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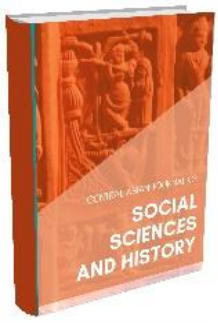

Theoretical Views of Rene Descartes in his “The First Philosophy”

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Abstract:
This article is devoted to a comprehensive study of the life and scientific work of the famous French philosopher René Descartes and the work “The First Philosophy". Also, during the research, the epistemological, ontological, social-philosophical views of Descartes in the work "The First Philosophy" were analyzed.

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René Descartes was born in 1596 in the small French town of Lae in a grandee family. The Descartes family belonged to an ancient but impoverished and discredited noble family. Since his father worked as a judge in Rennes, he spent most of his time there and rarely came to Lae. Due to the difficult delivery, his mother died a few days later due to childbirth complications. Doctors did not predict health and endurance for Rene, because she was too weak when she was born.

Indeed, until adulthood, he suffered from a dry cough and constant weakness, with a permanently pale face. His childhood days were spent under the care of his maternal grandmother in Turenne, famous for its mild climate and wonderful gardens. Descartes graduated from the Jesuit college there in 1612, an 8-year school. At the age of 17, when Rene Descartes went to his father - Ren, he was completely disillusioned with school education, and he completely abandoned study and research. For this reason, historians suggest that Rene Descartes was negatively affected by the unsatisfactory quality of school education. In any case, it is true that Rene Descartes' early education, for some serious reasons, extinguished his curiosity and passion for science. He spends his time in Rennes, engaged in horseback riding and fencing. However, at this time it is inappropriate to think that he was far from the sea of thinking and thinking; the reason is that at that time he leaves his home and prepares good treatises about the fields in which he is engaged, the laws and generalizations in them. One of them is the

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"Treatise on Fencing" as an example [1:90, 2:80].

In 1613, he went to Paris in search of his fortune. A young nobleman needed to make prestigious acquaintances and establish contacts in order to live and work successfully in Paris. In the capital, he gets to know the Franciscan monk Maren Mersenne and the mathematician Midorj. However, Descartes spent the first years of his life in Paris with a completely wandering, scattered lifestyle. He himself got involved in a group of young people who were addicted to card games and gambling. But unlike most of his peers, René Descartes soon regains his composure and shows character in the face of the stupid agenda and social ills that lead him astray. He was able to restrain himself in time. He finds a small house in the Saint-Germain district near Paris, where his friends, who invite him to gambling and street life, don't know and can't find him, move there and start scientific research again.

Descartes immersed himself in the deep study of mathematics, mainly geometry and algebra. In this way, he engaged in self-education for two years. When he turned 21, he decided to leave France and travel the world. To Descartes, in his own words, "to read the great book of the world, to see military armies and palaces, to communicate with people of various characters and characteristics, to gather experiences, to meet what fate if he encounters, he sets out in order to test himself in them, and to reflect on the things and events he encounters everywhere. The years of hardship begin [3].

In 1617, Descartes joined the volunteer ranks of the Dutch army and wore a military uniform. At that time, the Netherlands was an ally of France, and a revolution was taking place in this country. Descartes begins to live in the city of Brede. Descartes renounces the appointed pension in the army. He thought to save his freedom through this. That is, he wants to stay away from taste. he does not participate in military parades and spends his time mostly at home, studying mathematics and philosophy. The mathematical research carried out in Saint-Germain and in Brede helped Descartes to become a mature mathematician of sufficient level for his time. It was during these years that he carried out important scientific research and made extensive discoveries that closely connected analytic geometry and algebra. Descartes' diary contains the following note: "On November 10, 1619, I began to understand the foundations of a wonderful discovery." Indeed, Descartes was on the verge of a remarkable discovery - the discovery of the foundations of analytic geometry. The essence of analytic geometry is that it expresses the principles of applying algebra to geometry problems and vice versa. That is, any curve can be represented by equations in two variables, and conversely, any equation in two variables can be represented as a curve! This discovery opened a unique new era in the history of science, and was important not only for mathematics and geometry, but also for all natural sciences that work on the basis of exact quantities in terms of numbers and measurements.

Although Descartes was well aware of the importance of his discovery, he also understood that such a brilliant and decisive idea alone was insufficient for effective reform in science. He continues to travel around the world - he first participates in the battle for Prague with the Dutch army (30 years war), then in Hungary and Brussels. Along the way, as he says, he tries to get some opinions and ideas for himself from any meetings that fate has prepared for him. Traveler, volunteer soldier and mathematician René Descartes returned to Paris for a short time in 1623. Then he made long trips around Europe, and then, after returning to France for a while in 1625, he moved to Holland again. It was necessary for Descartes to move to Holland, to avoid returning to his old gambling friends in Paris and the vagaries of his youth. In addition, in the Netherlands, a much softer social environment has emerged than in France, especially the legal freedom in terms of religious and religious views, the tolerant attitude of the ordinary Dutch people, attracted the budding scientist. He wrote of the Dutch as “a nation more concerned with their own daily affairs than with unwarranted prejudice against

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foreigners.” While living in Paris, he began writing a treatise entitled “On Theology”.

In the early days of his life in Holland, he began to continue this work. This work, which should include thoughts on theology and philosophy, will soon be "postponed" before it is finished. In Descartes, Mersenne reported to him an amazing and at that time incomprehensible phenomenon, the phenomenon of pargelium (appearance of other bright objects around the sun - "false suns") observed in Rome in 1629. In Descartes, interest in natural sciences rekindles. He begins research in optics. Focuses on rainbows and other similar phenomena. Descartes' Pargelian Phenomenon also rationally explained the cause of the rainbow, revealing that it is due to the refraction and reflection of light. He moves from optics to astronomy and medicine - more precisely, to anatomy. According to him, the highest goal of any philosophy is to benefit humanity; with this profession, he studies medicine and chemistry very seriously and aims to achieve high results by applying mathematical methods for these subjects and Descartes studied anatomy not from atlases and books (in Descartes' time there were probably no such sources), but from real practical experiments - dissecting animals [4:66].

René Descartes turns to his friends in Leiden and Amsterdam, asking them to find and send the famous work of Galileo. To his astonishment, his friends, Galileo's book "Conversations" had already been burned by the inquisition, and the poor old author himself, despite the intervention of the most influential people, was tried and first thrown into the prison of the Inquisition. It is reported that he was sentenced, and later he was put under house arrest in the village and forced to recite "purification" prayers for three years. This news shocked Descartes. The influence of the Pope and the Inquisition of the Catholic Church was significant in Holland, although not as much as in Italy. The scientist immediately burned his manuscripts. The scientist's several years of research turned to ashes. Later historians of science reacted differently to these actions of Descartes, some of them tried to accuse him of cowardice, while others believed that the fate that happened to Descartes, Giordano Bruno, Miguel Servett and Galileo did not happen due to such caution. In any case, it is very easy to express an opinion in our time when the truths of science are clearly recognized, and Descartes, like all scientists was first of all a child of his time.

By 1644, Descartes had published his comprehensive work, Elementary Philosophy. Finally, in this work, Descartes dared to express his philosophical and scientific views, which he wrote for the treatise “On the Universe”, which he prepared for publication 11 years ago, that is, in 1633. Its content included deep philosophical reflections of the scientist on the world (universe), human thinking and other topics. In this work, Descartes described his sensational theory about the emergence of nature. Descartes' program of natural theory is unique in that it is based on simple and understandable considerations. Descartes, while analyzing the principle of cause and effect, also analyzes any resulting consequences that may arise. He examines the occurrence of each of them with a critical eye to see if it is fair. It also analyzes the concept of “I exist” from this point of view. Descartes famous phrase – “I think, therefore I am!” came from that [5:29].

According to his philosophical thinking, Descartes was a dualist. In his opinion, the basis of the whole world is made up of immaterial and material (consciousness and matter) substance. All of them were created by a supreme substance, that is, God. But the human mind: Consciousness is a direct and inseparable property of a person, it has no dimensions, indivisible parts and form. Matter is revealed indirectly through feeling and imagination, attribute (scale) consists of length, height and width in three dimensions. It is divisible into parts, has a certain shape and exists only when it moves in its

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place.

In the matter of knowledge, Descartes always puts doubt first. First there is doubt, and then the rest of the process. He believed that doubt is an important and necessary step in reaching the truth. He believed in the existence of God, that truth must be accepted by faith, that the human soul does not perish with the body, and that God exists because he exists, but unbelievers can never be convinced. In this life there are more rewards for vice than for moral virtue. Perhaps people always prefer to do things with profit, then people are not limited to fearing God or waiting for other people.

Descartes' philosophy is based on the dualism of soul and body, "thinking" and “extensive” substance. He equated matter with volume (or space), considered movement as the change of position of bodies. According to him, the common cause of motion is God, who created matter, motion, and stillness. The lifeless part of man connected the body with the soul that has thought and will [2].

According to Descartes, the essence of a person is his thinking. The idea that “I think; therefore, I exist” came from this. In his opinion, reliable, proven, experimentally verified primary basis in science can be found in two ways: the first is through induction and analysis, and the second is through deduction and synthesis. Descartes also left his mark on physics. The sounding of his name in Latin meaning - from the word Cartesian, in physics the Cartesian physical worldview - Cartesianism arose. René Descartes did not believe in the existence of forces acting on each other at a distance, especially forces that can act through space. He puts forward the idea that all events and actions in the world are caused by the collision of particles. This is what is called the Cartesian worldview in the history of science. The Cartesian worldview was of great importance in the development of physics, and has reached our times in a much changed form. By the 40s of the 17th century, Descartes's work began to show its own characteristics. Now he wants everyone to recognize his teaching. Descartes told the Jesuits that it would be appropriate to teach his philosophy in schools, and that there is nothing contradictory to religious teachings. By 1645, Descartes returned to medicine and anatomy. He emphasized this in his Commentary on Style. According to Descartes, what prevented him from studying anatomy and medicine and pushed him back was the persecution of the clergy.

Descartes moved to Egmond and began to seriously engage in the above sciences. By this time, his scientific potential and reputation had spread throughout Europe. In 1648, he went to Paris for the third time since he moved to Holland. The first (in 1644) and second (in 1647) trips to Paris were arranged to settle inheritance issues with relatives. This time, he was invited to France by his notable and famous friends. Through them, Cardinal Mazarin agreed to grant Descartes an allowance of 3,000 livres. In May of the same year, Descartes received a letter from the farang king himself, stating that he would receive a royal letter of thanks and a new allowance. This was a sign that René Descartes' scientific work was being recognized at the state level. At the end of this letter of thanks, the king wrote to him that he would come to the palace and entrust him with an important state post. While Descartes was on his way to France, an uprising broke out in the streets of France, which changed his plans for his career at court. Descartes did not reach the royal court and immediately returned to Holland.

His friends who knew him closely, in their memories of Descartes, remember that the scientist was very simple and modest. The students and others who came to his conversation from the places where the scientific and philosophical potential of Descartes had reached, usually said that they were disappointed by Descartes' short and short answers. In large circles, Descartes was extremely reticent and not very accessible. It was very difficult for Descartes, who was used to a solitary life, to get along

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with someone. However, in the circle of his colleagues and close friends, Rene literally "opens up". He used to conduct interesting conversations, especially on scientific topics, and amazed those around him with his sharp thoughts in debates and discussions [6:33].

Returning to the Netherlands, Descartes, who was quite old, began to do his old scientific work again. In particular, he repeatedly reviews his geometry and tries to draw new conclusions from it. Descartes' role in analytical geometry is incomparable. Because it was he who developed the spatial model of the coordinate axis for the first time in history. We know it well from the school geometry course as “Cartesian coordinates in space”.

In 1649, the Swedish queen Christina invited Descartes to Stockholm to teach her philosophy and logic. Queen Christina was one of the admirers of Descartes' teachings and made great promises of financial support. René Descartes corresponded with the Queen of Sweden for a long time, and there was a strong mutual trust between them. In particular, Christina emphasized that she could protect Descartes' philosophy from the pressures of the church. In October 1649, René Descartes arrived in the land of "bears between glaciers and rocks" (as he described Sweden). The queen gave him great state titles, a good salary, and a large estate in the Pomeranian region near the capital.

Underlying dualism in his worldview, Descartes recognized two principles independent of each other: the thinking essence and the material "extended substance". At the limits of his physics, matter is unity. existence, the only basis of knowledge. At the same time, Descartes is an idealist in the theory of knowledge and the doctrine of being in psychology. In his theory of knowledge, Descartes declares that the most reliable truth is the truth about the name. "I think and therefore I exist," he says. Arguing about three beings, he not only recognizes the essence of spiritual substance, but also asserts that God is superior to both of them as the highest substance. Descartes is a famous scientist; he is the creator of analytics. Geometry introduced the method of coordinates, knew the concept of function. From Descartes leads to the beginning of the system of algebraic notation. Descartes showed the relativity of motion and rest, the formation of body motions and opposite motions, and the preservation of the absolute number of body motions. He states that when two inelastic objects collide, a new object is created. In the book "The First Philosophy", we can see the following points: Descartes, taking into account these sensations, defined the expanded or hollow matter, the qualities of objects that are perceived by themselves, that is, they do not exist objectively. Such conclusions indicate that the matter of the world (= cosmic) is infinite, homogeneously divided, void and infinite. Reduces all the diversity of nature. Phenomena, matter, with a gap in identity and as a result of its actions, matter appears, and it is said that the first God gives impetus to it [3:29].

Method problem. Descartes is looking for an absolutely reliable initial thesis for all knowledge and a way to build an equally reliable building of science based on this thesis. From an initial point of view, he is skeptical of generally accepted knowledge (because he does not test such a thesis in scholasticism). This doubt is only pioneering. A person can doubt everything, but the doubt itself is still there. Doubt is one of the acts of thinking. I doubt as much as I thought. If in doubt. Actually, it's just the way I think, just because I'm a thinker myself. (I think of traces. I am) This position is the required reliable basis of knowledge and now I close my eyes, close my ears, distract myself from all my senses, and completely exclude from my thoughts the images of all bodily things, or, because it is difficult to achieve this, consider them empty and false, without any meaning. I don't have any. I only talk to myself, look deeper into myself, and gradually try to make myself more understandable and

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approachable. I am a thinking thing, that is, a thing that doubts, affirms, denies, understands little, does not know much, wants, does not want, and is capable of feeling and forming ideas. But, as I have been able to perceive before, although all that I perceive and imagine may be nothing, I make modes of thought (modes) which I call sensation (sensus) and imagination (imagination), for they are modes of thought alone, and nothing else, by which I can confidently examine my own inner qualities.

So I have at least summarized what I know for sure, or at least what I have noticed so far. Now I'll take a closer look - maybe there's something else I haven't noticed yet. I definitely think that I am what I think. But doesn't that mean I know everything to make sure something exists? Indeed, in this first awareness, there is nothing more than clear and distinct ideas about what I am affirming; and it is not enough to convince me of the truth of what I think, if I perceive that some things which I take to be plain and obvious are actually false: from what has been said, it may be established as a General Rule: that everything is true, I very clearly and clearly accept [6:33]. However, what I had previously rejected as doubtful, I received clearly and confidently. What were these? Earth, sky, stars and everything else that my senses perceive. So what exactly did I understand here? And I think there are ideas or thoughts about such things. But even now I do not deny my existence. These suppositions, however, there was something else, which I argued, and from the habit of believing, I accepted it clearly, though in fact I did not perceive it at all: but the things that I was outside, the aforesaid g There were things from which ideas come. I was mistaken in that respect, or if I judged correctly, it was not from my perceptive powers. What's next? Isn't it relatively clear that when I look at some simple proposition in arithmetic or geometry—for example, two plus three equals five, etc.—I see this to confirm that it is all true?

After all, after that, I only thought that it was permissible to doubt: God allows me to deceive myself, no matter what happens, in the things that seem the most obvious, and every time God's most when the first idea of a higher power came into my heart, I could not help confessing that he had easily arranged it, even then I might have made as many mistakes as I thought.

I see clearly with my mind's eye. On the contrary, whenever I refer to things which I think I perceive with perfect clarity, I believe them so completely that I involuntarily say: let someone deceive me, he will never achieve my conversion. For nothing, as long as I think that I am something; He cannot make it true that I never existed, because my existence has already been established, and also that two plus three add up to me more or less than five, and other such things, in which I have no particular view. - 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 there is a God, so the basis for doubt turns out to be only weak and, in other words, metaphysical. But in order to eliminate that too, I must, as soon as I have the opportunity, investigate whether there is a God, and if he does exist, he may be a liar: in fact, we if we don't know, it's impossible, I don't think it's anything else [6:32].

Now, the very sequence of my reasoning requires that I first of all divide all my thoughts into certain groups and raise the question of which of these thoughts are true and which are false. That is, which of them represents the image of the things for which the term "ideas" is used - for example, I think of a man, a chimera, the sky, an angel, or God. There are other forms of my other thoughts: when I want, when I fear, when I confirm, when I deny, that is, in such cases I always understand something as the object of my thinking, but at the same time with my own thought. I will include something. Just a glimpse of what is given. Some of these thoughts are called desires or affects, others are called judgments [7:44].

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As for ideas, if we consider them by themselves, without reference to other things, then, strictly speaking, they cannot be false; for whether I imagine a goat or a gazelle does not make it quite right that I imagine the one and not the other. Nor should we be afraid of any forgery in will or legend; for no matter how corrupt or non-existent the object of my desire is, such desire itself is true. Only judgments remain: I must fear mistakes. But here the main and frequent error is, that I regard my ideas as copies or likenesses of something outside myself; if I regard the ideas I have as only certain modes of my own way of thinking, and do not connect them with anything else [8:305], they give me no reason to be wrong.

From Descartes's thoughts mentioned above in the book "first philosophy", we can witness that he is a dualist. Therefore, when he talks about substance, he understands it in the sense of God from the point of view of essence, we can witness that he firmly believes that all other things were created by him. can be seen. The material substance is infinite, and the spiritual substance is indivisible, emphasizing the human mind and consciousness. The idea of the possibility of reliable knowledge is the first problem of Descartes' philosophy, from which the problem of method arises. The nature of knowledge is that doubt about any knowledge leads to the emergence of reliable knowledge. Descartes says, "I can begin to doubt if I find out that an evil person or the devil, or some living creature, is deceiving me, and can deceive me. In this too, I should not doubt that I am doubting myself, I should remember that I have my doubts and opinions." From this came Descartes' famous phrase: "If I think, therefore I exist." That is, my mind is my foundation, I am controlled by my mind, God created me, I exist mentally. It follows that Descartes pointed to the material and spiritual existence of people at the same time. Thus, the uniqueness and important aspects of empiricism and rationalism in European New Age philosophy are manifested in the philosophy of R. Descartes. Later, many philosophers further developed such views [3:33].

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