

[T]here are always persons distinguished by their birth, riches, or honors: but were they to be confounded with the common people, and to have only the weight of a single vote like the rest, the common liberty would be their slavery, and they would have no interest in supporting it, as most of the popular resolutions would be against them. The share they have, therefore, in the legislature ought to be proportioned to their other advantages in the state; which happens only when they form a body that has a right to check the licentiousness of the people, as the people have a right to oppose any encroachment of theirs .

Jean-Jacques Rousseau, *The Social Contract* (1762)

Book I, Chapter I: Subject of the First Book

Man is born free, and everywhere he is in chains. Many a one believes himself the master of others, and yet he is a greater slave than they. How has this change come about? I do not know. What can render it legitimate? I believe I can settle this question.

Book I, Chapter VII: The Sovereign

Indeed, every individual may, as a man, have a particular will contrary to, or divergent from, the general will which he has as a citizen; his private interest may prompt him quite differently from the common interest

... [W]hoever refuses to obey the general will shall be constrained to do so by the whole body; which means nothing else than that he shall be forced to be free

Book I, Chapter VIII: The Civil State

The passage from the state of nature to the civil state produces in man a very remarkable change, by substituting in his conduct justice for instinct, and by giving his actions the moral quality that they previously lacked ... [H]e is obliged to act on other principles, and to consult his reason before listening to his inclinations... Let us reduce this whole balance to terms easy to compare. What man loses by the social contract is his natural liberty and an unlimited right to anything which tempts him and which he is able to attain: what he gains is civil liberty and property in all that he possesses. In order that we may not be mistaken about these compensations, we must clearly distinguish natural liberty, which is limited only by the powers of the individual, from civil liberty, which is limited by the general will

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