



On the Unreality of the Material World

George Berkeley

1. It is evident to any one who takes a survey of the objects of human knowledge, that they are either ideas actually imprinted on the senses; or else such as are perceived by attending to the passions and operations of the mind; or lastly, ideas formed by help of memory and imagination – either compounding, dividing, or barely representing those originally perceived in the aforesaid ways. – By sight I have the ideas of light and colours, with their several degrees and variations By touch I perceive hard and soft, heat and cold, motion and resistance, and of all these more and less either as to quantity or degree. Smelling furnishes me with odours; the palate with tastes; and hearing conveys sounds to the mind in all their variety of tone and composition. – And as several of these are observed to accompany each other, they come to be marked by one name, and so to be reputed as one THING. Thus, for example, a certain colour, taste, smell, figure and consistence having been observed to go together, are accounted one distinct thing, signified by the name apple; other collections of ideas constitute a stone, a tree, a book, and the like sensible things – which as they are pleasing or disagreeable excite the passions of love, hatred, joy, grief, and so forth.

2. But, besides all that endless variety of ideas or objects of knowledge, there is likewise something which knows or perceives them; and exercises divers operations, as willing, imagining, remembering, about them. This perceiving, active being is what I call MIND, SPIRIT, SOUL, or MYSELF. By which words I do not denote any one of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, whereby they are perceived – for the existence of an idea consists in being perceived.

3. That neither our thoughts, nor passions, nor ideas formed by the imagination, exist without the mind, is what everybody will allow —And to me it is no less evident that the various SENSATIONS, or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them – I think an intuitive knowledge may be obtained of this by any one that shall attend to what is meant by the term exist when applied to sensible things. The table I write on I say exists, that is, I see and feel it; and if I were out of my study I should say it existed - meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odour, that is, it was smelt; there was a sound, that is, it was heard; a colour or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. – For as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that is to me perfectly unintelligible Their esse is percipi, nor is it possible they should have any existence out of the minds or thinking things which perceive them.

4. It is indeed an opinion strangely prevailing amongst men, that houses, mountains, rivers, and in a word all sensible objects, have an existence, natural or real, distinct from their being perceived by the understanding. But, with how great an assurance and acquiescence soever this principle may be entertained in the world, yet whoever shall find in his heart to call it in question may, if I mistake not, perceive it to involve a manifest contradiction. For,

what are the forementioned objects but the things we perceive by sense? and what do we perceive besides our own ideas or sensations? and is it not plainly repugnant that any one of these, or any combination of them, should exist unperceived?

5. If we thoroughly examine this tenet it will, perhaps, be found at bottom to depend on the doctrine of abstract ideas. For can there be a nicer strain of abstraction than to distinguish the existence of sensible objects from their being perceived, so as to conceive them existing unperceived? Light and colours, heat and cold, extension and figures – in a word the things we see and feel – what are they but so many sensations, notions, ideas, or impressions on the sense? and is it possible to separate, even in thought, any of these from perception? For my part, I might as easily divide a thing from itself. I may, indeed, divide in my thoughts, or conceive apart from each other, those things which, perhaps, I never perceived by sense so divided. Thus, I imagine the trunk of a human body without the limbs, or conceive the smell of a rose without thinking on the rose itself. So far, I will not deny, I can abstract – if that may properly be called abstraction which extends only to the conceiving separately such objects as it is possible may really exist or be actually perceived asunder. But my conceiving or imagining power does not extend beyond the possibility of real existence or perception. Hence, as it is impossible for me to see or feel anything without an actual sensation of that thing, so is it impossible for me to conceive in my thoughts any sensible thing or object distinct from the sensation or perception of it.

6. Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz. that all the choir of heaven and furniture of the earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence without a mind - that their being is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit – -it being perfectly unintelligible, and involving all the absurdity of abstraction, to attribute to any single part of them any existence independent of a spirit. To be convinced of which, the reader need only reflect, and try to separate in his own thoughts the being of a sensible thing from its being perceived.

7. From what has been said it is evident there is not any other Substance than SPIRIT, or that which perceives. But, for the fuller demonstration of this point, let it be considered the sensible qualities are colour, figure, motion, smell, taste, etc, i.e. the ideas perceived by sense. Now, for an idea to exist in an unperceiving thing is a manifest contradiction; for to have an idea is all one as to perceive; that therefore wherein colour, figure, etc exist must perceive them; hence it is clear there can be no unthinking substance or substratum of those ideas.

8. But, say you, though the ideas themselves do not exist without the mind, yet there may be things like them, whereof they are copies or resemblances, which things exist without the mind in an unthinking substance. I answer, an idea can be like nothing but an idea; a colour or figure can be like nothing but another colour or figure. If we look but never so little into our own thoughts, we shall find it impossible for us to conceive a likeness except only between our ideas. Again, I ask whether those supposed originals or external things, of which our ideas are the pictures or representations, be themselves perceivable or no? If they are, then they are ideas and we have gained our point; but if you say they are not, I appeal to any one whether it be sense to assert a colour is like something which is invisible; hard or soft, like something which is intangible; and so of the rest.

9. Some there are who make a distinction betwixt, primary and secondary qualities'. By the former they mean extension, figure, motion, rest, solidity, impenetrability, and number; by the latter they denote all other sensible qualities, as colours, sounds, tastes, and so forth. The ideas we have of these last they acknowledge not to be the resemblances of

anything existing without the mind, or unperceived, but they will have our ideas of the primary qualities to be patterns or images of things which exist without the mind, in an unthinking substance which they call matter. - By Matter, therefore, we are to understand an inert, senseless substance, in which extension, figure and motion do actually subsist. But it is evident, from what we have already shewn, that extension, figure, and motion are only ideas existing in the Mind, and that an idea can be like nothing but another idea, and that consequently neither they nor their archetypes can exist in an unperceiving substance. Hence, it is plain that the very notion of what is called Matter or corporeal substance involves a contradiction in it.

10. They who assert that figure, motion, and the rest of the primary or original qualities do exist without the mind, in unthinking substances, do at the same time acknowledge that colours, sounds, heat, cold, and suchlike secondary qualities, do not – which they tell us are sensations existing in the mind alone, that depend on and are occasioned by the different size, texture, and motion of the minute particles of matter. This they take for an undoubted truth, which they can demonstrate beyond all exception. Now, if it be certain that those original qualities are inseparably united with the other sensible qualities, and not, even in thought, capable of being abstracted from them, it plainly follows that they exist only in the mind. But I desire any one to reflect and try whether he can, by any abstraction of thought, conceive the extension and motion of a body without all other sensible qualities. For my own part, I see evidently that it is not in my power to frame an idea of a body extended and moving, but I must withal give it some colour or other sensible quality which is acknowledged to exist only in the mind. In short, extension, figure, and motion, abstracted from all other qualities, are inconceivable. Where therefore the other sensible qualities are, there must these be also, to wit, in the mind and nowhere else.

11. Again, great and small, swift and slow, are allowed to exist nowhere without the mind, being entirely relative, and changing as the frame or position of the organs of sense varies. The extension therefore which exists without the mind is neither great nor small, the motion neither swift nor slow, that is, they are nothing at all. But, say you, they are extension in general, and motion in general thus we see how much the tenet of extended moveable substances existing without the mind depends on that strange doctrine of abstract ideas. And here I cannot but remark how nearly the vague and indeterminate description of Matter or corporeal substance, which the modern philosophers are run into by their own principles, resembles that antiquated and so much ridiculed notion of *materia prima*, to be met with in Aristotle and his followers. Without extension solidity cannot be conceived; since therefore it has been shewn that extension exists not in an unthinking substance, the same must also be true of solidity...

14. I shall further add, that, after the same manner as modern philosophers prove certain sensible qualities to have no existence in Matter, or without the mind, the same thing may be likewise proved of all other sensible qualities whatsoever. Thus, for instance, it is said that heat and cold are affections only of the mind, and not at all patterns of real beings existing in the corporeal substances which excite them, for that the same body which appears cold to one hand seems warm to another. Now, why may we not as well argue that figure and extension are not patterns or resemblances of qualities existing in Matter, because to the same eye at different stations, or eyes of a different texture at the same station, they appear various, and cannot therefore be the images of anything settled and determinate without the mind? Again, it is proved that sweetness is not really in the sapid thing, because the thing remaining unaltered the sweetness is changed into bitter, as in case of a fever or otherwise vitiated palate. Is it not as reasonable to say that motion is not without the mind, since if the succession of ideas in the mind become swifter the motion, it is acknowledged, shall appear slower without any alteration in any external object.

15. In short, let any one consider those arguments which are thought manifestly to prove that colours and tastes exist only in the mind, and he shall find they may with equal force be brought to prove the same thing of extension, figure, and motion – Though it must be confessed this method of arguing does not so much prove that there is no extension or colour in an outward object, as that we do not know by sense which is the true extension or colour of the object But the arguments foregoing plainly shew it to be impossible that any colour or extension at all, or other sensible quality whatsoever, should exist in an unthinking subject without the mind, or in truth, that there should be any such thing as an outward object....

18. But, though it were possible that solid, figured, moveable substances may exist without the mind, corresponding to the ideas we have of bodies, yet how is it possible for us to know this? Either we must know it by Sense or by Reason – As for our senses, By them we have the knowledge only of our sensations, ideas, or those things that are immediately perceived by sense, call them what you will: but they do not inform us that things exist without the mind, or unperceived, like to those which are perceived. This the Materialists themselves acknowledge. – It remains therefore that if we have any knowledge at all of external things, it must be by Reason inferring their existence from what is immediately perceived by sense But what reason can induce us to believe the existence of bodies without the mind, from what we perceive, since the very patrons of Matter themselves do not pretend there is any necessary connection betwixt them and our ideas? I say it is granted on all hands-and what appears in dreams, frenzies, and the like, puts it beyond dispute – that it is possible we might be affected with all the ideas we have now, though there were no bodies existing without resembling them. Hence, it is evident the supposition of external bodies is not necessary for the producing our ideas; since it is granted they are produced sometimes, and might possibly be produced always in the same order we see them in at present, without their concurrence.

19. But, though we might possibly have all our sensations without them, yet perhaps it may be thought easier to conceive and explain the manner of their production, by supposing external bodies in their likeness rather than otherwise; and so it might be at least probable there are such things as bodies that excite their ideas in our minds. But neither can this be said; for, though we give the materialists their external bodies, they by their own confession are never the nearer knowing how our ideas are produced; since they own themselves unable to comprehend in what manner body can act upon spirit, or how it is possible it should imprint any idea in the mind. Hence it is evident the production of ideas or sensations in our minds can be no reason why we should suppose Matter or corporeal substances, since that is acknowledged to remain equally inexplicable with or without this supposition. If therefore it were possible for bodies to exist without the mind, yet to hold they do so must needs be a very precarious opinion; since it is to suppose, without any reason at all, that God has created innumerable beings that are entirely useless, and serve to no manner of purpose.

20. In short, if there were external bodies, it is impossible we should ever come to know it; and if there were not, we might have the very same reasons to think there were that we have now. Suppose – what no one can deny possible – an intelligence without the help of external bodies, to be affected with the same train of sensations or ideas that you are, imprinted in the same order and with like vividness in his mind. I ask whether that intelligence hath not all the reason to believe the existence of corporeal substances, represented by his ideas, and exciting them in his mind, that you can possibly have for believing the same thing ? Of this there can be no question – which one consideration were enough to make any reasonable person suspect the strength of whatever arguments he may think himself to have, for the existence of bodies without the mind....

23. But, say you, surely there is nothing easier than for me to imagine trees, for instance, in a park, or books existing in a closet, and nobody by to perceive them. I answer, you may so, there is no difficulty in it; but what is all this, I beseech you, more than framing in your mind certain ideas which you call books and trees, and at the same time omitting to frame the idea of any one that may perceive them? But do not you yourself perceive or think of them all the while? This therefore is nothing to the purpose it only shews you have the power of imagining or forming ideas in your mind; but it does not shew that you can conceive it possible the objects of your thought may exist without the mind. To make out this, it is necessary that you conceive them existing unconceived or unthought of, which is a manifest repugnancy. When we do our utmost to conceive the existence of external bodies, we are all the while only contemplating our own ideas. But the mind, taking no notice of itself, is deluded to think it can and does conceive bodies existing unthought of or without the mind, though at the same time they are apprehended by or exist in itself. A little attention will discover to any one the truth and evidence of what is here said, and make it unnecessary to insist on any other proofs against the existence of material substance....

34. Before we proceed any farther it is necessary we spend some time in answering objections which may probably be made against the principles we have hitherto laid down. In doing of which, if I seem too prolix to those of quick apprehensions, I desire I may be excused, since all men do not equally apprehend things of this nature, and I am willing to be understood by every one.

First, then, it will be objected that by the foregoing principles all that is real and substantial in nature is banished out of the world, and instead thereof a chimerical scheme of ideas takes place. All things that exist only in the mind, that is, they are merely notional. What therefore becomes of the sun, moon, and stars? What must we think of houses, rivers, mountains, trees, stones; nay, even of our own bodies? Are all these but so many chimeras and illusions on the fancy? – To all which, and whatever else of the same sort may be objected, I answer, that by the principles premised we are not deprived of any one thing in nature. Whatever we see, feel, hear, or any wise conceive or understand, remains as secure as ever, and is as real as ever. There is a *rerum natura* and the distinction between realities and chimeras retains its full force....But then they both equally exist in the mind, and in that sense are alike ideas.

35. I do not argue against the existence of any one thing that we can apprehend either by sense or reflection. That the things I see with my eyes and touch with my hands do exist, really exist, I make not the least question. The only thing whose existence we deny is that which Philosophers call Matter or corporeal substance. And in doing of this there is no damage done to the rest of mankind, who, I dare say, will never miss it. The Atheist indeed will want the colour of an empty name to support his impiety; and the Philosophers may possibly find they have lost a great handle for trifling and disputation.

36. If any man thinks this detracts from the existence or reality of things, he is very far from understanding what hath been premised in the plainest terms I could think of. Take here an abstract of what has been said: – There are spiritual substances, minds, or human souls, which will or excite ideas in themselves at pleasure; But these are faint, weak, and unsteady in respect of others they perceive by Sense – which, Being impressed upon them according to certain Rules or laws of Nature, speak themselves the effects of a Mind more powerful and wise than human spirits. These latter are said to have more reality in them than the former – by which is meant that they are more affecting, orderly, and distinct, and that they are not fictions of the mind perceiving them. And in this sense the sun that I see by day is the real sun, and that which I imagine by night is the idea of the former. In the sense here given of reality, it is evident that every vegetable star, mineral, and in general each part of the mundane system, is as much a real being by our principles as by any other

whether others mean anything by the term reality different from what I do, I entreat them to look into their own thoughts and see.

37. It will be urged that thus much at least is true, to wit, that we take away all corporeal substances. To this my answer is, that if the word substance be taken in the vulgar sense - for a combination of sensible qualities, such as extension, solidity, weight, and the like - this we cannot be accused of taking away; but if it be taken in a philosophic sense - for the support of accidents or qualities without the mind - then indeed I acknowledge that we take it away, if one maybe said to take away that which never had any existence, not even in the imagination.

38. But after all, say you, it sounds very harsh to say we eat and drink ideas, and are clothed with ideas I acknowledge it does so - the word idea not being used in common discourse to signify the several combinations of sensible qualities which are called things; and it is certain that any expression which varies from the familiar use of language will seem harsh and ridiculous. But this doth not concern the truth of the proposition, which in other words is no more than to say, we are fed and clothed with those things which we perceive immediately by our senses. The hardness or softness, the colour, taste, warmth, figure, or suchlike qualities, which, combined together, constitute the several sorts of victuals and apparel, have been shewn to exist only in the mind that perceives them; and this is all that is meant by calling them ideas; which word, if it was as ordinarily used as thing, would sound no harsher nor more ridiculous than it. I am not for disputing about the propriety, but the truth of the expression. If therefore you agree with me that we eat and drink and are clad with the immediate objects of sense, which cannot exist unperceived or without the mind, I shall readily grant it is more proper or conformable to custom that they should be called things rather than ideas.

39. If it be demanded why I make use of the word idea, and do not rather in compliance with custom call them things; I answer, I do it for two reasons - first, because the term thing, in contradistinction to idea, is generally supposed to denote somewhat existing without the mind; secondly, because thing hath a more comprehensive signification than idea, including spirit or thinking things as well as ideas. Since therefore the objects of sense exist only in the mind, and are withal thoughtless and inactive, I choose to mark them by the word idea, which implies those properties.

40. But, say what we can, some one perhaps may be apt to reply, he will still believe his senses, and never suffer any arguments, how plausible soever, to prevail over the certainty of them. Be it so; assert the evidence of sense as high as you please, we are willing to do the same. That what I see, hear, and feel doth exist, that is to say, is perceived by me, I no more doubt than I do of my own being. But I do not see how the testimony of sense can be alleged as a proof for the existence of anything which is not perceived by sense. We are not for having any man turn sceptic and disbelieve his senses; on the contrary, we give them all the stress and assurance imaginable; nor are there any principles more opposite to Scepticism than those we have laid down, as shall be hereafter clearly shewn.

41. Secondly, it will be objected that there is a great difference betwixt real fire for instance, and the idea of fire, betwixt dreaming or imagining oneself burnt, and actually being so: if you suspect it to be only the idea of fire which you see, do but put your hand into it and you will be convinced with a witness. This and the like may be urged in opposition to our tenets. To all which the answer is evident from what hath been already said, and I shall only add in this place, that if real fire be very different from the idea of fire, so also is the real pain that it occasions very different from the idea of the same pain; and yet nobody will pretend that real pain either is, or can possibly be, in an unperceiving thing, or without the mind, any more than its idea.

42. Thirdly, it will be objected that we see things actually without or at a distance from

us, and which consequently do not exist in the mind; it being absurd that those things which are seen at the distance of several miles should be as near to us as our own thoughts. In answer to this, I desire it may be considered that in a dream we do oft perceive things as existing at a great distance off, and yet for all that, those things are acknowledged to have their existence only in the mind.

43. But, for the fuller clearing of this point, it may be worth while to consider how it is that we perceive distance and things placed at a distance by sight. For, that we should in truth see external space, and bodies actually existing in it – some nearer, and others farther off – seems to carry with it some opposition to what hath been said of their existing nowhere without the mind. The consideration of this difficulty it was that gave birth to my Essay towards a New Theory of Vision, which was published not long since – wherein it is shewn that distance or outness is neither immediately of itself perceived by sight, nor yet apprehended or judged of by lines and angles, or anything that hath a necessary connection with it; but that it is only suggested to our thoughts by certain visible ideas and sensations attending vision, which in their own nature have no manner of similitude or relation either with distance or things placed at a distance; but, by a connection taught us by experience, they come to signify and suggest them to us, after the same manner that words of any language suggest the ideas they are made to stand for; insomuch that a man from blind and afterwards made to see, would not, at first sight, think the things he saw to be without his mind, or at any distance from him See sect 41 of the forementioned treatise.

44. The ideas of sight and touch make two species entirely distinct and heterogeneous. The former are marks and prognostics of the latter. That the proper objects of sight neither exist without the mind, nor are the images of external things, was shewn even in that treatise. Though throughout the same the contrary be supposed true of tangible objects – not that to suppose that vulgar error was necessary for establishing the notion therein laid down, but because it was beside my purpose to examine and refute it in a discourse concerning Vision. So that in strict truth the ideas of sight when we apprehend by them distance and things placed at a distance, do not suggest or mark out to us things actually existing at a distance, but only admonish us what ideas of touch will be imprinted in our minds at such and such distances of time, and in consequence of such and such actions....

45. Fourthly, it will be objected that from the foregoing principles it follows things are every moment annihilated and created anew. The objects of sense exist only when they are perceived; the trees therefore are in the garden, or the chairs in the parlour, no longer than while there is somebody by to perceive them. Upon shutting my eyes all the furniture in the room is reduced to nothing, and barely upon opening them it is again created – In answer to all which, I refer the reader to What has been said in sect 3, 4, &c, all I desire he will consider whether he means anything by the actual existence of an idea distinct from its being perceived. For my part, after the nicest inquiry I could make, I am not able to discover that anything else is meant by those words and I once more entreat the reader to sound his own thoughts, and not suffer himself to be imposed on by words. If he can conceive it possible either for his ideas or their archetypes to exist without being perceived, then I give up the cause; but if he cannot, he will acknowledge it is unreasonable for him to stand up in defence of he knows not what, and pretend to charge on me as an absurdity the not assenting to those propositions which at bottom have no meaning in them.

George Berkeley. *A Treatise Concerning the Principles of Human Knowledge* (1710).

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