

Leviathan, by Thomas Hobbes

only read two parts of leviathan  
there are really four

must keep the purpose in mind (p6-7)  
entire tradition of political philosophy had failed in its quest for truth; inability to lead men toward peace  
ancient and medieval tradition failed to bring truth and peace  
Hobbes wants to find and enjoy peace, have peace for mankind  
don't think this makes him an altruist, interested foremost in his own security  
he was very individualistic, very egocentric although self-aware, he was one of nastiest people to ever live

when civil war came to england, proudly proclaimed he was first person to leave country  
didn't want to get caught up in a cause, especially one that threatened his self-preservation

book constitutes broad based attack on ancients  
in words of Francis Bacon: "It was an attack on imaginary laws for imaginary commonwealths."  
the ancients: "Their moral philosophy was but a description of their own passions" (6-7)  
they understood politics inadequately because they understood man inadequately  
man means man or woman: true for most political philosophers, use it generically  
really true for Hobbes, he saw nothing decisively different between man and woman  
men and women thought alike, motivated alike, and therefore act, especially under pressure, alike

an understanding of man is not easy to come by  
harder than to learn any language or science because it is so elusive  
one must understand man in the most potent way: by understanding first one's self  
understand ourselves through an act of introspection

"But let one man read another by his actions never so perfectly, it serves him only with his acquaintance, which are but few. **He that is to govern a whole nation must read in himself, not this or that particular man, but mankind**, which, though it be harder to do, harder than to learn any language or science, yet when I shall have set down my own reading orderly and perspicuously, the pains left another will be only to **consider if he also find not the same in himself. For this kind of doctrine admits no other demonstration**" (24).

when the act of introspection is honest and thorough, if you look into yourself, you will find mankind  
if you want to predict what people will do/how they will act, determine how you would act  
not *always* true: insanity, different environments; but generally this is true  
this is somewhat debatable, both sides are arguable  
think of times when you said: why in the world would anybody do that?  
however, introspection will show that there is a similarity among all humans in their passions

quote above is a very clear thesis; there is nothing esoteric  
when Hobbes says the book is short and clear, this is what he is talking about  
when you look at pieces, the book is very straightforward

Machiavelli's project (which has similarities) tried to lower the standards of political life for humanity  
he made goals that are more likely than utopian goals

unlike Machiavelli, Hobbes elaborated a code of moral or natural law  
natural law as a morally binding law which will determine the purposes of civil society

following Machiavelli's realism, Hobbes separated his doctrine of natural law from ancient utopian ideals  
for the ancients, nature was fulfillment; human nature at its highest was the most perfect human being

Hobbes explicitly and directly denies that relationship  
his code of natural law is separated from the idea of the perfection of man

"By **manners I mean not decency of behavior**...and such other points of the *small morals*--**but those qualities of mankind that concern their living together in peace and unity**. To which end we are to consider that the felicity of this life consists not in the repose of a mind satisfied. **For there is no such *finis ultimus*, utmost aim, nor *summum bonum*, greatest good, as is spoken of in the books of the old moral philosophers.**"

always comes back to peace; no utmost aim or greatest good  
this throws people off in the quest for peace, creating unfeasible expectations  
Hobbes is interested in getting to the root of the matter  
operates scientifically: starting from primary causes to generalized consequences  
he was one of the first exponents of modern science (contrasted with ancient science)

table of contents shows how it is a development from elementary building blocks  
every subject builds on the previous subject, with everything originating in the senses  
sense/perception leads to imagination, which leads to speech  
imagination is nothing but a "decay of sense," basically the same as memory  
"Much memory, or memory of many things, is called experience."

understanding of politics begins with understanding of man  
to understand politics, first must understand human psychology  
first part of human psychology is understanding human epistemology  
epistemology: science of knowing how we come to know things  
study of man begins with evaluating how he knows  
only by knowing the psychology of man is it possible to understand the politics of man  
it is necessary to know him as an individual before as a society

Aristotle: humans are political animals  
politics fulfills mans purpose

Hobbes: humans are naturally apolitical  
political order is conventional and manmade

speech is the driving force, developed through necessity  
makes it possible for man to operate in the world and cooperate with each other  
used to vocalize thoughts; reason came first, then came speech  
humans are the only animals that have a sense of truth and falsehood  
other animals communicate, but it is not speech

understanding is based on speech  
"it is a tincture of our passions" (44-45)  
definitions, and agreement about definitions, become very important  
for humans to operate and cooperate, they must operate according to the principles of geometry  
first definitions, then everyone agrees on definitions  
if not, all thought has a tincture of the passions, and meaning is skewed

words that include values reflect the speaker, not reality  
*because they reflect the speaker, words w/o definitions cannot be grounds of "grotius enation"*  
*which is a kind of reckoning of accounts*

all this brings us to reason and science  
since words mean different things, its necessary for us to agree on terms to communicate effectively

it is impossible to make contracts unless definitions are agreed upon beforehand

speech that can lead to contract is like geometry  
axioms are definitions of the words

What is reason to Hobbes?: **"...reason, in this sense, 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**; I say *marking* when we reckon by ourselves, and *signifying* when we demonstrate or approve our reckonings to other men" (46).

**"...reason is not, as sense and memory, born with us**, nor gotten by experience only, as prudence is, **but attained by industry: first in apt imposing of names, and secondly by getting a good and orderly method in proceeding from the elements**, which are names, to assertions made by connection of one of them to another, and so to syllogisms, which are connections of one assertion to another, till we come to a knowledge of all the consequences of names appertaining to the subject in hand; and **that is it men call science...the knowledge of consequences and dependence of one fact upon another...**" (49).

that science and reason are acquired by industry works  
innate intellect is merely the potential that one has  
on a practical level, innate intellect means almost nothing  
science and work and industry that develop this potential is 99% of what humans are capable of  
Hobbes is saying that *almost* anybody can do/learn anything, just not at the same pace  
(almost because there is a level of genius: e.g. most of us will not become Shakespeare)  
main question: is there a will, and will they stick with it (industry/work)

because reason and science are acquired by industry, leisure is required for science  
Einstein was slow, nothing came to him like \*snap\*  
he worked on his stuff for a long time, which is why teachers thought he was dumb  
leisure time is necessary; learning and reason are a result of industry  
they are not compatible with a deadline

passion is that which gives man's endowment motion  
what is the relationship between the passions and reason?  
most important part of relationship: whether it is reason or passion that is most important motivating part of the human species

in modernity, decision is in favor of passion  
ancients did not think so, although it was more complicated than just saying reason  
they thought that in a properly educated/cultured/raised human, passion was subordinate to reason  
the beginnings of the answers are in chapters six, seven, and eight  
six is an explanation of the beginning of passions

xx  
p55 first mentioned as simple passions  
communicated in speech or through discourse ch7  
true statement of situation is in ch8 - of the intellectual virtues

differences of "wit" come from passions  
also find that passions can be influenced by education  
power is particularly important as a distinguishing feature of wit  
"wit" = not witty, they just "get it"  
p68 IMPORTANT QUOTE

thought/reason serves the passion  
our reason/thought is in the service of passion  
if we delve into ourselves to introspect and find mankind at large, the first thing we will find is that our reason serves our passions; that is true of all of us; it is one of THE human characteristics

all of this leads to chapter 10 - power is a guiding passion of man  
power of achieve some good; what any man might consider good for himself  
the ultimate passion of men is p86-87 in chapter on manners  
ultimate passion is power  
IMPORTANT QUOTE on p86  
this is the ultimate passion, but its the ultimate passion of desire  
there are passions of desire and passions of aversion  
power is ultimate passion of desire  
this brings us to the two most famous chapters of leviathan: ch 12 and 13  
first on religion, then original state of man

the perpetual desire of power is not in the interest of greed, nor aggrandizement, but in security  
human beings will not find a being that wants to dominate other beings  
find deep down is an absolute and total preoccupation with self-preservation  
we are all the same, have always been like this, always will be like this

first we are interest in self-preservation  
second interested in comfortable self-preservation (not possible w/o self-preservation)  
food (insects/berries), shelter from elements, move faster to get out of trouble <-- cavemen wanted this  
now we want more comfortable forms for the same thing  
if something comes to take what we have, we will revert to the old ones  
if we lose our ability to have nice houses, we will have caves  
this is what animates human beings  
if you look deep inside yourself, that is what you will find

don't want power to dominate others  
humans want power to not be dominated  
want power to preserve themselves  
want to have a weapon

can never accumulate more power  
self preservation is everything  
more power means better chance of self-preservation