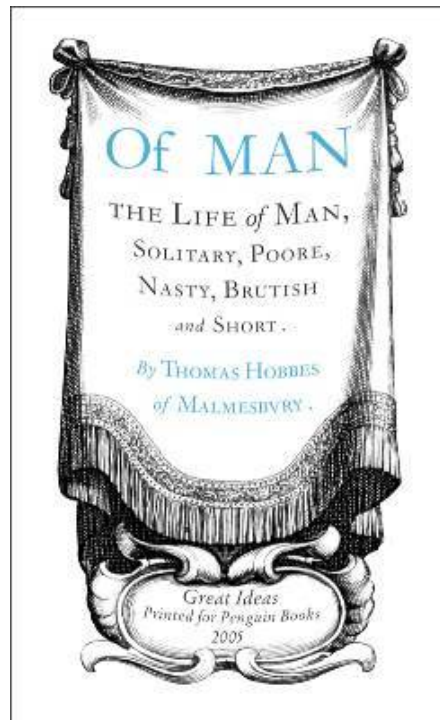




Of Man

Thomas Hobbes

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The founding father of modern political philosophy, Thomas Hobbes, living in an era of horrific violence, saw human life as meaningless and cruel; here, he argues the only way to escape this brutality is for all to accept a 'social contract' that acknowledges the greater authority of a Sovereign leader.

Of Man Details

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Alan says

If this were not an abridged version of a greater text, I would have given it five stars. *Of Man* details the fundamental laws of running a complex society with, in the case of this abridgment, an emphasis on seeing the state as 'of man' in body and mind. Hobbes works through religious, economic, and philosophical logic in order to show how "where there is no law there is chaos" and that without a 'sovereign', mankind is doomed to live a "solitary, poor, nasty, brutish, and short" life. There are a lot of other things going on here, mostly to do with how the state can get corrupted. Definitely recommended to anyone interested in law, philosophy or political science. I can't wait to read *Leviathan*.

Ana Rînceanu says

Writing after a bloody civil war, Hobbes had no illusions about the worst in mankind, but saw how the good in us could prevent all an out and permanent war. People need a ruler just as much as a ruler needs his people.

"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 the use of 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."

Khadija Anfradi says

Un livre philosophique !

Il m'a attiré au début du livre l'introduction de DENIS DIDEROT qui a couvert presque un tiers de tout l'ouvrage juste pour parler de la vie de Hobbes, ses voyages et les événements passés dans sa vie, et cela était très lourd de le suivre jusqu'à sa fin surtout que le lecteur ne peut pas comprendre de quoi le livre va parler par la suite, je parle bien évidemment de l'édition traduite de l'anglais en français par le baron D'Holbach.

Hobbes a essayé à travers ce livre de décrire les comportements humains à travers l'explication des concepts utilisés tel que : La conception, les sentiments, l'imagination, le sommeil, les rêves, les marques, les appellations, le raisonnement, la science, la vérité, le plaisir, le sens, la gloire, la charité, la sensualité, la stupidité, la divinité ... et d'autres concepts dont la valeur qu'a donnée Hobbes est différenciée selon l'importance de chaque concept pour lui.

J'avais l'idée que Hobbes est très célèbre, et que je trouverais des centaines de personnes qui ont lu et commenté cet ouvrage, mais il apparaît que personne ne s'intéresse à la philosophie de Hobbes.

Généralement le livre n'est pas du tout intéressant.

Seamusin says

I like Thomas Hobbes. Fairly like his contemporary Descartes, investigating all systems around himself, but without the heavy predisposition for god. Besides the social contract, already here are the seeds of much else that is to come, and be chiefly attributed to others: physical explanation for the body, denying of any inherent meaning to life, denying a solution to the first-cause problem, and denying absolute good and evil. There are some pretty rambling bits, where commas and semi-colons have a dance together, but altogether pretty clear writing for the 16th century (No excuses, Locke!). A bit of wit here and there too! His last words apparently were: "A great leap in the dark".

I shall return to read the whole Leviathan when my attention shifts to the development of politics (Machiavelli, Locke, Rousseau). In that he shall argue for absolute monarchy, which I will

David Petersen says

Among other things, an intriguing attempt to understand nuanced and sophisticated emotions in terms of more basic impulses (approach versus retreat).
