



*Discourse
on the Method
of Rightly Conducting the Reason and Seeking
Truth in the Sciences*

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PART II

I was then in Germany, attracted thither by the wars in that country, which have not yet been brought to a termination; and as I was returning to the army from the coronation of the emperor, the setting in of winter arrested me in a locality where, as I found no society to interest me, and was besides fortunately undisturbed by any cares or passions, I remained the whole day in seclusion, with full opportunity to occupy my attention with my own thoughts. Of these one of the very first that occurred to me was, that there is seldom so much perfection in works composed of many separate parts, upon which different hands had been employed, as in those completed by a single master. Thus it is observable that the buildings which a single architect has planned and executed, are generally more elegant and commodious than those which several have attempted to improve, by making old walls serve for purposes for which they were not originally built. Thus also, those ancient cities which, from being at first only villages, have become, in course of time, large towns, are usually but ill laid out compared with the regularity constructed

The Thirty Years' War (1618-1648), religious wars that raged throughout Europe. Descartes is writing in 1637.

towns which a professional architect has freely planned on an open plain; so that although the several buildings of the former may often equal or surpass in beauty those of the latter, yet when one observes their indiscriminate juxtaposition, there a large one and here a small, and the consequent crookedness and irregularity of the streets, one is disposed to allege that chance rather than any human will guided by reason must have led to such an arrangement. And if we consider that nevertheless there have been at all times certain officers whose duty it was to see that private buildings contributed to public ornament, the difficulty of reaching high perfection with but the materials of others to operate on, will be readily acknowledged. In the same way I fancied that those nations which, starting from a semi-barbarous state and advancing to civilization by slow degrees, have had their laws successively determined, and, as it were, forced upon them simply by experience of the hurtfulness of particular crimes and disputes, would by this process come to be possessed of less perfect institutions than those which, from the commencement of their association as communities, have followed the appointments of some wise legislator. It is thus quite certain that the constitution of the true religion, the ordinances of which are derived from God, must be incomparably superior to that of every other. And, to speak of human affairs, I believe that the pre-eminence of Sparta was due not to the goodness of each of its laws in particular, for many of these were very strange, and even opposed to good morals, but to the circumstance that, originated by a single individual, they all tended to a single end. In the same way I thought that the sciences contained in books (such of them at least as are

The "strange" laws of Sparta may refer to the Spartan practice of killing weak or deformed babies.

made up of probable reasonings, without demonstrations), composed as they are of the opinions of many different individuals massed together, are farther removed from truth than the simple inferences which a man of good sense using his natural and unprejudiced judgment draws respecting the matters of his experience. And because we have all to pass through a state of infancy to manhood, and have been of necessity, for a length of time, governed by our desires and preceptors (whose dictates were frequently conflicting, while neither perhaps always counseled us for the best), I farther concluded that it is almost impossible that our judgments can be so correct or solid as they would have been, had our reason been mature from the moment of our birth, and had we always been guided by it alone.

It is true, however, that it is not customary to pull down all the houses of a town with the single design of rebuilding them differently, and thereby rendering the streets more handsome; but it often happens that a private individual takes down his own with the view of erecting it anew, and that people are even sometimes constrained to this when their houses are in danger of falling from age, or when the foundations are insecure. With this before me by way of example, I was persuaded that it would indeed be preposterous for a private individual to think of reforming a state by fundamentally changing it throughout, and overturning it in order to set it up amended; and the same I thought was true of any similar project for reforming the body of the sciences, or the order of teaching them established in the schools: but as for the opinions which up to that time I had embraced, I thought that I could not do better than resolve at once to

sweep them wholly away, that I might afterwards be in a position to admit either others more correct, or even perhaps the same when they had undergone the scrutiny of reason. I firmly believed that in this way I should much better succeed in the conduct of my life, than if I built only upon old foundations, and leaned upon principles which, in my youth, I had taken upon trust. For although I recognized various difficulties in this undertaking, these were not, however, without remedy, nor once to be compared with such as attend the slightest reformation in public affairs. Large bodies, if once overthrown, are with great difficulty set up again, or even kept erect when once seriously shaken, and the fall of such is always disastrous. Then if there are any imperfections in the constitutions of states (and that many such exist the diversity of constitutions is alone sufficient to assure us), custom has without doubt materially smoothed their inconveniences, and has even managed to steer altogether clear of, or insensibly corrected a number which sagacity could not have provided against with equal effect; and, in fine, the defects are almost always more tolerable than the change necessary for their removal; in the same manner that highways which wind among mountains, by being much frequented, become gradually so smooth and commodious, that it is much better to follow them than to seek a straighter path by climbing over the tops of rocks and descending to the bottoms of precipices.

Hence it is that I cannot in any degree approve of those restless and busy meddlers who, called neither by birth nor fortune to take part in the management of public affairs, are yet always projecting reforms; and if I thought that this tract

contained aught which might justify the suspicion that I was a victim of such folly, I would by no means permit its publication. I have never contemplated anything higher than the reformation of my own opinions, and basing them on a foundation wholly my own. And although my own satisfaction with my work has led me to present here a draft of it, I do not by any means therefore recommend to every one else to make a similar attempt. Those whom God has endowed with a larger measure of genius will entertain, perhaps, designs still more exalted; but for the many I am much afraid lest even the present undertaking be more than they can safely venture to imitate. The single design to strip one's self of all past beliefs is one that ought not to be taken by every one. The majority of men is composed of two classes, for neither of which would this be at all a befitting resolution: in the first place, of those who with more than a due confidence in their own powers, are precipitate in their judgments and want the patience requisite for orderly and circumspect thinking; whence it happens, that if men of this class once take the liberty to doubt of their accustomed opinions, and quit the beaten highway, they will never be able to thread the byway that would lead them by a shorter course, and will lose themselves and continue to wander for life; in the second place, of those who, possessed of sufficient sense or modesty to determine that there are others who excel them in the power of discriminating between truth and error, and by whom they may be instructed, ought rather to content themselves with the opinions of such than trust for more correct to their own reason.

For my own part, I should doubtless have belonged to the latter class, had I received instruction from but one master, or had I never known the diversities of opinion that from time immemorial have prevailed among men of the greatest learning. But I had become aware, even so early as during my college life, that no opinion, however absurd and incredible, can be imagined, which has not been maintained by some one of the philosophers; and afterwards in the course of my travels I remarked that all those whose opinions are decidedly repugnant to ours are not in that account barbarians and savages, but on the contrary that many of these nations make an equally good, if not better, use of their reason than we do. I took into account also the very different character which a person brought up from infancy in France or Germany exhibits, from that which, with the same mind originally, this individual would have possessed had he lived always among the Chinese or with savages, and the circumstance that in dress itself the fashion which pleased us ten years ago, and which may again, perhaps, be received into favor before ten years have gone, appears to us at this moment extravagant and ridiculous. I was thus led to infer that the ground of our opinions is far more custom and example than any certain knowledge. And, finally, although such be the ground of our opinions, I remarked that a plurality of suffrages is no guarantee of truth where it is at all of difficult discovery, as in such cases it is much more likely that it will be found by one than by many. I could, however, select from the crowd no one whose opinions seemed worthy of preference, and thus I found myself constrained, as it were, to use my own reason in the conduct of my life.

But like one walking alone and in the dark, I resolved to proceed so slowly and with such circumspection, that if I did not advance far, I would at least guard against falling. I did not even choose to dismiss summarily any of the opinions that had crept into my belief without having been introduced by reason, but first of all took sufficient time carefully to satisfy myself of the general nature of the task I was setting myself, and ascertain the true method by which to arrive at the knowledge of whatever lay within the compass of my powers.

Among the branches of philosophy, I had, at an earlier period, given some attention to logic, and among those of the mathematics to geometrical analysis and algebra, —three arts or sciences which ought, as I conceived, to contribute something to my design. But, on examination, I found that, as for logic, its syllogisms and the majority of its other precepts are of avail rather in the communication of what we already know, or even as the art of Lully, in speaking without judgment of things of which we are ignorant, than in the investigation of the unknown; and although this science contains indeed a number of correct and very excellent precepts, there are, nevertheless, so many others, and these either injurious or superfluous, mingled with the former, that it is almost quite as difficult to effect a severance of the true from the false as it is to extract a Diana or a Minerva from a rough block of marble. Then as to the analysis of the ancients and the algebra of the moderns, besides that they embrace only matters highly abstract, and, to appearance, of no use, the former is so exclusively restricted to the consideration of figures, that it can exercise the understanding only on condition of greatly fatiguing the imagination; and, in the latter, there is so com-

Raymond Lully, also known as Ramon Llull, was a Medieval philosopher who aimed to prove articles of faith by logic.

plete a subjection to certain rules and formulas, that there results an art full of confusion and obscurity calculated to embarrass, instead of a science fitted to cultivate the mind. By these considerations I was induced to seek some other method which would comprise the advantages of the three and be exempt from their defects. And as a multitude of laws often only hampers justice, so that a state is best governed when, with few laws, these are rigidly administered; in like manner, instead of the great number of precepts of which logic is composed, I believed that the four following would prove perfectly sufficient for me, provided I took the firm and unwavering resolution never in a single instance to fail in observing them.

The first was never to accept anything for true which I did not clearly know to be such; that is to say, carefully to avoid precipitancy and prejudice, and to comprise nothing more in my judgment than what was presented to my mind so clearly and distinctly as to exclude all ground of doubt.

The second, to divide each of the difficulties under examination into as many parts as possible, and as might be necessary for its adequate solution.

The third, to conduct my thoughts in such order that, by commencing with objects the simplest and easiest to know, I might ascend by little and little, and, as it were, step by step, to the knowledge of the more complex; assigning in thought a certain order even to those objects which in their own nature do not stand in a relation of antecedence and sequence.

And the last, in every case to make enumerations so complete, and reviews so general, that I might be assured that nothing was omitted.

The long chains of simple and easy reasonings by means of which geometers are accustomed to reach the conclusions of their most difficult demonstrations, had led me to imagine that all things, to the knowledge of which man is competent, are mutually connected in the same way, and that there is nothing so far removed from us as to be beyond our reach, or so hidden that we cannot discover it, provided only we abstain from accepting the false for the true, and always preserve in our thoughts the order necessary for the deduction of one truth from another. And I had little difficulty in determining the objects with which it was necessary to commence, for I was already persuaded that it must be with the simplest and easiest to know, and, considering that of all those who have hitherto sought truth in the sciences, the mathematicians alone have been able to find any demonstrations, that is, any certain and evident reasons, I did not doubt but that such must have been the rule of their investigations. I resolved to commence, therefore, with the examination of the simplest objects, not anticipating, however, from this any other advantage than that to be found in accustoming my mind to the love and nourishment of truth, and to a distaste for all such reasonings as were unsound. But I had no intention on that account of attempting to master all the particular sciences commonly denominated mathematics: but observing that, however different their objects, they all agree in considering only the various relations or proportions subsisting among those objects, I thought it best for my purpose to consider these proportions in the most general form possible, without referring them to any objects in particular, except such as would most facilitate the knowledge of them, and

without by any means restricting them to these, that afterwards I might thus be the better able to apply them to every other class of objects to which they are legitimately applicable. Perceiving further, that in order to understand these relations I should sometimes have to consider them one by one and sometimes only to bear them in mind, or embrace them in the aggregate, I thought that, in order the better to consider them individually, I should view them as subsisting between straight lines, than which I could find no objects more simple, or capable of being more distinctly represented to my imagination and senses; and on the other hand, that in order to retain them in the memory or embrace an aggregate of many, I should express them by certain characters the briefest possible. In this way I believed that I could borrow all that was best both in geometrical analysis and in algebra, and correct all the defects of the one by help of the other.

And, in point of fact, the accurate observance of these few precepts gave me, I take the liberty of saying, such ease in unraveling all the questions embraced in these two sciences, that in the two or three months I devoted to their examination, not only did I reach solutions of questions I had formerly deemed exceedingly difficult but even as regards questions of the solution of which I continued ignorant, I was enabled, as it appeared to me, to determine the means whereby, and the extent to which a solution was possible; results attributable to the circumstance that I commenced with the simplest and most general truths, and that thus each truth discovered was a rule available in the discovery of subsequent ones. Nor in this perhaps shall I appear too vain, if it be considered that, as the truth on any particular point is one whoever apprehends

the truth, knows all that on that point can be known. The child, for example, who has been instructed in the elements of arithmetic, and has made a particular addition, according to rule, may be assured that he has found, with respect to the sum of the numbers before him, and that in this instance is within the reach of human genius. Now, in conclusion, the method which teaches adherence to the true order, and an exact enumeration of all the conditions of the thing sought includes all that gives certitude to the rules of arithmetic.

But the chief ground of my satisfaction with this method, was the assurance I had of thereby exercising my reason in all matters, if not with absolute perfection, at least with the greatest attainable by me: besides, I was conscious that by its use my mind was becoming gradually habituated to clearer and more distinct conceptions of its objects; and I hoped also, from not having restricted this method to any particular matter, to apply it to the difficulties of the other sciences, with not less success than to those of algebra. I should not, however, on this account have ventured at once on the examination of all the difficulties of the sciences which presented themselves to me, for this would have been contrary to the order prescribed in the method, but observing that the knowledge of such is dependent on principles borrowed from philosophy, in which I found nothing certain, I thought it necessary first of all to endeavor to establish its principles. And because I observed, besides, that an inquiry of this kind was of all others of the greatest moment, and one in which precipitancy and anticipation in judgment were most to be dreaded, I thought that I ought not to approach it till I had reached a more mature age (being at that time but twenty-

three), and had first of all employed much of my time in preparation for the work, as well by eradicating from my mind all the erroneous opinions I had up to that moment accepted, as by amassing variety of experience to afford materials for my reasonings, and by continually exercising myself in my chosen method with a view to increased skill in its application.



PART IV

I am in doubt as to the propriety of making my first meditations in the place above mentioned matter of discourse; for these are so metaphysical, and so uncommon, as not, perhaps, to be acceptable to every one. And yet, that it may be determined whether the foundations that I have laid are sufficiently secure, I find myself in a measure constrained to advert to them. I had long before remarked that, in relation to practice, it is sometimes necessary to adopt, as if above doubt, opinions which we discern to be highly uncertain, as has been already said; but as I then desired to give my attention solely to the search after truth, I thought that a procedure exactly the opposite was called for, and that I ought to reject as absolutely false all opinions in regard to which I could suppose the least ground for doubt, in order to ascertain whether after that there remained aught in my belief that was wholly indubitable. Accordingly, seeing that our senses sometimes deceive us, I was willing to suppose that there existed nothing really such as they presented to us; and because some men err

in reasoning, and fall into paralogisms, even on the simplest matters of geometry, I, convinced that I was as open to error as any other, rejected as false all the reasonings I had hitherto taken for demonstrations; and finally, when I considered that the very same thoughts (presentations) which we experience when awake may also be experienced when we are asleep, while there is at that time not one of them true, I supposed that all the objects (presentations) that had ever entered into my mind when awake, had in them no more truth than the illusions of my dreams. But immediately upon this I observed that, whilst I thus wished to think that all was false, it was absolutely necessary that I, who thus thought, should be somewhat; and as I observed that this truth, I think, therefore I am (COGITO ERGO SUM), was so certain and of such evidence that no ground of doubt, however extravagant, could be alleged by the skeptics capable of shaking it, I concluded that I might, without scruple, accept it as the first principle of the philosophy of which I was in search

In the next place, I attentively examined what I was and as I observed that I could suppose that I had no body, and that there was no world nor any place in which I might be; but that I could not therefore suppose that I was not; and that, on the contrary, from the very circumstance that I thought to doubt of the truth of other things, it most clearly and certainly followed that I was; while, on the other hand, if I had only ceased to think, although all the other objects which I had ever imagined had been in reality existent, I would have had no reason to believe that I existed; I thence concluded that I was a substance whose whole essence or nature consists only in thinking, and which, that it may exist, has need of no

A paralogism is an instance of illogical or incorrect reasoning that superficially appears logical or correct.

place, nor is dependent on any material thing; so that “I,” that is to say, the mind by which I am what I am, is wholly distinct from the body, and is even more easily known than the latter, and is such, that although the latter were not, it would still continue to be all that it is.

After this I inquired in general into what is essential I to the truth and certainty of a proposition; for since I had discovered one which I knew to be true, I thought that I must likewise be able to discover the ground of this certitude. And as I observed that in the words I think, therefore I am, there is nothing at all which gives me assurance of their truth beyond this, that I see very clearly that in order to think it is necessary to exist, I concluded that I might take, as a general rule, the principle, that all the things which we very clearly and distinctly conceive are true, only observing, however, that there is some difficulty in rightly determining the objects which we distinctly conceive.

