

Meditations  
on  
First Philosophy  
In Which  
The Existence of God  
And the Distinction of the  
Soul from the Body  
Are Demonstrated

*third edition*

RENÉ DESCARTES

Translated from the Latin by  
DONALD A. CRESS

Hackett Publishing Company  
Indianapolis/Cambridge

René Descartes: 1596–1650

*Meditations on First Philosophy* was originally published in 1641.

Third edition copyright © 1993 by  
Hackett Publishing Company, Inc.

All rights reserved  
Printed in the United States of America

10 09 08 07 06      8 9 10 11 12

Cover design by Listenberger & Associates  
Text design by Dan Kirklin

For further information, please address

Hackett Publishing Company, Inc.  
P.O. Box 44937  
Indianapolis, Indiana 46244-0937

[www.hackettpublishing.com](http://www.hackettpublishing.com)

#### Library of Congress Cataloging-in-Publication Data

Descartes, René, 1596–1650.

[Meditationes de prima philosophia. English]

Meditations on first philosophy: in which the existence of God and the  
distinction of the soul from the body are demonstrated/René Descartes;  
translated from the Latin by Donald A. Cress.—3rd ed.

p.      cm.

Translation of: *Meditationes de prima philosophia*.

Includes bibliographical references.

ISBN 0-87220-192-9

1. First philosophy—Early works to 1800. 2. God—Proof, Ontological—  
Early works to 1800. 3. Soul—Early works to 1800.

I. Cress, Donald A. II. Title.

B1853.E5C7313 1993

194—dc20

93-21653

CIP

ISBN-13: 978-0-87220-192-7

## CONTENTS

<i>Note on the Translation</i>	vi
<i>Editor's Preface</i>	vii
<i>Selected Bibliography</i>	x

### MEDITATIONS ON FIRST PHILOSOPHY

Letter of Dedication	1
Preface to the Reader	5
Synopsis of the Following Six Meditations	8
MEDITATION ONE: Concerning Those Things That Can Be Called into Doubt	13
MEDITATION TWO: Concerning the Nature of the Human Mind: That It Is Better Known Than the Body	17
MEDITATION THREE: Concerning God, That He Exists	24
MEDITATION FOUR: Concerning the True and the False	35
MEDITATION FIVE: Concerning the Essence of Material Things, and Again Concerning God, That He Exists	42
MEDITATION SIX: Concerning the Existence of Material Things, and the Real Distinction between Mind and Body	47

ON  
FIRST PHILOSOPHY  
IN WHICH  
THE EXISTENCE OF GOD  
AND THE DISTINCTION BETWEEN THE SOUL  
AND THE BODY  
ARE DEMONSTRATED

MEDITATION ONE: Concerning Those Things That Can  
Be Called into Doubt

Several years have now passed since I first realized how numerous were the false opinions that in my youth I had taken to be true, and thus how doubtful were all those that I had subsequently built upon them. And thus I realized that once in my life I had to raze everything to the ground and begin again from the original foundations, if I wanted to establish anything firm and lasting in the sciences. But the task seemed enormous, and I was waiting until I reached a point in my life that was so timely that no more suitable time for undertaking these plans of action would come to pass. For this reason, I procrastinated for so long that I would henceforth be at fault, were I to waste the time that remains for carrying out the project by brooding over it. Accordingly, I have today suitably freed my mind of all cares, secured for myself a period of leisurely tranquillity, and am withdrawing into solitude. At last I will apply myself earnestly and unre-  
servedly to this general demolition of my opinions. 18

Yet to bring this about I will not need to show that all my opinions are false, which is perhaps something I could never accomplish. But reason now persuades me that I should withhold my assent no less carefully from opinions that are not completely certain and indubitable than I would from those that are patently false. For this reason, it will suffice for the rejection of all of these opinions, if I find in each of them some reason for doubt.

Nor therefore need I survey each opinion individually, a task that would be endless. Rather, because undermining the foundations will cause whatever has been built upon them to crumble of its own accord, I will attack straightaway those principles which supported everything I once believed.

Surely whatever I had admitted until now as most true I received either from the senses or through the senses. However, I have noticed that the senses are sometimes deceptive; and it is a mark of prudence never to place our complete trust in those who have deceived us even once.

19 But perhaps, even though the senses do sometimes deceive us when it is a question of very small and distant things, still there are many other matters concerning which one simply cannot doubt, even though they are derived from the very same senses: for example, that I am sitting here next to the fire, wearing my winter dressing gown, that I am holding this sheet of paper in my hands, and the like. But on what grounds could one deny that these hands and this entire body are mine? Unless perhaps I were to liken myself to the insane, whose brains are impaired by such an unrelenting vapor of black bile that they steadfastly insist that they are kings when they are utter paupers, or that they are arrayed in purple robes when they are naked, or that they have heads made of clay, or that they are gourds, or that they are made of glass. But such people are mad, and I would appear no less mad, were I to take their behavior as an example for myself.

This would all be well and good, were I not a man who is accustomed to sleeping at night, and to experiencing in my dreams the very same things, or now and then even less plausible ones, as these insane people do when they are awake. How often does my evening slumber persuade me of such ordinary things as these: that I am here, clothed in my dressing gown, seated next to the fireplace—when in fact I am lying undressed in bed! But right now my eyes are certainly wide awake when I gaze upon this sheet of paper. This head which I am shaking is not heavy with sleep. I extend this hand consciously and deliberately, and I feel it. Such things would not be so distinct for someone who is asleep. As if I did not recall having been deceived on other occasions even by similar thoughts in my dreams! As I consider these matters more carefully, I see so plainly that there are no definitive signs by which to distinguish being awake from being asleep. As a result, I am becoming quite dizzy, and this dizziness nearly convinces me that I am asleep.

Let us assume then, for the sake of argument, that we are dreaming and that such particulars as these are not true: that we are opening our eyes, moving our head, and extending our hands. Perhaps we do not even have such hands, or any such body at all. Nevertheless, it surely must be

admitted that the things seen during slumber are, as it were, like painted images, which could only have been produced in the likeness of true things, and that therefore at least these general things—eyes, head, hands, and the whole body—are not imaginary things, but are true and exist. For indeed when painters themselves wish to represent sirens and satyrs by means of especially bizarre forms, they surely cannot assign to them utterly new natures. Rather, they simply fuse together the members of various animals. Or if perhaps they concoct something so utterly novel that nothing like it has ever been seen before (and thus is something utterly fictitious and false), yet certainly at the very least the colors from which they fashion it ought to be true. And by the same token, although even these general things—eyes, head, hands and the like—could be imaginary, still one has to admit that at least certain other things that are even more simple and universal are true. It is from these components, as if from true colors, that all those images of things that are in our thought are fashioned, be they true or false.

This class of things appears to include corporeal nature in general, together with its extension; the shape of extended things; their quantity, that is, their size and number; as well as the place where they exist; the time through which they endure, and the like.

Thus it is not improper to conclude from this that physics, astronomy, medicine, and all the other disciplines that are dependent upon the consideration of composite things are doubtful, and that, on the other hand, arithmetic, geometry, and other such disciplines, which treat of nothing but the simplest and most general things and which are indifferent as to whether these things do or do not in fact exist, contain something certain and indubitable. For whether I am awake or asleep, two plus three make five, and a square does not have more than four sides. It does not seem possible that such obvious truths should be subject to the suspicion of being false.

21 Be that as it may, there is fixed in my mind a certain opinion of long standing, namely that there exists a God who is able to do anything and by whom I, such as I am, have been created. How do I know that he did not bring it about that there is no earth at all, no heavens, no extended thing, no shape, no size, no place, and yet bringing it about that all these things appear to me to exist precisely as they do now? Moreover, since I judge that others sometimes make mistakes in matters that they believe they know most perfectly, may I not, in like fashion, be deceived every time I add two and three or count the sides of a square, or perform an even simpler operation, if that can be imagined? But perhaps God has not

willed that I be deceived in this way, for he is said to be supremely good. Nonetheless, if it were repugnant to his goodness to have created me such that I be deceived all the time, it would also seem foreign to that same goodness to permit me to be deceived even occasionally. But we cannot make this last assertion.

Perhaps there are some who would rather deny so a powerful a God than believe that everything else is uncertain. Let us not oppose them; rather, let us grant that everything said here about God is fictitious. Now they suppose that I came to be what I am either by fate, or by chance, or by a connected chain of events, or by some other way. But because being deceived and being mistaken appear to be a certain imperfection, the less powerful they take the author of my origin to be, the more probable it will be that I am so imperfect that I am always deceived. I have nothing to say in response to these arguments. But eventually I am forced to admit that there is nothing among the things I once believed to be true which it is not permissible to doubt—and not out of frivolity or lack of forethought, but for valid and considered reasons. Thus I must be no less careful to withhold assent henceforth even from these beliefs than I would from those that are patently false, if I wish to find anything certain.

But it is not enough simply to have realized these things; I must take steps to keep myself mindful of them. For long-standing opinions keep returning, and, almost against my will, they take advantage of my credulity, as if it were bound over to them by long use and the claims of intimacy. Nor will I ever get out of the habit of assenting to them and believing in them, so long as I take them to be exactly what they are, namely, in some respects doubtful, as has just now been shown, but nevertheless highly probable, so that it is much more consonant with reason to believe them than to deny them. Hence, it seems to me I would do well to deceive myself by turning my will in completely the opposite direction and pretend for a time that these opinions are wholly false and imaginary, until finally, as if with prejudices weighing down each side equally, no bad habit should turn my judgment any further from the correct perception of things. For indeed I know that meanwhile there is no danger or error in following this procedure, and that it is impossible for me to indulge in too much distrust, since I am now concentrating only on knowledge, not on action.

Accordingly, I will suppose not a supremely good God, the source of truth, but rather an evil genius, supremely powerful and clever, who has directed his entire effort at deceiving me. I will regard the heavens, the air, the earth, colors, shapes, sounds, and all external things as nothing but the bedeviling hoaxes of my dreams, with which he lays snares for my

credulity. I will regard myself as not having hands, or eyes, or flesh, or blood, or any senses, but as nevertheless falsely believing that I possess all these things. I will remain resolute and steadfast in this meditation, and even if it is not within my power to know anything true, it certainly is within my power to take care resolutely to withhold my assent to what is false, lest this deceiver, however powerful, however clever he may be, have any effect on me. But this undertaking is arduous, and a certain laziness brings me back to my customary way of living. I am not unlike a prisoner who enjoyed an imaginary freedom during his sleep, but, when he later begins to suspect that he is dreaming, fears being awakened and nonchalantly conspires with these pleasant illusions. In just the same way, I fall back of my own accord into my old opinions, and dread being awakened, lest the toilsome wakefulness which follows upon a peaceful rest must be spent thenceforward not in the light but among the inextricable shadows of the difficulties now brought forward.

#### MEDITATION TWO: Concerning the Nature of the Human Mind: That It Is Better Known Than the Body

Yesterday's meditation has thrown me into such doubts that I can no longer ignore them, yet I fail to see how they are to be resolved. It is as if I had suddenly fallen into a deep whirlpool; I am so tossed about that I can neither touch bottom with my foot, nor swim up to the top. Nevertheless I will work my way up and will once again attempt the same path I entered upon yesterday. I will accomplish this by putting aside everything that admits of the least doubt, as if I had discovered it to be completely false. I will stay on this course until I know something certain, or, if nothing else, until I at least know for certain that nothing is certain. Archimedes sought but one firm and immovable point in order to move the entire earth from one place to another. Just so, great things are also to be hoped for if I succeed in finding just one thing, however slight, that is certain and unshaken.

Therefore I suppose that everything I see is false. I believe that none of what my deceitful memory represents ever existed. I have no senses whatever. Body, shape, extension, movement, and place are all chimeras. What then will be true? Perhaps just the single fact that nothing is certain.

But how do I know there is not something else, over and above all those things that I have just reviewed, concerning which there is not even the slightest occasion for doubt? Is there not some God, or by whatever name I might call him, who instills these very thoughts in me? But why would

25 I think that, since I myself could perhaps be the author of these thoughts? Am I not then at least something? But I have already denied that I have any senses and any body. Still I hesitate; for what follows from this? Am I so tied to a body and to the senses that I cannot exist without them? But I have persuaded myself that there is absolutely nothing in the world: no sky, no earth, no minds, no bodies. Is it then the case that I too do not exist? But doubtless I did exist, if I persuaded myself of something. But there is some deceiver or other who is supremely powerful and supremely sly and who is always deliberately deceiving me. Then too there is no doubt that I exist, if he is deceiving me. And let him do his best at deception, he will never bring it about that I am nothing so long as I shall think that I am something. Thus, after everything has been most carefully weighed, it must finally be established that this pronouncement "I am, I exist" is necessarily true every time I utter it or conceive it in my mind.

But I do not yet understand sufficiently what I am—I, who now necessarily exist. And so from this point on, I must be careful lest I unwittingly mistake something else for myself, and thus err in that very item of knowledge that I claim to be the most certain and evident of all. Thus, I will meditate once more on what I once believed myself to be, prior to embarking upon these thoughts. For this reason, then, I will set aside whatever can be weakened even to the slightest degree by the arguments brought forward, so that eventually all that remains is precisely nothing but what is certain and unshaken.

26 What then did I use to think I was? A man, of course. But what is a man? Might I not say a "rational animal"? No, because then I would have to inquire what "animal" and "rational" mean. And thus from one question I would slide into many more difficult ones. Nor do I now have enough free time that I want to waste it on subtleties of this sort. Instead, permit me to focus here on what came spontaneously and naturally into my thinking whenever I pondered what I was. Now it occurred to me first that I had a face, hands, arms, and this entire mechanism of bodily members: the very same as are discerned in a corpse, and which I referred to by the name "body." It next occurred to me that I took in food, that I walked about, and that I sensed and thought various things; these actions I used to attribute to the soul. But as to what this soul might be, I either did not think about it or else I imagined it a rarified I-know-not-what, like a wind, or a fire, or ether, which had been infused into my coarser parts. But as to the body I was not in any doubt. On the contrary, I was under the impression that I knew its nature distinctly. Were I perhaps tempted to describe this nature such as I conceived it in my mind, I would have

described it thus: by "body," I understand all that is capable of being bounded by some shape, of being enclosed in a place, and of filling up a space in such a way as to exclude any other body from it; of being perceived by touch, sight, hearing, taste, or smell; of being moved in several ways, not, of course, by itself, but by whatever else impinges upon it. For it was my view that the power of self-motion, and likewise of sensing or of thinking, in no way belonged to the nature of the body. Indeed I used rather to marvel that such faculties were to be found in certain bodies.

But now what am I, when I suppose that there is some supremely powerful and, if I may be permitted to say so, malicious deceiver who deliberately tries to fool me in any way he can? Can I not affirm that I possess at least a small measure of all those things which I have already said belong to the nature of the body? I focus my attention on them, I think about them, I review them again, but nothing comes to mind. I am tired of repeating this to no purpose. But what about those things I ascribed to the soul? What about being nourished or moving about? Since I now do not have a body, these are surely nothing but fictions. What about sensing? Surely this too does not take place without a body; and I seemed to have sensed in my dreams many things that I later realized I did not sense. What about thinking? Here I make my discovery: thought exists; it alone cannot be separated from me. I am; I exist—this is certain. But for how long? For as long as I am thinking; for perhaps it could also come to pass that if I were to cease all thinking I would then utterly cease to exist. At this time I admit nothing that is not necessarily true. I am therefore precisely nothing but a thinking thing; that is, a mind, or intellect, or understanding, or reason—words of whose meanings I was previously ignorant. Yet I am a true thing and am truly existing; but what kind of thing? I have said it already: a thinking thing.

What else am I? I will set my imagination in motion. I am not that concatenation of members we call the human body. Neither am I even some subtle air infused into these members, nor a wind, nor a fire, nor a vapor, nor a breath, nor anything I devise for myself. For I have supposed these things to be nothing. The assumption still stands; yet nevertheless I am something. But is it perhaps the case that these very things which I take to be nothing, because they are unknown to me, nevertheless are in fact no different from that "me" that I know? This I do not know, and I will not quarrel about it now. I can make a judgment only about things that are known to me. I know that I exist; I ask now who is this "I" whom I know? Most certainly, in the strict sense the knowledge of this "I" does not depend upon things of whose existence I do not yet have knowledge. 28

Therefore it is not dependent upon any of those things that I simulate in my imagination. But this word "simulate" warns me of my error. For I would indeed be simulating were I to "imagine" that I was something, because imagining is merely the contemplating of the shape or image of a corporeal thing. But I now know with certainty that I am and also that all these images—and, generally, everything belonging to the nature of the body—could turn out to be nothing but dreams. Once I have realized this, I would seem to be speaking no less foolishly were I to say: "I will use my imagination in order to recognize more distinctly who I am," than were I to say: "Now I surely am awake, and I see something true; but since I do not yet see it clearly enough, I will deliberately fall asleep so that my dreams might represent it to me more truly and more clearly." Thus I realize that none of what I can grasp by means of the imagination pertains to this knowledge that I have of myself. Moreover, I realize that I must be most diligent about withdrawing my mind from these things so that it can perceive its nature as distinctly as possible.

But what then am I? A thing that thinks. What is that? A thing that doubts, understands, affirms, denies, wills, refuses, and that also imagines and senses.

Indeed it is no small matter if all of these things belong to me. But why should they not belong to me? Is it not the very same "I" who now doubts almost everything, who nevertheless understands something, who affirms that this one thing is true, who denies other things, who desires to know more, who wishes not to be deceived, who imagines many things even against my will, who also notices many things which appear to come from the senses? What is there in all of this that is not every bit as true as the fact that I exist—even if I am always asleep or even if my creator makes every effort to mislead me? Which of these things is distinct from my thought? Which of them can be said to be separate from myself? For it is so obvious that it is I who doubt, I who understand, and I who will, that there is nothing by which it could be explained more clearly. But indeed it is also the same "I" who imagines; for although perhaps, as I supposed before, absolutely nothing that I imagined is true, still the very power of imagining really does exist, and constitutes a part of my thought. Finally, it is this same "I" who senses or who is cognizant of bodily things as if through the senses. For example, I now see a light, I hear a noise, I feel heat. These things are false, since I am asleep. Yet I certainly do seem to see, hear, and feel warmth. This cannot be false. Properly speaking, this is what in me is called "sensing." But this, precisely so taken, is nothing other than thinking.

From these considerations I am beginning to know a little better what I am. But it still seems (and I cannot resist believing) that corporeal things—whose images are formed by thought, and which the senses themselves examine—are much more distinctly known than this mysterious "I" which does not fall within the imagination. And yet it would be strange indeed were I to grasp the very things I consider to be doubtful, unknown, and foreign to me more distinctly than what is true, what is known—than, in short, myself. But I see what is happening: my mind loves to wander and does not yet permit itself to be restricted within the confines of truth. So be it then; let us just this once allow it completely free rein, so that, a little while later, when the time has come to pull in the reins, the mind may more readily permit itself to be controlled.

Let us consider those things which are commonly believed to be the most distinctly grasped of all: namely the bodies we touch and see. Not bodies in general, mind you, for these general perceptions are apt to be somewhat more confused, but one body in particular. Let us take, for instance, this piece of wax. It has been taken quite recently from the honeycomb; it has not yet lost all the honey flavor. It retains some of the scent of the flowers from which it was collected. Its color, shape, and size are manifest. It is hard and cold; it is easy to touch. If you rap on it with your knuckle it will emit a sound. In short, everything is present in it that appears needed to enable a body to be known as distinctly as possible. But notice that, as I am speaking, I am bringing it close to the fire. The remaining traces of the honey flavor are disappearing; the scent is vanishing; the color is changing; the original shape is disappearing. Its size is increasing; it is becoming liquid and hot; you can hardly touch it. And now, when you rap on it, it no longer emits any sound. Does the same wax still remain? I must confess that it does; no one denies it; no one thinks otherwise. So what was there in the wax that was so distinctly grasped? Certainly none of the aspects that I reached by means of the senses. For whatever came under the senses of taste, smell, sight, touch or hearing has now changed; and yet the wax remains.

Perhaps the wax was what I now think it is: namely that the wax itself never really was the sweetness of the honey, nor the fragrance of the flowers, nor the whiteness, nor the shape, nor the sound, but instead was a body that a short time ago manifested itself to me in these ways, and now does so in other ways. But just what precisely is this thing that I thus imagine? Let us focus our attention on this and see what remains after we have removed everything that does not belong to the wax: only that it is something extended, flexible, and mutable. But what is it to be flexible

and mutable? Is it what my imagination shows it to be: namely, that this piece of wax can change from a round to a square shape, or from the latter to a triangular shape? Not at all; for I grasp that the wax is capable of innumerable changes of this sort, even though I am incapable of running through these innumerable changes by using my imagination. Therefore this insight is not achieved by the faculty of imagination. What is it to be extended? Is this thing's extension also unknown? For it becomes greater in wax that is beginning to melt, greater in boiling wax, and greater still as the heat is increased. And I would not judge correctly what the wax is if I did not believe that it takes on an even greater variety of dimensions than I could ever grasp with the imagination. It remains then for me to concede that I do not grasp what this wax is through the imagination; rather, I perceive it through the mind alone. The point I am making refers to this particular piece of wax, for the case of wax in general is clearer still. But what is this piece of wax which is perceived only by the mind? Surely it is the same piece of wax that I see, touch, and imagine; in short it is the same piece of wax I took it to be from the very beginning. But I need to realize that the perception of the wax is neither a seeing, nor a touching, nor an imagining. Nor has it ever been, even though it previously seemed so; rather it is an inspection on the part of the mind alone. This inspection can be imperfect and confused, as it was before, or clear and distinct, as it is now, depending on how closely I pay attention to the things in which the piece of wax consists.

32 But meanwhile I marvel at how prone my mind is to errors. For although I am considering these things within myself silently and without words, nevertheless I seize upon words themselves and I am nearly deceived by the ways in which people commonly speak. For we say that we see the wax itself, if it is present, and not that we judge it to be present from its color or shape. Whence I might conclude straightaway that I know the wax through the vision had by the eye, and not through an inspection on the part of the mind alone. But then were I perchance to look out my window and observe men crossing the square, I would ordinarily say I see the men themselves just as I say I see the wax. But what do I see aside from hats and clothes, which could conceal automata? Yet I judge them to be men. Thus what I thought I had seen with my eyes, I actually grasped solely with the faculty of judgment, which is in my mind.

But a person who seeks to know more than the common crowd ought to be ashamed of himself for looking for doubt in common ways of speaking. Let us then go forward and inquire when it was that I perceived more perfectly and evidently what the piece of wax was. Was it when I

first saw it and believed I knew it by the external sense, or at least by the so-called common sense, that is, the power of imagination? Or do I have more perfect knowledge now, when I have diligently examined both what the wax is and how it is known? Surely it is absurd to be in doubt about this matter. For what was there in my initial perception that was distinct? What was there that any animal seemed incapable of possessing? But indeed when I distinguish the wax from its external forms, as if stripping it of its clothing, and look at the wax in its nakedness, then, even though there can be still an error in my judgment, nevertheless I cannot perceive it thus without a human mind.

33 But what am I to say about this mind, that is, about myself? For as yet I admit nothing else to be in me over and above the mind. What, I ask, am I who seem to perceive this wax so distinctly? Do I not know myself not only much more truly and with greater certainty, but also much more distinctly and evidently? For if I judge that the wax exists from the fact that I see it, certainly from this same fact that I see the wax it follows much more evidently that I myself exist. For it could happen that what I see is not truly wax. It could happen that I have no eyes with which to see anything. But it is utterly impossible that, while I see or think I see (I do not now distinguish these two), I who think am not something. Likewise, if I judge that the wax exists from the fact that I touch it, the same outcome will again obtain, namely that I exist. If I judge that the wax exists from the fact that I imagine it, or for any other reason, plainly the same thing follows. But what I note regarding the wax applies to everything else that is external to me. Furthermore, if my perception of the wax seemed more distinct after it became known to me not only on account of sight or touch, but on account of many reasons, one has to admit how much more distinctly I am now known to myself. For there is not a single consideration that can aid in my perception of the wax or of any other body that fails to make even more manifest the nature of my mind. But there are still so many other things in the mind itself on the basis of which my knowledge of it can be rendered more distinct that it hardly seems worth enumerating those things which emanate to it from the body.

34 But lo and behold, I have returned on my own to where I wanted to be. For since I now know that even bodies are not, properly speaking, perceived by the senses or by the faculty of imagination, but by the intellect alone, and that they are not perceived through their being touched or seen, but only through their being understood, I manifestly know that nothing can be perceived more easily and more evidently than my own mind. But since the tendency to hang on to long-held beliefs cannot be

put aside so quickly, I want to stop here, so that by the length of my meditation this new knowledge may be more deeply impressed upon my memory.

### MEDITATION THREE: Concerning God, That He Exists

I will now shut my eyes, stop up my ears, and withdraw all my senses. I will also blot out from my thoughts all images of corporeal things, or rather, since the latter is hardly possible, I will regard these images as empty, false and worthless. And as I converse with myself alone and look more deeply into myself, I will attempt to render myself gradually better known and more familiar to myself. I am a thing that thinks, that is to say, a thing that doubts, affirms, denies, understands a few things, is ignorant of many things, wills, refrains from willing, and also imagines and senses. For as I observed earlier, even though these things that I sense or imagine may perhaps be nothing at all outside me, nevertheless I am certain that these modes of thinking, which are cases of what I call sensing and imagining, insofar as they are merely modes of thinking, do exist within me.

In these few words, I have reviewed everything I truly know, or at least what so far I have noticed that I know. Now I will ponder more carefully to see whether perhaps there may be other things belonging to me that up until now I have failed to notice. I am certain that I am a thinking thing. But do I not therefore also know what is required for me to be certain of anything? Surely in this first instance of knowledge, there is nothing but a certain clear and distinct perception of what I affirm. Yet this would hardly be enough to render me certain of the truth of a thing, if it could ever happen that something that I perceived so clearly and distinctly were false. And thus I now seem able to posit as a general rule that everything I very clearly and distinctly perceive is true.

Be that as it may, I have previously admitted many things as wholly certain and evident that nevertheless I later discovered to be doubtful. What sort of things were these? Why, the earth, the sky, the stars, and all the other things I perceived by means of the senses. But what was it about these things that I clearly perceived? Surely the fact that the ideas or thoughts of these things were hovering before my mind. But even now I do not deny that these ideas are in me. Yet there was something else I used to affirm, which, owing to my habitual tendency to believe it, I used to think was something I clearly perceived, even though I actually did not perceive it at all: namely, that certain things existed outside me, things

from which those ideas proceeded and which those ideas completely resembled. But on this point I was mistaken; or rather, if my judgment was a true one, it was not the result of the force of my perception.

But what about when I considered something very simple and easy in the areas of arithmetic or geometry, for example that two plus three make five, and the like? Did I not intuit them at least clearly enough so as to affirm them as true? To be sure, I did decide later on that I must doubt these things, but that was only because it occurred to me that some God could perhaps have given me a nature such that I might be deceived even about matters that seemed most evident. But whenever this preconceived opinion about the supreme power of God occurs to me, I cannot help admitting that, were he to wish it, it would be easy for him to cause me to err even in those matters that I think I intuit as clearly as possible with the eyes of the mind. On the other hand, whenever I turn my attention to those very things that I think I perceive with such great clarity, I am so completely persuaded by them that I spontaneously blurt out these words: "let anyone who can do so deceive me; so long as I think that I am something, he will never bring it about that I am nothing. Nor will he one day make it true that I never existed, for it is true now that I do exist. Nor will he even bring it about that perhaps two plus three might equal more or less than five, or similar items in which I recognize an obvious contradiction." And certainly, because I have no reason for thinking that there is a God who is a deceiver (and of course I do not yet sufficiently know whether there even is a God), the basis for doubting, depending as it does merely on the above hypothesis, is very tenuous and, so to speak, metaphysical. But in order to remove even this basis for doubt, I should at the first opportunity inquire whether there is a God, and, if there is, whether or not he can be a deceiver. For if I am ignorant of this, it appears I am never capable of being completely certain about anything else.

However, at this stage good order seems to demand that I first group all my thoughts into certain classes, and ask in which of them truth or falsity properly resides. Some of these thoughts are like images of things; to these alone does the word "idea" properly apply, as when I think of a man, or a chimera, or the sky, or an angel, or God. Again there are other thoughts that take different forms: for example, when I will, or fear, or affirm, or deny, there is always some thing that I grasp as the subject of my thought, yet I embrace in my thought something more than the likeness of that thing. Some of these thoughts are called volitions or affects, while others are called judgments.

Now as far as ideas are concerned, if they are considered alone and in