

*First Meditation**Concerning Those Things Which Can Be
Called into Doubt*

It is now several years since I noticed how from the time of my early youth I had accepted many false claims as true, how everything I had later constructed on top of those [falsehoods] was doubtful, and thus how at some point in my life I needed to tear everything down completely and begin again from the most basic foundations, if I wished to establish something firm and lasting in the sciences. But this seemed an immense undertaking, and I kept waiting until I would be old enough and sufficiently mature to know that no later period of my life would come [in which I was] better equipped to undertake this disciplined enquiry. This reason made me delay for so long that I would now be at fault if, by [further] deliberation, I used up the time which still remains to carry out that project. And so today, when I have conveniently rid my mind of all worries and have managed to find myself secure leisure in solitary withdrawal, I will at last find the time for an earnest and unfettered general demolition of my [former] opinions.

Now, for this task it will not be necessary to show that every opinion I hold is false, something which I might well be incapable of ever carrying out. But reason now convinces me that I should withhold my assent from opinions which are not entirely certain and indubitable, no less than from those which are plainly false; so if I uncover any reason for doubt in each of them, that will be enough to reject them all. For that I will not need to run through them separately, a task that would take forever, because once the foundations are destroyed, whatever is built above them will collapse on its own. Thus, I shall at once assault the very principles upon which all my earlier beliefs rested.

Up to this point, what I have accepted as true I have derived either from the senses or through the

senses. However, sometimes I have discovered that these are mistaken, and it is prudent never to place one's entire trust in things which have deceived us even once.

However, although from time to time the senses deceive us about minuscule things or those further away, it could well be that there are still many other matters about which we cannot entertain the slightest doubt, even though we derive [our knowledge] of them from sense experience—for example, the fact that I am now here, seated by the fire, wearing a winter robe, holding this paper in my hands, and so on. And, in fact, how could I deny that these very hands and this whole body are mine, unless perhaps I were to compare myself with certain insane people whose brains are so troubled by the stubborn vapours of black bile that they constantly claim that they are kings, when, in fact, they are very poor, or that they are dressed in purple, when they are nude, or that they have earthenware heads, or are complete pumpkins, or made of glass? But these people are mad, and I myself would appear no less demented if I took something from them and applied it to myself as an example.

A brilliant piece of reasoning! But nevertheless I am a person who sleeps at night and experiences in my dreams all the things these [mad] people do when wide awake, sometimes even less probable ones. How often have I had an experience like this: while sleeping at night, I am convinced that I am here, dressed in a robe and seated by the fire, when, in fact, I am lying between the covers with my clothes off! At the moment, my eyes are certainly wide open and I am looking at this piece of paper, this head which I am moving is not asleep, and I am aware of this hand as I move it consciously and purposefully. None of what happens while I am asleep is so distinct. Yes, of course—but nevertheless I recall other times when I have been deceived by similar thoughts in my sleep. As I reflect on this matter carefully, it becomes completely clear to me that there are no certain indicators which ever enable us to differentiate between being awake and being asleep, and this is astounding; in my confusion I am almost convinced that I may be sleeping.

So then, let us suppose that I am asleep and that these particular details—that my eyes are open, that I am moving my head, that I am stretching out my hand—are not true, and that perhaps I do not even have hands like these or a whole body like this. We must, of course, still concede that the things we see while asleep are like painted images, which could only have been made as representations of real things. And so these general things—these eyes, this head, this hand, and this entire body—at least are not imaginary things but really do exist. For even when painters themselves take great care to form sirens and satyrs with the most unusual shapes, they cannot, in fact, give them natures which are entirely new. Instead, they simply mix up the limbs of various animals or, if they happen to come up with something so new that nothing at all like it has been seen before and thus [what they have made] is completely fictitious and false, nonetheless, at least the colours which make up the picture certainly have to be real. For similar reasons, although these general things—eyes, head, hand, and so on—could also be imaginary, still we are at least forced to concede the reality of certain even simpler and more universal objects, out of which, just as with real colours, all those images of things that are in our thoughts, whether true or false, are formed.

Corporeal nature appears, in general, to belong to this class [of things], as well as its extension, the shape of extended things, their quantity or their size and number, the place where they exist, the time which measures how long they last, and things like that.

Thus, from these facts perhaps we are not reaching an erroneous conclusion [by claiming] that physics, astronomy, medicine, and all the other disciplines which rely upon a consideration of composite objects are indeed doubtful, but that arithmetic, geometry, and the other [sciences] like them, which deal with only the simplest and most general matters and have little concern whether or not they exist in the nature of things, contain something certain and indubitable. For whether I am awake or asleep, two and three always add up to five, a square does not have more than four sides, and it does not seem possible to suspect that such manifest truths could be false.

Nevertheless, a certain opinion has for a long time been fixed in my mind—that there is an all-powerful God who created me and [made me] just as I am. But how do I know He has not arranged things so that there is no earth at all, no sky, no extended thing, no shape, no magnitude, no place, and yet seem to it that all these things appear to me to exist just as they do now? Besides, given that I sometimes judge that other people make mistakes with the things about which they believe they have the most perfect knowledge, might I not in the same way be wrong every time I add two and three together, or count the sides of a square, or do something simpler, if that can be imagined? Perhaps God is unwilling to deceive me in this way, for He is said to be supremely good. But if it is contrary to the goodness of God to have created me in such a way that I am always deceived, it would also seem foreign to His goodness to allow me to be occasionally deceived. The latter claim, however, is not one that I can make.

Perhaps there may really be some people who prefer to deny [the existence of] such a powerful God, rather than to believe that all other things are uncertain. But let us not seek to refute these people, and [let us concede] that everything [I have said] here about God is a fiction. No matter how they assume I reached where I am now, whether by fate, or chance, or a continuous series of events, or in some other way, given that being deceived and making mistakes would seem to be something of an imperfection, the less power they attribute to the author of my being, the greater the probability that I will be so imperfect that I will always be deceived. I really do not have a reply to these arguments. Instead, I am finally compelled to admit that there is nothing in the beliefs which I formerly held to be true about which one cannot raise doubts. And this is not a reckless or frivolous opinion, but the product of strong and well-considered reasoning. And therefore, if I desire to discover something certain, in future I should also withhold my assent from those former opinions of mine, no less than [I do] from opinions which are obviously false.

But it is not sufficient to have called attention to this point. I must [also] be careful to remember it. For

these habitual opinions constantly recur, and I have made use of them for so long and they are so familiar that they have, as it were, acquired the right to seize hold of my belief and subjugate it, even against my wishes, and I will never give up the habit of deferring to and relying on them, as long as I continue to assume that they are what they truly are: opinions which are to some extent doubtful, as I have already pointed out, but still very probable, so that it is much more reasonable to believe them than to deny them. For that reason, I will not go wrong, in my view, if I deliberately turn my inclination into its complete opposite and deceive myself, [by assuming] for a certain period that these earlier opinions are entirely false and imaginary, until I have, as it were, finally brought the weight of both my [old and my new] prejudices into an equal balance, so that corrupting habits will no longer twist my judgment away from the correct perception of things. For I know that doing this will not, for the time being, lead to danger or error and that it is impossible for me to indulge in excessive distrust, since I am not concerned with actions at this point, but only with knowledge.

Therefore, I will assume that it is not God, who is supremely good and the fountain of truth, but some malicious demon, at once omnipotent and supremely cunning, who has been using all the energy he possesses to deceive me. I will suppose that sky, air, earth, colours, shapes, sounds, and all other external things are nothing but the illusions of my dreams, set by this spirit as traps for my credulity. I will think of myself as if I had no hands, no eyes, no flesh, no blood, nor any senses, and yet as if I still falsely believed I had all these things. I shall continue to concentrate resolutely on this meditation, and if, in doing so, I am, in fact, unable to learn anything true, I will at least do what is in my power and with a resolute mind take care not to agree to what is false or to enable the deceiver to impose anything on me, no matter how powerful and cunning [he may be]. But this task is onerous, and laziness brings me back to my customary way of life. I am like a prisoner who in his sleep may happen to enjoy an imaginary liberty and who, when he later begins to suspect that he is asleep, fears to wake up and willingly

cooperates with the pleasing illusions [in order to prolong them]. In this way, I unconsciously slip back into my old opinions and am afraid to wake up, in case from now on I would have to spend the period of challenging wakefulness that follows this peaceful relaxation not in the light, but in the inextricable darkness of the difficulties I have just raised.

Second Meditation

Concerning the Nature of the Human Mind and the Fact that It Is Easier to Know than the Body

Yesterday's meditation threw me into so many doubts that I can no longer forget them or even see how they might be resolved. Just as if I had suddenly fallen into a deep eddying current, I am hurled into such confusion that I am unable to set my feet on the bottom or swim to the surface. However, I will struggle along and try once again [to follow] the same path I started on yesterday—that is, I will reject everything which admits of the slightest doubt, just as if I had discovered it was completely false, and I will proceed further in this way, until I find something certain, or at least, if I do nothing else, until I know for certain that there is nothing certain. In order to shift the entire earth from its location, Archimedes asked for nothing but a fixed and immovable point.¹⁴ So I, too, ought to hope for great things if I can discover something, no matter how small, which is certain and immovable.

Therefore, I assume that everything I see is false. I believe that none of those things my lying memory represents has ever existed, that I have no senses at all, and that body, shape, extension, motion, and location are chimeras. What, then, will be true? Perhaps this one thing: there is nothing certain.

But how do I know that there exists nothing other than the items I just listed, about which one could not entertain the slightest momentary doubt? Is there not some God, by whatever name I call him, who places these very thoughts inside me? But why would I think

this, since I myself could perhaps have produced them? So am I then not at least something? But I have already denied that I have senses and a body. Still, I am puzzled, for what follows from this? Am I so bound up with my body and my senses that I cannot exist without them? But I have convinced myself that there is nothing at all in the universe—no sky, no earth, no minds, no bodies. So then, is it the case that I, too, do not exist? No, not at all: if I persuaded myself of something, then I certainly existed. But there is some kind of deceiver, supremely powerful and supremely cunning, who is constantly and intentionally deceiving me. But then, if he is deceiving me, there again is no doubt that I exist—for that very reason. Let him trick me as much as he can, he will never succeed in making me nothing, as long as I am aware that I am something. And so, after thinking all these things through in great detail, I must finally settle on this proposition: the statement *I am, I exist* is necessarily true every time I say it or conceive of it in my mind.

But I do yet understand enough about what this *I* is, which now necessarily exists. Thus, I must be careful I do not perhaps unconsciously substitute something else in place of this *I* and in that way make a mistake even here, in the conception which I assert is the most certain and most evident of all. For that reason, I will now reconsider what I once believed myself to be, before I fell into this [present] way of thinking. Then I will remove from that whatever could, in the slightest way, be weakened by the reasoning I have [just] brought to bear, so that, in doing this, by the end I will be left only with what is absolutely certain and immovable.

What then did I believe I was before? Naturally, I thought I was a human being. But what is a human being? Shall I say a *rational animal*? No. For then I would have to ask what an *animal* is and what *rational* means, and thus from a single question I would fall into several greater difficulties. And at the moment I do not have so much leisure time that I wish to squander it with subtleties of this sort. Instead I would prefer here to attend to what used to come into my mind quite

14. Archimedes was an ancient Greek scientist. He also asked for a long-enough lever.

naturally and spontaneously in earlier days every time I thought about what I was. The first thought, of course, was that I had a face, hands, arms, and this entire mechanism of limbs, the kind one sees on a corpse, and this I designated by the name *body*. Then it occurred to me that I ate and drank, walked, felt, and thought. These actions I assigned to the *soul*. But I did not reflect on what this *soul* might be, or else I imagined it as some kind of attenuated substance, like wind, or fire, or aether, spread all through my denser parts. However, I had no doubts at all about my body—I thought I had a clear knowledge of its nature. Perhaps if I had attempted to describe it using the mental conception I used to hold, I would have explained it as follows: By a *body* I understand everything that is appropriately bound together in a certain form and confined to a place; it fills a certain space in such a way as to exclude from that space every other body; it can be perceived by touch, sight, hearing, taste, or smell, and can also be moved in various ways, not, indeed, by itself, but by something else which makes contact with it. For I judged that possessing the power of self-movement, like the ability to perceive things or to think, did not pertain at all to the nature of body. Quite the opposite in fact, so that when I found out that faculties rather similar to these were present in certain bodies, I was astonished.

But what [am I] now, when I assume that there is some extremely powerful and, if I may be permitted to speak like this, malevolent and deceiving being who is deliberately using all his power to trick me? Can I affirm that I possess even the least of all those things which I have just described as pertaining to the nature of body? I direct my attention [to this], think [about it], and turn [the question] over in my mind. Nothing comes to me. It is tedious and useless to go over the same things once again. What, then, of those things I used to attribute to the soul, like eating, drinking, or walking? But given that now I do not possess a body, these are nothing but imaginary figments. What about sense perception? This, too, surely does not occur without the body. And in sleep I have apparently sensed many objects which I later noticed I had not [truly] perceived. What about thinking? Here I discover something: thinking does

exist. This is the only thing which cannot be detached from me. *I am, I exist*—that is certain. But for how long? Surely for as long as I am thinking. For it could perhaps be the case that, if I were to abandon thinking altogether, then in that moment I would completely cease to be. At this point I am not agreeing to anything except what is necessarily true. Therefore, strictly speaking, I am merely a thinking thing, that is, a mind or spirit, or understanding, or reason—words whose significance I did not realize before. However, I am something real, and I truly exist. But what kind of thing? As I have said, a thing that thinks.

And what else besides? I will let my imagination roam. I am not that interconnection of limbs we call a human body. Nor am I even some attenuated air which filters through those limbs—wind, or fire, or vapour, or breath, or anything I picture to myself. For I have assumed those things were nothing. Let this assumption hold. Nonetheless, I am still something. Perhaps it could be the case that these very things which I assume are nothing, because they are unknown to me, are truly no different from that *I* which I do recognize. I am not sure, and I will not dispute this point right now. I can render judgment only on those things which are known to me: I know that I exist. I am asking what this *I* is—the thing I know. It is very certain that knowledge of this *I*, precisely defined like this, does not depend on things whose existence I as yet know nothing about and therefore on any of those things I conjure up in my imagination. And this phrase *conjure up* warns me of my mistake, for I would truly be conjuring something up if I imagined myself to be something, since imagining is nothing other than contemplating the form or the image of a physical thing. But now I know for certain that I exist and, at the same time, that it is possible for all those images and, in general, whatever relates to the nature of body to be nothing but dreams [or chimeras]. Having noticed this, it seems no less foolish for me to say “I will let my imagination work, so that I may recognize more clearly what I am” than if I were to state, “Now I am indeed awake, and I see some truth, but because I do yet not see it with sufficient clarity, I will quite deliberately go to sleep, so that in my dreams

I will get a truer and more distinct picture of it.” Therefore, I realize that none of those things which I can understand with the aid of my imagination is pertinent to this idea I possess about myself and that I must be extremely careful to summon my mind back from such things, so that it may perceive its own nature with the utmost clarity, on its own.

But what then am I? A thinking thing. What is this? It is surely something that doubts, understands, affirms, denies, is willing, is unwilling, and also imagines and perceives.

This is certainly not an insubstantial list, if all [these] things belong to me. But why should they not? Surely I am the same *I* who now doubts almost everything, yet understands some things, who affirms that this one thing is true, denies all the rest, desires to know more, does not wish to be deceived, imagines many things, even against its will, and also notices many things which seem to come from the senses? Even if I am always asleep and even if the one who created me is also doing all he can to deceive me, what is there among all these things which is not just as true as the fact that I exist? Is there something there that I could say is separate from me? For it is so evident that I am the one who doubts, understands, and wills, that I cannot think of anything which might explain the matter more clearly. But obviously it is the same *I* that imagines, for although it may well be case, as I have earlier assumed, that nothing I directly imagine is true, nevertheless, the power of imagining really exists and forms part of my thinking. Finally, it is the same *I* that feels, or notices corporeal things, apparently through the senses: for example, I now see light, hear noise, and feel heat. But these are false, for I am asleep. Still, I certainly seem to see, hear, and grow warm—and this cannot be false. Strictly speaking, this is what in me is called sense perception and, taken in this precise meaning, it is nothing other than thinking.

From these thoughts, I begin to understand somewhat better what I am. However, it still appears that I cannot prevent myself from thinking that corporeal things, whose images are formed by thought and which the senses themselves investigate, are much more

distinctly known than that obscure part of me, the *I*, which is not something I can imagine, even though it is really strange that I have a clearer sense of those things whose existence I know is doubtful, unknown, and alien to me than I do of something which is true and known, in a word, of my own self. But I realize what the trouble is. My mind loves to wander and is not yet allowing itself to be confined within the limits of the truth. All right, then, let us at this point for once give it completely free rein, so that a little later on, when the time comes to pull back, it will consent to be controlled more easily.

Let us consider those things we commonly believe we understand most distinctly of all, that is, the bodies we touch and see—not, indeed, bodies in general, for those general perceptions tend to be somewhat more confusing, but rather one body in particular. For example, let us take this [piece of] beeswax. It was collected from the hive very recently and has not yet lost all the sweetness of its honey. It [still] retains some of the scent of the flowers from which it was gathered. Its colour, shape, and size are evident. It is hard, cold, and easy to handle. If you strike it with your finger, it will give off a sound. In short, everything we require to be able to recognize a body as distinctly as possible appears to be present. But watch. While I am speaking, I bring the wax over to the fire. What is left of its taste is removed, its smell disappears, its colour changes, its shape is destroyed, its size increases, it turns to liquid, and it gets hot. I can hardly touch it. And now, if you strike it, it emits no sound. After [these changes], is what remains the same wax? We must concede that it is. No one denies this; no one thinks otherwise. What then was in [this piece of wax] that I understood so distinctly? Certainly nothing I apprehended with my senses, since all [those things] associated with taste, odour, vision, touch, and sound have now changed. [But] the wax remains.

Perhaps what I now think is as follows: the wax itself was not really that sweetness of honey, that fragrance of flowers, that white colour, or that shape and sound, but a body which a little earlier was perceptible to me in those forms, but which is now [perceptible] in

different ones. But what exactly is it that I am imagining in this way? Let us consider that point and, by removing those things which do not belong to the wax, see what is left over. It is clear that nothing [remains], other than something extended, flexible, and changeable. But what, in fact, do *flexible* and *changeable* mean? Do these words mean that I imagine that this wax can change from a round shape to a square one or from [something square] to something triangular? No, that is not it at all. For I understand that the wax has the capacity for innumerable changes of this kind, and yet I am not able to run through these innumerable changes by using my imagination. Therefore, this conception [I have of the wax] is not produced by the faculty of imagination. What about extension? Is not the extension of the wax also unknown? For it becomes greater when the wax melts, greater [still] when it boils, and once again [even] greater, if the heat is increased. And I would not be judging correctly what wax is if I did not believe that it could also be extended in various other ways, more than I could ever grasp in my imagination. Therefore, I am forced to admit that my imagination has no idea at all what this wax is and that I perceive it only with my mind. I am talking about this [piece of] wax in particular, for the point is even clearer about wax in general. But what is this wax which can be perceived only by the mind? It must be the same as the wax I see, touch, and imagine—in short, the same wax I thought it was from the beginning. But we should note that the perception of it is not a matter of sight, or touch, or imagination, and never was, even though that seemed to be the case earlier, but simply of mental inspection, which could be either imperfect and confused as it was before, or clear and distinct as it is now, depending on the lesser or greater degree of attention I bring to bear on those things out of which the wax is composed.

However, now I am amazed at how my mind is [weak and] prone to error. For although I am considering these things silently within myself, without speaking

aloud, I still get stuck on the words themselves and am almost deceived by the very nature of the way we speak. For if the wax is there [in front of us], we say that we see the wax itself, not that we judge it to be there from the colour or shape. From that I could immediately conclude that I recognized the wax thanks to the vision in my eyes, and not simply by mental inspection. But by analogy, suppose I happen to glance out of the window at people crossing the street; in normal speech I also say I see the people themselves, just as I do with the wax. But what am I really seeing other than hats and coats, which could be concealing automatons underneath? However, I judge that they are people. And thus what I thought I was seeing with my eyes I understand only with my faculty of judgment, which is in my mind.

But someone who wishes [to elevate] his knowledge above the common level should be ashamed to have based his doubts in the forms of speech which ordinary people use, and so we should move on to consider next whether my perception of what wax is was more perfect and more evident when I first perceived it and believed I knew it by my external senses, or at least by my so-called *common sense*,¹⁵ in other words, by the power of imagination, or whether it is more perfect now, after I have investigated more carefully both what wax is and how it can be known. To entertain doubts about this matter would certainly be silly. For in my first perception of the wax what was distinct? What did I notice there that any animal might not be capable of capturing? But when I distinguish the wax from its external forms and look at it as something naked, as if I had stripped off its clothing, even though there could still be some error in my judgment, it is certain that I could not perceive it in this way without a human mind.

But what am I to say about this mind itself, in other words, about myself? For up to this point I am not admitting there is anything in me except mind. What, I say, is the *I* that seems to perceive this wax so distinctly? Do I not know myself not only much more

truly and certainly, but also much more distinctly and clearly than I know the wax? For if I judge that the wax exists from the fact that I see it, then from the very fact that I see the wax it certainly follows much more clearly that I myself also exist. For it could be that what I see is not really wax. It could be the case that I do not have eyes at all with which to see anything. But when I see or think I see (at the moment I am not differentiating between these two), it is completely impossible that I, the one doing the thinking, am not something. For similar reasons, if I judge that the wax exists from the fact that I am touching it, the same conclusion follows once again, namely, that I exist. The result is clearly the same if [my judgment rests] on the fact that I imagine the wax or on any other reason at all. But these observations I have made about the wax can be applied to all other things located outside of me. Furthermore, if my perception of the wax seemed more distinct after it was drawn to my attention, not merely by sight or touch, but by several [other] causes, I must concede that I now understand myself much more distinctly, since all of those same reasons capable of assisting my perception either of the wax or of any other body whatsoever are even better proofs of the nature of my mind! However, over and above this, there are so many other things in the mind itself which can provide a more distinct conception of its [nature] that it hardly seems worthwhile to review those features of corporeal things which might contribute to it.

And behold—I have all on my own finally returned to the place where I wanted to be. For since I am now aware that bodies themselves are not properly perceived by the senses or by the faculty of imagination, but only by the intellect, and are not perceived because they are touched or seen, but only because they are understood, I realize this obvious point: there is nothing I can perceive more easily or more clearly than my own mind. But because it is impossible to rid oneself so quickly of an opinion one has long been accustomed to hold, I would like to pause here, in order to impress this new knowledge more deeply on my memory with a prolonged meditation.

15. This is the supposed mental faculty which unites the data from the five external senses—sight, smell, sound, touch and taste—into a single sensory experience. The notion goes back to Aristotle, and is different from what we call “common sense” today.