THERE be in animals two sorts of motions peculiar to them: One called vital, begun in generation, and continued without interruption through their whole life; such as are the course of the blood, the pulse, the breathing, the concoction, nutrition, excretion, etc.; to which motions there needs no help of imagination: the other is animal motion, otherwise called voluntary motion; as to go, to speak, to move any of our limbs, in such manner as is first fancied in our minds. That sense is motion in the organs and interior parts of man's body, caused by the action of the things we see, hear, etc., and that fancy is but the relics of the same motion, remaining after sense, has been already said in the first and second chapters. And because going, speaking, and the like voluntary motions depend always upon a precedent thought of whither, which way, and what, it is evident that the imagination is the first internal beginning of all voluntary motion. And although unstudied men do not conceive any motion at all to be there, where the thing moved is invisible, or the space it is moved in is, for the shortness of it, insensible; yet that doth not hinder but that such motions are. For let a space be never so little, that which is moved over a greater space, whereof that little one is part, must first be moved over that. These small beginnings of motion within the body of man, before they appear in walking, speaking, striking, and other visible actions, are commonly called endeavour.

This endeavour, when it is toward something which causes it, is called appetite, or desire, the latter being the general name, and the other oftentimes restrained to signify the desire of food, namely hunger and thirst. And when the endeavour is from ward something, it is generally called aversion. These words appetite and aversion we have from the Latins; and they both of them signify the motions, one of approaching, the other of retiring. So also do the Greek words for the same, which are orme and aphorme. For Nature itself does often press upon men those truths which afterwards, when they look for somewhat beyond Nature, they stumble at. For the Schools find in mere appetite to go, or move, no actual motion at all; but because some motion they must acknowledge, they call it metaphorical motion, which is but an absurd speech; for though words may be called metaphorical, bodies and motions cannot.

That which men desire they are said to love, and to hate those things for which they have aversion. So that desire and love are the same thing; save that by desire, we signify the absence of the object; by love, most commonly the presence of the same. So also by aversion, we signify the absence; and by hate, the presence of the object.

Of appetites and aversions, some are born with men; as appetite of food, appetite of
excretion, and exoneration (which may also and more properly be called aversions, from somewhat they feel in their bodies), and some other appetites, not many. The rest, which are appetites of particular things, proceed from experience and trial of their effects upon themselves or other men. For of things we know not at all, or believe not to be, we can have no further desire than to taste and try. But aversion we have for things, not only which we know have hurt us, but also that we do not know whether they will hurt us, or not.

Those things which we neither desire nor hate, we are said to contemn: contempt being nothing else but an immobility or contumacy of the heart in resisting the action of certain things; and proceeding from that the heart is already moved otherwise, by other more potent objects, or from want of experience of them.

And because the constitution of a man's body is in continual mutation, it is impossible that all the same things should always cause in him the same appetites and aversions: much less can all men consent in the desire of almost any one and the same object.

But whatsoever is the object of any man's appetite or desire, that is it which he for his part calleth good; and the object of his hate and aversion, evil; and of his contempt, vile and inconsiderable. For these words of good, evil, and contemptible are ever used with relation to the person that useth them: there being nothing simply and absolutely so; nor any common rule of good and evil to be taken from the nature of the objects themselves; but from the person of the man, where there is no Commonwealth; or, in a Commonwealth, from the person that representeth it; or from an arbitrator or judge, whom men disagreeing shall by consent set up and make his sentence the rule thereof.

The Latin tongue has two words whose significations approach to those of good and evil, but are not precisely the same; and those are pulchrum and turpe. Whereof the former signifies that which by some apparent signs promiseth good; and the latter, that which promiseth evil. But in our tongue we have not so general names to express them by. But for pulchrum we say in some things, fair; in others, beautiful, or handsome, or gallant, or honourable, or comely, or amiable: and for turpe; foul, deformed, ugly, base, nauseous, and the like, as the subject shall require; all which words, in their proper places, signify nothing else but the mien, or countenance, that promiseth good and evil. So that of good there be three kinds: good in the promise, that is pulchrum; good in effect, as the end desired, which is called jucundum, delightful; and good as the means, which is called utile, profitable; and as many of evil: for evil in promise is that they call turpe; evil in effect and end is molestum, unpleasant, troublesome; and evil in the means, inutile, unprofitable, hurtful.

As in sense that which is really within us is, as I have said before, only motion, caused by the action of external objects but in appearance; to the sight, light and colour; to the ear, sound; to the nostril, odour, etc.: so, when the action of the same object is continued from the eyes, ears, and other organs to the heart, the real effect there is nothing but motion, or endeavour; which consisteth in appetite or aversion to or from the object moving. But the appearance or sense of that motion is that we either call delight or trouble of mind.
This motion, which is called appetite, and for the appearance of it delight and pleasure, seemeth to be a corroboration of vital motion, and a help thereunto; and therefore such things as caused delight were not improperly called jucunda (a juvando), from helping or fortifying; and the contrary, molesta, offensive, from hindering and troubling the motion vital.

Pleasure therefore, or delight, is the appearance or sense of good; and molestation or displeasure, the appearance or sense of evil. And consequently all appetite, desire, and love is accompanied with some delight more or less; and all hatred and aversion with more or less displeasure and offence.

Of pleasures, or delights, some arise from the sense of an object present; and those may be called pleasures of sense (the word sensual, as it is used by those only that condemn them, having no place till there be laws). Of this kind are all onerations and exonerations of the body; as also all that is pleasant, in the sight, hearing, smell, taste, or touch. Others arise from the expectation that proceeds from foresight of the end or consequence of things, whether those things in the sense please or displease: and these are pleasures of the mind of him that draweth in those consequences, and are generally called joy. In the like manner, displeasures are some in the sense, and called pain; others, in the expectation of consequences, and are called grief...

When in the mind of man appetites and aversions, hopes and fears, concerning one and the same thing, arise alternately; and diverse good and evil consequences of the doing or omitting the thing propounded come successively into our thoughts; so that sometimes we have an appetite to it, sometimes an aversion from it; sometimes hope to be able to do it, sometimes despair, or fear to attempt it; the whole sum of desires, aversions, hopes and fears, continued till the thing be either done, or thought impossible, is that we call deliberation.

Therefore of things past there is no deliberation, because manifestly impossible to be changed; nor of things known to be impossible, or thought so; because men know or think such deliberation vain. But of things impossible, which we think possible, we may deliberate, not knowing it is in vain. And it is called deliberation; because it is a putting an end to the liberty we had of doing, or omitting, according to our own appetite, or aversion.

This alternate succession of appetites, aversions, hopes and fears is no less in other living creatures than in man; and therefore beasts also deliberate.

Every deliberation is then said to end when that whereof they deliberate is either done or thought impossible; because till then we retain the liberty of doing, or omitting, according to our own appetite, or aversion.

In deliberation, the last appetite, or aversion, immediately adhering to the action, or to the omission thereof, is that we call the will; the act, not the faculty, of willing. And beasts
that have deliberation must necessarily also have will. The definition of the will, given commonly by the Schools, that it is a rational appetite, is not good. For if it were, then could there be no voluntary act against reason. For a voluntary act is that which proceedeth from the will, and no other. But if instead of a rational appetite, we shall say an appetite resulting from a precedent deliberation, then the definition is the same that I have given here. Will, therefore, is the last appetite in deliberating. And though we say in common discourse, a man had a will once to do a thing, that nevertheless he forbore to do; yet that is properly but an inclination, which makes no action voluntary; because the action depends not of it, but of the last inclination, or appetite. For if the intervenient appetites make any action voluntary, then by the same reason all intervenient aversions should make the same action involuntary; and so one and the same action should be both voluntary and involuntary.

By this it is manifest that, not only actions that have their beginning from covetousness, ambition, lust, or other appetites to the thing propounded, but also those that have their beginning from aversion, or fear of those consequences that follow the omission, are voluntary actions.

The forms of speech by which the passions are expressed are partly the same and partly different from those by which we express our thoughts. And first generally all passions may be expressed indicatively; as, I love, I fear, I joy, I deliberate, I will, I command: but some of them have particular expressions by themselves, which nevertheless are not affirmations, unless it be when they serve to make other inferences besides that of the passion they proceed from. Deliberation is expressed subjunctively; which is a speech proper to signify suppositions, with their consequences; as, If this be done, then this will follow; and differs not from the language of reasoning, save that reasoning is in general words, but deliberation for the most part is of particulars. The language of desire, and aversion, is imperative; as, Do this, forbear that; which when the party is obliged to do, or forbear, is command; otherwise prayer; or else counsel. The language of vainglory, of indignation, pity and revengefulness, optative: but of the desire to know, there is a peculiar expression called interrogative; as, What is it, when shall it, how is it done, and why so? Other language of the passions I find none: for cursing, swearing, reviling, and the like do not signify as speech, but as the actions of a tongue accustomed.

These forms of speech, I say, are expressions or voluntary significations of our passions: but certain signs they be not; because they may be used arbitrarily, whether they that use them have such passions or not. The best signs of passions present are either in the countenance, motions of the body, actions, and ends, or aims, which we otherwise know the man to have.

And because in deliberation the appetites and aversions are raised by foresight of the good and evil consequences, and sequels of the action whereof we deliberate, the good or evil effect thereof dependeth on the foresight of a long chain of consequences, of which very seldom any man is able to see to the end. But for so far as a man seeth, if the good in those consequences be greater than the evil, the whole chain is that which writers call apparent or seeming good. And contrarily, when the evil exceedeth the good, the whole is
apparent or seeming evil: so that he who hath by experience, or reason, the greatest and surest prospect of consequences, deliberates best himself; and is able, when he will, to give the best counsel unto others.

Continual success in obtaining those things which a man from time to time desireth, that is to say, continual prospering, is that men call felicity; I mean the felicity of this life. For there is no such thing as perpetual tranquility of mind, while we live here; because life itself is but motion, and can never be without desire, nor without fear, no more than without sense. What kind of felicity God hath ordained to them that devoutly honour him, a man shall no sooner know than enjoy; being joys that now are as incomprehensible as the word of Schoolmen, beatifical vision, is unintelligible.

The form of speech whereby men signify their opinion of the goodness of anything is praise. That whereby they signify the power and greatness of anything is magnifying. And that whereby they signify the opinion they have of a man's felicity is by the Greeks called makarismos, for which we have no name in our tongue. And thus much is sufficient for the present purpose to have been said of the passions.

CHAPTER XI
OF THE DIFFERENCE OF MANNERS

BY MANNERS, I mean not here decency of behaviour; as how one man should salute another, or how a man should wash his mouth, or pick his teeth before company, 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 consisteth 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. Nor can a man any more live whose desires are at an end than he whose senses and imaginations are at a stand. Felicity is a continual progress of the desire from one object to another, the attaining of the former being still but the way to the latter. The cause whereof is that the object of man's desire is not to enjoy once only, and for one instant of time, but to assure forever the way of his future desire. And therefore the voluntary actions and inclinations of all men tend not only to the procuring, but also to the assuring of a contented life, and differ only in the way, which ariseth partly from the diversity of passions in diverse men, and partly from the difference of the knowledge or opinion each one has of the causes which produce the effect desired.

So that in the first place, I put for a general inclination of all mankind a perpetual and restless desire of power after power, that ceaseth only in death. And the cause of this is not always that a man hopes for a more intensive delight than he has already attained to, or that he cannot be content with a moderate power, but because he cannot assure the power and means to live well, which he hath present, without the acquisition of more.
And from hence it is that kings, whose power is greatest, turn their endeavours to the assuring it at home by laws, or abroad by wars: and when that is done, there succeedeth a new desire; in some, of fame from new conquest; in others, of ease and sensual pleasure; in others, of admiration, or being flattered for excellence in some art or other ability of the mind.

Competition of riches, honour, command, or other power inclineth to contention, enmity, and war, because the way of one competitor to the attaining of his desire is to kill, subdue, supplant, or repel the other. Particularly, competition of praise inclineth to a reverence of antiquity. For men contend with the living, not with the dead; to these ascribing more than due, that they may obscure the glory of the other.

Desire of ease, and sensual delight, disposeth men to obey a common power: because by such desires a man doth abandon the protection that might be hoped for from his own industry and labour. Fear of death and wounds disposeth to the same, and for the same reason. On the contrary, needy men and hardy, not contented with their present condition, as also all men that are ambitious of military command, are inclined to continue the causes of war and to stir up trouble and sedition: for there is no honour military but by war; nor any such hope to mend an ill game as by causing a new shuffle.

Desire of knowledge, and arts of peace, inclineth men to obey a common power: for such desire containeth a desire of leisure, and consequently protection from some other power than their own.

Desire of praise disposeth to laudable actions, such as please them whose judgement they value; for of those men whom we contemn, we contemn also the praises. Desire of fame after death does the same. And though after death there be no sense of the praise given us on earth, as being joys that are either swallowed up in the unspeakable joys of heaven or extinguished in the extreme torments of hell: yet is not such fame vain; because men have a present delight therein, from the foresight of it, and of the benefit that may redound thereby to their posterity: which though they now see not, yet they imagine; and anything that is pleasure in the sense, the same also is pleasure in the imagination...

CHAPTER XIII OF THE NATURAL CONDITION OF MANKIND AS CONCERNING THEIR FELICITY AND MISERY

NATURE hath made men so equal in the faculties of body and mind as that, though there be found one man sometimes manifestly stronger in body or of quicker mind than another, yet when all is reckoned together the difference between man and man is not so considerable as that one man can thereupon claim to himself any benefit to which another may not pretend as well as he. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret machination or by confederacy with others that are in the same danger with himself.
And as to the faculties of the mind, setting aside the arts grounded upon words, and especially that skill of proceeding upon general and infallible rules, called science, which very few have and but in few things, as being not a native faculty born with us, nor attained, as prudence, while we look after somewhat else, I find yet a greater equality amongst men than that of strength. For prudence is but experience, which equal time equally bestows on all men in those things they equally apply themselves unto. That which may perhaps make such equality incredible is but a vain conceit of one's own wisdom, which almost all men think they have in a greater degree than the vulgar; that is, than all men but themselves, and a few others, whom by fame, or for concurring with themselves, they approve. For such is the nature of men that howsoever they may acknowledge many others to be more witty, or more eloquent or more learned, yet they will hardly believe there be many so wise as themselves; for they see their own wit at hand, and other men's at a distance. But this proveth rather that men are in that point equal, than unequal. For there is not ordinarily a greater sign of the equal distribution of anything than that every man is contented with his share.

From this equality of ability ariseth equality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end (which is principally their own conservation, and sometimes their delectation only) endeavour to destroy or subdue one another. And from hence it comes to pass that where an invader hath no more to fear than another man's single power, if one plant, sow, build, or possess a convenient seat, others may probably be expected to come prepared with forces united to dispossess and deprive him, not only of the fruit of his labour, but also of his life or liberty. And the invader again is in the like danger of another.

And from this diffidence of one another, there is no way for any man to secure himself so reasonable as anticipation; that is, by force, or wiles, to master the persons of all men he can so long till he see no other power great enough to endanger him: and this is no more than his own conservation requireth, and is generally allowed. Also, because there be some that, taking pleasure in contemplating their own power in the acts of conquest, which they pursue farther than their security requires, if others, that otherwise would be glad to be at ease within modest bounds, should not by invasion increase their power, they would not be able, long time, by standing only on their defence, to subsist. And by consequence, such augmentation of dominion over men being necessary to a man's conservation, it ought to be allowed him.

Again, men have no pleasure (but on the contrary a great deal of grief) in keeping company where there is no power able to overawe them all. For every man looketh that his companion should value him at the same rate he sets upon himself, and upon all signs of contempt or undervaluing naturally endeavours, as far as he dares (which amongst them that have no common power to keep them in quiet is far enough to make them destroy each other), to extort a greater value from his contemners, by damage; and from others, by the example.
So that in the nature of man, we find three principal causes of quarrel. First, competition; secondly, diffidence; thirdly, glory.

The first maketh men invade for gain; the second, for safety; and the third, for reputation. The first use violence, to make themselves masters of other men's persons, wives, children, and cattle; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession, or their name.

Hereby it is manifest that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man. For war consisteth not in battle only, or the act of fighting, but in a tract of time, wherein the will to contend by battle is sufficiently known: and therefore the notion of time is to be considered in the nature of war, as it is in the nature of weather. For as the nature of foul weather lieth not in a shower or two of rain, but in an inclination thereto of many days together: so the nature of war consisteth not in actual fighting, but in the known disposition thereto during all the time there is no assurance to the contrary. All other time is peace.

Whatsoever therefore is consequent to a time of war, where every man is enemy to every man, the same consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them withal. In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

It may seem strange to some man that has not well weighed these things that Nature should thus dissociate and render men apt to invade and destroy one another: and he may therefore, not trusting to this inference, made from the passions, desire perhaps to have the same confirmed by experience. Let him therefore consider with himself: when taking a journey, he arms himself and seeks to go well accompanied; when going to sleep, he locks his doors; when even in his house he locks his chests; and this when he knows there be laws and public officers, armed, to revenge all injuries shall be done him; what opinion he has of his fellow subjects, when he rides armed; of his fellow citizens, when he locks his doors; and of his children, and servants, when he locks his chests. Does he not there as much accuse mankind by his actions as I do by my words? But neither of us accuse man's nature in it. The desires, and other passions of man, are in themselves no sin. No more are the actions that proceed from those passions till they know a law that forbids them; which till laws be made they cannot know, nor can any law be made till they have agreed upon the person that shall make it.

It may peradventure be thought there was never such a time nor condition of war as this; and I believe it was never generally so, over all the world: but there are many places
where they live so now. For the savage people in many places of America, except the government of small families, the concord whereof dependeth on natural lust, have no government at all, and live at this day in that brutish manner, as I said before. Howsoever, it may be perceived what manner of life there would be, where there were no common power to fear, by the manner of life which men that have formerly lived under a peaceful government use to degenerate into a civil war.

But though there had never been any time wherein particular men were in a condition of war one against another, yet in all times kings and persons of sovereign authority, because of their independency, are in continual jealousies, and in the state and posture of gladiators, having their weapons pointing, and their eyes fixed on one another; that is, their forts, garrisons, and guns upon the frontiers of their kingdoms, and continual spies upon their neighbours, which is a posture of war. But because they uphold thereby the industry of their subjects, there does not follow from it that misery which accompanies the liberty of particular men.

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 no law, no injustice. Force and fraud are in war the two cardinal virtues. Justice and injustice are none of the faculties neither of the body nor mind. If they were, they might be in a man that were alone in the world, as well as his senses and passions. They are qualities that relate to men in society, not in solitude. It is consequent also to the same condition that there be no propriety, no dominion, no mine and thine distinct; but only that to be every man's that he can get, and for so long as he can keep it. And thus much for the ill condition which man by mere nature is actually placed in; though with a possibility to come out of it, consisting partly in the passions, partly in his reason.

The passions that incline men to peace are: fear of death; desire of such things as are necessary to commodious living; and a hope by their industry to obtain them. And reason suggesteth convenient articles of peace upon which men may be drawn to agreement. These articles are they which otherwise are called the laws of nature, whereof I shall speak more particularly in the two following chapters.

CHAPTER XIV
OF THE FIRST AND SECOND NATURAL LAWS, AND OF CONTRACTS

THE right of nature, which writers commonly call jus naturale, is the liberty each man hath to use his own power as he will himself for the preservation of his own nature; that is to say, of his own life; and consequently, of doing anything which, in his own judgement and reason, he shall conceive to be the aptest means thereunto.

By liberty is understood, according to the proper signification of the word, the absence of external impediments; which impediments may oft take away part of a man's power to do what he would, but cannot hinder him from using the power left him according as his
judgement and reason shall dictate to him.

A law of nature, lex naturalis, is a precept, or general rule, found out by reason, by which a man is forbidden to do that which is destructive of his life, or taketh away the means of preserving the same, and to omit that by which he thinketh it may be best preserved. For though they that speak of this subject use to confound jus and lex, right and law, yet they ought to be distinguished, because right consisteth in liberty to do, or to forbear; whereas law determineth and bindeth to one of them: so that law and right differ as much as obligation and liberty, which in one and the same matter are inconsistent.

And because the condition of man (as hath been declared in the precedent chapter) is a condition of war of every one against every one, in which case every one is governed by his own reason, and there is nothing he can make use of that may not be a help unto him in preserving his life against his enemies; it followeth that in such a condition every man has a right to every thing, even to one another's body. And therefore, as long as this natural right of every man to every thing endureth, there can be no security to any man, how strong or wise soever he be, of living out the time which nature ordinarily alloweth men to live. And consequently it is a precept, or general rule of reason: that every man ought to endeavour peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek and use all helps and advantages of war. The first branch of which rule containeth the first and fundamental law of nature, which is: to seek peace and follow it. The second, the sum of the right of nature, which is: by all means we can to defend ourselves.

From this fundamental law of nature, by which men are commanded to endeavour peace, is derived this second law: that a man be willing, when others are so too, as far forth as for peace and defence of himself he shall think it necessary, 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. For as long as every man holdeth this right, of doing anything he liketh; so long are all men in the condition of war. But if other men will not lay down their right, as well as he, then there is no reason for anyone to divest himself of his: for that were to expose himself to prey, which no man is bound to, rather than to dispose himself to peace. This is that law of the gospel: Whatsoever you require that others should do to you, that do ye to them. And that law of all men, quod tibi fieri non vis, alteri ne feceris.

To lay down a man's right to anything is to divest himself of the liberty of hindering another of the benefit of his own right to the same. For he that renounceth or passeth away his right giveth not to any other man a right which he had not before, because there is nothing to which every man had not right by nature, but only standeth out of his way that he may enjoy his own original right without hindrance from him, not without hindrance from another. So that the effect which redoundeth to one man by another man's defect of right is but so much diminution of impediments to the use of his own right original.

Right is laid aside, either by simply renouncing it, or by transferring it to another. By
simply renouncing, when he cares not to whom the benefit thereof redoundeth. By transferring, when he intendeth the benefit thereof to some certain person or persons. And when a man hath in either manner abandoned or granted away his right, then is he said to be obliged, or bound, not to hinder those to whom such right is granted, or abandoned, from the benefit of it: and that he ought, and it is duty, not to make void that voluntary act of his own: and that such hindrance is injustice, and injury, as being sine jure; the right being before renounced or transferred. So that injury or injustice, in the controversies of the world, is somewhat like to that which in the disputations of scholars is called absurdity. For as it is there called an absurdity to contradict what one maintained in the beginning; so in the world it is called injustice, and injury voluntarily to undo that which from the beginning he had voluntarily done. The way by which a man either simply renounceth or transferreth his right is a declaration, or signification, by some voluntary and sufficient sign, or signs, that he doth so renounce or transfer, or hath so renounced or transferred the same, to him that accepteth it. And these signs are either words only, or actions only; or, as it happeneth most often, both words and actions. And the same are the bonds, by which men are bound and obliged: bonds that have their strength, not from their own nature (for nothing is more easily broken than a man's word), but from fear of some evil consequence upon the rupture.

Whensoever a man transferreth his right, or renounceth it, it is either in consideration of some right reciprocally transferred to himself, or for some other good he hopeth for thereby. For it is a voluntary act: and of the voluntary acts of every man, the object is some good to himself. And therefore there be some rights which no man can be understood by any words, or other signs, to have abandoned or transferred. As first a man cannot lay down the right of resisting them that assault him by force to take away his life, because he cannot be understood to aim thereby at any good to himself. The same may be said of wounds, and chains, and imprisonment, both because there is no benefit consequent to such patience, as there is to the patience of suffering another to be wounded or imprisoned, as also because a man cannot tell when he seeth men proceed against him by violence whether they intend his death or not. And lastly the motive and end for which this renouncing and transferring of right is introduced is nothing else but the security of a man's person, in his life, and in the means of so preserving life as not to be weary of it. And therefore if a man by words, or other signs, seem to despoil himself of the end for which those signs were intended, he is not to be understood as if he meant it, or that it was his will, but that he was ignorant of how such words and actions were to be interpreted.

The mutual transferring of right is that which men call contract.

There is difference between transferring of right to the thing, the thing, and transferring or tradition, that is, delivery of the thing itself. For the thing may be delivered together with the translation of the right, as in buying and selling with ready money, or exchange of goods or lands, and it may be delivered some time after.

Again, one of the contractors may deliver the thing contracted for on his part, and leave the other to perform his part at some determinate time after, and in the meantime be
trusted; and then the contract on his part is called pact, or covenant: or both parts may
contract now to perform hereafter, in which cases he that is to perform in time to come,
being trusted, his performance is called keeping of promise, or faith, and the failing of
performance, if it be voluntary, violation of faith.

When the transferring of right is not mutual, but one of the parties transferreth in hope to
gain thereby friendship or service from another, or from his friends; or in hope to gain the
reputation of charity, or magnanimity; or to deliver his mind from the pain of
compassion; or in hope of reward in heaven; this is not contract, but gift, free gift, grace:
which words signify one and the same thing.

Signs of contract are either express or by inference. Express are words spoken with
understanding of what they signify: and such words are either of the time present or past;
as, I give, I grant, I have given, I have granted, I will that this be yours: or of the future;
as, I will give, I will grant, which words of the future are called promise…

If a covenant be made wherein neither of the parties perform presently, but trust one
another, in the condition of mere nature (which is a condition of war of every man against
every man) upon any reasonable suspicion, it is void: but if there be a common power set
over them both, with right and force sufficient to compel performance, it is not void. For
he that performeth first has no assurance the other will perform after, because the bonds
of words are too weak to bridle men's ambition, avarice, anger, and other passions,
without the fear of some coercive power; which in the condition of mere nature, where all
men are equal, and judges of the justness of their own fears, cannot possibly be supposed.
And therefore he which performeth first does but betray himself to his enemy, contrary to
the right he can never abandon of defending his life and means of living.

But in a civil estate, where there a power set up to constrain those that would otherwise
violate their faith, that fear is no more reasonable; and for that cause, he which by the
covenant is to perform first is obliged so to do.

The cause of fear, which maketh such a covenant invalid, must be always something
arising after the covenant made, as some new fact or other sign of the will not to perform,
else it cannot make the covenant void. For that which could not hinder a man from
promising ought not to be admitted as a hindrance of performing.

CHAPTER XV
OF OTHER LAWS OF NATURE
FROM that law of nature by which we are obliged to transfer to another such rights as,
being retained, hinder the peace of mankind, there followeth a third; which is this: that
men perform their covenants made; without which covenants are in vain, and but empty
words; and the right of all men to all things remaining, we are still in the condition of
war.
And in this law of nature consisteth the fountain and original of justice. For where no covenant hath preceded, there hath no right been transferred, and every man has right to everything and consequently, no action can be unjust. But when a covenant is made, then to break it is unjust and the definition of injustice is no other than the not performance of covenant. And whatsoever is not unjust is just.

But because covenants of mutual trust, where there is a fear of not performance on either part (as hath been said in the former chapter), are invalid, though the original of justice be the making of covenants, yet injustice actually there can be none till the cause of such fear be taken away; which, while men are in the natural condition of war, cannot be done. Therefore before the names of just and unjust can have place, there must be some coercive power to compel men equally to the performance of their covenants, by the terror of some punishment greater than the benefit they expect by the breach of their covenant, and to make good that propriety which by mutual contract men acquire in recompense of the universal right they abandon: and such power there is none before the erection of a Commonwealth. And this is also to be gathered out of the ordinary definition of justice in the Schools, for they say that justice is the constant will of giving to every man his own. And therefore where there is no own, that is, no propriety, there is no injustice; and where there is no coercive power erected, that is, where there is no Commonwealth, there is no propriety, all men having right to all things: therefore where there is no Commonwealth, there nothing is unjust. So that the nature of justice consisteth in keeping of valid covenants, but the validity of covenants begins not but with the constitution of a civil power sufficient to compel men to keep them: and then it is also that propriety begins….

Whatsoever is done to a man, conformable to his own will signified to the doer, is not injury to him. For if he that doeth it hath not passed away his original right to do what he please by some antecedent covenant, there is no breach of covenant, and therefore no injury done him. And if he have, then his will to have it done, being signified, is a release of that covenant, and so again there is no injury done him.

Justice of actions is by writers divided into commutative and distributive: and the former they say consisteth in proportion arithmetical; the latter in proportion geometrical. Commutative, therefore, they place in the equality of value of the things contracted for; and distributive, in the distribution of equal benefit to men of equal merit. As if it were injustice to sell dearer than we buy, or to give more to a man than he merits. The value of all things contracted for is measured by the appetite of the contractors, and therefore the just value is that which they be contented to give. And merit (besides that which is by covenant, where the performance on one part meritheth the performance of the other part, and falls under justice commutative, not distributive) is not due by justice, but is rewarded of grace only. And therefore this distinction, in the sense wherein it useth to be expounded, is not right. To speak properly, commutative justice is the justice of a contractor; that is, a performance of covenant in buying and selling, hiring and letting to hire, lending and borrowing, exchanging, bartering, and other acts of contract.
And distributive justice, the justice of an arbitrator; that is to say, the act of defining what is just. Wherein, being trusted by them that make him arbitrator, if he perform his trust, he is said to distribute to every man his own: and this is indeed just distribution, and may be called, though improperly, distributive justice, but more properly equity, which also is a law of nature, as shall be shown in due place.

As justice dependeth on antecedent covenant; so does gratitude depend on antecedent grace; that is to say, antecedent free gift; and is the fourth law of nature, which may be conceived in this form: that a man which receiveth benefit from another of mere grace endeavour that he which giveth it have no reasonable cause to repent him of his good will. For no man giveth but with intention of good to himself, because gift is voluntary; and of all voluntary acts, the object is to every man his own good; of which if men see they shall be frustrated, there will be no beginning of benevolence or trust, nor consequently of mutual help, nor of reconciliation of one man to another; and therefore they are to remain still in the condition of war, which is contrary to the first and fundamental law of nature which commandeth men to seek peace. The breach of this law is called ingratitude, and hath the same relation to grace that injustice hath to obligation by covenant.

And because, though men be never so willing to observe these laws, there may nevertheless arise questions concerning a man's action; first, whether it were done, or not done; secondly, if done, whether against the law, or not against the law; the former whereof is called a question of fact, the latter a question of right; therefore unless the parties to the question covenant mutually to stand to the sentence of another, they are as far from peace as ever. This other, to whose sentence they submit, is called an arbitrator. And therefore it is of the law of nature that they that are at controversy submit their right to the judgement of an arbitrator.

And seeing every man is presumed to do all things in order to his own benefit, no man is a fit arbitrator in his own cause: and if he were never so fit, yet equity allowing to each party equal benefit, if one be admitted to be judge, the other is to be admitted also; and so the controversy, that is, the cause of war, remains, against the law of nature.

For the same reason no man in any cause ought to be received for arbitrator to whom greater profit, or honour, or pleasure apparently ariseth out of the victory of one party than of the other: for he hath taken, though an unavoidable bribe, yet a bribe; and no man can be obliged to trust him. And thus also the controversy and the condition of war remaineth, contrary to the law of nature.

And in a controversy of fact, the judge being to give no more credit to one than to the other, if there be no other arguments, must give credit to a third; or to a third and fourth; or more: for else the question is undecided, and left to force, contrary to the law of nature.

These are the laws of nature, dictating peace, for a means of the conservation of men in multitudes; and which only concern the doctrine of civil society. There be other things tending to the destruction of particular men; as drunkenness, and all other parts of
intemperance, which may therefore also be reckoned amongst those things which the law of nature hath forbidden, but are not necessary to be mentioned, nor are pertinent enough to this place.

And though this may seem too subtle a deduction of the laws of nature to be taken notice of by all men, whereof the most part are too busy in getting food, and the rest too negligent to understand; yet to leave all men inexcusable, they have been contracted into one easy sum, intelligible even to the meanest capacity; and that is: Do not that to another which thou wouldest not have done to thyself, which showeth him that he has no more to do in learning the laws of nature but, when weighing the actions of other men with his own they seem too heavy, to put them into the other part of the balance, and his own into their place, that his own passions and self-love may add nothing to the weight; and then there is none of these laws of nature that will not appear unto him very reasonable.

The laws of nature oblige in foro interno; that is to say, they bind to a desire they should take place: but in foro externo; that is, to the putting them in act, not always. For he that should be modest and tractable, and perform all he promises in such time and place where no man else should do so, should but make himself a prey to others, and procure his own certain ruin, contrary to the ground of all laws of nature which tend to nature's preservation. And again, he that having sufficient security that others shall observe the same laws towards him, observes them not himself, seeketh not peace, but war, and consequently the destruction of his nature by violence.

And whatsoever laws bind in foro interno may be broken, not only by a fact contrary to the law, but also by a fact according to it, in case a man think it contrary. For though his action in this case be according to the law, yet his purpose was against the law; which, where the obligation is in foro interno, is a breach.

The laws of nature are immutable and eternal; for injustice, ingratitude, arrogance, pride, iniquity, acception of persons, and the rest can never be made lawful. For it can never be that war shall preserve life, and peace destroy it.

The same laws, because they oblige only to a desire and endeavour, mean an unfeigned and constant endeavour, are easy to be observed. For in that they require nothing but endeavour, he that endeavoureth their performance fulfilleth them; and he that fulfilleth the law is just.

And the science of them is the true and only moral philosophy. For moral philosophy is nothing else but the science of what is good and evil in the conversation and society of mankind. Good and evil are names that signify our appetites and aversions, which in different tempers, customs, and doctrines of men are different: and diverse men differ not only in their judgement on the senses of what is pleasant and unpleasant to the taste, smell, hearing, touch, and sight; but also of what is conformable or disagreeable to reason in the actions of common life. Nay, the same man, in diverse times, differs from himself; and one time praiseth, that is, calleth good, what another time he disapraiseth, and calleth evil: from whence arise disputes, controversies, and at last war. And therefore so long as
a man is in the condition of mere nature, which is a condition of war, private appetite is
the measure of good and evil: and consequently all men agree on this, that peace is good,
and therefore also the way or means of peace, which (as I have shown before) are justice,
gratitude, modesty, equity, mercy, and the rest of the laws of nature, are good; that is to
say, moral virtues; and their contrary vices, evil. Now the science of virtue and vice is
moral philosophy; and therefore the true doctrine of the laws of nature is the true moral
philosophy. But the writers of moral philosophy, though they acknowledge the same
virtues and vices; yet, not seeing wherein consisted their goodness, nor that they come to
be praised as the means of peaceable, sociable, and comfortable living, place them in a
mediocrity of passions: as if not the cause, but the degree of daring, made fortitude; or
not the cause, but the quantity of a gift, made liberality.

These dictates of reason men used to call by the name of laws, but improperly: for they
are but conclusions or theorems concerning what conduceth to the conservation and
defence of themselves; whereas law, properly, is the word of him that by right hath
command over others. But yet if we consider the same theorems as delivered in the word
of God that by right commandeth all things, then are they properly called laws.

CHAPTER XVII

OF THE CAUSES, GENERATION, AND DEFINITION OF A COMMONWEALTH

THE final cause, end, or design of men (who naturally love liberty, and dominion over
others) in the introduction of that restraint upon themselves, in which we see them live in
Commonwealths, is the foresight of their own preservation, and of a more contented life
thereby; that is to say, of getting themselves out from that miserable condition of war
which is necessarily consequent, as hath been shown, to the natural passions of men when
there is no visible power to keep them in awe, and tie them by fear of punishment to the
performance of their covenants, and observation of those laws of nature set down in the
fourteenth and fifteenth chapters.

For the laws of nature, as justice, equity, modesty, mercy, and, in sum, doing to others as
we would be done to, of themselves, without the terror of some power to cause them to
be observed, are contrary to our natural passions, that carry us to partiality, pride,
revenge, and the like. And covenants, without the sword, are but words and of no strength
to secure a man at all. Therefore, notwithstanding the laws of nature (which every one
hath then kept, when he has the will to keep them, when he can do it safely), if there be
no power erected, or not great enough for our security, every man will and may lawfully
rely on his own strength and art for caution against all other men. And in all places,
where men have lived by small families, to rob and spoil one another has been a trade,
and so far from being reputed against the law of nature that the greater spoils they gained,
the greater was their honour; and men observed no other laws therein but the laws of
honour; that is, to abstain from cruelty, leaving to men their lives and instruments of
husbandry. And as small families did then; so now do cities and kingdoms, which are but
greater families (for their own security), enlarge their dominions upon all pretences of
danger, and fear of invasion, or assistance that may be given to invaders; endeavour as much as they can to subdue or weaken their neighbours by open force, and secret arts, for want of other caution, justly; and are remembered for it in after ages with honour.

It is true that certain living creatures, as bees and ants, live sociably one with another (which are therefore by Aristotle numbered amongst political creatures), and yet have no other direction than their particular judgements and appetites; nor speech, whereby one of them can signify to another what he thinks expedient for the common benefit: and therefore some man may perhaps desire to know why mankind cannot do the same. To which I answer,

First, that men are continually in competition for honour and dignity, which these creatures are not; and consequently amongst men there ariseth on that ground, envy, and hatred, and finally war; but amongst these not so.

Secondly, that amongst these creatures the common good differeth not from the private; and being by nature inclined to their private, they procure thereby the common benefit. But man, whose joy consisteth in comparing himself with other men, can relish nothing but what is eminent.

Thirdly, that these creatures, having not, as man, the use of reason, do not see, nor think they see, any fault in the administration of their common business: whereas amongst men there are very many that think themselves wiser and abler to govern the public better than the rest, and these strive to reform and innovate, one this way, another that way; and thereby bring it into distraction and civil war.

Fourthly, that these creatures, though they have some use of voice in making known to one another their desires and other affections, yet they want that art of words by which some men can represent to others that which is good in the likeness of evil; and evil, in the likeness of good; and augment or diminish the apparent greatness of good and evil, discontenting men and troubling their peace at their pleasure.

Fifthly, irrational creatures cannot distinguish between injury and damage; and therefore as long as they be at ease, they are not offended with their fellows: whereas man is then most troublesome when he is most at ease; for then it is that he loves to show his wisdom, and control the actions of them that govern the Commonwealth.

Lastly, the agreement of these creatures is natural; that of men is by covenant only, which is artificial: and therefore it is no wonder if there be somewhat else required, besides covenant, to make their agreement constant and lasting; which is a common power to keep them in awe and to direct their actions to the common benefit.

The only way to erect such a common power, as may be able to defend them from the invasion of foreigners, and the injuries of one another, and thereby to secure them in such sort as that by their own industry and by the fruits of the earth they may nourish themselves and live contentedly, is to confer all their power and strength upon one man,
or upon one assembly of men, that may reduce all their wills, by plurality of voices, unto
one will: which is as much as to say, to appoint one man, or assembly of men, to bear
their person; and every one to own and acknowledge himself to be author of whatsoever
he that so beareth their person shall act, or cause to be acted, in those things which
cconcern the common peace and safety; and therein to submit their wills, every one to his
will, and their judgements to his judgement. This is more than consent, or concord; it is a
real unity of them all in one and the same person, made by covenant of every man with
every man, in such manner as if every man should say to every man: I authorise and give
up my right of governing myself to this man, or to this assembly of men, on this
condition; that thou give up, thy right to him, and authorise all his actions in like manner.
This done, the multitude so united in one person is called a COMMONWEALTH; in
Latin, CIVITAS. This is the generation of that great LEVIATHAN, or rather, to speak
more reverently, of that mortal god to which we owe, under the immortal God, our peace
and defence. For by this authority, given him by every particular man in the
Commonwealth, he hath the use of so much power and strength conferred on him that, by
terror thereof, he is enabled to form the wills of them all, to peace at home, and mutual
aid against their enemies abroad. And in him consisteth the essence of the
Commonwealth; which, to define it, is: one person, of whose acts a great multitude, by
mutual covenants one with another, have made themselves every one the author, to the
end he may use the strength and means of them all as he shall think expedient for their
peace and common defence.

And he that carryeth this person is called sovereign, and said to have sovereign power;
and every one besides, his subject…