

CARTA 18 [CCCXCVII]

Descartes a Elisabeth

Brugnot, 4 de agosto de 1645

Descartes está decepcionado por la falta de precisión de las ideas de Séneca. La felicidad es un perfecto contento de espíritu; ahora bien, hace falta precisar de qué puede resultar.

Descartes acepta la distinción estoica entre las cosas que dependen de nosotros y las que no dependen de nosotros. Al contrario de los Estoicos, admite que estas últimas pueden contribuir al contento; pero, no interesan al filósofo, ya que escapan a nuestra voluntad.

Pero, bastan las cosas que dependen de nosotros para volvernos dichosos, con tal que sigamos estas tres reglas, paralelas a las de la moral provisional del Discurso (tercera parte).

La primera regla de la moral provisional era "seguir las leyes y las costumbres de mi país", "rigiéndome por las opiniones más moderadas". Ahora, la primera regla de la moral definitiva¹ es hacer uso del juicio racional respecto a las acciones que hay o no que cumplir.

¹ En la sexta parte del Discurso, Descartes había escrito: "el espíritu depende a tal punto del temperamento y de la disposición de los órganos del cuerpo que si es posible hallar algún medio para volver comúnmente a los hombres más sabios y más hábiles de lo que fueron hasta ahora, creo se debe buscar en la medicina." Por lo tanto, la moral definitiva parece depender de la realización de una ciencia médica acabada; sin

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