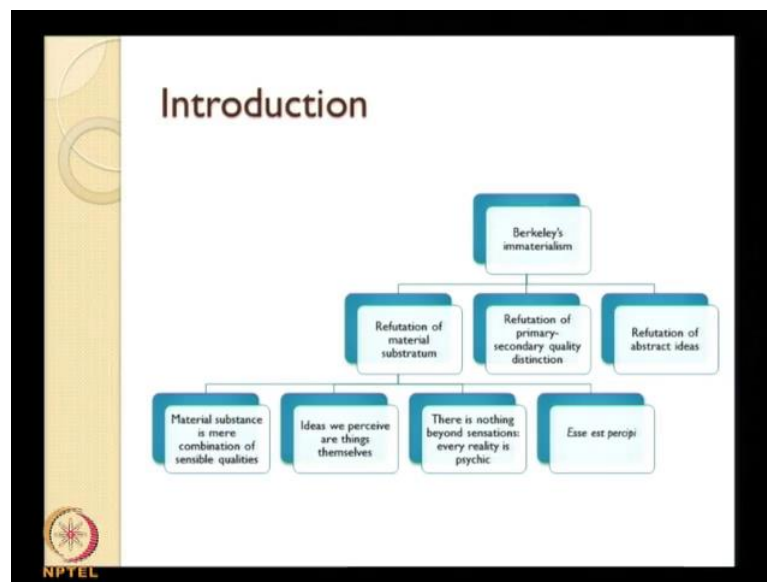


Aspects of Western Philosophy
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Module - 17
Lecture - 17
George Berkley
Critique of abstract ideas
Esse est percipi
The problem of solipsism
God and self

Welcome to this course on Aspects of Western Philosophy, Module 17 and Lecture number 17. So in continuation with what we have been discussing in the previous lecture the philosophy of George Berkley. We will see some of his concluding remarks or rather we will try to wrap up the contributions of this great empiricist philosopher George Berkley, in this lecture. So, these are some of the issues which we have already discussed and a summary of those things which we are going to discuss in this lecture.

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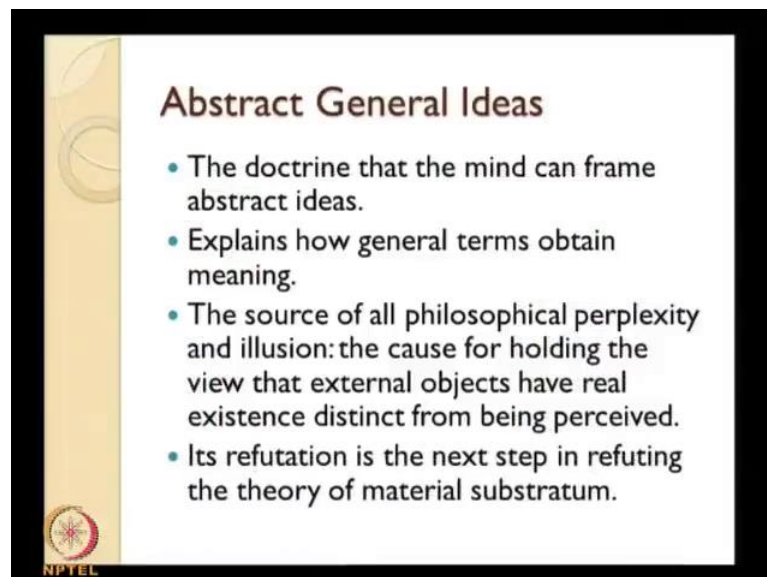


So, we are started with Berkeley's immaterialism here and allowing this there is refutations of material substratum, which we have already seen and this refutation of material substance has been substantiated by the refutation of primary qualities, secondary qualities, and distinction. And in today's lecture we will see another one, the

refutation of abstract ideas. Probably these three refutations or rather the refutation of the distinction between primary and secondary qualities, and the reputation of abstract ideas jointly would show that or demonstrate that concept of material substance or material substratum as people like John Locke understood it does not exist. This is what Berkeley was trying to argue.

And from this we can conclude that, material substance is mere combinations of sensible qualities, ideas we perceive are things themselves, there is nothing beyond this idea which we perceive as Locke's representation list epistemology would argue. So, these ideas are things in themselves for Berkeley; then again there is nothing beyond sensations every realities psychic which is termed as *Esse est percipi* or to be is to be perceived. Basically see two things in this lectures, the first one will be begin with this reputation of abstract idea, which is again a very important aspect of Berkeley's philosophy and we will see how from this all the various refutations he has already demonstrated, in the previous lecture also we have discussed it, how from this George Berkley derives his conception of or rather what is known as subjective idealism, which can be summarized in this Latin expression *Esse est percipi*.

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Abstract General Ideas

- The doctrine that the mind can frame abstract ideas.
- Explains how general terms obtain meaning.
- The source of all philosophical perplexity and illusion: the cause for holding the view that external objects have real existence distinct from being perceived.
- Its refutation is the next step in refuting the theory of material substratum.

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So, let us see what are these abstract ideas? The abstract general ideas which Berkeley was trying to refute, it is the doctrine that the mind can frame abstract ideas; the mind is capable of framing such abstract ideas. Here it explains how general terms obtain

meanings. See for examples a general term like man, how does this term obtain its meaning? See normally when I say a chair in front of me. So, when I see the chair in front of me, or when I see this computer in front of me, this laptop computer in front of me, I have certain it creates or certain ideas come to my mind or rather in Berkeley's language, this laptop computer which I believe exist in front of me is nothing but certain idea I get in my mind.

So, I am really not sure whether the really exist a laptop computer in this world. I can only say that there is an idea of laptop computer in my mind in front of me, something which exist here at this movement. But this is a laptop computer which is made by a particular company, with the particular shape, with a particular color, with certain other specifications which is their placed in front of me; I can see it and all of you can see this. But when I say laptop computer, it is a general idea. So, Locke says that there is something called laptop computer, which is actually not this particular specific laptop computer which is placed in front of me, but something which actually is a universal, a kind of general idea, kind of general idea, kind of abstraction from all the laptop computers which are there in this world. So, it would rather contain or it would rather represent all the essential features of those individual laptop computers, but would not be a definite one a particular but universal an abstract general idea.

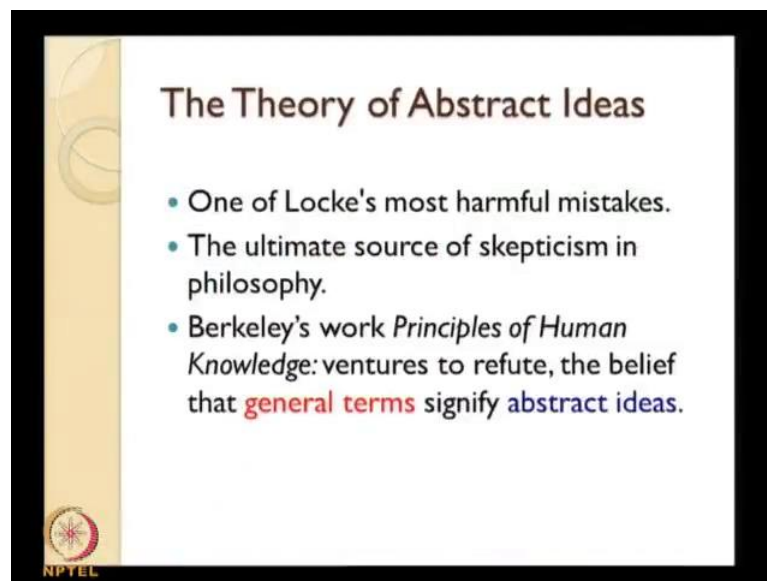
Now the problem here is that Locke says, see when I say a laptop computer in front of me in made I get an idea about it. So, there is an idea formed in the mind and I refer to this idea when I say there is a laptop computer in front of me but similarly, when you talk about laptop computer in general, whether there is an idea created in my mind corresponding to this term laptop computer in general. Whether there is a general abstract idea in my mind? Locke says yes there is. And Berkeley says no, there is not. That is the major distinction because Berkeley says that if you except that there is a corresponding idea to this word general abstract word idea of laptop computer, if there is an idea in my mind, then that would ultimately point to the possibility of the postulating a substratum which is also abstract general idea in the material substratum. So, that is the blancher hidden in this conception according to Berkeley. So, he wants to deny, he wants to refute it.

So, he says the source of all philosophical perplexity and illusion, this concept of obstruct idea is the fundamental sources of all philosophical perplexity and illusions,

which John Locke and many others have encountered; the cause for holding the view that external objects have real existence, distinct from being perceived. So, this is the theory, this is the kind of conclusion Berkeley trying to drive us to. What is it that material the so called material objects? The so called external objects do not have an independent existence, they do not exist independent of me or some mind perceiving it. For according to Berkeley every object to exist means to be perceived by a mind, to be is to be perceived a side (Refer Time: 07:04). So, this is something which he tries to drive us this confusion.

Its refutation is the next step in refuting the theory of material substratum, precisely that is why Berkeley schemes of things this refutation of abstract ideas occupies a very important place.

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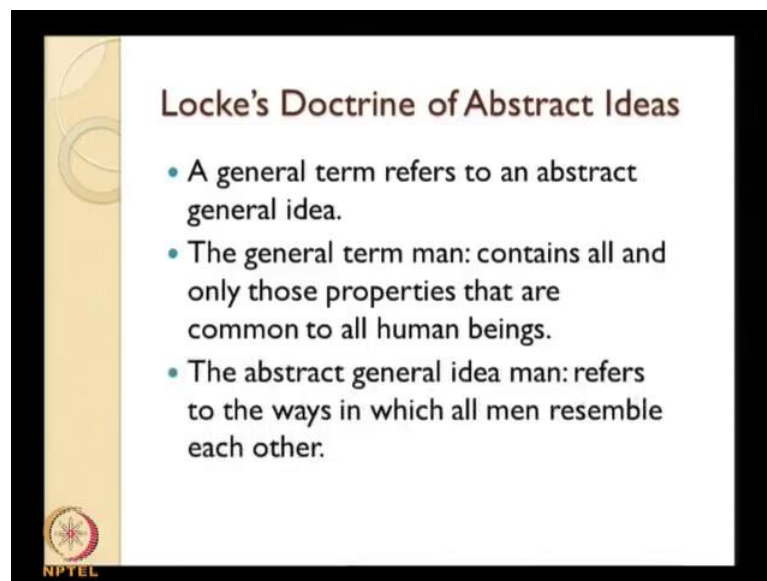
Now, again Berkeley says that this theory of an extract idea is one of Locke's most harmful mistakes. Because it ultimately led to the postulation of a material substratum, which according to Berkeley would lead us to took materialism and atheism, which is according to him an extremely dangerous conclusion.

Now the ultimate source of skepticism in philosophy because when Locke talked about material substratum, I have already discussed it in my previous lecture, than Locke talked about it he said I know not what. So, it leads to a kind of skepticism, I know that it exists. I do not know what it is? I have no idea about it I never know it, it is always

unknown. Something which is a new (Refer Time: 08:10) postulate and entity which is unknown and unknowable, this leads to a kind of skepticism according to Berkeley and again Berkeley's major works, principles of human knowledge ventures to refute the belief that general terms signify abstract ideas. So, you have a general term, laptop computer or man or triangle or camera, all these are general terms. But when I say camera of course, something comes to my mind I know what it is, but when I say camera there always a particular camera that comes to my mind, but Locke says that there must be an abstract idea of camera.

Which is not any particular cameras I have ever seen in this world, but something which is mind is capable of abstracting from the different I would have seen something around one thousand cameras in this world, but my mind has the ability to abstract those essential common universal features of all the cameras and put it under one heading the abstract idea of a camera. This is what something which Locke has done when he thought about here a substratum. So, Berkeley says that this is impossible.

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The slide features a title 'Locke's Doctrine of Abstract Ideas' in a dark red font. Below the title are three bullet points in blue. The first bullet point states: 'A general term refers to an abstract general idea.' The second bullet point states: 'The general term man: contains all and only those properties that are common to all human beings.' The third bullet point states: 'The abstract general idea man: refers to the ways in which all men resemble each other.' The slide has a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left.

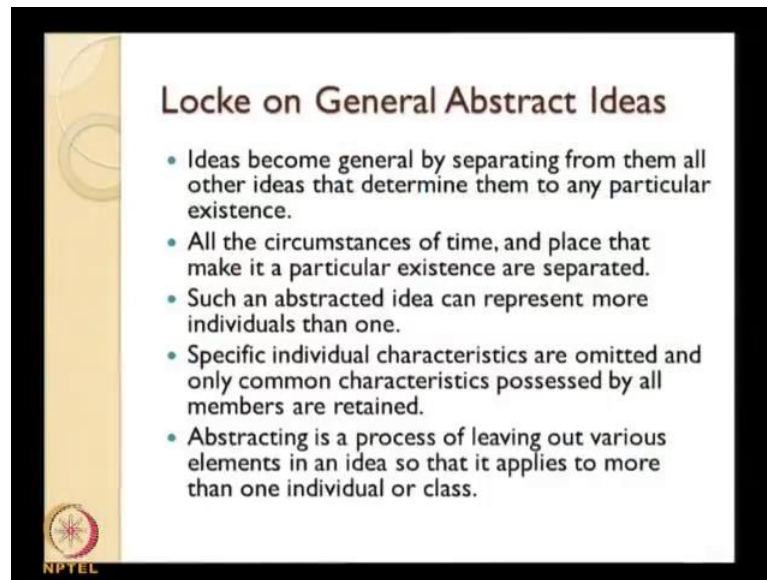
Locke's Doctrine of Abstract Ideas

- A general term refers to an abstract general idea.
- The general term man: contains all and only those properties that are common to all human beings.
- The abstract general idea man: refers to the ways in which all men resemble each other.

So, again when you talk about Locke's doctrine of abstract ideas, a general term refers to an abstract general idea. The general term man contains all and only those properties that are common to all human beings see for example, then the general term man does not include whether this man is black or white or yellow, whether this man is tall or short or sought or lean it does not include, it does not say anything about it, just say man. So, the

common features of all human beings are there the abstract general idea man refers to the ways in which all men resemble each other, that which makes the sought man and the lean man, the tall man and the short man, the black man and the white man, man that to common feature. How do you form these ideas?

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The slide is titled "Locke on General Abstract Ideas" and contains a bulleted list of five points. The slide has a yellow vertical bar on the left side with a circular graphic and the NPTEL logo at the bottom left.

- Ideas become general by separating from them all other ideas that determine them to any particular existence.
- All the circumstances of time, and place that make it a particular existence are separated.
- Such an abstracted idea can represent more individuals than one.
- Specific individual characteristics are omitted and only common characteristics possessed by all members are retained.
- Abstracting is a process of leaving out various elements in an idea so that it applies to more than one individual or class.

So, let us see what Locke says about it and it has become general by separating from them all other ideas that determine them to any particular existence. See I mention this example of camera, something which determines a particular camera to be that, see for example a movie camera made by a particular company x y z whatever it is. So, when you talk about these specifications movie camera black in color, made by x y z company your particularizing it you are determining it.

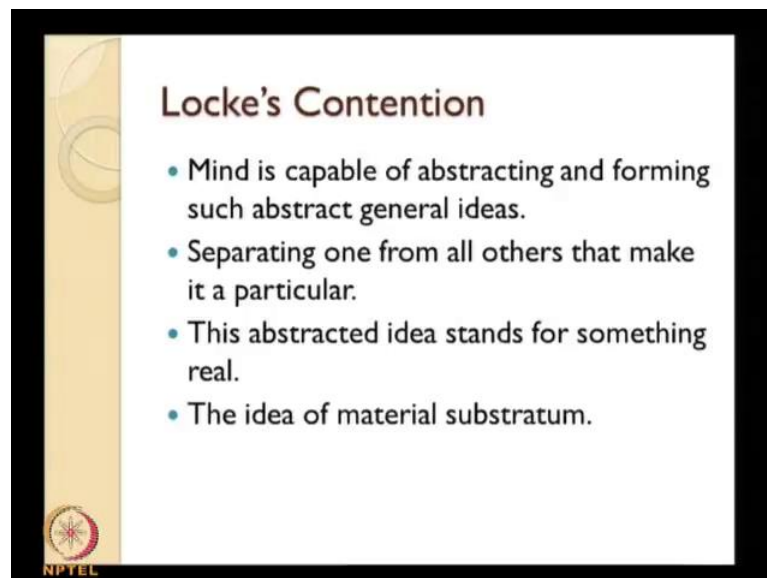
But ideas become general when I separate from them all those ideas which determined them, black color, movie camera all these company made up of this company, all these determining factors are abstracted from that. So, that you what remains is that substratum that object which is the camera. All the circumstances of time and place that make a particular existence are separated. So, your mind abstract all of them separate them, such an abstracted idea can represent more individuals than one.

So, when I say the more high particularize an object, the more high determine that object, I am reducing that object to one single existence. See when you talk about me as a human being am a human being, this is the very general term the moment I say, I am a

Indian, I work in IIT madras, I work in the department of humanities and social sciences I teach philosophy, I stay in this particular room, I specialize in the this particular areas. So, all these are determining factors which would limit me and ultimately pin point to one individual.

So, this is something which you work out the reverse, all those determining factors you separate and what remains is the general idea the human being the man. Specific individual characteristics are omitted and only common characteristics possessed by all members are retained. So, there is a process of retention as well as omission; you omit specificities, retained commonalities. Abstracting is a process of living out various elements in an idea.

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The slide is titled "Locke's Contention" and is presented in a white box with a black border. On the left side of the box, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom. The main content of the slide is a list of four bullet points:

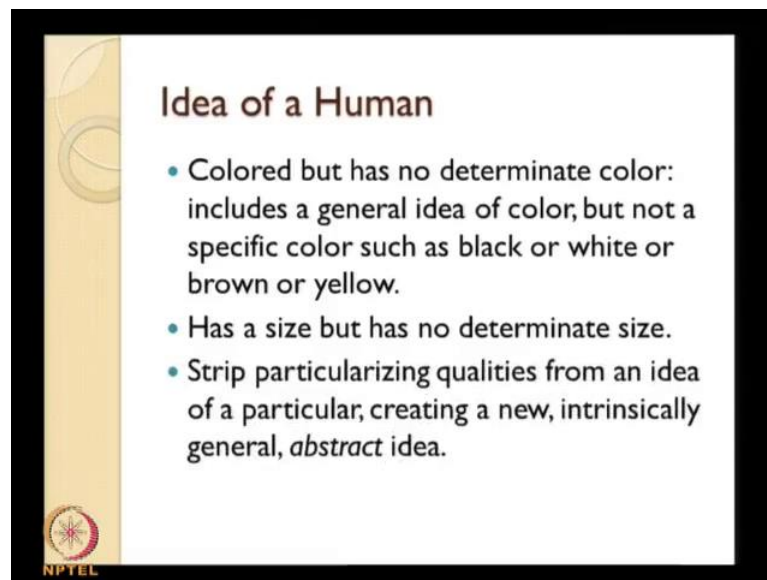
- Mind is capable of abstracting and forming such abstract general ideas.
- Separating one from all others that make it a particular.
- This abstracted idea stands for something real.
- The idea of material substratum.

So, that it applies to more than one individual or class. So, this is what generally about abstract ideas. All of us have the ability to frame such conceptions about man, vaguely I know what I mean by man, I do not have to really go back to platonic universal forms to understand an idea of man which I have; we all know what we mean by that. But from this basic assumption Locke make certain confusions; he says that mind is capable of abstracting and forming such abstract general ideas, separating one from all others that make it a particular this abstracted idea stands for something real.

So, from this you conclude that there is something real that correspond things to this abstract idea, something which Plato also has done. According to Plato there are forms,

the universal essences every object in this world is a participant on of that that universal essence, it is a mere copy and he says that there is one original for which all the particular objects are copies. So, there is one chair, the universal essence of chair according to Plato to which all the chairs which we encounter in our day today life are copies of, so that original. So, you say that there is something which corresponds to the abstract general idea your mind frames in reality. When you comes to that picture of reality where something there is corresponding to this the kind of representation list epistemology, which Locke was trying to advocate that is problematic according to Berkeley. The idea of material substratum is formed in a similar fashion.

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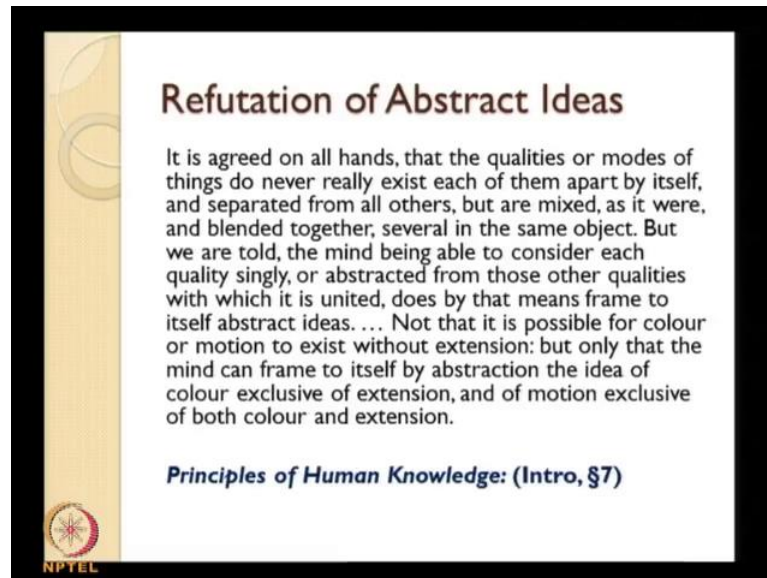
The slide is titled "Idea of a Human" and contains three bullet points. The slide has a black border and a yellow vertical bar on the left side with a circular graphic. The NPTEL logo is visible in the bottom left corner.

Idea of a Human

- Colored but has no determinate color: includes a general idea of color, but not a specific color such as black or white or brown or yellow.
- Has a size but has no determinate size.
- Strip particularizing qualities from an idea of a particular, creating a new, intrinsically general, *abstract* idea.

Let us see the idea of a human I have already mentioned it color but has no determinate color. Includes a general idea of color that is all there is a color but whether it is white or black or brown or yellow that is not being mentioned that is not being specified. Again has a size but has no determinate size, never says sought or lean or short or tall strip particularizing qualities.


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Refutation of Abstract Ideas

It is agreed on all hands, that the qualities or modes of things do never really exist each of them apart by itself, and separated from all others, but are mixed, as it were, and blended together; several in the same object. But we are told, the mind being able to consider each quality singly, or abstracted from those other qualities with which it is united, does by that means frame to itself abstract ideas. ... Not that it is possible for colour or motion to exist without extension: but only that the mind can frame to itself by abstraction the idea of colour exclusive of extension, and of motion exclusive of both colour and extension.

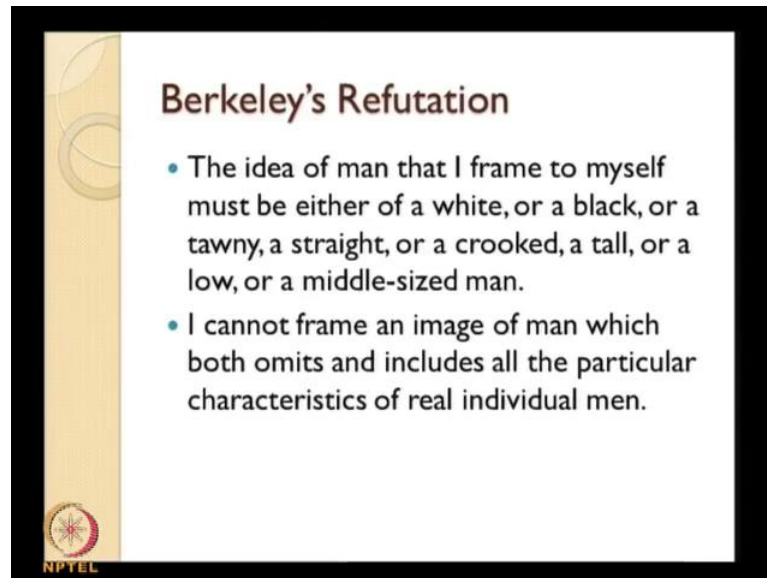
Principles of Human Knowledge: (Intro, §7)

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So, you have to separate though all though particularizing qualities from an idea of a particular creating a new intrinsically general abstract idea. So, this is the form. And here let us read the section from Berkeley's principles of human knowledge from his introduction, where he actually introduces this whole idea of refuting abstract ideas I read. It is agreed on all hands that the qualities of modes qualities or modes of things do never really exist, each of them apart by itself and separated from all others, but are mixed as it where and blended together several in the same object.

But we are told the mind being able to consider each quality single or obstructed from those other qualities, with which it is united, does by that means frame to itself abstract ideas. Not that it is possible for color or motion to exist without extension: but only that the minds can frame to itself by obstruction the idea of color exclusive of extension and of motion exclusive of both color and extension.

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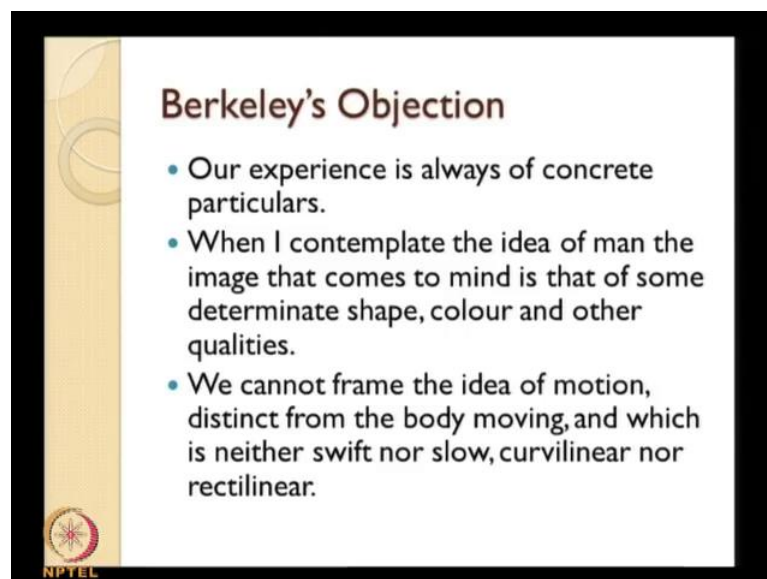


Berkeley's Refutation

- The idea of man that I frame to myself must be either of a white, or a black, or a tawny, a straight, or a crooked, a tall, or a low, or a middle-sized man.
- I cannot frame an image of man which both omits and includes all the particular characteristics of real individual men.

So, this is precisely the problem and Berkeley's refutation those in this way. The idea of man that I frame to myself must be either of a white, or a black, or a tawny, a straight or a crooked a tall or a low or a middle sized man, whatever image I have about man in my mind is a particular kind of image. It must be either a white or black or brown or yellow some color will be some specific color will be there. And similarly other qualities as well as I cannot frame an image of man which both omits and includes all the particular characteristics of real individual men.

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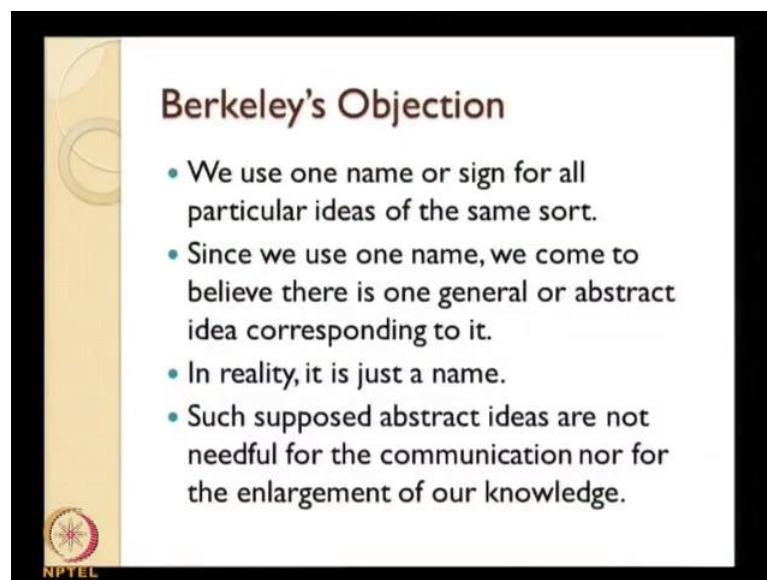
Berkeley's Objection

- Our experience is always of concrete particulars.
- When I contemplate the idea of man the image that comes to mind is that of some determinate shape, colour and other qualities.
- We cannot frame the idea of motion, distinct from the body moving, and which is neither swift nor slow, curvilinear nor rectilinear.

And again our experience is always of concrete particulars I never experience a general abstract idea of man. I always experienced in man, individual men individual human beings particulars, concrete human beings when I contemplate the idea of man, the image that comes to mind is that of some determinate shape, color and other qualities.

So, you cannot really separate them, they are blended they are mixed, they cannot be separated from each other, we cannot frame the idea of motion distinct from the body moving and which is neither swift no slow. So, this is something which again motion is according to Locke primary quality, which Locke said is something which is there in the object. Berkeley said that we cannot frame the idea of motion distinct from the body moving.

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Berkeley's Objection

- We use one name or sign for all particular ideas of the same sort.
- Since we use one name, we come to believe there is one general or abstract idea corresponding to it.
- In reality, it is just a name.
- Such supposed abstract ideas are not needful for the communication nor for the enlargement of our knowledge.

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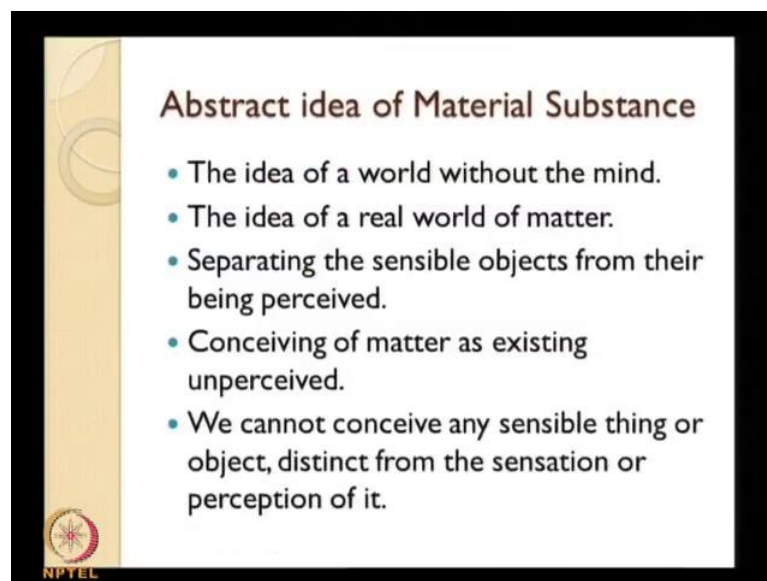
And again we use one name or sign for all particular ideas of the same sort, that is something which is agreed, we use one name see for example, we encounter several human being and we when he talk about them he say that there are hundred men or hundred women, all are two hundred human beings. So, that is quite common that is called natural.

We use such words in our day today life, since we use one name we come to believe that there is one general or abstract idea corresponding to it, there lies the mistake actually it is very interesting like it is very similar to this kind of an argument you would find in 28 century, philosophy of language as well. Or the only difference is that where there is no

reference to images which the mind forms, but there reference or there the focus is exclusively on language, anyway that is something which will discuss when we discuss the contributions of twentieth century philosophy, is particularly the philosophers of language.

Now let us go back to Berkeley he was basically arguing that since we use one name man, we come to believe that there is one general or obstruct idea corresponding to that, that is problem. In reality it just a name chair in reality it just a name, it can be sit to thousands of chairs you cannot particularize it, but the tendency of the mind is to believe that since there is one word chair there must be something which corresponding to that particular chair, which is either this nor that, but the universal chair or whatever abstract chair. Such suppose abstract idea are not needful for the communication, nor for the enlargement of our knowledge they are (Refer Time: 20:03) according to Berkeley.

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Abstract idea of Material Substance

- The idea of a world without the mind.
- The idea of a real world of matter.
- Separating the sensible objects from their being perceived.
- Conceiving of matter as existing unperceived.
- We cannot conceive any sensible thing or object, distinct from the sensation or perception of it.

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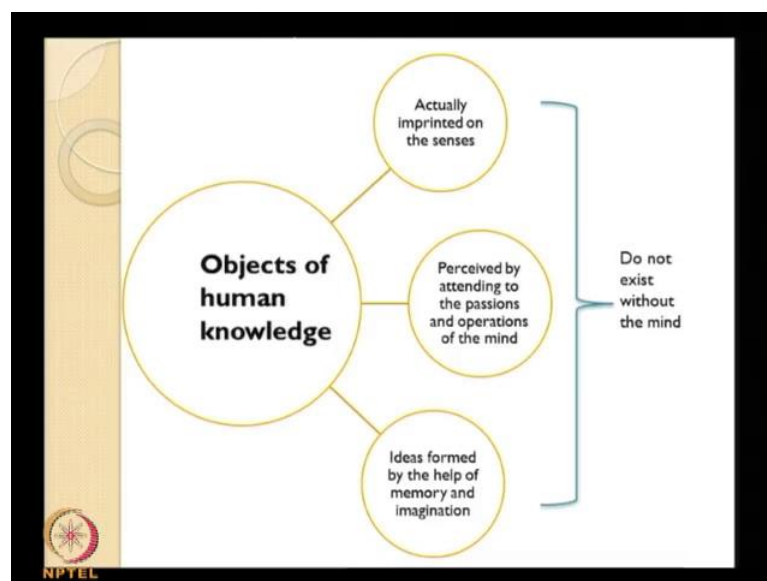
Now again abstract idea of material substance, the idea of a world without a mind, this is the problem actually the central issue according to Berkeley's does, the abstract idea of material substance, the idea of a world without the mind; a world of objects or objects in the world which can exist independent of human beings or human minds perceiving them. So, this independent existence of objects actually is derived from conception of materialistic existence or objects in this world exist independent of mind there is what

Locke would say a material substratum, an autonomous domain of matter, independent of the domain of mind the Cartesian dualism mind and body separate from each other.

Something which Berkeley was trying to refute, he was trying to argue that every reality is mental, every reality is spiritual; every reality is psychical. The idea of a real world of a matter, the autonomous real world of matter ruled by its own laws, which would lead to atheism because it ultimately takes us to a materialistic conception of the world and again separating the sensible objects from their being perceived, conceiving of matter existing unperceived. So, this is something which conceives because when you come to an abstract idea of material substratum for example, you do not see it, you have no idea about it, you in the sense that you have no sensation of this abstract idea, but still you believe that or you content that it exists.

So, here you are conceiving the existence of matter or matter as existing, unperceived though you do not see it I know not what this is what Locke says I do not see it I do not perceive it, but still it exists. We cannot conceive any sensible thing or object, distinct from the sensation or perception of it this is Berkeley's ultimate conclusion. No object in this world can exist independent of its being perceived by human minds because every reality is psychical.

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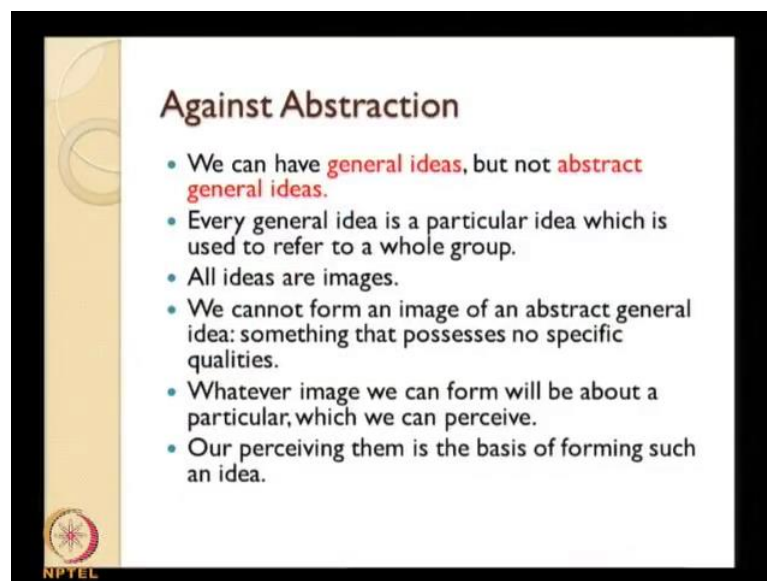


So, here let us see this figure, the objects of human knowledge you are talking about the objects of human knowledge. What do we mean by these objects of human knowledge?

Number one actually in printed on the senses, something is the senses get the sensations what we can call; roughly we can call them as sensation. The second one is perceive by attending to the passions and operations of the mind. So, this is what something roughly we can call reflections, that is again an object for human knowledge and the third one is ideas formed by the help of memory and imagination, something which I already have experienced it. Now I recollect them I am memorizing it and recollecting it, now I have already memorizing it and now recollecting it.

So, all these three are the objects of human knowledge and Berkeley is trying to say that every knowledge all human knowledge is derived from these three sources, either through imprinted do the senses ideas which we get senses, second one is reflection and the third one is from memory. So, all these do not exist without the mind everything exists in the mind. So, everything is mental this is what he says.

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The slide is titled "Against Abstraction" and contains a bulleted list of points. The text is as follows:

- We can have **general ideas**, but not **abstract general ideas**.
- Every general idea is a particular idea which is used to refer to a whole group.
- All ideas are images.
- We cannot form an image of an abstract general idea: something that possesses no specific qualities.
- Whatever image we can form will be about a particular, which we can perceive.
- Our perceiving them is the basis of forming such an idea.

The slide also features a decorative vertical bar on the left with a circular logo at the bottom left corner containing the text "NPTEL".

Now against again he goes, he raises certain objection against abstraction. He has general ideas, but not abstract general ideas. So, this is again a very interesting twist in Berkeley's philosophy because though he begins by refuting the notion of abstract ideas, he clarifies that am not against general ideas, say general idea of man or chair or camera or whatever, which is very essential for our day today communication, if you do not have such general names we cannot probably communicate meaningfully in our day today life.

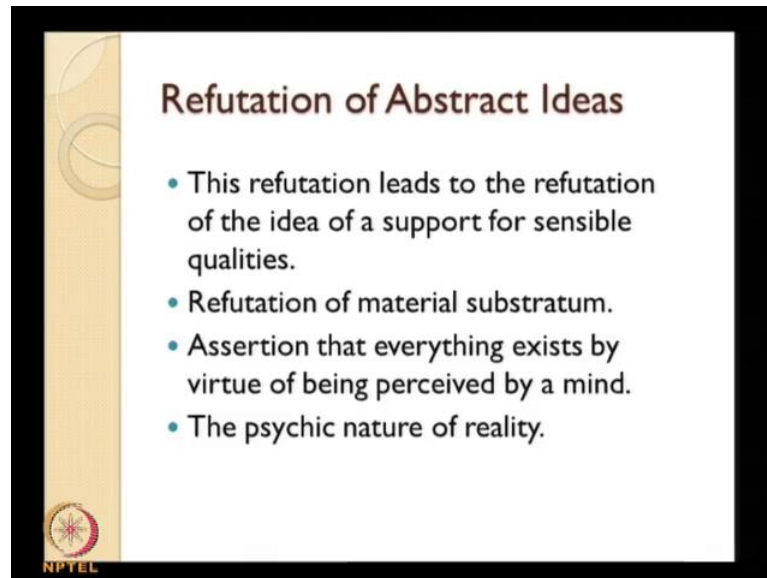
So, Berkeley never denies the fact that general ideas exist, but he only reminds us that though general ideas exist, they are not abstract general ideas in the sense that is corresponding to them something exists in a world. Every general idea is a particular idea which is use to refer to a whole group. So, in that sense its value its pragmatic, we can say it does not exist corresponding to that there is no reality that existing, there is no ontological correspondents to a general idea so that we can have an abstract idea.

So, general ideas are not abstract general ideas, every general idea is the particular idea which is use to refer to a whole group. So, when I talk about motion. It is a general idea of motion I have, but this idea I have about motion involves body, a particular body moving I cannot imagine or envisage motion by separating a particular body under motion. Similarly when I talk about man my concept of man, my idea of man is my general idea of man is always correspond to any one particular man. All ideas are images; this is something which I have already explained in the previous lecture.

So, ultimately he was trying to argue that all these ideas are images and we cannot form an image of an abstract general ideas, something that possesses no specific qualities because every image is formed with a quality of they are more in the synonyms images and qualities. Whatever image we can form will be about particular which we can perceive. So, there is no image which we cannot perceive.

So, that there is something which we cannot know existing in the real world and again our perceiving them is the basis of forming such an idea.

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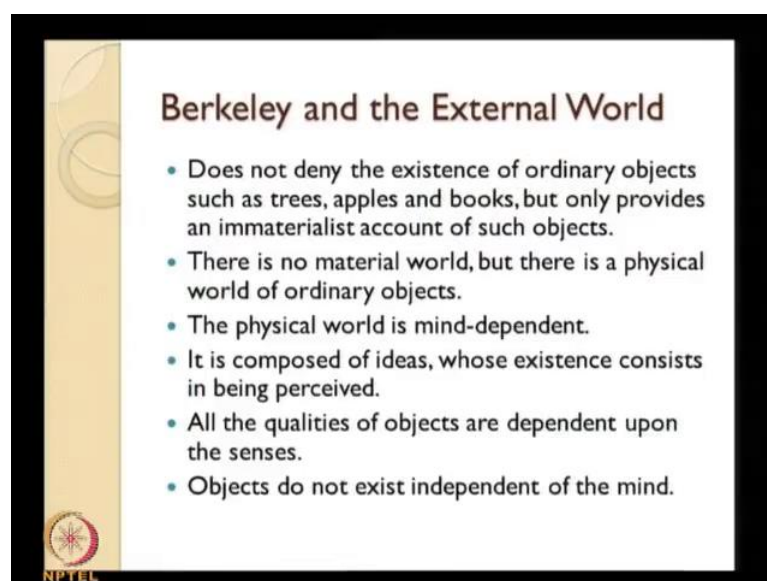
Refutation of Abstract Ideas

- This refutation leads to the refutation of the idea of a support for sensible qualities.
- Refutation of material substratum.
- Assertion that everything exists by virtue of being perceived by a mind.
- The psychic nature of reality.

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So, this is again for this reputation of abstract ideas by Berkeley, leads to the refutation of the idea of a support for sensible qualities, which Locke talks about. And again refutation of material substratum, which is again a Locke (Refer Time: 26:58) idea which is very important as I have already pointed out for Berkeley's philosophical program, this is very important step because he thought that with this he can refute atheism. And again assertion that everything exist by virtue of being perceive by the mind. So, back to next theory next concept which we have going to discuss the psychic nature of all reality, which can be expressed in the Latin expression *Esse est percipi*.

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Berkeley and the External World

- Does not deny the existence of ordinary objects such as trees, apples and books, but only provides an immaterialist account of such objects.
- There is no material world, but there is a physical world of ordinary objects.
- The physical world is mind-dependent.
- It is composed of ideas, whose existence consists in being perceived.
- All the qualities of objects are dependent upon the senses.
- Objects do not exist independent of the mind.

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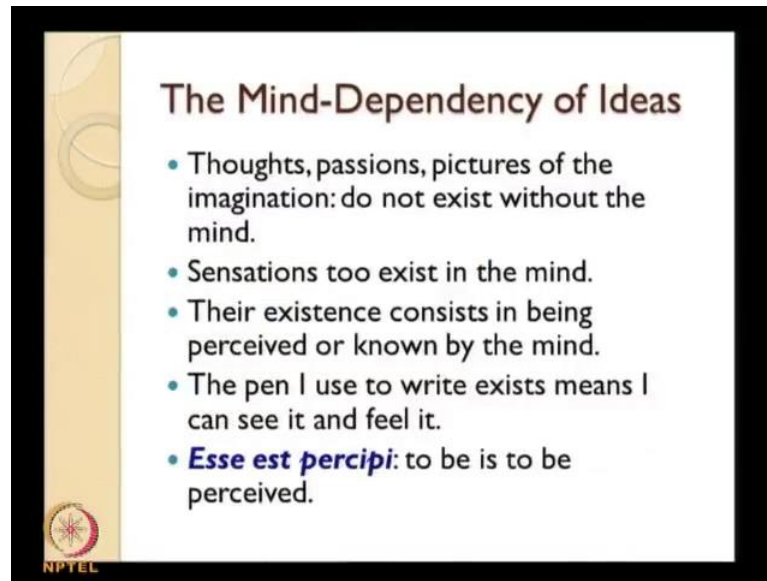
So Berkeley and the external worlds, let see this, what does Berkeley say about the external world. One hand he has told us that or he has often that all our objects of knowledge come from three sources, the ideas imprinted on the senses reflection and then the ideas are memorize by the mind. Now what about this external world that the chairs and tables and computers and trees and mountains and the buildings roads everything comprising of all these things, what about these world?

So, Berkeley does not deny the existence of ordinary objects such as trees, apples and all that, but we have already discussed, there is no material world, but there is a physical world of ordinary objects. So, there is a distinction between these two words when you talk about material world, philosophically what you mean by this world material world is you comes to a world of matter, independent of something which the mind which perceives it. So, when I talk about a material world, the comprising of this chairs and tables and camera and computer, what I really mean is that, these objects the camera the chairs the tables and the computer and other objects in this world exists independent of me or any one of us perceiving it. So, there are always there, I just go and open my eyes and see them.

So, my being seeing them is an accidental factor or it is nothing to do with the existence of these objects, it is a very realistic picture which Berkeley's trying to counter. According to him the chairs and tables and the computers and the objects in this world the physical word of object exists he never denies it, but the only problem according to Berkeley is if you say that they exist independent of minds actually perceiving them.

Their mind independent nature, the moment you separate them or the momentum make them mind independent, you are assigning to them a kind of ontological status which actually you cannot assign to them, as an empiricist you cannot say that there is an independence autonomous domain of material objects because what you have excess to our ideas and ideas and images and qualities never suggest and independent autonomous material world. So, there are physical objects, there are world of ordinary objects. The physical world is mind-dependent I see them the chair is a chair for me I see it I perceive it is converts of ideas whose existence consisting being perceived and all the qualities of objects are dependent upon the senses. So, my perception my perception tells me about the world, objects do not exists independent of the mind.

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The slide features a title 'The Mind-Dependency of Ideas' in a dark font. Below the title is a bulleted list of five points. The first point is 'Thoughts, passions, pictures of the imagination: do not exist without the mind.' The second is 'Sensations too exist in the mind.' The third is 'Their existence consists in being perceived or known by the mind.' The fourth is 'The pen I use to write exists means I can see it and feel it.' The fifth is '**Esse est percipi**: to be is to be perceived.' The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

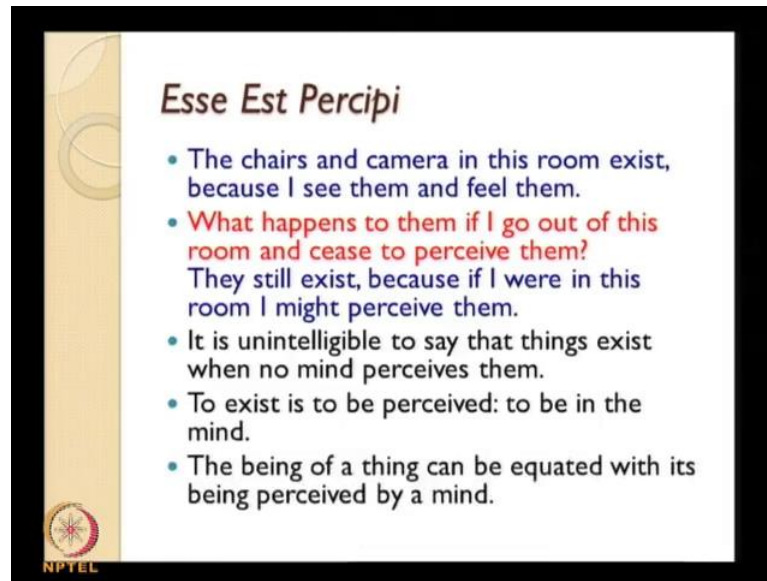
The Mind-Dependency of Ideas

- Thoughts, passions, pictures of the imagination: do not exist without the mind.
- Sensations too exist in the mind.
- Their existence consists in being perceived or known by the mind.
- The pen I use to write exists means I can see it and feel it.
- **Esse est percipi**: to be is to be perceived.

The mind dependency of ideas is underlined by Berkeley. Thoughts, passions, pictures of the imagination they do not exist without the mind all of us know that our thoughts, our passions, our pictures of imagination they are all mind dependent and he says sensations to exist in the mind. I have a sensation of a chair, what is this after all? What is this camera? What is this computer? What is this chair? What is this objects which I see around me? Nothing, but my sensation and since they are my sensations, they exist as sensations in my mind. So, there mind dependent in that way, they are like passions, they are like my thoughts and passions and pictures of imagination, their existence consist in the in being perceived or non by the mind. The pen I used to write, the mike I use to speak, the computer I use to work means I can see and feel it.


So, long as I can see and feel my computer it exists. So, it exists as an object which I can see and feel I can use for whatever. So, when you the moment is just say that it exists independent of any one of us using it that creates a problem.

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Esse Est Percipi

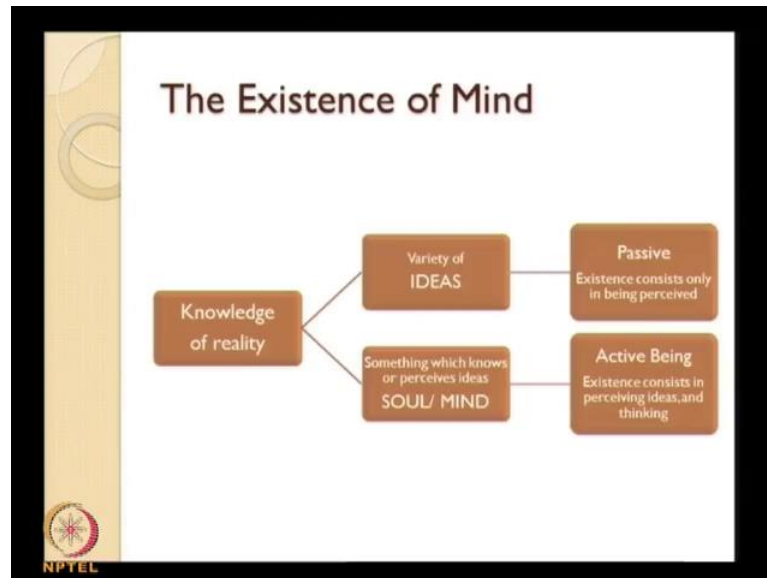
- The chairs and camera in this room exist, because I see them and feel them.
- **What happens to them if I go out of this room and cease to perceive them?** They still exist, because if I were in this room I might perceive them.
- It is unintelligible to say that things exist when no mind perceives them.
- To exist is to be perceived: to be in the mind.
- The being of a thing can be equated with its being perceived by a mind.

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So, this is *Esse est percipi* to be is to be perceived. The chairs and camera in this room exist because I see them and feel them, my mind has an image of them, my mind sense it sensations are in printed on my mind. So, they exist. Now the question is what happens to them, if I go out of this room sees to perceive them? Just go out of this room, what happened to this camera and the chairs do they seems to exist? Berkeley replies they still exist because if were in this room, I perceive them or someone else can perceive someone else who is there in this room can perceive. It is unintelligible to say that things exist when no mind perceives them. So, this is Berkeley's conclusion to exist is to be perceived to be in the mind. So, existence of an object is identified or is identical with what perception of that object by a mind.

So every object every reality is mind dependent. The being of a thing can be equated with its being perceived by a mind and here you can have a picture which would summarize this position, knowledge of reality is through ideas on the one hand and something which knows or perceive these ideas which is called sole or the mind.

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I will come to that title later and when you talk about the ideas the ideas of passive, existence consist only being perceived, all ideas are passive they do not create anything in US, they are passive they are things in them self. Since they are passive they cannot generate anything new, then when you talk about something which knows or perceives ideas which is the mind, which is the sole they are active, minds are active human minds are active, existence consist in perceiving ideas and thinking.

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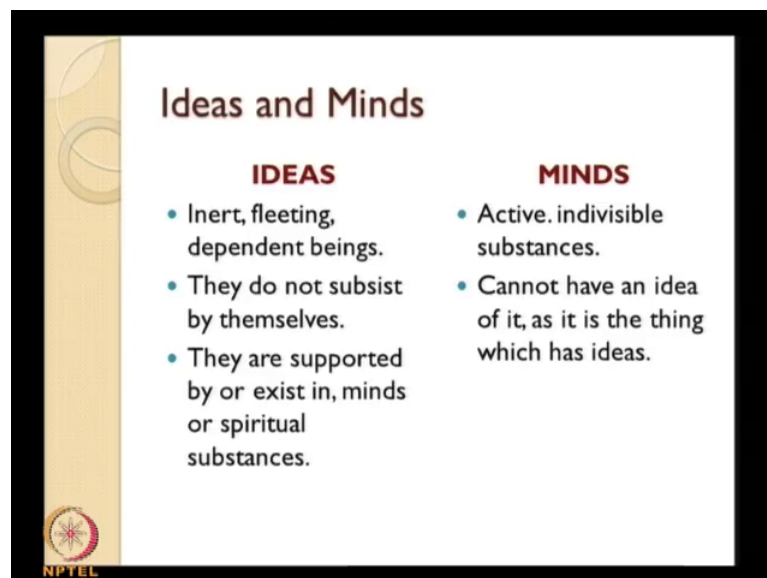
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- The slide is titled "The Existence of Mind" and contains a bulleted list of five points. The NPTEL logo is visible in the bottom left corner.
- Something which knows or perceives ideas.
 - Willing, imagining, remembering about ideas.
 - Active substance which supports or perceives ideas should itself cannot be an idea, as ideas are passive.
 - The active mind/soul/spirit.
 - Its existence consists in perceiving ideas, and thinking.

So, now from this we can say that Berkeley is trying to establish the existence of human mind. So, that is another problem which Berkeley encounters in his philosophy, later on David Hume comes up with devastating criticism against Berkeley on this aspect. Because the same logic he would have applied in the case of mental substance as well, this is what (Refer Time: 34:28) argue.

The logic which on the basis of which the existence of material substance was refuted, Berkeley should have applied same logic for refuting the existence of mental substance as well, but what Berkeley says is that all these presupposes and mental substance. Something which know or perceives ideas, it cannot be itself an idea because it is of ideas willing, imagining, remembering about ideas, for all these activities you need a substance, a spiritual substance. Active substance which supports or perceives ideas should itself cannot be an idea as ideas are passive.

So, interestingly here Berkeley introduce us the notion of support, which he refutes in Locke's philosophy, but of course there it is material support, here it is spiritual or psychic. The active mind solved or spirit he talks about, its existent consist in perceiving the ideas and thinking.

(Refer Slide Time: 35:32)



The slide is titled "Ideas and Minds" and is divided into two columns. The left column is headed "IDEAS" and lists three bullet points: "Inert, fleeting, dependent beings.", "They do not subsist by themselves.", and "They are supported by or exist in, minds or spiritual substances." The right column is headed "MINDS" and lists two bullet points: "Active, indivisible substances." and "Cannot have an idea of it, as it is the thing which has ideas." The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

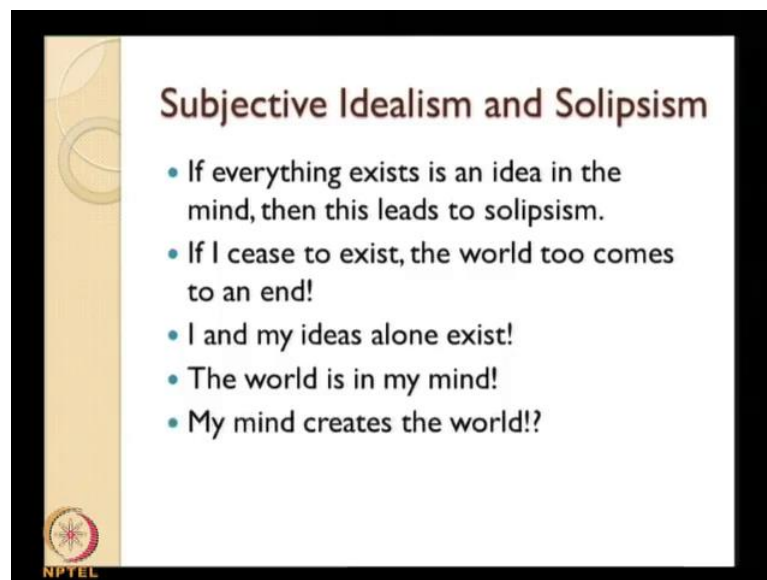
IDEAS	MINDS
<ul style="list-style-type: none">• Inert, fleeting, dependent beings.• They do not subsist by themselves.• They are supported by or exist in, minds or spiritual substances.	<ul style="list-style-type: none">• Active, indivisible substances.• Cannot have an idea of it, as it is the thing which has ideas.

Now, when he talks about ideas in the mind, they are inert, fleeting, dependent beings that depend on the ideas they are not independent of the mind. They do not subsist by themselves, but it subsist in the mind they are supported by or exist in minds of spiritual

substances, but when we talk about the minds they are active indivisible substances and cannot have an idea of it as it is the thing which has ideas. So, something which has ideas you cannot have an idea of it.

Now in a sense this is what Berkeley's subjective idealism is to be perceived that expression would actually summarize Berkeley's subject position of subjective idealism. Now the problem is that if you subscribe to a kind of subjective idealism in this fashion, this might ultimately take you to a kind of solipsism. If everything exists is an idea in the mind then this leads to a kind of solipsism.

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The slide features a title 'Subjective Idealism and Solipsism' in a dark red font. Below the title is a bulleted list of five points. The slide has a decorative left margin with a vertical yellow bar and a circular graphic. An NPTEL logo is visible in the bottom left corner.

Subjective Idealism and Solipsism

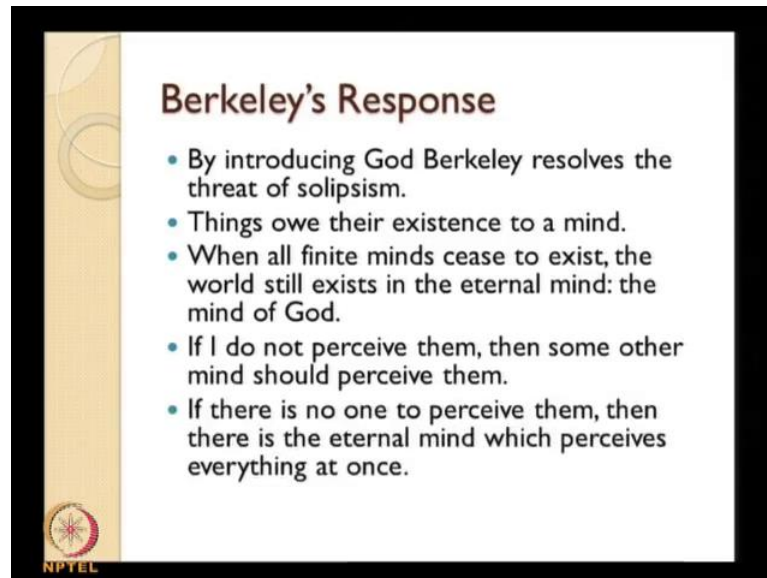
- If everything exists is an idea in the mind, then this leads to solipsism.
- If I cease to exist, the world too comes to an end!
- I and my ideas alone exist!
- The world is in my mind!
- My mind creates the world!?

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If what will happen, if everything is an idea in my mind reality is mental, then what happen if I seems to exist, does the world to come to an end! The movement I seems to exist, does the world also sees to exist.

Because you have already stated that all reality the world depends on the mind for its existence. I and my ideas alone exist this is solipsism, I can always comes though that conceive that I alone exist and this entire world is nothing but a creation the ideas in my mind. The world is in my mind! You can actually say that this is the confusion we can derived from Berkeley's extreme form of subjective idealism. My mind creates the world?

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Berkeley's Response

- By introducing God Berkeley resolves the threat of solipsism.
- Things owe their existence to a mind.
- When all finite minds cease to exist, the world still exists in the eternal mind: the mind of God.
- If I do not perceive them, then some other mind should perceive them.
- If there is no one to perceive them, then there is the eternal mind which perceives everything at once.

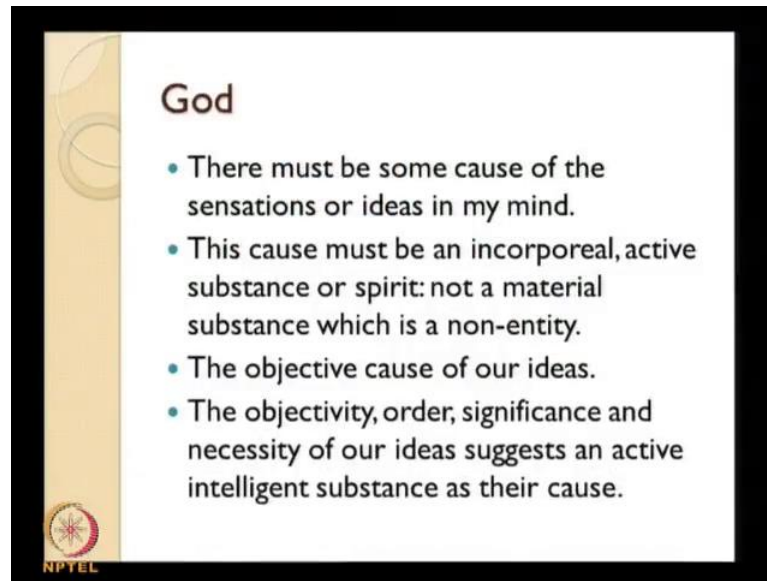
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Now, Berkeley response to this kind of a criticism by altering that, by introducing the concept of God he resolves the threat of solipsism, so it is quite interesting all this philosophers when they encounter a crises, a conceptual crises goes back brings the notion of God and resolve all the problem, this is what Descartes also have is done.

So, here Berkeley also does the same thing he introduces God, things owe their existence to a mind, Berkeley says I have already stated that to be is to be perceived does not mean that every object in this world depend for their existence on my mind. I set a mind. So, even if all the finites minds in this world sees to exist, because they are finite my mind is finite, similarly the minds of all the human beings in this world are finite. Even if all these minds of finite individual beings in this world seem to exist, the world still may exist, because the world is still being perceived by God, the infinite mind. The eternal mind is always there which perceives it. So, the world exists in the mind of God.

When all finite minds cease to exist the world still exist in the eternal mind, the mind of God. If I do not perceive them then some other mind should perceive them, if there is no one to perceive them then there is eternal mind which perceives everything at once. Now what is God? Suddenly you see that God is being introduced and all the problems are resolved and what is this God? There must be some cause of the sensations or ideas in my mind.

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God

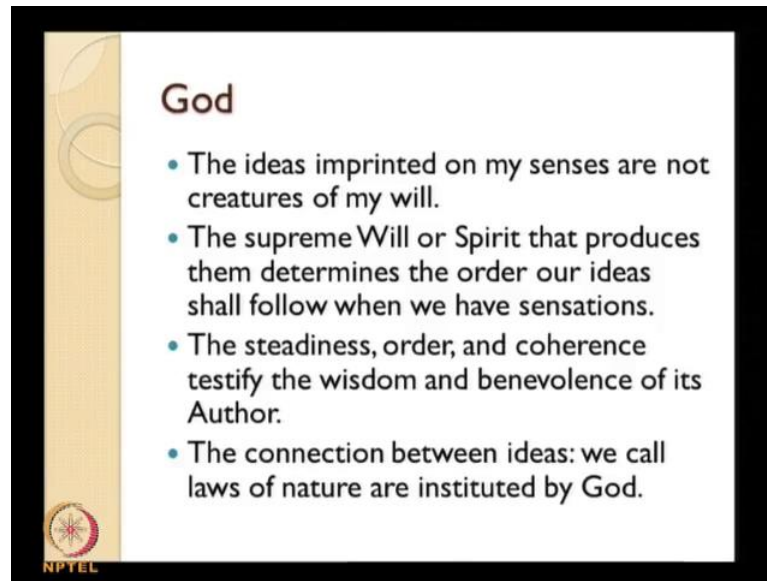
- There must be some cause of the sensations or ideas in my mind.
- This cause must be an incorporeal, active substance or spirit: not a material substance which is a non-entity.
- The objective cause of our ideas.
- The objectivity, order, significance and necessity of our ideas suggests an active intelligent substance as their cause.

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So, here again you can see that this some of the argument which Berkeley initiates to prove his point. Resembles the traditional proves for the existence of God, here again he says that there must be some cause of the sensations or ideas in my mind, this cause must be an incorporeal, active substance or spirit: not a material substance which is a non-entity. The objective cause of our ideas see for example, I can imagine something in my mind and create a world for myself, but many things in this see as per a as my sensation are concerned, when I open my eyes now, what I see in front of me is not under my control. I see a camera. I see tables. I see chairs. I see a television. I see many human beings.

So, these are not my creations these are not my perception of these object are not under my control, they are in a sense imprinted on me, on my mind without my knowledge, without my wish, who does it? And there is a kind of regularity it is not that their jumbled there is regularity there is an order. So, there is an orderly sought of arrangement of ideas, which I come across and who is responsible for that? Berkeley says God. The objective causes of our ideas, the objectivity, order, significance and necessity of our ideas suggests an active intelligent substance as their cause.

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God

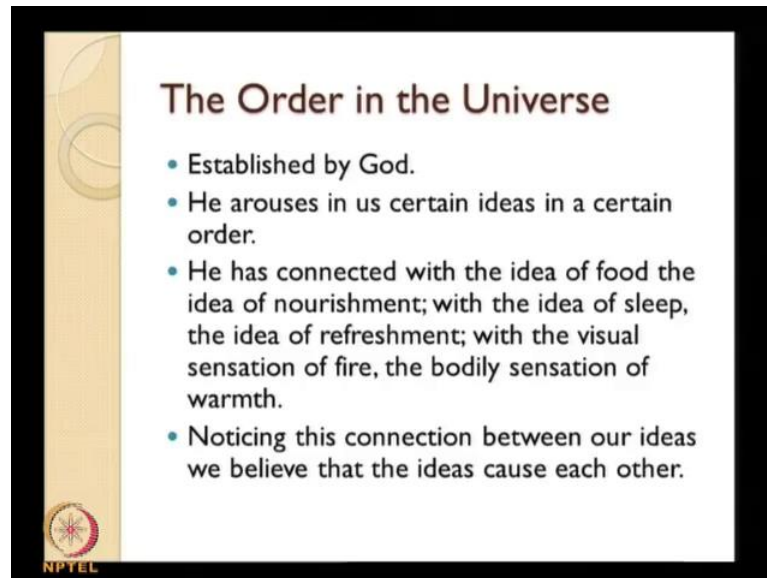
- The ideas imprinted on my senses are not creatures of my will.
- The supreme Will or Spirit that produces them determines the order our ideas shall follow when we have sensations.
- The steadiness, order, and coherence testify the wisdom and benevolence of its Author.
- The connection between ideas: we call laws of nature are instituted by God.

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The ideas imprinted on my senses are not creatures of my will. The supreme will or spirit that produces them determines the order of our ideas shall follow when we have sensations.

So, one after another, there is a particular order and this order is not my creation. It is determined by the supreme will or spirit which is nothing but God. The steadiness order, and coherence testify the wisdom and benevolence of its order author is God. So, again you can see the reminiscence of that argument from design introduce by traditional philosophers particularly this scholastic thinkers. The connection between ideas we call laws of nature are instituted by God. So these so called laws of nature, uniformity of nature, unity of nature unity of nature, including probably the gravitational principle discovered by Newton, all these are nothing but instituted by God.

(Refer Slide Time: 41:53)



The slide is titled "The Order in the Universe" and contains a bulleted list of four points. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom.

- Established by God.
- He arouses in us certain ideas in a certain order.
- He has connected with the idea of food the idea of nourishment; with the idea of sleep, the idea of refreshment; with the visual sensation of fire, the bodily sensation of warmth.
- Noticing this connection between our ideas we believe that the ideas cause each other.

The order in the universe is established by God and he arouses in us certain ideas in a certain order one after another. He as connected with the idea of food the idea of nourishment. So, if I am hungry then I eat something, then there is some sought of a satisfaction. So, there is an order hunger which is being satisfied by food and then now I get the kind of relief from hunger. So, all these are interconnected. So, what Berkeley says is that this connection is actually this instituted by God; it is not that food causes nourishment, but the idea food the idea of nourishment. These two ideas are put together by God. So, that there is a connection between them. Again with the idea of sleep the idea of refreshment, these two ideas one does not cause the other because ideas are (Refer Time: 42:50) passive (Refer Time: 42:51) passive ideas cannot create something else.

So, the idea of sleep and the idea of refreshment, these are connected with one other one follows in other, not because one is the cause of another, but because are related one with another in the same way. With the visual sensation of fire the bodily sensation of warmth these two again our ideas, they are not connected with each other in terms of causal principle, but their arrangement they are made arranged in a such a way by God that one follows the other. Something like the pre establish or many of (Refer Time: 43:33) which we have discuss. Noticing this connection between our ideas we believe that the ideas cause each other which are not the case. And here one might raise a question can we say that the spirit heats instead of fire, because sensation of fire cannot be the cause of the

sensation of warmth. Berkeley as already told is that its God who initiated or God who as instituted this connections.

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Think with the Learned and Speak with the Vulgar

- Can we say that the spirit heats instead of fire?
- When we have pain, can we say that I have an idea of pain?
- Does this sound odd?
- **We must think with the learned and speak with the vulgar.**
- Those who accept the Copernican theory still speak of the sun rising.

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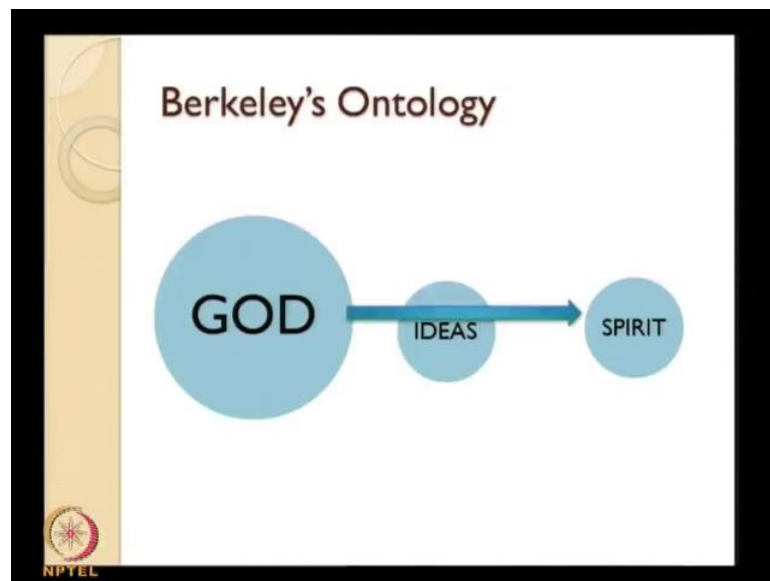
So, can you say that it is spirit who heats instead of fire, when we have pain can we say that I have an idea of pain, there is an interesting story where there is stone and someone ask Berkeley what is it and Berkeley replies it is just stone. Instead of its just stone Berkeley say there is an idea of stone. Now eventually what happened was Berkeley went and hits a (Refer Time: 44:23) on the stone and he said oh there is a pain. So, what is it? Then his then people asking what do you mean by this oh, this feeling what do you feel now - he said an idea of pain. He never said pain an idea of pain; he never said stone an idea of stone.

But we cannot speak our day-to-day communication; our day-to-day conversation cannot be in this fashion. In our day-to-day conversation a stone is a stone it is not an idea of a stone. A chair is a chair not an idea of a chair. A man is a man not an idea of a man. A pain is a pain which I experience, I have to treat it. So, there is a gap between what philosophically what is right and what is right and what is in the commonsensical world. So, you have to negotiate that and Berkeley says this does not sound odd because he must think with the learned and speak with the vulgar, when I think like a philosopher, I should realize that these are all ideas and they are not inter connected by means of a

causal relationship, the relation the connection whatever I see around is nothing but they are all instituted by God.

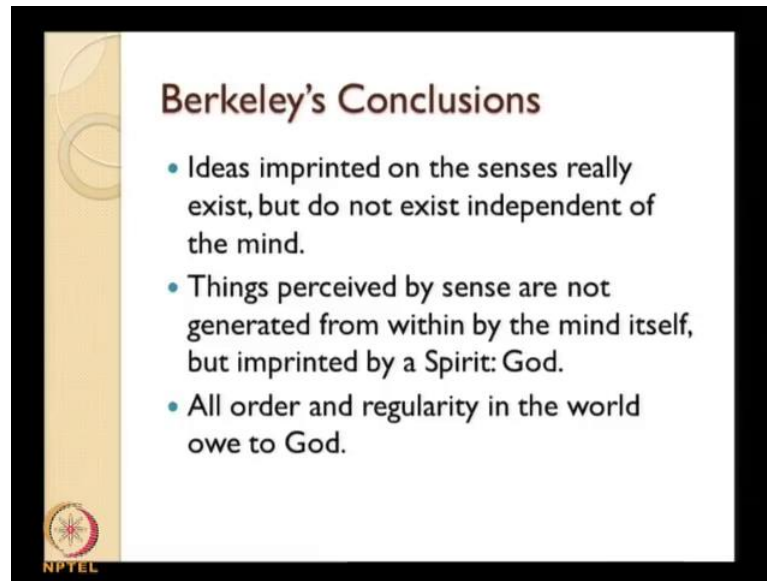
All these are part of my philosophical vision about this world. But when I enter into the day today normal conversation with my friends, with my fellow human beings, I cannot employ the language of a philosopher. So, though I think like learn it like a philosopher when I speak I speak with the vulgar with the common man. I would say that please take your seat, please take that chair and sit on it, please take the pen and write. I do not say idea of pen and idea of writing, that would seem a little odd no doubt and those who accept the Copernican theory still speak of the sun raising, they know that the sun does not raise. The sun is a star it does not raise and the earth is revolving around that all these scientific theories the complex scientific theories all of us know, but still we say that the sun rises in the east.

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So, Berkeley's ontology let us summarize consist of three things there is God, who is the institutor of all connections or relationships with inter connections between ideas we perceive is due to Gods order, then you have the ideas and the spirit. In the mind of the spirit as ideas and these ideas are aroused in the mind, arouse in the spirit by God and Berkeley's conclusions are ideas imprinted on the senses really exist.

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Berkeley's Conclusions

- Ideas imprinted on the senses really exist, but do not exist independent of the mind.
- Things perceived by sense are not generated from within by the mind itself, but imprinted by a Spirit: God.
- All order and regularity in the world owe to God.

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But do not exist independent of the mind. Things perceived by senses are not generated from within by the mind itself, but imprinted by a spirit who is God and all order and regularity in the world owe to God. So, let us summaries our discussion on this the most important aspects to be remembered are number one; refutation of material substratum there is no material substratum. Number two which follows from this is that, every reality is psyching in nature to be is to be perceived *Esse est percipi*, everything that exist is nothing, but an idea an image and all the connections which we see around in this world. All the order and regularity in this world are due to God instituting them.

So, with this we will wind up this discussion on the philosophy of George Berkley, the next lecture will be on the contributions of David Hume.

Thank you.