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THE RELATION BETWEEN THOMAS HOBBS NATURAL PHILOSOPHY AND
POLITICAL PHILOSOPHY

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The Relation Between Thomas Hobbes's Natural Philosophy And Political Philosophy
Thomas Hobbes'da Doğa Felsefesi ve Siyaset Felsefesi İlişkisi

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ABSTRACT

English seventeenth century philosopher Thomas Hobbes is widely known for his book "Leviathan" and his theories on political philosophy. Despite the fact that he wrote in detail on political philosophy he also had studied on natural philosophy and psychology. As a result of close cross reading of his writings I argue that Hobbes's varied areas of study are interconnected. The way he imagined the cosmos also determines the way he establishes civil society. He believes that cosmos is full of constantly moving bodies and the interaction between these bodies are ordered by the laws of nature. As human being is a body just like any other body, human's motion is also subjected to these laws. I argue that for Hobbes in order to get self conscious human being needed to establish a central power figure which is symbolised as Leviathan. I will try to prove this through showing links between Hobbes's different texts.

ÖZET

İngiliz felsefeci Thomas Hobbes genellikle siyaset felsefesi üzerine yazdığı kitabı “Leviathan” ile bilinir. Hobbes her ne kadar siyaset üzerine yoğun bir şekilde yazmış olsa da doğa felsefesi insan psikolojisi üzerine de çalışmıştır ve metinlerinin çapraz okuması yapılırsa bu farklı ilgi alanları arasında bir bağ olduğu görülebilir. Hobbes'un evren tahayyülü toplumu da düzenlediği yapının temelini oluşturur. Hobbes'a göre evren daimi hareket halindeki bedenlerden müteşekkildir ve bu bedenlerin hareketleri doğa yasaları tarafından belirlenir. İnsan da bir bedendir ve bu sebeple harekete tabidir ve de bu sebeple toplumsal yasalar da doğa yasalarının hükmü altındadır. İddiam şu ki insan Hobbes'a göre bu devinimin ortasında kaybolup gitmeden bilinç kazanabilmek için Leviathan adı altında sembolleştirdiği bir merkezi iktidar figürü tesis etmek zorunda kalmıştır.

INTRODUCTION

Seventeenth century English philosopher Thomas Hobbes is widely known as the founder of modern political philosophy. His book "*Leviathan*" is considered largely as one of the key texts of political writing. But beyond having shown an immense interest in political philosophy Hobbes also had a keen interest in natural philosophy too therefore his texts should be handled as a system. Hobbes "The Elements of Philosophy" trilogy which is composed of books named "*de Corpore*", "*de Homine*" and "*de Cive*" is a good example to show us the varied research areas of the English philosopher. Studying these books together also can give us insight on the links he had established between these different branches of interests. These different areas were not so different for Hobbes, just like philosophers of the Ancient Greece he links physics, ethics and politics. This argument can be easily grounded on his books. "*De Corpore*" is a study on the cosmology, the laws of physics and mathematics. In "*de Homine*" the philosopher tries to understand human psychology, physiology and the fundamental concepts, motives in human actions. The third book "*de Cive*" is a work on the political systems which will later be elaborated in his best known work "*Leviathan*". Although Hobbes saw "Elements of Philosophy" as his magnum opus and wanted to publish these works in this order, as a result of political conditions of the era and emergency he felt to interfere the actual politics, he finished and published the third part "*de Cive*" first and the other two had been published much later. The order of the works shows us the direction of the thought system that Hobbes has. The first book "*de Corpore*" defines the cosmos and its laws, then with "*de Homine*" he leans on human and studies the faculties of man and at last in "*de Corpore*" he builds the society basing on his two previous books.

Thomas Hobbes interest in natural sciences was obviously a result of the movements of thoughts of the era he was living in. The seventeenth century is as a result of

enlightenment period known as the birth era of modern science and humanism .The revolutionary ideas of the sixteenth century astronomer and mathematician Copernicus were being spread through the writings of Italian astronomer, physicist Galileo Galilei and the cosmological system that Aristotle offered and which had been in use for ages were being heavily questioned. Following Copernicus, Galileo was defending that the Earth is not in the center of the cosmos, as Aristotle and his disciples argued, but was only a small planet rotating around the Sun. The primacy that had been given to Earth in old cosmology had been annuled an Earth became an ordinary planet just like any other planet. This literally meant turning the cosmos upside down which was revolution not only for the scientific circles but also for the religion too. Anathour improtant point is that for Aristotle the movement of the bodies in space were directional. As Earth is the center of the cosmos all heavy bodies (earth, water) were attracted by the Earth and containing a potential movement towards the center of the earth and all light elements (air, fire) were containing a potential movement towards the heaven which is their natural place. In opposition to Aristotle's cosmos Copernican cosmos was composed of circular motion and the bodies don't have any natural places but they were moving around the each other and Sun. Rejecting the existence of a natural place for every body that exist means that there is no telos for movement. Besides having scientefic results this proposition also has ethical concequences. Aristotle while defining ethics says that every action aims at arriving at Good which is its telos. If there is no telos it becomes difficult to maintain the position of Good. This difference between directional movement and circular movement will have a remarkable influence on Hobbes. Hobbes will offer an new ethical concepition of Good and defined good relatively. The Good with capital "G" will be neglected and this will also effect the description of God in Hobbes cosmology.

Not only the arguments of Copernicus and Galileo were against the long time settled beliefs of Aristotelian physics but also their methodology was revolutionary. They

were empiricist who were defending the primacy of the experiment over reasoning. Copernicus and Galileo were basing their arguments on the observation of the earth and the stars. They were also heavily relying to the mathematics to understand the language of the cosmos. Hobbes was a follower of Galileo's methodology and ideas both; so he tried to develop a cosmology based on the Galileo's arguments and mathematical language and then inserted human in this cosmology to observe his actions. By giving primacy to mathematics he was more a Platon follower. In Hobbes cosmos bodies and humans moves according to the laws of mathematics.

Hobbes main interest was to find out the ultimate political system for people to dwell in and in order to achieve this end he starts his studies by defining the laws of cosmology and human nature. Although his cosmology was Copernican he also had a holistic approach to world and tried to understand laws of nature and civic laws together just as Aristotle did. So as it is obvious in "Elements of Philosophy" trilogy, he starts with the laws of cosmos and human nature then arrives at the laws of political sphere.

My aim is to show the correspondences between Hobbes's natural philosophy and his political philosophy. Motion as a common concept which can be found both in politics and physics will be the key concept in this study. According to Thomas A. Spragens, Hobbes "felt motion to be the basic principle not merely physical bodies, but of all the constituents of the universe, including nature, life and mind"¹. Understanding the way Hobbes elaborated the concept of motion and the results of this operation in the political system he had developed will be the main purpose of this text. My main argument is that if movement is a concept of which laws are being defined under the laws of physics, to understand Hobbes' idea of human nature, we must look at physics the way he did. In order to prevent any misunderstanding I should add though: This work is not about the laws of physics

1 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.

but the way Hobbes used them. In other words this thesis is not claiming that the laws of physics defines the laws of politics; but argues that the discourse Hobbes had developed to understand the laws of nature had an important impact on the way he constructed the political sphere; the paradigm shift that occurred with the Copernican revolution had influences on politics through the writings of Hobbes. Through this I will try to show the influence of modern physical space depictions on the construction of modern subject. Spranger says that “When we dissect Hobbes, we are likely to find that we are cutting upon some very live tissue. Understanding how he viewed the world can help us to recognize some of the matrices of our own perceptions”². I agree with Spranger, in my opinion the way Hobbes understood the physical world shaped the way he constructed the social sphere and defined the subjects that are moving in this space. I argue that the laws of Hobbesian cosmos is still ruling the political sphere of today's world thus in order to understand dominant social structure, it is vital to understand Hobbes's philosophy.

I will mainly ground my thesis on the arguments from Thomas A. Sprangers’s book named “*The Politics of Motion*”. For Sprangers “Hobbes’s political ideas were in fact significantly influenced by his cosmological perceptions”³ and “Hobbes undertook a highly systematic transformation of Aristotelian cosmology.”⁴ As in Aristotle's world, in Hobbes world too “the political events and the natural events were tied together by concepts which were believed applicable to them both”.⁵ So I will study Aristotle's ideas and Hobbes’s in comparison to each other and will try to extend Sprangers’s arguments through analyzing key concepts such as space, body, motion, desire, power, war, and contract. I will also use Galileo's texts to show the paradigm shift between the ancient view of cosmos and the modern cosmos that Hobbes embraced. At the end I will try to add an ontologic aspect to the thesis of

2 Ibid. p.20.

3 Sprangers, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.

4 Ibid

5 Ibid

Hobbes. I claim that what is missing in Hobbes writings is ontology but through a close inspection of his thesis it is possible to find some major clues to the ontology of mind. Leo Strauss claims that Hobbes is the first philosopher who thought about the self consciousness. In some ways I agree with him. In my opinion his philosophy is about the way modern human gains consciousness.

In the first chapter I will try to explain the political and social situation of England in the seventeenth century and I will summarise the life of Thomas Hobbes. Through this I am willing to show the ground that Hobbes based his ideas. The political climate that forced him and the practical reasons of his political theses. At the end Hobbes is a product of his century and it is impossible to understand him without understanding the conditions of era. He was a man of enlightenment at one hand and he was a servant dedicated to the kingdom on the other. At later two chapters of this study I will try to explain the key concepts that I am going to base my thesis on. Without doubt one may draw many other key concepts from the works of Thomas Hobbes but my choice of concepts is done according to necessities of my argument. In the second chapter I will try to explain the concepts such as space, body and motion which belongs to the nature and the cosmos. In the third chapter I will try to explain the concepts of desire, power and freedom which belongs to civil state. The fourth chapter is spared to the war and contract, in these section I will build up my own thesis according the previous chapters and try to show what kind of political sphere Hobbes had offered and how it was impossible for Hobbes to construct another kind of political system in such a cosmos. The invention of Leviathan, the locus of power which dominates the political sphere and erection of the notion of subject depending on Leviathan was the only way for Hobbes to settle down a political system. Of course what was a necessity for Hobbes may not be necessary for us. The paradigm shift that had occurred since then may help us to imagine society in a different way but in this thesis I am not going to lean on such arguments and leave further study to another article. In the conclusion besides giving

a summary of my thesis I will also try to think about different kind of cosmological apprehensions which gives us opportunity to define human action in a more free way.

1. CHAPTER

1. 1. SEVENTEENTH CENTURY ENGLAND

In his book named "*England's Troubles*" Jonathan Scott claims that seventeenth century is the most complex, the most important and the most violent century of English history.⁶ Those were the years of political instability and on the other hand the numerous intellectuals such as Thomas Hobbes, Francis Bacon, John Locke grew in this century. These two areas are of course related. Seventeenth Century was the beginning of the humanism, modern science, modern state and modern individual. The enlightenment intellectuals were trying to change the structure of the society. The knowledge of ancient Greece and Roman civilisations were being heavily questioned by the intellectuals of enlightenment. On the other hand the natural philosophy based on the discoveries of Galileo and Copernicus were changing the conception of nature. The experiment and empiricism became the major method for understanding the nature and the place of human in this nature. This advancement surely had a great impact on the power of Church and the place of religion in political and daily life.

Seventeenth century was the years of wars for England. "In the seventeenth century men killed, tortured and executed each other for political beliefs; they sacked towns and brutalised the countryside. They were subjected to conspiracy, plot and invasion. This uncertain political world lasted until 1715 and then began rapidly to vanish."⁷

The major political events of the era was the crisis between parliament and the royal house. Several parliamentary crises emerged and locked down the political system in England in the 1620s, 1640s, 1670s and 1680s. The parliament was trying to keep

⁶ Scott, J. (2000). *England's troubles*. New York: Cambridge University Press, p.20.

⁷ J. H. Plumb, *The Growth of Political Stability in England 1675–1725* (London 1967), p.12

its liberties and if possible extend them but on the other hand the kings were trying to get more money through taxes and the he was willing to increase his power over the country. "There was civil war during the period 1640–51 and If England lost 3.7 per cent of its population between 1640 and 1660 (190,000 people) Scotland may have lost 6 per cent (60,000) and Ireland a chilling 41 per cent (660,000)."⁸ The ideas of Hobbes fertilized in such an environment. He was the protégé of a rich family and became member of house of the lords. He was with the king and supporter of monarchy. He wrote his political treatises with such an intention. His urgent need to interfere forced him to publish "De Cive" where he was defending the monarchy and was against the libertarian movements of the house of the commons.

There were also reformation movements in England between 1618 and 1641. Crown was trying to limit the powers of the religion over the political system and this was supported by the enlightenment intellectuals of the era. Hobbes attempts are also had to be read in this context. He was trying to build a secular authority position to order the civil society.

1.2 LIFE OF THOMAS HOBBS

Hobbes was born on 5 April 1588. in Malmesbury. Like many of his contemporary writers his family was poor. He was gifted in learning languages. He could speak Latin, Greek, French and Spanish as good as his mother tongue. He translated the Medea of Euripides from Greek to Latin when he was still a student. His interest in translation started when he was very young and first published work of him was an English translation of Thucydides (1629). These skills in language was very valuable for the era. After finishing school in Malmesbury he got accepted to Oxford and at the same time became the protégé of a wealthy and strong family just like many

⁸ Scott, J. (2000). *England's troubles*. New York: Cambridge University Press, p.58

intellectuals of the same era. His guardian was the Earl of Devonshire, William Lord Cavendish. He was a secretary, educator, finance executive general advisor for the Earl. Hobbes almost spent all of his life in under the roof of Cavendish family. With the help of his position he got chance to meet with many important people of the era. When Earl sent his son to Europe for a trip between 1610 and 1615 Hobbes accompanied him as his educator. Later in 1630 and 1634 he made such trips to Europe and in 1636 with the help of such trips he was already acquainted with Galileo, Pierre Gassendi, Marin Mersenne and most of the philosophers of the era and who will influence Hobbes thoughts dramatically. He was also in touch with Rene Descartes and in 1648 they meet face to face. Both Hobbes and Descartes were working on the same subjects and had similar motivations. There was a rivalry between them.

Richard Tuck says that the practical conditions of the modernity beyond having political consequences had disabled the moral and ethical norms of the classic society⁹. These discussions were usually taking place in Venice and Hobbes's visits to Italy. Hobbes had seized this condition of the world and focused on these subjects. But unlike his contemporaries Hobbes was far from being a Republican.

In 1632 Earl of Newcastle ordered Hobbes Galileo's book "Dialogue on Two World Systems". According to Tuck this is the starting point when Hobbes slowly started to take interest in such subjects. In his visit to Europe in 1636 he got acquainted with French philosophy. The aim of these French philosophers was that, without turning back to Aristotle they were trying to build up a new ethical system based on the scepticism and scientific methods of Galileo. This will be the life time objective of Hobbes's studies.

The most well known and successful sceptic philosopher of the era was French

9 Tuck, R. (2003). *Hobbes*. Oxford: Oxford University Press. p. 33

Descartes. In 1637 he published the well known book "Discours on the Method." Hobbes just like Descartes was sceptical about the physical and ethical arguments of the Aristotle. In his first treatise named "Principals of Philosophy" he was dealing with the Aristotle and also building up counter arguments against Descartes.

In 1640 opposition to the Charles I politics were at top level. Scotches had defeated the English army and as a consequence Charles ordered the assembly to gather two times in a row. The first gathering was called the short assembly and the second one long assembly. It is possible that Hobbes was a candidate for the short assembly but although at the hand he was not in the assembly he wrote a treatise named "Principals of Law" to support the king. In order to prevent any possible investigation he fled to France in 1640 and stayed there till 1651. In France he had published the third part of the "Principals of Philosophy", under the name of "de Cive" in 1642. The first part "de Corpore" could be published in 1655 and "de Homine" was published in 1658.

The Long Assembly had executed Charles I in 1649 and the republicans took over the regime. Hobbes thesis were seen as the defense of the monarchy over republicanism. On the other hand when he had published Leviathan in 1651 the book had seen as a weapon against the Anglican church and been well accepted by the republicans. Until the restoration of monarchy in 1660 after the death of Cromwell, Hobbes life was trouble free. But after the death of Cromwell the monarchy was restored and followers of the king were seeing Hobbes as a traitor and even were considering to punish him. For the rest of the Hobbes's life was full of unrest and doubt. He died in third of December in 1679 in Hardwick. It is for sure that he didn't see a priest at his death and hadn't been blessed.

2. CHAPTER

2.1. SPACE

When defining motion Hobbes says that “ Motion is a continual relinquishing of one place and acquiring another...”¹⁰. As in this description “place” is inherent to the understanding of motion, therefore we must first deal with space in which the movement occurs. I claim that the paradigm that Hobbes used to construct his space apprehension by necessity shaped his conceptualization of movement. And such a conceptualization mandatorily ended up in erection of a transcendental point to organise the traffic of bodies that moves and in this case this point is hold by the mortal God Leviathan.

Hobbes instead of accepting widely acclaimed Aristotelean cosmos he takes Copernican cosmos (Image 1 and 2) as starting point. According to this cosmos Earth is no longer the center of the universe but the Sun is the center and earth is just a planet like others which is turning around the sun in cycles.

2.1.1. Horror Vacui

Spragens argues that “Hobbesian ‘place’ is an empty geometrical abstraction”¹¹. In “de Corpore” to ensure this emptiness Hobbes retreat into his mind and starts thinking on nature with privation “In teaching of natural philosophy, I cannot begin better than from privation; that is from feigning the world to be annihilated.”¹² He

10 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p

11 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.63

12 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.91

gets rid of everything and what remains is “the ideas of the worlds, and all such bodies, as he had, before their annihilation, seen with his eyes, or perceived by any other sense; that is to say the memory and imagination of magnitudes, motions, sounds, colors, etc.”¹³ He starts thinking on space from this point. He argues that “Space is the phantasm of a thing existing without the mind simply; this is to say that phantasm, in which we consider no other accident, but only appears without us.”¹⁴ This empty geometrical abstraction helps him to make operations of a mathematician. His space apprehension was a three dimensional, linear space in other words the Euclidean space. The bodies that fills this space stays side by side. On the other hand he distinguishes space from place. “That space which is coincident with the magnitude of any body is called the place of that body.” After getting rid of everything in his imaginary space he starts filling it with bodies and for him in opposition to space a body is something extended out of the mind. For him space is a geometrical abstraction but place is a reality. “The extension of a body, is the same thing with the magnitude of it, or that which some call real space. But this magnitude does not depend upon our cogitation, as imaginary space doth; for this is an effect of our imagination, but magnitude is the cause of it; this is an accident of the mind, that a body existing out of the mind”¹⁵ On the other hand one important specialty of this real space is that Hobbes real space, just like Aristotle's, has no vacuum in it. He refutes Lucretius's vacuum argument and says that “all space is full”¹⁶. Unlike the empty imaginary space the real space is full of bodies which is constituted of atoms. In her book named “Atomism in England From Hariot to Newton”¹⁷ Robert Hugh Kargon takes Hobbes as one of the first atomists of modern era and it is easy to validate this argument of Kargon with the help of this sentence of Hobbes: “I suppose that the immense space which we call world, is the aggregate of all bodies which are either consistent and visible, as the stars; or invisible, as the small atoms

13 Ibid. p.92

14 Ibid. p.94

15 Ibid. p.105

16 Ibid. p.415

17 Kargon, R. (1964). *Science and atomism in England*. [Ithaca, N.Y.].

which are disseminated through the whole space between earth and the stars; and lastly, that most fluid ether, which so fills all rest of the universe, as that it leaves no empty place at all¹⁸” This full universe is fluid, is in constant motion just like Aristotle's universe and it functions in the same way, by contiguity. While discussing Aristotelian cosmos in his book “The Copernican Revolution” Thomas S. Kuhns says “The ancient conception of the fullness of the universe is often referred to as the horror vacui, nature's abhorrence of a vacuum. As an explanatory principle it can be paraphrased to read: Nature will always act to prevent the formation of a vacuum.”¹⁹ and “Aristotle held not only that there are in fact no vacuums in the terrestrial world, but that there can in principle no vacuums anywhere in the universe”²⁰ This “horror vacui” also exists in Hobbes's thought and will cause a problem in Hobbes's political philosophy. Lucretius asserts that it is impossible to imagine movement in a full space, Hobbes never faces this argument but the rejection of the vacuum rises the question of collisions of bodies which has an intrinsic aim to move in every way possible. When two atom or bodies which are naturally free to move collides what will happen to them is the main problem . As there is no empty space one of the bodies should perish but for Lucretius the none of the bodies can perish they can only dissolve. Hobbes sees collisions as the perishment of the motion and the death of the body so he tries to restrain them by erecting Leviathan, a hypothetical point who is out of this world and who can arrange the movement of bodies to prevent the collision of them.

One reason for Hobbes resistance to the idea of vacuum is that Hobbes cosmos just like Aristotle's moves by the contiguity which means that the motion is transmitted from one body to another through touching, if the vacuum exists this means that none of the bodies can touch each other and force the other to move.

18 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.426

19 Kuhn, T. (2003). *[The] Copernican revolution*. Cambridge, MA: Harvard University Press, p.88.

20 Ibid. p.88.

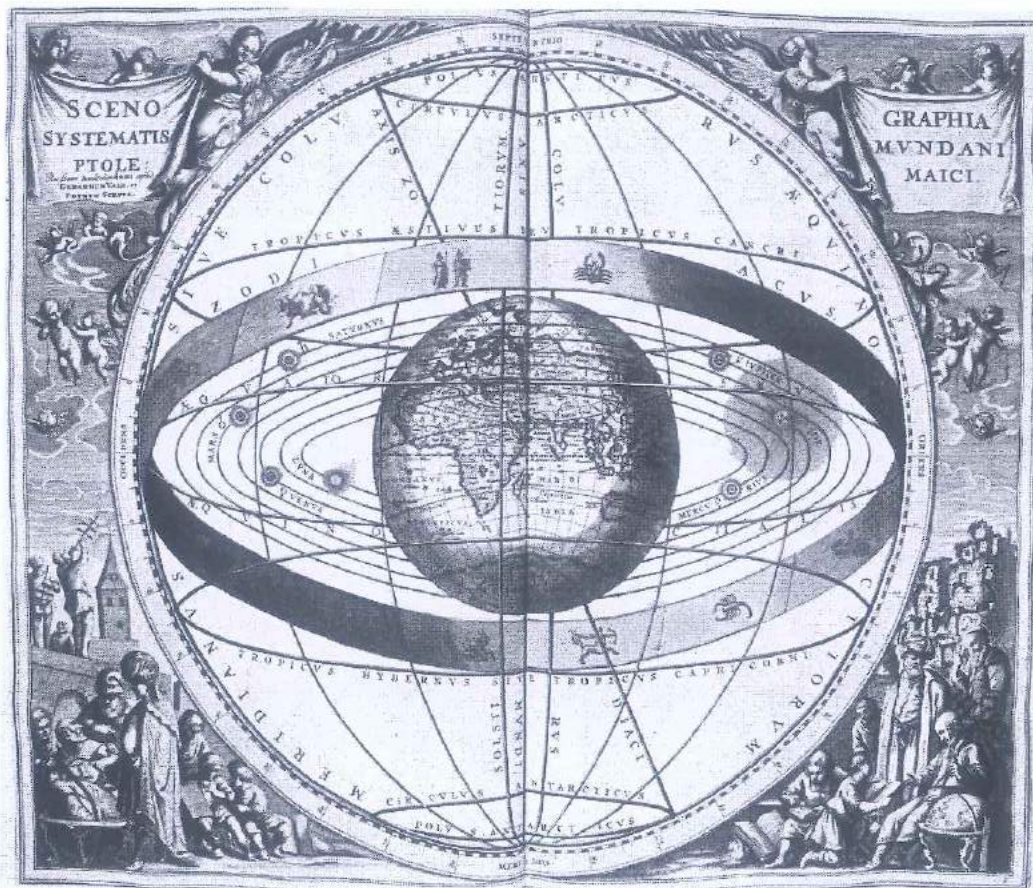


Image 1 – Geocentrique Model Ptolemaic diagram of a geocentric system, from the star atlas *Harmonia Macrocosmica* by the cartographer Andreas Cellarius, 1660.

☉ A perfit description of the Cœlestiall Orbes,
 according to the most auncient doctrine of the
 Pythagoreans, &c.

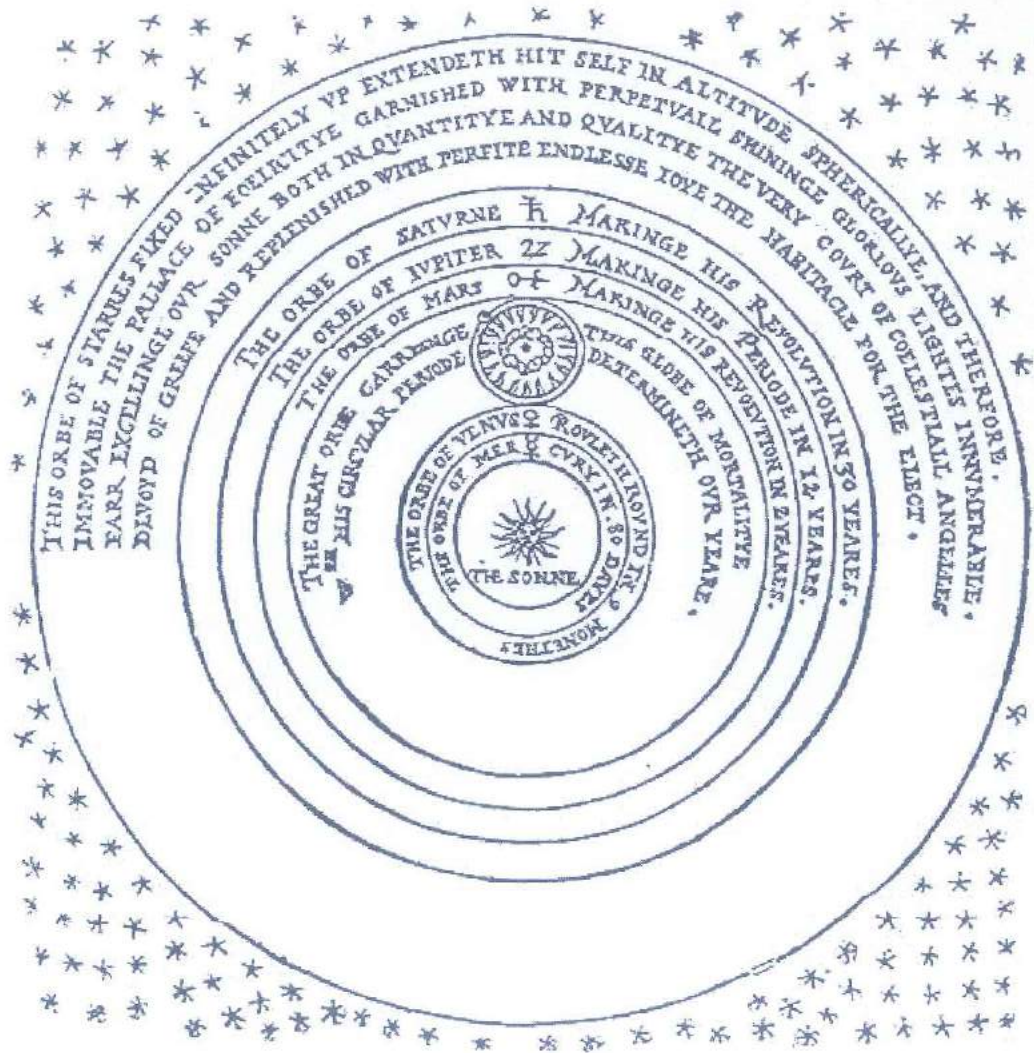


Image 2- Copernican Solar System

2.1.2. Finitude

Aristotle's cosmos was necessarily finite, and the reason for this is that only a finite cosmos can have a center. If as Aristotle argues world is the center of the universe than the cosmos should be finite. Kuhn explains this as:

An infinite space has no center: every point is equally distant from all points on the periphery. And if there is no center, there is no preferred point at which the heavy element earth can aggregate, and there is no intrinsic "up" and "down" to determine the natural motion of an element returning to its proper place. In fact there is no "natural place" in an infinite universe, for each place is like every other. The whole Aristotelian theory of motion is, inextricably bound to the conception of a finite and fully occupied space.²¹

Hobbes was a follower of Copernicus and he was refuting Aristotle's "Earth is the center of the cosmos" argument. Therefore he had no need to accept the cosmos as finite. Nevertheless for Hobbes infinity was unthinkable. Hobbes refutation to infinity was first of all based on the experience and the capacities of human mind. "Whatsoever we know that as men, we learn it from our phantasms; and of infinite whether magnitude or time; there is no phantasm at all; also it is impossible for a man or any other creature to have any conception of infinite²²" He concludes by saying that "But whether we suppose the world be finite or infinite no absurdity will follow.²³" and "we should leave this discussion to "those that are lawfully authorized to order the worship of God"²⁴

Although neither Galileo nor Hobbes says anything about the finitude of the cosmos

21 Kuhn, T. (2003). *[The] Copernican revolution*. Cambridge, MA: Harvard University Press, p.89.

22 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.412.

23 Ibid. p.412.

24 Ibid. p.412.

depending upon the writings of Hobbes, where the infinity is impossible for a man to imagine. "Whatsoever we imagine, is Finite. Therefore there is no Idea, or conception of anything we call infinite. No man can have in his mind an Image of Infinite magnitude; nor conceive infinite swiftness, infinite time, or infinite force, or infinite power²⁵" It is obvious from his writings that the finitude of the cosmos is a problem for Hobbes that he has no answer but accepting cosmos as finite or infinite will have important influence on the way he constructs movement and the civil society.

On the other hand in opposition to empty space which is a theoretical abstraction in mind the place which is out of the mind is full of bodies and bodies are finite. If the bodies are finite the place should also be finite. In the last chapter I will try to show the consequences of this two different assumptions.

2.2. BODY

Hobbes after defining the imaginary space as an empty place that only exists in his mind starts thinking on the things that exist in the world. For him all the things that fills the the real world / the non imaginary space are called body. He describes it as: "A body is that, which having no dependent upon our thought, is coincident or co extended with some part of space"²⁶. Bodies are exterior substances that exists out of our mind. He says that "The extension of a body is the magnitude of it, or which call real space. But this magnitude does not depend upon our cognition, as imaginary space doth; for this is an effect of our imagination, but the magnitude is the cause of it; this is an accident existing out of the mind."²⁷ For him the real space / the cosmos

25 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press. p.23.

26 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.102.

27 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of*

is full of bodies, and "there is no real part there of that is not Body; nor anything properly A Body, that is not also part of (that Aggregate of all Bodies) the Universe²⁸". On the other hand as there is no body which is infinite the real world is supposed to be finite too, at least in the imagination of man the world is finite. Hobbes rejection of vacuum leads him to handle the real world and consequently the imaginary world as finite. In this finite world which is three dimensional all the bodies are contiguous and ordered so "that neither two bodies can be together in the same place, nor one body be in to places at the same time²⁹". This three dimensional space and contiguous bodies will define the movement in the real world and imaginary space also.

The cause of motion and change in the universe depends on the relations between the bodies and not the spirits which Aristotle favors. Hobbes, following the thought system of his era is a materialistic. For him the motion of the bodies that takes place in the real world leaves their traces on the human imagination through senses. In this cosmos the primacy is given to material world. And human body as a body that desires other bodies is part of this material world, the actions of this body is subjected to the laws of matter. This system of thought is also a consequence of accepting the methodology of Gallieo. Hobbes is not giving primacy to theory but to the observation. What is real for him is the data that he acquires from the material world thorough senses. He doesn't reasons from a distent point but he only analysis the data that he gets from outer world.

Malmesbury. London: Scientia Verlag Aalen, p.105

28 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.84.

29 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.108.

2.3. MOTION

For both Hobbes and Aristotle motion is a key concept but their understanding of the term has some differences. Here I'm going to deal with two major differences which I find important for my argument; finitude and magnitude of the motion.

2.3.1. Finite / Infinite

To state clearly, for Aristotle the movement is finite but for Hobbes it is infinite and this is the major difference between two philosopher. While defining motion Hobbes says that "That whatever is at rest will always be at rest, unless there be some other body besides it, which by getting into its place suffers it no longer to remain at rest. And that whatsoever is moved, will always be moved unless there be some other body besides it, which hinders its motion"³⁰. This understanding of motion is an obvious opposition to Aristotelian definition of movement. "Aristotelian movement is teleological"³¹ and every moving body strives to arrive at rest in their natural place³². For Aristotle "...every goal of motion, whether be it a form, an affection, a place, is immovable..."³³ This immovable thing, this state of rest is every movements telos. Aristotle also defines motion as "The fulfillment of what exists potentially, in so far as it exists potentially, is motion"³⁴ but when the potential fulfills itself, when it reaches its goal it becomes actual, the motion disappears. Movement is the tension between potential and the actual.

Take for instance the buildable as buildable. The actuality of the buildable as buildable is the process of building. For the actuality of the buildable must be

30 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.205.

31 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.7.

32 "...the moving thing must stop somewhere, and there rest not by constraint but naturally"

McKeon, R. (2001). *The basic works of Aristotle*. New York: The Modern Library, p.441

33 *Ibid.* p.301.

34 *Ibid.* p.254.

either this or house. But when there is a house the buildable is no longer buildable. On the other hand, it is the buildable which is being built. The process then of being built must be the kind of actuality required. But building is a kind of motion, and the same account will apply to the other kind also³⁵

On the other hand for Hobbes being in motion itself is the natural state of any body that exists and only aim of the motion, only good for it is to continue. "When a Body is once in motion, it moveth (unless something els hinder it) eternally..."³⁶ "Motion is a continual relinquishing of one place and acquiring of another... I say a continual relinquishing, because no body, how little so ever, can totally and at once go out of its former place into another, so, but that some part of it will be in an part of a place which is common to both, namely, to the relinquished and the acquired places." In Hobbes's thought there isn't one point where the movement ends, movement does not supposed to end. Spragens says that "there really is no such thing as 'rest' for Hobbes; there are only motions and contrary motions"³⁷, "rest is no longer peculiarly natural"³⁸ and "world is restless"³⁹. Unlike Aristotle, in Hobbes bodies don't have an intrinsic aim and ability to stop at one point which means they have no telos to arrive at.

Although as I have shown in the previous chapter the universe is definitely finite for Aristotle, and for Hobbes only a finite universe is thinkable, Hobbes differs from Aristotle by asserting that the movement is infinite. Aristotle clearly says that "infinity is only potentially possible"⁴⁰, "it can not be an actual thing, substance and

35 *ibid* , p.255.

36 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.

37 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.64

38 *Ibid*. p.66

39 *Ibid*. p.67

40 McKeon, R. (2001). *The basic works of Aristotle*. New York: The Modern

principle⁴¹” and “there is no body which is actually infinite”⁴². For Hobbes who sees universe as full of bodies in motion, at least for the motion infinity is actual. To understand the possibility of infinite movement in finite universe we have to look up to Galileo. Although Galileo tries to evoke making a judgement on the finitude of the universe and says that “..neither you nor anyone else has so far proved whether the universe is finite and has a shape, or whether it is infinite and unbounded.”⁴³, analyzing the sections that I have quoted below can help us to understand the relationship between the finitude and movement.

Besides, straight motion being by nature infinite (because a straight line is infinite and indeterminate), it is impossible that anything should have by nature the principle of moving in a straight line; or, in other words, toward a place where it is impossible to arrive, there being no finite end. For nature, as Aristotle well says himself, never undertakes to do that which cannot be done, nor endeavors to move whither it is impossible to arrive.⁴⁴

The impossibility of motion for a straight movement in a infinite cosmos will be my main argument in the last chapter. Galileo explains the situation as:

....we were proving that motion in a straight line could be of no use to the well-ordered parts of the world. We went on to say that the same did not hold of circular motions, of which the one made by the moving body upon itself keeps it ever in the same place, and the one which carries the moving body

Library, p.266

41 Ibid. p.260

42 Ibid. p.264

43 Galilei, G., Drake, S. and Einstein, A. (1967). *Dialogue concerning the two chief world systems, ptolemaic and Copernican* Berkeley: University of California Press, p.319

44 Galilei, G., Drake, S. and Einstein, A. (1967). *Dialogue concerning the two chief world systems, ptolemaic and Copernican* Berkeley: University of California Press, p.19

along the circumference of a circle about a fixed center puts neither it nor those about it in disorder, for such motion is essentially finite and terminate. Not only that, but there is no point in the circumference which is not a first as well as a last point in the rotation, so it stays in the circumference assigned to it, leaving everything else inside and outside of that free for the use of others without ever impeding or disordering them. This being the motion that makes the moving body continually leave and continually arrive at the end, it alone can be essentially uniform.⁴⁵

Despite Galileo saying that straight movement is infinite and circular movement is finite when we look closer to the explanation of straight movement we see that it is impossible for it to exist. On the other hand circular motion keeps constantly arriving and leaving its destination and therefore continual. It has no specific telos, every point on its course is its starting point and the terminal point at the same time therefore its movement can go on till eternity. This continuity of the circular movement is what Hobbes takes as infinite. Any motion is infinite as long as it is circular. Although linear motion has potential to be infinite, in actuality it is impossible for it to be infinite.

The finitude of the universe and the infinite movement is an issue that will cause serious problems in Hobbes political philosophy which I will discuss later.

2.3.2. Straight / Circular

As I have shown the only way to image the motion actually continual is thinking motion as circular and therefore now it's time to analyze the second crucial difference between Hobbes's and Aristotle's conceptualization of motion which is the form of the motion, either it is straight or circular. In Aristotle's cosmology there

45 Ibid. p.31

are four single bodies which exist by nature, earth, fire, air and water⁴⁶ and “All simple motion, then must be motion either away from or towards or about the center”⁴⁷ which means there are three kinds of natural motions. But according to Aristotle all the natural bodies moves either towards the center or away from it. “If the natural motion is upward, it will be fire or air, and if downward, water or earth”⁴⁸ In Aristotle's cosmos there is no place for circular motion between the simple bodies thus he gives circular motion to primary body which is “something else beyond earth, fire, air, water,”⁴⁹ “they gave the highest place a name of its own, aither, derived from the fact that it runs always for an eternity of time”⁵⁰ The infinite circular movement finds its place in heaven in Aristotle's cosmos.

On the other hand Copernicus gave Earth rotation and claimed that all the natural bodies that Aristotle posits are turning with the Earth therefore they have circular motion. After Copernicus, Galileo clearly opposes Aristotle and says that:

I therefore conclude that only circular motion can naturally suit bodies which are integral parts of the universe as constituted in the best arrangement, and that the most which can be said for straight motion is that it is assigned by nature to its bodies (and their parts) whenever these are to be found outside their proper places, arranged badly, and are therefore in need of being restored to their natural state by the shortest path.⁵¹

46 “Of the things that exist, some exist by nature, some from other causes. ‘By nature’ the animals their parts exist, and the plants and the simple bodies (earth, fire, air, water)” McKeon, R. (2001). *The basic works of Aristotle*. New York: The Modern Library, p.236

47 McKeon, R. (2001). *The basic works of Aristotle*. New York: The Modern Library, p. 400.

48 Ibid. p.400

49 Ibid. p.403

50 Ibid. p.403

51 Galilei, G., Drake, S. and Einstein, A. (1967). *Dialogue concerning the two chief world systems, ptolemaic and Copernican* Berkeley: University of California Press,

Following Copernicus and Galileo, Hobbes supposes that “in the sun and the rest of the planets there is and always has been a circular motion.”⁵² and also at a chapter in “de Corpore” where Hobbes studies the movement of fluids he claims⁵³ that the fluids “is so moved by the simple circular motion of the sun...” In this way the circular motion that had been deprived from natural bodies are granted to them.

2.3.3 Contiguity

As Hobbes claims that there is no vacuum in the universe and it is full of bodies he also supposedly accepts that the bodies are contiguous and moving by touching each other. “A body is said to work upon or act, that is to say do something to another body, when it either generates or destroys some accident in it: and the body in which an accident is generated or destroyed is said to suffer, that is to have something done to it by another body; as when one body by putting forwards another body generates motion in it, it is called the agent; and the body in which the motion is so generated is called the patient; so fire that warms the hand is the agent and the hand which is warmed is the patient. That accident which is generated in the patient, is called the effect⁵⁴” in order to fill the cosmos he also accepts the aether argument of Aristotle. The space is filled with a fifth element which is either. This cause and effect cycle which is in the nature of the movement in universe also determines the senses and the imagination and psychology of man. This how the motion of the cosmos triggers the man’s internal motion.

p.32.

52 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.427.

53 Ibid. p.449

54 Hobbes, T. and Molesworth, W. (1969). *The English works of Thomas Hobbes of Malmesbury*. London: Scientia Verlag Aalen, p.120

3. CHAPTER

In the first part I have tried to show the way Hobbes's universe runs and understand the nature of bodies and space in order to define the nature of movement. The necessity of such an endeavor was that, for Hobbes the laws of universe is also defining the laws of human psychology. For Hobbes the way that bodies moves also has an impact on the way human senses, imagination and desire works. From now on I will try to explain the nature of human psychology and how it is related to the law of cosmos.

3.1. SENSE

While passing from outer world to the inner world of man, from cosmology to psychology we meet with senses at the threshold. Hobbes devotes the first chapter of *Leviathan* to senses. For him senses are the gateways to the human mind and body. The external bodies touching to the human body creates their images, representations in human mind which Hobbes calls senses. "Thay sense, is motion in the organs and interior parts of human body, caused by the action of the things we See, Heare etc."⁵⁵ this touch is the beginning of the internal motion, the imagination, memory, deliberation and finally will arises from this touch.

Just after describing senses, before starting to describe imagination Hobbes writes a short passage on motion and says, "That when a thing lies still, unlesse somewhat else stirre it, it will lye still for ever, is a truth that non man doubts of. But that when a thing is in motion, unless somewhat els stay it though the reason be the same (that nothing can change it selfe) is not easily assented to"⁵⁶. This part of text is a almost a direct self - quotation from *De Corpore* where he had described the nature of

55 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press. p.38.

56 Ibid. p.15.

movement in detail. Although there is no part dedicated to motion in Leviathan, Hobbes just at the second chapter, which is about imagination and where he is explaining the functioning of senses and memory, reminds us his thesis on motion and this small reminder helps to establish a link between laws of motion, the memory and human psychology. For Hobbes laws of motion was the common denominator which links the functioning of the nature and the human body.

In Hobbes's thought the accidents of the bodies that takes place in the external world, are perceived by the human mind through senses. Not only human gains access to real world through senses but also human capacities such as imagination and understanding, deliberation and will also starts with this first contact that occurs in senses.

As the world is in constant motion the senses are also changing continuously. "Not physical motions alone, but human e-motions as well move end-lessley, restlessly."⁵⁷ The affect which is transmitted to the human mind through the touching of any body to a sense organ leaves its places to a new data in every second and the affect diminishes degressively. "Any object being removed from our eyes, thought the impression it made us remain; yet other objects more present succeeding, and working on us, the Imagination of the past is obscured, and made weak; as the voyce of a man is in the noyse of the day⁵⁸". The phantasm that remains in the mind after the objects contact is called imagination. "For after the object is removed, or the eye shut, we still retain an image of the thing seen, though more obscure than when we see it, the Latines call it Imagination, from the image made in seeing; and apply the same; though improperly, to all other senses."⁵⁹. "The Imagination is the first internal

57 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.177.

58 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press. p.16.

59 Ibid. p. 15.

beginning of the Voluntary Motion⁶⁰ Motion of the bodies that are extended in the real space triggers motion in humans body and mind.

Constructing human psychology on such a volatile ground has some consequences for Hobbes thought, which will end up in the invention of the figure of the Leviathan. The affect that is constantly coming from the real world makes it difficult to construct a stabile self for the human mind and this is also the major problem of state of nature which I will discuss later in detail. I argue that to establish a stable subject in the midst of this constant motion Hobbes needed to invent one transcendental reference point that all men share which is the Leviathan.

3.2. DESIRE

As I have shown, in Hobbes thought man is under constant attack of moving bodies that exist in the real world. The human emotions are reactions to this outer motion. The concepts of “delight” and “pain”, that are the main motivation for human motion, find their meaning in the human body’s reaction to outer motion. In his early work “The Elements of Law Natural and Politic” Hobbes described good and evil according to the pain and delight which bodies had caused on human senses.

...conceptions or apparitions are nothing really, but motion in some internal substance of the head; which motion not stopping there, but proceeding to the heart, of necessity must there either help or hinder that motion which is called vital; when it helpeth, it is called DELIGHT, contentment, or pleasure, which is nothing really but motion about the heart, as conception is nothing but motion within the head; and the objects that cause it are called pleasant or delightful, or by some name equivalent; the Latins have *jucunda*, a *juvando*, from helping; and the same delight, with reference to the object, is called

60 Ibid. p. 38

LOVE: but when such motion weakeneth or hindereth the vital motion, then it is called PAIN; and in relation to that which causeth it, HATRED, which the Latin expresseth sometimes by odium, and sometimes by taedium. ⁶¹

The object that created delight in man's body is the main cause of the motion in body which is called appetite or desire. Although Hobbes uses appetite in "The Elements of Law Natural and Politic" in Leviathan he says that appetite and Desire are the one same thing. "This endeavor, when it is toward something is called APPETITE, or DESIRE..."⁶² In Leviathan he mostly prefers desire instead of appetite and this motion of the body towards good becomes the main concept of his psychology and politics. The desire is the beginning of motion in human body.

This motion, in which consisteth pleasure or pain, is also a solicitation or provocation either to draw near to the thing that pleaseth, or to retire from the thing that displeaseth. And this solicitation is the endeavor or internal beginning of animal motion, which when the object delighteth, is called APPETITE; when it displeaseth, it is called AVERSION, in respect of the displeasure present; but in respect of the displeasure expected, FEAR. ⁶³

The desiring of the Good is the main occupation of humankind but once more the Good is not something common to all or not something stable as Aristotle posited. "Every man, for his own part, calleth that which pleaseth, and is delightful to himself, GOOD; and that EVIL which displeaseth him: insomuch that while every man differeth from other in constitution, they differ also one from another

61 Hobbes, T. and Gaskin, J. (1999). *The elements of law, natural and politic*. Oxford: Oxford University Press.

62 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press. p.38

63 Hobbes, T. and Gaskin, J. (1999). *The elements of law, natural and politic*. Oxford: Oxford University Press.

concerning the common distinction of good and evil “⁶⁴ This alteration in the definition of the good, altering it from one common transcendental telos to a goal which differs from person to person is the main element of Hobbes conception of “State of Nature” and ethics. On the other hand not only “the Good” changes from person to person it is even altering by the course of time for single person too. As external world is in constant motion, and there is no fixed good or telos to attain at, the man is subjected to this restlessly changing universe while desiring. “And because the constitution of a man’s body is in continual mutation; it is impossible that all the same things should always cause him the same Appetites and Aversions; much lesse can all men consent in the Desire of any one and the same Object⁶⁵” In state of nature the object of desire and the good and evil is always changing and this is also why it is impossible for Hobbes’s to establish a stable subject position before the institution of state.

Hobbes was not after the ultimate good as Aristotle did. Neither the movements of external bodies nor the movements in man's body are in race for satisfaction, on the contrary the aim of motion and consequently man’s desires is self perseverance. “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 Feare, no more than without sense⁶⁶”. The good is not the final, immobile state to attain but is the continuation of movement till the eternity. “The greatest of goods for each own is his own preservation⁶⁷”. And as the self preservation means keep moving man’s main desire is to keep desiring instead of obtaining the object of desire. “Human motives are not specific finite desires which may be terminated by their fulfillment.

64 Hobbes, T. and Gaskin, J. (1999). *The elements of law, natural and politic*. Oxford: Oxford University Press.

65 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.39.

66 Ibid. p.46.

67 Hobbes, T., Wood, C., Scott-Craig, T. and Gert, B. (1998). *Man and citizen*. Indianapolis: Hackett Pub. Co.p.48.

Human life is not the quest to a satisfied conclusion. Instead, as motivational inertial creatures, like all the world, men move endlessly and insatiably.⁶⁸

As continuation of movement is the greatest good, the inertia, to stop is the greatest evil for Hobbes. "On the other hand, though death is the greatest of all evil (especially when accompanied by torture), the pains of life can be so great that, unless their end is foreseen, they may lead men to number death among the goods⁶⁹" Running after the objects of desire and avoiding pain and death constitutes the main tendency of man and the main axis of Hobbes political system.

Through senses, imagination and desire the outer motion, the motion of the cosmos is transmitted to internal motion of man. I believe that now, in Hobbes's system, we can assume that the laws of cosmos are also applicable to the laws of human psychology and ethics. In the next chapters I will try to show how an ethical and political system based on such a motion conception will be constructed by Hobbes.

3.3. POWER

For Hobbes, "The POWER of Man (to take it Universally) is his present means to obtain some future apparent Good⁷⁰". This means that power is the ability to maintain motion for now and then; so every man should desire power and every way is permissible to obtain it. "So that in the first place, I put for 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 man hopes for a more intense delight, than he has already attained to; or that he cannot be content with moderate

68 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky, p.177.

69 Hobbes, T., Wood, C., Scott-Craig, T. and Gert, B. (1998). *Man and citizen*. Indianapolis: Hackett Pub. Co.p.49.

70 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.62

power; but because he cannot assure the power and means to live well; which he hath present; without the acquisition of more⁷¹” In Hobbes, desire of Power is nothing like hedonism, is not running after joy after but the essential way for surviving therefore running after it is necessary. “Power is necessary to liberty which is necessary to motion which is the source of human contentment. Power is a sine qua non of the continuing motion which is the essence of human happiness⁷²” On the other hand as the Good is not stable, the object of desire is subjected to the volatility of the images in the memory and changes and vanishes continuously, man needs to be infinitely powerful to secure his life all the time. Power is not necessary only for the present moment but also is a tool to secure the future. Men must do everything to maintain the movement continuous in the future but as man only can know what is given him through senses, the future is unknowable and indefinite to him therefore the amount of power to secure it must be infinite. This unknowable future, the possibility of coming death makes man anxious.

This unlimited craving for power is compulsorily mandatorily makes men enemy against each other. Any man can be a threat in the way to sustain motion. Although the desire of motion and amount of power to secure future is unlimited, the bodies that exist in the world is limited and have to be shared by men. For Hobbes this is the state of war and in this war no one is more advantageous than each other. On the other hand in Hobbes view, before the foundation of civil state every man is equal in power thus no man can be sure about the amount of power that he has. “Nature hath made men so equal, in the faculties of body, and mind; as though there be found one sometimes manifestly stronger in body, or of quicker in 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

71 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.70.

72 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky. p.182.

not pretend, as well⁷³". This equality in power drags man to suspicion against the power he has and drags him to unlimited craving for power. This race for power drags man to anxiety and results in the continuous state of war. Every man trying to secure the movement and the power he has, should be on alert against the fellow men who is moving with same motivation and try to find a way to eliminate him in this race of survival. The liberal motto of modern times "unlimited human desire and the limited resources" is applicable to Hobbes's cosmos. As men can not imagine that cosmos is infinite he should act as it is finite and he should fight with his fellows to secure his future.

3.4. FREEDOM

For Hobbes, just as every body in cosmos is free to move in the way it wants, every man is free by nature too. The absence of a predestined telos establishes a liberty to the motion of the bodies and man also takes advantage of this freedom. As there is no common transcendental position to judge his movements and there is no ultimate good to evaluate his actions man is free to do everything he wants as long as he wants to sustain the motion. This is his right by nature. Nor the ethics neither morality is not applicable to man in this state. "The right of Nature, which Writer 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 his own Life; and consequently, of doing anything, which in his own Judgement, and Reason, he shall conceive to be the aptest means thereunto."⁷⁴ Hobbes man has ultimate liberty to do whatever he desires as long as he is willing to sustain his motion. For him every means to reach this end is permissible. At this point Hobbes's view is very close to a modern Liberal. On the other hand for man this liberty to do whatever he

73 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.87.

74 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.91.

wants ends up in a constant state of war. As each singular man has right to do anything he wants and there is no single point to judge these actions the war is inevitable

4. CHAPTER

4.1 WAR

On the basis of the laws of nature which shapes both cosmos and the man, Hobbes conceptualizes The "state of nature" where every man is in war with each other. In state of nature every man is free to desire anything he wants but as according the laws of nature no body is infinite and again no body can be at two different places at the same time, he needs to fight to get what he desires.

Hobbes puts state of nature in the center of his political thought. To understand the way Hobbes sees the state of war we must remember the way he started to think on world. He strips the society from all kind of bonds and organizations and places men inside the world of motions. In this state man moves according to his desires and runs for the sake of survival. He is egoistic, the laws of nature force him to be alone. Unlike Aristotle's political animal, the man in state of nature is alone, unsociable. "The natural condition of man as depicted by Hobbes, provides a stark contrast to the Aristotelian picture of man as political animal by nature⁷⁵" For Hobbes "men have no pleasure (but on the contrary a great deal of griefe) in keeping company where there is no powerable to over-awe them all⁷⁶". Therefore the characteristic of state of nature is war, or the potentiality of war. Every man is equal in power but they live in their own worlds without any common value or idea. "From this equality of ability, ariseth equality of hope in attaining our Ends. And therefore if any two men desire the same thing, which nevertheless cannot both enjoy, they become enemies and in the way to their End (which is principally their own conservation, and sometimes their delectation only) endeavor to destroy or subdue one another⁷⁷"

75 Spragens, T. (1973). *The politics of motion*. Lexington: University Press of Kentucky. p.102

76 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.88.

77 Ibid. p.87.

It is often said that the human nature is evil for Hobbes, but in the state of nature as there is no common Good, and every movement can only be judged in itself it is impossible to establish ethics so there is no right and wrong. For Hobbes in state of nature "every man has right to everything; and consequently no action can be unjust⁷⁸". This means that man has right to kill anyone in order to establish the security of his life, this is not only a right but also an obligation cause each man is a possible threat to each other. Each movement is an obstruction against the other in the way to reach eternity.

Hobbes defines state of nature by the lack of order "Hereby it is manifest, that during the time when men live without a common Power to keep them all in awe, they are in that condition which is called Warre; and such a warre, as is of every man against every man⁷⁹". This lack also has some other consequences. "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 the Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of Earth no account of Time; no Arts; no Letters; no Society⁸⁰" I can continue this list with some other important arguments. In state of war, lack of common Power also ends up with the lack of common values, common words and consequently we can say that lack of language and the subject. As language is impossible, in state of war it is impossible to establish the subject in modern sense. Men are under continuous attack of ephemeral sensations and mandatorily surrendered to the flux of the cosmos. Therefore for Hobbes's man it was necessary to establish the civil society. Man in order to be self conscious needs civil society and the sovereign which is characterized under the name of Leviathan.

78 Ibid. p.100

79 Ibid. p.88.

80 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.89

When we think of the state of nature as state of war, in order to establish the links between Hobbes's natural philosophy and political philosophy we must also think it in terms of pure motion. As the state of nature is governed by the laws of nature, the regime of motions of nature may also give us clue about the state of war. First of all we must determine what kind of a motion desire has. Is it straight or circular? For only aim of desire is to keep moving and as there is no order or logos in state of nature, there should be no paths for it to follow. Therefore desiring body will probably move straightly in time and place until it conquers them all or till it meets another body which blocks its way. This encounter with another body means war and as there is no place empty in cosmos the war is always there. Therefore the natural motion which is inclined to go till eternity has an intrinsic aim to overcome all other motions that may contradict its direction and may diminishes its power. Secondly the finitude of cosmos is a problem. If there is a telos for each motion and the space in which body moves is finite this means that all the motion will be ended whenever any motion reaches its goal and defeats all other motions and expands itself to all universe. In such a condition, time and existence would not be thinkable cause all of this may occur in a slip of the moment and the motion will realize itself in wholeness. On the other hand if the cosmos is infinite and there is no telos it would be impossible to define any motion cause there wouldn't be any stable reference point to define motion. Hobbes solves this riddle by erecting the Leviathan, a figure of power which is transcendental.

I argue that in Hobbes's state of nature desiring body tries to invade all space and time through moving in every direction directly. Whenever it meets with another body in the same direction they join forces but this is not a contract therefore from this union no consciousness can be generated. They become one. If moving body meets with a contradicting motion this means war and at the end either one body changes its course or disappears. The situation is also same for man. The civil war,

the war between the desires of men's will end up in an instant with the victory of one man and the defeat of all other. The history and moreover time is not possible in this condition. For the victor it will be impossible to be self-conscious in the lack of the other. Therefore although Hobbes claims that the state of nature is present in some of the tribes in South America, it is theoretically impossible.

Hobbes claims that the fear of his body's perishment forces man to enter in contract with his fellows but I claim that even the self consciousness itself is impossible to establish in state of nature, in order to avoid mania men needs to be in contract and civil society has to be erected. This is not only human body's fear of losing vitality but also motions fear of losing its power.

As I have said before this state of war is theoretically impossible, Hobbes also says that the nature of man, the intrinsic aim of self preservation forces man to make peace with his fellows. "Yet cannot men except any lasting preservation, continuing thus in the state of nature, that is of war, by reason of that equality of power, and other human faculties they are endued withal. Wherefore to seek peace, where there is any hopes of obtaining it, and where there is none, to enquire out of auxiliaries of war, is the dictate of right reason, that is the law of nature."⁸¹

4.2 CONTRACT

My argument is that, for Hobbes the state of nature is pure chaos and ruled by mania. It is impossible to establish subject and consciousness. From this chaos based on the terrifying feeling of perishment rises the civil state through contract. The subject and society begins with this contract. Through contract, which means the word given to each other by men, in civil state, the straight, warrior motion of desire has been tamed and civilized. With this contract man says that I hand over my right to kill

⁸¹ Hobbes, T., Wood, C., Scott-Craig, T. and Gert, B. (1998). *Man and citizen*. Indianapolis: Hackett Pub. Co.p119.

who ever on my way to a superior person who will use it for me to keep me in safe. For Hobbes "Life is perpetual motion that, when it cannot progress in a straight line, is converted into circular motion⁸²" And with contract the straight motion of desire is converted to circular motion of the nature. The civil state which is based on contract is ordered just like the universe of Galileo. In civil state subjects are like planets rotating around sun and never leaving their orbit and never collide. By this, the directional motion is converted to circular motion and the encounter between bodies, desires is ordered according to civil law which has been determined by sovereign whom all the power of men had been handed over. For Hobbes, erecting a sovereign means establishing a common point where all the power accumulates. Although up to this point Hobbes cosmos was an immanent one with the establishment of civil state and the erection of sovereign a transcendental point is being defined.

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 to secure them in such sort, as that by their own industry., and by fruits of the Earth, they may nourish themselves and live contentedly; is to conferree all their power and strength upon one Man, or Assembly of men, that may reduce all their Will, by plurality of voices, unto one Will: which is as much to say appoint on man, or Assembly of men, to bear their person; and everyone one, acknowledge himself to be Author of whatsoever beareth their person, shall Act or cause to be Acted in those things which concern the Common Peace and Saefitie, and therein to submit their Wills, every one to his Will, and their judgements, to his Judgement... This is the Generation of the great LEVIATHAN, or rather of mortal God to which we owe under the Immortal God, our peace and defence⁸³

82 Ibid. p.54.

83 Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.120.

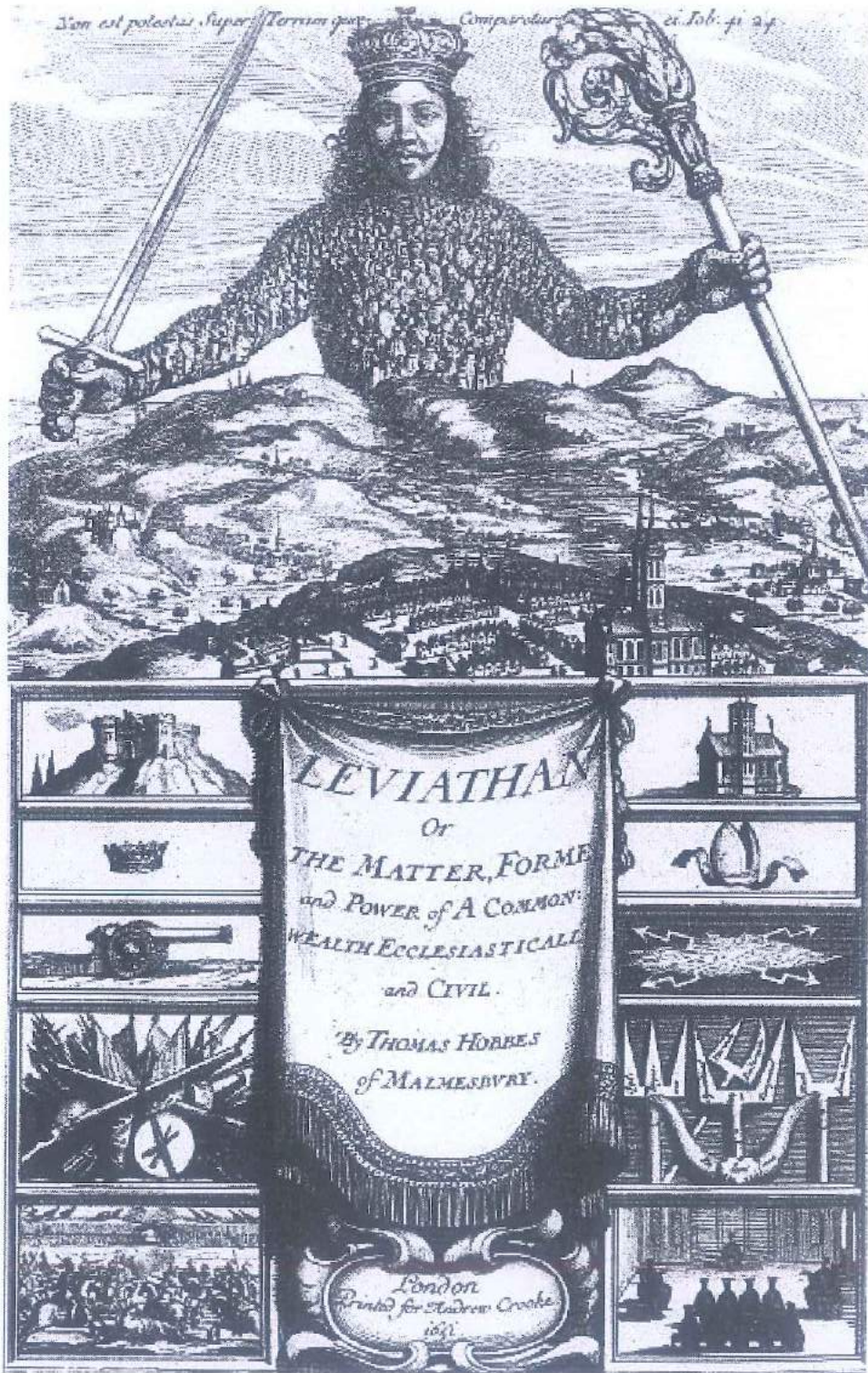


Image 3 – The cover page of "The Leviathan"

When handing over their power to this immortal Leviathan which is taken from the Christian mythology (Image 3) and who is above all, humans actually deliver their liberty and right to annihilate every obstruction on the way of their motion which blocks its way which means their right to kill each other, to this artificial god. Sovereign has the right to kill anyone who disobeys the rules he had set. In return, by giving up their liberties men become subjects. "And he that carryeeth this Person is called SOVERAIGNE, and said to have Sovereign Power; and everyone besides, his SUBJECT."⁸⁴ If we want to explain this process of subjection through the form of movements we can say that, the stray desire which moves according to the immanent thirst of power and constantly runs in to quarrels with other desires, is set in a course with the help of a stabile, artificial reference point. With the help of this artificial point, the motion of desire becomes circular, the encounters between bodies are minimized, and the artificial men is constituted.

In civil state, ruling power is not descending from a transcendental point, from immortal god but from the nature. The power that each man has naturally is transferred to Leviathan, which is a vertical motion from base to top. This is not a voluntary transfer of power but a necessary one. As it is impossible for man to establish self in state of nature, men erects necessarily this reference point to become self conscious and becoming self conscious is necessary to predict the future threats. The fear of death ends up with the giving away of eternal life. Under the rule of sovereign men doesn't have right to everything anymore but his desire to keep moving till eternity is secured. Instead of moving on a straight line to conquer all the existence men choses to move in circles in a foreordained course. Any subject that transgresses the limits that had been arranged by the sovereign will be penalized with death. The right or wrong, the good and evil is founded by the sovereign This is also the beginning of the morality. The morality which lacks in state of nature finds itself a place in civil state.

⁸⁴ Hobbes, T., Tuck, R., Geuss, R. and Skinner, Q. (1996). *Hobbes: "Leviathan"*. Cambridge: Cambridge University Press.p.121

The establishment of civil state also rises from the need to secure the indeterminate future. The future which is unknowable to man is being converted to knowable with the help of sovereign. The sovereign which is not part of the human sphere and which is not immanent to world can set the future in order and show the best way for men to follow to avoid death just like a scout on a mountain who can see the far.

CONCLUSION

Hobbes attempt of establishing civil state is an effort to bring order to chaos just like the philosophers of Ancient Greece tried to do. In the dawn of scientific revolution he tries to do this with the help of science without giving any reference to a transcendental being and this is probably the reason why he was seen as blasphemer. He established an ontological rupture with the Aristotelian cosmos and methodology. Probably this is why he is claimed as the founder of modern politics but also why he had been attacked by the Church. Following the scientific methodology that Copernicus and Galileo introduced, he bases his arguments on experimental data instead of reasoning. For him human knowledge was limited with the senses, any thing that is not derived from senses was not knowable. Therefore defining sense and the imagination constitutes an important part of his works. The way he envisages the cosmos is very similar to the Galileo's cosmos but he doesn't stop there and continues his studies by expanding his scope to include the understanding of human behavior and society. The way he imagined society is based on his conception of nature and in this thesis through a close reading of his works I've try to prove that the way Hobbes sees the world and the human action are interwoven firmly. He does not accept that the inner world of the men and the exterior world of the nature differs from each other. According to him everything is consisted of bodies and even human actions are based on the motion of bodies in space therefore he starts his studies with the description of these three concepts. In my thesis I've followed his steps and tried to show how his ideas evolved. Therefore I've grounded my thesis on the concept of motion. My aim was to prove that for Hobbes the laws that governs the inner life of the man and the external life of the cosmos, the inner motion and the external motion are the same, and these laws mandatorily ended in the establishment of sovereign and modern state. The way he constucted the physical space is also playsa an important role in his political philosophy. The space he described is a three dimansional Euclidan space which is

finite but the motion is unlimited. The finite space and the infinite potential of motion mandatorily causes collisions of the bodies that moves. In order to set an order to this chaotic space he establishes a transcendental point which is Leviathan.

I have mainly followed Sprinzer's argument but the point I have differed from his thesis is that I argued that it is impossible to establish the conception of self in Hobbes's state of nature and this ontological fear forced man to establish society. For Hobbes it was impossible to gain consciousness through a dialogue with an other human being or in this case a body. Man is a wolf to man. The "other" was an enemy to any other body which's only aim is to survive. As space and the resources are limited and the motion or the desire is unlimited any two bodies that encounters are destined to fight and only the strongest one may survive. On the other hand as in the hypothetical state of nature any dialog or communication between any two bodies is impossible because language, the common shared meanings, is not available. Therefore the only way of interaction is collision and fighting. My argument is that this ontological impossibility mandatorily forced Hobbes to erect the Leviathan. I claim that the state of nature is hypothetical because only the erection of Leviathan made it possible to build up language and the subject and the contract. In my opinion the language the subject, the contract were erected at the same time simultaneously.

In state of nature man was just like an animal running after his desires and trying to avoid the dangers. Hobbes found a way to establish self consciousness in giving away the natural freedom of man and installing an authority figure. In civil state no one is free but the fear of perishing is removed. The freedom to kill which was a natural right for every body in the theoretical state of nature was given to Leviathan and he uses this force to keep subjects in boundaries. Any subject who transgress this boundary will be convicted to death penalty by the laws which are set by the sovereign. The limits of human self, the modern subject, was set through the penalizing authority of the Leviathan. Leviathan bends the directional motion that

every body intrinclly has and transforms it to circular motion. Thorough this manoeuvre the infinite motion which is destined to end up in a war finds a way to continue its motion with out crashing into any other body. Leviathan builds up walls around each subject to avoid them to touch each other. The distance which exists between modern subjects was first established in Hobbes political system and after that touching becomes dangerous for modern subject.

From a similar conception of nature Spinoza established his Ethica and removes the necessity of a trencendental being to direct and judge the ways of motion of bodies but as Hobbes was an intellectual who lived as the protege of the nobleman's he probably had never dreamt of building up an life which is independent of the centralized power structures. For Spinoza the aim of any individual is to arrange good encounters which will rise the power of the body. While for Hobbes the encounters are something to be avoided Spinoza claims that there are good encounters and bad encounters. A man as an ethical being should try to arrange good encounters and avoid bad encounters. As Hobbes main objective was to secure the Kingdom and its power he never gave an autonomus will to the subject. The only will of the subject is to erect an authorty which will distinguish good from bad and help the subject to move as long as possible. On the other hand Spinoza's human is supposed to arrange the encounters he has and increase the power he has.

The possibility of setting up a social order without injecting a transcendental reference point to study should be studied. It seems that the best way of such an endeavor would be starting studying Spinoza and his ethics. On the other hand the way the cosmology that Lucretius offers is a good starting point to find an alternative way to the propositions of Hobbes. For Lucretius, who is also an atomist, the unpredictable swerve atoms, which are called as "Climanen", that collide into each other gives birth to the matter and the universe. Unlike Hobbes in Lucretius the encounter is not something to avoid but something positive which gives birth to

matter and bodies. While building up his arguments in "Ethica" Spinoza bases his cosmos on Lucretian laws of motion. On the other hand following Lucretius's conception of "climänen" Giorgio Agamben in his book named "Communitas" and Jean Luc Nancy in his books named "Unoperative Community" and "Being Singular Plural" try to imagine a community which is based on singular beings encounters with each other. When Hobbes envisaged the encounter of two bodies as war the unpredictable spiral like motion of climänen turns the encounters to the opportunities of birth and multiplicity. The collision is what creates the space. The space doesn't exist prior to the collision and matter. Unlike the limited body of Hobbes's cosmos the atoms are unlimited and there are always new collisions the space is unlimited to. Therefore the straight motion and the circular motion is not the only possible courses for motion to follow. The climänen unlike atoms which moves in spirals, is an alternative to this Hobbes atomistic view of nature. Although Hobbes system of thought which bans accidental encounters only offers its subject submission to authority for the sake of survival, the climänen doesn't accept any authority which will direct its motion. The atoms, through endless collisions find their right way and the existing cosmos is the product of this endless collisions.

One important issue that Hobbes never talked about or in my opinion never thought about is the liberty of death. Hobbes never gives the human the freedom of choosing death over life. Although Hobbes claims that human in state of nature is free, the obligation to choose life over death forces him to give up his freedom and establish an authority. Hobbes's man compulsorily chooses life, the option of choosing to end his life with his own hands is never given to him. This is partly because Hobbes have built a direct analogy between the laws of nature and the psychology of man. As he assumes that no motion can end itself without the hindering of an other body, no sane man can will to end his life freely. But on the other hand the philosophy of Michel Foucault says us that ending his own life may be the only free action that a man can take. The ability to say no to life, the will to end his own motion gives

human beings the ability to revolt against the authority and this is what makes them free. Like "Barneby" of Hermann Melville the possibility of saying "I would prefer not to" to authority may be the only free motion of a human being which separates him from any other being. Animals or plants can not end their lives but human, by preferring not to do something, may revolt against the pre-destined ways of the sovereign. This is what Foucault tries to say when he says that power is everywhere and so the resistance too. The ability to say no to life is the moment when a subject frees himself from the power relations.

In this thesis there is one crucial point that I have consciously overlooked and that is the importance that Hobbes gave to language; but for a linguist it is easy to find theorems about language in Hobbes writings. He begins "On Corpore" and "Leviathan" with detailed analysis of names and the naming process. The way Hobbes links language, psychology and the civil society reminds the structuralist psychoanalyst Jacques Lacan's conception of language and symbolic order. Also the way Hobbes situated Leviathan, the sovereign may find its alike in Lacan's conception of "Big Other". For Lacan "Big Other" is the hypothetical point of power who decides what is right or wrong and who establishes a common meaning in symbolic order thus establishes the language and the subject. On the other hand the symbolic order in Lacan, the order which constitutes reality that the subject identifies itself in, and the civil society of Hobbes are very much similar in my opinion. In Hobbes it is also impossible to communicate without the sovereign who is a common reference point who decides the meaning of words, without Leviathan everyone would give different meanings to words and have different values. On the other hand the "state of nature" and the "civil state" distinction reminds Levi Strauss's nature - culture distinction. These similarities between the 20th century structuralists and Hobbes may be a fertile subject to study.

Although the political system that Hobbes offers which is absolute monarchy is not

applicable in our world the power mechanism he instituted still rules the society. I believe that the Leviathan still lives and runs the modern people's lives. For this reason to understand our day it is crucial to study Hobbes closer.

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