

## SECOND MEDITATION

*The nature of the human mind, and how it is better known than the body*

24 So serious are the doubts into which I have been thrown as a result of yesterday's meditation that I can neither put them out of my mind nor see any way of resolving them. It feels as if I have fallen unexpectedly into a deep whirlpool which tumbles me around so that I can neither stand on the bottom nor swim up to the top. Nevertheless I will make an effort and once more attempt the same path which I started on yesterday. Anything which admits of the slightest doubt I will set aside just as if I had found it to be wholly false; and I will proceed in this way until I recognize something certain, or, if nothing else, until I at least recognize for certain that there is no certainty. Archimedes used to demand just one firm and immovable point in order to shift the entire earth; so I too can hope for great things if I manage to find just one thing, however slight, that is certain and unshakeable.

I will suppose then, that everything I see is spurious. I will believe that my memory tells me lies, and that none of the things that it reports ever happened. I have no senses. Body, shape, extension, movement and place are chimeras. So what remains true? Perhaps just the one fact that nothing is certain.

25 Yet apart from everything I have just listed, how do I know that there is not something else which does not allow even the slightest occasion for doubt? Is there not a God, or whatever I may call him, who puts into me<sup>1</sup> the thoughts I am now having? But why do I think this, since I myself may perhaps be the author of these thoughts? In that case am not I, at least, something? But I have just said that I have no senses and no body.

This is the sticking point: what follows from this? Am I not so bound up with a body and with senses that I cannot exist without them? But I have convinced myself that there is absolutely nothing in the world, no sky, no earth, no minds, no bodies. Does it now follow that I too do not exist?

1 '... puts into my mind' (French version).

No: if I convinced myself of something<sup>1</sup> then I certainly existed. But there is a deceiver of supreme power and cunning who is deliberately and constantly deceiving me. In that case I too undoubtedly exist, if he is deceiving me; and let him deceive me as much as he can, he will never bring it about that I am nothing so long as I think that I am something. So after considering everything very thoroughly, I must finally conclude that this proposition, *I am, I exist*, is necessarily true whenever it is put forward by me or conceived in my mind.

But I do not yet have a sufficient understanding of what this 'I' is, that now necessarily exists. So I must be on my guard against carelessly taking something else to be this 'I', and so making a mistake in the very item of knowledge that I maintain is the most certain and evident of all. I will therefore go back and meditate on what I originally believed myself to be, before I embarked on this present train of thought. I will then subtract anything capable of being weakened, even minimally, by the arguments now introduced, so that what is left at the end may be exactly and only what is certain and unshakeable.

26 What then did I formerly think I was? A man. But what is a man? Shall I say 'a rational animal'? No; for then I should have to inquire what an animal is, what rationality is, and in this way one question would lead me down the slope to other harder ones, and I do not now have the time to waste on subtleties of this kind. Instead I propose to concentrate on what came into my thoughts spontaneously and quite naturally whenever I used to consider what I was. Well, the first thought to come to mind was that I had a face, hands, arms and the whole mechanical structure of limbs which can be seen in a corpse, and which I called the body. The next thought was that I was nourished, that I moved about, and that I engaged in sense-perception and thinking; and these actions I attributed to the soul. But as to the nature of this soul, either I did not think about this or else I imagined it to be something tenuous, like a wind or fire or ether, which permeated my more solid parts. As to the body, however, I had no doubts about it, but thought I knew its nature distinctly. If I had tried to describe the mental conception I had of it, I would have expressed it as follows: by a body I understand whatever has a determinable shape and a definable location and can occupy a space in such a way as to exclude any other body; it can be perceived by touch, sight, hearing, taste or smell, and can be moved in various ways, not by itself but by whatever else comes into contact with it. For, according to my judgement, the power of self-movement, like the power of sensation or of thought, was quite foreign to the nature of a body; indeed, it was a

1 '... or thought anything at all' (French version).

source of wonder to me that certain bodies were found to contain faculties of this kind.

But what shall I now say that I am, when I am supposing that there is some supremely powerful and, if it is permissible to say so, malicious deceiver, who is deliberately trying to trick me in every way he can? Can I now assert that I possess even the most insignificant of all the attributes which I have just said belong to the nature of a body? I scrutinize them, think about them, go over them again, but nothing suggests itself; it is tiresome and pointless to go through the list once more. But what about the attributes I assigned to the soul? Nutrition or movement? Since now I do not have a body, these are mere fabrications. Sense-perception? This surely does not occur without a body, and besides, when asleep I have appeared to perceive through the senses many things which I afterwards realized I did not perceive through the senses at all. Thinking? At last I have discovered it – thought; this alone is inseparable from me. I am, I exist – that is certain. But for how long? For as long as I am thinking. For it could be that were I totally to cease from thinking, I should totally cease to exist. At present I am not admitting anything except what is necessarily true. I am, then, in the strict sense only a thing that thinks;<sup>1</sup> that is, I am a mind, or intelligence, or intellect, or reason – words whose meaning I have been ignorant of until now. But for all that I am a thing which is real and which truly exists. But what kind of a thing? As I have just said – a thinking thing.

What else am I? I will use my imagination.<sup>2</sup> I am not that structure of limbs which is called a human body. I am not even some thin vapour which permeates the limbs – a wind, fire, air, breath, or whatever I depict in my imagination; for these are things which I have supposed to be nothing. Let this supposition stand;<sup>3</sup> for all that I am still something. And yet may it not perhaps be the case that these very things which I am supposing to be nothing, because they are unknown to me, are in reality identical with the 'I' of which I am aware? I do not know, and for the moment I shall not argue the point, since I can make judgements only about things which are known to me. I know that I exist; the question is, what is this 'I' that I know? If the 'I' is understood strictly as we have been taking it, then it is quite certain that knowledge of it does not

1 The word 'only' is most naturally taken as going with 'a thing that thinks', and this interpretation is followed in the French version. When discussing this passage with Gassendi, however, Descartes suggests that he meant the 'only' to govern 'in the strict sense'; cf AT IXA 215; CSM II 276.

2 '... to see if I am not something more' (added in French version).

3 Lat. *maneat* ('let it stand'), first edition. The second edition has the indicative *manet*: 'The proposition still stands, viz. that I am nonetheless something.' The French version reads: 'without changing this supposition, I find that I am still certain that I am something'.

depend on things of whose existence I am as yet unaware; so it cannot depend on any of the things which I invent in my imagination. And this very word 'invent' shows me my mistake. It would indeed be a case of fictitious invention if I used my imagination to establish that I was something or other; for imagining is simply contemplating the shape or image of a corporeal thing. Yet now I know for certain both that I exist and at the same time that all such images and, in general, everything relating to the nature of body, could be mere dreams (and chimeras). Once this point has been grasped, to say 'I will use my imagination to get to know more distinctly what I am' would seem to be as silly as saying 'I am now awake, and see some truth; but since my vision is not yet clear enough, I will deliberately fall asleep so that my dreams may provide a truer and clearer representation.' I thus realize that none of the things that the imagination enables me to grasp is at all relevant to this knowledge of myself which I possess, and that the mind must therefore be most carefully diverted from such things<sup>1</sup> if it is to perceive its own nature as distinctly as possible.

But what then am I? A thing that thinks. What is that? A thing that doubts, understands, affirms, denies, is willing, is unwilling, and also imagines and has sensory perceptions.

This is a considerable list, if everything on it belongs to me. But does it? Is it not one and the same 'I' who is now doubting almost everything, who nonetheless understands some things, who affirms that this one thing is true, denies everything else, desires to know more, is unwilling to be deceived, imagines many things even involuntarily, and is aware of many things which apparently come from the senses? Are not all these things just as true as the fact that I exist, even if I am asleep all the time, and even if he who created me is doing all he can to deceive me? Which of all these activities is distinct from my thinking? Which of them can be said to be separate from myself? The fact that it is I who am doubting and understanding and willing is so evident that I see no way of making it any clearer. But it is also the case that the 'I' who imagines is the same 'I'. For even if, as I have supposed, none of the objects of imagination are real, the power of imagination is something which really exists and is part of my thinking. Lastly, it is also the same 'I' who has sensory perceptions, or is aware of bodily things as it were through the senses. For example, I am now seeing light, hearing a noise, feeling heat. But I am asleep, so all this is false. Yet I certainly *seem* to see, to hear, and to be warmed. This cannot be false; what is called 'having a sensory perception' is strictly just this, and in this restricted sense of the term it is simply thinking.

1 '... from this manner of conceiving things' (French version).

The Second Meditation continues, but well

## [ON MEDITATION TWO]

[*Cogito ergo sum* ('I am thinking, therefore I exist')]

259 You conclude that this proposition, *I am, I exist*, is true whenever it is put forward by you or conceived in your mind.<sup>1</sup> But I do not see that you needed all this apparatus, when on other grounds you were certain, and it was true, that you existed. You could have made the same inference from any one of your other actions, since it is known by the natural light that whatever acts exists.

[*Fifth Objections*: CSM II 180]

(352) When you say that I 'could have made the same inference from any one of my other actions' you are far from the truth, since I am not wholly certain of any of my actions, with the sole exception of thought (in using the word 'certain' I am referring to metaphysical certainty, which is the sole issue at this point). I may not, for example, make the inference 'I am walking, therefore I exist', except in so far as the awareness of walking is a thought. The inference is certain only if applied to this awareness, and not to the movement of the body which sometimes – in the case of dreams – is not occurring at all, despite the fact that I seem to myself to be walking. Hence from the fact that I think I am walking I can very well infer the existence of a mind which has this thought, but not the existence of a body that walks. And the same applies in other cases.

[*Fifth Replies*: CSM II 244]

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141 When someone says 'I am thinking, therefore I am, or I exist', he does not deduce existence from thought by means of a syllogism, but recognizes it as something self-evident by a simple intuition of the mind. This is clear from the fact that if he were deducing it by means of a syllogism, he would have to have had previous knowledge of the major premiss 'Everything which thinks is, or exists'; yet in fact he learns it from experiencing in his own case that it is impossible that he should think without existing. It is in the nature of our mind to construct general propositions on the basis of our knowledge of particular ones.

[*Second Replies*: CSM II 100]<sup>1</sup> Above p. 17.

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413 From the fact that we are thinking it does not seem to be entirely certain that we exist. For in order to be certain that you are thinking you must know what thought or thinking is, and what your existence is; but since you do not yet know what these things are, how can you know that you are thinking or that you exist? Thus neither when you say 'I am thinking' nor when you add 'therefore, I exist' do you really know what you are saying. Indeed, you do not even know that you are saying or thinking anything, since this seems to require that you should know that you know what you are saying; and this in turn requires that you be aware of knowing that you know what you are saying, and so on *ad infinitum*. Hence it is clear that you cannot know whether you exist or even whether you are thinking.

[*Sixth Objections*: CSM II 278]

(422) It is true that no one can be certain that he is thinking or that he exists unless he knows what thought is and what existence is. But this does not require reflective knowledge, or the kind of knowledge that is acquired by means of demonstrations; still less does it require knowledge of reflective knowledge, i.e. knowing that we know, and knowing that we know that we know, and so on *ad infinitum*. This kind of knowledge cannot possibly be obtained about anything. It is quite sufficient that we should know it by that internal awareness which always precedes reflective knowledge. This inner awareness of one's thought and existence is so innate in all men that, although we may pretend that we do not have it if we are overwhelmed by preconceived opinions and pay more attention to words than to their meanings, we cannot in fact fail to have it. Thus when anyone notices that he is thinking and that it follows from this that he exists, even though he may never before have asked what thought is or what existence is, he still cannot fail to have sufficient knowledge of them both to satisfy himself in this regard.

[*Sixth Replies*: CSM II 285][*Sum res cogitans* ('I am a thinking thing')]

Correct. For from the fact that I think, or have an image (whether I am awake or dreaming), it can be inferred that I am thinking; for 'I think' and 'I am thinking' mean the same thing. And from the fact that I am thinking it follows that I exist, since that which thinks is not nothing. But when the author adds 'that is, I am a mind, or intelligence, or intellect or reason',<sup>1</sup> a doubt arises. It does not seem to be a valid argument to say 'I am thinking,

<sup>1</sup> Above p. 18.

therefore I am thought' or 'I am using my intellect, hence I am an intellect.' I might just as well say 'I am walking, therefore I am a walk.' M. Descartes is identifying the thing which understands with intellection, which is an act of that which understands. Or at least he is identifying the thing which understands with the intellect, which is a power of that which understands. Yet all philosophers make a distinction between a subject and its faculties and acts, i.e. between a subject and its properties and its essences: an entity is one thing, its essence is another. Hence it may be that the thing that thinks is the subject to which mind, reason or intellect belong; and this subject may thus be something corporeal. The contrary is assumed, not proved. Yet this inference is the basis of the conclusion which M. Descartes seems to want to establish. [Third Objections: CSM II 122]

(174) When I said 'that is, I am a mind, or intelligence, or intellect or reason', what I meant by these terms was not mere faculties, but things endowed with the faculty of thought. This is what the first two terms are commonly taken to mean by everyone; and the second two are often understood in this sense. I stated this point so explicitly, and in so many places, that it seems to me there was no room for doubt.

There is no comparison here between 'a walk' and 'thought'. 'A walk' is usually taken to refer simply to the act of walking, whereas 'thought' is sometimes taken to refer to the act, sometimes to the faculty, and sometimes to the thing which possesses the faculty.

I do not say that the thing which understands is the same as intellection. Nor, indeed, do I identify the thing which understands with the intellect, if 'the intellect' is taken to refer to a faculty; they are identical only if 'the intellect' is taken to refer to the thing which understands. Now I freely admit that I used the most abstract terms I could in order to refer to the thing or substance in question, because I wanted to strip away from it everything that did not belong to it. This philosopher, by contrast, uses absolutely concrete words, namely 'subject', 'matter' and 'body', to refer to this thinking thing, because he wants to prevent its being separated from the body. [Third Replies: CSM II 123]

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What you promised in the title of this Meditation, namely that it would establish that the human mind is better known than the body, has not, so far as I can see, been achieved. Your aim was not to prove that the human mind exists, or that its existence is better known than the existence of the body, since its existence, at all events, is something which no one questions. Your intention was surely to establish that its nature is better known than the nature of the body, and this you have not managed to do.

As regards the nature of the body, you have, O Mind, listed all the things we know: extension, shape, occupation of space, and so on. But what, after all your efforts, have you told us about yourself? You are not a bodily structure, you are not air, not a wind, not a thing which walks or senses, you are not this and not that. Even if we grant these results (though some of them you did in fact reject), they are not what we are waiting for. They are simply negative results; but the question is not what you are not, but what you are. And so you refer us to your principal result, that you are a thing that thinks – i.e. a thing that doubts, affirms etc. But to say first of all that you are a 'thing' is not to give any information. This is a general, imprecise and vague word which applies no more to you than it does to anything in the entire world that is not simply a nothing. You are a 'thing'; that is, you are not nothing, or, what comes to the same thing, you are something. But a stone is something and not nothing, and so is a fly, and so is everything else. When you go on to say that you are a *thinking* thing, then we know what you are saying; but we knew it already, and it was not what we were asking you to tell us. Who doubts that you are thinking? What we are unclear about, what we are looking for, is that inner substance of yours whose property is to think. Your conclusion should be related to this inquiry, and should tell us not that you are a thinking thing, but what sort of thing this 'you' who thinks really is. If we are asking about wine, and looking for the kind of knowledge which is superior to common knowledge, it will hardly be enough for you to say 'wine is a liquid thing, which is compressed from grapes, white or red, sweet, intoxicating' and so on. You will have to attempt to investigate and somehow explain its internal substance, showing how it can be seen to be manufactured from spirits, tartar, the distillate, and other ingredients mixed together in such and such quantities and proportions. Similarly, given that you are looking for knowledge of yourself which is superior to common knowledge (that is, the kind of knowledge we have had up till now), you must see that it is certainly not enough for you to announce that you are a thing that thinks and doubts and understands, etc. You should carefully scrutinize yourself and conduct, as it were, a kind of chemical investigation of yourself, if you are to succeed in uncovering and explaining to us your internal substance. If you provide such an explanation, we shall ourselves doubtless be able to investigate whether or not you are better known than the body whose nature we know so much about through anatomy, chemistry, so many other sciences, so many senses and so many experiments. [Fifth Objections: CSM II 192-3]

I am surprised that you should say here ... that I distinctly know that I exist, but not that I know what I am or what my nature is; for one thing

cannot be demonstrated without the other. Nor do I see what more you expect here, unless it is to be told what colour or smell or taste the human mind has, or the proportions of salt, sulphur and mercury from which it is compounded. You want us, you say, to conduct 'a kind of chemical investigation' of the mind, as we would of wine. This is indeed worthy of you, 360 O Flesh, and of all those who have only a very confused conception of everything, and so do not know the proper questions to ask about each thing. But as for me, I have never thought that anything more is required to reveal a substance than its various attributes; thus the more attributes of a given substance we know, the more perfectly we understand its nature. Now we can distinguish many different attributes in the wax: one, that it is white; two, that it is hard; three, that it can be melted; and so on. And there are correspondingly many attributes in the mind: one, that it has the power of knowing the whiteness of the wax; two, that it has the power of knowing its hardness; three, that it has the power of knowing that it can lose its hardness (i.e. melt), and so on. (Someone can have knowledge of the hardness without thereby having knowledge of the whiteness, e.g. a man born blind; and so on in other cases.) The clear inference from this is that we know more attributes in the case of our mind than we do in the case of anything else. For no matter how many attributes we recognize in any given thing, we can always list a corresponding number of attributes in the mind which it has in virtue of knowing the attributes of the thing; and hence the nature of the mind is the one we know best of all. [Fifth Replies: CSM II 248-9]

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(413) When you say you are thinking and that you exist, someone might maintain that you are mistaken, and are not thinking but are merely in motion, and that you are nothing else but corporeal motion. For no one has yet been able to grasp that demonstration of yours by which you think you have proved that what you call thought cannot be a kind of corporeal motion. Have you used your method of analysis to separate off all the motions of that rarefied matter of yours? Is this what makes you so certain? And can you therefore show us (for we will give our closest attention and our powers of perception are, we think, reasonably keen) that it is self-contradictory that our thoughts should be reducible to these corporeal motions? [Sixth Objections: CSM II 278]

423 When someone notices that he is thinking, then, given that he understands what motion is, it is quite impossible that he should believe that he is mistaken and is 'not thinking but merely in motion'. Since the idea or notion which he has of thought is quite different from his idea of corporeal

motion, he must necessarily understand the one as different from the other. Because, however, he is accustomed to attribute many different properties to one and the same subject without being aware of any connection between them, he may possibly be inclined to doubt, or may even affirm, that he is one and the same being who thinks and who moves from place to place. Notice that if we have different ideas of two things, there are two ways in which they can be taken to be one and the same thing: either in virtue of the unity or identity of their nature, or else merely in respect of unity of composition. For example, the ideas which we have of shape and of motion are not the same, nor are our ideas of understanding and volition, nor are those of bones and flesh, nor are those of thought and of an extended thing. But nevertheless we clearly perceive that the same substance which is such that it is capable of taking on a shape is also such that it is capable of being moved, and hence that that which has shape and that which is mobile are one and the same in virtue of a unity of nature. Similarly, the thing that understands and the thing that wills are one and the same in virtue of a unity of nature. But our perception is different in the case of the thing that we consider under the form of bone and that which we consider under the form of flesh; and hence we cannot take them as one and the same thing in virtue of a unity of nature but can regard them as the same only in respect of unity of composition – i.e. in so far as it is one and the same animal which has bones and flesh. But now the question is whether we perceive that a thinking thing and an extended thing are one and the same by a unity of nature. That is to say, do we find between thought and extension the same kind of affinity or connection that we find between shape and motion, or understanding and volition? Alternatively, when they are said to be 'one and the same' is this not rather 424 in respect of unity of composition, in so far as they are found in the same man, just as bones and flesh are found in the same animal? The latter view is the one I maintain, since I observe a distinction or difference in every respect between the nature of an extended thing and that of a thinking thing, which is no less than that to be found between bones and flesh...

My critics ask whether I have used my method of analysis to separate off all the motions of that rarefied matter of mine. Is this (they ask) what makes me certain? And can I therefore show my critics, who are most attentive and (they think) reasonably perceptive men, that it is self-contradictory that our thought should be reduced to corporeal motions? By 'reduced' I take it that they mean that our thought and corporeal motions are one and the same. My reply is that I am very certain of this point, but I cannot guarantee that others can be convinced of it, however attentive they may be, and however keen, in their own judgement, their powers of perception may be. I cannot guarantee that they will be per- 425

sueded, at least so long as they focus their attention not on things which are objects of pure understanding but only on things which can be imagined. This mistake has obviously been made by those who have imagined that the distinction between thought and motion is to be understood by making divisions within some kind of rarefied matter. The only way of understanding the distinction is to realize that the notions of a thinking thing and an extended or mobile thing are completely different, and independent of each other; and it is self-contradictory to suppose that things that we clearly understand as different and independent could not be separated, at least by God. Thus, however often we find them in one and the same subject – e.g. when we find thought and corporeal motion in the same man – we should not therefore think that they are one and the same in virtue of a unity of nature, but should regard them as the same only in respect of unity of composition. [Sixth replies: CSM II 285–7]

[The nature of thought]

- (214) Let me add something which I forgot to include earlier. The author lays it down as certain that there can be nothing in him, in so far as he is a thinking thing, of which he is not aware,<sup>1</sup> but it seems to me that this is false. For by ‘himself, in so far as he is a thinking thing’, he means simply his mind, in so far as it is distinct from the body. But all of us can surely see that there may be many things in our mind of which the mind is not aware. The mind of an infant in its mother’s womb has the power of thought, but is not aware of it. And there are countless similar examples, which I will pass over. [Fourth Objections: CSM II 150]

As to the fact that there can be nothing in the mind, in so far as it is a thinking thing, of which it is not aware, this seems to me to be self-evident. For there is nothing that we can understand to be in the mind, regarded in this way, that is not a thought or dependent on a thought. If it were not a thought or dependent on a thought it would not belong to the mind *qua* thinking thing; and we cannot have any thought of which we are not aware at the very moment when it is in us. In view of this I do not doubt that the mind begins to think as soon as it is implanted in the body of an infant, and that it is immediately aware of its thoughts, even though it does not remember this afterwards because the impressions of these thoughts do not remain in the memory.

But it must be noted that, although we are always actually aware of the acts or operations of our minds, we are not always aware of the mind’s faculties or powers, except potentially. By this I mean that when we con-

<sup>1</sup> Cf. Med III, p 33.

centrate on employing one of our faculties, then immediately, if the faculty in question resides in our mind, we become actually aware of it, and hence we may deny that it is in the mind if we are not capable of becoming aware of it. [Fourth Replies: CSM II 171–2]

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By ‘thinking’ you may mean that you understand and will and imagine and have sensations, and that you think in such a way that you can contemplate and consider your thought by a reflexive act. This would mean that when you think, you know and consider that you are thinking (and this is really what it is to be conscious and to have conscious awareness of some activity). Such consciousness, you claim, is a property of a faculty or thing that is superior to matter and is wholly spiritual, and it is in this sense that you are a mind or a spirit. This claim is one you have not made before, but which should have been made; indeed, I often wanted to suggest it when I saw your method struggling ineffectively to bring it forth. But the claim, although *sound*, is nothing *new*, since we all heard it from our teachers long ago, and they heard it from their teachers, and so on, I would think, right back to Adam. [Seventh Objections: CSM II 364]

My critic says that to enable a substance to be superior to matter and wholly spiritual (and he insists on using the term ‘mind’ only in this restricted sense), it is not sufficient for it to think: it is further required that it should think that it is thinking, by means of a reflexive act, or that it should have awareness of its own thought. This is as deluded as our bricklayer’s saying that a person who is skilled in architecture must employ a reflexive act to ponder on the fact that he has this skill before he can be an architect. It may in fact be that all architects frequently reflect on the fact that they have this skill, or at least are capable of so reflecting. But it is obvious that an architect does not need to perform this reflexive act in order to be an architect. And equally, this kind of pondering or reflecting is not required in order for a thinking substance to be superior to matter. The initial thought by means of which we become aware of something does not differ from the second thought by means of which we become aware that we were aware of it, any more than this second thought differs from the third thought by means of which we become aware that we were aware that we were aware. And if it is conceded that a corporeal thing has the first kind of thought, then there is not the slightest reason to deny that it can have the second. Accordingly, it must be stressed that my critic commits a much more dangerous error in this respect than does the poor bricklayer. He removes the true and most clearly intelligible feature which differentiates corporeal things from incorporeal ones, *viz.* that the latter

560 think, but not the former; and in its place he substitutes a feature which cannot in any way be regarded as essential, namely that incorporeal things reflect on their thinking, but corporeal ones do not. Hence he does everything he can to hinder our understanding of the real distinction between the human mind and the body.

[*Seventh Replies*: CSM II 382]