Leviathan

Thomas Hobbes, 1651

Succession of imaginations, or mental discourse: succession of one thought to another. **Of consequence of imaginations, p.8**

When a man *Reasoneth*, he does nothing else but conceive a sum total. Soever there is place for addition and subtraction, there is also place for *Reason*. Reason is nothing but Reckoning (that is adding and subtracting) of the consequences of general names agreed upon, for the *marking* and *signifying* of our thoughts. **Of Reason, and Science, p.18**

Of all *Discourse*, governed by desire of Knowledge, there is at last an *End,* either by attaining, or by giving over. **Of the Ends, or Resolutions of Discourse, p.30**

The power of man is his present means, to obtain some future apparent good. It is either original, or instrumental. Natural ones are faculties of Body, Mind: as extraordinary Strength, Forme, Prudence, Arts, Eloquence, Liberality, Nobility. Instrumental are acquired by Riches, Reputation, Friends, and secret working of God, which men call Good Luck. The greatest of human powers is that which is compounded of the powers of most men, united by consent, in one person, that has the use of powers depending on his will, or depending of the wills of each particular. **Of power, worth, dignity, honour, and worthiness, p.43**

Nature has made men equal. Weaker of mind or strength may find other ways to make equal. Equality of hope in the attaining of ends arises from this equality. So, if any two men desire the same thing, they become enemies. And in way to their end’s effort to destroy or subdue other. But attacker is faced with defenders maybe in coalition form to equalize the force balance, so invader is also in danger. From these diffedence of one another, there is no way for any man to secure himself, so reasonable, that is, by force, or wiles, to master the persons of all men he can, so long, till he sees no other power great enough to endanger him. This is no more than his own conservation requires. Because there be some take pleasure of conquest, which they pursue farther than their security requires. So such augmentation of dominion over man, being necessary to a mans conservation, it ought to be allowed him. p.63.

So that in the nature of man, we find three principal causes of quarrel.

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| **Causes of Quarrel** | **Man invades for** | **Use violence** |
| Competition | Gain | to make masters of other people |
| Diffedence | safety | To defend them |
| Glory | reputation | For trifles, a smile, a different opinion |

Here it is manifest, that during the time men live without a common Power to keep them all in awe, they are in condition which is called Warre; and such a Warre, as is of every man, against every man. Nature of Warre not only Battell (actual fighting) but in a tract of time, wherein the Will to contend by Battell is sufficiently known, and weather. Disposition explained so far explains why “during all the time” (Peace) there is no assurance to the contrary. p.64.

In the war time every man is enemy to every man. Other times also, in the so-called Peace, men live without security, only his own strength, nothing to be done, but continuous fear, danger and violent death, poor and short-lived human! p.65.

Nature separates and render men apt to invade and destroy one another. This inference is coming from passions. The one who does not believe this inference secures himself at home (locks door etc). So, nobody blames nature of man. Passions and desires of man is no sin unless there is a law agreed upon. p.65

So many places live in such a condition (Peace time under fear and war). If there is no power to fear, people live with natural lust, in a brutish manner, civil war is the natural result of this condition. In all times, continual jealousy caused kingdoms eyes fixed one another, weapons pointing, spies etc, is posture of war. p.65

To this war of every man against every man, this also is consequent; that nothing can be Unjust. The notions of right and wrong, justice and injustice have there no place. Where there is no common Power, there is no Law, where there is no law, no injustice. Force and fraud are two virtues in war. It is also consequence of this situation, that there be no Property, no Dominion, no mine or yours distinct, but only every man, that he can get, and for so long, as he can keep it. p.66

The passions that orient men to peace are fear of death; desire of commodious living, and a hope by their Industry to obtain them. And reason suggest convenient Articles of Peace, upon which men may be drawn to agreement. p.66

**Of the Natural condition of mankind, as concerning their felicity, and misery, Chapter 13, p.63** *(In sum, condition of man is a condition of war of everyone against everyone).*

*The Right of Nature* is the liberty each man has, to use his own power for the preservation of his life. So, he can do anything, in his Judgement and Reason, within available means. Liberty, the absence of external impediments, they may take some of power, but cannot prevent him from using the power left to him. p.66.

*A Law of Nature* is a general rule, found by *Reason,* forbids man to destroy others, to take away the means to preserve themselves (Right is liberty to do, Law binds to one of them). p.66

If condition of man is a condition of war of everyone against everyone as explained in Chapter 13, then everyone is governed by his own reason. In order to preserve his own life, he can do everything, including to one another’s body. Because of this natural Right there can be no security to any man of living out the time. So, the general rule is: Every man, ought to endeavour Peace (Fundamental Law of Nature, *to seek peace and follow it*), as far as he has hope of obtaining it. When he cannot obtain it, that he may seek and advantages of war (Right of Nature, *by all means we can, to defend ourselves*). p.67

From Fundamental Law of Nature (man are commanded to endeavour peace), second Law comes: That a man and others prefers peace, and defence of himself, to lay down this right to all things; and be contented with so much liberty against other men, as he would allow other men against himself. So long man holds this right, doing anything he liked, so all men in the condition of war. But if other man will not lay down their right, as well as he, then there is no Reason for anyone, to lack himself of his: expose himself to prey, rather than expose himself to Peace. That is the Law of Gospel, Whatsoever you require that others should do to you, that do ye to them. P.67

**Of the first and second Natural Laws, and of Contracts**