

“THE FIRST PHILOSOPHY”

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Annotation. He was also instrumental in the development of philosophical thought. Descartes was dualistic in his philosophical views. According to him, the basis of the universe is intangible and material substance. Both were created by a higher substance, God. However, the human mind thought it was incapable of knowing. Descartes is a philosopher who has left a special place in the history of philosophy.

Keywords: RENE Descartes, philosophy, mathematics, mind, matter, fashion, attribute, doubt, thinking, imagination.

INTRODUCTION

Rene Descartes (1596-1650) was a French philosopher, mathematician and naturalist. Works: "Reflections on the method", "Metphysical reflections",

"Early Philosophy", "Rules of Management of the Mind". Teaching: He made a number of discoveries in mathematics (analytical geometry) and natural sciences. In particular, the right-angled coordinate system, the law of refraction in optics, and the law of inertia in mechanics are named after Descartes. He used the method of mathematics in his research. We find in many philosophers the ideological foundations of Descartes' philosophy and its influence on later teachings.

LITERATURE ANALYSIS AND METHODOLOGY

In the process of research, the objectivity of scientific knowledge, the ideas in the works of Rene Descartes were revealed objectively. Historiography is analyzed from the historical point of view of Rene Descartes. Logic,, Rene Descartes' philosophical views were studied in terms of logical consistency. Systematic, The First Philosophy was systematically analyzed.

DISCUSSION

Descartes was a dualist philosopher. According to him, the basis of the whole universe is intangible and material (consciousness and Matter) substance. Both are created by a higher substance, God. But the human mind is incapable of knowing it. He emphasized that both substances have their own characteristics and differ from each other according to these properties: Consciousness is a direct and integral property of man, it has no scale, indivisible parts and form. Matter, on the other hand, is revealed indirectly through emotion and imagination, with the attribute (length, height, and width in three dimensions). It is divisible, has a definite shape, and exists only when it moves in place.

And when it comes to knowledge, Descartes always puts doubt first. Doubts arise first, and then the rest of the process. Doubt was seen as an important and necessary stage in the attainment of truth.

He believed in the existence of God, the truth must be accepted by faith, the human soul does not disappear with the body, and it exists because God exists, but the unbelievers can never be convinced. In this life there are more rewards for evil than moral virtues. People probably always prefer to work for profit, such people are not limited to fearing God or waiting for other people;

In The First Philosophy, we see the following points: Descartes, taking into account these feelings, determined that matter, which is expanded or has a space, is the objective perception of objects, that is, they do not exist objectively. The implication is that the matter of the world (space) is infinite, has no homogeneous divisions, and is infinite. Reduces all the diversity of nature. It is said that events, matter, in its originality, come into being through space and its actions, and that God is the first to cause it.

Method problem. Descartes is looking for an unconditionally reliable first thesis for all knowledge, and a way to build an equally reliable building of science based on this thesis. At first glance, he is skeptical of generally accepted knowledge (because he does not test such a thesis in scholasticism). Doubt is just a pioneer Man can doubt everything, but doubt is still there. Doubt is one of the actions of thinking. I doubt it as I thought. If in doubt. In fact, it's just that, as I thought, it's just that I'm a thinker. (I think about the tracks. I'm like that.)

This position is a reliable basis for the knowledge required. And now I close my eyes, close my ears, distract myself from all my senses, and completely exclude images of things from my whole body from my thinking, or I consider them empty and false because it is difficult to achieve, no ma ' I don't have any. I just talk to myself, take a deeper look at myself, and gradually try to make myself clearer and closer. I am something I think about, that is, I am skeptical, affirming, denying, understanding little, not knowing much, wanting, not wanting, as well as being able to feel and form ideas. However, as I have been able to perceive before, although everything I perceive and imagine may not be anything, I do ways of thinking (modes) that I call sensation and imagination (imagination), because they are ways of thinking alone and nothing else, I can confidently consider my inner qualities. So, I came up with ideas, and to see them flush it out, it's really fun. Now, I'll take a closer look - maybe there's something else I haven't noticed yet. I think that's exactly what I'm thinking. But doesn't that mean I know everything to make sure something exists?

Indeed, in this first awareness there is nothing but a clear and definite conception of what I affirm; and this is not enough to convince me that what I think is true is true if I realize that some things which I clearly and unequivocally accept are in fact false: based on what has been said, it can be established as a general rule: everything is true, I I accept it very clearly and precisely. However, before that, I accepted clearly and convincingly what I had denied as dubious. What were these? The Earth, the sky, the stars and everything else that my senses feel. So what exactly do I understand here? And I think there are ideas or opinions about things like that. But I still don't deny what I have. these assumptions, however, had one more thing, I argued and, out of habit of believing, I accepted it clearly, even though in fact I did not realize it at all: but the things I was outside, the above-mentioned g There were things that came from the verses. It seems to me that I made a mistake in this regard, or, if I judge correctly, it was not due to my perceptiveness. What's next? When I look at some simple propositions in the field of arithmetic or geometry - for example, two plus three equals five, etc., I see this to prove that all of this is true, isn't it relatively clear? After all, then the thought came to me that this is the only thing that can be doubted: God allows me to deceive myself no matter what, even if it gives me nature in the most obvious things, and every time God allows me to deceive myself. when the first thought of his supreme power came to my heart, I couldn't help but admit that he had easily regulated it, so that I could still make the mistakes I thought I would.

I can see it clearly with my mind. On the contrary, when I refer to things that I always think I understand with such clarity, I believe them so completely that I involuntarily say: no matter who deceives me, he will never be able to achieve my conversion. to nothing, when I think of myself as something; He can't make it a reality that I've never been, because my existence has already been determined, and it also adds to me that two plus three adds more or less than five, as well as other similar things, in which I have a clear contradiction. I see resistance.

Of course, I have no reason to believe that any God is a liar, and I do not yet know for sure whether God exists, so the basis for doubt is based solely on the idea that the weak and, in other words, , metaphysics. But in order to destroy it, too, when the opportunity arises, I must examine whether God exists and, if He exists, that He may be a liar: in fact, we if we don't know, it's impossible, I think it's definitely nothing else.

RESULTS

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Descartes writes, "It is better not to dream of anything than to dream of achieving a truth without any style." He is like a blind man who seeks to know without the right style, even though he has the ability to see. According to him, a person has innate ideas. These innate ideas have nothing to do with experience. For example: logic and the basic rules of mathematics are innate in man. The basis and criterion of true knowledge is only simplicity, clarity and clarity.

CONCLUSION

It follows that Descartes believed that it belonged only to the intellect, that is, to direct thought. When a person is born, he is born with his own reasoning, he has an innate ability, and he points out that it is only necessary to be able to use the abilities correctly and to use them correctly and purposefully in practice.

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