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1. Both Spinoza and Nietzsche oppose the traditional condemnation of the body as the prison of the soul by affirming the specificity of each body as the ground of self-knowledge needed for the project of liberation.
2. In the *Ethics* Spinoza talks about the body in three ways: 1) in quasi-mechanistic terms (Physical Interlude); 2) as a multiplicity of affects (E III, IV and V); and 3) as an essence (EV). The first is inadequate, the third falls short of the dynamic nature of Spinoza's notion of power, while the second is the best way to understand the body.
3. Nietzsche's philosophical physiology has three important functions: interpretative (descriptive), diagnostic and normative. While physiology is privileged as an interpretation of the dynamic morphology of will to power, Nietzsche rejects any claims that it can provide an explanation of reality.
4. Contra Heidegger, we need not read Nietzsche's physiology as metaphysics in order to extricate him from the charge of biologism.
5. There are important continuities in Nietzsche's critical reception of Spinoza that have gone unnoticed in the literature, but that are revealed if we focus on his reaction to how Spinoza understands 'power'.
6. Spinoza and Nietzsche conceptualise the body as a dynamic multiplicity which, through intelligent processes of self-regulation, constitutes a derivative and relative unity in intense and complex interchange with its environment.
7. Both Spinoza and Nietzsche understand freedom as empowerment, but Nietzsche, by raising the question of life-affirmation, brings to it a qualitative dimension not found in Spinoza.

8. Nietzsche argues that tension and conflict are indispensable to the enhancement of the individual in a way Spinoza does not.
9. Unlike Nietzsche, Spinoza thinks authentic flourishing possible only within a community, i.e. a body politic, that promotes agreement.
10. The turn to the body in Modern Philosophy comes as a reaction to a number of key metaphysical and moral illusions.
11. The notion of 'power' is central to ontology in Modern European Philosophy.
12. The advances in physiology since the 17th Century have been a major impetus behind naturalistic discourses in philosophy
13. Freedom, defined as the degree or intensity of expression of the specific and endogenous power to act of each body, is a powerful alternative to the notion of free will.