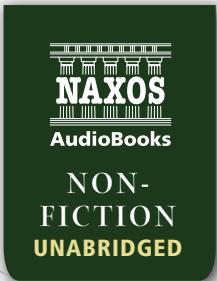


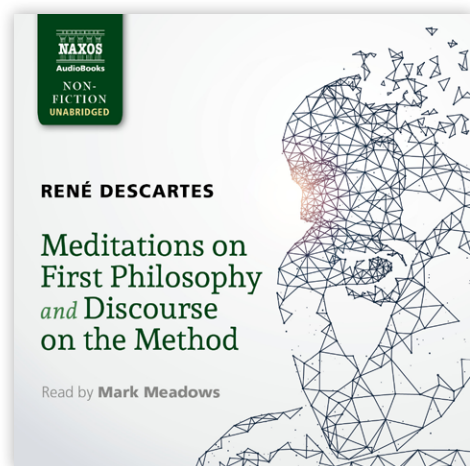
RENÉ DESCARTES

# Meditations on First Philosophy and Discourse on the Method

Read by **Mark Meadows**



Plagued with doubt and uncertainty in sensory knowledge, Descartes is struck with the idea that everything he knows is false. He considers the possibility that he has been deceived by an 'evil demon' and is left with nothing to lean on, until he arrives at the phrase 'cogito ergo sum' ('I think, therefore I am'). Clinging to this, he proceeds to reconstruct his doubted world and redefine his understanding. Among the most quoted philosophical works in history, *Meditations on First Philosophy and Discourse on the Method* together display the full workings of Descartes' sceptical method and the formation of his famous phrase. *Meditations* sees him apply the method in a quest to find indisputable knowledge, while *Discourse* is his exposition of the technique.



**Mark Meadows** has recorded over 80 audiobook titles, for a large number of publishers, and can be heard frequently on BBC Radio, with shows including *Book at Bedtime*. He is a former musical director of the Swingle Singers and has various theatre and recording credits as composer and arranger, in addition to his numerous stage-acting credits. For Naxos AudioBooks he has read More's *Utopia* and *The Confessions of St Augustine*.

**Total running time: 5:33:02**

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<b>1</b>	<b>Meditations on First Philosophy</b>	11:43	<b>20</b>	But afterwards many experiences...	8:13
<b>2</b>	Preface To the Reader	7:28	<b>21</b>	As to other things, however...	7:37
<b>3</b>	Synopsis of the Six Following Meditations	9:26	<b>22</b>	But I have already sufficiently...	14:49
<b>4</b>	Meditations on the First Philosophy...	8:23	<b>23</b>	<b>Discourse on the Method</b>	8:18
<b>5</b>	Nevertheless I have long had fixed...	5:51	<b>24</b>	I still continued, however...	10:15
<b>6</b>	<b>Meditation Two</b>	9:11	<b>25</b>	<b>Part 2</b>	9:03
<b>7</b>	And what more? I shall exercise...	7:56	<b>26</b>	For my own part, I should...	12:15
<b>8</b>	Perhaps it was what I now think...	8:11	<b>27</b>	<b>Part 3</b>	8:05
<b>9</b>	<b>Meditation Three</b>	6:58	<b>28</b>	Finally, to conclude this code...	8:03
<b>10</b>	Now as to what concerns ideas, if...	7:45	<b>29</b>	<b>Part 4</b>	11:44
<b>11</b>	Now it is manifest by the natural light...	8:51	<b>30</b>	Finally, if there be still persons...	5:22
<b>12</b>	As to the clear and distinct idea...	6:17	<b>31</b>	<b>Part 5</b>	8:52
<b>13</b>	At the same time I recognise...	5:05	<b>32</b>	From the description of inanimate...	8:31
<b>14</b>	All that I thus require here...	7:53	<b>33</b>	But if it be asked how it happens...	9:35
<b>15</b>	<b>Meditation Four</b>	12:12	<b>34</b>	Nor will this appear at all strange...	7:20
<b>16</b>	From all this I recognise that...	9:57	<b>35</b>	<b>Part 6</b>	10:02
<b>17</b>	<b>Meditation Five</b>	8:14	<b>36</b>	But since that time, other reasons...	12:05
<b>18</b>	And we must not here object that...	8:58	<b>37</b>	It is true, indeed, as regards the...	5:24
<b>19</b>	<b>Meditation Six</b>	10:42	<b>38</b>	And I thought that it was easy...	6:17

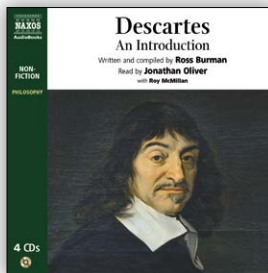
Translated by Elizabeth Haldane and John Veitch (updated)  
Produced, edited and mastered by Chatterbox Audio, Wiltshire  
Executive Producer: Anthony Anderson  
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Booklet and cover design: Hannah Whale, Fruition – Creative Concepts, using images courtesy of Shutterstock  
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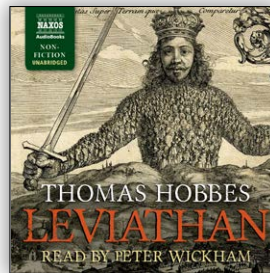
Catalogue no.: NA0343

ISBN: 978-1-78198-208-2

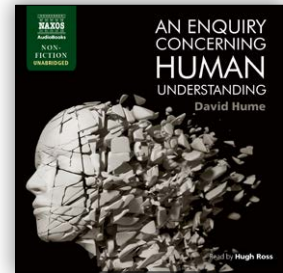
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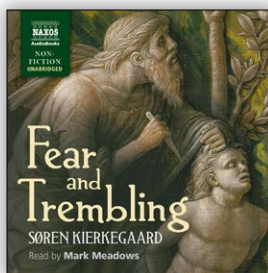
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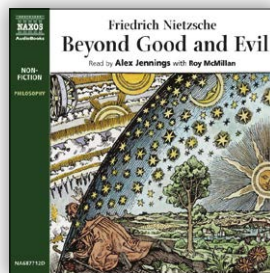
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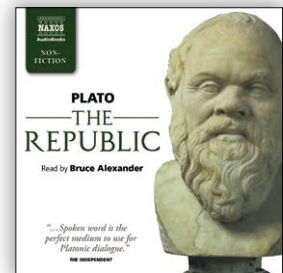
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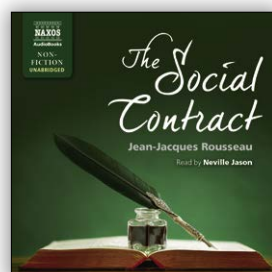
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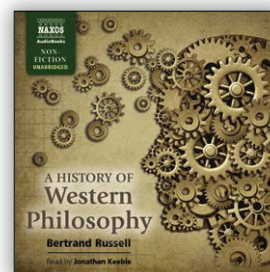
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