

# An Essay Concerning Human Understanding

John Locke

*In his 1690 Essay on Human Understanding, from which this selection comes, Locke set forth what would become the Enlightenment's dominant conception of the mind: a blank slate on which the sensations provided by sensory experience produce ideas.*

1. *Idea is the object of thinking.*—Every man being conscious to himself that he thinks, and that which his mind is applied about whilst thinking being the ideas that are there, it is past doubt that men have in their minds several ideas, such as are those expressed by the words, “whiteness, hardness, sweetness, thinking, motion, man, elephant, army, drunkenness,” and others. It is in the first place then to be enquired, How he comes by them? I know it is a received doctrine, that men have native ideas and original characters stamped upon their minds in their very first being. This opinion I have at large examined already; and, I suppose, what I have said in the foregoing Book will be much more easily admitted, when I have shown whence the understanding may get all the ideas it has, and by what ways and degrees they may come into the mind; for which I shall appeal to everyone's own observation and experience.

2. *All ideas come from sensation or reflection.*—Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? Whence comes it by that vast store, which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from EXPERIENCE; in that all our knowledge is founded, and from that it ultimately derives itself. Our observation, employed either about external sensible objects, or about the internal operations of our minds, perceived and reflected on by ourselves, is that which supplies our understandings with all the materials of thinking. These two are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring.

3. *The objects of sensation one source of ideas.*—First, our senses, conversant about particular sensible objects, do convey into the mind several distinct perceptions of things, according to those various ways wherein those objects do affect them; and thus we come by those ideas we have of yellow, white, heat, cold, soft, hard, bitter, sweet, and all those which we call sensible qualities; which when I say the senses convey into the mind, I mean, they from external objects convey into the mind what produces there those perceptions. This great source

of most of the ideas we have, depending wholly upon our senses, and derived by them to the understanding, I call, SENSATION.

4. *The operations of our minds the other source of them.*—Secondly, the other fountain, from which experience furnisheth the understanding with ideas, is the perception of the operations of our own minds within us, as it is employed about the ideas it has got; which operations, when the soul comes to reflect on and consider, do furnish the understanding with another set of ideas which could not be had from things without: and such are perception, thinking, doubting, believing, reasoning, knowing, willing, and all the different actings of our own minds; which we being conscious of, and observing in ourselves, do from these receive into our understanding as distinct ideas, as we do from bodies affecting our senses. This source of ideas every man has wholly in himself: and though it be not sense, as having nothing to do with external objects, yet it is very like it, and might properly enough be called internal sense. But as I call the other Sensation, so I call this REFLECTION, the ideas it affords being such only as the mind gets by reflecting on its own operations within itself. By Reflection, then, in the following part of this discourse, I would be understood to mean that notice which the mind takes of its own operations, and the manner of them, by reason whereof there come to be ideas of these operations in the understanding. These two, I say, viz., external material things as the objects of Sensation, and the operations of our own minds within as the objects of Reflection, are, to me, the only originals from whence all our ideas take their beginnings. The term *operations* here, I use in a large sense, as comprehending not barely the actions of the mind about its ideas, but some sort of passions arising sometimes from them, such as is the satisfaction or uneasiness arising from any thought.

5. *All our ideas are of the one or the other of these.*—The understanding seems to me not to have the least glimmering of any ideas which it doth not receive from one of these two. External objects furnish the mind with the ideas of sensible qualities, which are all those different perceptions they produce in us; and *the mind* furnishes the understanding with ideas of its own operations. These, when we have taken a full survey of them, and their several modes, combinations, and relations, we shall find to contain all our whole stock of ideas; and that we have nothing in our minds which did not come in one of these two ways. Let anyone examine his own thoughts, and thoroughly search into his understanding, and then let him tell me, whether all the original ideas he has there, are any other than of the objects of his senses, or of the operations of his mind considered as objects of his reflection; and how great a mass of knowledge soever he imagines to be lodged there, he will, upon taking a strict view, see that he has not any idea in his mind but what one of these two have imprinted, though perhaps with infinite variety compounded and enlarged by the understanding, as we shall see hereafter.