George Berkeley (March 12, 1685-January 14, 1753)

* Also known as **Bishop Berkeley** (Bishop of Cloyne of the Anglican Church of Ireland) – was an Anglo-Irish philosopher whose primary achievement was the advancement of a theory he called "immaterialism" (later referred to as "subjective idealism" by others).
* In 1709, Berkeley published his superabundant first major work, *An Essay Towards a New Theory of Vision*, in which he discussed the limitations of human vision and advanced the theory that the proper objects of sight are not material objects, but light and colour. This foreshadowed his chief philosophical work, *A Treatise Concerning the Principles of Human Knowledge*, in 1710, which, after its poor reception, he rewrote in dialogue form and published under the title *Three Dialogues between Hylas and Philonous* in 1713. In this book, Berkeley's views were represented by Philonous (Greek: "lover of mind"), while Hylas ("hyle", Greek: "matter") embodies the Irish thinker's opponents, in particular John Locke.
* **Subjective idealism**, or **empirical idealism**, is a form of philosophical monism that holds that only minds and mental contents exist. It entails and is generally identified or associated with immaterialism, the doctrine that material things do not exist.
* The fundamental idea of this philosophical system (as represented by Berkeley or Mach) is that things are complexes of ideas or sensations, and only subjects and objects of perceptions exist. "Esse est percipi" is Berkeley’s whole argument summarized into a couple words. It means “to be is to be perceived”.This summarized his argument because he based his point around the fact that things exist if they are all understood and seen the same way. As Berkeley wrote: “for the Existence of an Idea consists in being perceived”.This would separate everything as objective and subjective. Matter falls into the subjective category because everyone perceives matter differently, which means matter is not real. This loops back to the core of his argument which says that in order for anything to be real, it must be interpreted the same way by everyone.

 Responses to Skepticism (doubt as to the truth of something)

 Rationalism Empiricism

* (Belief that reason is the most reliable (Belief that sense experience is the source of knowledge) most reliable source of knowledge)
* Plato, Descartes
* The most important things in life were **SENSES**

*Ideas* i.e. propositions that can be known Induction and Scientific Truth.

through Pure Reason.

Eg: Deductive Truth

 {Premise 1: All humans are mortal.

 Premise 2: Socrates is human.

 Conclusion: Socrates is mortal.}

John Locke

Locke agreed with Descartes and the other Rationalist (on 1 point) that just because our senses tell us something that doesn’t mean that we can trust it.
Locke(in order to) assert whether the senses accurately reflect the outside world, classified qualities into two distinctive categories:

PRIMARY SECONDARY

Qualities that physical objects not real(in an objective
themselves have. way) but only exist in our minds.

Mass, Get there through the primary qualities.
Height,
Width, Colour
Depth, Taste
Solidity, Texture
Density, Smell
Weight,

Shape
 Figure
Mobility

The distinctions between primary and secondary qualities explained the disagreements that we all have about our perceptions of the outside world.

Secondary qualities are not objectively real. They can only be subjectively perceived.

**BERKELEY**

According to Berkeley, there’s no such thing as matter. There can’t be! Instead there’s only perceptions.

He therefore declared “Esse Est Percepi” i.e. to be is to be perceived. A/C him, there are no object only perceivers. Furthermore, the perceivers themselves don’t have any physical form they’re only just disembodied minds.

A/C Berkeley, GOD is the ultimate perceiver. {always watching with unblinking perception that holds objects in existence even without our knowledge).

***A Treatise Concerning the Principles of Human Knowledge*** (commonly called ***Treatise***) is a 1710 work, in English, by Irish Empiricist philosopher George Berkeley. This book largely seeks to refute the claims made by Berkeley's contemporary John Locke about the nature of human perception. Whilst, like all the Empiricist philosophers, both Locke and Berkeley agreed that we are having experiences, regardless of whether material objects exist, Berkeley sought to prove that the outside world (the world which causes the ideas one has within one's mind) is also composed *solely* of ideas. Berkeley did this by suggesting that "Ideas can only resemble Ideas" – the mental ideas that we possess can only resemble other ideas (not material objects) and thus the external world consists not of physical form, but rather of ideas. This world is (or, at least, was) given logic and regularity by some other force, which Berkeley concludes is God.

***Three Dialogues between Hylas and Philonous***, or simply ***Three Dialogues***, is a 1713 book on metaphysics and idealism written by George Berkeley. Taking the form of a dialogue, the book was written as a response to the criticism Berkeley experienced after publishing *A Treatise Concerning the Principles of Human Knowledge*.

Berkeley argued against Isaac Newton's doctrine of absolute space, time and motion in [*De Motu*](https://en.wikipedia.org/wiki/De_Motu_%28Berkeley%27s_essay%29) (*On Motion*), published 1721. His arguments were a precursor to the views of Mach and Einstein.

* [*Alciphron*](https://en.wikipedia.org/wiki/Alciphron_%28book%29)(1732), a Christian apologetic against the free-thinkers,
* [*The Analyst*](https://en.wikipedia.org/wiki/The_Analyst)(1734), a critique of the foundations of calculus, which was influential in the development of mathematics.