

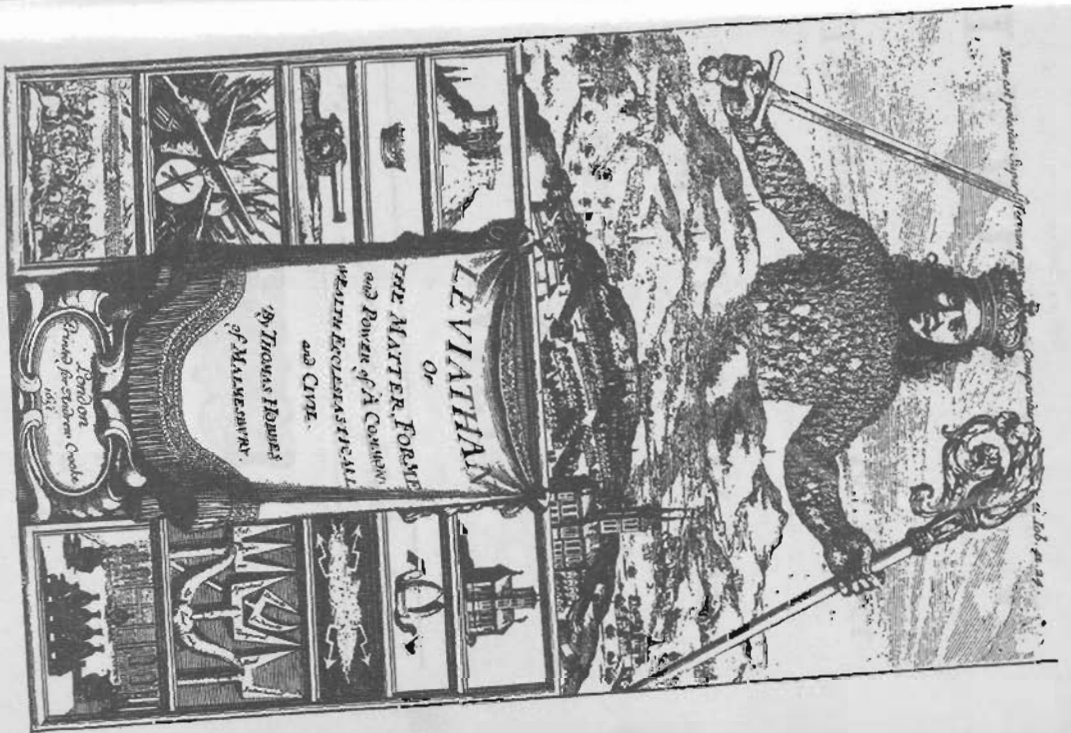
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LEVIATHAN

EDITED WITH
AN INTRODUCTION BY
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PENGUIN BOOKS



THE INTRODUCTION

NATURE (the Art whereby God hath made and governes the World) is by the Art of man, as in many other things, so in this also imitated, that it can make an Artificial Animal. For seeing life is but a motion of Limbs, the beginning whereof is in some principall part within; why may we not say, that all *Automata* (Engines that move themselves by springs and wheelles as doth a watch) have an artificiall life? For what is the *Heart*, but a *Spring*; and the *Nerves*, but so many *Strings*; and the *Joints*, but so many *Hinges*, giving motion to the whole Body, such as was intended by the Artificer? Art goes yet further, imitating that Rationall and most excellent worke of Nature, *Man*. For by Art is created that great LEVIATHAN called a COMMON-WEALTH, or STATE, (in latine CIVITAS) which is but an Artificiall Man; though of greater stature and strength than the Naturall, for whose protection and defence it was intended; and in which, the *Soveraignty* is an Artificiall Soul, as giving life and motion to the whole body; The *Magistrates*, and other *Officers* of Judicature and Execution, artificiall *Joints*; *Reward* and *Punishment* (by which fastned to the seate of the *Soveraignty*, every joynt and member is moved to performe his duty) are the *Nerves*, that do the same in the Body Naturall; The *Wealth* and *Riches* of all the particular members, are the *Strength*; *Salus Populi* (the peoples safety) its *Business*; *Counsellors*, by whom all things needfull for it to know, are suggested unto it, are the *Memory*; *Equity* and *Lawes*, an artificiall Reason and Will; *Concord*, *Health*; *Sedition*, *Sickness*; and *Civill war*, *Death*. Lastly, the *Pacts* and *Covenants*,

by which the parts of this Body Politique were at first made, set together, and united, resemble that *Frat*, or the *Let us make man*, pronounced by God in the Creation.

[2] To describe the Nature of this Artificial man, I will consider

First, the *Matter* thereof, and the *Artificer*; both which is *Man*.

Secondly, *How*, and by what *Covenants* it is made; what are the *Rights* and just *Power* or *Authority* of a *Sovereign*; and what it is that *preserveth* and *dissolveth* it.

Thirdly, what is a *Christian Common-wealth*. Lastly, what is the *Kingdome of Darkness*.

Concerning the first, there is a saying much usurped of late, That *Wisdom* is acquired, not by reading of *Books*; but of *Men*. Consequently whereunto, those persons, that for the most part can give no other proof of being wise, take great delight to shew what they think they have read in men, by uncharitable censures of one another behind their backs. But there is another saying not of late understood, by which they might learn truly to read one another, if they would take the pains; and that is, *Nosse teipsum, Read thy self*: which was not meant, as it is now used, to countenance, either the barbarous state of men in power, towards their inferiors; or to encourage men of low degree, to a sawcie behaviour towards their betters; But to teach us, that for the similitude of the thoughts, and Passions of one man, to the thoughts, and Passions of another, whosoever looketh into himself, and considereth what he doth, when he does *think, opine, reason, hope, feare*, &c. and upon what grounds; he shall thereby read and know, what are the thoughts, and Passions of all other men, upon the like occasions. I say the similitude of *Passions*, which are the same in

all men, *desire, feare, hope*, &c; not the similitude of the objects of the Passions, which are the things *desired, feared, hoped*, &c: for these the constitution individually, and particular education do so vary, and they are so easie to be kept from our knowledge, that the characters of mans heart, blotted and confounded as they are, with dissembling, lying, counterfeiting, and erroneous doctrines, are legible onely to him that searcheth hearts. And though by mens actions we do discover their designe sometimes; yet to do it without comparing them with our own, and distinguishing all circumstances, by which the case may come to be altered, is to decipher without a key, and be for the most part deceived, by too much trust, or by too much diffidence; as he that reads, is himself a good or evil man.

But let one man read another by his actions never so perfectly, it serves him onely 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 Man-kind: which though it be hard 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 onely to consider, if he also find not the same in himself. For this kind of Doctrine, admitteth no other Demonstration. [3]