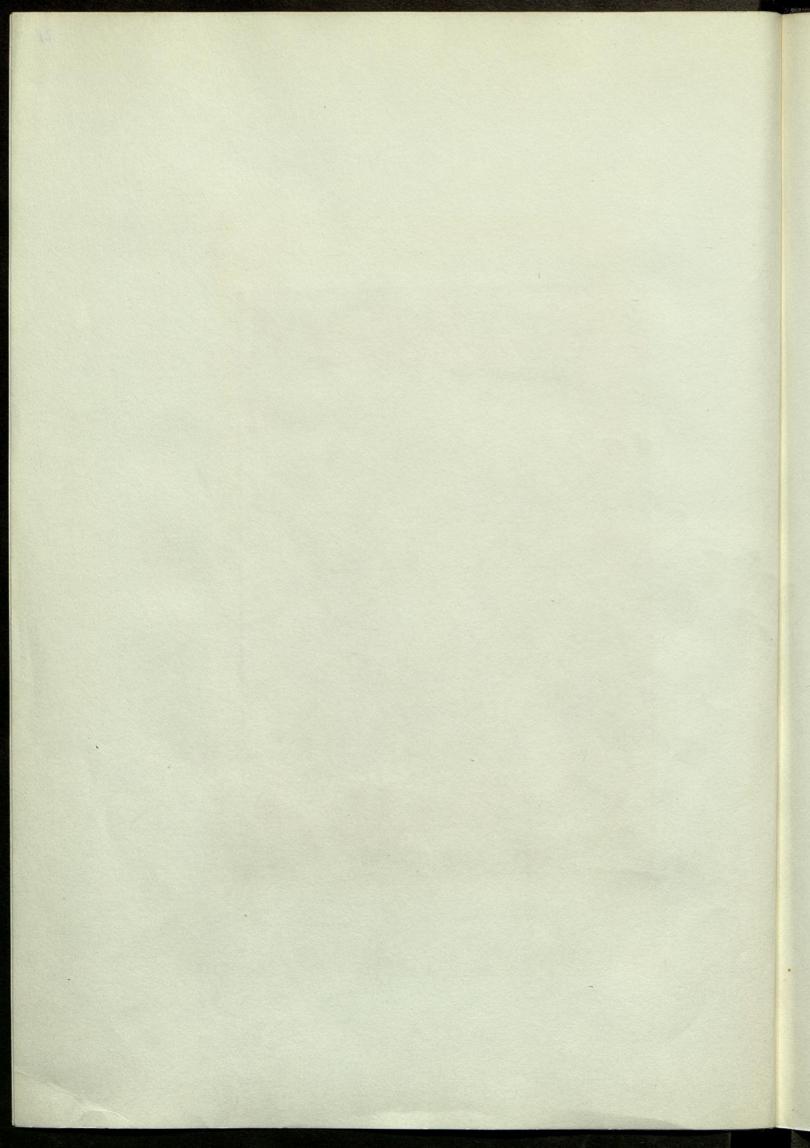
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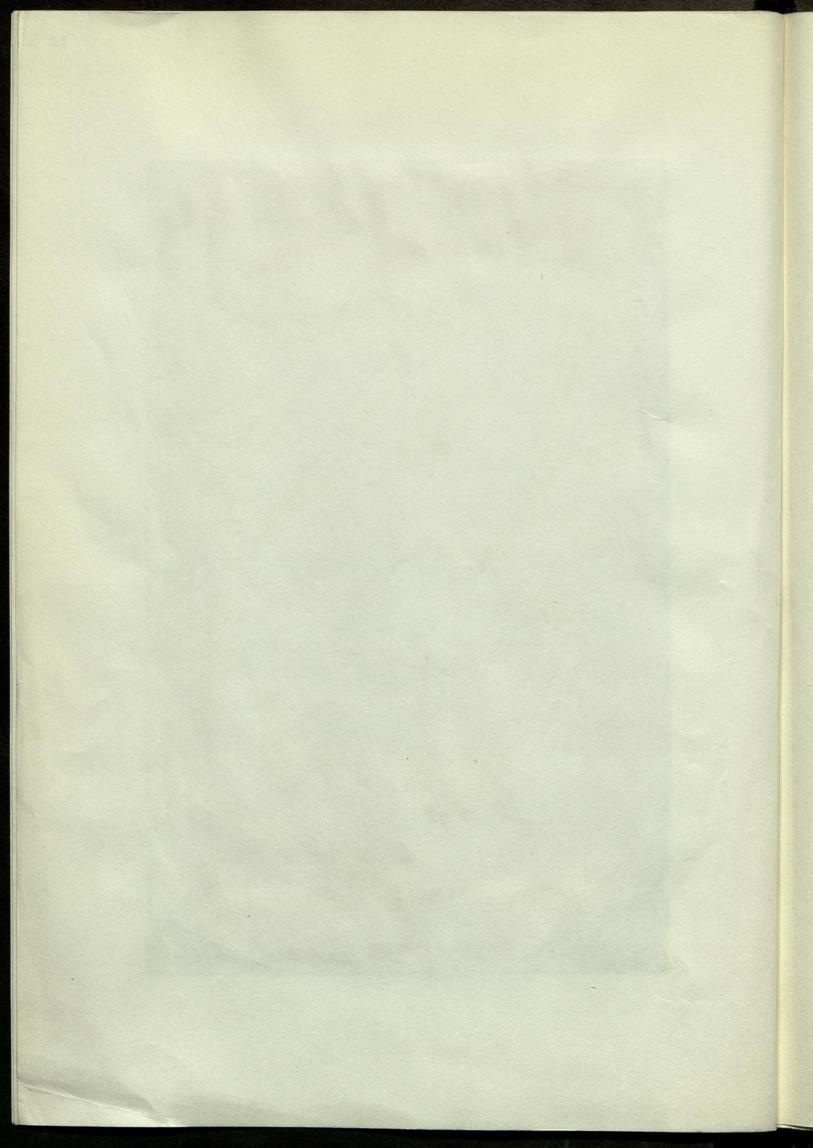
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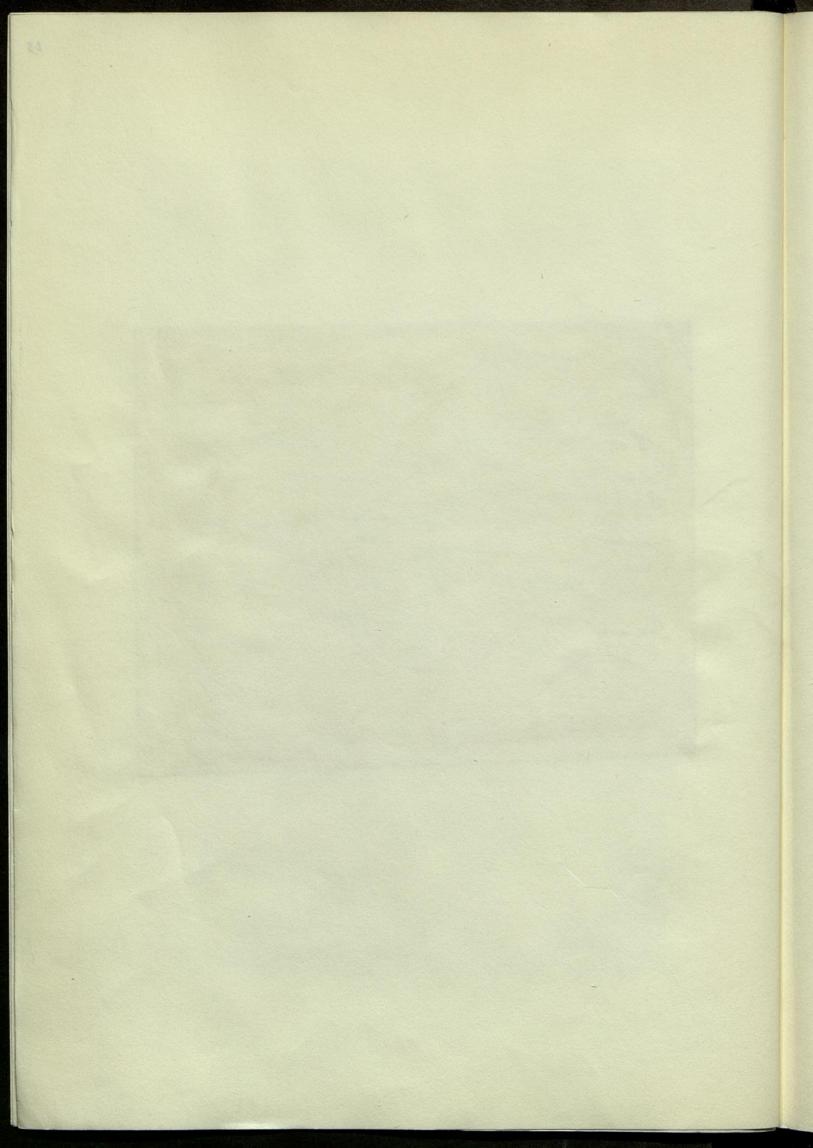
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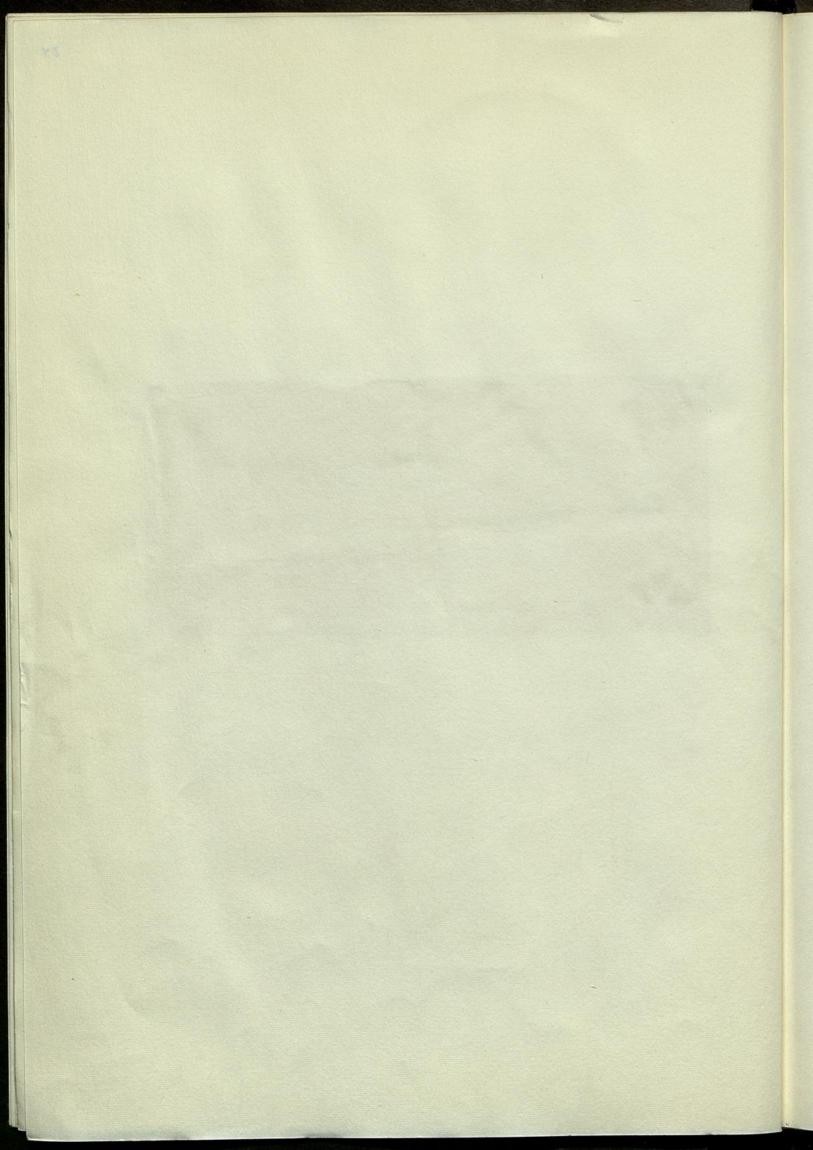
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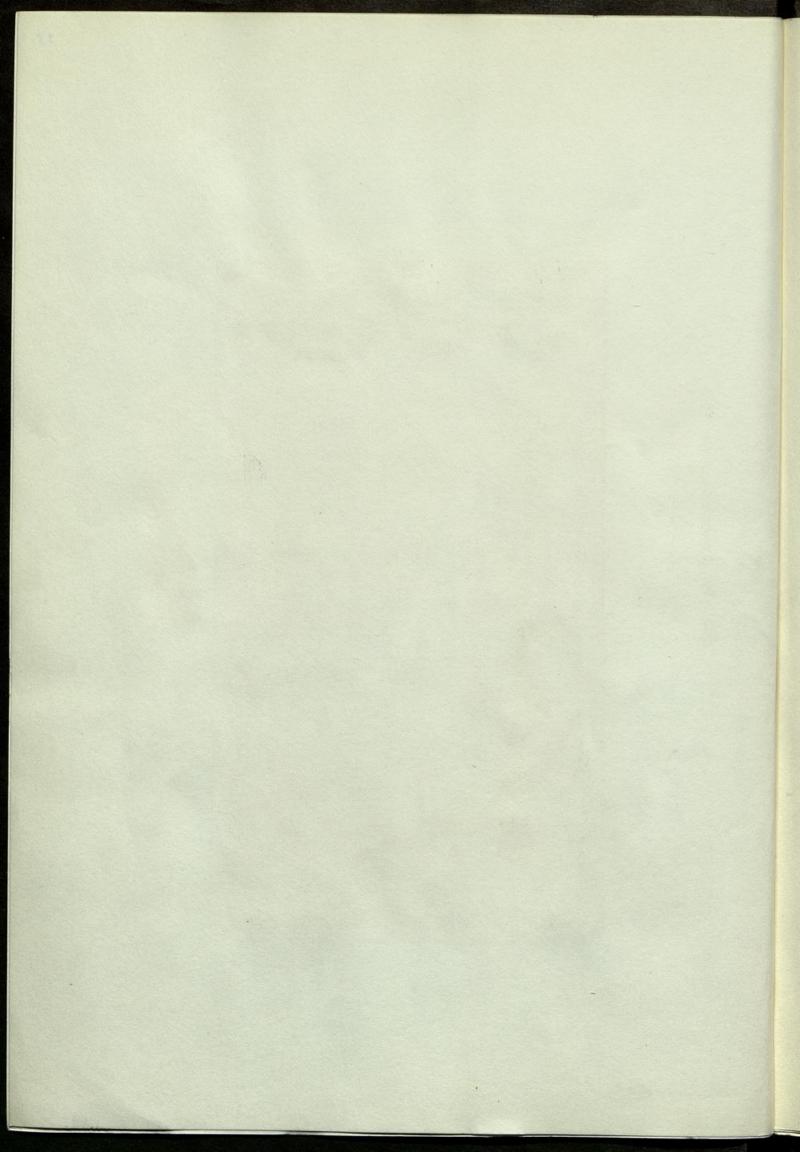
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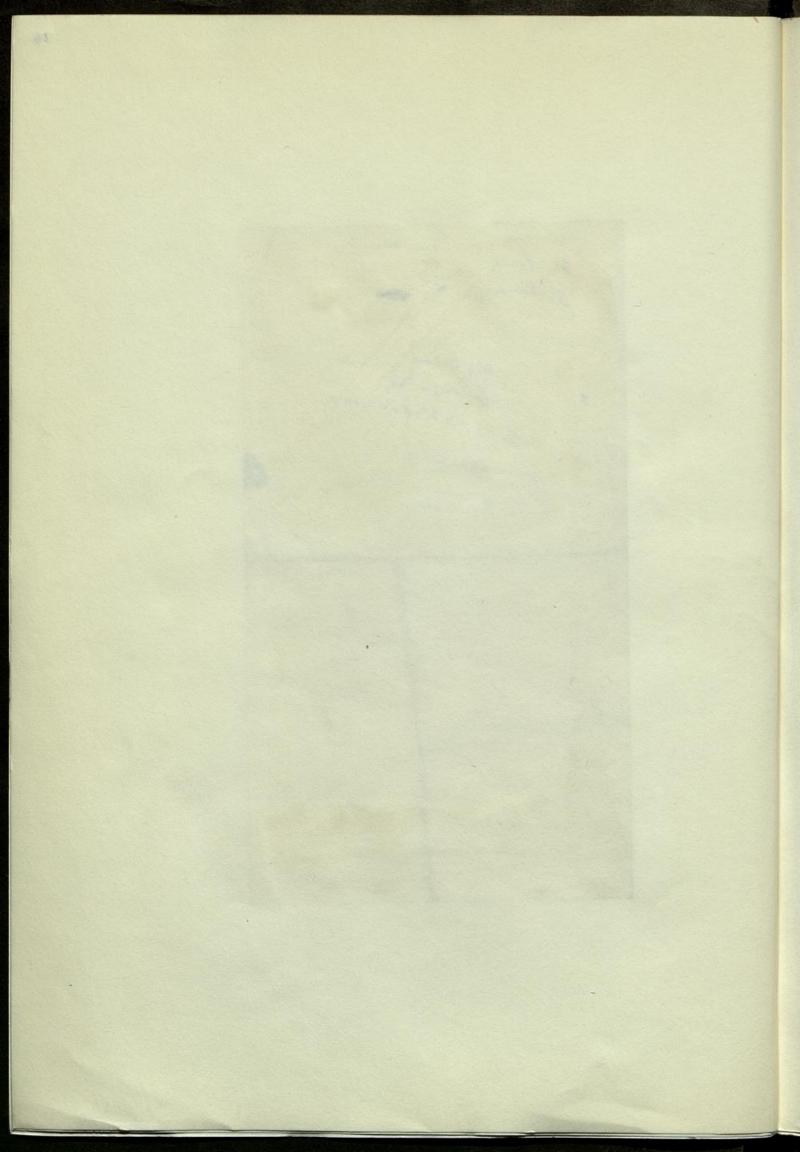
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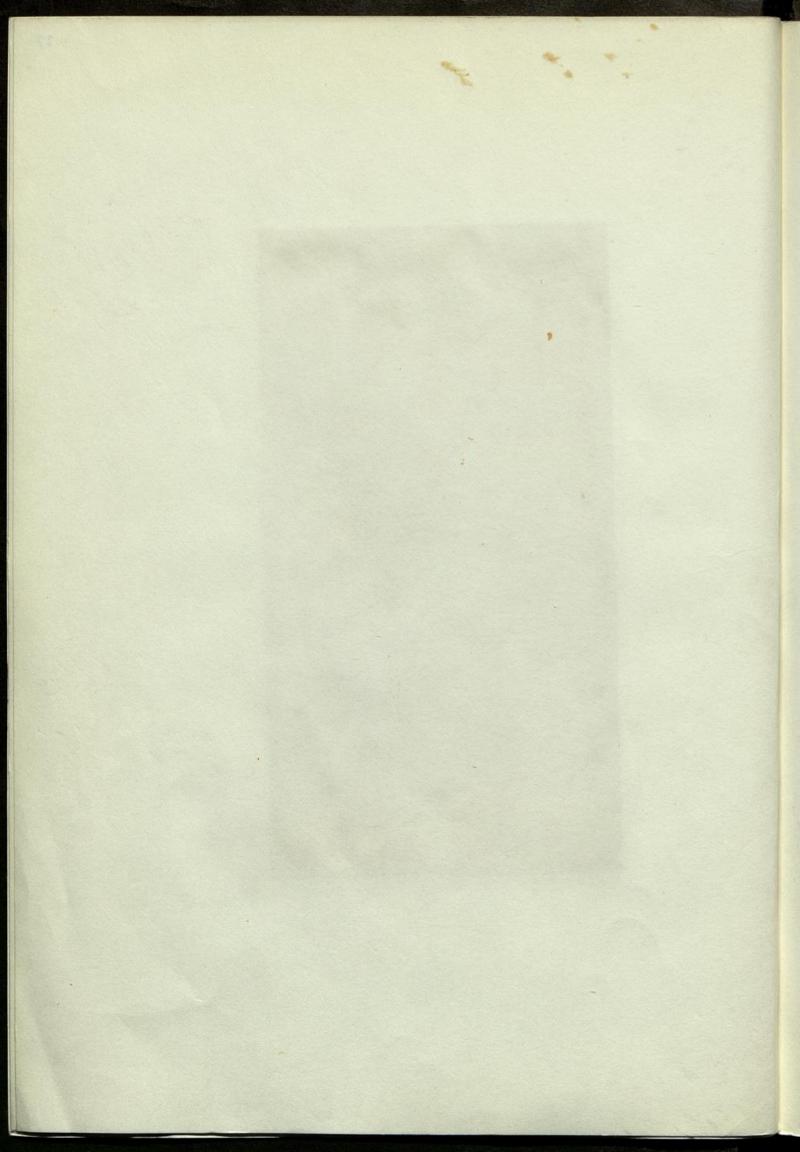
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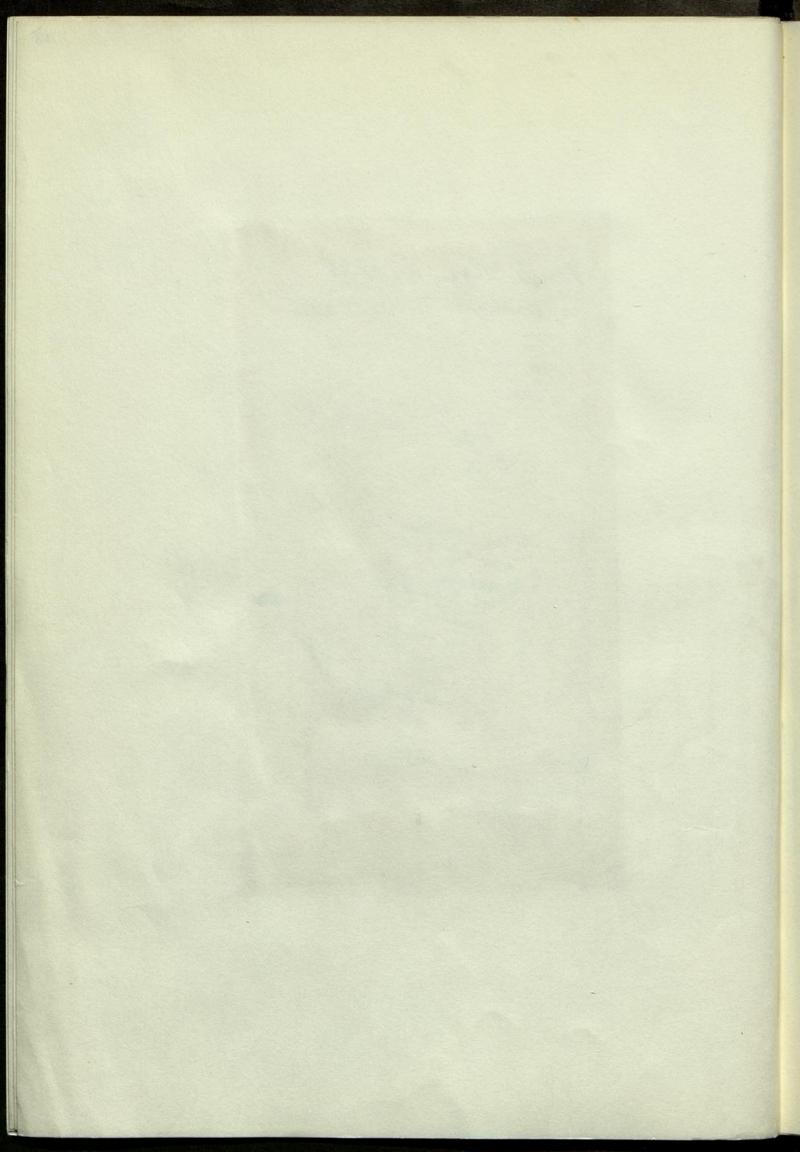
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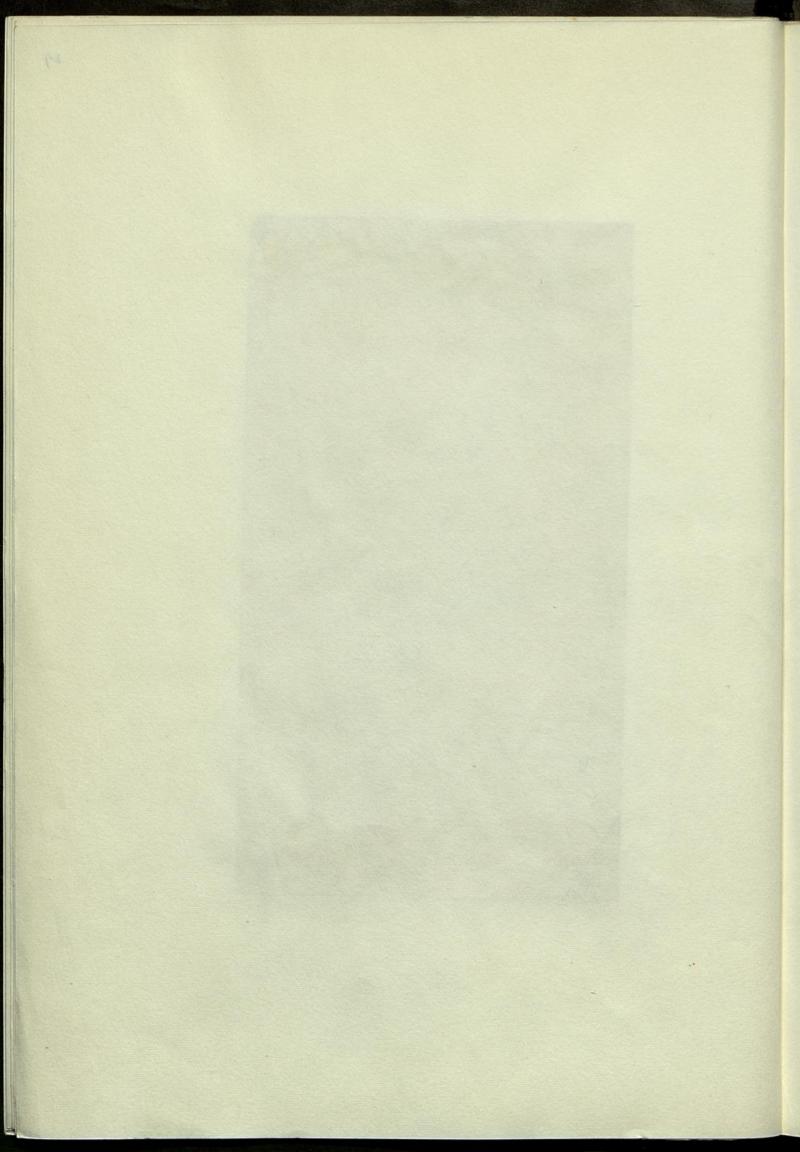
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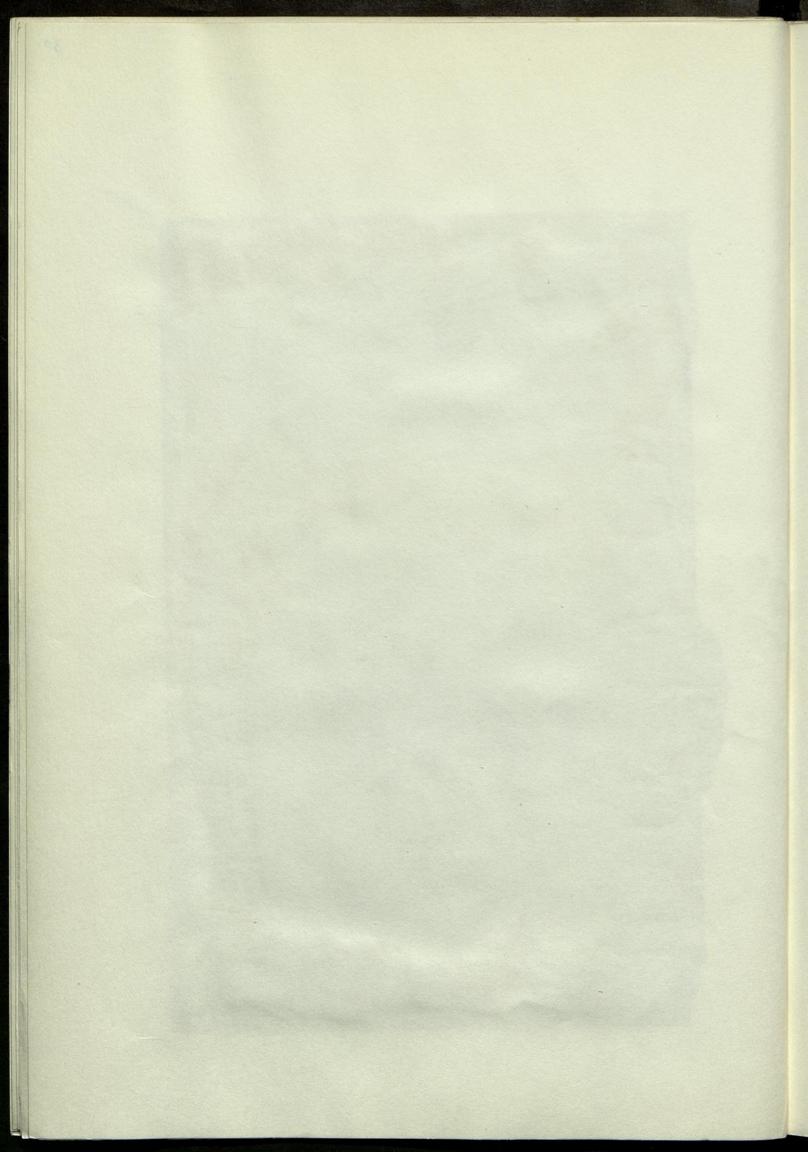
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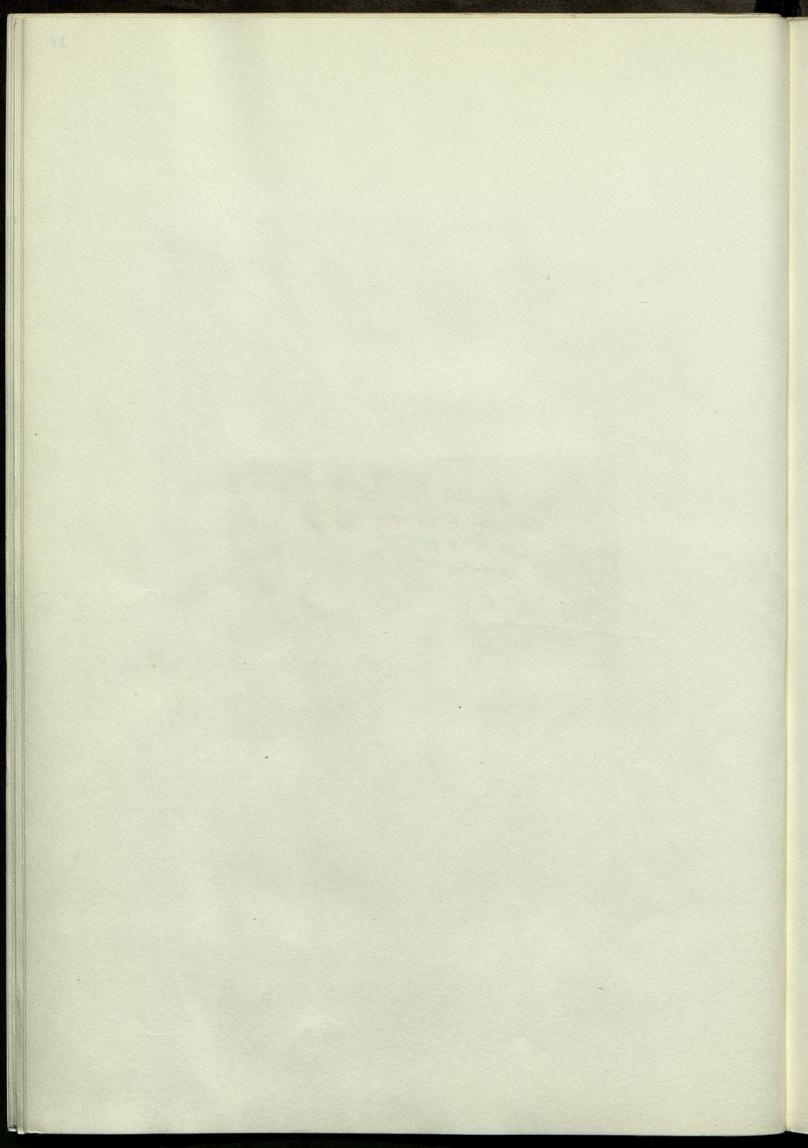
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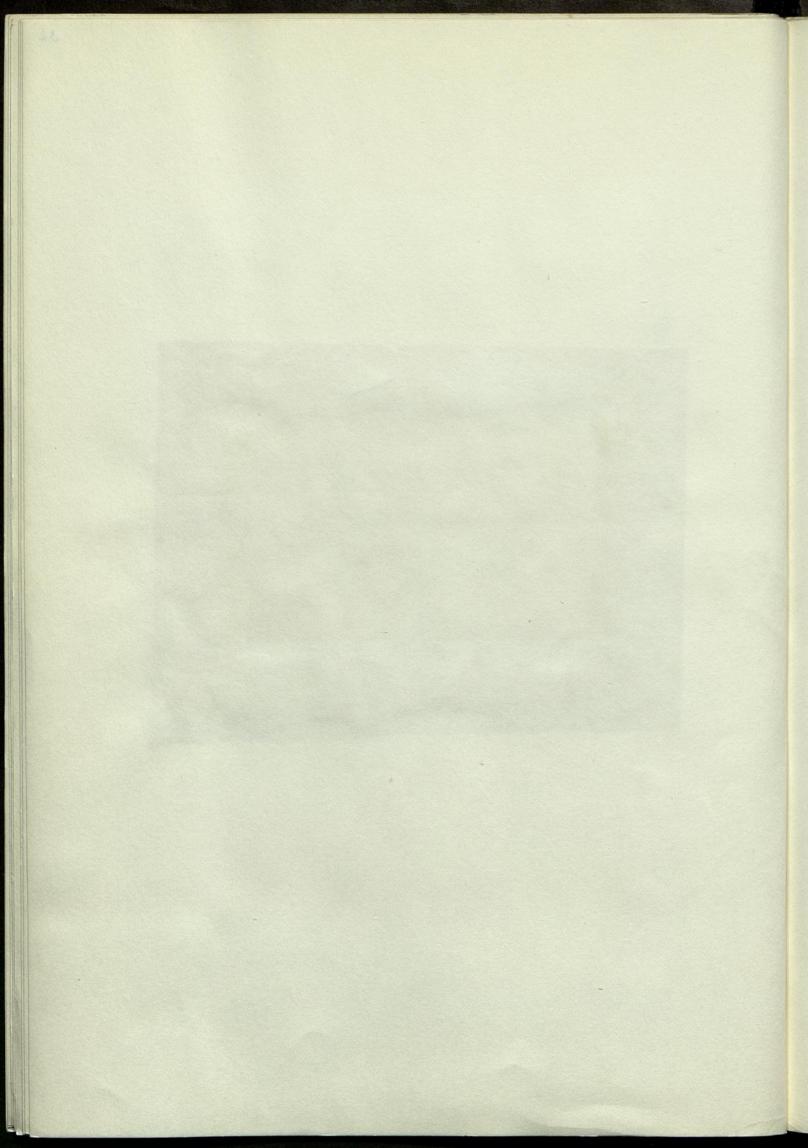


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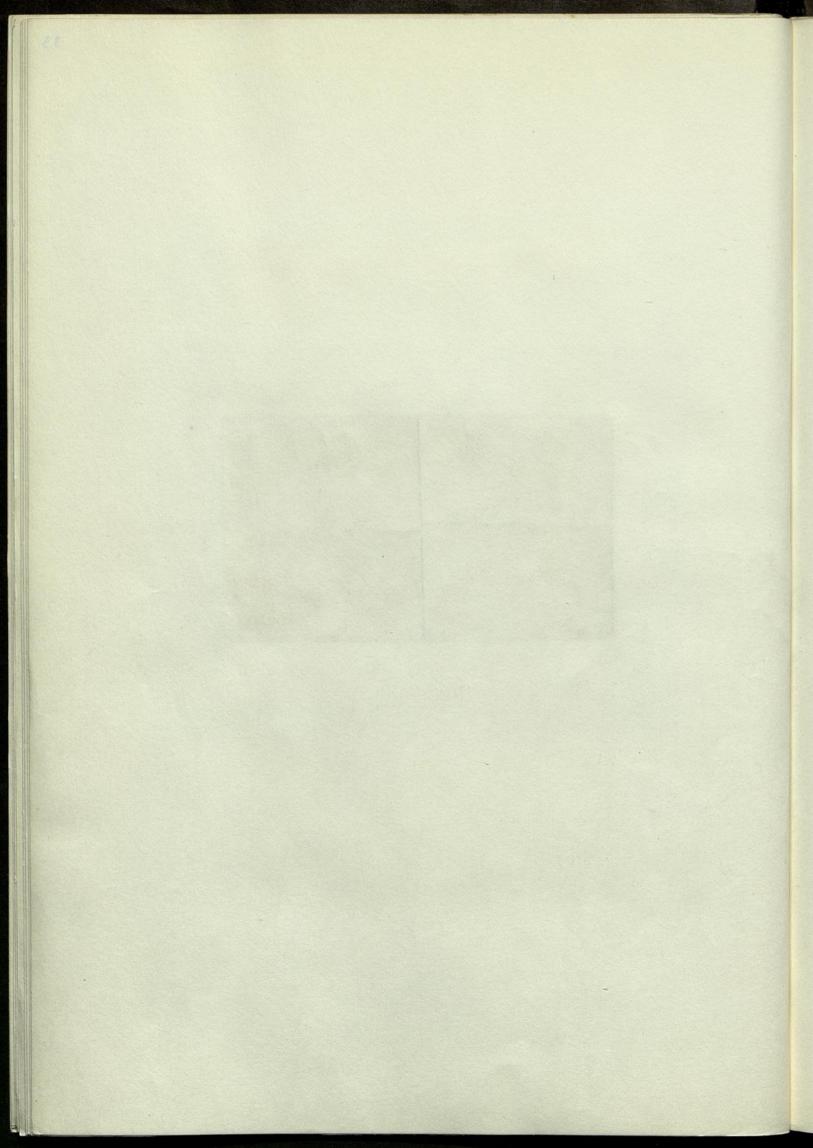


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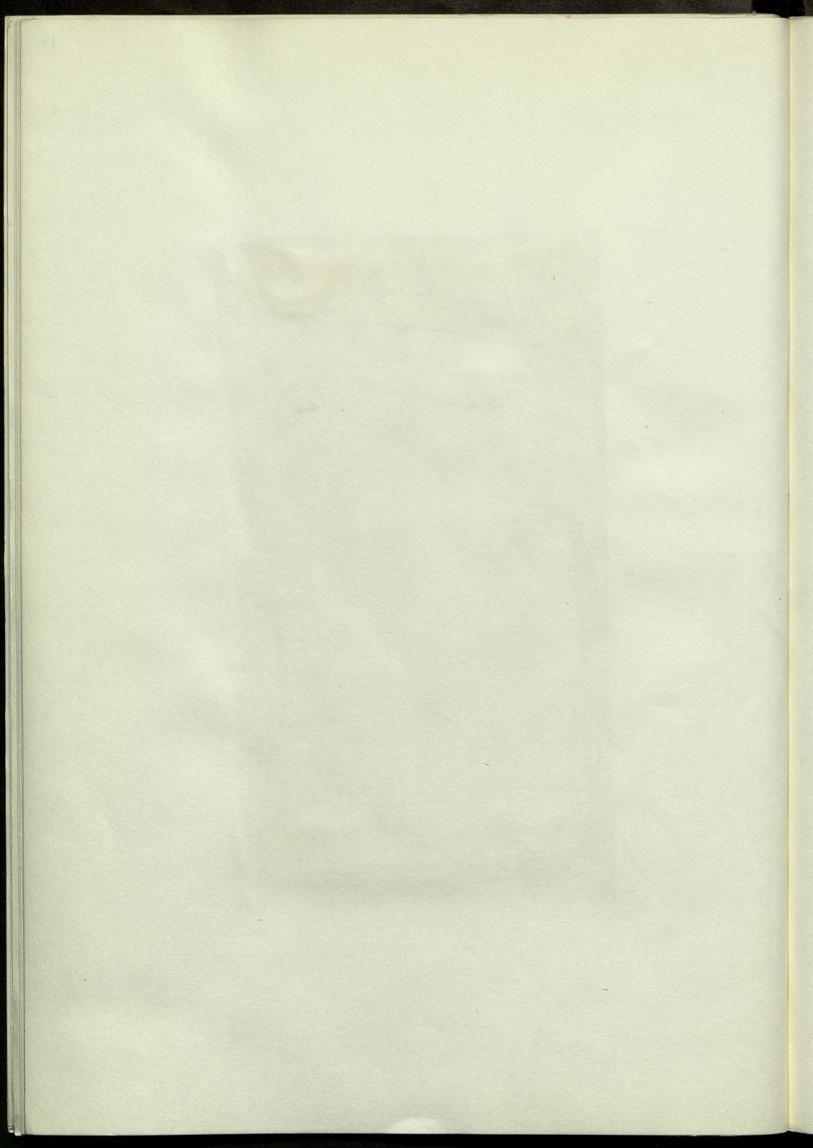


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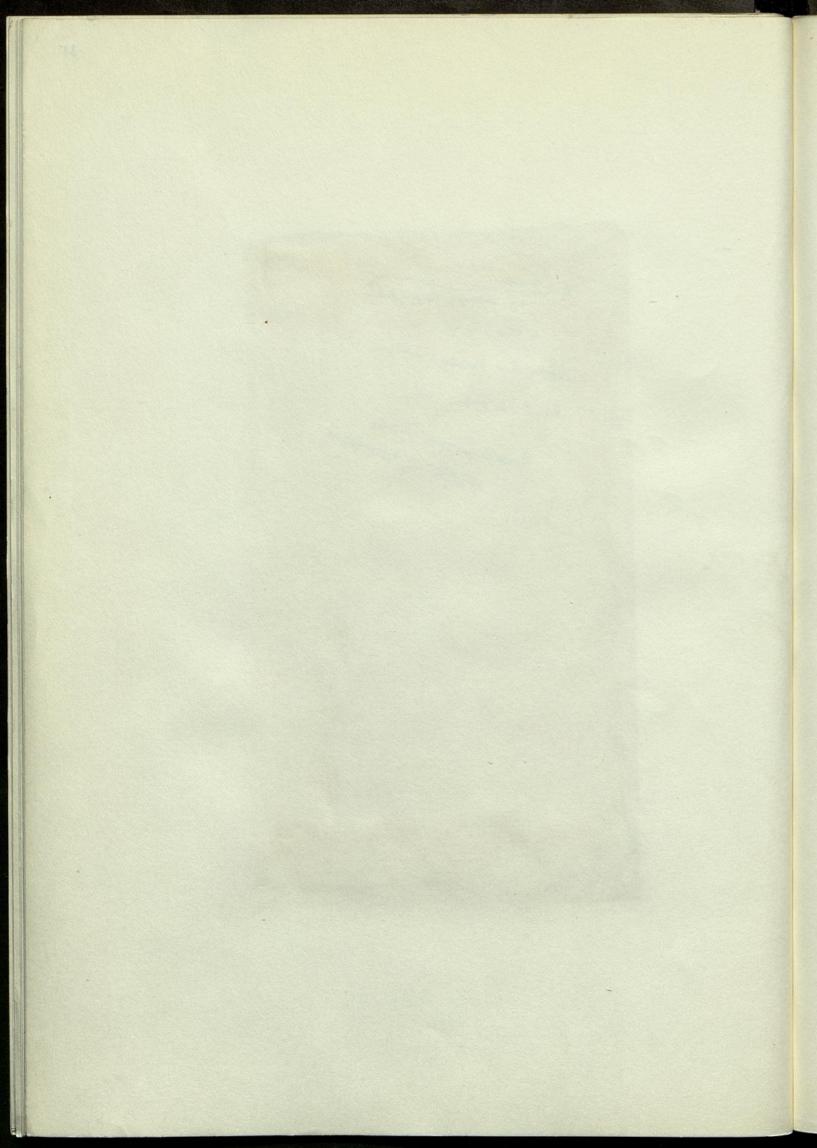
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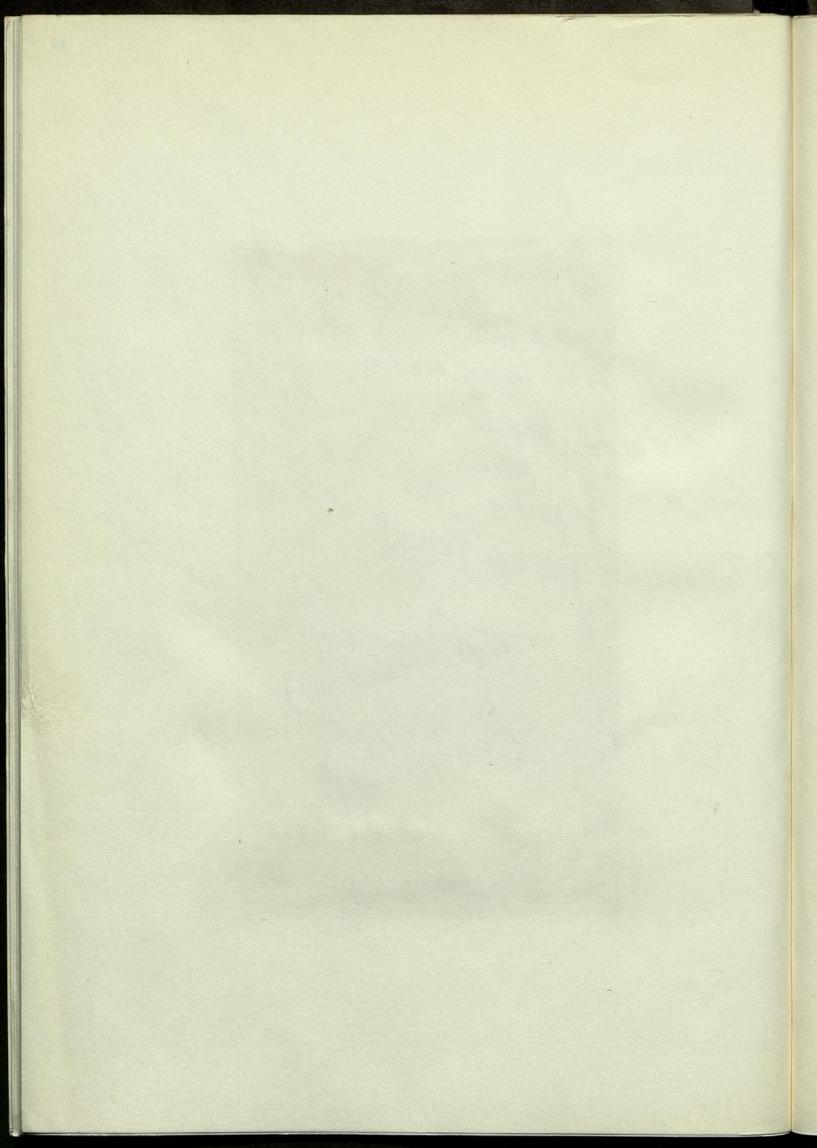
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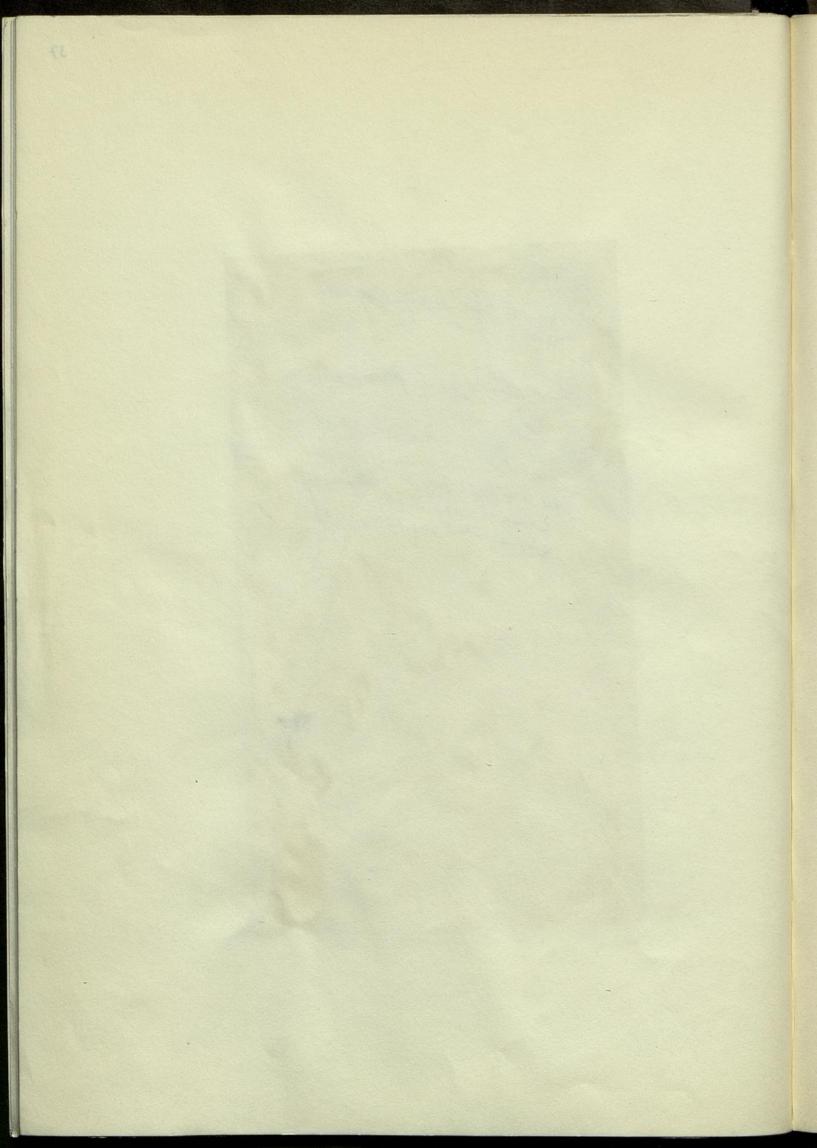
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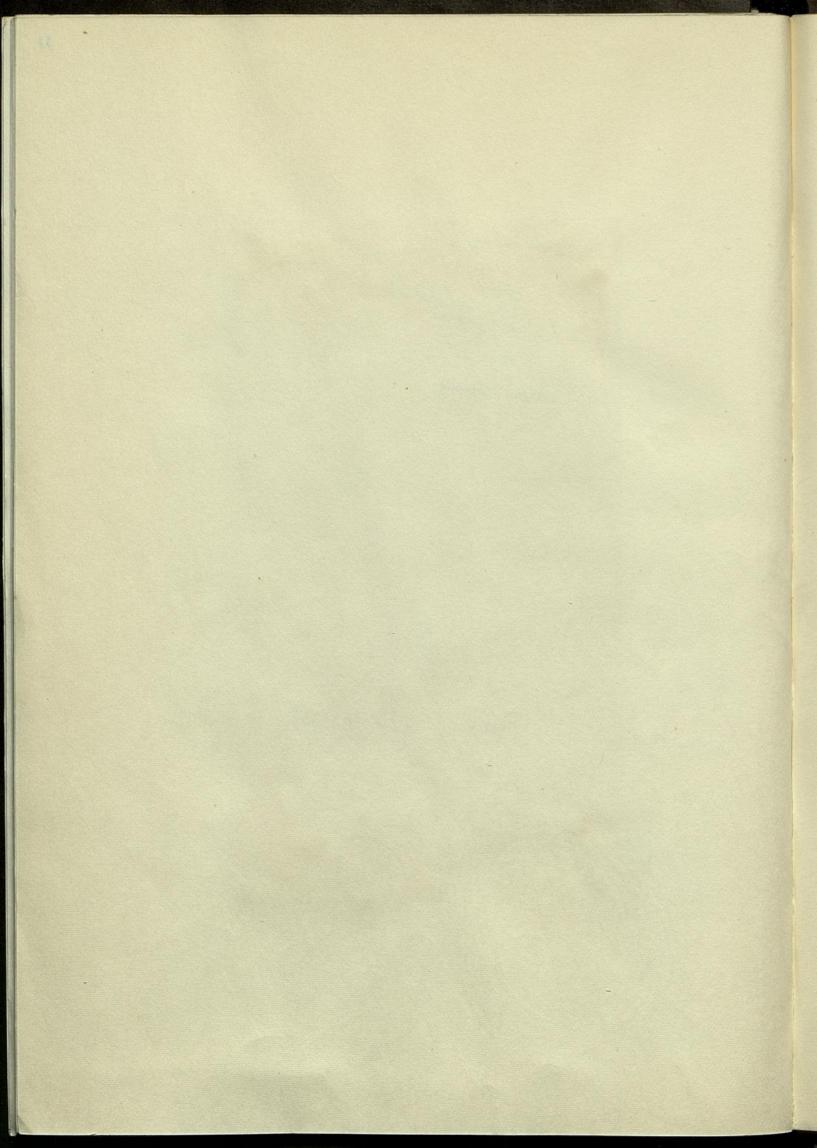
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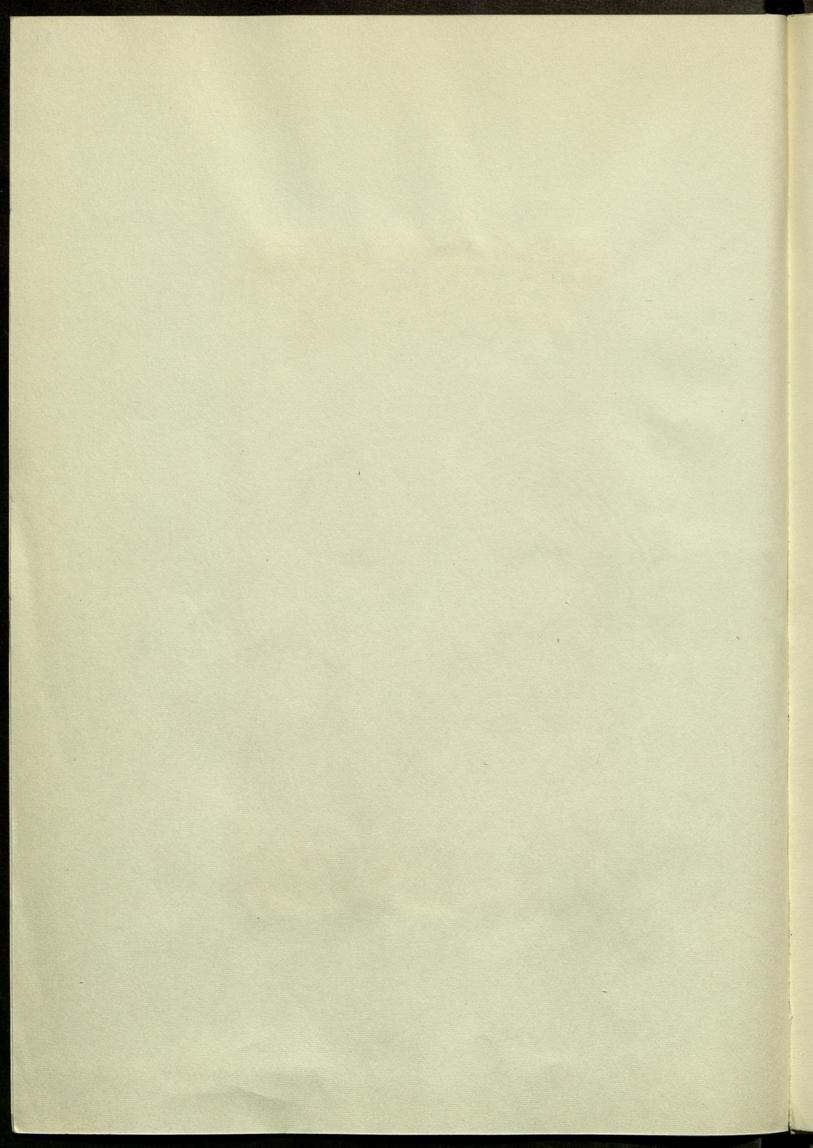
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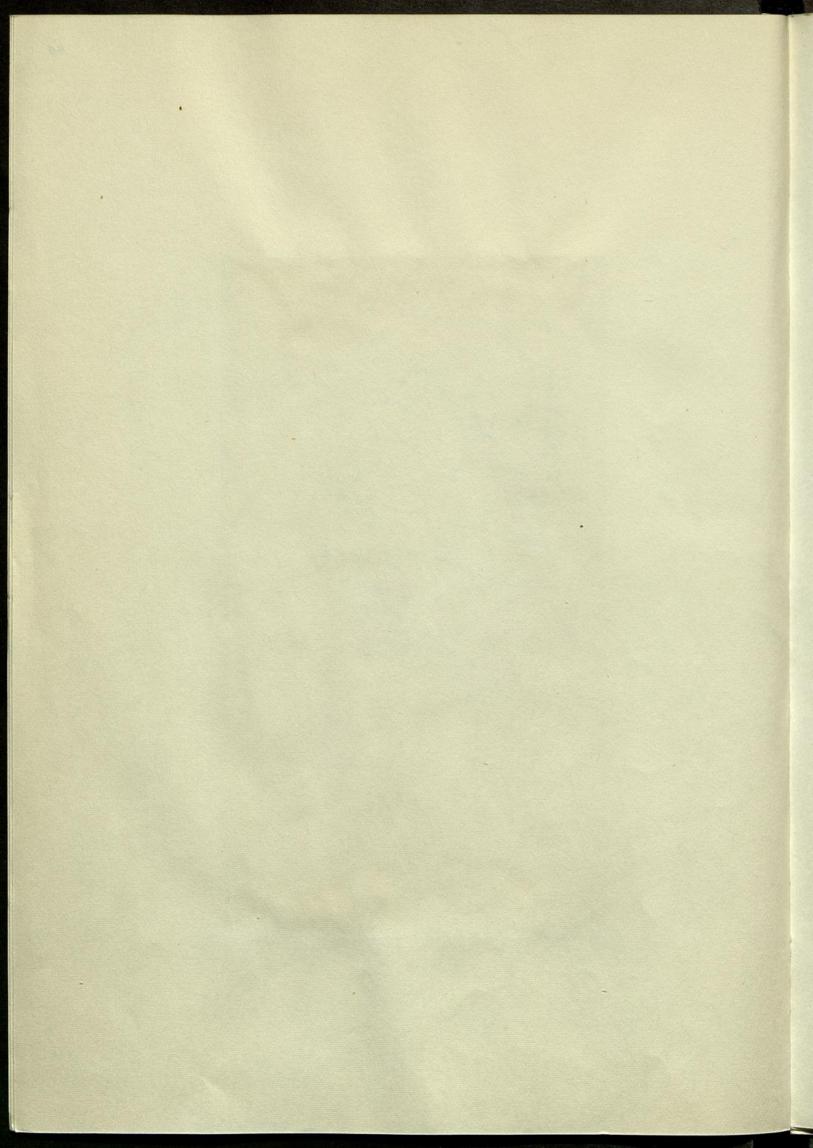


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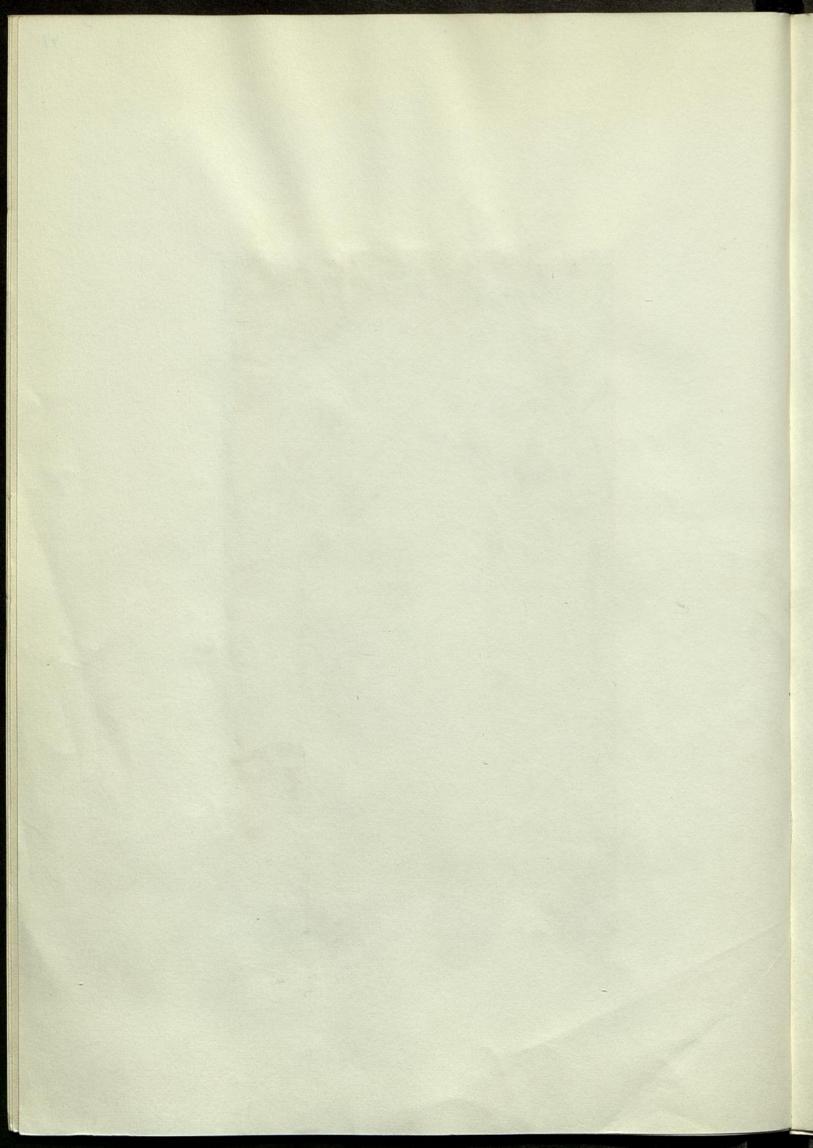


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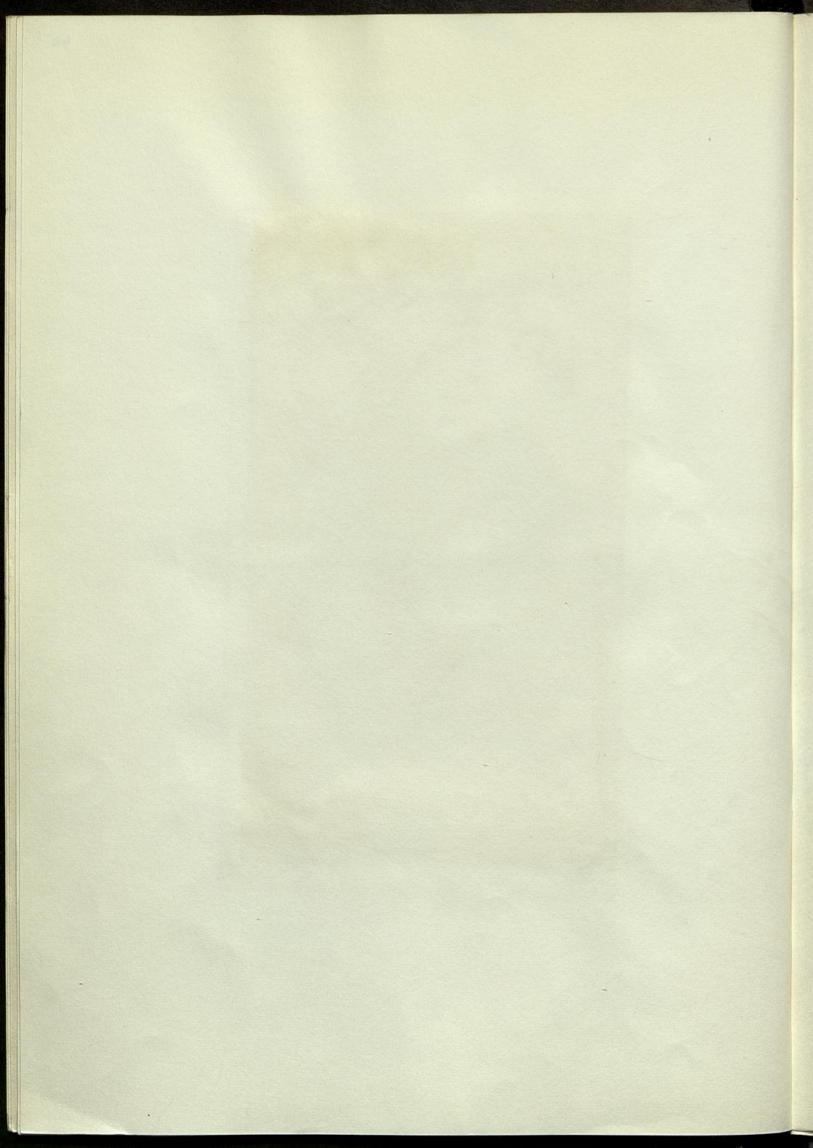
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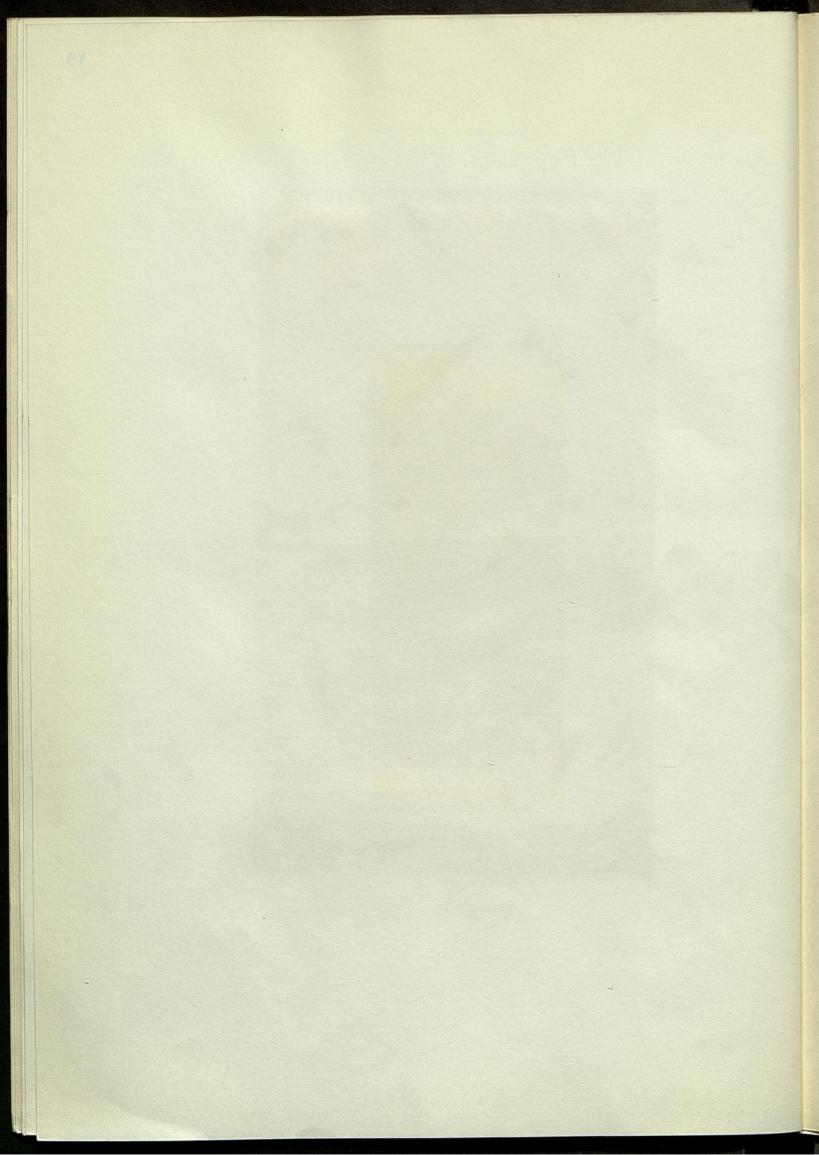
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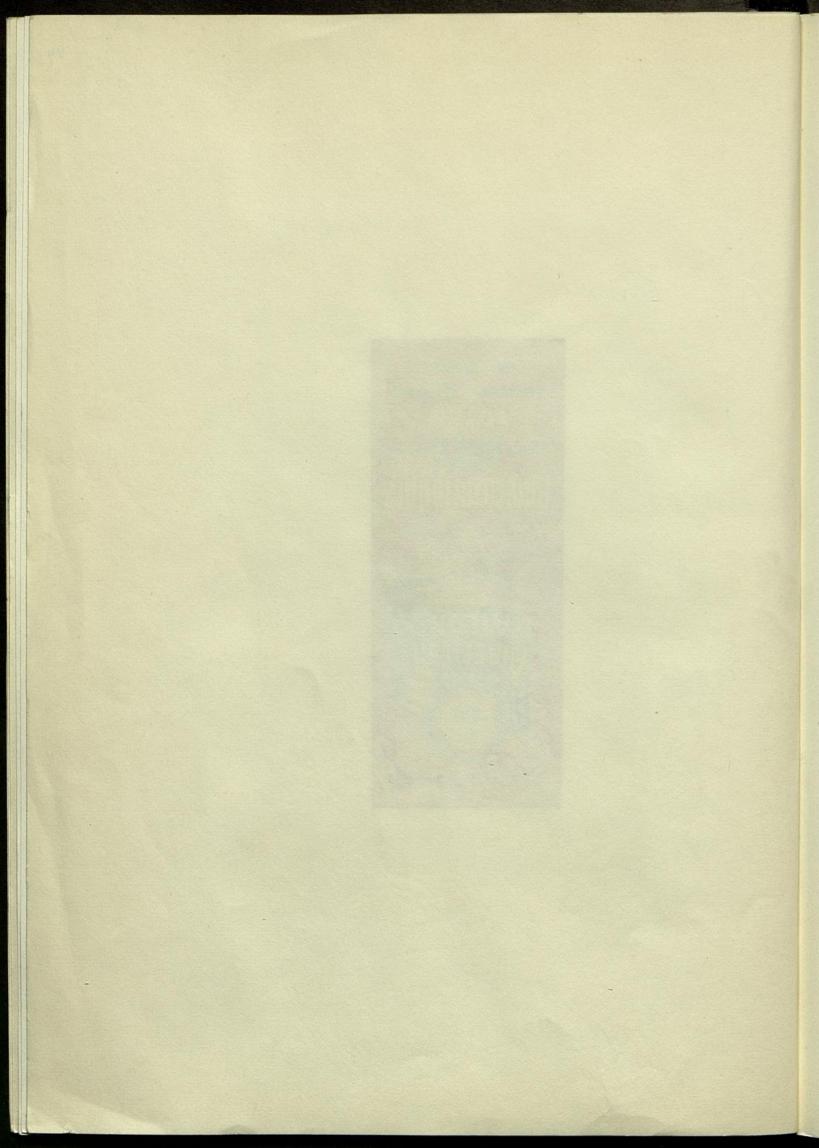
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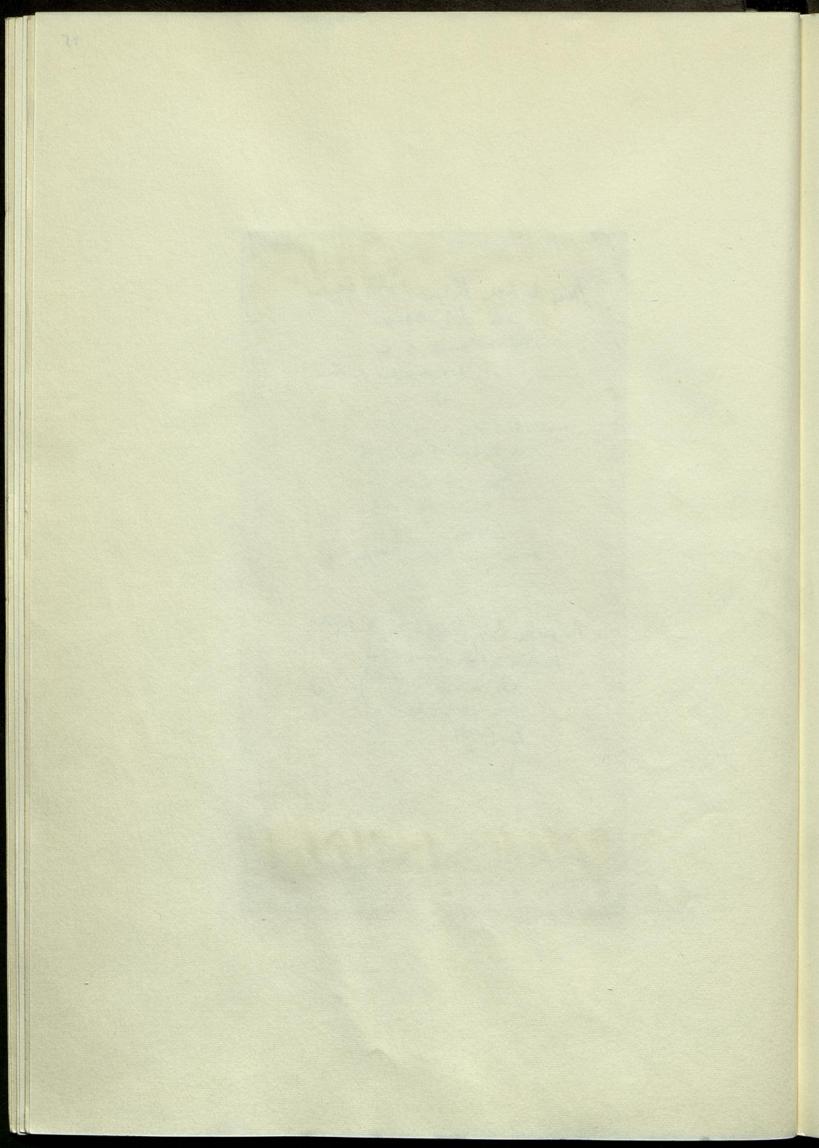
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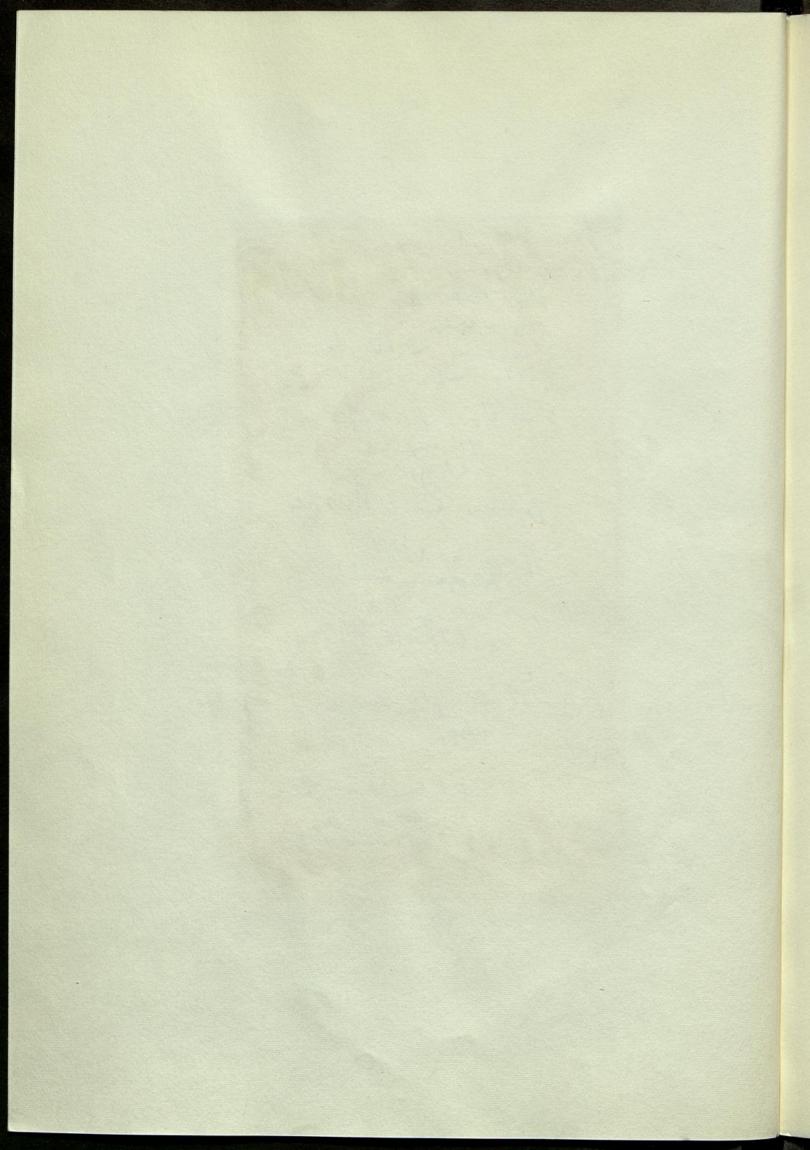
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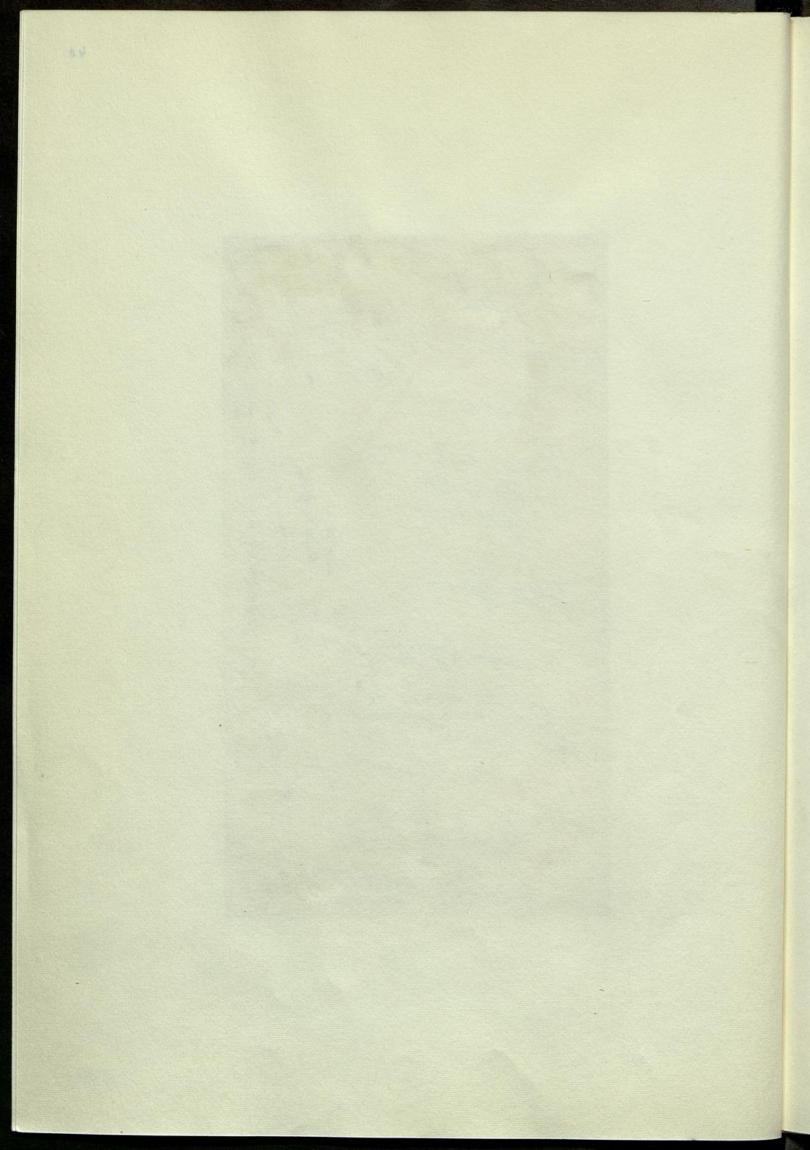


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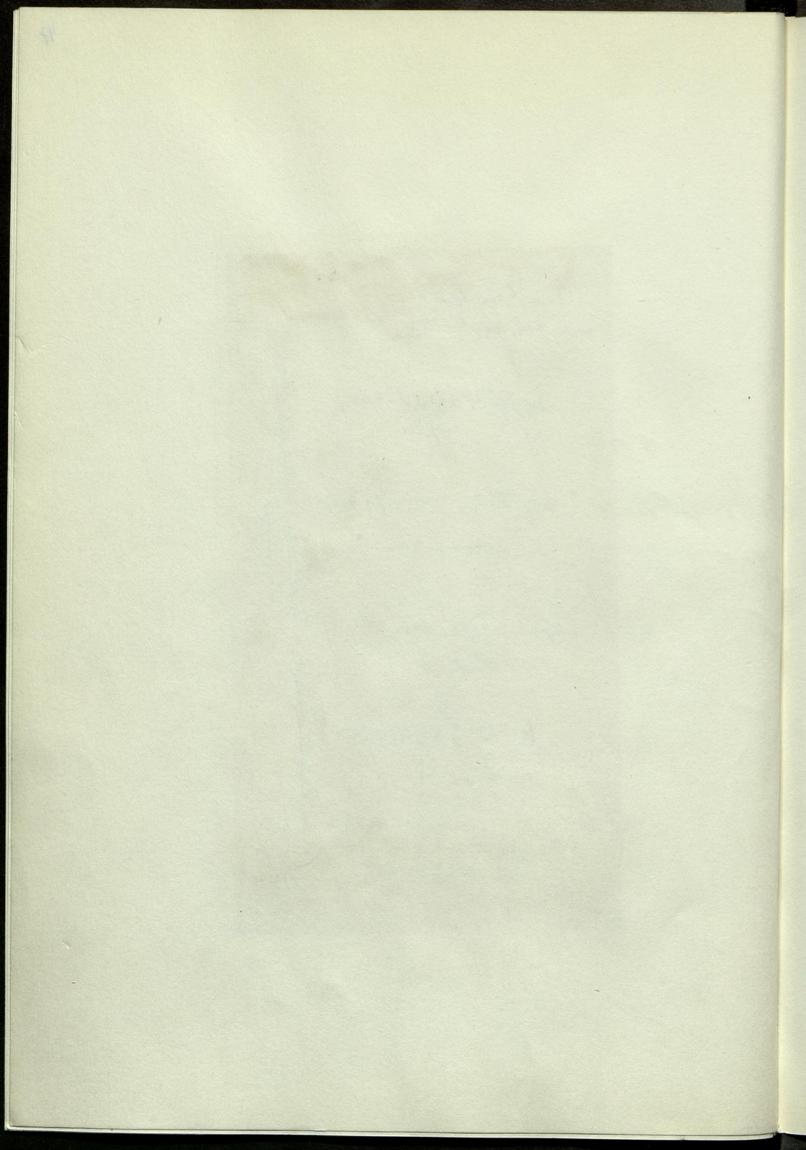


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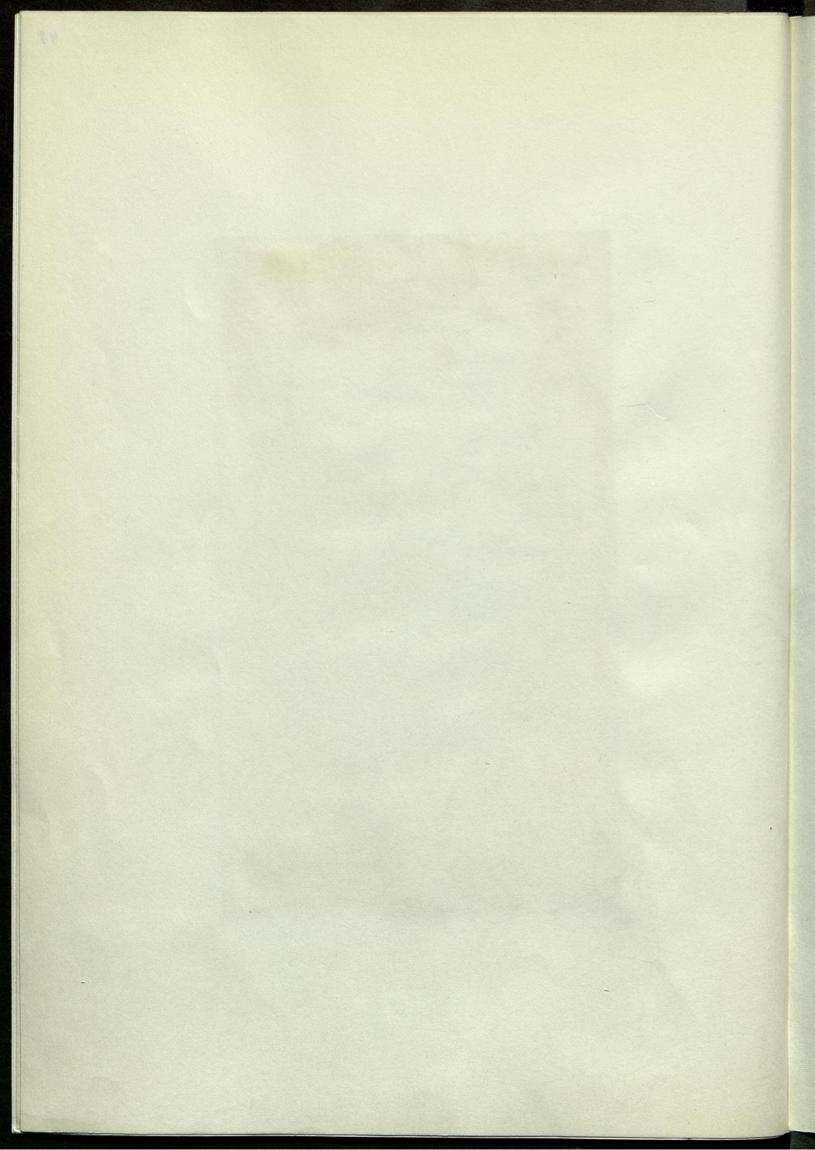




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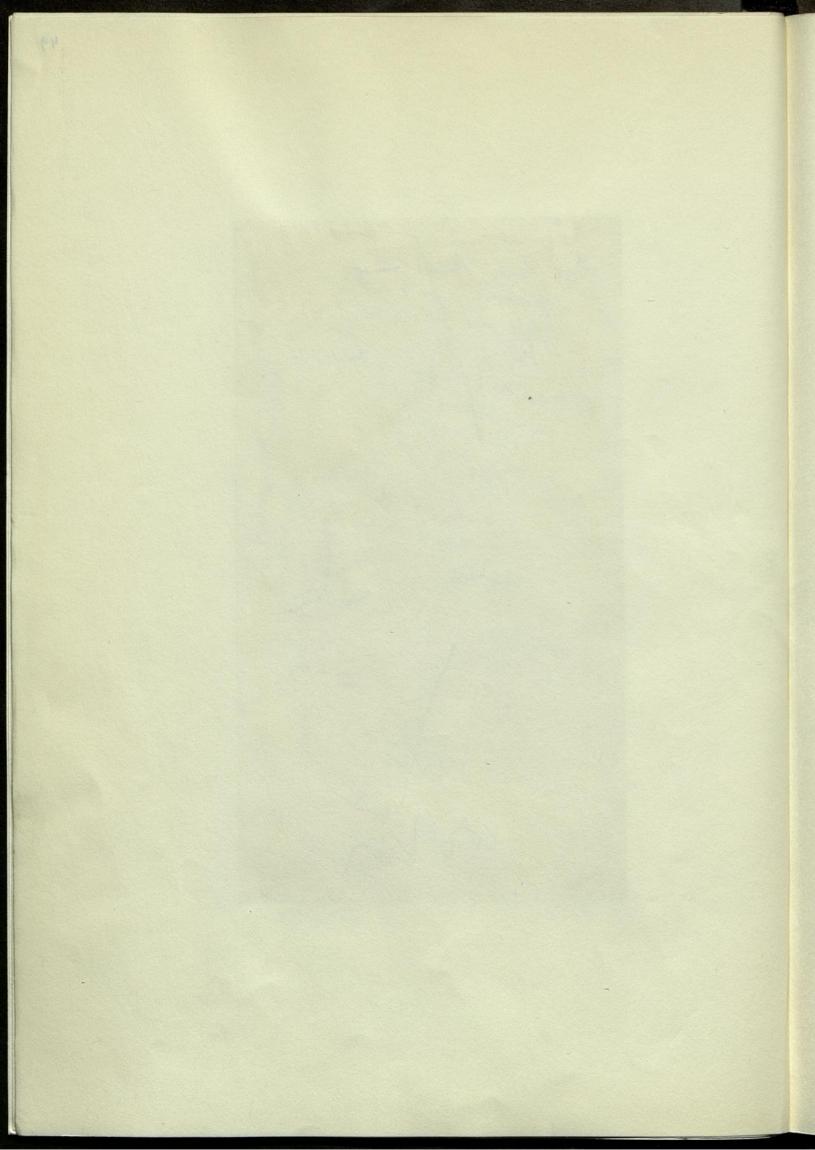
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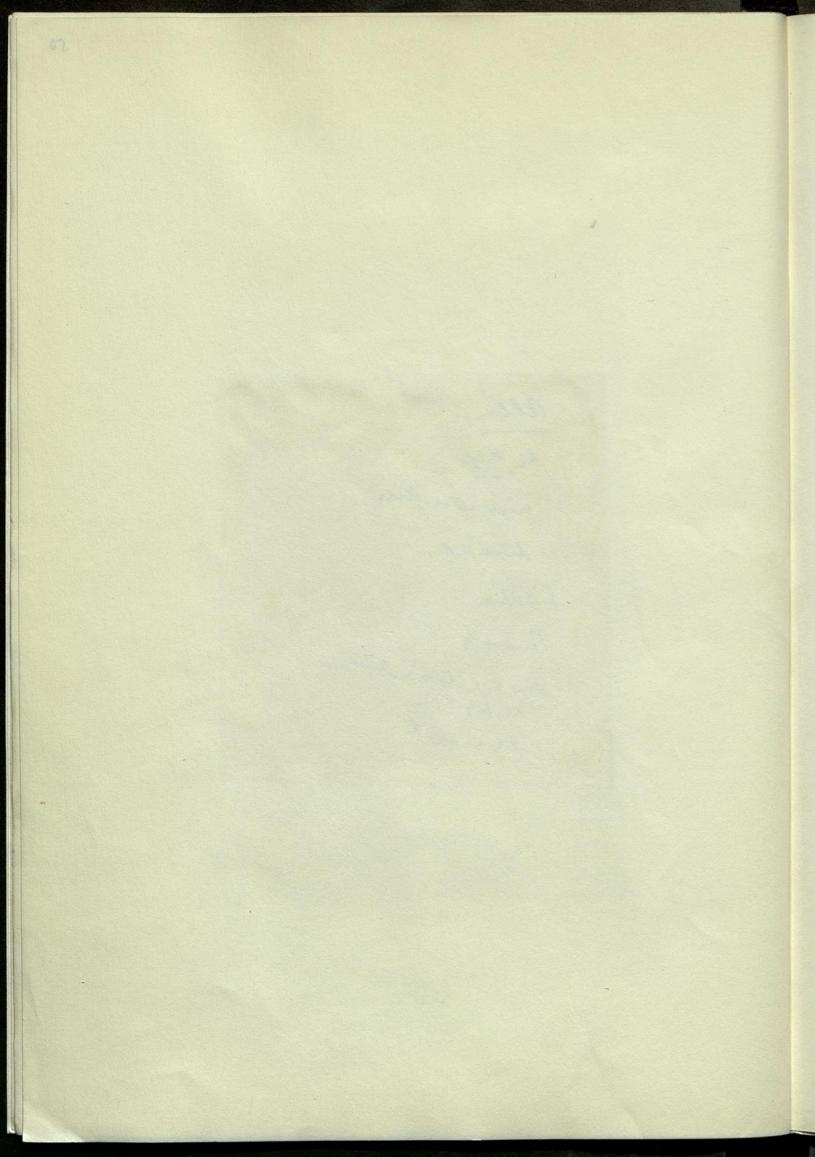
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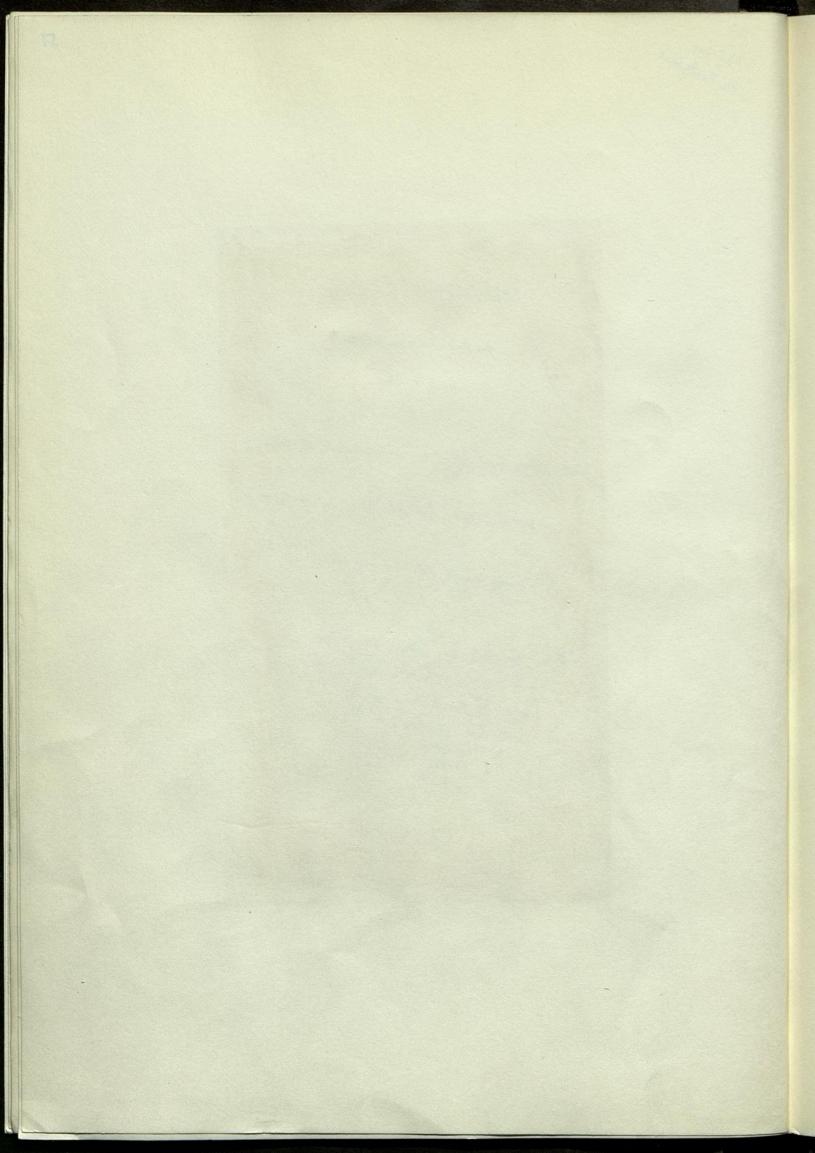
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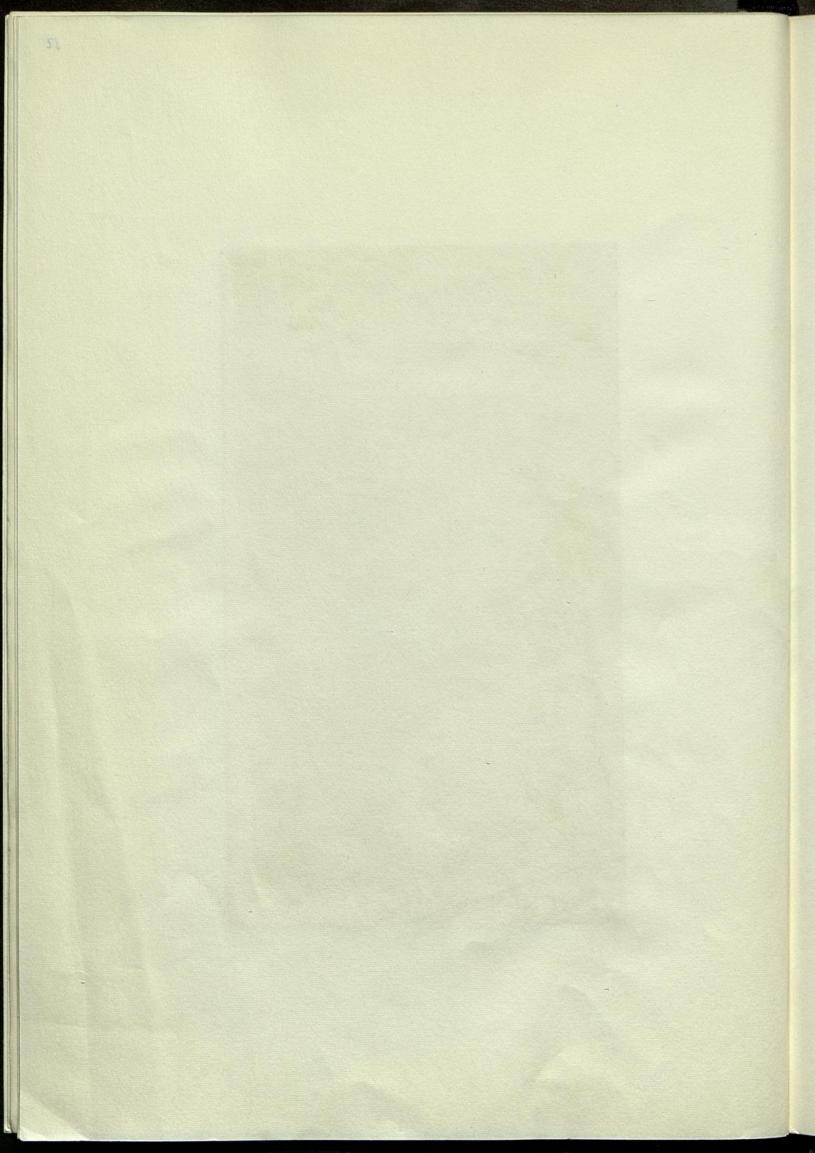


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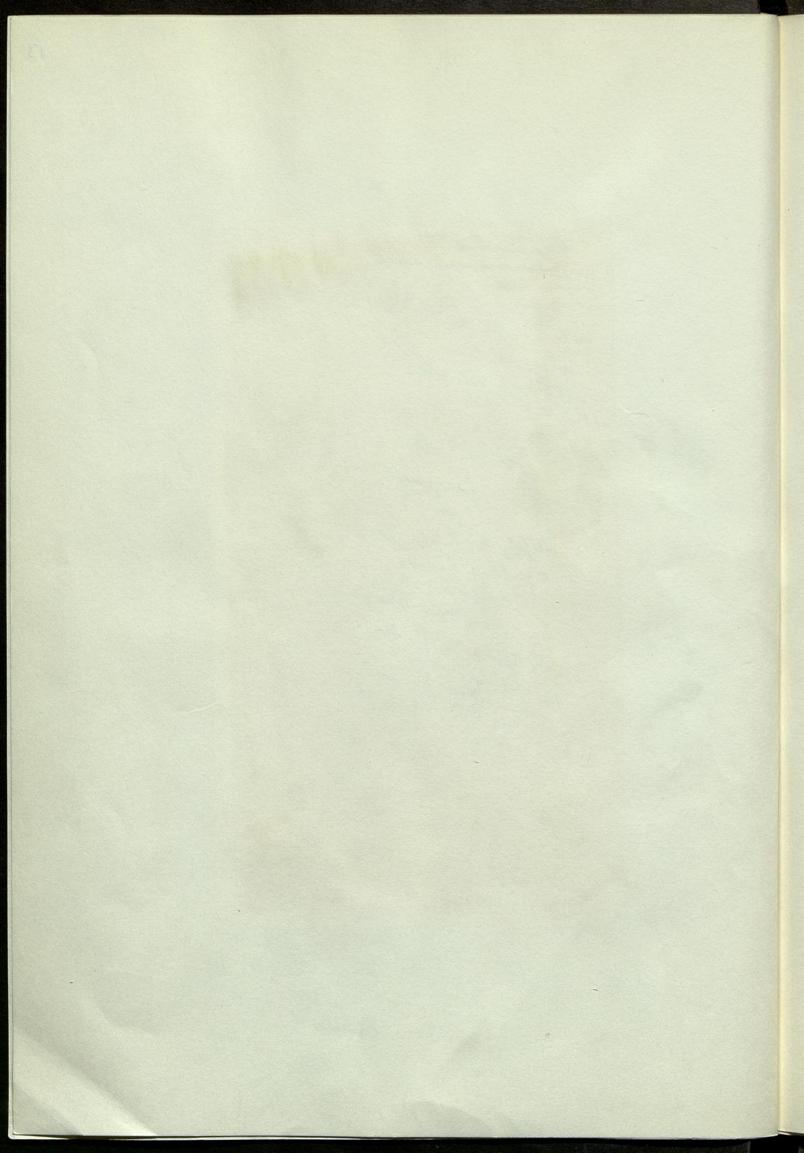
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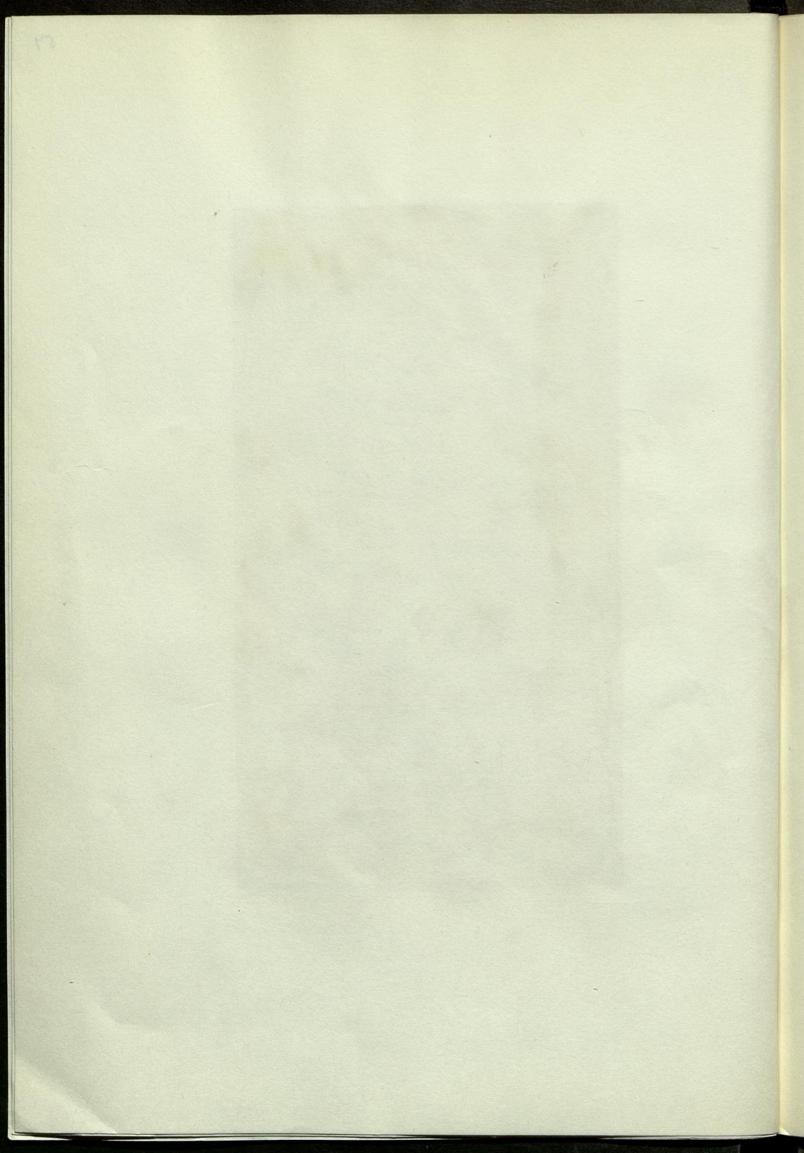
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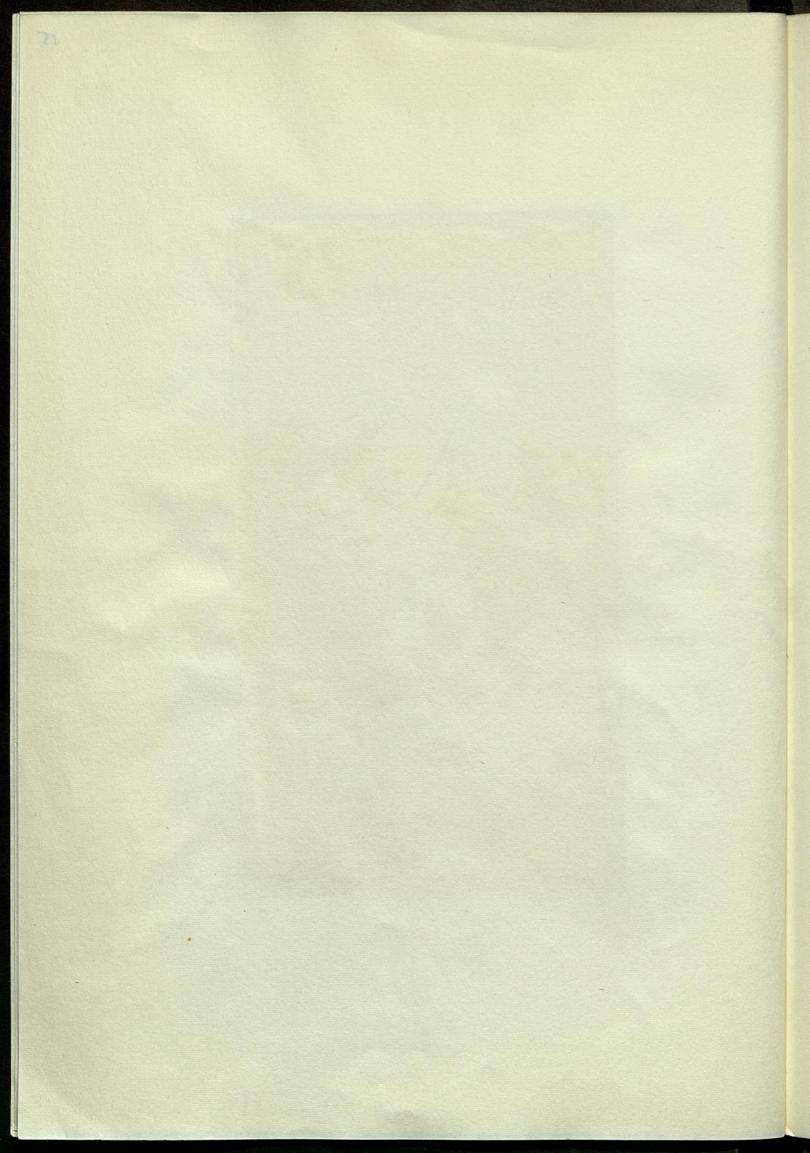
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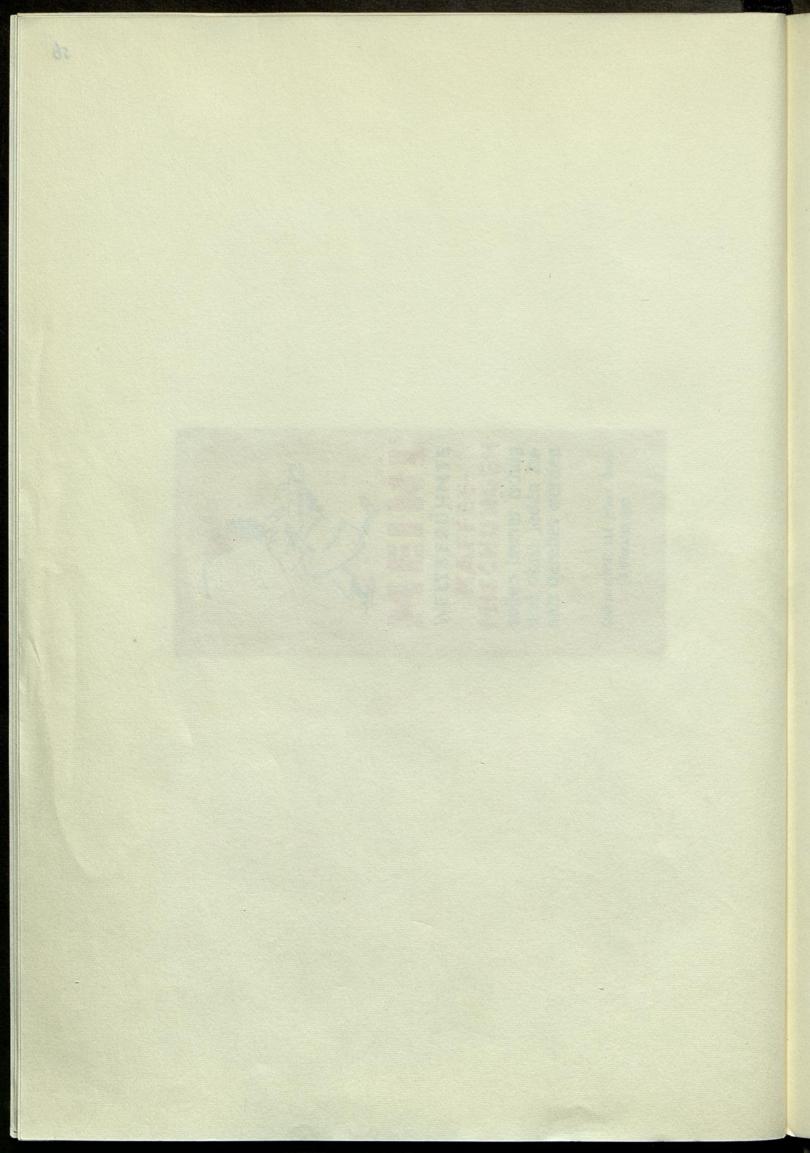
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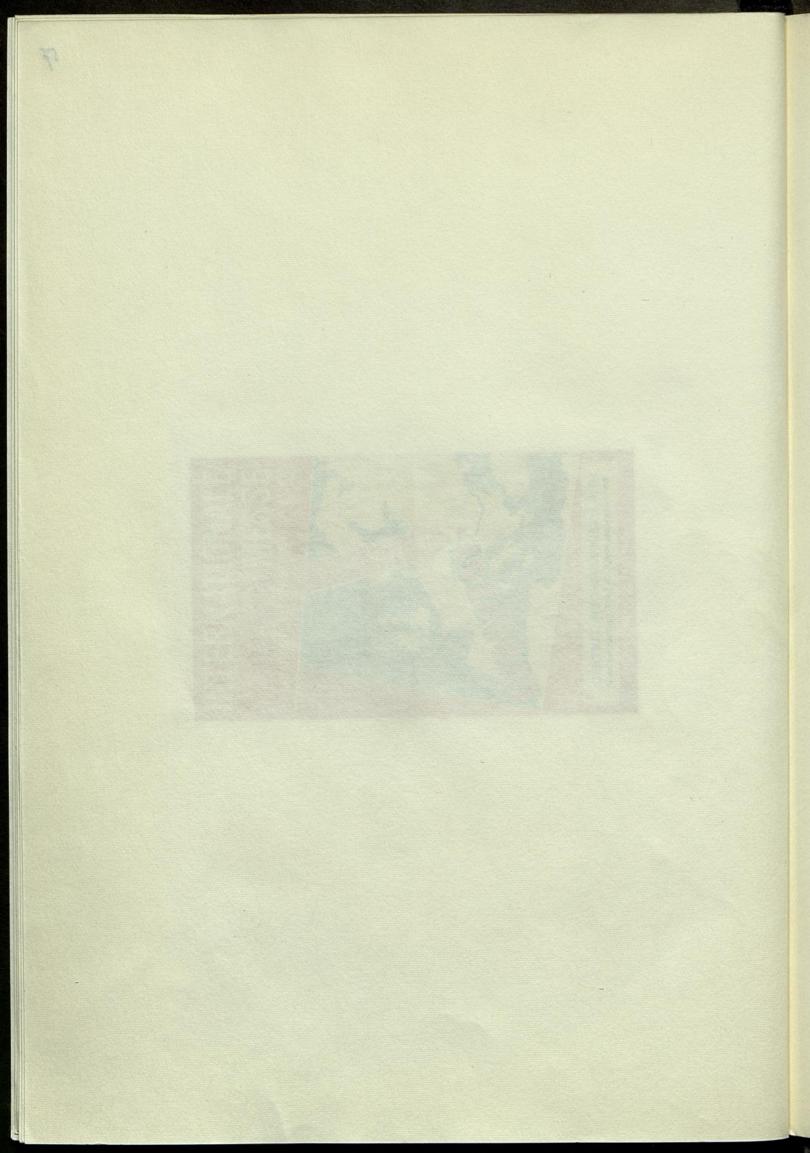
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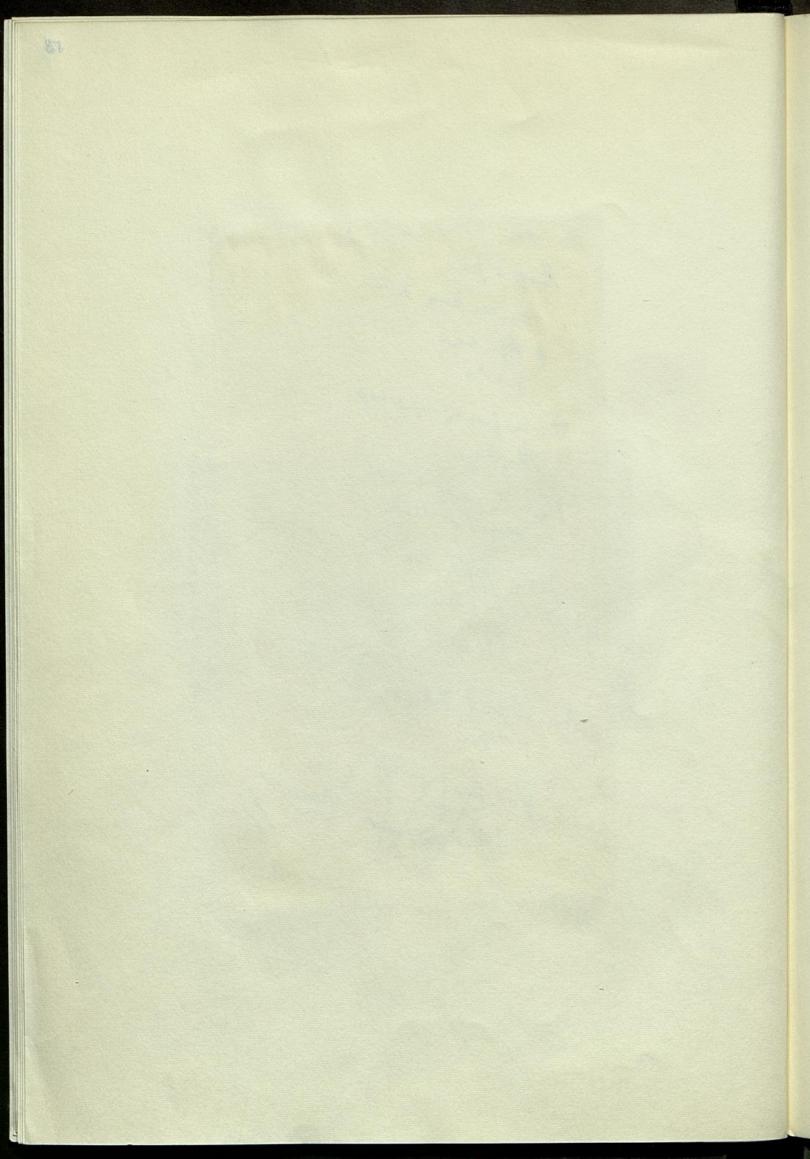
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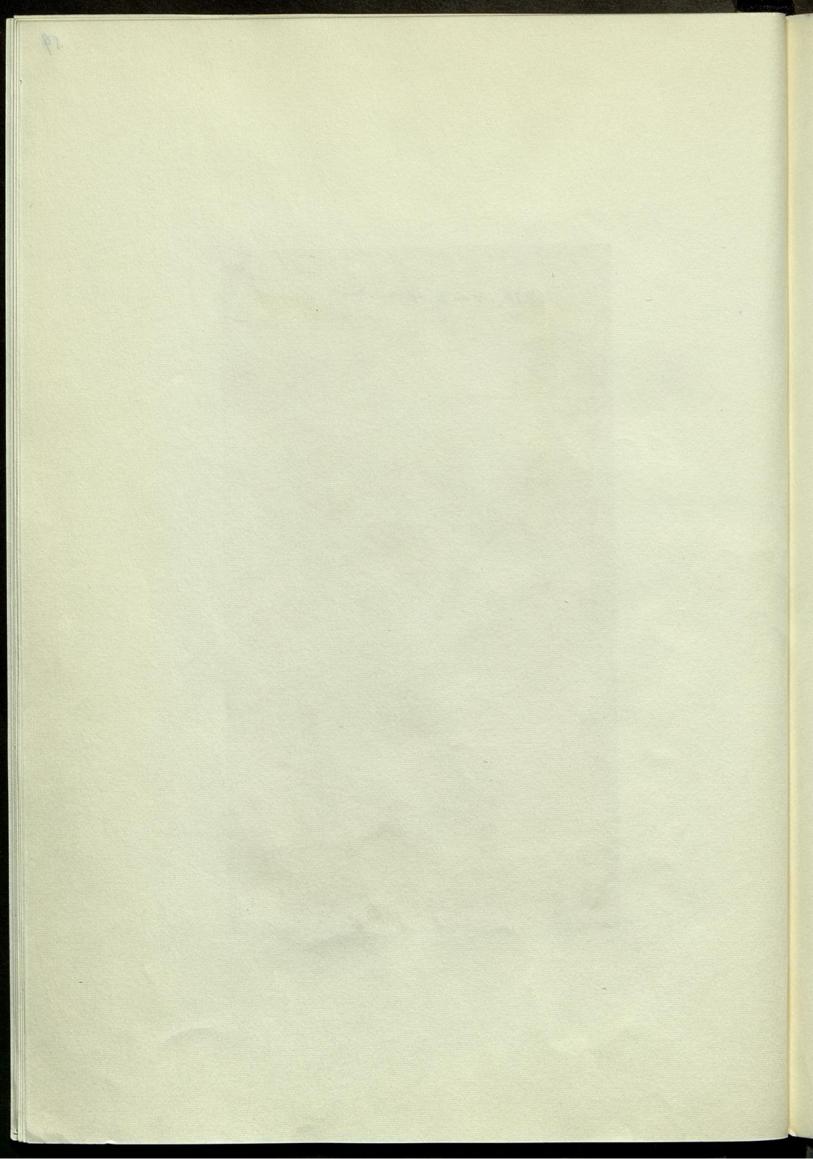
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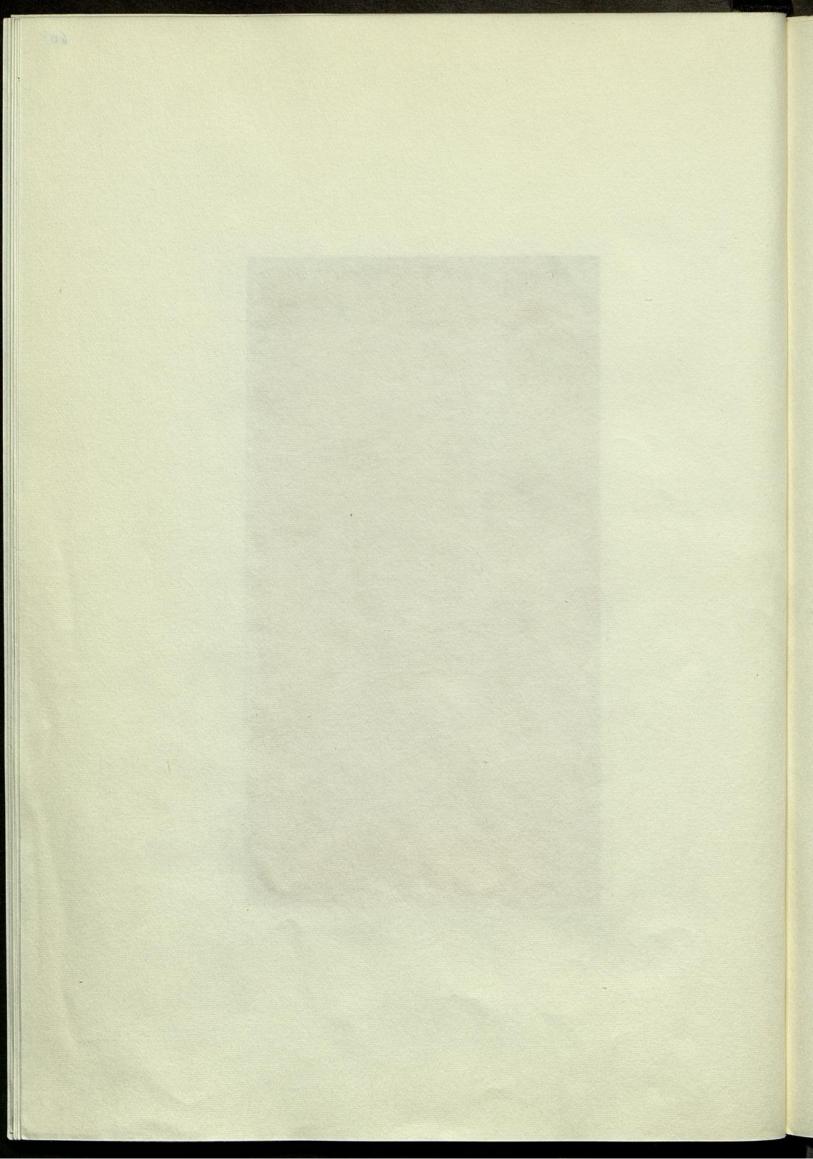
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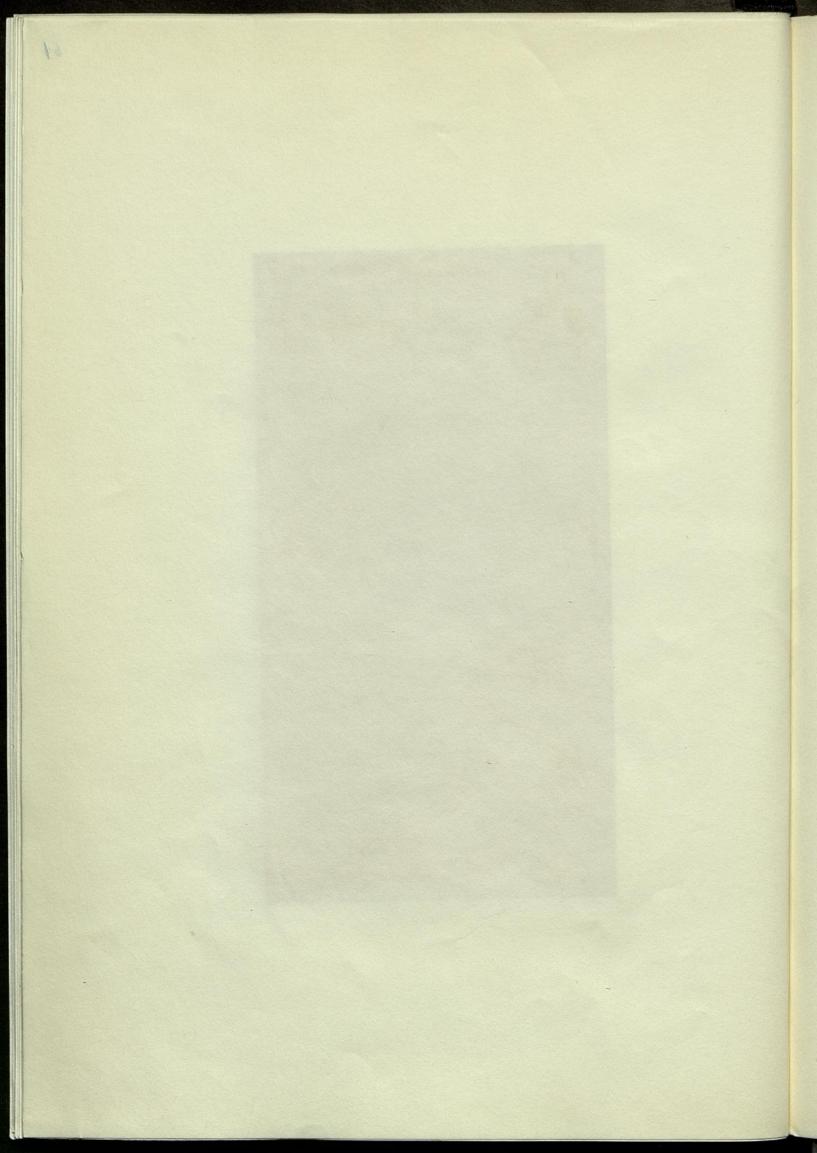
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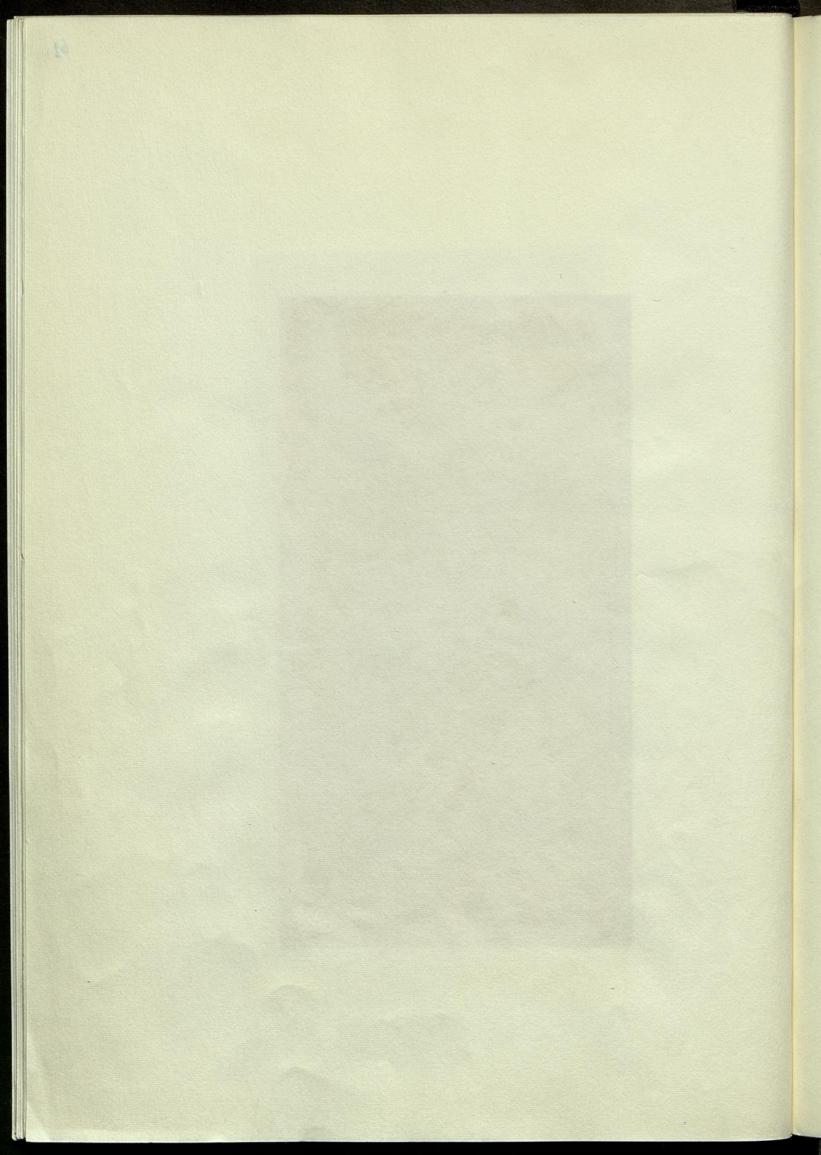
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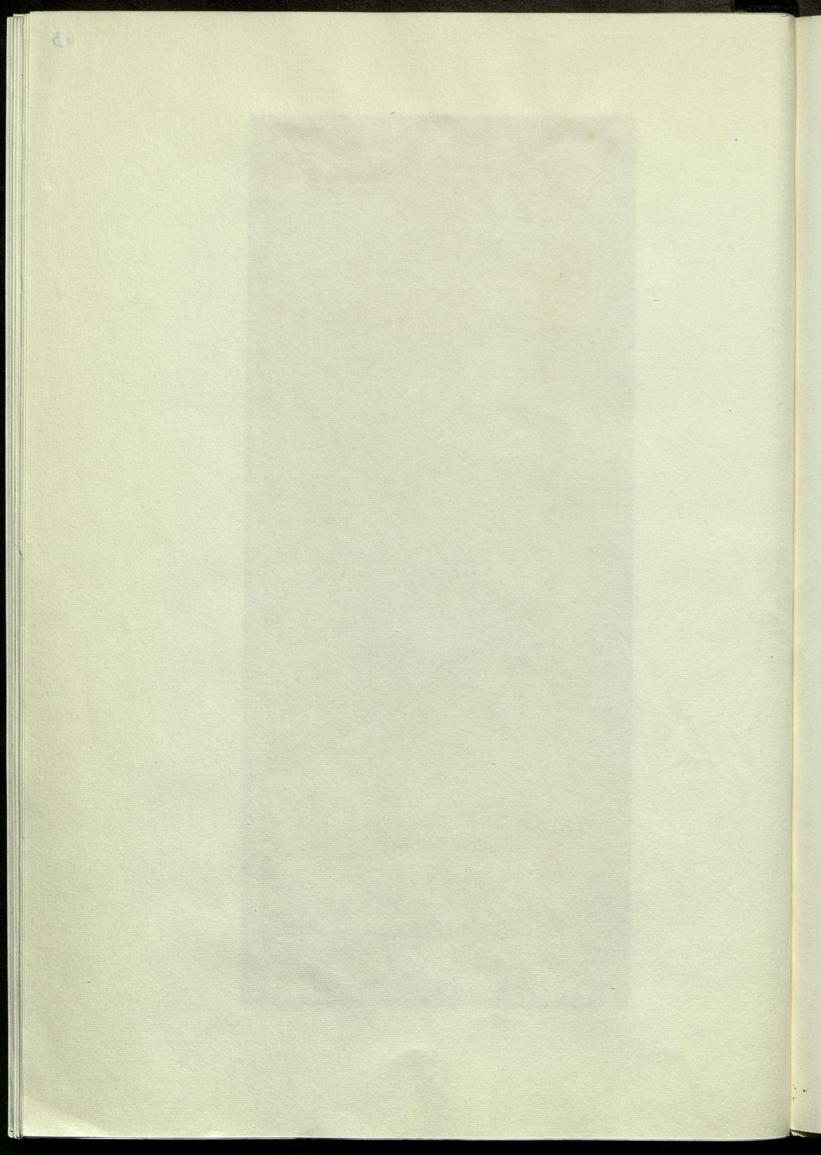
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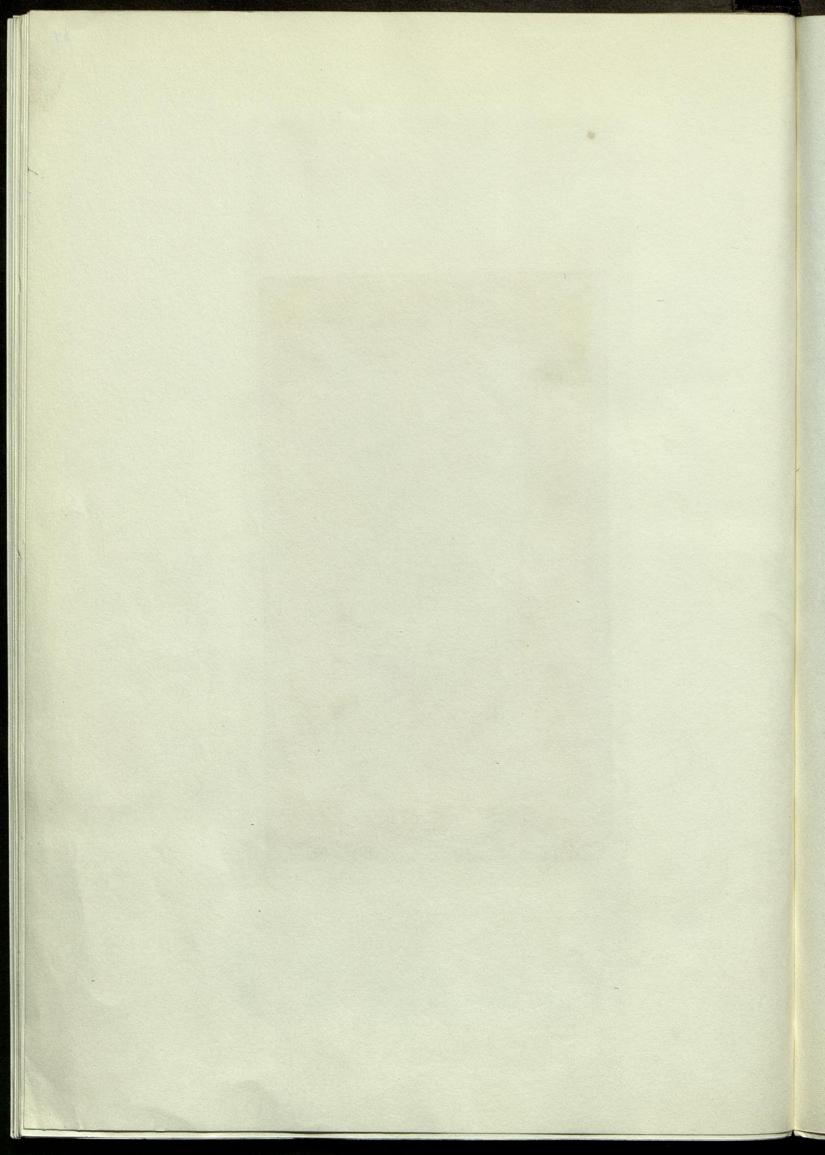
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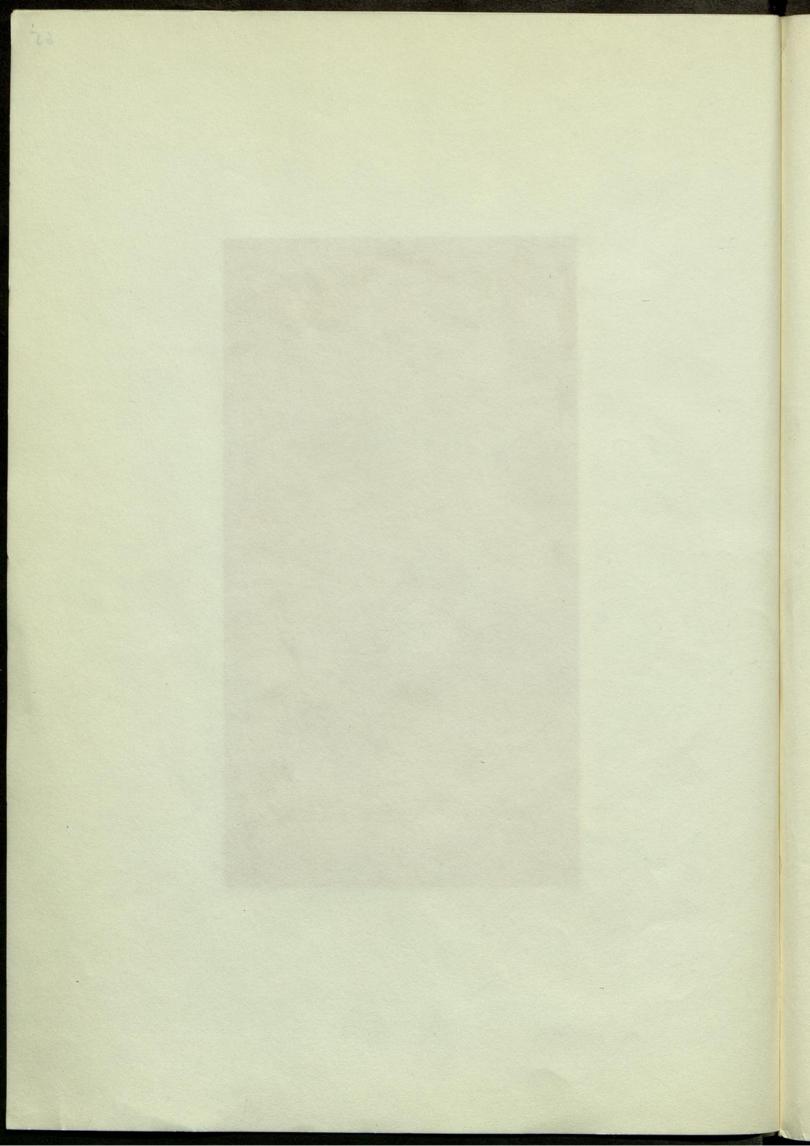


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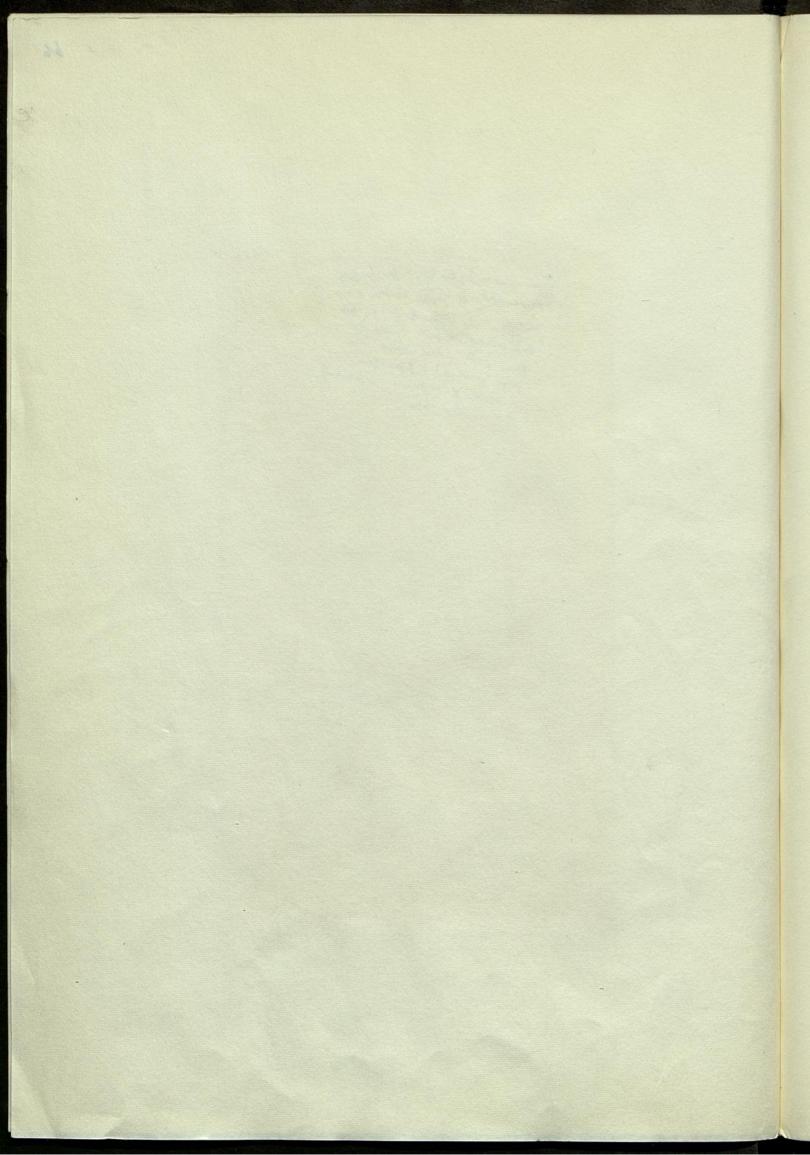


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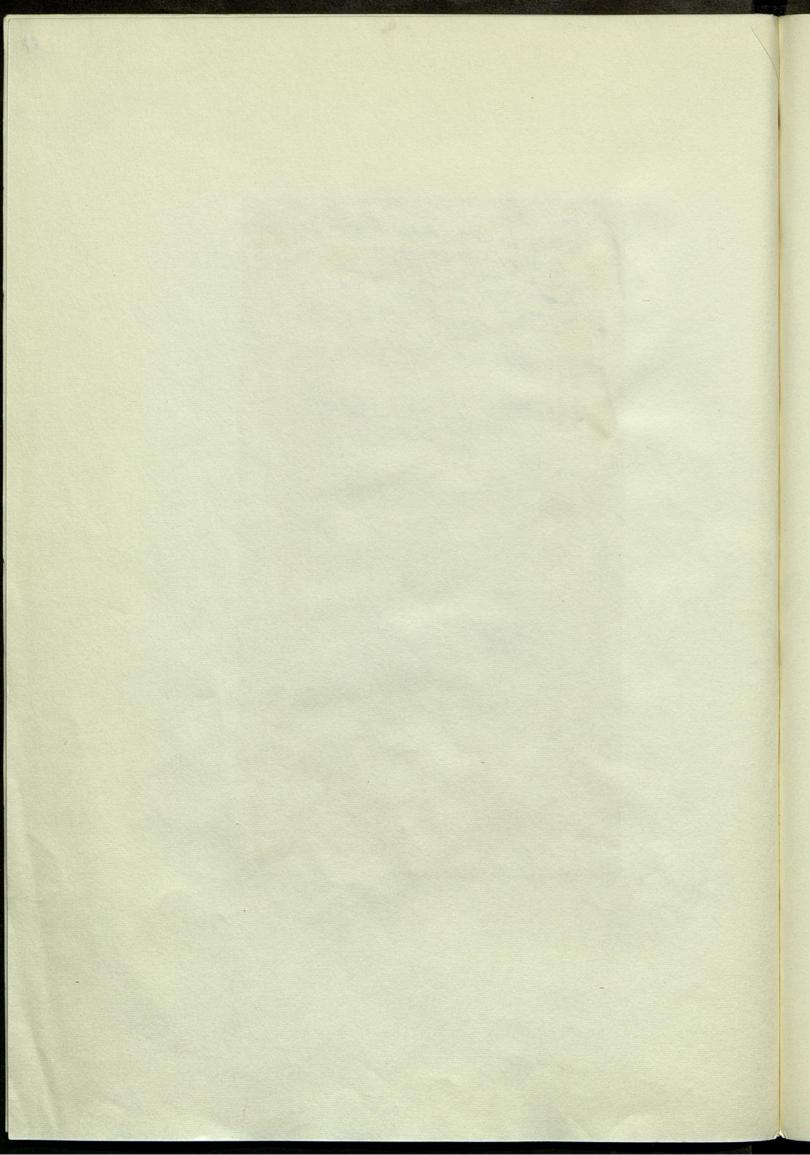
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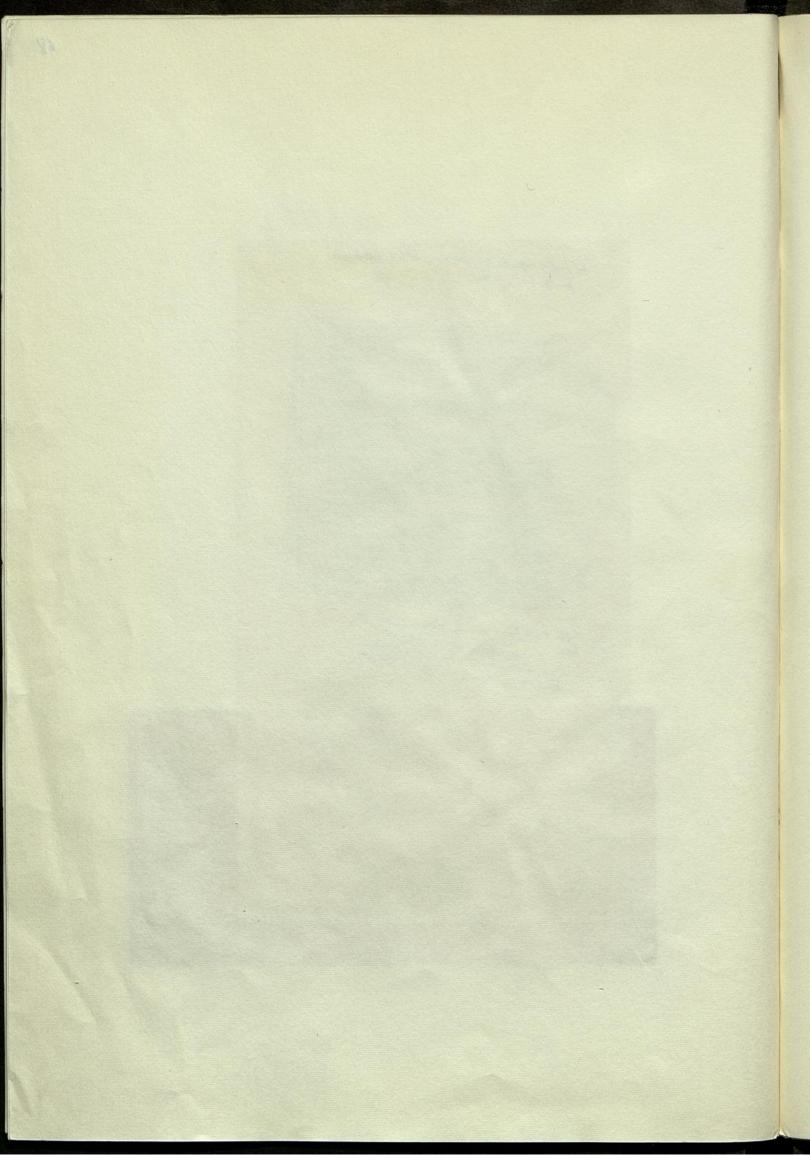
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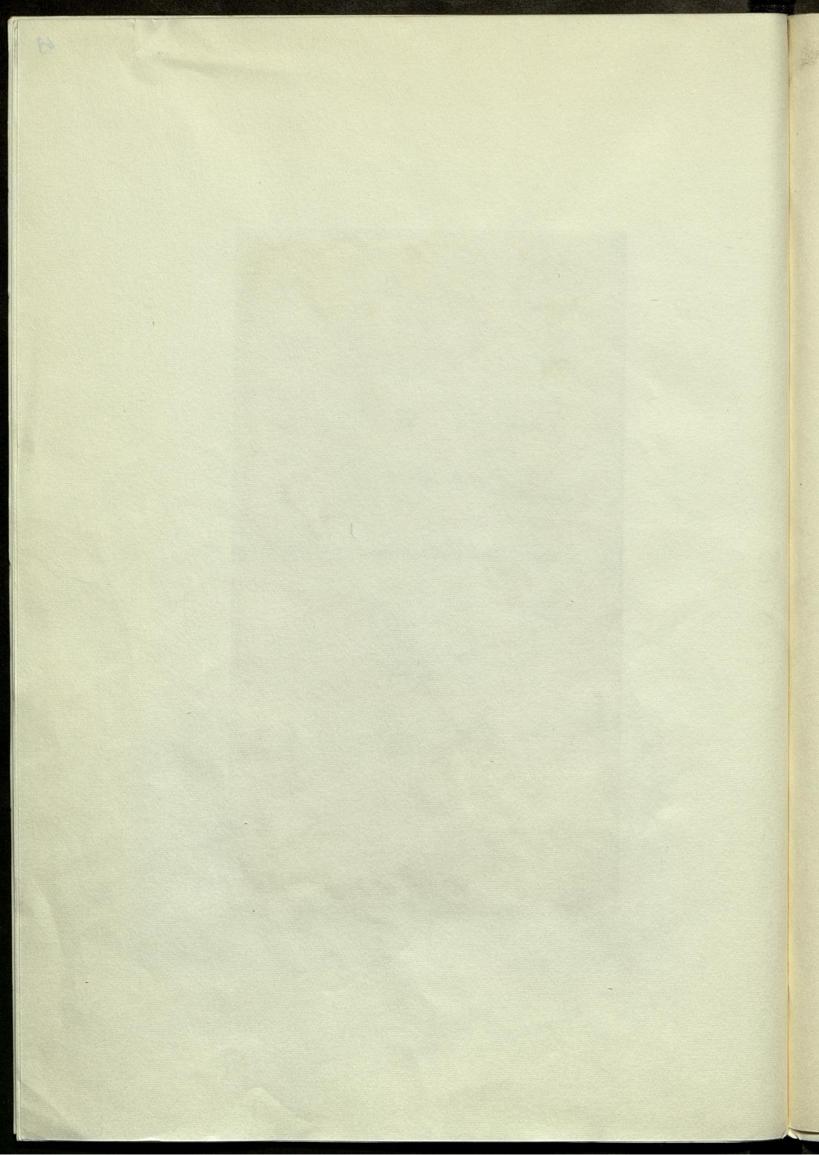
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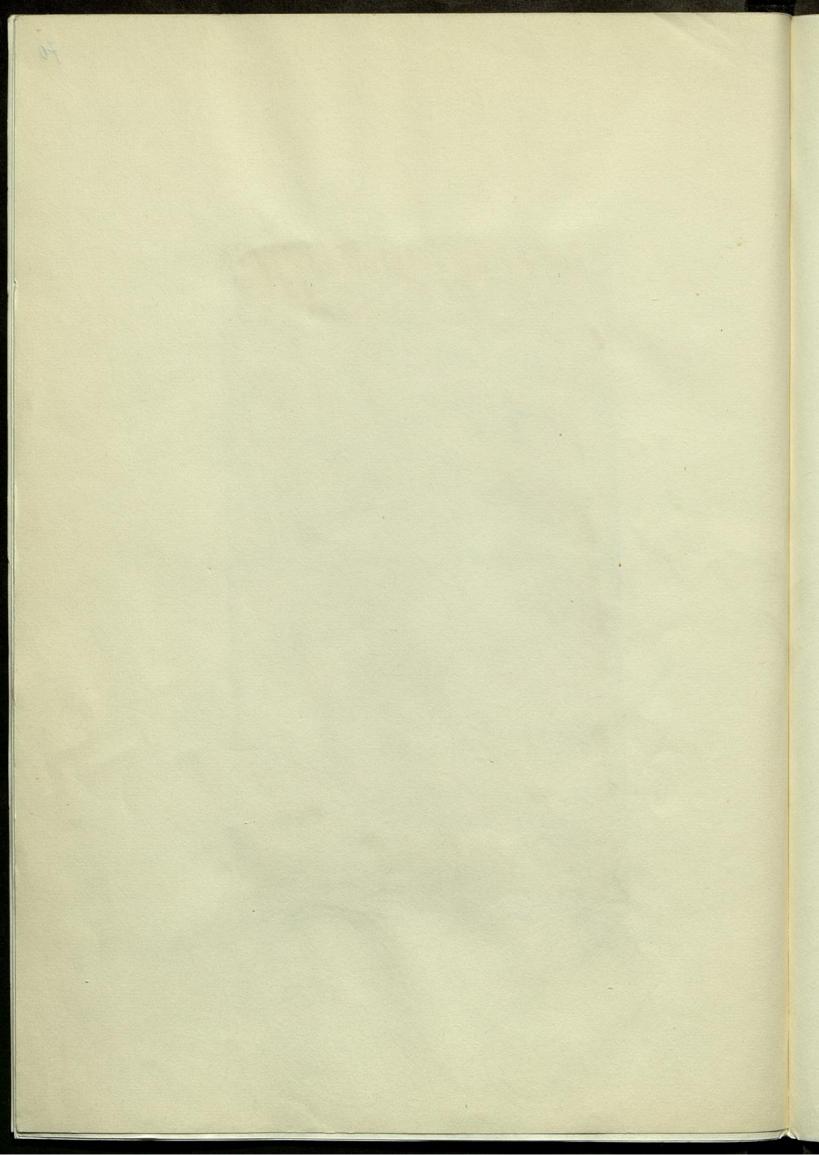
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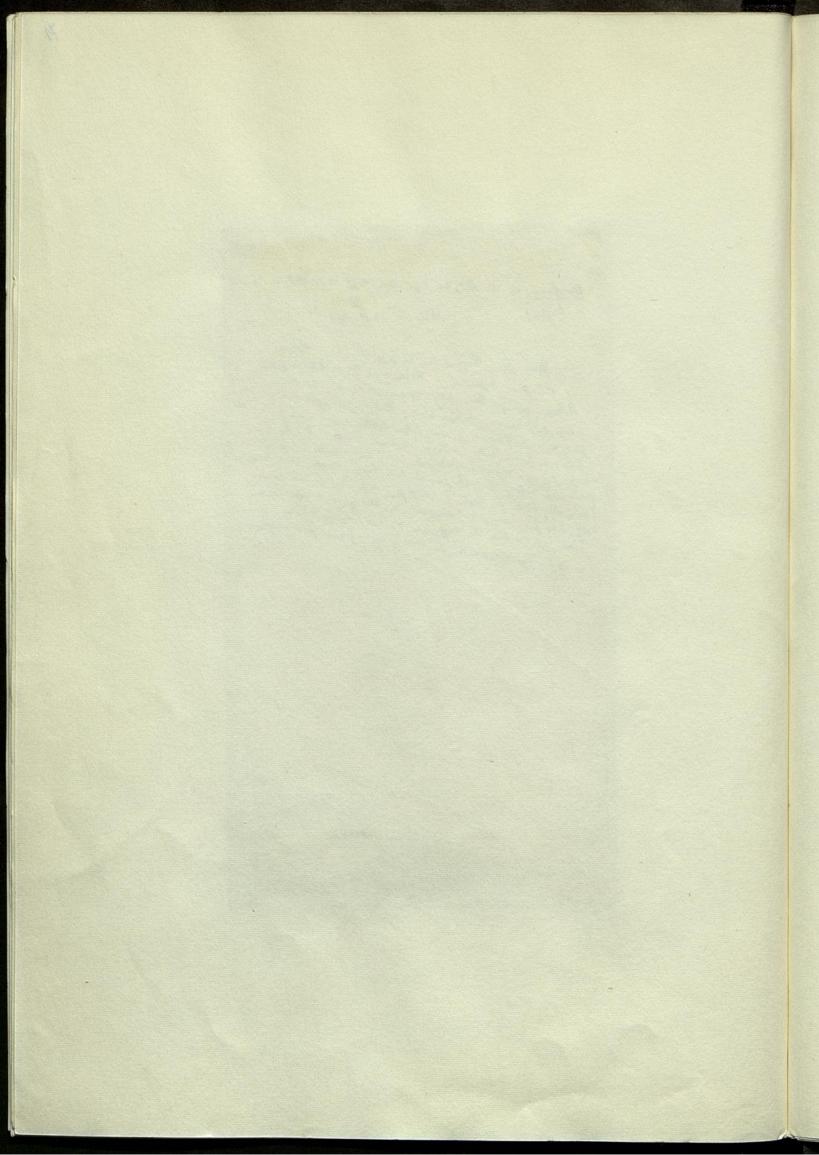


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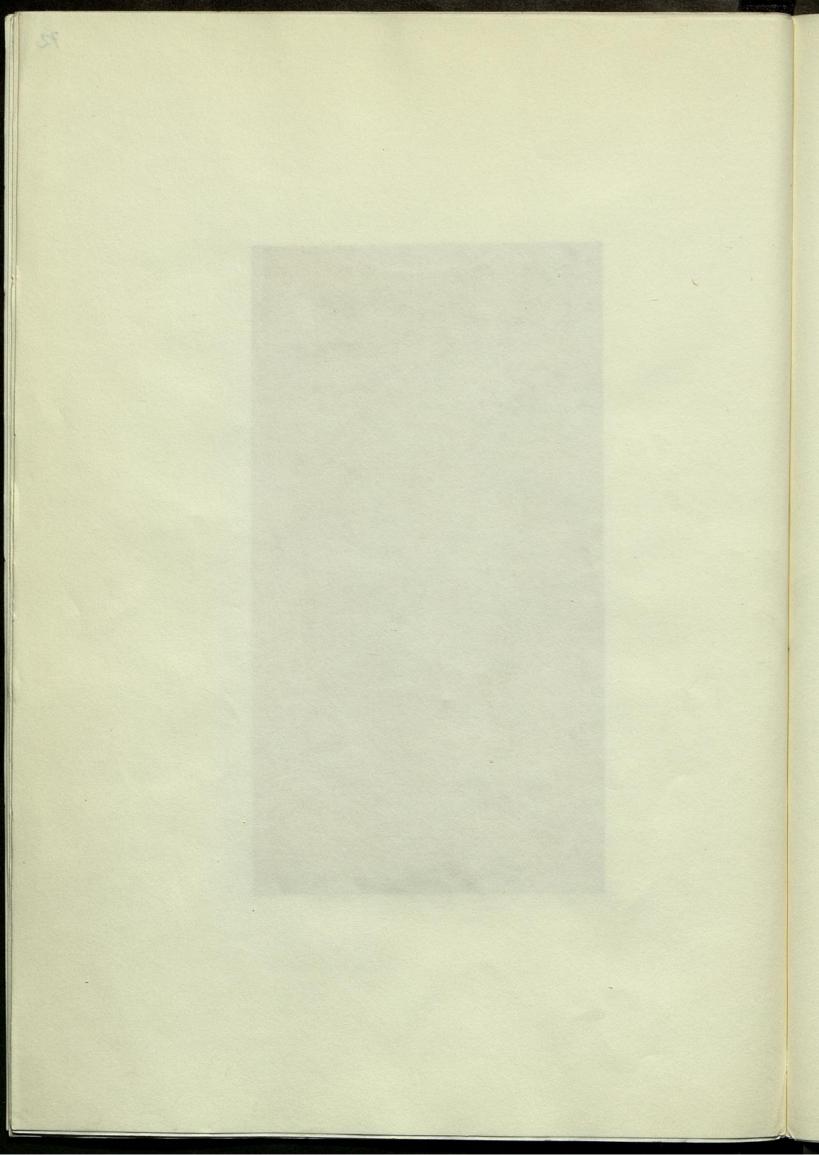


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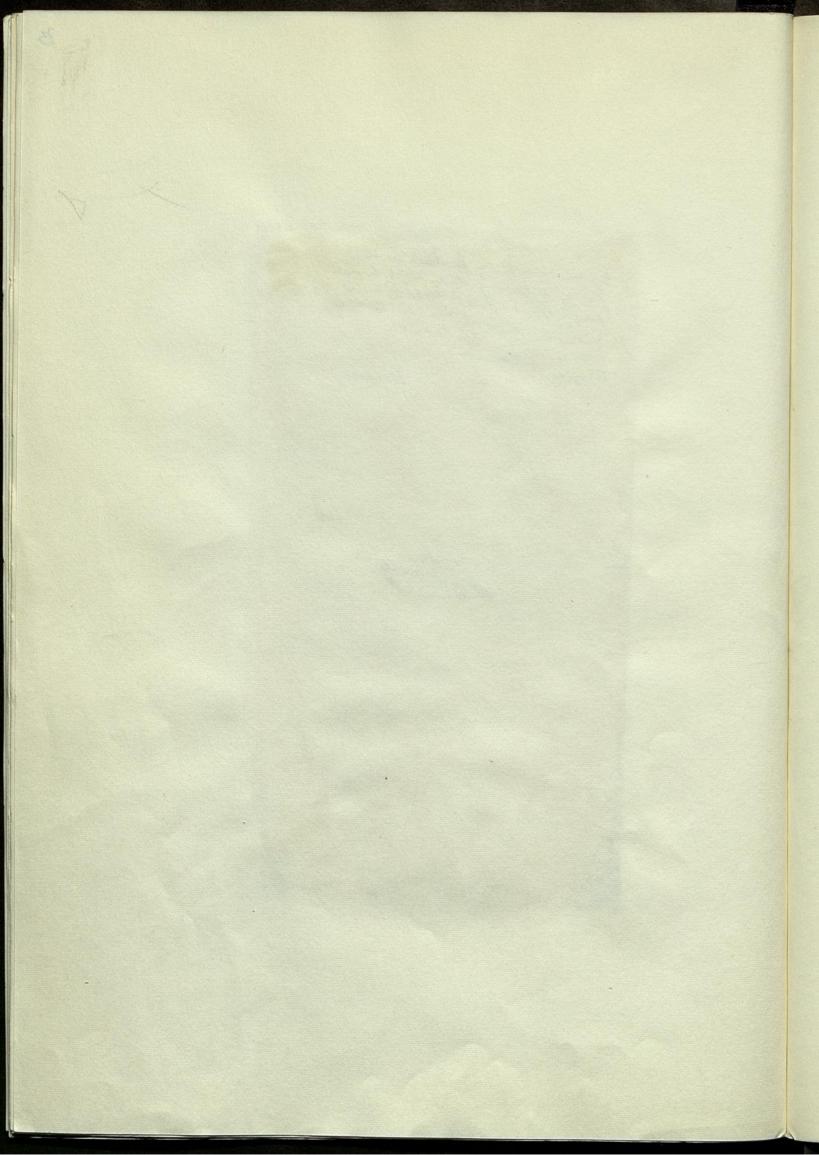
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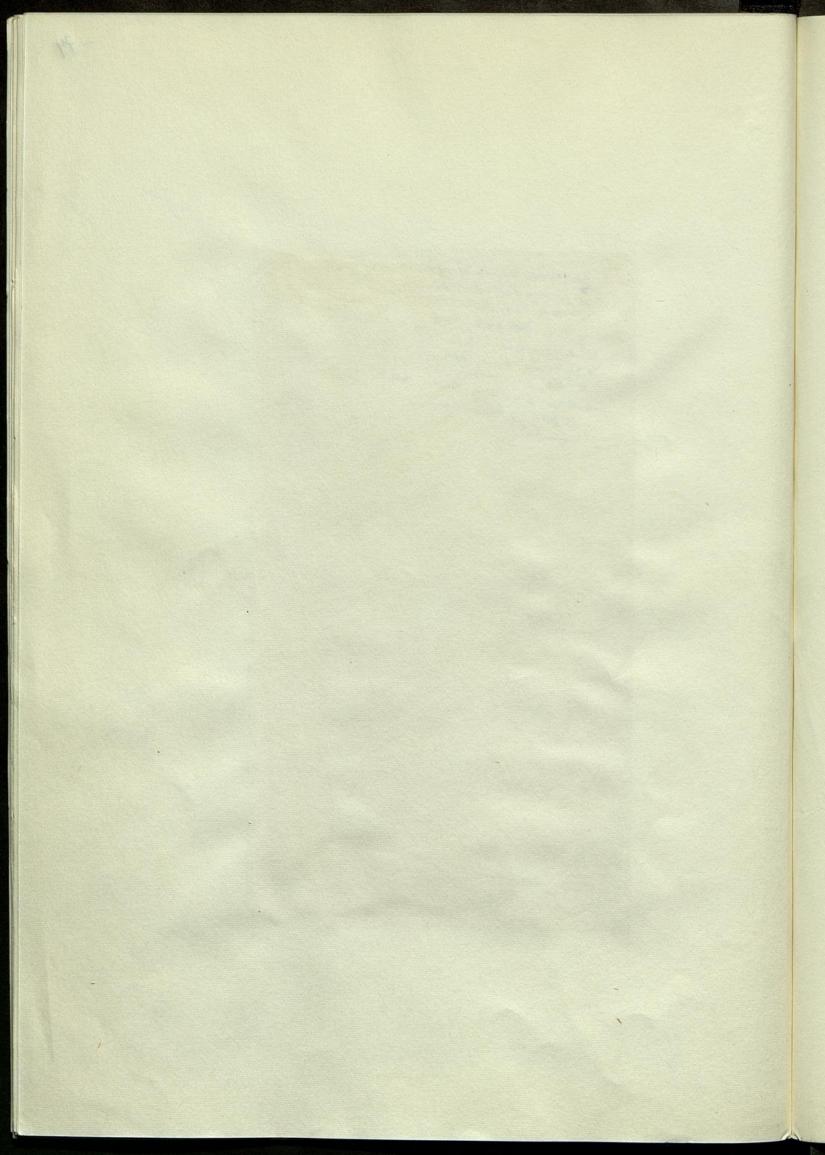
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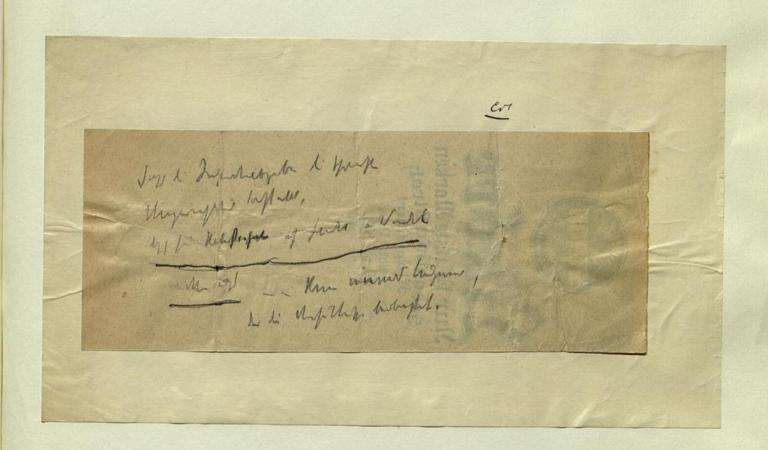


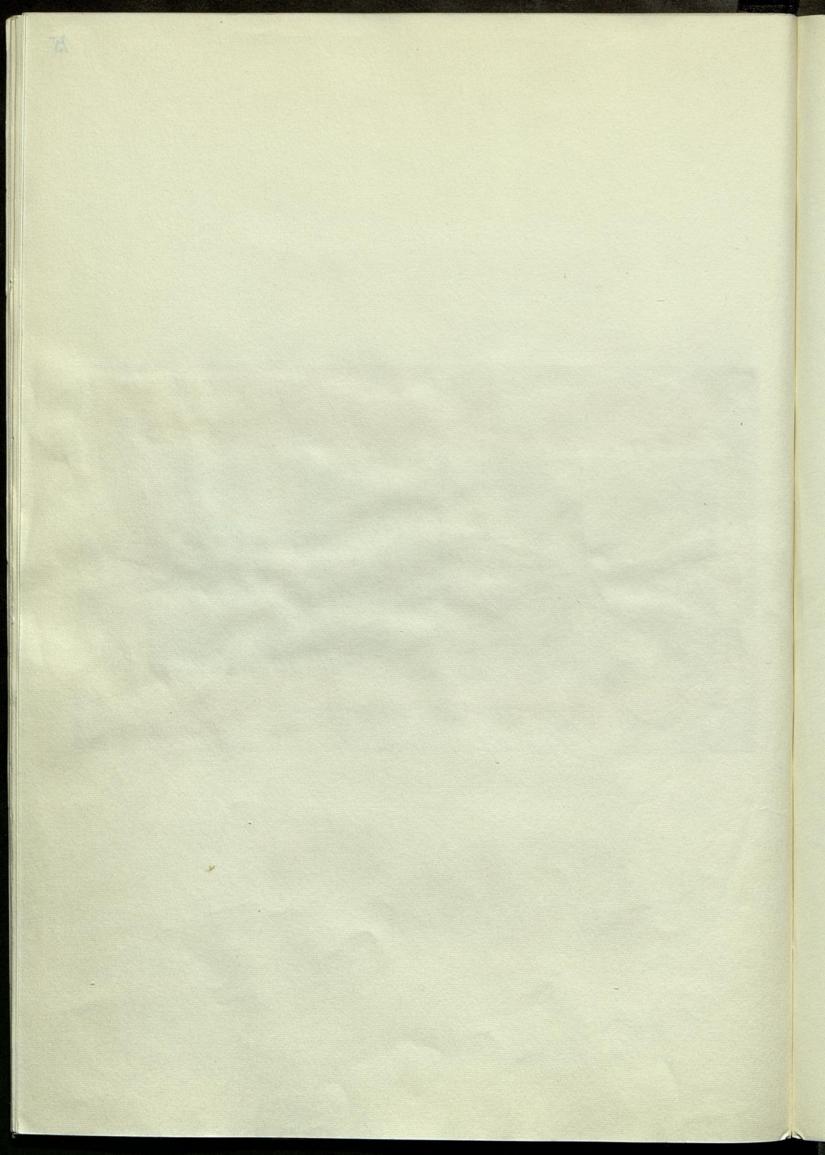
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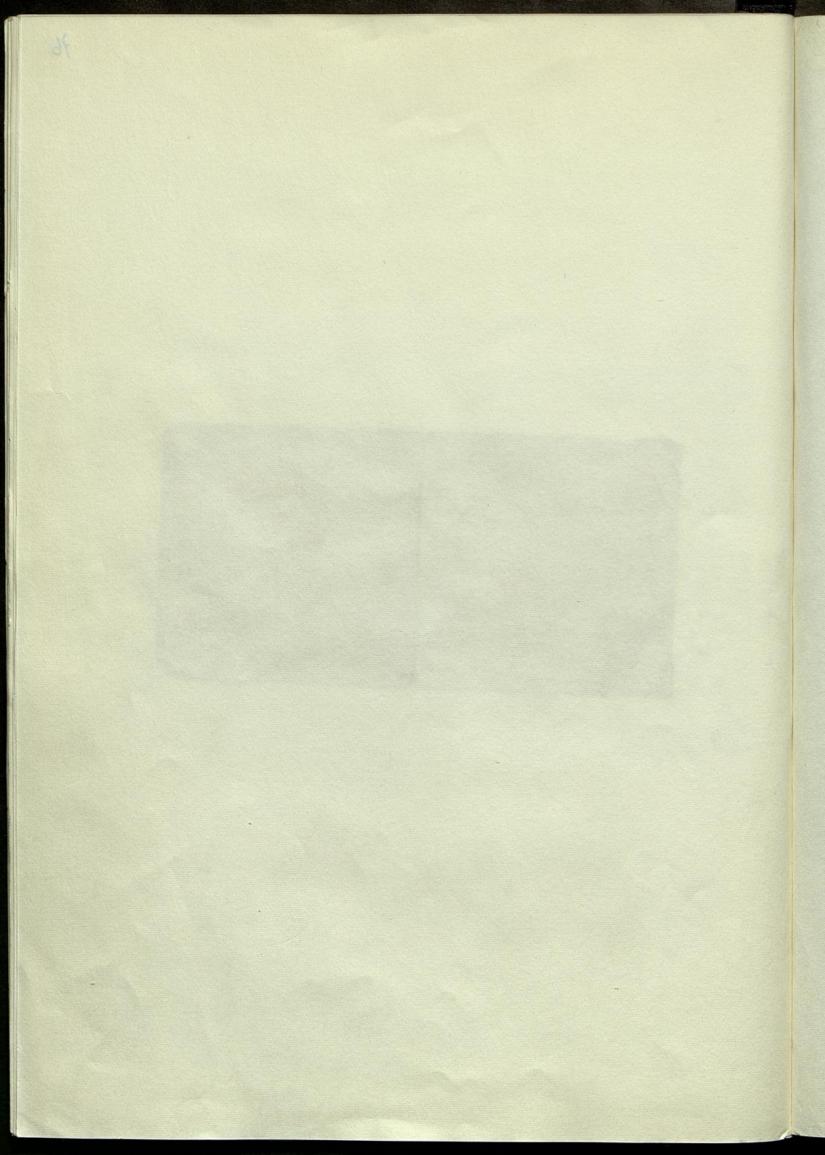
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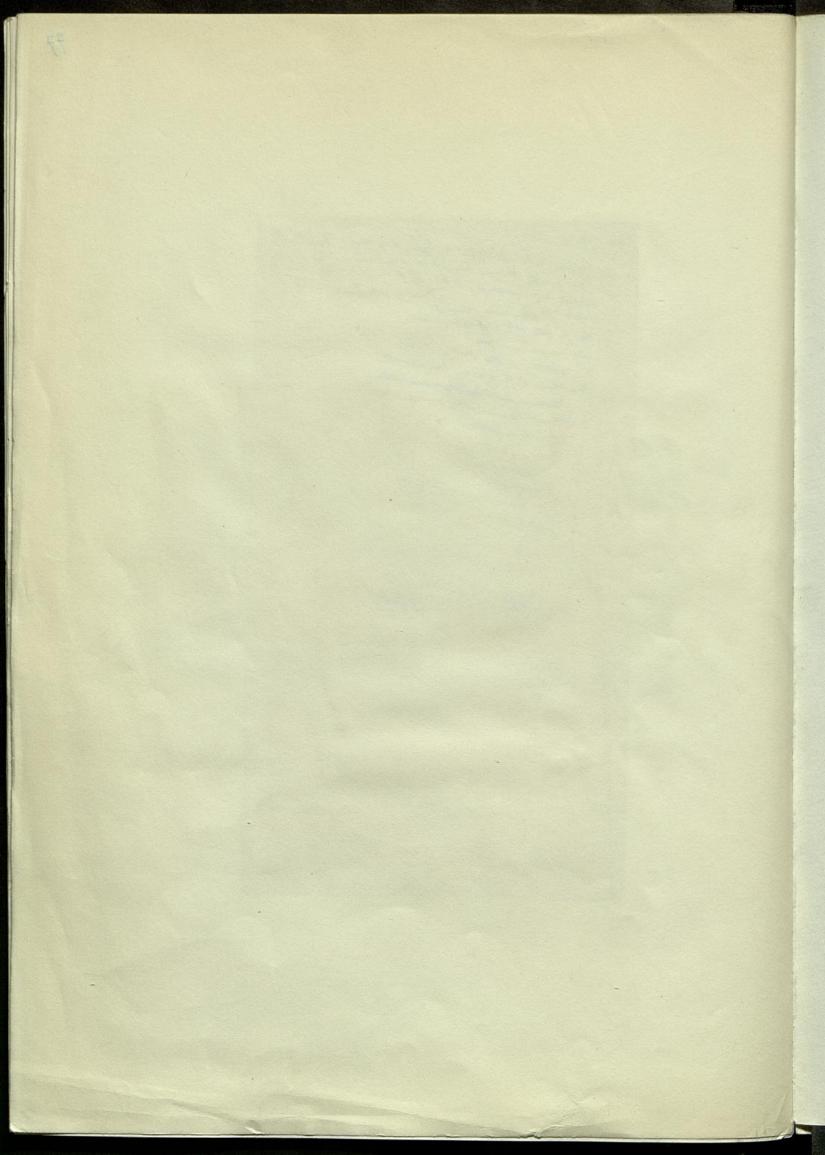
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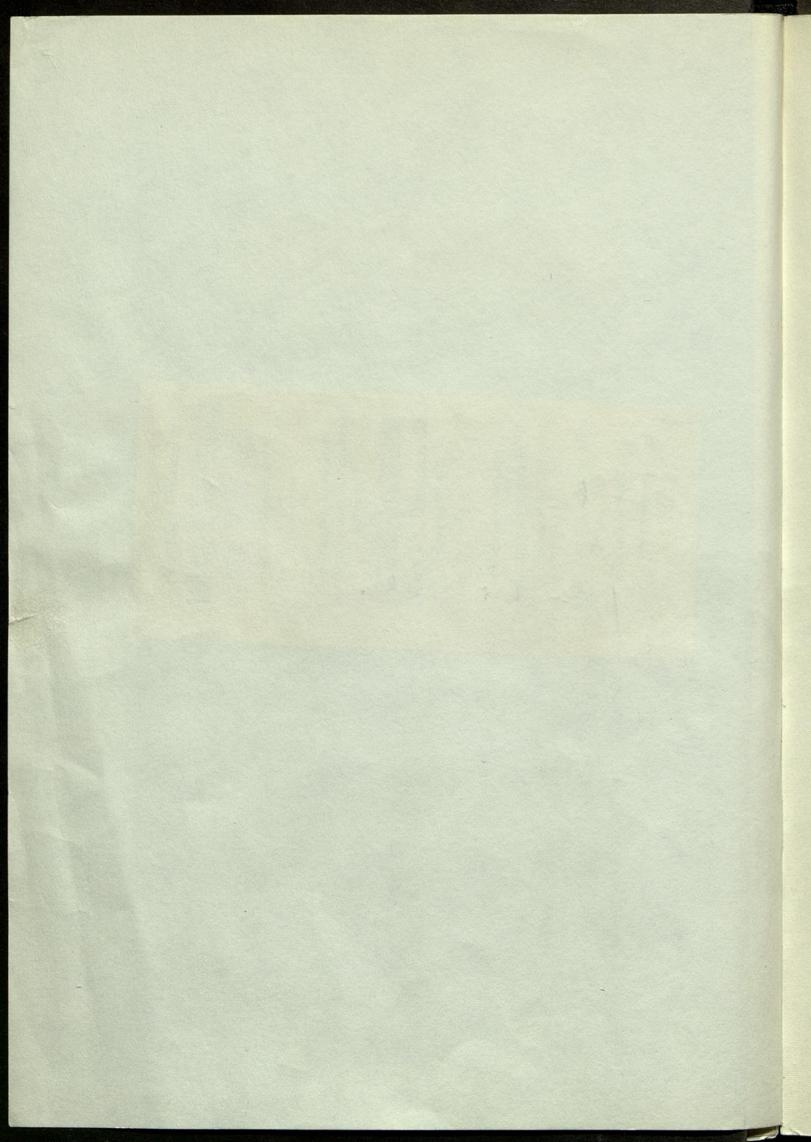
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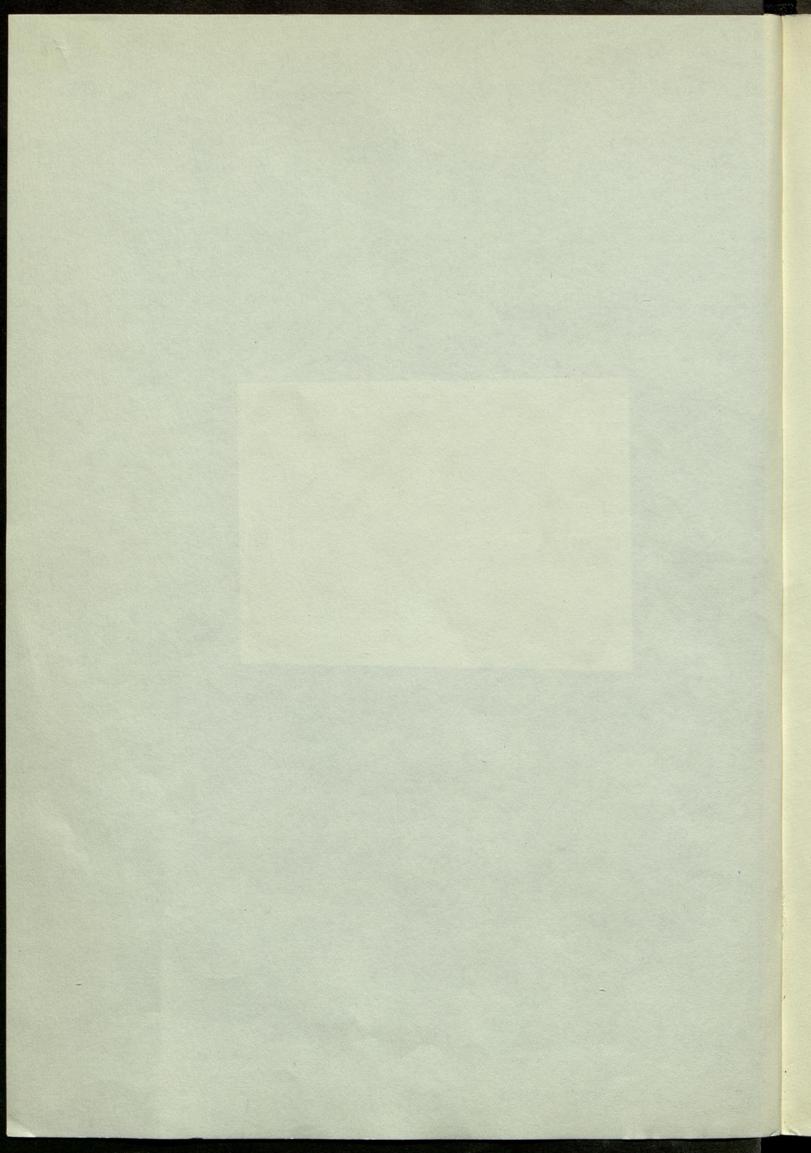
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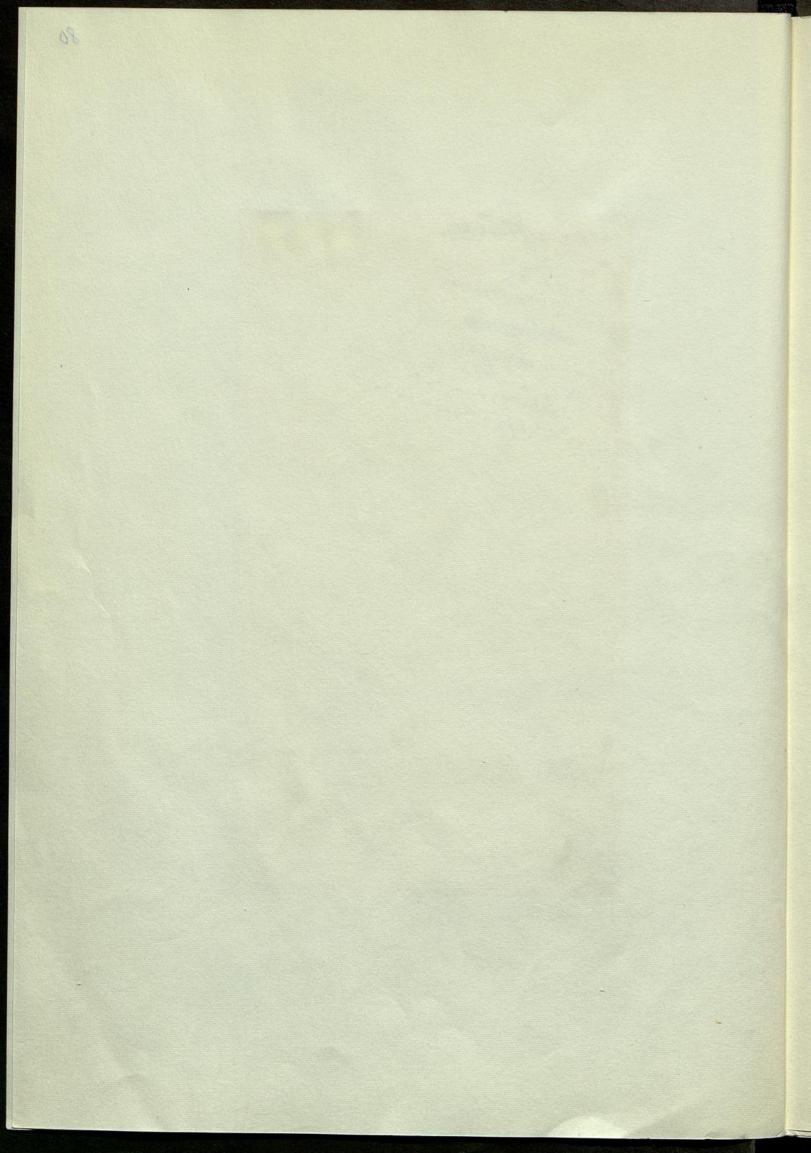
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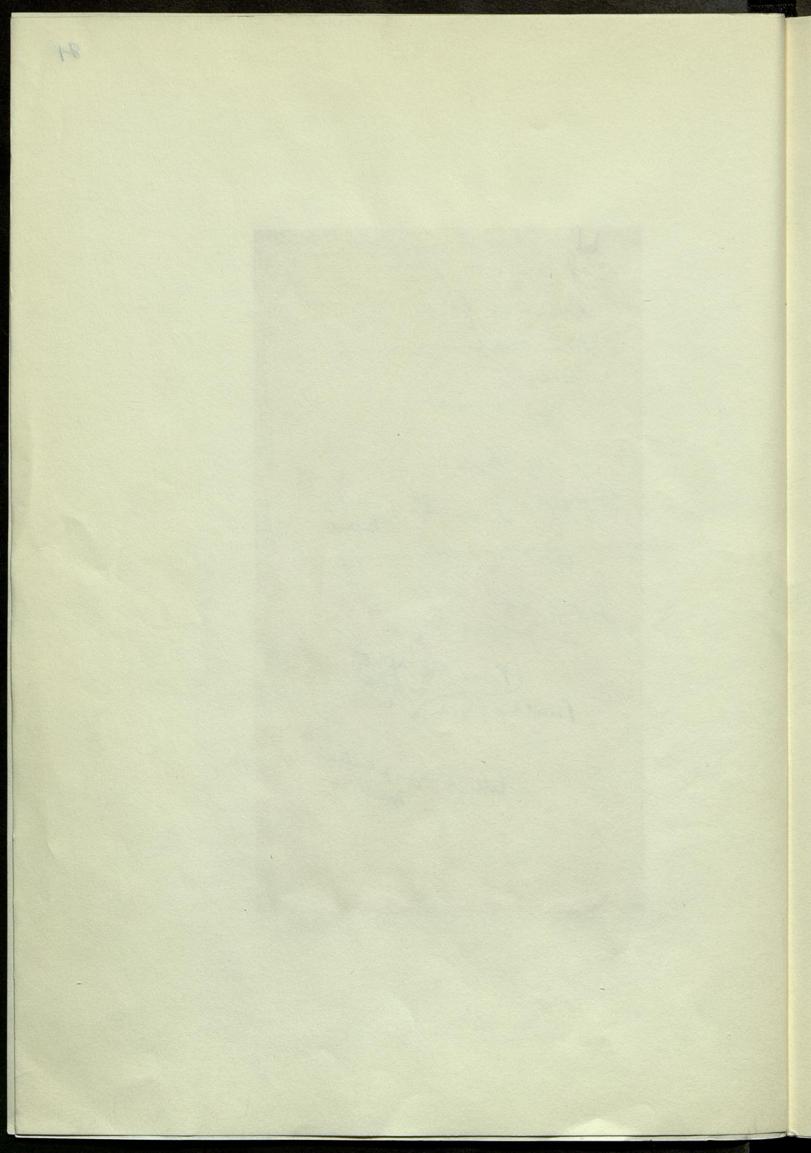
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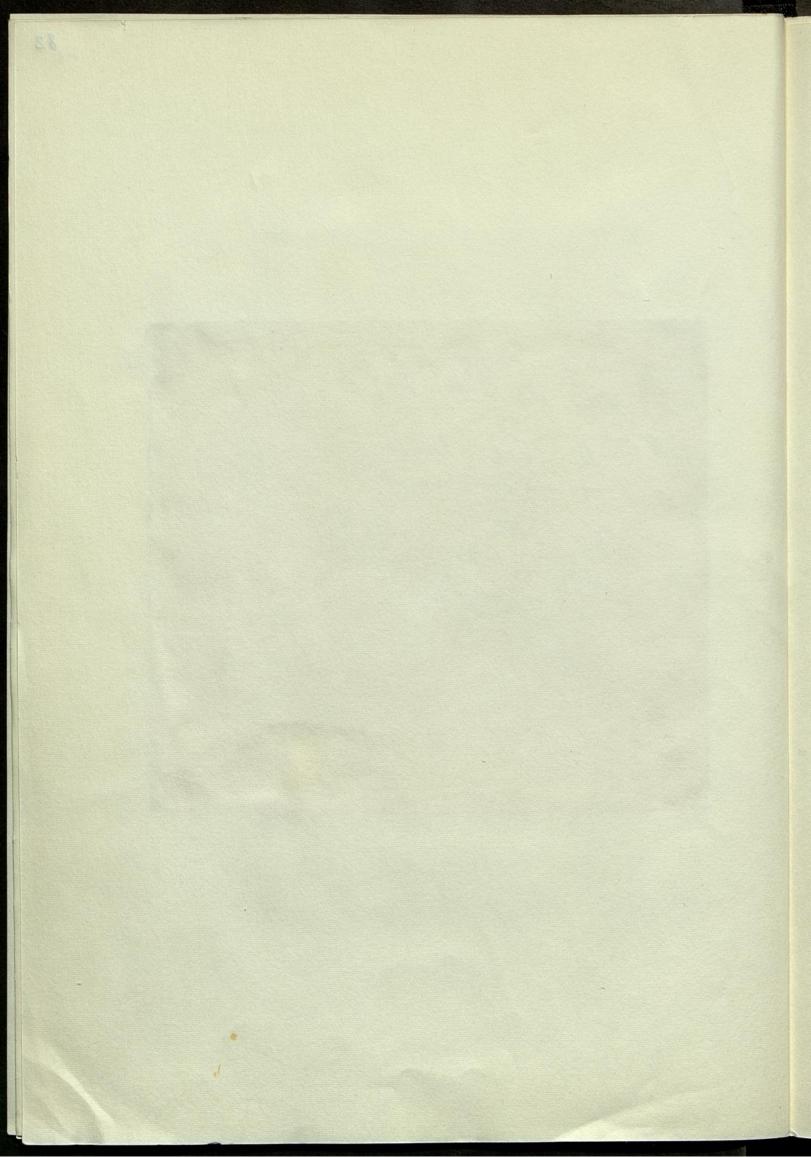
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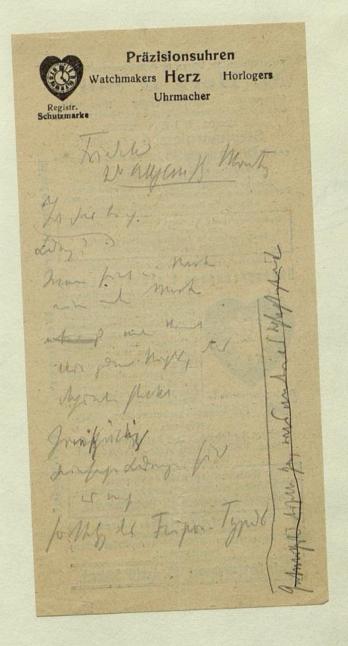


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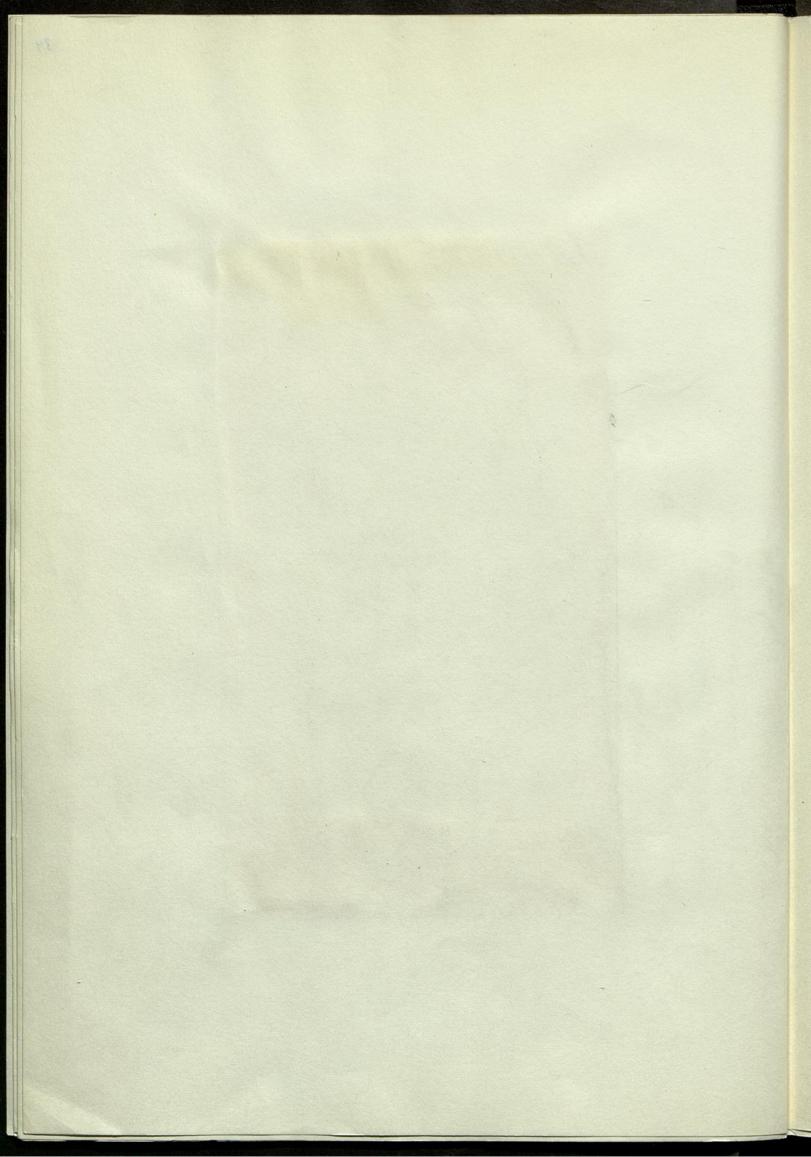


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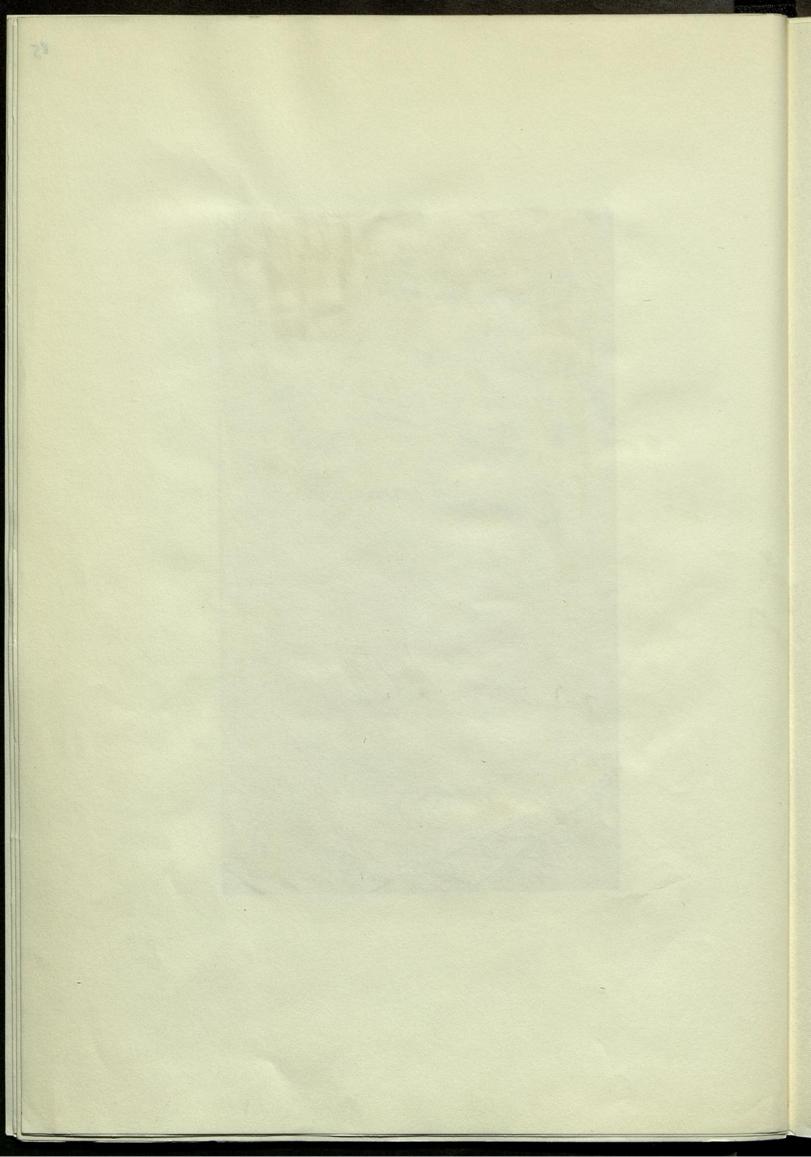




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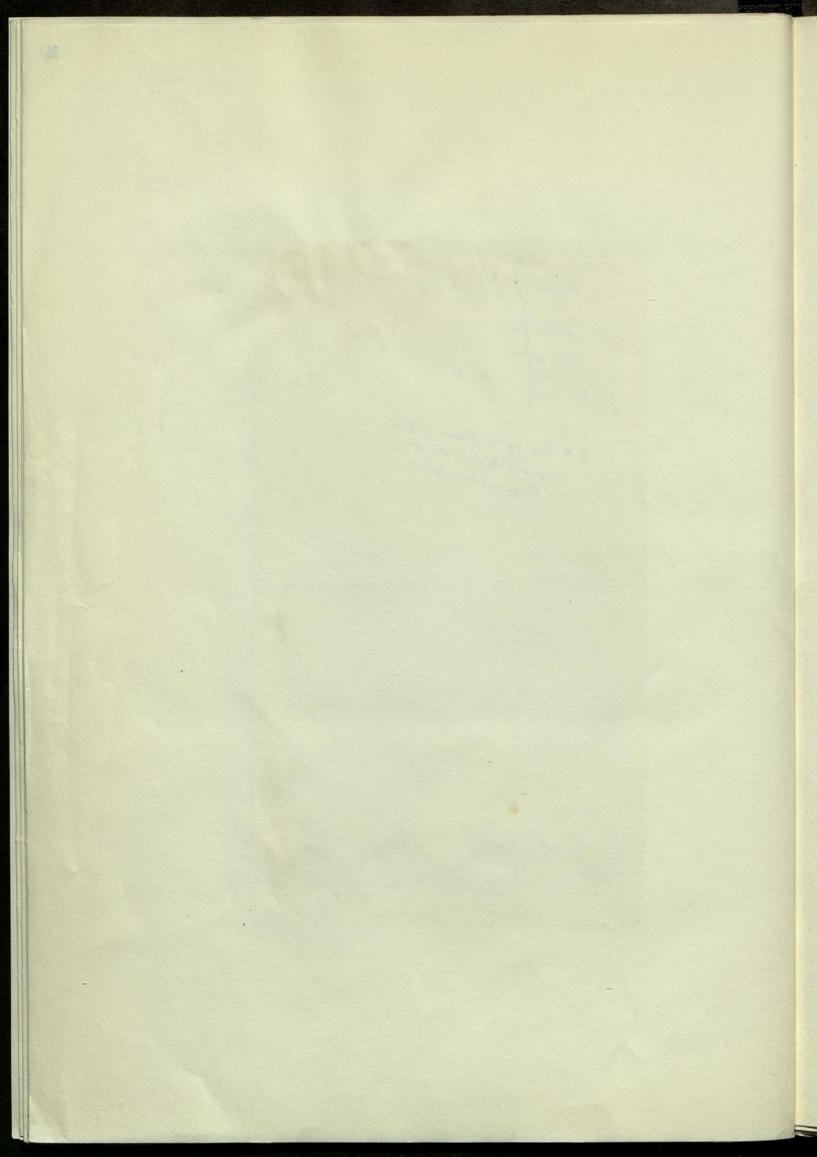
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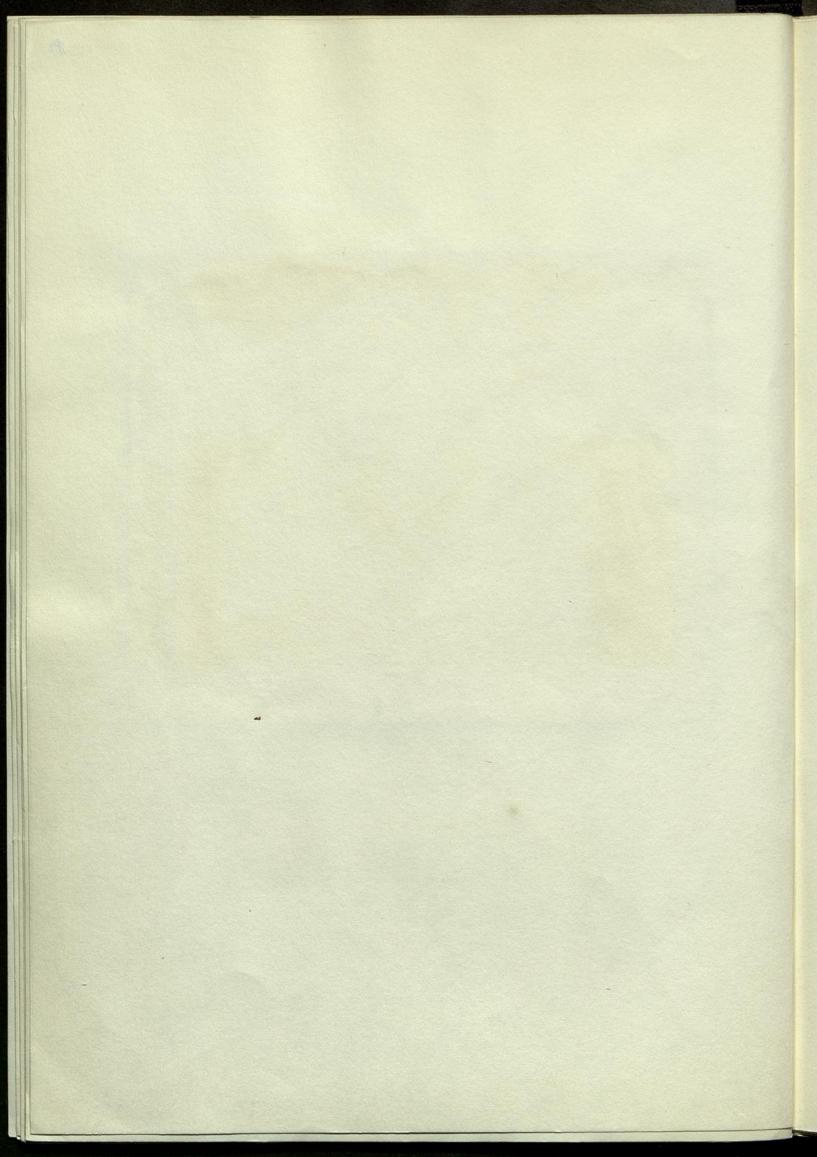
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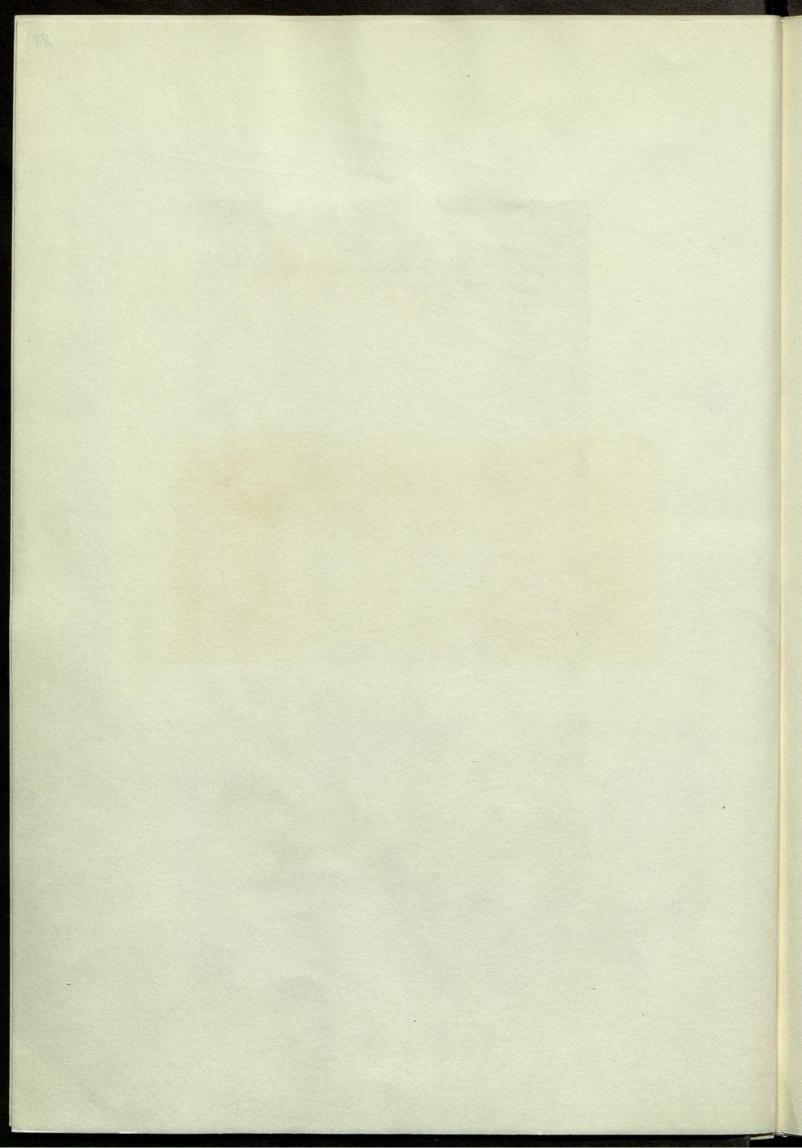
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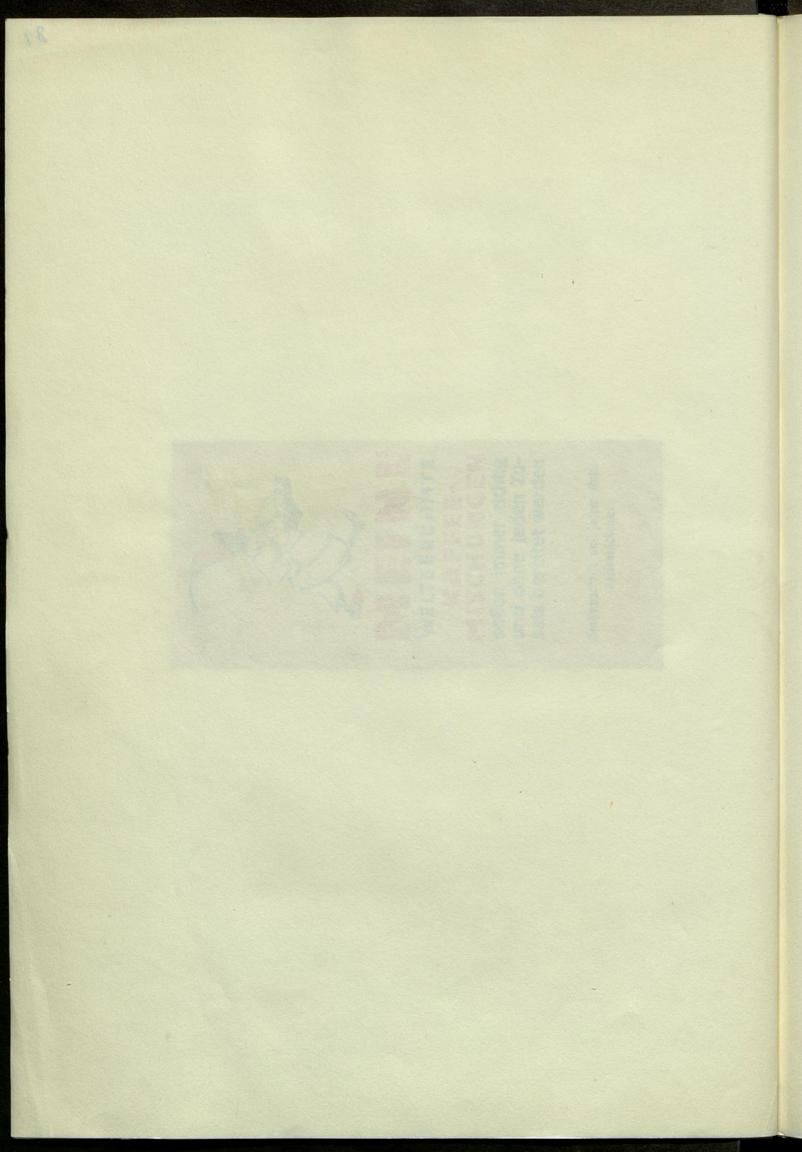


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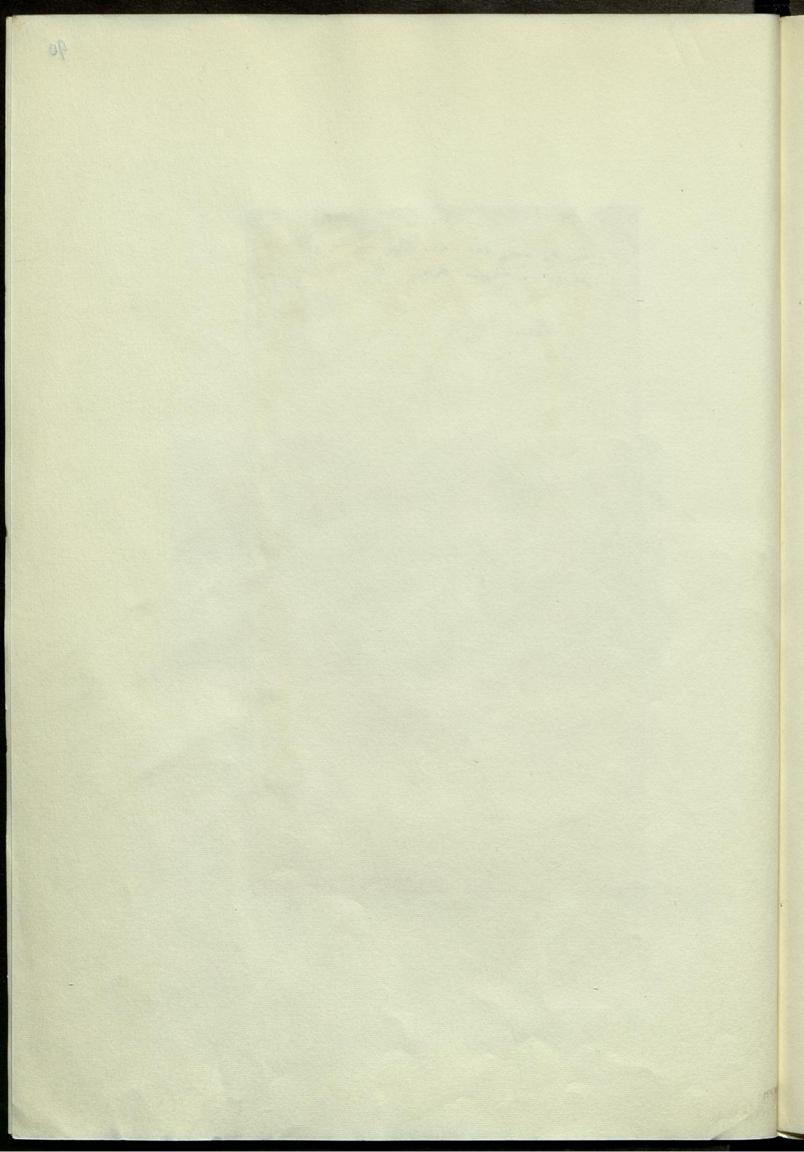


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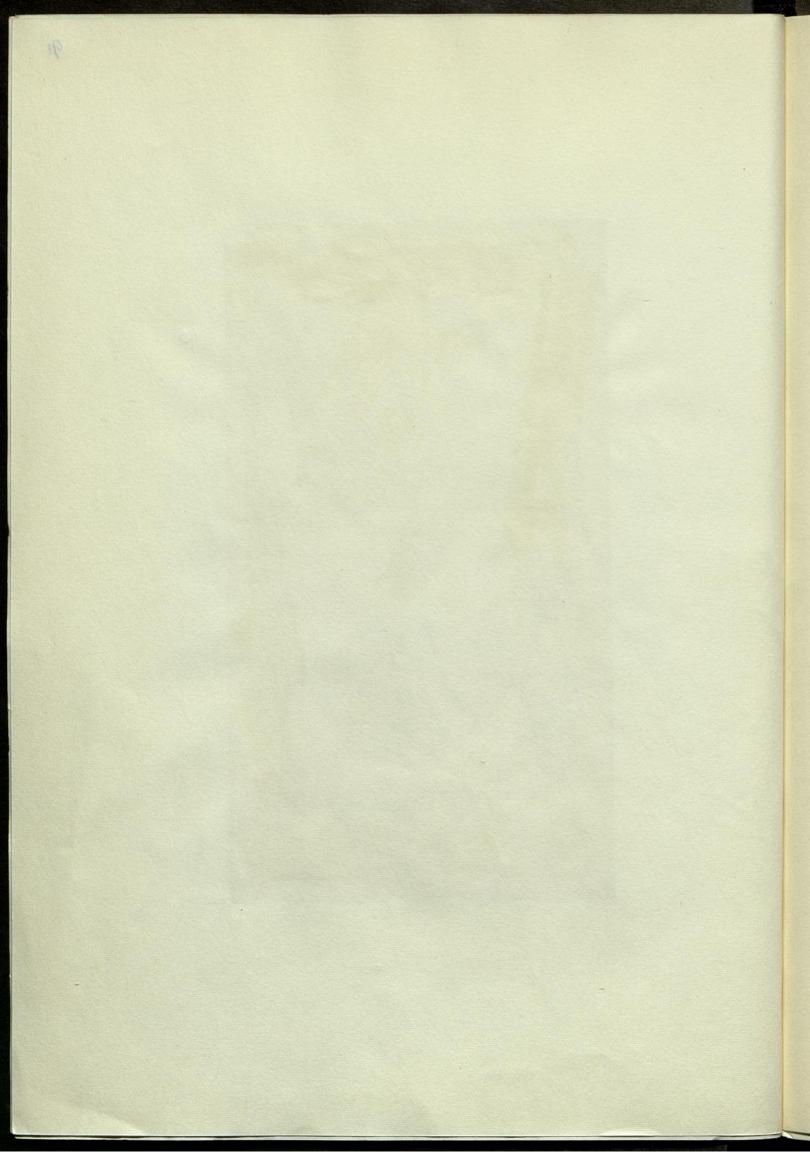
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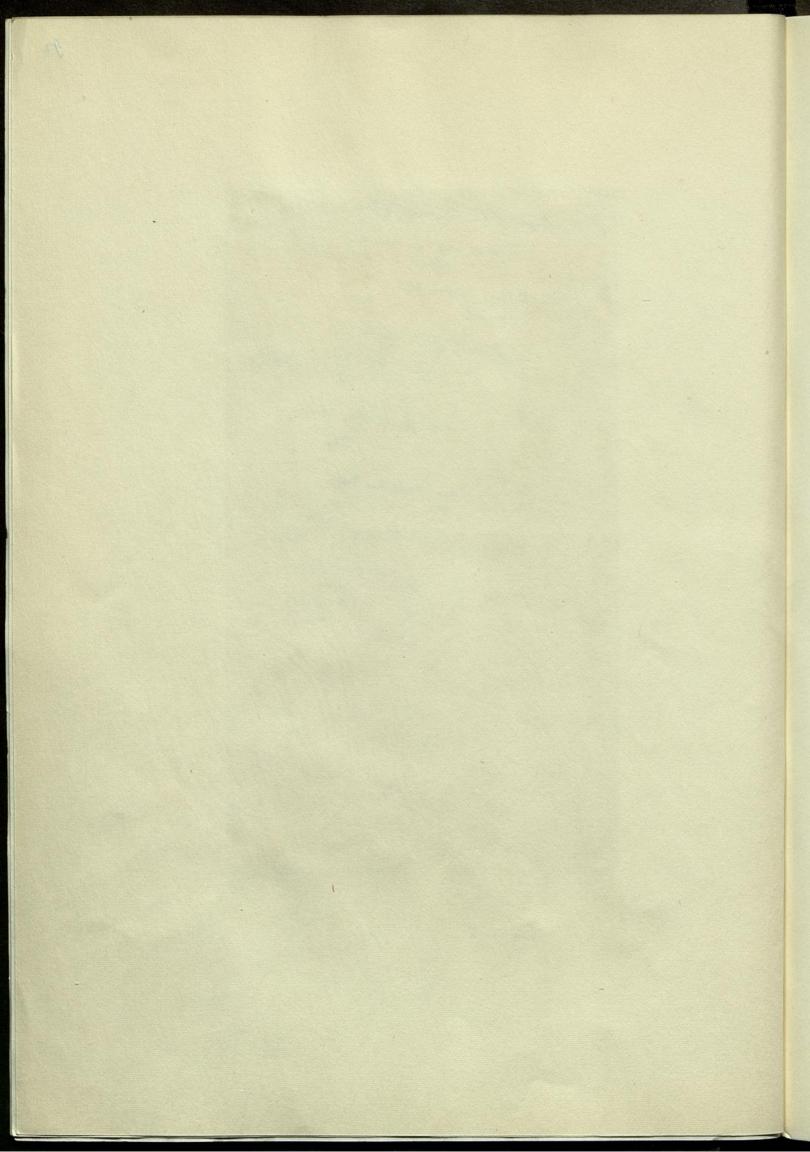
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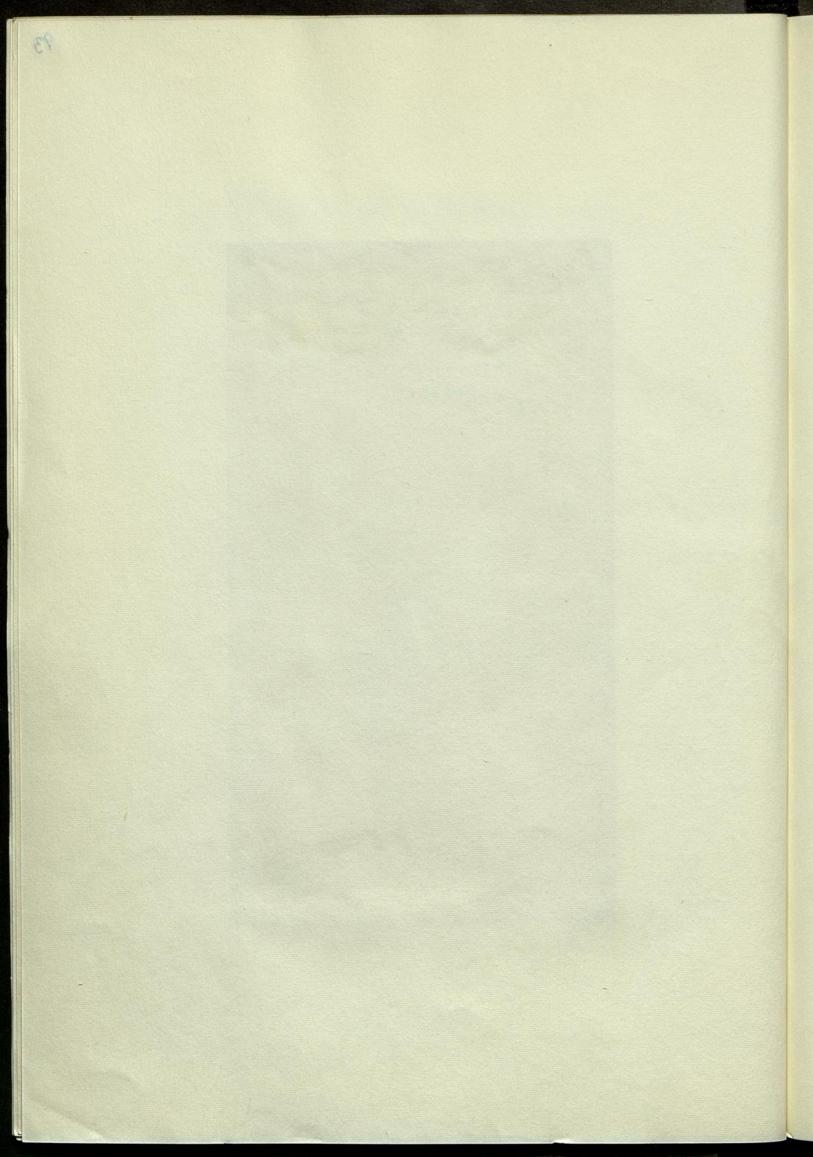
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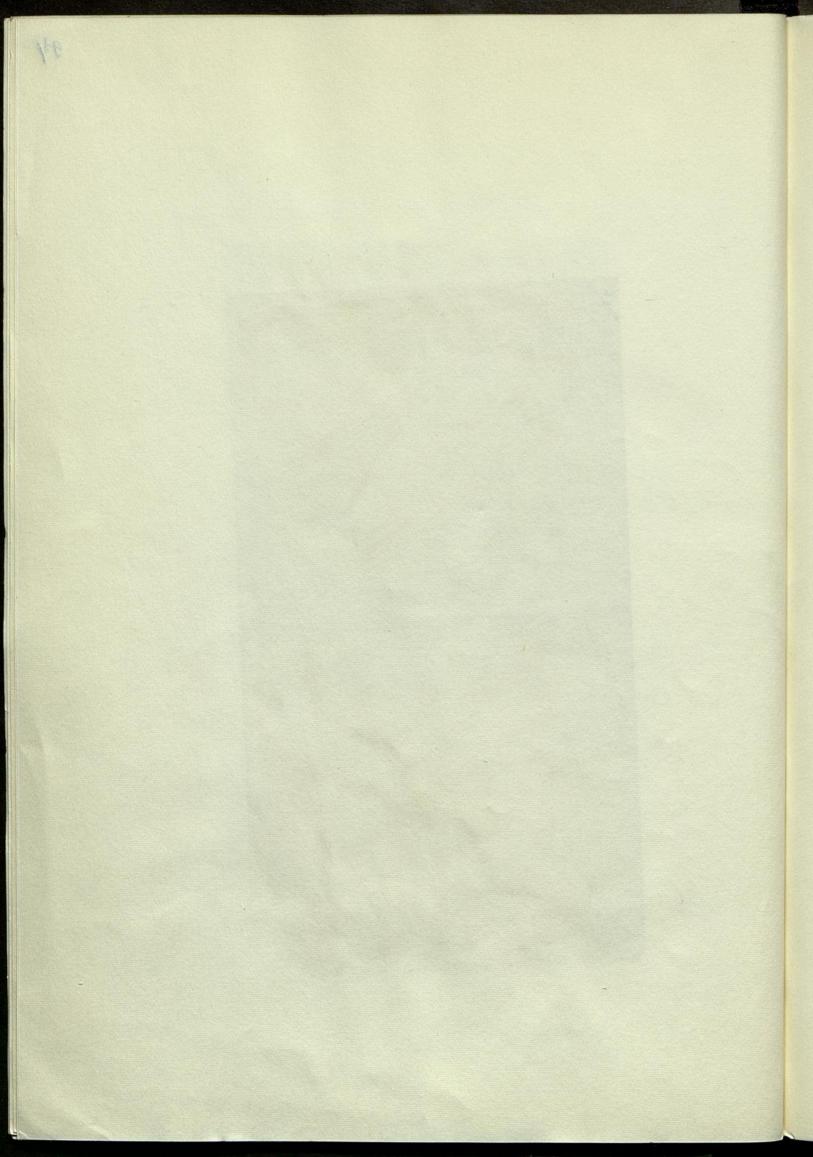
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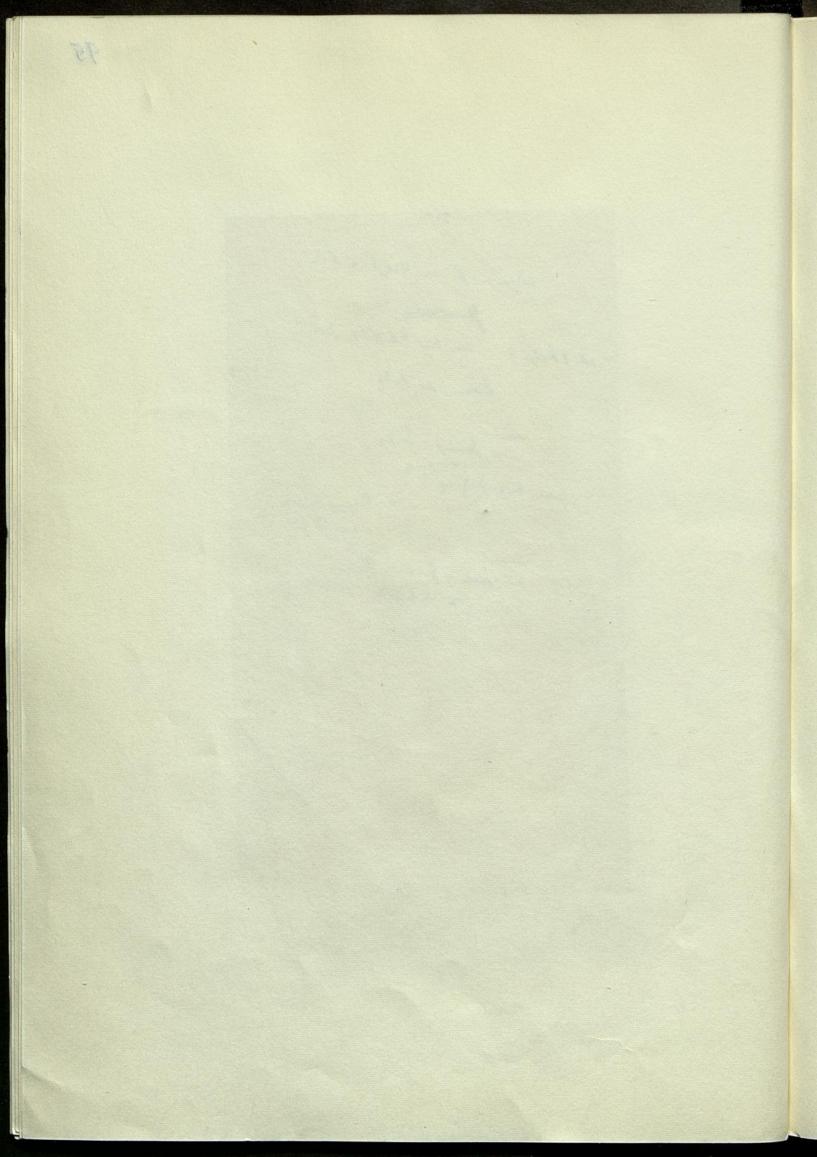


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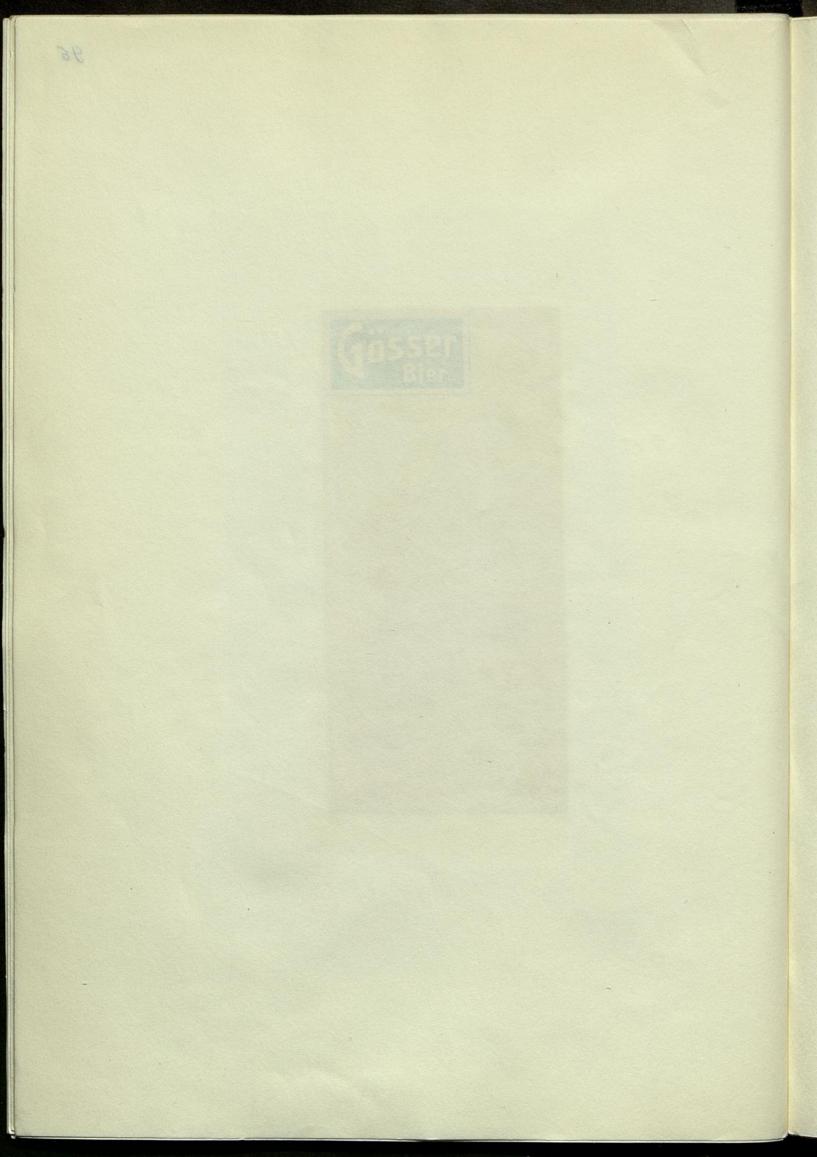


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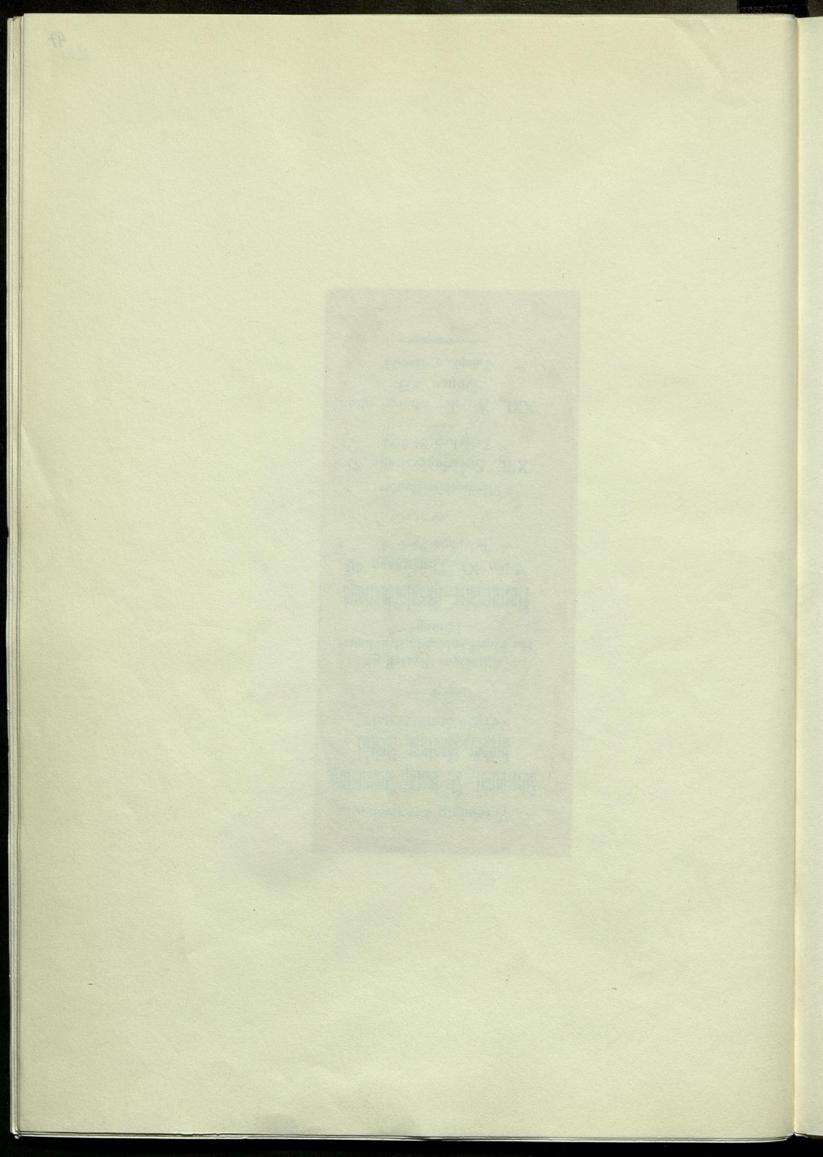
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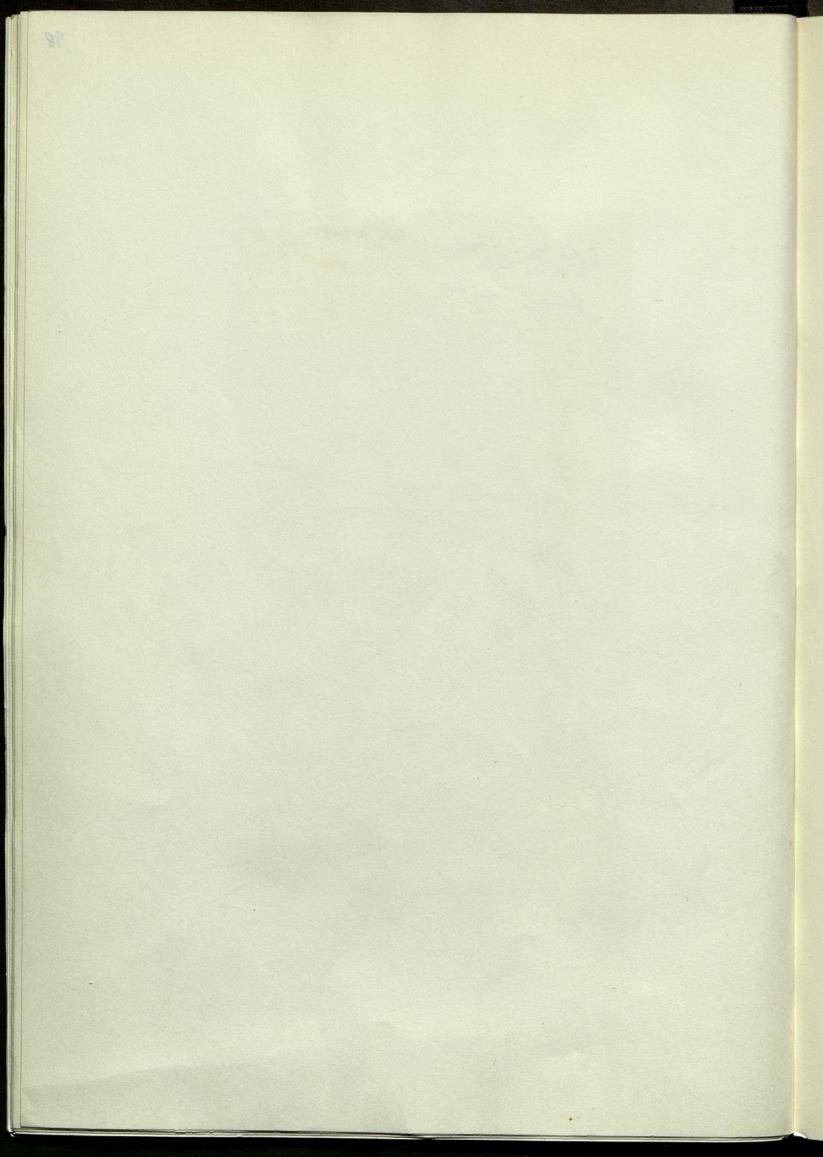


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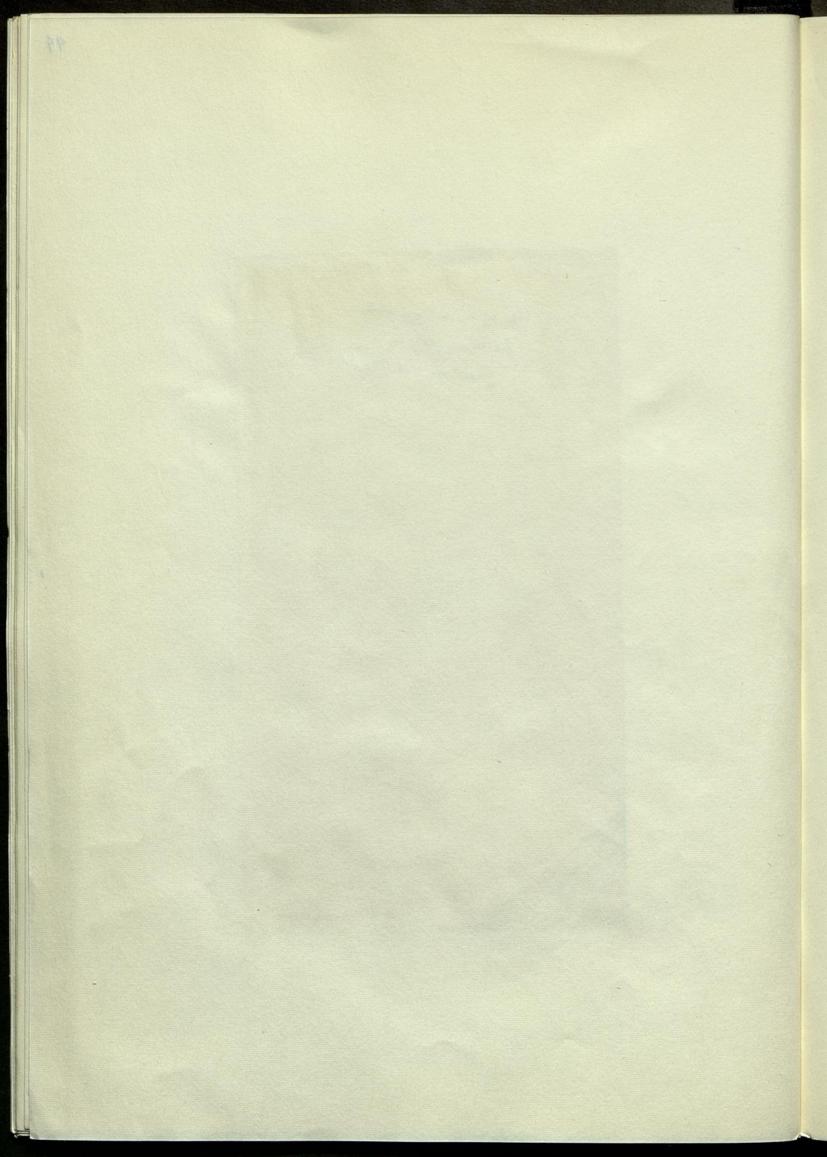
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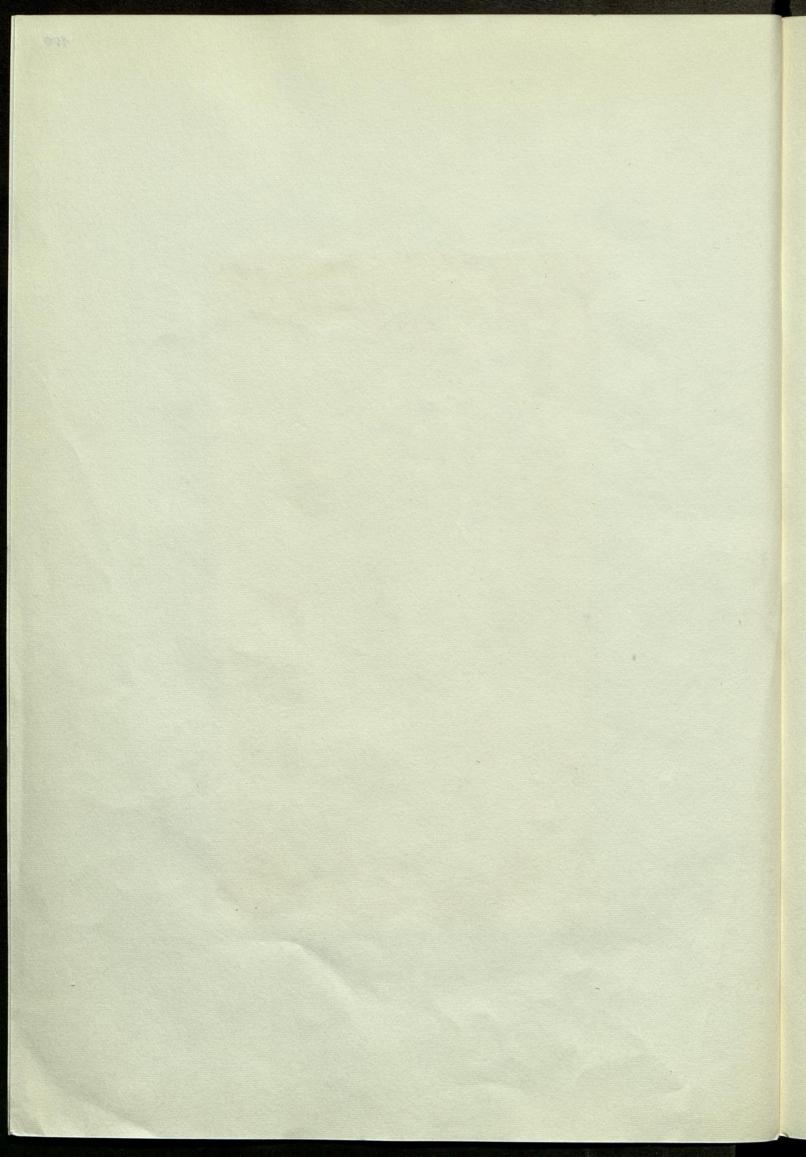


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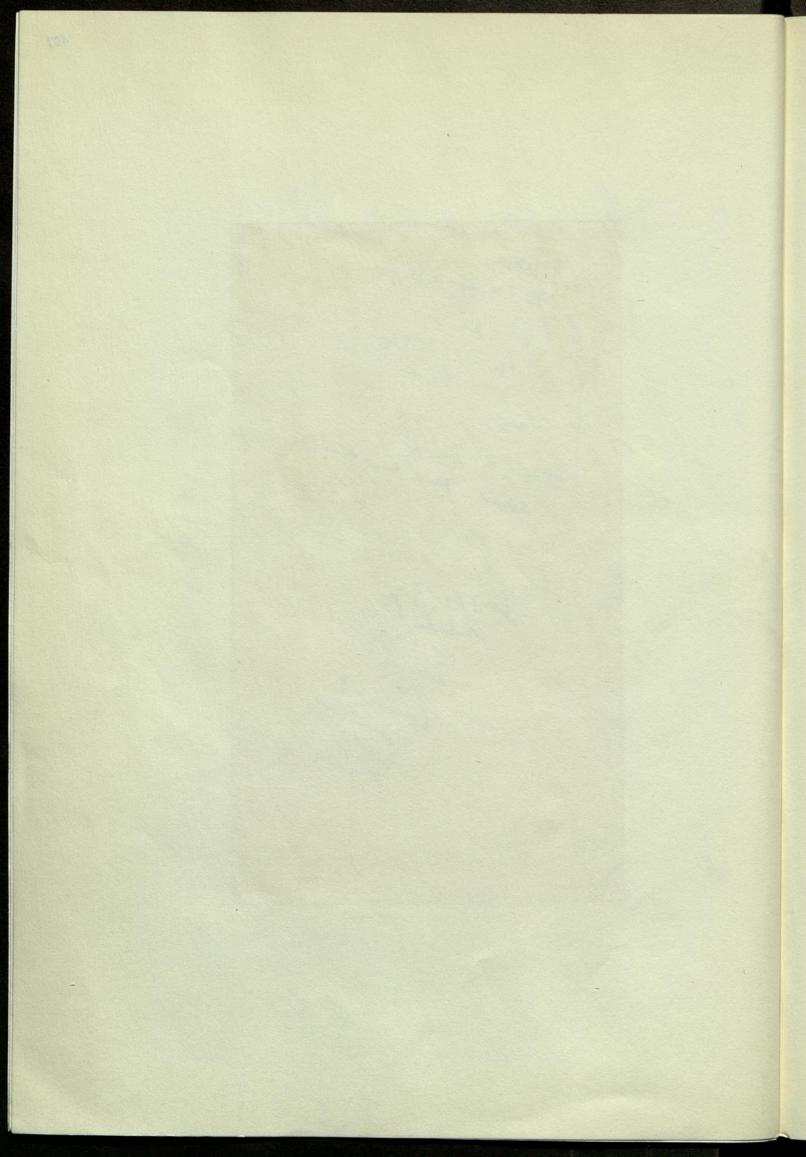
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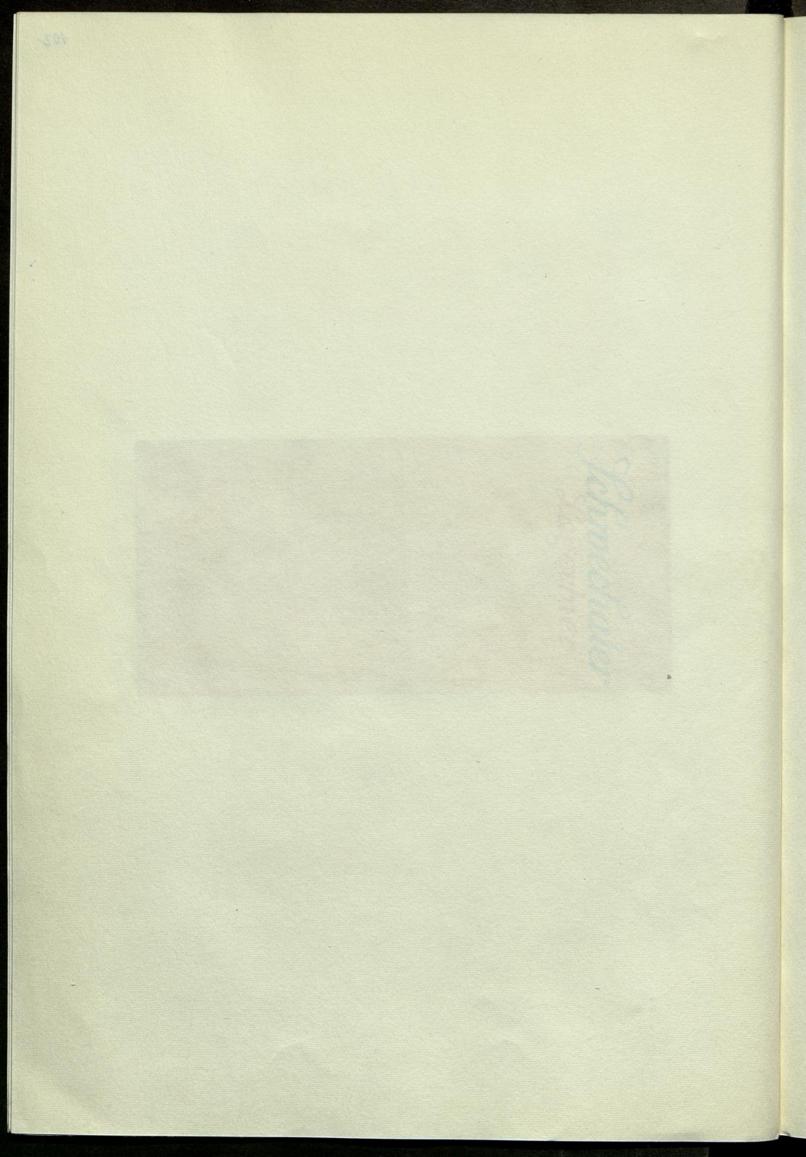
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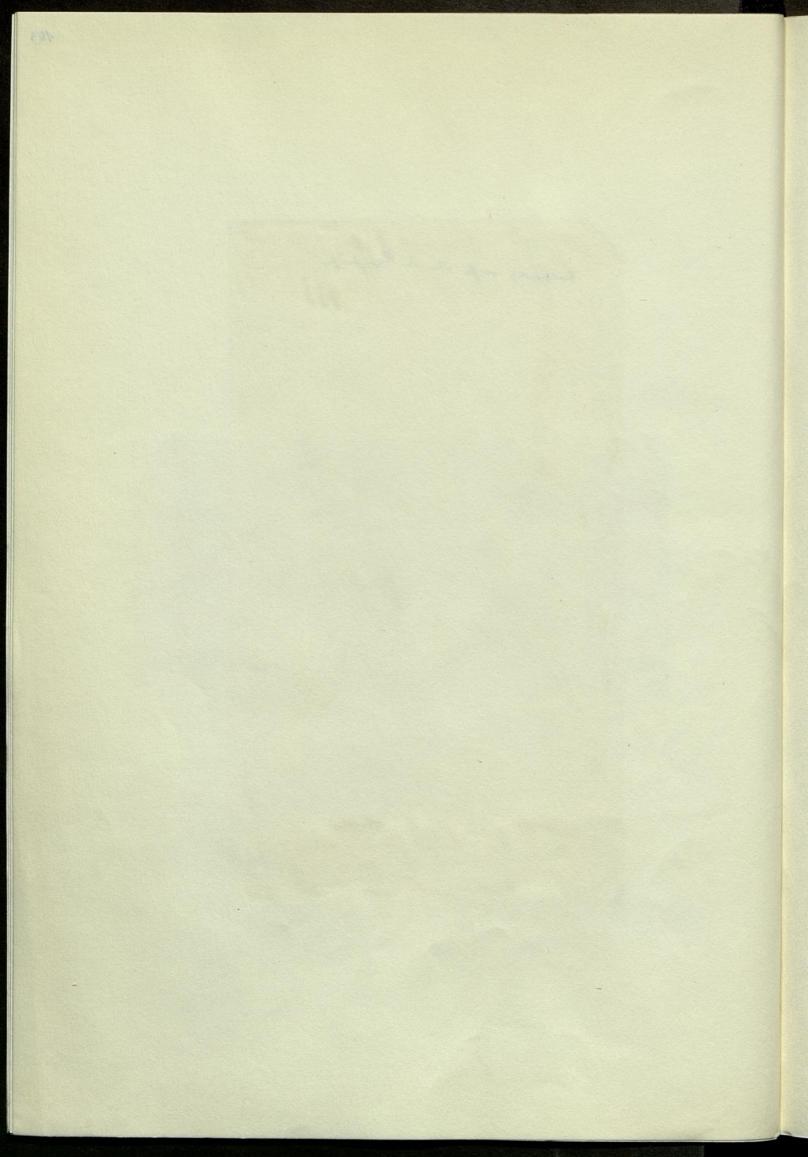
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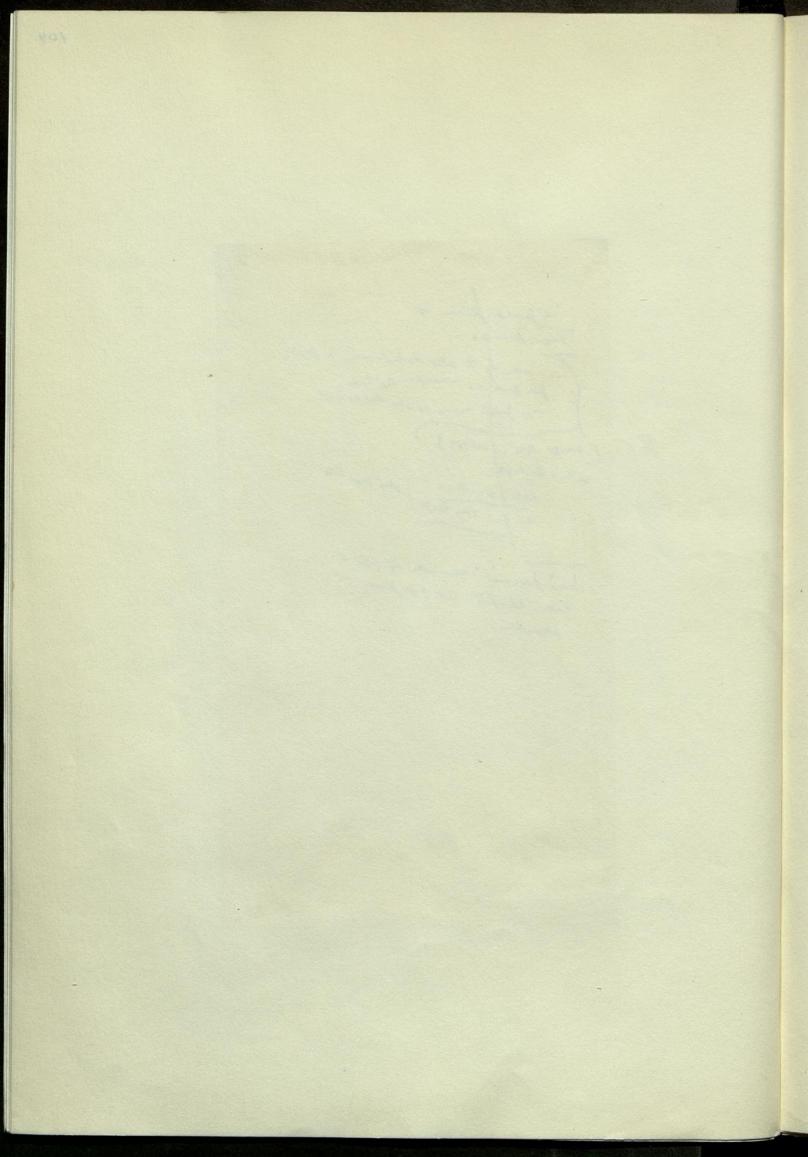
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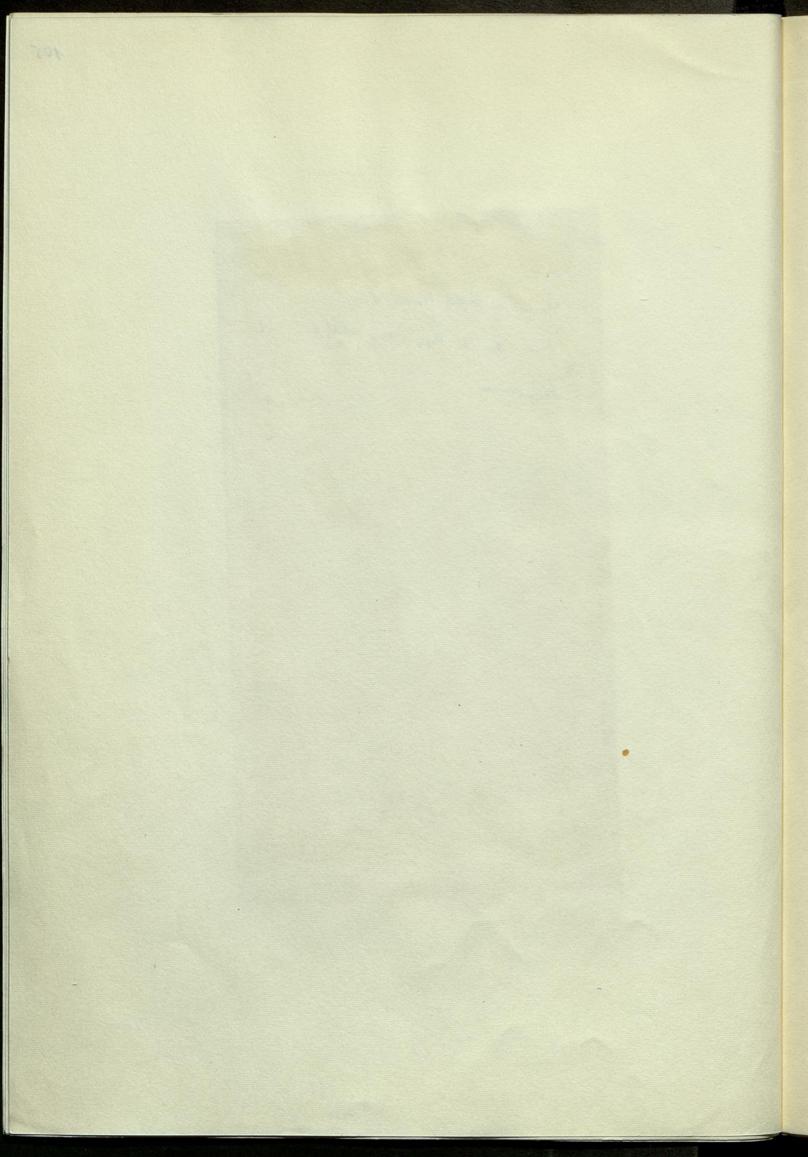
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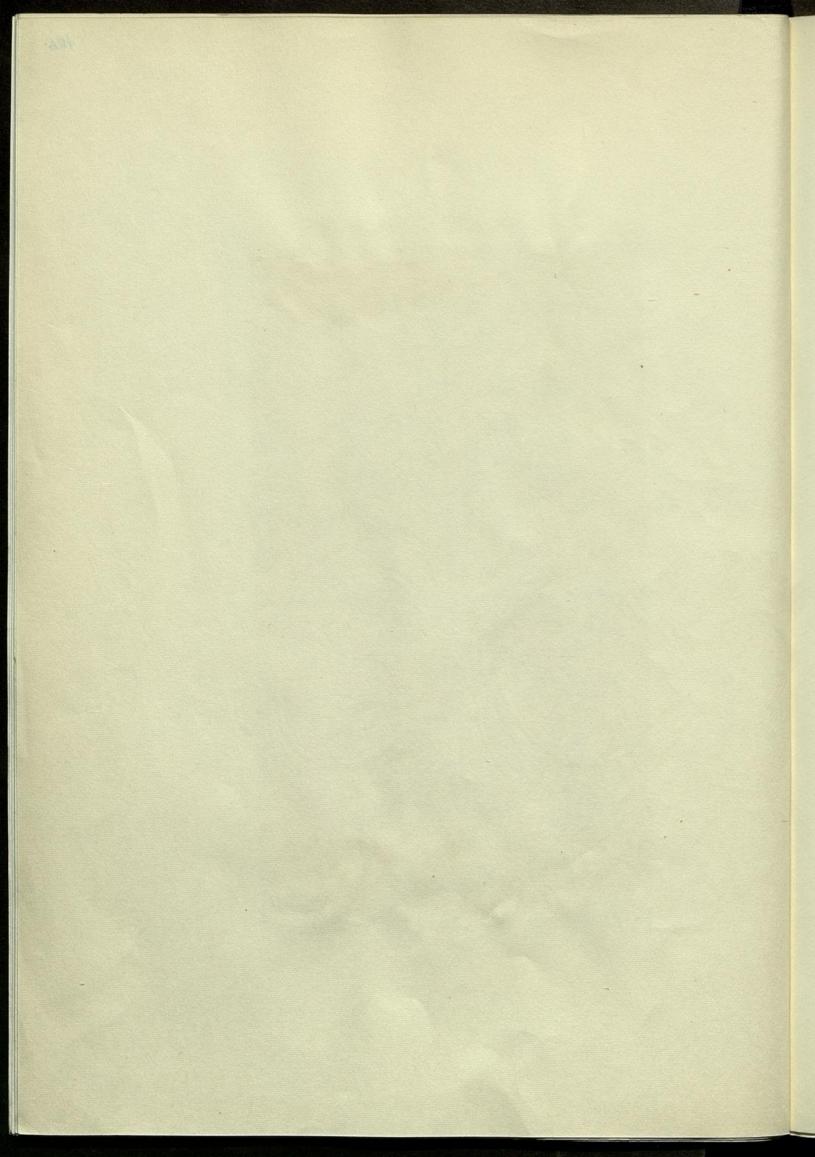
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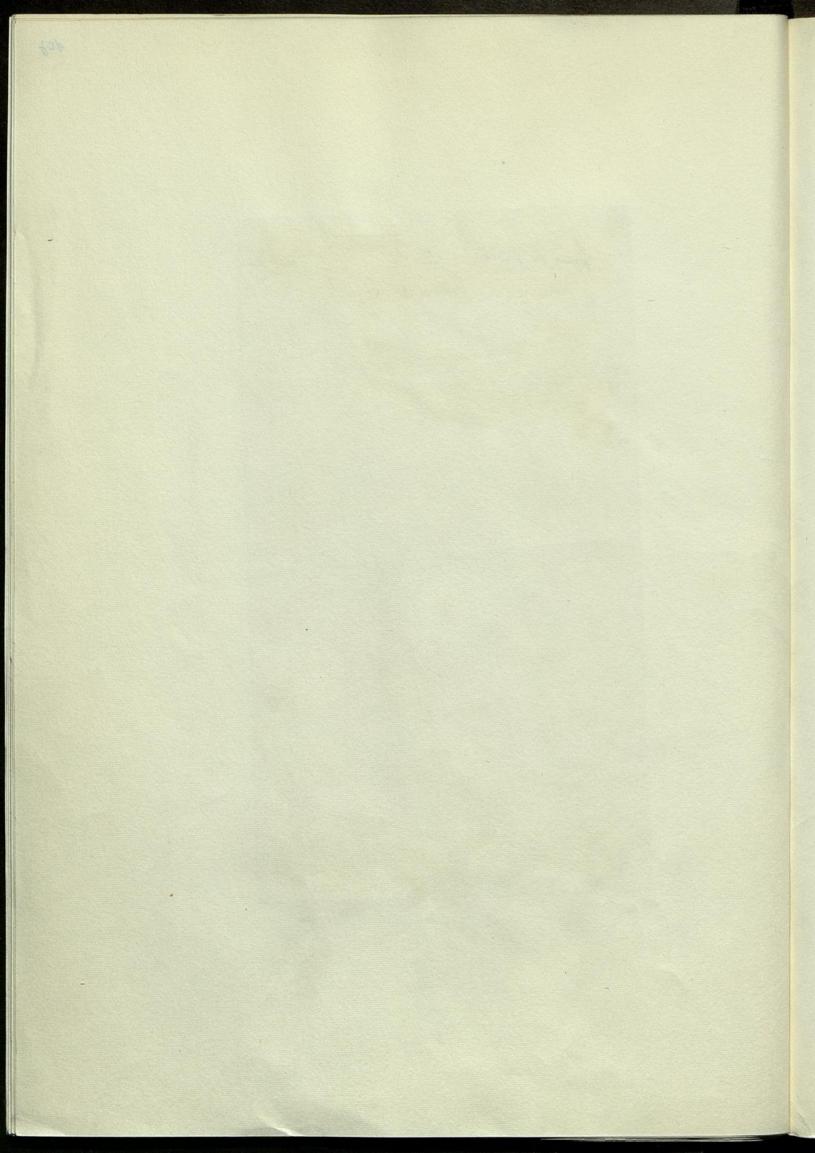
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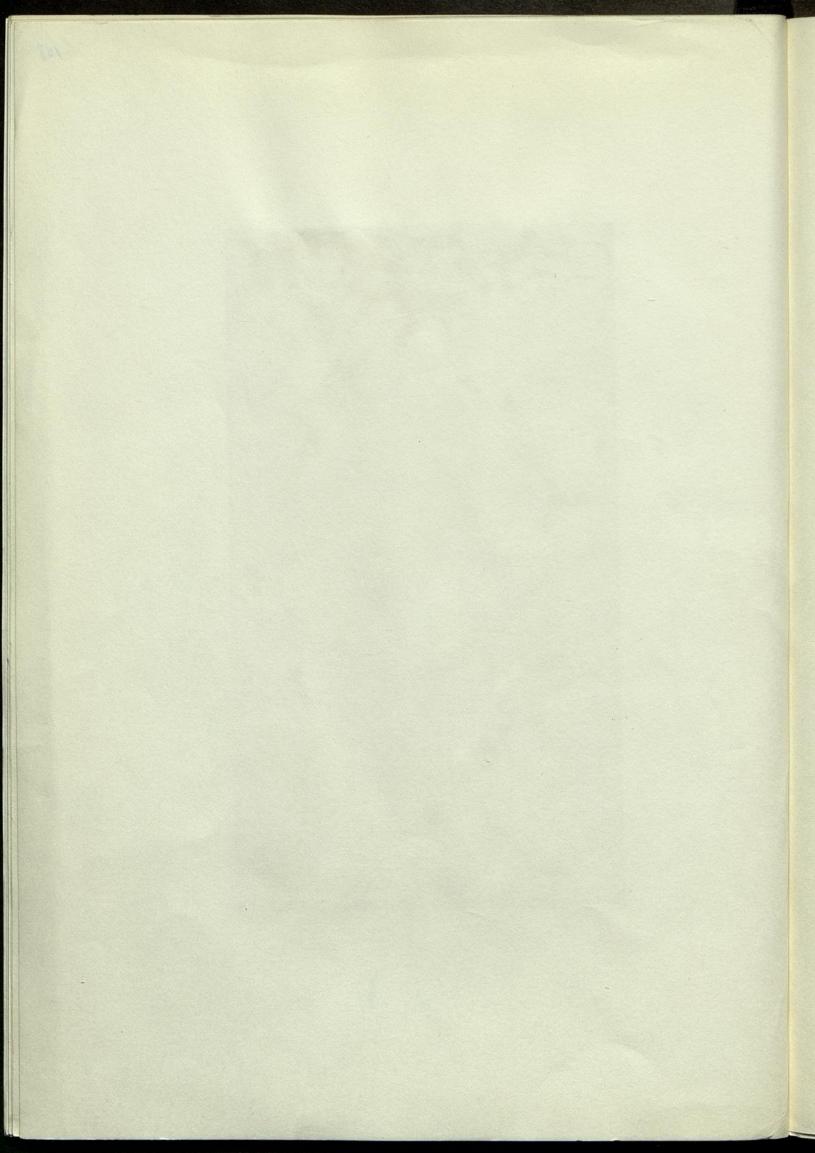


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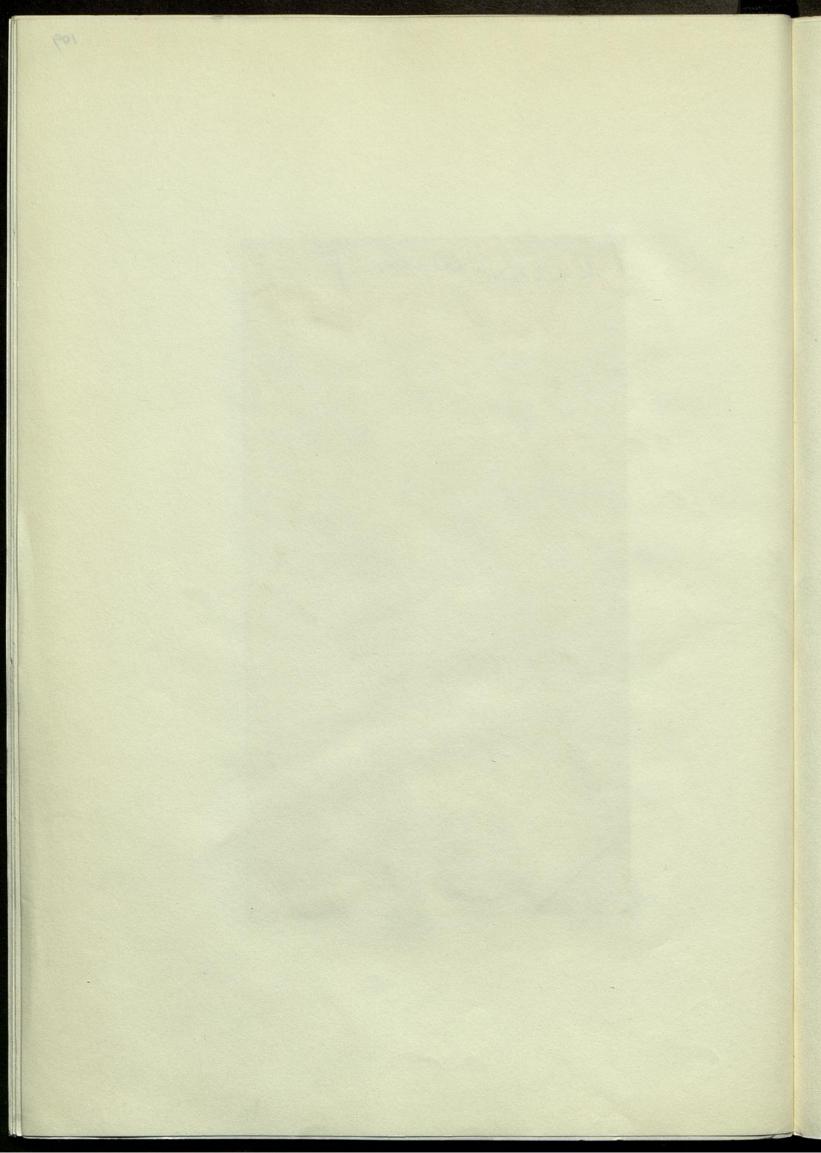


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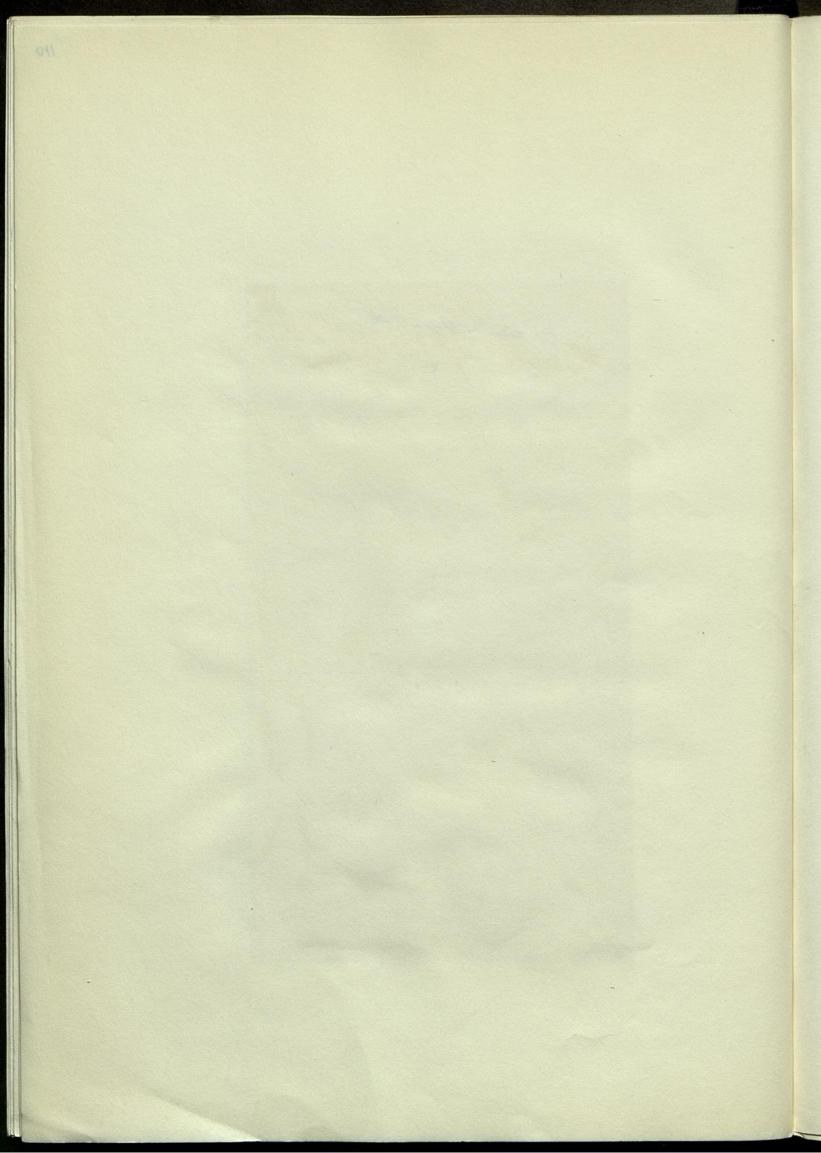
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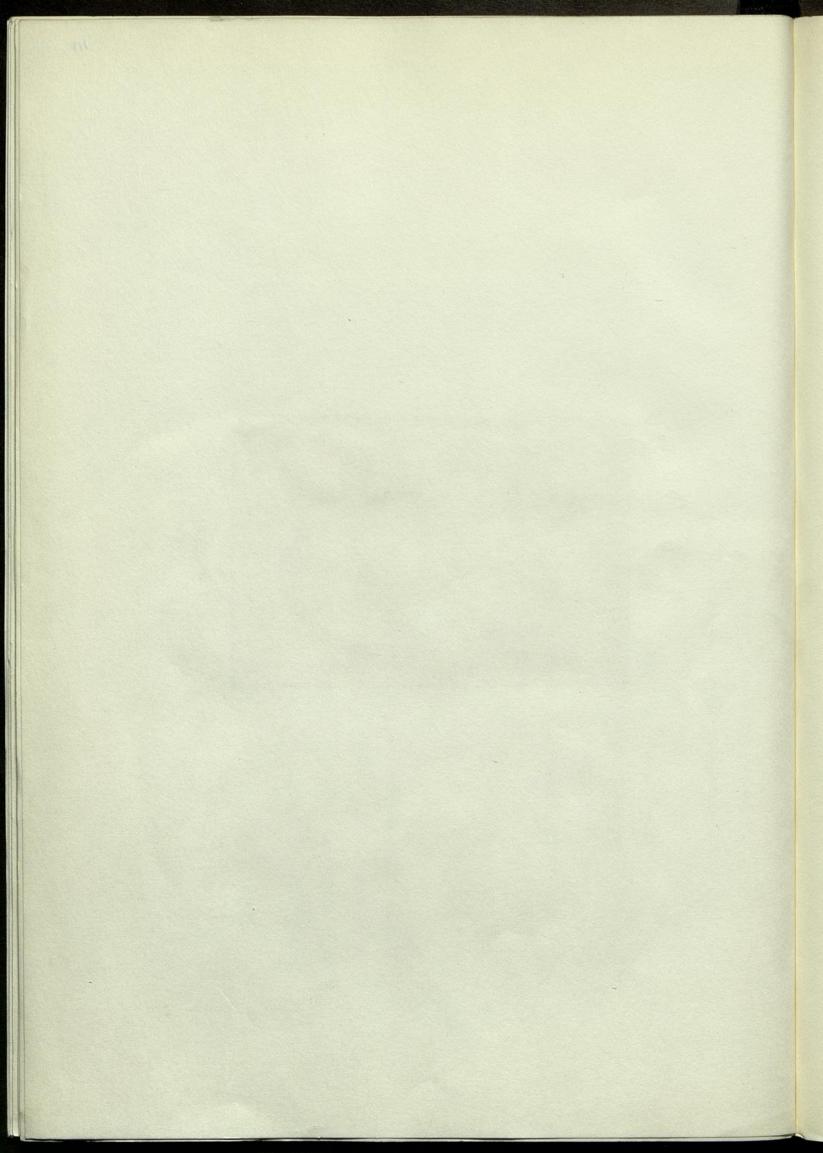
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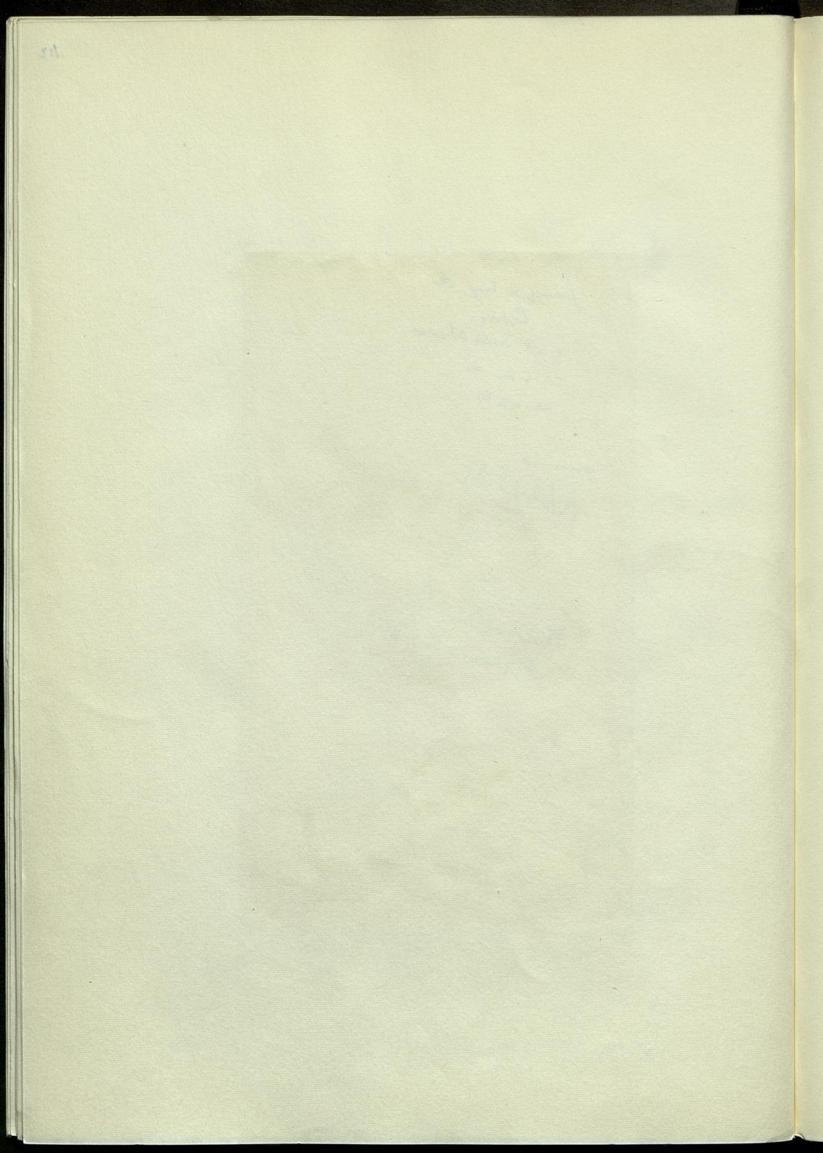
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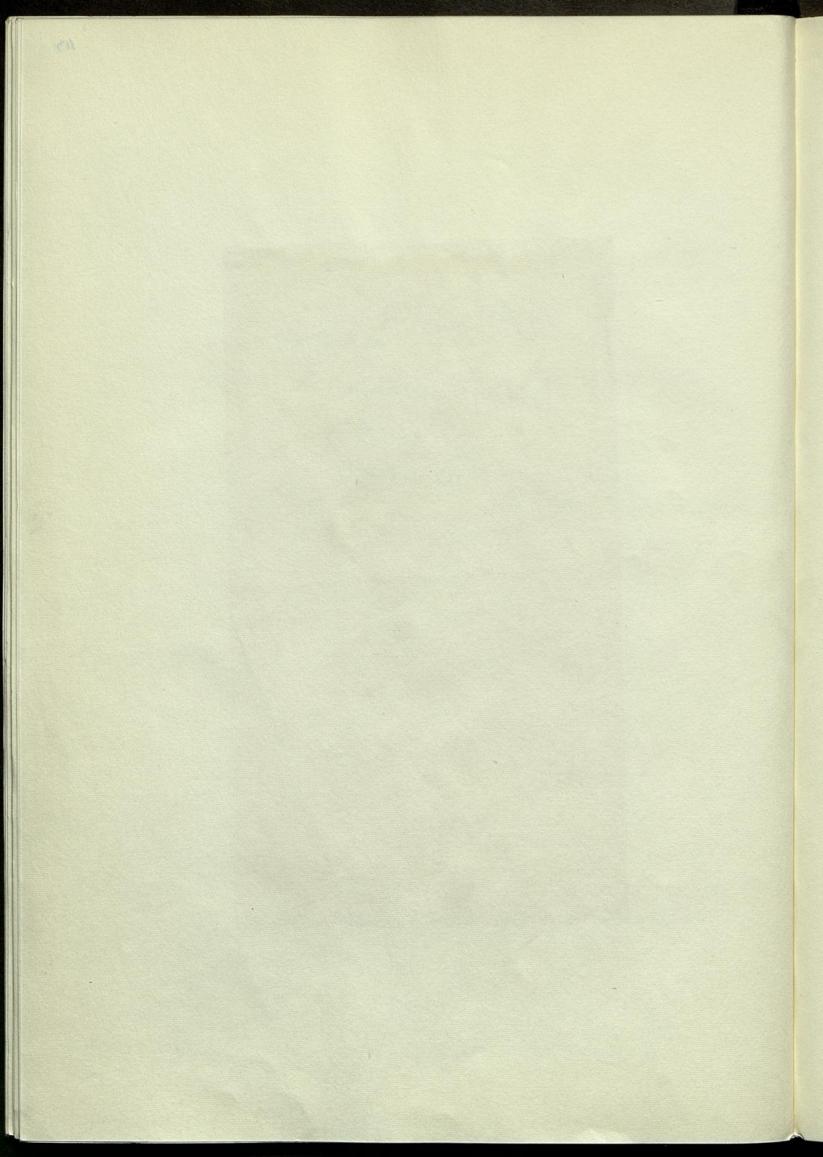
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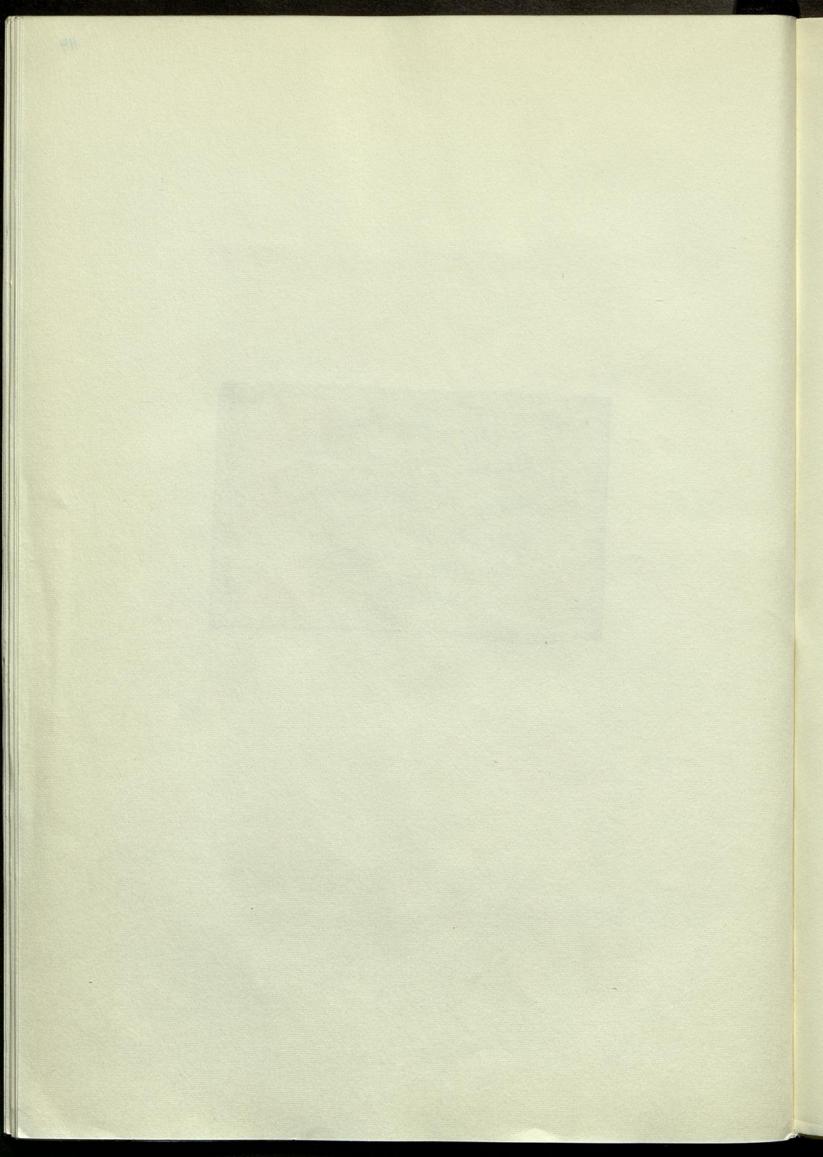
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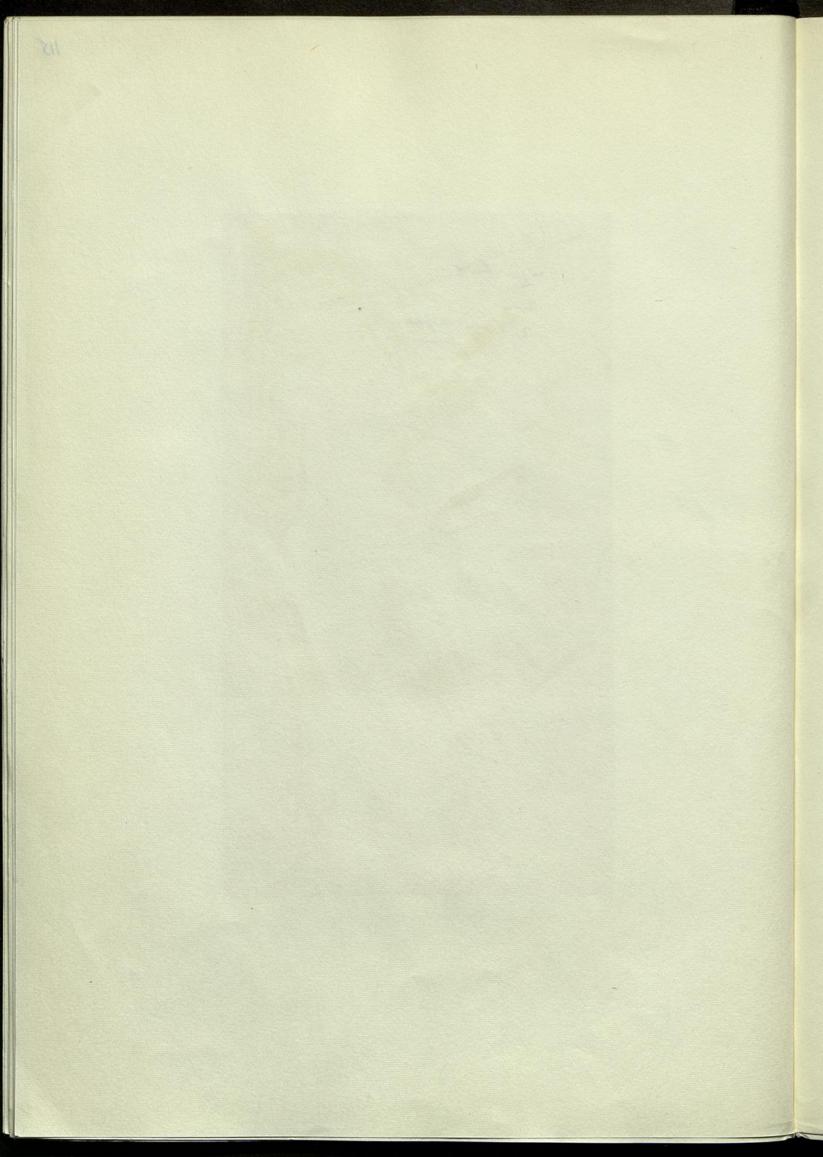
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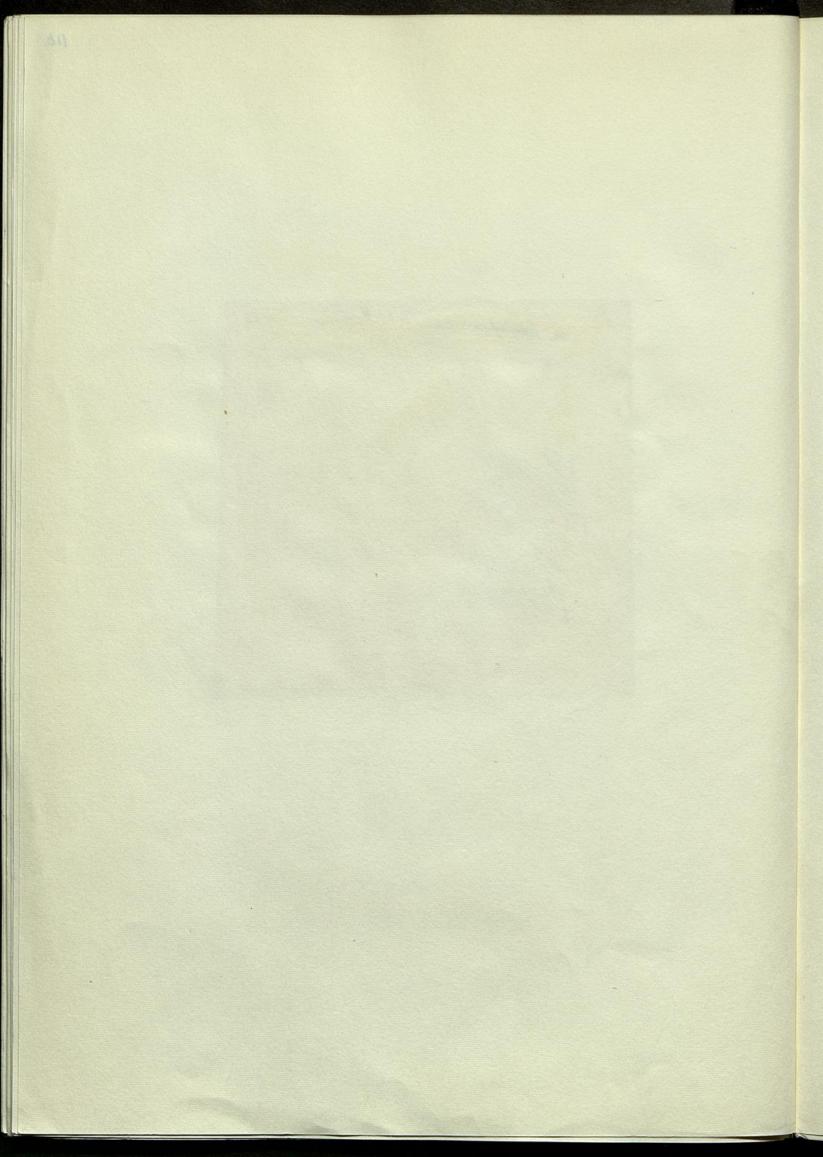
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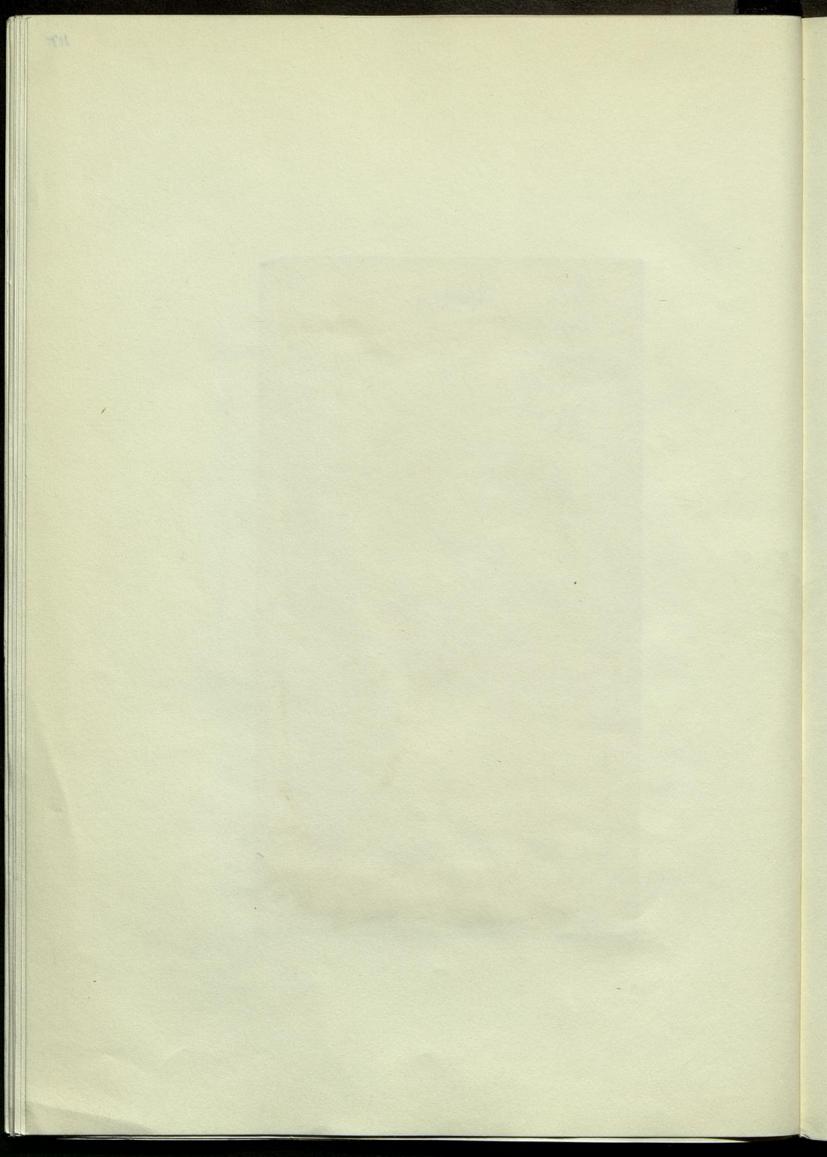


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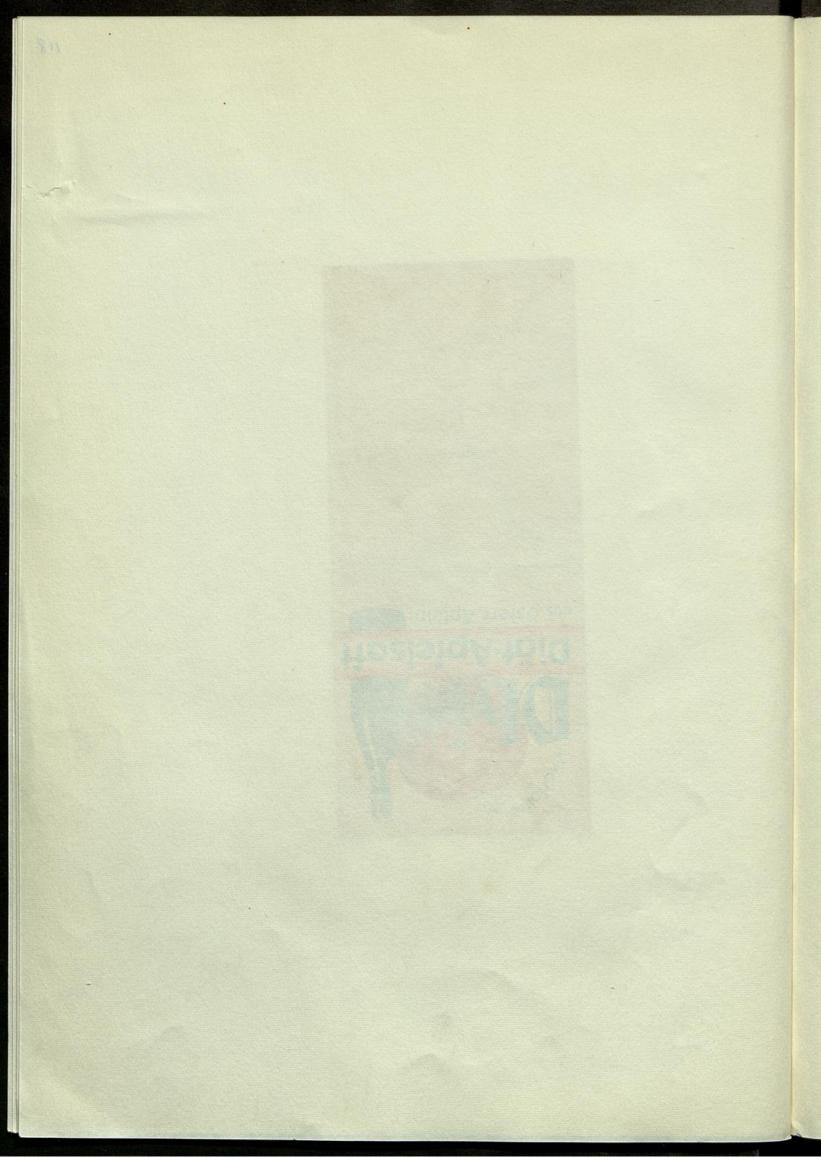




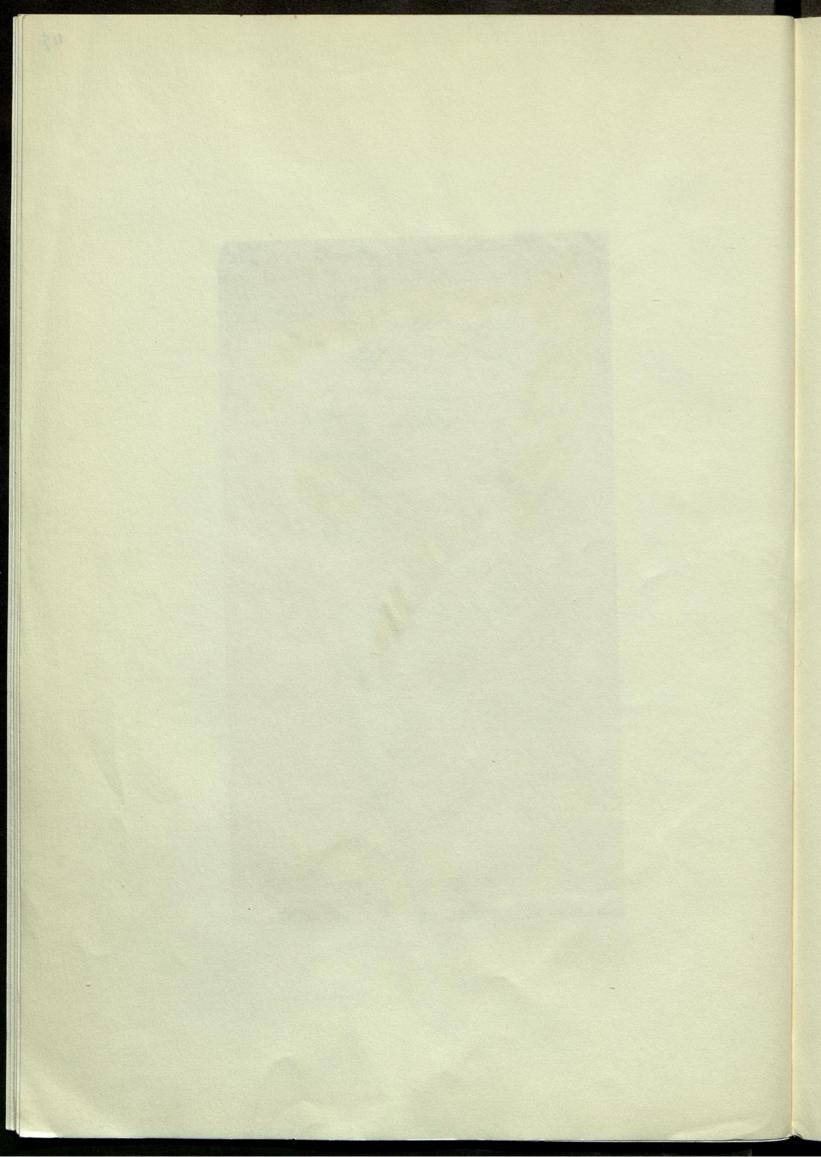
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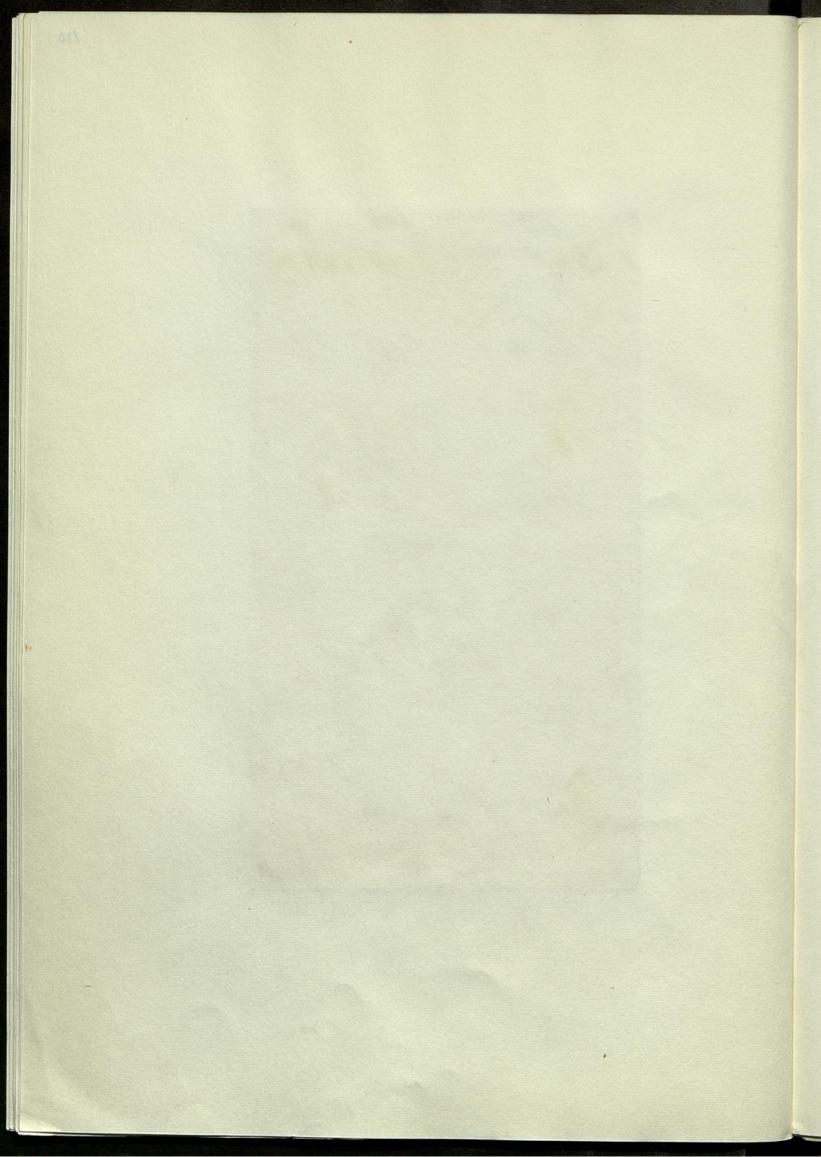
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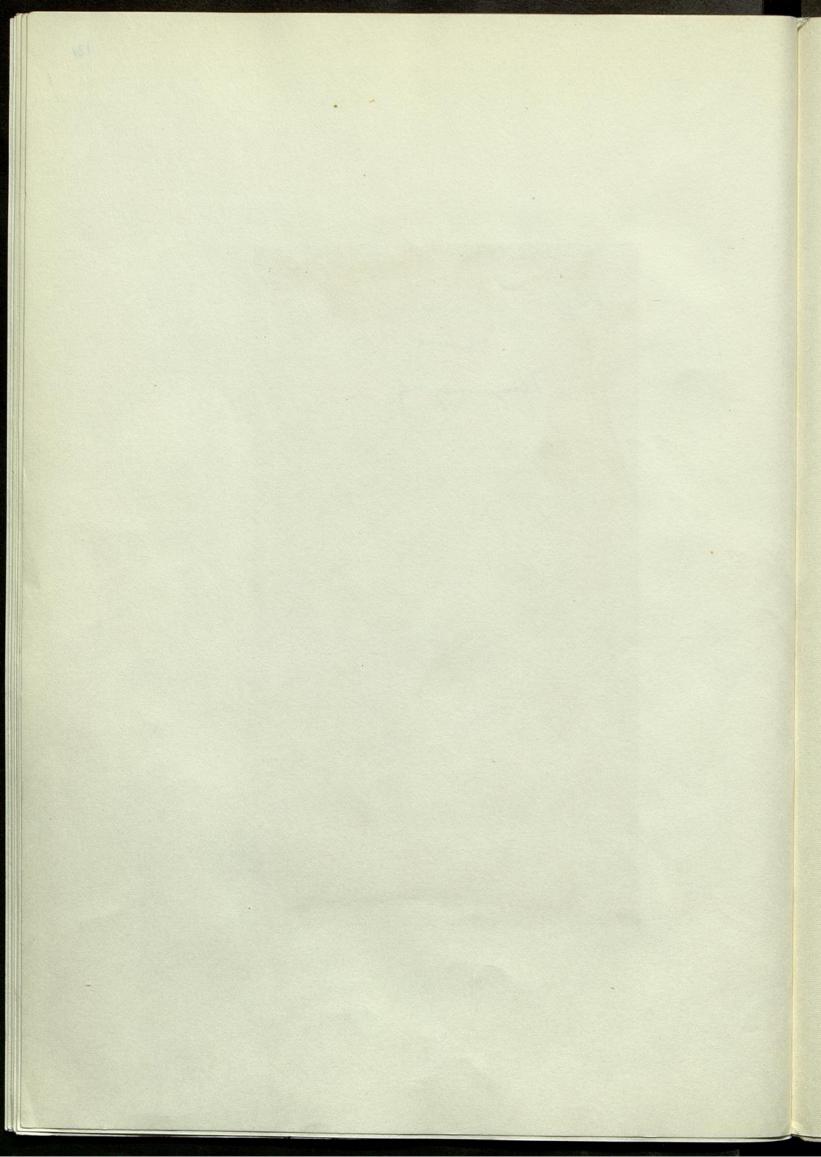
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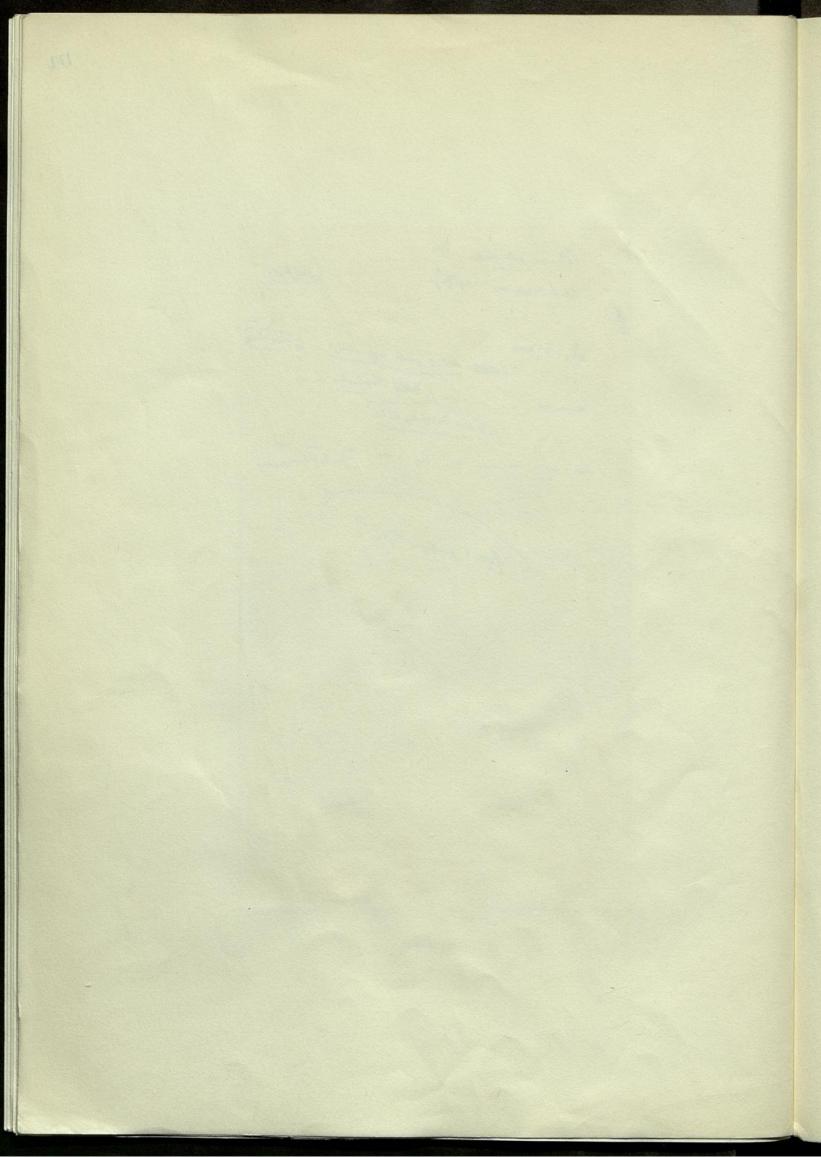
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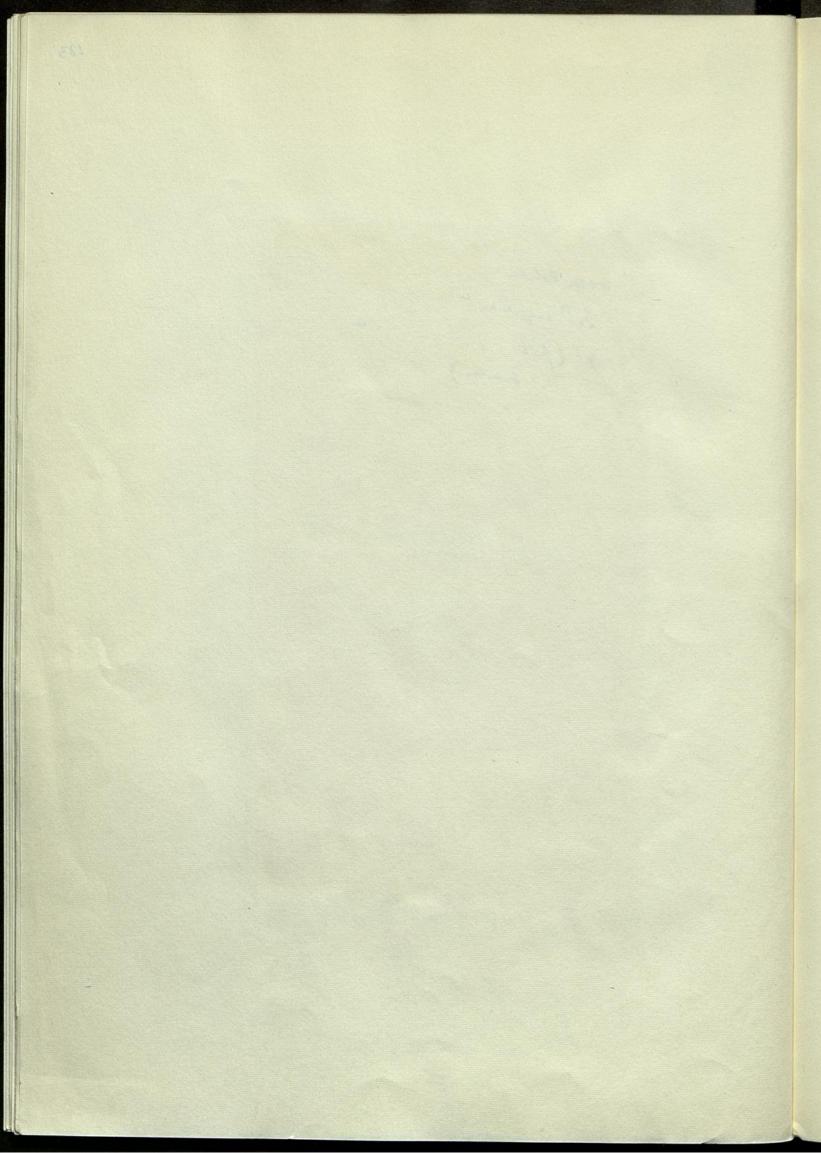


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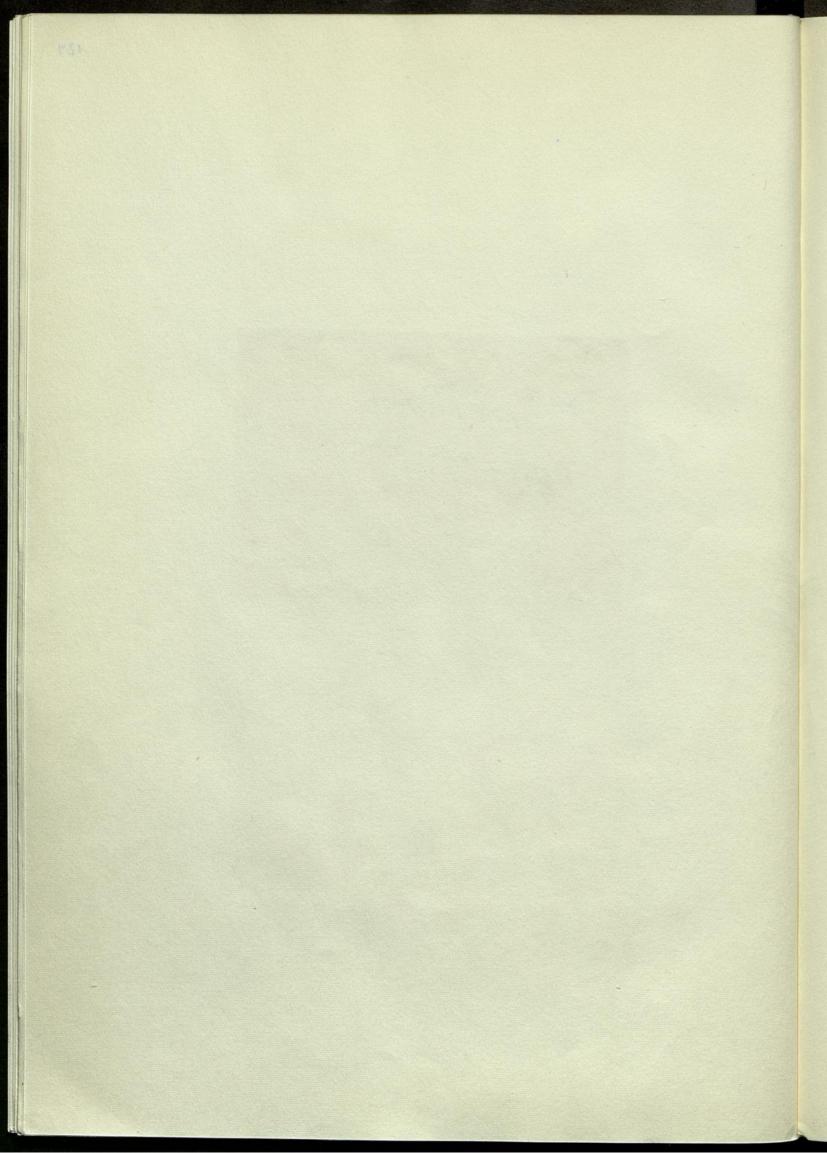




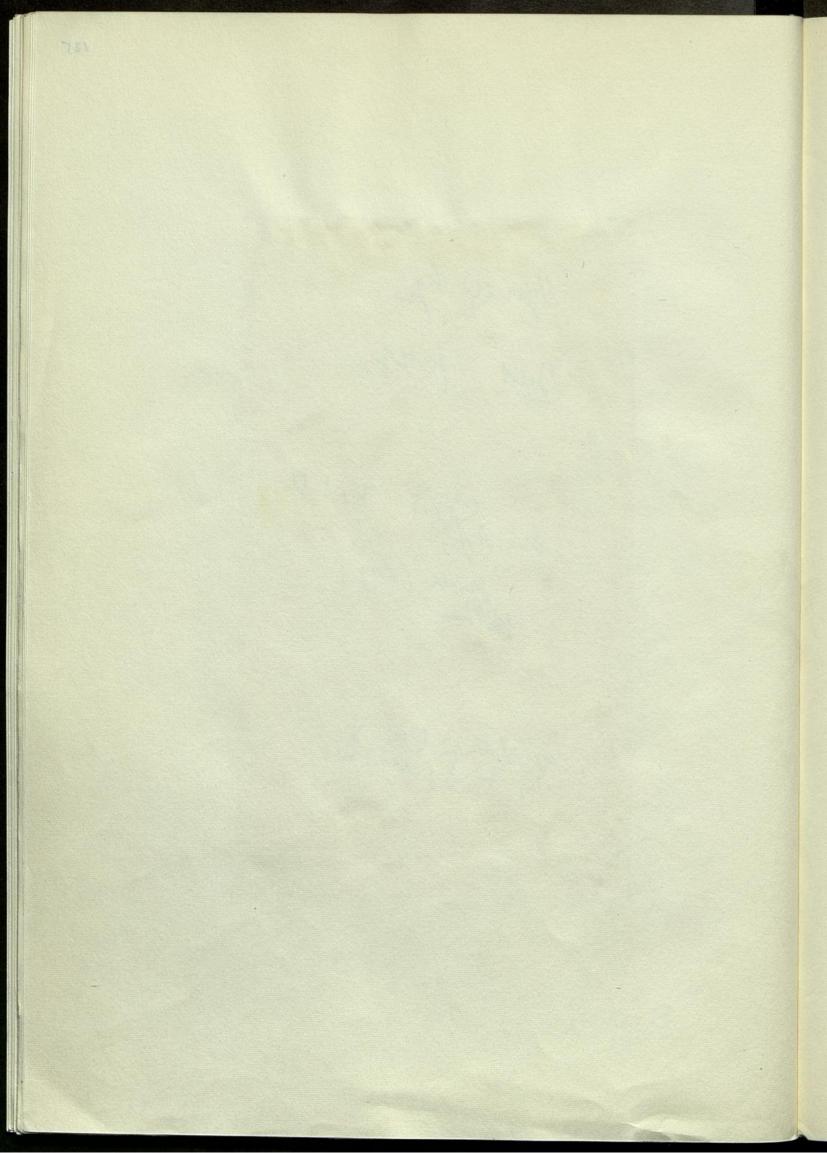
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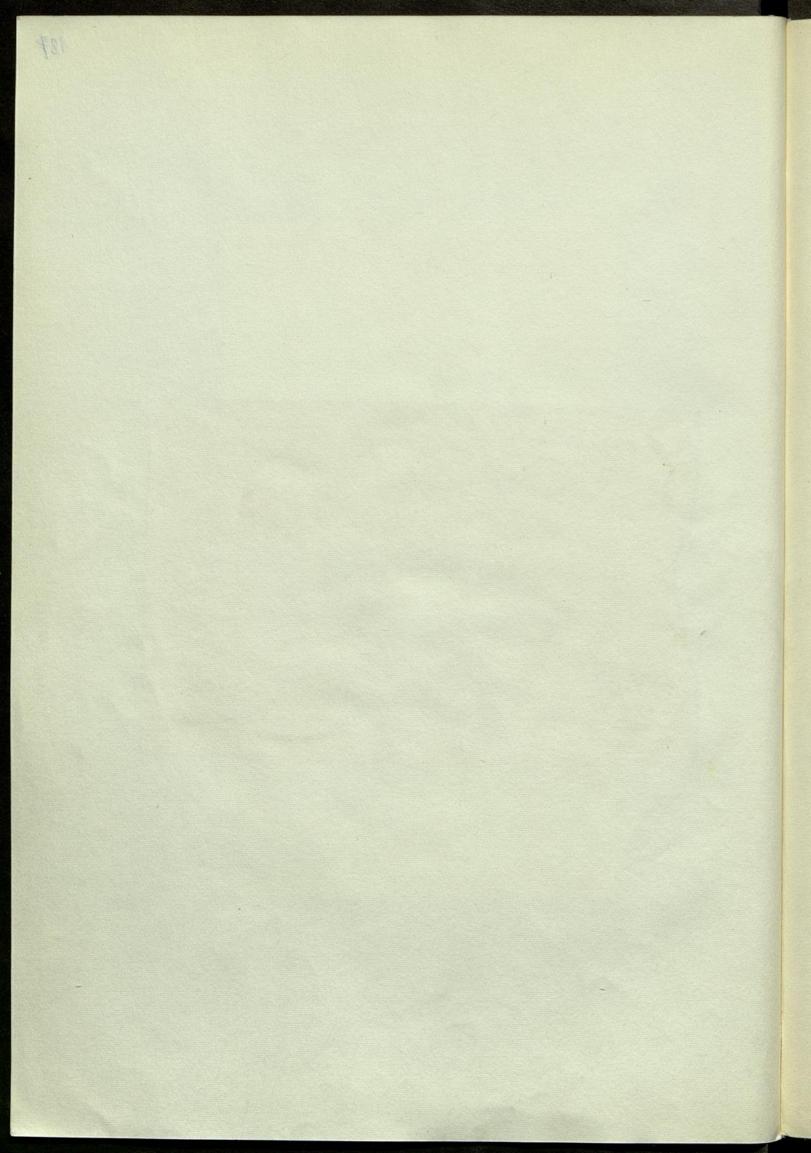
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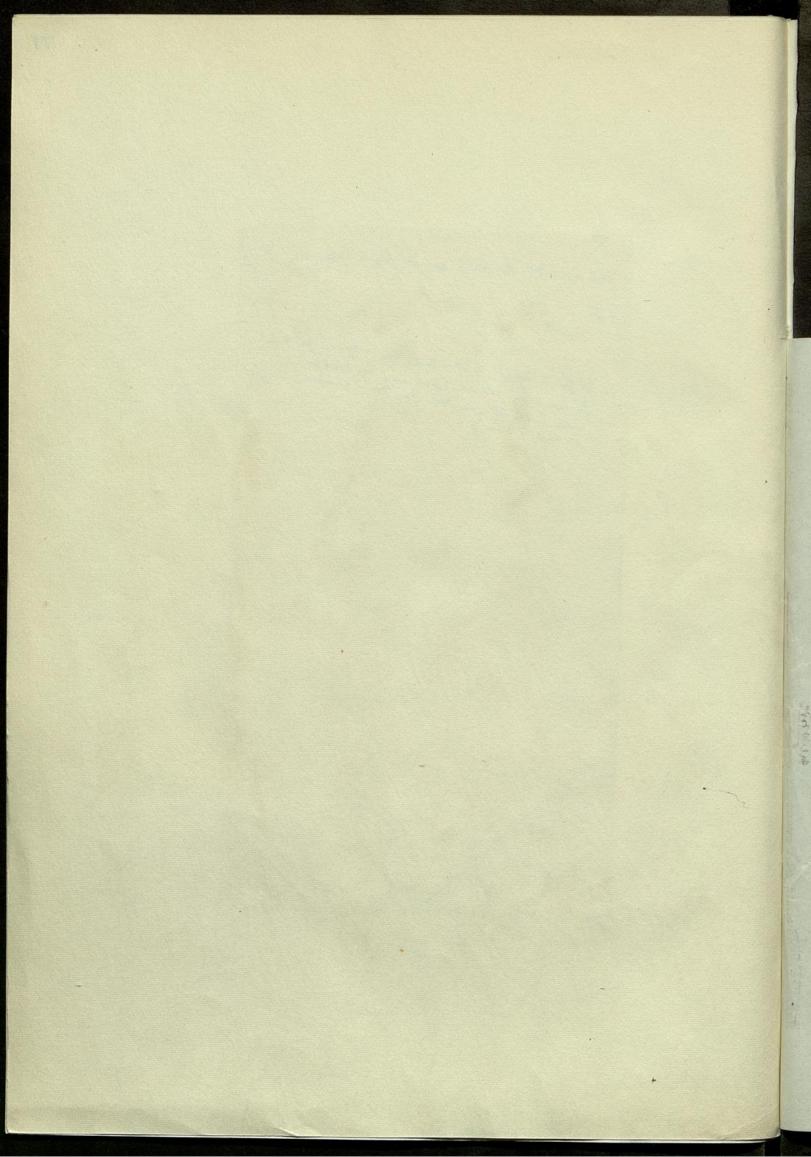
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Rebell und in der Amsterdamer Gemeinde im gewissen Sinne der Vorläufer Spinozas,

weiß, überzeugt darüber, daß die Gesetze Mosis ein rein menschliches Werk war, 5) obwohl unrweifelhaft ein Rationalist und, wie maxarim man aus seiner Biographie

Dentitate in seinem Werk über die Sterblichkeit der Seele keine anderen Argumente, gels biblische Texte - wie man nach den drei arbaikanen Kapiteln geines Werkes

pourteilen kann, die in der Refetstien (polemischen Antwort) de Silva, erhalten

die verkündete Meinung enrekt mit Hilfe der Meiligen Schriften zu begründen, blisben. 6) Es war aber nur ein Beispiel der allgemein angewendeten Wethode

in denun, wie of schon lange bekannt war, (konnte jeder bei gutem Willen alles

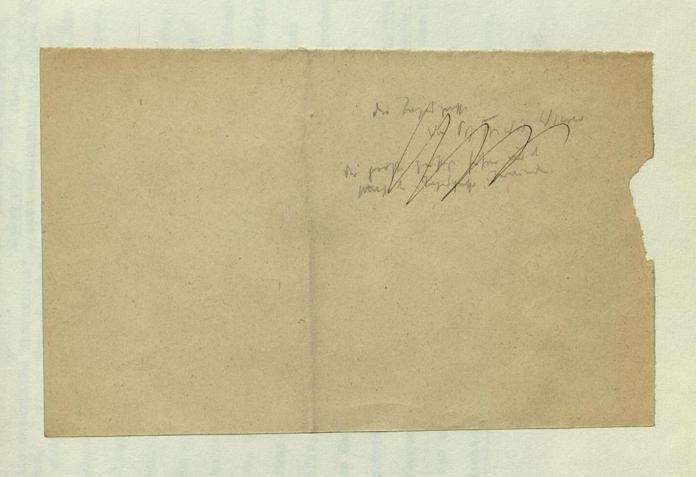
das Tinden, vas er gerade zu beweisen suchte. ..

Die offizielle katholische Stellung in bezug auf Theologie und Wissenschaft,

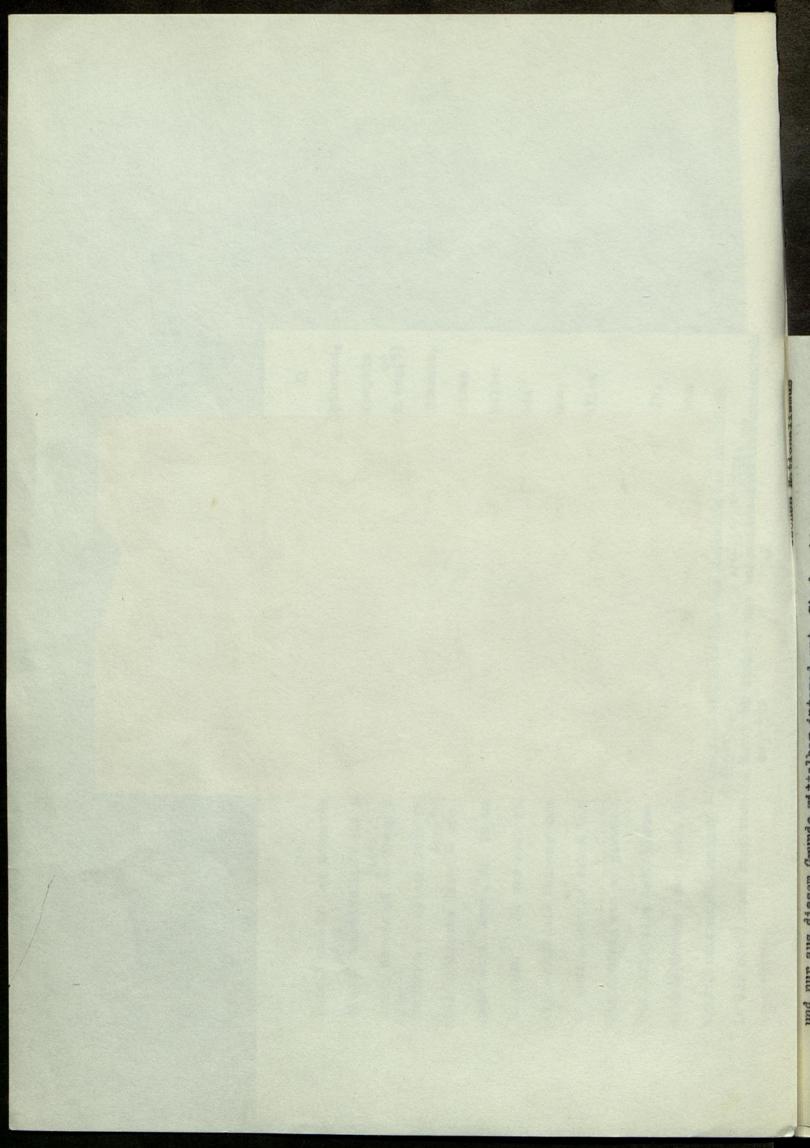
in der Arche schon seit der Zeit Thomas von Aguino feetgelegt, ist hier xon

in den nordlichen Provinzen (in Betracht zieht - was bei weitem inisht se 

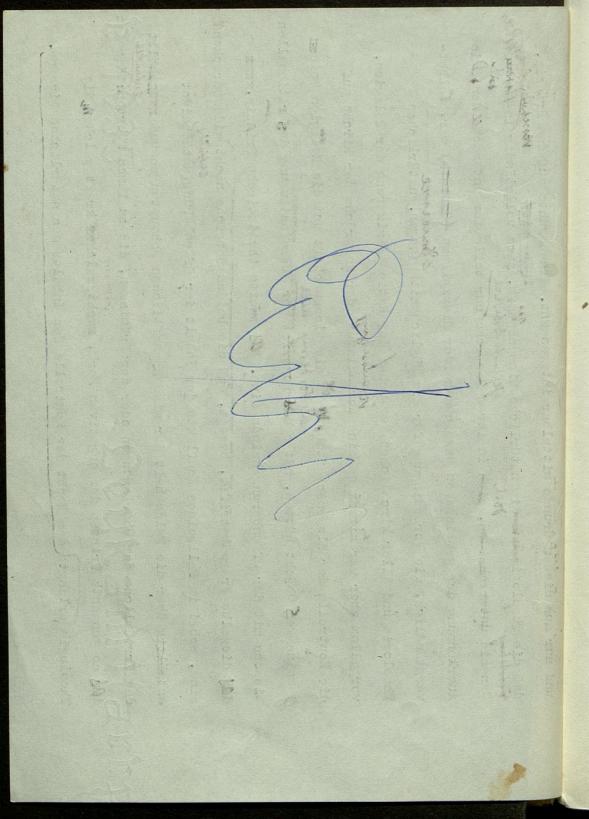
uscentiful als eventuelle melle der negetigen spinosistischen Doktrin-



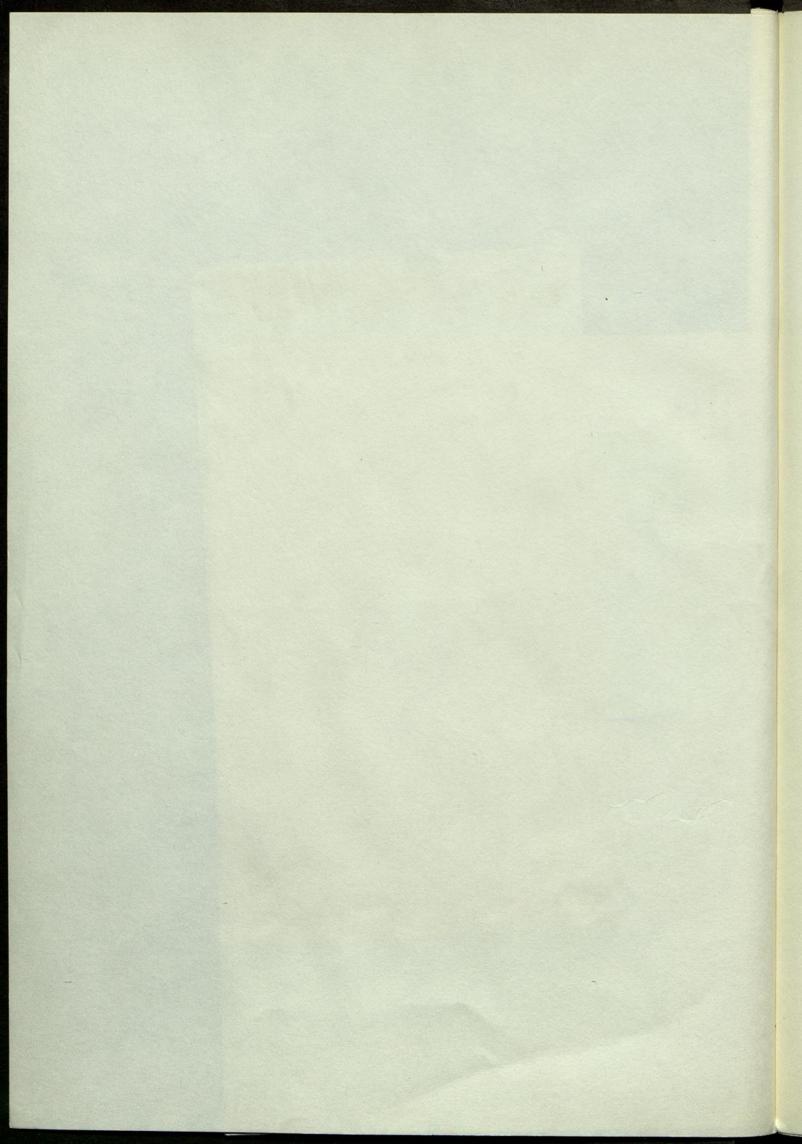
wassenvillen als eventuelle der negativen spinosistischen Boletrin-



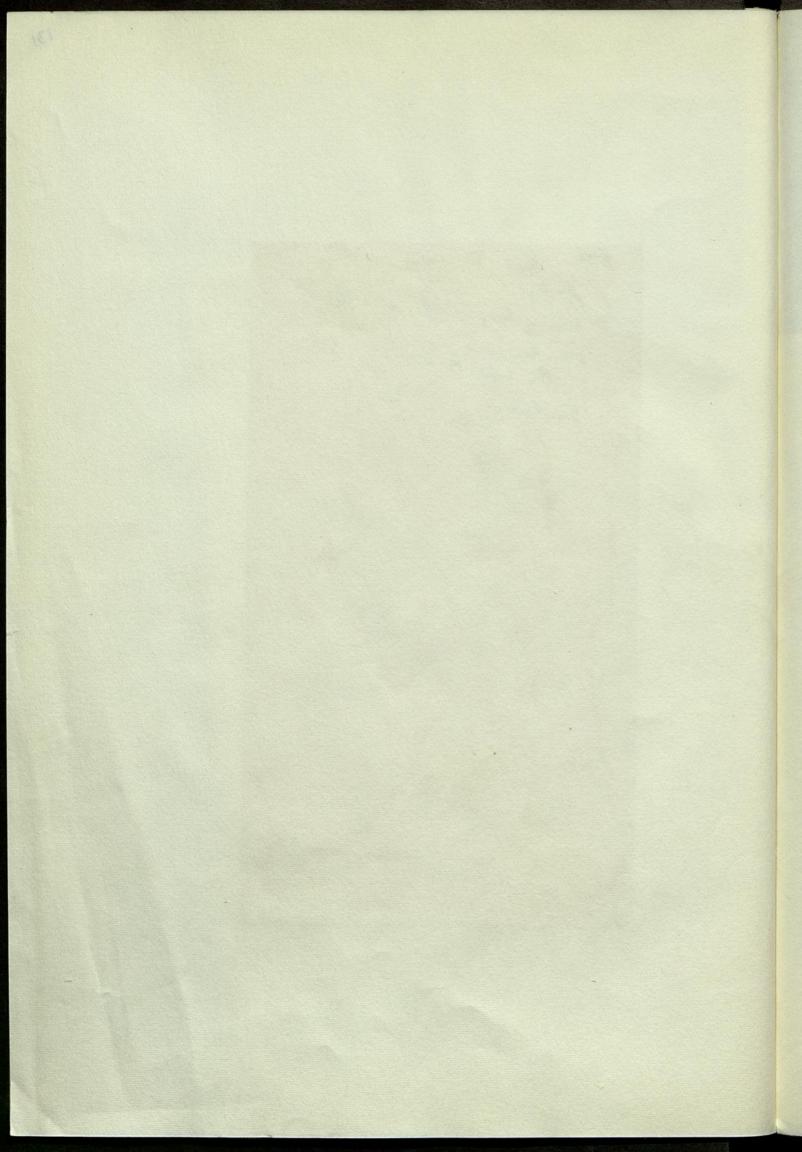
und nur aus diesem Grunde mittelbar interedsant. Sie beruhte auf dem Prinzip, daß die Theologie und die natürliche Wissenschaft. sich vollständig in Beren Wille, Sufferen . roch: Generationsbereck Genesis unterscheiden, sich in ihrem Bereiche nur teilweise unterscheiden die Anerkennung der gemeinsamen Bereiche beider Disziplinen (Cabiete) war, selbstverständlich, die Vorbedingung für die Möglichkeiten (sogen. natürlichen Theologie und aller kirchlichen Versuchen der Rationalisiserung der Religion, vor allem aber war sixxdi es eine Vorbedingung der Ansprüche der Kirche auf die Kontrolle der Wissenschaften, Wenn die Wissenschaft und die Religion keinen det For benny usch Demeinsames Objekt hätten, hätte der Posturat der Übereinstimmung des rationellen Wissens mit der Offenbarung keinen Sinn. Det zweite thomistische Prinzip, zagt day disselbe Frage betrifft, besagt, das die beiden Bereiche nicht widersprechend cultilles sind, wobei im Fall eines Konflikts der Inhalt der Offenbarung entscheidet entgiltig über die Falschheit der wissenschaftlichen Behauptungen und Erenthüllt Rufliell das Irrtümliche der Überlegungen oder der Prämissen, die zu ihnen führten das ist de so genannte Prinzip der negativen Norm, masktawaksker kraft welchen die Theologie erlangte das Recht der Kontrolle des Inhalts des natürlichen Wissens,



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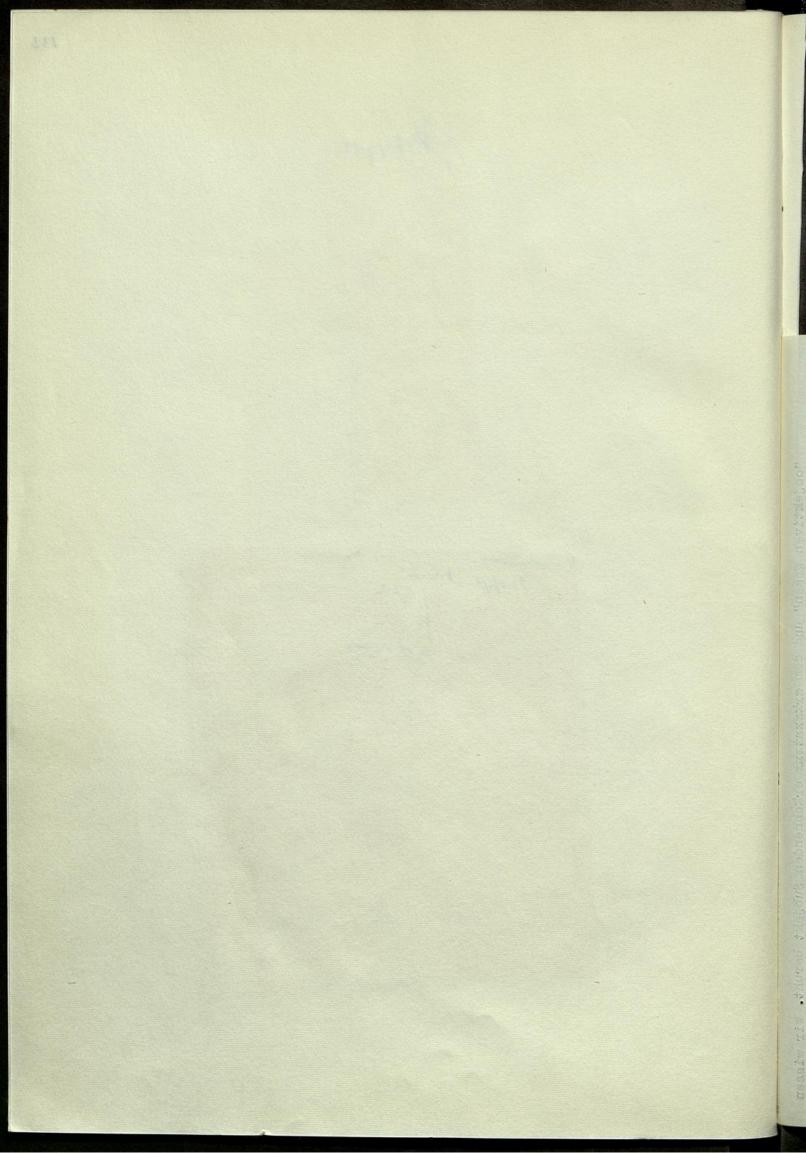


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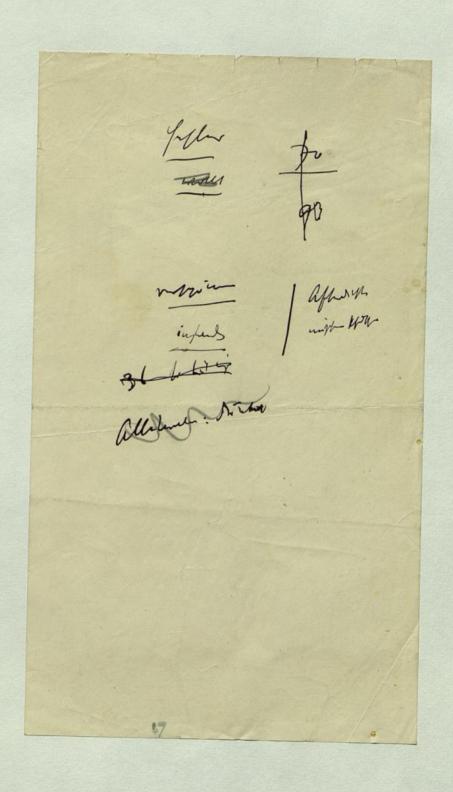
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menschliche subjektiv" dort tatsächlich als programmässig überflüßig anerkannt, und gegenüber stand und sich keine Mühe gab, die Möglichkeit der Subjektivität Idee, genauso wie inhaltlichen Erklärung befreit ist, also mit einer Erklärung, welche in sich denkt... Wir müssen uns mit diesem sehr kargen Erklärung begnügen, die kraft wieder nur so viel, wieviel uns das erwähnte Axiom der Ethik sægt: der "objektiven Wesen" und dem Erkanntenx erkennenden Subjekt beruht. seiner Theorie zu begründen. Deswegen auch ist die Kategorie "dessen was keinen Persönlickkeitsprinzip. Die Abhandlung bon der Berichtigung des Ganze Ladung jener chronischen Zweideutigkeit des Begriffs "Denken" birgt, gewöhnlichen Privilegs der Axiomata, von der Pflicht einer genaueren in das scheinbar kohärente System ein zersetzendes Kern einführt. spinozistischen Konzeption keinen principium individuationis spricht zwar dafür, daß Spinoza ziemlich sorglos dieser Frage Wissen von der Wirklichkeit wird dort genauso unpersönlich es keinen solchen Prinzip für Körper wringt gibt. Auch gibt



"objektiven Wesen" und dem wrkwanten enkennenden Sibjekt beniht

verbunden ist, wir wissen sher nicht monen nicht num monenf diene lietenskied

man weiß, notwendig ist, obwohl die umgekehrte Abhängigkeit selbstverständlich stattfindet, denn "die Gewißheit ist nichts anderes als das objektive Wesen selbst" 258).

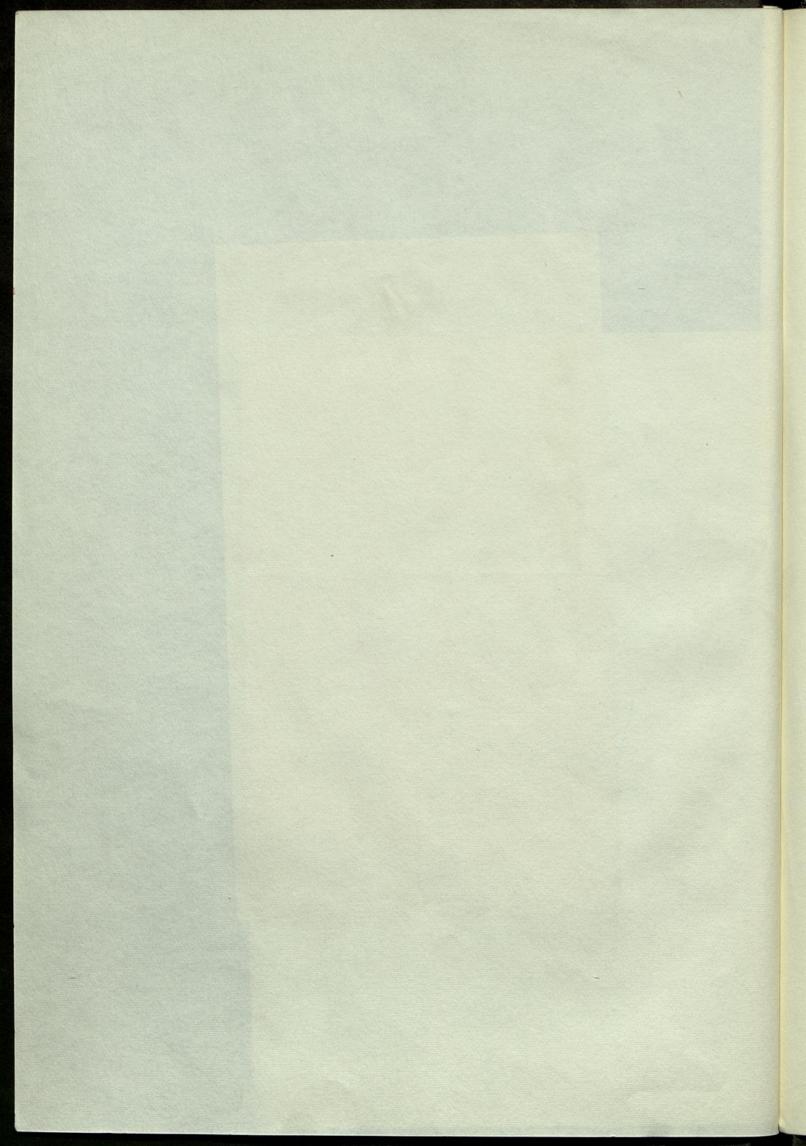
Aus diesen Ausführungen kann man klar ersehen, daß die spinozistische Boktrin keinen begrifflichen Instrument liefert, mit dessen Hilfe man zwischen den subjektiven Wissen, das heißt dem denkenden Individuum bewußt gewordenen Wissen, und dem objektiven Wissen, das heißt dem unpersönlichen "objektiven Wesen" des Dings, das mit dem Objekt durch die Relation der Seinsidentität verbunden ist, unterscheiden kann und diesen Unterschied in Worten ausdrücken kann. Das "objektive Wesen" des Dings, 7 das heißt ihr Sein als des Gegenstandes der Erkenntnis in dem früher erwähnten Sinne - kommt jedem Einzelding zu: im Falle des Menschen und des menschlichen Körpers, wird das "objektive Wesen" zugleich das Subjekt der Erkenntnis. Wir wissen nur das, daß diese Eigentümlichkeit mit irgenwelchen Eigentümlichkeiten des menschlichen somatischen Baus verbunden ist, wir wissen aber nicht conen, nicht nur wanguf diese Unte

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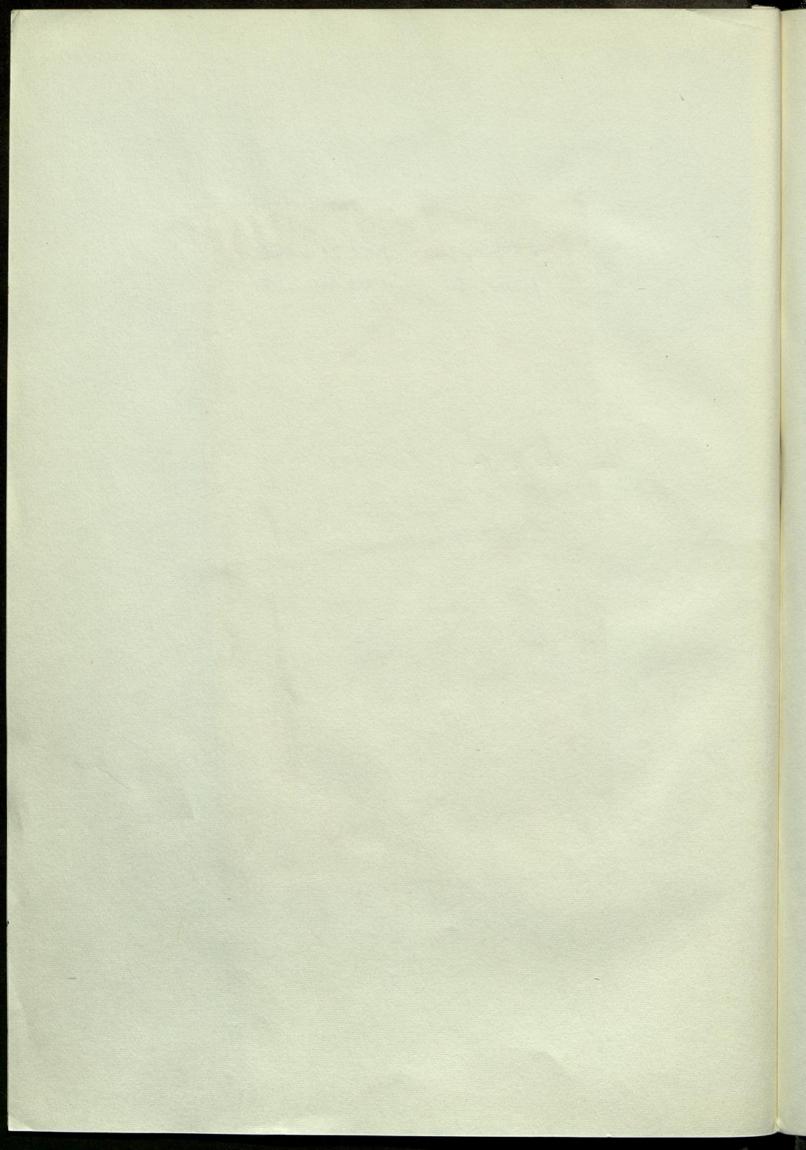
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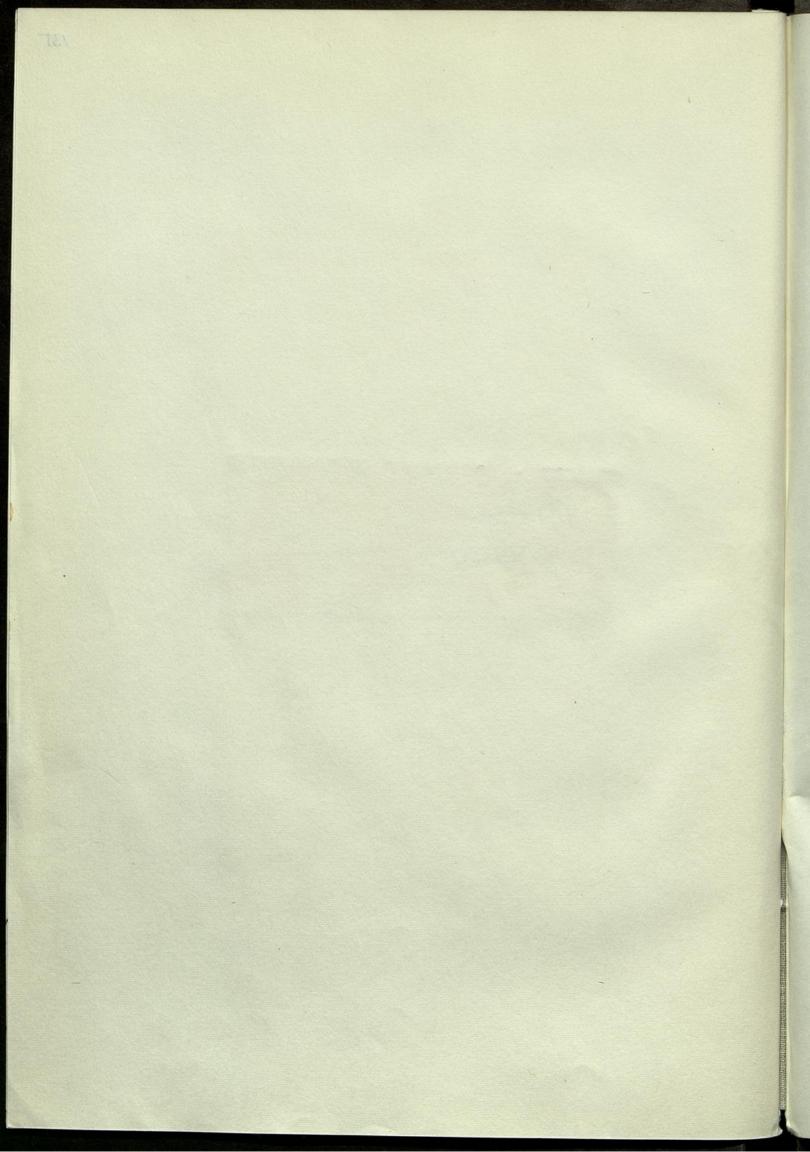
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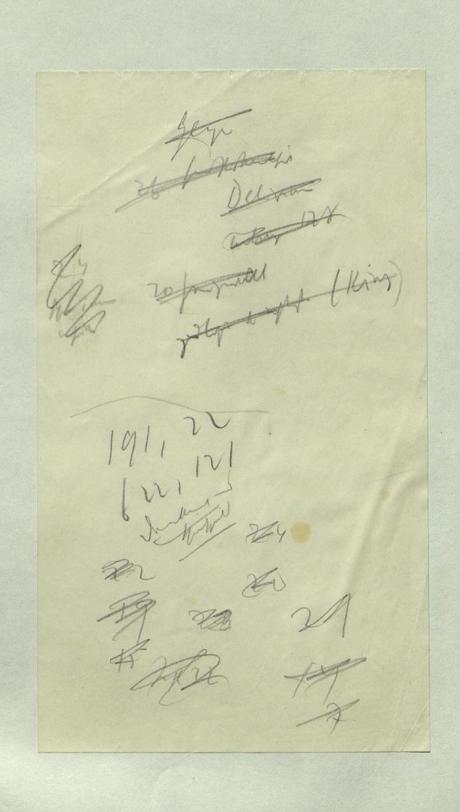


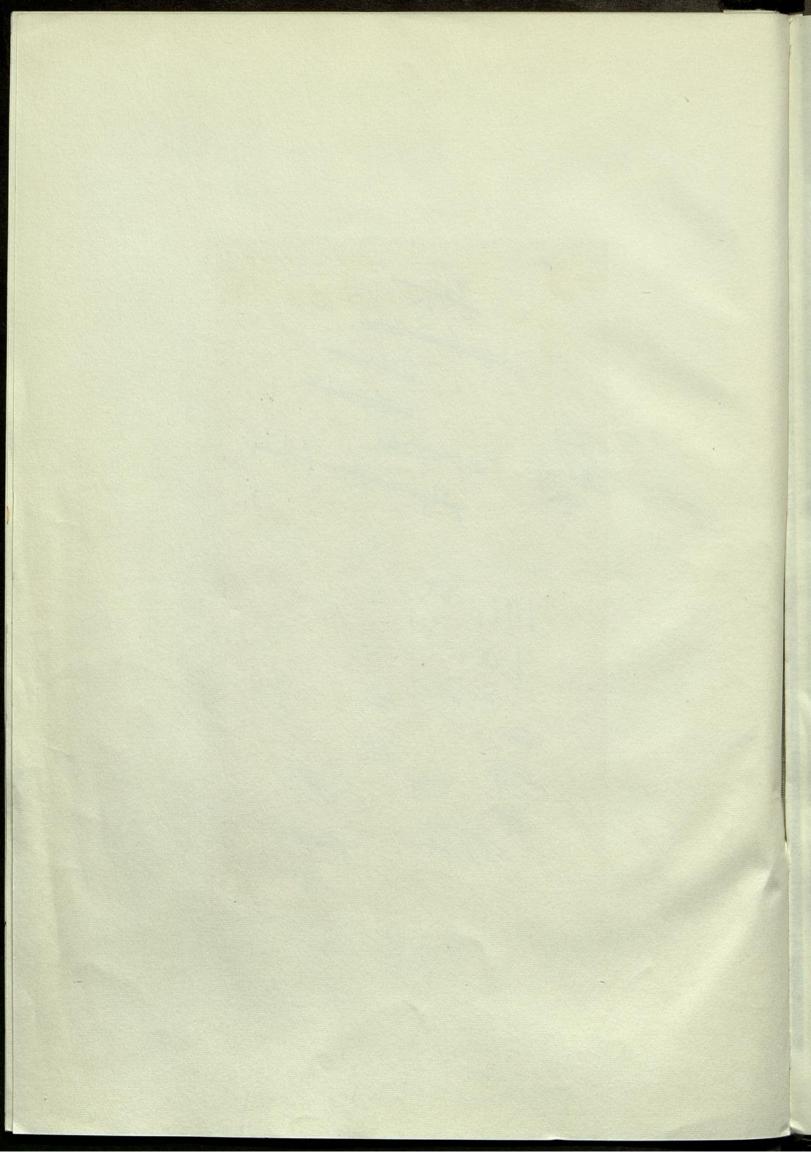
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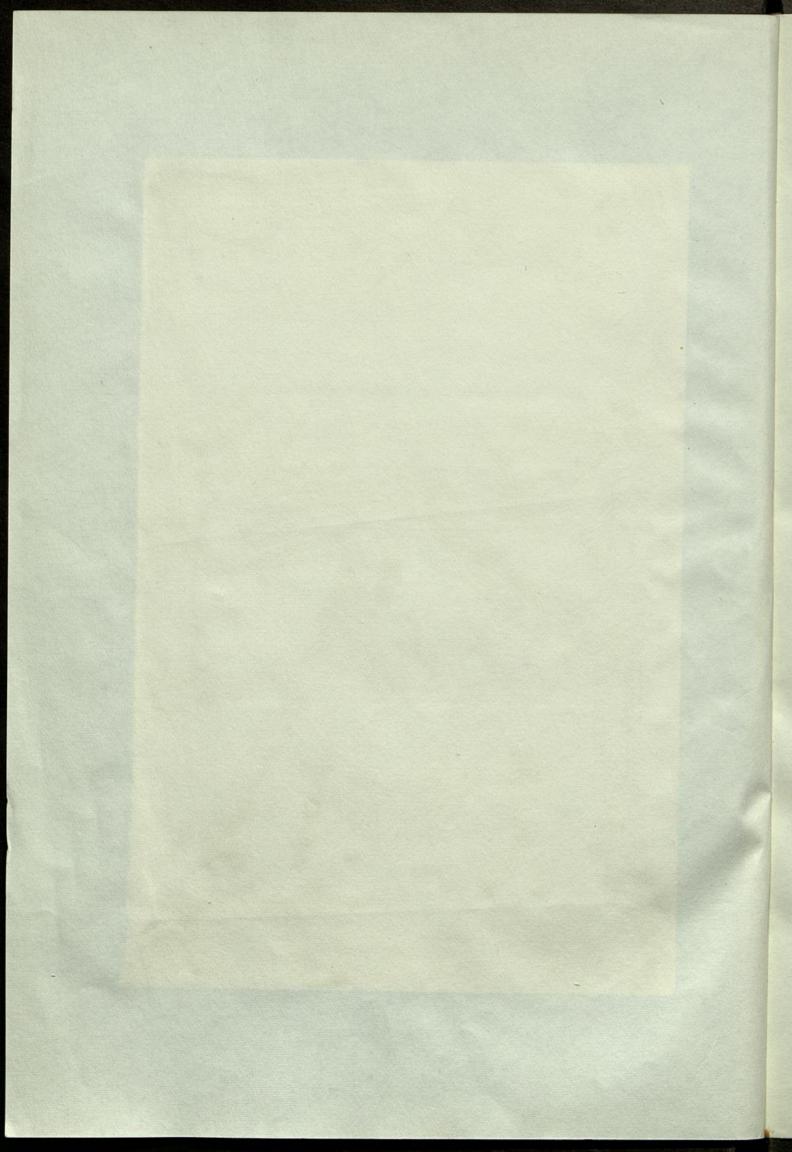
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