

Meditations on First Philosophy

Translator's preface

Descartes' most celebrated philosophical work was written in Latin during the period 1638–40, when the philosopher was living, for the most part, at Santpoort. This 'corner of north Holland', he wrote to Mersenne on 17 May 1638, was much more suitable for his work than the 'air of Paris' with its 'vast number of inevitable distractions'. The work was completed by April 1640, and was first published in Paris in 1641 by Michel Soly under the title *Meditationes de Prima Philosophiae* (*Meditations on First Philosophy*); the subtitle adds 'in which are demonstrated the existence of God and the immortality of the soul'. In earlier correspondence Descartes had referred to his work as the *Metaphysics*, but he eventually decided that 'the most suitable title is *Meditations on First Philosophy*, because the discussion is not confined to God and the soul but treats in general of all the first things to be discovered by philosophizing' (letter to Mersenne, 11 November 1640).

Descartes was not entirely satisfied with Soly as a publisher, and he arranged for a second edition of the *Meditations* to be brought out in Holland, by the house of Elzevir of Amsterdam. This second edition appeared in 1642, with a new and more appropriate subtitle, *viz.* 'in which are demonstrated the existence of God and the distinction between the human soul and the body'. The second edition contains a number of minor corrections to the text¹ (though in practice the sense is seldom affected), and except where indicated it is this edition that is followed in the present translation.

A French translation of the *Meditations* by Louis-Charles d'Albert, Duc de Luynes (1620–90) appeared in 1647. This is a tolerably accurate version which was published with Descartes' approval; Adrien Baillet, in his biography of Descartes, goes so far as to claim that the philosopher took advantage of the French edition to 'retouch his original work'.² In fact, however, the French version generally stays fairly close to the Latin.

1 But the strictures in AT against the first edition are not always well founded; for a full discussion see F. Alquié (ed.), *Oeuvres philosophiques de Descartes* (Paris: Garnier, 1963–73), vol. II, pp. 377ff. See also General Introduction, above p. ix.

2 A. Baillet, *Vie de Monsieur Des-Cartes* (1691), vol. II, p. 172.

There are a number of places where phrases in the original are paraphrased or expanded somewhat, but it is impossible to say which of these modifications, if any, were directly initiated by Descartes (some are certainly too clumsy to be his work). There is thus no good case for giving the French version greater authority than the original Latin text, which we know that Descartes himself composed; and the present translation therefore always provides, in the first instance, a direct rendering of the original Latin. But where expansions or modifications to be found in the French version offer useful glosses on, or additions to, the original, these are also translated, but always in diamond brackets, or in footnotes, to avoid confusion.¹ For details of the *Objections and Replies*, which were published together with the *Meditations* in the 1641 and 1642 editions, see below, p. 63.

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¹ For detailed comparison between the French and Latin versions see G. Rodis Lewis (ed.), *Descartes, Méditations: texte Latin et traduction du Duc de Luynes* (Paris: Vrin, 1946).

*To those most learned and distinguished men, the Dean and Doctors of
the sacred Faculty of Theology at Paris, from René Descartes.*

I have a very good reason for offering this book to you, and I am confident that you will have an equally good reason for giving it your protection once you understand the principle behind my undertaking; so much so, that my best way of commending it to you will be to tell you briefly of the goal which I shall be aiming at in the book.

I have always thought that two topics – namely God and the soul – are prime examples of subjects where demonstrative proofs ought to be given with the aid of philosophy rather than theology. For us who are believers, it is enough to accept on faith that the human soul does not die with the body, and that God exists; but in the case of unbelievers, it seems that there is no religion, and practically no moral virtue, that they can be persuaded to adopt until these two truths are proved to them by natural reason. And since in this life the rewards offered to vice are often greater than the rewards of virtue, few people would prefer what is right to what is expedient if they did not fear God or have the expectation of an after-life. It is of course quite true that we must believe in the existence of God because it is a doctrine of Holy Scripture, and conversely, that we must believe Holy Scripture because it comes from God; for since faith is the gift of God, he who gives us grace to believe other things can also give us grace to believe that he exists. But this argument cannot be put to unbelievers because they would judge it to be circular. Moreover, I have noticed both that you and all other theologians assert that the existence of God is capable of proof by natural reason, and also that the inference from Holy Scripture is that the knowledge of God is easier to acquire than the knowledge we have of many created things – so easy, indeed, that those who do not acquire it are at fault. This is clear from a passage in the Book of Wisdom, Chapter 13: ‘Howbeit they are not to be excused; for if their knowledge was so great that they could value this world, why did they not rather find out the Lord thereof?’ And in Romans, Chapter 1 it is said that they are ‘without excuse’. And in the same place, in the passage ‘that which is known of God is manifest in them’, we seem to be told that everything that may be known of God can be demonstrated by reasoning which has no other source but our own mind. Hence I thought it was

quite proper for me to inquire how this may be, and how God may be more easily and more certainly known than the things of this world.

- 3 As regards the soul, many people have considered that it is not easy to discover its nature, and some have even had the audacity to assert that, as far as human reasoning goes, there are persuasive grounds for holding that the soul dies along with the body and that the opposite view is based on faith alone. But in its eighth session the Lateran Council held under Leo X condemned those who take this position,¹ and expressly enjoined Christian philosophers to refute their arguments and use all their powers to establish the truth; so I have not hesitated to attempt this task as well.

In addition, I know that the only reason why many irreligious people are unwilling to believe that God exists and that the human mind is distinct from the body is the alleged fact that no one has hitherto been able to demonstrate these points. Now I completely disagree with this: I think that when properly understood almost all the arguments that have been put forward on these issues by the great men have the force of demonstrations, and I am convinced that it is scarcely possible to provide any arguments which have not already been produced by someone else. Nevertheless, I think there can be no more useful service to be rendered in philosophy than to conduct a careful search, once and for all, for the best of these arguments, and to set them out so precisely and clearly as to produce for the future a general agreement that they amount to demonstrative proofs. And finally, I was strongly pressed to undertake this task by several people who knew that I had developed a method for resolving certain difficulties in the sciences – not a new method (for nothing is older than the truth), but one which they had seen me use with some success in other areas; and I therefore thought it my duty to make some attempt to apply it to the matter in hand.

- 4 The present treatise contains everything that I have been able to accomplish in this area. Not that I have attempted to collect here all the different arguments that could be put forward to establish the same results, for this does not seem worthwhile except in cases where no single argument is regarded as sufficiently reliable. What I have done is to take merely the principal and most important arguments and develop them in such a way that I would now venture to put them forward as very certain and evident demonstrations. I will add that these proofs are of such a kind that I reckon they leave no room for the possibility that the human mind will ever discover better ones. The vital importance of the cause and the glory of God, to which the entire undertaking is directed, here compel me to speak somewhat more freely about my own achievements

¹ The Lateran Council of 1513 condemned the Averroist heresy which denied personal immortality.

than is my custom. But although I regard the proofs as quite certain and evident, I cannot therefore persuade myself that they are suitable to be grasped by everyone. In geometry there are many writings left by Archimedes, Apollonius, Pappus and others which are accepted by everyone as evident and certain because they contain absolutely nothing that is not very easy to understand when considered on its own, and each step fits in precisely with what has gone before; yet because they are somewhat long, and demand a very attentive reader, it is only comparatively few people who understand them. In the same way, although the proofs I employ here are in my view as certain and evident as the proofs of geometry, if not more so, it will, I fear, be impossible for many people to achieve an adequate perception of them, both because they are rather long and some depend on others, and also, above all, because they require a mind which is completely free from preconceived opinions and which can easily detach itself from involvement with the senses. Moreover, people who have an aptitude for metaphysical studies are certainly not to be found in the world in any greater numbers than those who have an aptitude for geometry. What is more, there is the difference that in geometry everyone has been taught to accept that as a rule no proposition is put forward in a book without there being a conclusive demonstration available; so inexperienced students make the mistake of accepting what is false, in their desire to appear to understand it, more often than they make the mistake of rejecting what is true. In philosophy, by contrast, the belief is that everything can be argued either way; so few people pursue the truth, while the great majority build up their reputation for ingenuity by boldly attacking whatever is most sound.

Hence, whatever the quality of my arguments may be, because they have to do with philosophy I do not expect they will enable me to achieve any very worthwhile results unless you come to my aid by granting me your patronage.¹ The reputation of your Faculty is so firmly fixed in the minds of all, and the name of the Sorbonne has such authority that, with the exception of the Sacred Councils, no institution carries more weight than yours in matters of faith; while as regards human philosophy, you are thought of as second to none, both for insight and soundness and also for the integrity and wisdom of your pronouncements. Because of this, the results of your careful attention to this book, if you deigned to give it, would be threefold. First, the errors in it would be corrected – for when I remember not only that I am a human being, but above all that I am an ignorant one, I cannot claim it is free of mistakes. Secondly, any passages

¹ Although the title page of the first edition of the *Meditations* carries the words 'with the approval of the learned doctors', Descartes never in fact obtained the endorsement from the Sorbonne which he sought.

which are defective, or insufficiently developed or requiring further explanation, would be supplemented, completed and clarified, either by yourselves or by me after you have given me your advice. And lastly, once the arguments in the book proving that God exists and that the mind is distinct from the body have been brought, as I am sure they can be, to
 6 such a pitch of clarity that they are fit to be regarded as very exact demonstrations, you may be willing to declare as much, and make a public statement to that effect. If all this were to happen, I do not doubt that all the errors which have ever existed on these subjects would soon be eradicated from the minds of men. In the case of all those who share your intelligence and learning, the truth itself will readily ensure that they subscribe to your opinion. As for the atheists, who are generally posers rather than people of real intelligence or learning, your authority will induce them to lay aside the spirit of contradiction; and, since they know that the arguments are regarded as demonstrations by all who are intellectually gifted, they may even go so far as to defend them, rather than appear not to understand them. And finally, everyone else will confidently go along with so many declarations of assent, and there will be no one left in the world who will dare to call into doubt either the existence of God or the real distinction between the human soul and body. The great advantage that this would bring is something which you, in your singular wisdom, are in a better position to evaluate than anyone;¹ and it would ill become me to spend any more time commending the cause of God and religion to you, who have always been the greatest tower of strength to the Catholic Church.

7 *Preface to the reader*²

I briefly touched on the topics of God and the human mind in my *Discourse on the method of rightly conducting reason and seeking the truth in the sciences*, which was published in French in 1637. My purpose there was not to provide a full treatment, but merely to offer a sample, and learn from the views of my readers how I should handle these topics at a later date. The issues seemed to me of such great importance that I considered they ought to be dealt with more than once; and the route which I follow in explaining them is so untrodden and so remote from the normal way, that I thought it would not be helpful to give a full

1 'It is for you to judge the advantage that would come from establishing these beliefs firmly, since you see all the disorders which come from their being doubted' (French version).

2 The French version of 1647 does not translate this preface, but substitutes a brief foreword, *Le Libraire au Lecteur* ('The Publisher to the Reader'), which is probably not by Descartes.

account of it in a book written in French and designed to be read by all and sundry, in case weaker intellects might believe that they ought to set out on the same path.

In the *Discourse* I asked anyone who found anything worth criticizing in what I had written to be kind enough to point it out to me.¹ In the case of my remarks concerning God and the soul, only two objections worth mentioning were put to me, which I shall now briefly answer before embarking on a more precise elucidation of these topics.

The first objection is this. From the fact that the human mind, when directed towards itself, does not perceive itself to be anything other than a thinking thing, it does not follow that its nature or essence consists only in its being a thinking thing, where the word 'only' excludes everything else that could be said to belong to the nature of the soul. My answer to this objection is that in that passage it was not my intention to make those exclusions in an order corresponding to the actual truth of the matter (which I was not dealing with at that stage) but merely in an order corresponding to my own perception. So the sense of the passage was that I was aware of nothing at all that I knew belonged to my essence, except that I was a thinking thing, or a thing possessing within itself the faculty of thinking.² I shall, however, show below how it follows from the fact that I am aware of nothing else belonging to my essence, that nothing else does in fact belong to it. 8

The second objection is this. From the fact that I have within me an idea of a thing more perfect than myself, it does not follow that the idea itself is more perfect than me, still less that what is represented by the idea exists. My reply is that there is an ambiguity here in the word 'idea'. 'Idea' can be taken materially, as an operation of the intellect, in which case it cannot be said to be more perfect than me. Alternatively, it can be taken objectively, as the thing represented by that operation; and this thing, even if it is not regarded as existing outside the intellect, can still, in virtue of its essence, be more perfect than myself. As to how, from the mere fact that there is within me an idea of something more perfect than me, it follows that this thing really exists, this is something which will be fully explained below.

Apart from these objections, there are two fairly lengthy essays which I have looked at,³ but these did not attack my reasoning on these matters so much as my conclusions, and employed arguments lifted from the standard sources of the atheists. But arguments of this sort can carry no 9

¹ See *Discourse*, part 6: vol. 1, p. 149.

² See *Discourse*, part 4: vol. 1, p. 127.

³ One of the critics referred to here is Petit: see letter to Mersenne of 17 May 1638. The other is unknown.

weight with those who understand my reasoning. Moreover, the judgement of many people is so silly and weak that, once they have accepted a view, they continue to believe it, however false and irrational it may be, in preference to a true and well-grounded refutation which they hear subsequently. So I do not wish to reply to such arguments here, if only to avoid having to state them. I will only make the general point that all the objections commonly tossed around by atheists to attack the existence of God invariably depend either on attributing human feelings to God or on arrogantly supposing our own minds to be so powerful and wise that we can attempt to grasp and set limits to what God can or should perform. So, provided only that we remember that our minds must be regarded as finite, while God is infinite and beyond our comprehension, such objections will not cause us any difficulty.

But now that I have, after a fashion, taken an initial sample of people's opinions, I am again tackling the same questions concerning God and the human mind; and this time I am also going to deal with the foundations of First Philosophy in its entirety. But I do not expect any popular approval, or indeed any wide audience. On the contrary I would not urge anyone to read this book except those who are able and willing to meditate seriously with me, and to withdraw their minds from the senses and from all preconceived opinions. Such readers, as I well know, are few and far between. Those who do not bother to grasp the proper order of my arguments and the connection between them, but merely try to carp at individual sentences, as is the fashion, will not get much benefit from reading this book. They may well find an opportunity to quibble in many places, but it will not be easy for them to produce objections which are telling or worth replying to.

But I certainly do not promise to satisfy my other readers straightaway on all points, and I am not so presumptuous as to believe that I am capable of foreseeing all the difficulties which anyone may find. So first of all, in the *Meditations*, I will set out the very thoughts which have enabled me, in my view, to arrive at a certain and evident knowledge of the truth, so that I can find out whether the same arguments which have convinced me will enable me to convince others. Next, I will reply to the objections of various men of outstanding intellect and scholarship who had these *Meditations* sent to them for scrutiny before they went to press. For the objections they raised were so many and so varied that I would venture to hope that it will be hard for anyone else to think of any point – at least of any importance – which these critics have not touched on. I therefore ask my readers not to pass judgement on the *Meditations* until they have been kind enough to read through all these objections and my replies to them.

Synopsis of the following six Meditations

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In the First Meditation reasons are provided which give us possible grounds for doubt about all things, especially material things, so long as we have no foundations for the sciences other than those which we have had up till now. Although the usefulness of such extensive doubt is not apparent at first sight, its greatest benefit lies in freeing us from all our preconceived opinions, and providing the easiest route by which the mind may be led away from the senses. The eventual result of this doubt is to make it impossible for us to have any further doubts about what we subsequently discover to be true.

In the Second Meditation, the mind uses its own freedom and supposes the non-existence of all the things about whose existence it can have even the slightest doubt; and in so doing the mind notices that it is impossible that it should not itself exist during this time. This exercise is also of the greatest benefit, since it enables the mind to distinguish without difficulty what belongs to itself, i.e. to an intellectual nature, from what belongs to the body. But since some people may perhaps expect arguments for the immortality of the soul in this section, I think they should be warned here and now that I have tried not to put down anything which I could not precisely demonstrate. Hence the only order which I could follow was that normally employed by geometers, namely to set out all the premisses on which a desired proposition depends, before drawing any conclusions about it. Now the first and most important prerequisite for knowledge of the immortality of the soul is for us to form a concept of the soul which is as clear as possible and is also quite distinct from every concept of body; and that is just what has been done in this section. A further requirement is that we should know that everything that we clearly and distinctly understand is true in a way which corresponds exactly to our understanding of it; but it was not possible to prove this before the Fourth Meditation. In addition we need to have a distinct concept of corporeal nature, and this is developed partly in the Second Meditation itself, and partly in the Fifth and Sixth Meditations. The inference to be drawn from these results is that all the things that we clearly and distinctly conceive of as different substances (as we do in the case of mind and body) are in fact substances which are really distinct one from the other; and this conclusion is drawn in the Sixth Meditation. This conclusion is confirmed in the same Meditation by the fact that we cannot understand a body except as being divisible, while by contrast we cannot understand a mind except as being indivisible. For we cannot conceive of half of a mind, while we can always conceive of half of a body, however small; and this leads us to recognize that the natures of

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mind and body are not only different, but in some way opposite. But I have not pursued this topic any further in this book, first because these arguments are enough to show that the decay of the body does not imply the destruction of the mind, and are hence enough to give mortals the hope of an after-life, and secondly because the premisses which lead to the conclusion that the soul is immortal depend on an account of the whole of physics. This is required for two reasons. First, we need to know that absolutely all substances, or things which must be created by God in order to exist, are by their nature incorruptible and cannot ever cease to exist unless they are reduced to nothingness by God's denying his concurrence¹ to them. Secondly, we need to recognize that body, taken in the general sense, is a substance, so that it too never perishes. But the human body, in so far as it differs from other bodies, is simply made up of a certain configuration of limbs and other accidents² of this sort; whereas the human mind is not made up of any accidents in this way, but is a pure substance. For even if all the accidents of the mind change, so that it has different objects of the understanding and different desires and sensations, it does not on that account become a different mind; whereas a human body loses its identity merely as a result of a change in the shape of some of its parts. And it follows from this that while the body can very easily perish, the mind³ is immortal by its very nature.

In the Third Meditation I have explained quite fully enough, I think, my principal argument for proving the existence of God. But in order to draw my readers' minds away from the senses as far as possible, I was not willing to use any comparison taken from bodily things. So it may be that many obscurities remain; but I hope they will be completely removed later, in my Replies to the Objections. One such problem, among others, is how the idea of a supremely perfect being, which is in us, possesses so much objective⁴ reality that it can come only from a cause which is supremely perfect. In the Replies this is illustrated by the comparison of a very perfect machine, the idea of which is in the mind of some engineer.⁵ Just as the objective intricacy belonging to the idea must have some

1 The continuous divine action necessary to maintain things in existence; see below, Fifth Replies pp. 254f.

2 Descartes here uses this scholastic term to refer to those features of a thing which may alter, e.g. the particular size, shape etc. of a body, or the particular thoughts, desires etc. of a mind.

3 '... or the soul of man, for I make no distinction between them' (added in French version).

4 For Descartes' use of this term, see Med. III, below p. 28.

5 First Replies, below p. 75.

cause, namely the scientific knowledge of the engineer, or of someone else who passed the idea on to him, so the idea of God which is in us must have God himself as its cause. 15

In the Fourth Meditation it is proved that everything that we clearly and distinctly perceive is true, and I also explain what the nature of falsity consists in. These results need to be known both in order to confirm what has gone before and also to make intelligible what is to come later. (But here it should be noted in passing that I do not deal at all with sin, i.e. the error which is committed in pursuing good and evil, but only with the error that occurs in distinguishing truth from falsehood. And there is no discussion of matters pertaining to faith or the conduct of life, but simply of speculative truths which are known solely by means of the natural light.)¹

In the Fifth Meditation, besides an account of corporeal nature taken in general, there is a new argument demonstrating the existence of God. Again, several difficulties may arise here, but these are resolved later in the Replies to the Objections. Finally I explain the sense in which it is true that the certainty even of geometrical demonstrations depends on the knowledge of God.

Lastly, in the Sixth Meditation, the intellect is distinguished from the imagination; the criteria for this distinction are explained; the mind is proved to be really distinct from the body, but is shown, notwithstanding, to be so closely joined to it that the mind and the body make up a kind of unit; there is a survey of all the errors which commonly come from the senses, and an explanation of how they may be avoided; and, lastly, there is a presentation of all the arguments which enable the existence of material things to be inferred. The great benefit of these arguments is not, in my view, that they prove what they establish — namely that there really is a world, and that human beings have bodies and so on — since no sane person has ever seriously doubted these things. 16
The point is that in considering these arguments we come to realize that they are not as solid or as transparent as the arguments which lead us to knowledge of our own minds and of God, so that the latter are the most certain and evident of all possible objects of knowledge for the human intellect. Indeed, this is the one thing that I set myself to prove in these Meditations. And for that reason I will not now go over the various other issues in the book which are dealt with as they come up.

1 Descartes added this passage after reading the Fourth Set of Objections (see below pp. 151-2). He told Mersenne 'please put the words in brackets so that it can be seen that they have been added' (letter of 18 March 1641).

in which are demonstrated the existence of God and the distinction between the human soul and the body

FIRST MEDITATION

What can be called into doubt

Some years ago I was struck by the large number of falsehoods that I had accepted as true in my childhood, and by the highly doubtful nature of the whole edifice that I had subsequently based on them. I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences that was stable and likely to last. But the task looked an enormous one, and I began to wait until I should reach a mature enough age to ensure that no subsequent time of life would be more suitable for tackling such inquiries. This led me to put the project off for so long that I would now be to blame if by pondering over it any further I wasted the time still left for carrying it out. So today I
18 have expressly rid my mind of all worries and arranged for myself a clear stretch of free time. I am here quite alone, and at last I will devote myself sincerely and without reservation to the general demolition of my opinions.

But to accomplish this, it will not be necessary for me to show that all my opinions are false, which is something I could perhaps never manage. Reason now leads me to think that I should hold back my assent from opinions which are not completely certain and indubitable just as carefully as I do from those which are patently false. So, for the purpose of rejecting all my opinions, it will be enough if I find in each of them at least some reason for doubt. And to do this I will not need to run through them all individually, which would be an endless task. Once the foundations of a building are undermined, anything built on them collapses of its own accord; so I will go straight for the basic principles on which all my former beliefs rested.

Whatever I have up till now accepted as most true I have acquired either from the senses or through the senses. But from time to time I have found that the senses deceive, and it is prudent never to trust completely those who have deceived us even once.

Yet although the senses occasionally deceive us with respect to objects which are very small or in the distance, there are many other beliefs about

which doubt is quite impossible, even though they are derived from the senses – for example, that I am here, sitting by the fire, wearing a winter dressing-gown, holding this piece of paper in my hands, and so on. Again, how could it be denied that these hands or this whole body are mine? Unless perhaps I were to liken myself to madmen, whose brains are so damaged by the persistent vapours of melancholia that they firmly maintain they are kings when they are paupers, or say they are dressed in purple when they are naked, or that their heads are made of earthenware, or that they are pumpkins, or made of glass. But such people are insane, and I would be thought equally mad if I took anything from them as a model for myself. 19

A brilliant piece of reasoning! As if I were not a man who sleeps at night, and regularly has all the same experiences¹ while asleep as madmen do when awake – indeed sometimes even more improbable ones. How often, asleep at night, am I convinced of just such familiar events – that I am here in my dressing-gown, sitting by the fire – when in fact I am lying undressed in bed! Yet at the moment my eyes are certainly wide awake when I look at this piece of paper; I shake my head and it is not asleep; as I stretch out and feel my hand I do so deliberately, and I know what I am doing. All this would not happen with such distinctness to someone asleep. Indeed! As if I did not remember other occasions when I have been tricked by exactly similar thoughts while asleep! As I think about this more carefully, I see plainly that there are never any sure signs by means of which being awake can be distinguished from being asleep. The result is that I begin to feel dazed, and this very feeling only reinforces the notion that I may be asleep.

Suppose then that I am dreaming, and that these particulars – that my eyes are open, that I am moving my head and stretching out my hands – are not true. Perhaps, indeed, I do not even have such hands or such a body at all. Nonetheless, it must surely be admitted that the visions which come in sleep are like paintings, which must have been fashioned in the likeness of things that are real, and hence that at least these general kinds of things – eyes, head, hands and the body as a whole – are things which are not imaginary but are real and exist. For even when painters try to create sirens and satyrs with the most extraordinary bodies, they cannot give them natures which are new in all respects; they simply jumble up the limbs of different animals. Or if perhaps they manage to think up something so new that nothing remotely similar has ever been seen before – something which is therefore completely fictitious and unreal – at least the colours used in the composition must be real. By similar reasoning, although these general kinds of things – eyes, head, 20

1 '... and in my dreams regularly represent to myself the same things' (French version).

hands and so on – could be imaginary, it must at least be admitted that certain other even simpler and more universal things are real. These are as it were the real colours from which we form all the images of things, whether true or false, that occur in our thought.

This class appears to include corporeal nature in general, and its extension; the shape of extended things; the quantity, or size and number of these things; the place in which they may exist, the time through which they may endure,¹ and so on.

So a reasonable conclusion from this might be that physics, astronomy, medicine, and all other disciplines which depend on the study of composite things, are doubtful; while arithmetic, geometry and other subjects of this kind, which deal only with the simplest and most general things, regardless of whether they really exist in nature or not, contain something certain and indubitable. For whether I am awake or asleep, two and three added together are five, and a square has no more than four sides. It seems impossible that such transparent truths should incur any suspicion of being false.

- 21 And yet firmly rooted in my mind is the long-standing opinion that there is an omnipotent God who made me the kind of creature that I am. How do I know that he has not brought it about that there is no earth, no sky, no extended thing, no shape, no size, no place, while at the same time ensuring that all these things appear to me to exist just as they do now? What is more, since I sometimes believe that others go astray in cases where they think they have the most perfect knowledge, may I not similarly go wrong every time I add two and three or count the sides of a square, or in some even simpler matter, if that is imaginable? But perhaps God would not have allowed me to be deceived in this way, since he is said to be supremely good. But if it were inconsistent with his goodness to have created me such that I am deceived all the time, it would seem equally foreign to his goodness to allow me to be deceived even occasionally; yet this last assertion cannot be made.²

Perhaps there may be some who would prefer to deny the existence of so powerful a God rather than believe that everything else is uncertain. Let us not argue with them, but grant them that everything said about God is a fiction. According to their supposition, then, I have arrived at my present state by fate or chance or a continuous chain of events, or by some other means; yet since deception and error seem to be imperfections, the less powerful they make my original cause, the more likely it is that I am so imperfect as to be deceived all the time. I have no answer to these arguments, but am finally compelled to admit that there is not one of my former beliefs about which a doubt may not properly be

1 '... the place where they are, the time which measures their duration' (French version).

2 '... yet I cannot doubt that he does allow this' (French version).

raised; and this is not a flippant or ill-considered conclusion, but is based on powerful and well thought-out reasons. So in future I must withhold my assent from these former beliefs just as carefully as I would from obvious falsehoods, if I want to discover any certainty.¹ 22

But it is not enough merely to have noticed this; I must make an effort to remember it. My habitual opinions keep coming back, and, despite my wishes, they capture my belief, which is as it were bound over to them as a result of long occupation and the law of custom. I shall never get out of the habit of confidently assenting to these opinions, so long as I suppose them to be what in fact they are, namely highly probable opinions – opinions which, despite the fact that they are in a sense doubtful, as has just been shown, it is still much more reasonable to believe than to deny. In view of this, I think it will be a good plan to turn my will in completely the opposite direction and deceive myself, by pretending for a time that these former opinions are utterly false and imaginary. I shall do this until the weight of preconceived opinion is counter-balanced and the distorting influence of habit no longer prevents my judgement from perceiving things correctly. In the meantime, I know that no danger or error will result from my plan, and that I cannot possibly go too far in my distrustful attitude. This is because the task now in hand does not involve action but merely the acquisition of knowledge.

I will suppose therefore that not God, who is supremely good and the source of truth, but rather some malicious demon of the utmost power and cunning has employed all his energies in order to deceive me. I shall think that the sky, the air, the earth, colours, shapes, sounds and all external things are merely the delusions of dreams which he has devised to ensnare my judgement. I shall consider myself as not having hands or eyes, or flesh, or blood or senses, but as falsely believing that I have all these things. I shall stubbornly and firmly persist in this meditation; and, even if it is not in my power to know any truth, I shall at least do what is in my power,² that is, resolutely guard against assenting to any falsehoods, so that the deceiver, however powerful and cunning he may be, will be unable to impose on me in the slightest degree. But this is an arduous undertaking, and a kind of laziness brings me back to normal life. I am like a prisoner who is enjoying an imaginary freedom while asleep; as he begins to suspect that he is asleep, he dreads being woken up, and goes along with the pleasant illusion as long as he can. In the same way, I happily slide back into my old opinions and dread being shaken out of them, for fear that my peaceful sleep may be followed by hard labour when I wake, and that I shall have to toil not in the light, but amid the inextricable darkness of the problems I have now raised. 23

1 '... in the sciences' (added in French version).

2 '... nevertheless it is in my power to suspend my judgement' (French version).