

A Comparative Study Between Yogācāra Vijñānavāda with Berkeley's Subjective Idealism

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Abstract

Consciousness and Mind have always been in a debatable aspect in the world of philosophy. The aim of this article is to throw light on the similarity and differences on the concept of subjective idealism between *Yogācāra Vijñānavāda* and Berkeley.

The concepts of mind, senses and body are always debatable either in the western philosophy or in the Indian thoughts. Though, both Indian and western philosophy have different interpretations, origins, histories and purposes of philosophical enquiries.

According to both Indian and Western philosophy, one of the main components is the theory of mind and consciousness. As there has been always a debate concerning the reality of external world, the objective of this study is to expunge the misunderstanding of idealism and subjective idealism through evaluating the teachings of Berkeley's subjective idealism with *Yogācāra* school of Buddhism.

Keywords: subjective idealism, *Yogācāra Vijñānavāda*, Berkeley, consciousness

Introduction

Broadly speaking, the term 'idealism' can be defined in many ways. Idealism is likewise a theory, which critically demonstrates the relation between the mind, the senses and the sensible objects. Idealism is the representations of mental faculties. Reality is considered to be fundamentally mental or mentally constructed.

To understand it better, let us consider the two level of existence. It is firstly, the mental level and secondly the physical level. Moreover, Physical level consists of matter and idea and mental level consists of idea only. This mental level is known as idealism. For instance, according to an idealist, a material object is mind-dependent only. Besides, ideas are said to be eternal, beyond space and time and indestructible. Below is clearly demonstrated the two level of existence.

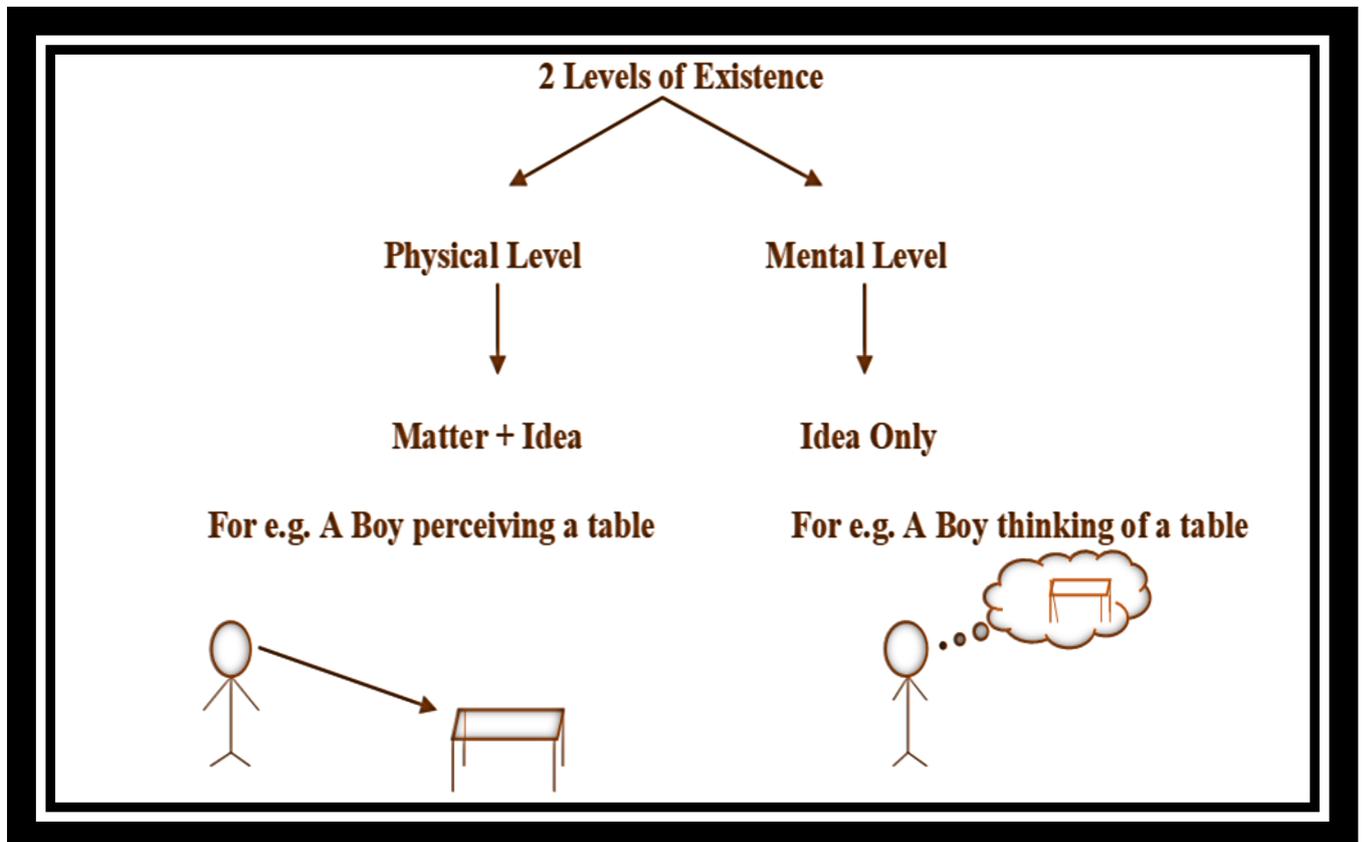


Figure 1: The 2-Levels of Existence

The concept of idealism is introduced by many philosophers. In relation to the western thought, we have a glimpse of Plato’s theory of idealism where he critically analyzes that reality that is eternal truth exist only in the mind. Even Socrates outlines the theory of idealism in his example of ‘beauty’ as an idea of beautiful things (Dunham, 2014, p. 4).

Idealism has immense contribution in the work of the empiricist philosophers like John Locke, George Berkeley, and David Hume. In this paper, the analysis is on Berkeley’s idealism, more specifically on ‘subjective idealism’. Basically, idealism is further divided into two types, which are *subjective* and *objective idealism*.

Furthermore, Asang, in his school of *Vijñānavāda*, has elaborately described the concept of idealism. According to (Conze, 2001, p. 167), ‘*in reality all things and thought are but mind-only*’.

Subjective Idealism

Idealism can be classified in many, but the 3 main types are subjective idealism, phenomenalism and objective idealism. According to a research, subjective idealism is known as reality, which exists only in the minds (Dunham, 2014, p. 73). This portrays that the idea that an individual acquires in his mind like, a 'bottle' or a 'cow', is known to be real and deny the existence of matter. This is known as subjective idealism. A diagram is shown to describe subjectivity of ideas, where a boy is thinking of an 'apple'.

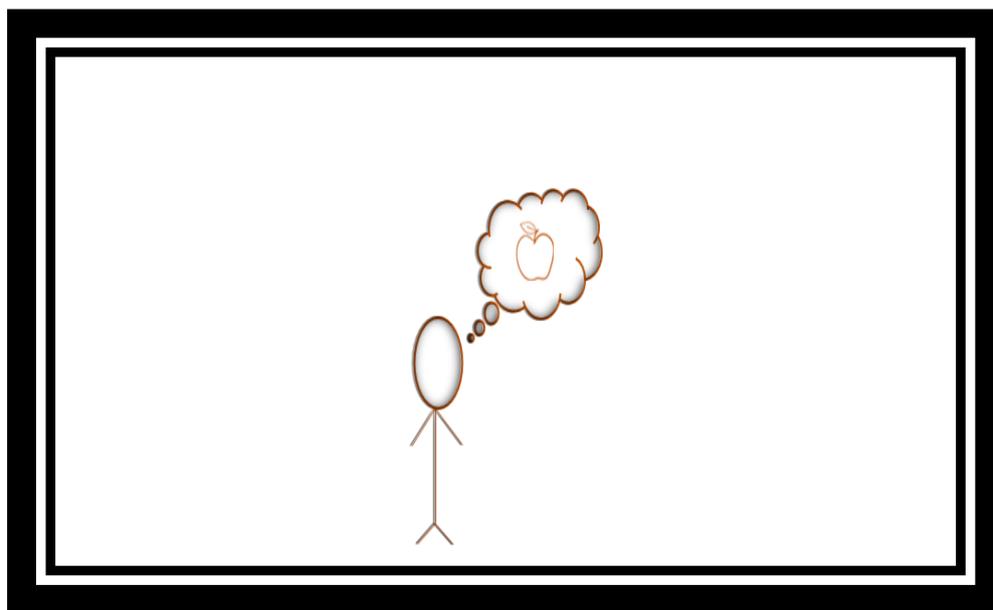


Figure 2: Subjective Idealism

Subjective idealism is merely known as a fundamental element. This idea is described systematically in this paper with close and specific references to Berkeley's theory and the doctrine of *Vijñānavāda*. In relation to Berkeley philosophy, Human experiences are categorized into two main facets. The two main components are idea and the mind. Both idea and mind are related to the mental faculty and thus, it is known as subjective idealism. In a deeper view, according to Berkeley, everything is denied except that which exists in the mind, the spirits and the object being perceived in terms of ideas (*Britannica*, 1998).

Objective Idealism

Objective idealism is defined as material objects exist independently of any subjects. According to objective idealism, materials objects exist but at the same time rejects the concept of naturalism which consists of the mind and spiritual values. This theory of Objectivity has been brought forward by the idealist German Philosopher Friedrich Schelling and is developed by Hegel. Hegel describes objective idealism in another sense and outlines that the ultimate reality is the eternal substance outside which nothing can exist (Dr N.N Banerjee and K.Singh, pp. 118-119).

Buddhist Schools

The two main schools of Buddhism are the *Mahāyāna* and the *Hināyāna*. The former developed beyond India and spread in the North in China, Korea, Tibet and so on, whereas the later flourished in Ceylon, Burma, and Siam (Prabhavananda, 2008, p. 194)

The difference between the two sects lies in *Nīrvāṇa*. The philosophy of Buddhism emerged into many schools, but the 4 main categorical schools are outlined as follows in the chart below (S.Radhakrishnan, 2008, pp. 526-550);



Figure 3: The 4 Categorical School of Buddhism

Yogācāra School and Vijñānavāda

The philosophy of Buddhism beautifully interprets the psychological nature of man. Buddha reveals the concept of mind and its relation to the external world in many sūtrās and sāstrās. The Yogācāra school is one of them, which analyses the concept of mind and the world. In the ‘Avatamsaka sūtra’, it is being highlighted:

“our perception of the three realms arise from the mind, so do the twelve links of dependent origination; a birth and death emanate from the mind, they are extinguished when the mind is put to rest”. (V.Nithyanendam, 2008, p. 1)

The Yogācāra school reflects the concept of Vijñānavāda, which means consciousness. According to this school, everything is based on consciousness and the focus is on the mind also known as the ‘cit’. Reality for them, is purely mental based on ideas. The theory of this school can have its similarity to the western philosopher Aristotle where the physical aspects are known as reflections and mental concepts as real ideas.

Besides, the *Yogācāra* rejects completely the validity of external objects in relation to the concept of momentariness. According to Aśaṅga, every material element is momentum as preached by Gautam Buddha. All living things and non-living things are subject to decay as the world is made up of the five elements. Therefore, the school of *Yogācāra* denies completely the existence of external things.

According to this school, the existent of external objects, for example ‘a bottle’, cannot be proved in relation to the consciousness of the object. Another classic example, is of the blue color which is known to be identical with blue itself:

“*sahopalambhaniyamād abhedo nīla-taddhiyoḥ*” (Chatterjee, 1962, p. 45)

On the other hand, the mind is the only reality, which produces ideas that are eternal, beyond space and time and indestructible. These concepts demarcate the theory of idealism and subjective idealism as everything is mental and it deals with the element of consciousness. That is why *Yogācāra* is also known as the *Vijñānavādins* which means ‘mind-only’.

Hence, from the main theories above, it marks an analysis that, according to Asaṅga, he shows that in order to realize pure consciousness, the practice of yoga is needed. This is why it is known as ‘*Yogācāra*’ in a practical way. The term ‘*Vijñānavāda*’ is expressed for this school, in relation to the concept of consciousness, in a metaphysical way.

Vijñānavāda: The Subjectivity of Perceiving the Mind

The *Yogācāra* school is also the upholder of *Vijñānavāda*. The theory of *Vijñānavāda* advocates the concept of momentariness of consciousness known as ‘*Vijñāna*’ and rejects the existence of all external objects. This is why this school also highlights a glimpse of the theory of subjective idealism. According to (S.Radhakrishnan, 2008, p. 539), it is being outlined: “*Sarvam buddhimayaṃ jagat*”. This means that the world is a utopian.

The mental faculty, that is consciousness is considered to be the sole reality only. Normally, whatever one has in one’s mind in term of thought is known as subjective. The *vijñānavādins* are said to be subjective idealism as they reject wholly the theory of existentialism of material things and accept them as a mind-dependent constructive idea. The mind is considered to be the only reality with multiples of ideas.

The term ‘*Vijñānavāda*’ is used in an extreme condition as to deny the existence of external objects. *Vijñānavāda* has come through the theory of *Vijñānamātra* as mentioned above in relation to the concept of mind and consciousness. This critically shows that the approach of the *Vijñānavādins* is not only on idealism but to some extent absolutism.

For the *Vijñānavādins*, everything happens in a momentariness awareness and not permanent. This is so because Gautam Buddha believes in the doctrine of ‘*śanika-vāda*’. Hence, consciousness is only momentary. In the *Mahāyānasūtralankara* of Asaṅga, the theory of absolute idealism and subjective idealism are revealed. *Asaṅga* relates the concept of absolutism with pure consciousness.

However, the theory of subjective idealism faces many difficulties to be admitted by many scholars. One difficulty is on the relativity of object and subject. The question asked is; if the

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existence of a particular objects depend on the mind, then why the mind cannot create any object? (Datta, 2007, p. 138). Then to prove its existence, the *Vijñānavādins* demonstrate the theory of momentariness.

In relation to the concept of momentariness, the *Vijñānavādins* explain that:

- (i) First, the mind is regarded as a momentary conscious state.
- (ii) Secondly, there consists of impressions of all past actions or experiences known as '*samsāras*'.
- (iii) Thirdly, then in a time, the underlying impression come and the impression gains maturity called *paripāka*.
- (iv) Lastly, the mind gets acquainted with the past impressions through actual remembrance.

George Berkeley & Idealism

With Berkeley's doctrine of '*esse est percipi*', the theory of idealism and subjective idealism emerged. Firstly, his theory is known to be idealist, as he explores that reality of the world is of ideas and spirits only. Idealism in its broadest sense, relates to the mind only. As George Berkeley points out that sensible qualities are merely in the mind, automatically his theory became idealistic. According to (Y.Masih, 2016, p. 305); "*Idealism is that systematic philosophy which teaches the supremacy of spirits over matter*". In Berkeley's sense, spirits here consist of minds of individuals as well as the supreme individual, which is God. The concept of ideas is of three- fold (Connor, 1964):

1. *Ideas are 'imprinted on the senses'*,
2. *'Ideas of senses'*,
3. *Lastly, ideas are assembled by 'memory' and 'imagination'*.

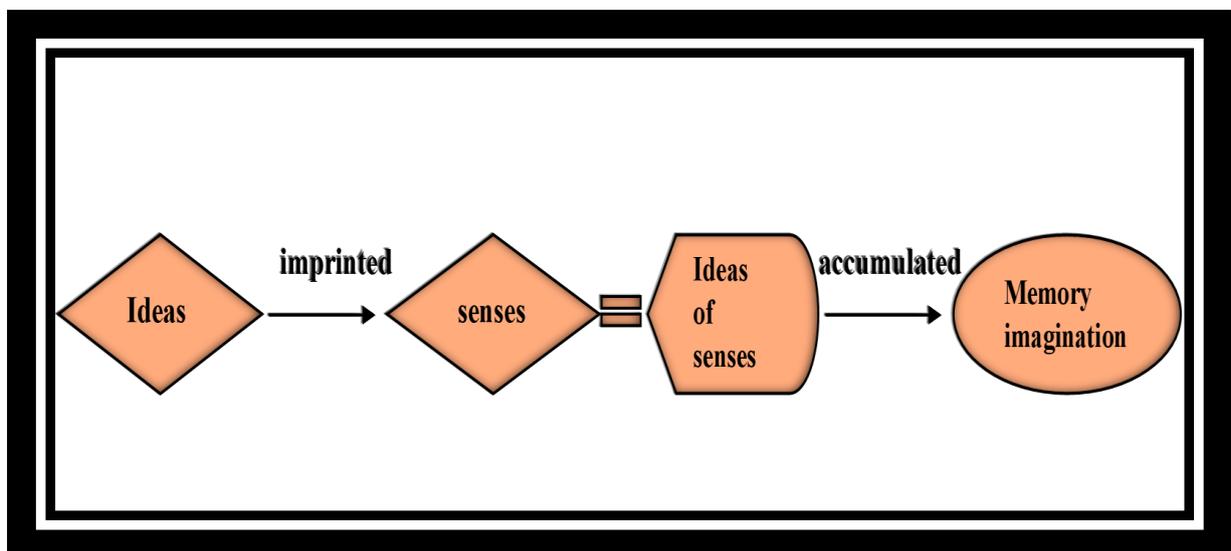


Figure 4: The 3-Fold Process of Ideas

At first, Berkeley's interpretation of senses and material objects directly relates to the theory of idealism, but gradually, when he analyzes the maxim '*esse est percipi*', his theory changes as the

concept becomes subjective rather than objective. He denies the objectivity of ideas by stating in the book *'the Dialogue between Hylas and Philonous'* by using the analogy of heat and cold. He argues that if the objectivity of heat and cold are being experienced, every individual would experience the same irrespective of time and place (Berkeley, 1999).

Thus, it is here that Berkeley highlights that by experiencing extension, colour, cold and all, they all vary accordingly to the person perceiving it. Hence, sensation is purely mental or mind dependent. This mental conception is known to be 'subjective idealism' in Berkeley 's philosophy.

Conception of Subjective Idealism according to Berkeley

Broadly speaking, the term subjective idealism refers to the ideas projected only in the mind of an individual. In relation to Berkeley' definition of subjective idealism, he holds that all objects of the world are dependent on the mind both finite or infinite (Dr N.N Banerjee and K.Singh, n.d., p. 125).

Below is a chart to understand Berkeley' subjective idealism.

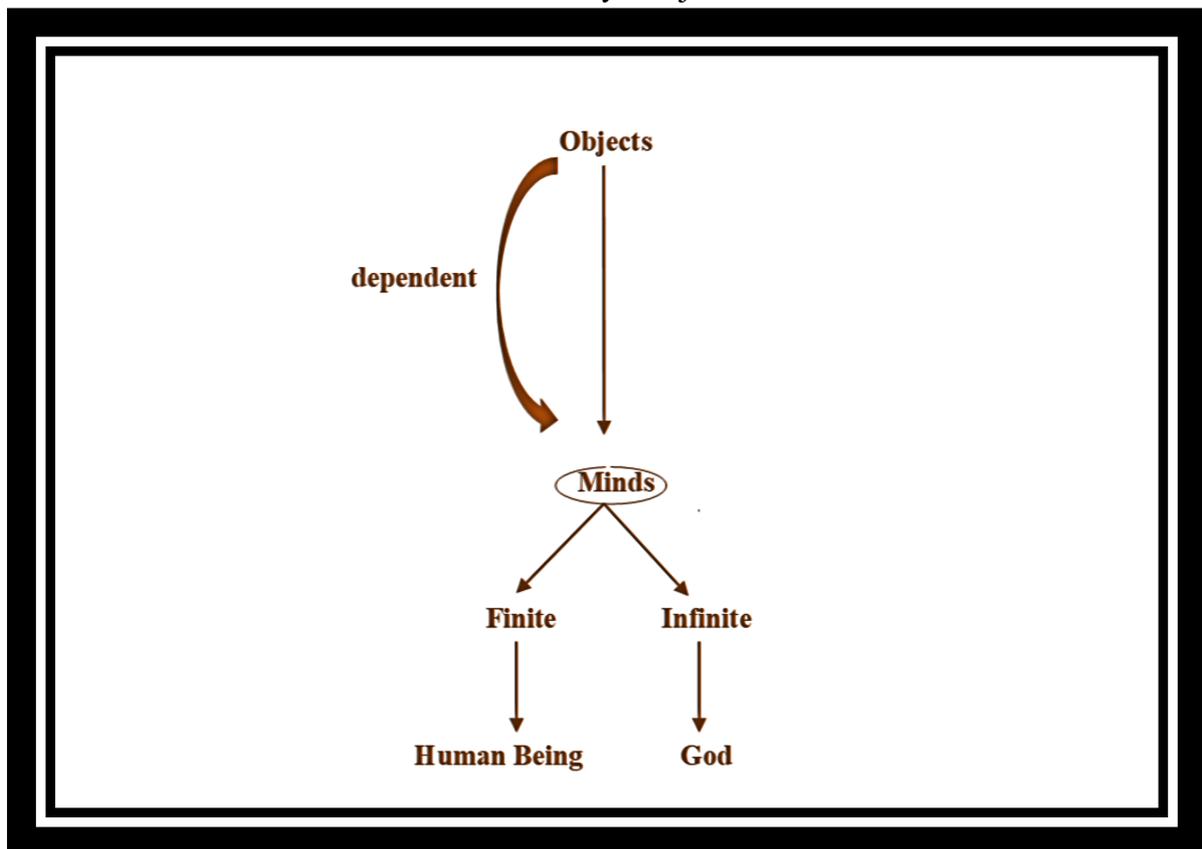


Figure 5: A Flow Chart of Subjective Idealism

Additionally, the finite spirits dwell in a relative independence as, they are themselves perceived as objects and at the same time the subjects who perceive other as objects (Roy, 1949, p. 187). Besides, Berkeley uses many arguments in his books to prove the subjectivity of ideas and

mind. One of the arguments are presented above in relation to the conception of idealism. Another argument that Berkeley relates is that of taste and food in his book: *'A Dialogue concerning the principles'*:

"...nothing can be plainer than that diverse persons perceive different tastes in the same food, since that which one man delights in, another abhors. And how could this be, if the taste was something really inherent in the food?" (Y.Masih, 2016, p. 305).

The above quote vividly marks an analysis that the aspect of taste and food vary depending on the individuals. Berkeley points out that taste cannot be similar for all persons and by this, he fades out the concept of objectivity of ideas and light on the concept of subjective idealism as the element of taste is something based on the mental aspect of an individual. A food can be sweet for one and bitter for others.

There are many examples that Berkeley highlights to prove the subjectivity and mental ideas, like that of pain, heat and cold, sweetness and bitterness, salty and non-salty in his book: *'The Three Dialogues Between Hylas and Philonous'*.

Moreover, it can be analyzed that for Berkeley, his philosophy is based on only perceptions and the mind relativity in terms of ideas (Speaks, 2018, p. 8). The philosophy of Berkeley' subjective idealism is based on the main concepts of spirits, nature, God and mind. Mind here, can also be regarded as consciousness and this element of consciousness is related to his subjective ideas. Berkeley does not deny or reject completely the external world as he is an empiricist. He only holds that the reality of the world is mind dependent.

The theory of subjective idealism of Berkeley in a deep analysis, can be reduced somehow into the conception of solipsism. The concept of solipsism demonstrates that only the mind is the reality and nothing else and the external world has no independent existence or simply non-existent (Mastin, 2009). Berkeley is not a solipsist, as he believes in the existence of other spirits and God. But Berkeley was not **only** a subjectivist, as he believes that there is a real world.

Berkeley believes that there is a distinction between the real world and the world of fancy. The real world is independent of the expressing aspect of perceivers, whereas the fancy world is dependent on perceivers. Berkeley makes it clear that he favors idea subjectivity because, while perception is changeable, God's perception is known to be eternal. This emphasizes that Divine perception is regarded as pure and eternal because God is devoid of all dualities of life.

For Berkeley, the concept of idealism and subjective idealism is the idea in the mind of the ultimate spirit, which is God. Berkeley highlights that beyond all sensations, there lies the ultimate cause, which is God. The existence of God is proved by both Berkeley and Locke by saying that if all human beings have a father, then there must be an ultimate one, who is considered to be as supreme (Connor, 1964, p. 245).

Berkeley prevails the existence of the ultimate and eternal spirit; God, which is therefore, the cause of all our sensations and sensible objects. Berkeley here, vividly comes to the *Vedānta* philosophy, where it related about the concept of *Jīva-śrīsti* and *Īśvara*. It says that imagination is less real, being only images of things copied, while the idea of sensation received from the eternal spirit is real.

Thus, it can be said that Berkeley Philosophy is partly subjective. Perception is known to be subjective, as it is depended on the mind and there is an existing personal God, that sustain the perception of finite ideas (Y.Masih, 2016, p. 311).

However, a comparison can be drawn to Buddhist school of *Yogācāra*, which is related to the objective of this research in respect of the idea of subjectivity and consciousness. Besides, if we relate this aspect of external world, God, mind and material objects, it joins hand with the Indian thought of *Vedānta*. In the philosophy of *Viśiṣṭa Advaita*, Rāmānuja highlights that the world is made up of two aspects; one is material objects known as '*prakṛti*' and the second one is embodied soul.

Yogācāra school and Berkeley Philosophy

The *Yogācārins*, which literally means one who practice *yoga*, also lay emphasis on the subjectivity of ideas. The *Vijñānavāda* school holds that reality is only mental. Physical existence is not to be taken as real. Then what is reality according to them? Reality, therefore, is only the ideas being implicated in the mind. In this school, subjective idealism is also related to consciousness also, where the mind is said to be a store of consciousness known as '*Ālayavijñāna*'.

The subjective idealism theory advanced by both the *Yogācāra* school and Berkeley Philosophy can be examined to determine the similarities and differences between Indian and Western thought. Berkeley's subjective idealism is similar to that of *Yogācāra*, where the *Vijñānavādins* explore the idea that everything is mental and everything that Human Beings perceive are only ideas imprinted in our souls. Both explain a subjective form of idealism that reveals the properties of external objects that are merely internal representations of the mind. However, both differ in their interpretation of mind.

The Concept of Consciousness

The *Vijñānavāda* school of Buddhism associates subjective idealism theory with the element of 'consciousness,' whereas Berkeley associates subjective idealism arguments with the elements of senses, qualities, mind, and spirit.

According to the *Vijñānavāda* theory, perception is exquisite and there is no duality of subject and object conception. The *Vijñānavāda* school of thought is known as '*Svasamvedan*,' which means self-awareness. Berkeley, on the other hand, believes that the self is eternal and spiritual. In contrast to the *Vijñānavāda*, Berkeley advocates the doctrine of subjective idealism with the relations of ideas and spirits (Sinha, 1999, p. 12).

Moreover, the theory of consciousness varies in both *Yogācāra* and Berkeley's philosophy. Consciousness is considered to the only reality for the *Vijñānavādins*. For them, the theory of

existentialism does not exist as material objects are accepted as mind-dependent constructive ideas only. On the other side, subjective idealism for Berkeley is not denying completely the external world, but holds that sensible objects are only in the minds and not present in the objects externally. The theory of consciousness generally, is very broad. As the *Yogācāra* school admits that consciousness is the only reality, yet, the way consciousness is being presented is totally different as compare to Berkeley. Berkeley uses the aspect of sensations to relate the theory of consciousness whereas for the *Yogācāra*, it is directly apprehended by the mind in a rational basis.

But both have a similarity in the conception of immediate consciousness. The essence of material objects in Berkeley's philosophy relies on the perception of the perceivers. This is why for the empiricism; they believe that knowledge is innate. The objects that are being perceived by senses cannot exist by themselves and are existed only in the mind. This element is also being presented in the *Yogācāra* school, where in the work of *sahopalambhaniyama*, it is being explained that senses act like as evident along with consciousness and any objects cannot be known without knowing its essence (Chatterjee, 1962, pp. 204-205).

Besides, the theory of consciousness and ideas cannot be regularized between Berkeley's idealism and *Yogācāra*. This is so because, according to the *Yogācāra*, the idea is known to be the creative element and there is no difference between consciousness and ideas. Both co-exists and by this, it marks an analysis that, there is no creator, as the relationship of ideas and consciousness are not separate. On the other hand, for Berkeley, there consists of an ultimate creator and the all knower, which is God. For Berkeley, God is the spirit governing the whole universe (Roy, 1949, p. 191).

Additionally, the main concept of idealism relies on the aspect of consciousness, which plays an important role in the metaphysical knowledge. For the *Yogācārins*, the will that reflects the world in the waking state is not empirical and this is known as the subjectivity for the *Vijñānavādins*. The way Berkeley accepts the concept of ideas and consciousness in relation to spirit is denied by the *Yogācāra* school.

The Representation of Ideas and Spirit

Berkeley maintains the two ways of representations of ideas and spirit, which are objective and subjective. For the idea of subjective, it relates to the existence for a mind (Ibid p 210). Ideas for Berkeley existed alone, and the ultimate idea is the idea of the ultimate spirit, which is God. Whereas for the *Yogācāra*, ideas are essentially self-caused, exist of its own and creates both ego and objects. Below is a chart to differentiate the theory of ideas and consciousness for Berkeley and *Vijñānavāda*.

<i>Yogācāra</i>	<i>Berkeley</i>
<ul style="list-style-type: none"> • Ideas are the creative act • Ideas and consciousness have no separate existence • Ideas exist for itself 	<ul style="list-style-type: none"> • Ideas are distinct from the creative act • Only the ideas exist • 2 ways of ideas: <ul style="list-style-type: none"> (i) objective (ii) subjective

Table 1: *Yogācāra* and Berkeley's Theory of Ideas and Consciousness

In the book of *The Principles of Human Knowledge*, Berkeley demarcates that the idea of spirit is not known by any form of ideas, but rather is known only as a 'notion' of it. On the other hand, in the *Yogācāra* school, the aspect of consciousness is viewed as diversified ideas, which portrays that every idea is unique of consciousness also known as '*svalakṣana*' (Chatterjee, 1962, p. 211). Thus, by the above differentiation, it marks an analysis that, the way the concept of consciousness is viewed by *Yogācāra* and Berkeley vary.

In Berkeley's philosophy, the theory of ideas can be represented into two facets. Firstly, it consists of sense perception, which is immediate and exist prior to mind. In this representation of ideas, ideas are differentiated from material objects and are known as subjective, as they have no real existence. Secondly, the theory of ideas can be represented, where ideas are discerned from subject.

The Relation to the External World

Furthermore, a similarity can also lie in between Berkeley's idealism with Vasubandhu. This is so, because both do not agree that the external objects can be proved and exist, as demonstrated in the dialogues of '*Dharmakīrti*'. Vasubandhu and Berkeley demarcate that, ideas existed in the mind is the sole reality, which becomes the theory of subjective idealism. Also, both agrees that firstly, ideas are the representations of our experiences and secondly, which ultimately reflects in our awareness.

In relation to the above point, *Vasubandhu* and Berkeley answer different questions in favour of the theory of subjective idealism. According to (Scharfstein, 1998, p. 463), he highlights in his book that, if there exists only ideas as the sole reality, then how is it possible that some individual witness a same place at the same time? Thus, the answer of this question is given by both *Vasubandhu* and Berkeley, but differently.

Vasubandhu argues that this can happen because these individuals are in the same '*Karmic*' state. The answer of *Vasubandhu* is so, because the Buddhist believe in the theory of cause and effect and *Karma*. On the other hand, Berkeley's reply for question is different as from *Vasubandhu*, with bringing along the idea of God and Soul (Siderits, 2016).

The similarities of ideas are not admitted by Berkeley. So, he points out, that only the place and time can be the same and that God interrelates the various ideas that the different individuals perceived and have (Ibid pp 463). Henceforth, this marks an analysis that the idea of subjective idealism is the same from Vasubandhu to Berkeley, but the difference lies in their Indian and Western perspective.

Additionally, as a critical analysis, the theory of subjective idealism, merges its similarity with *Yogācāra* and Berkeley, where, Berkeley holds that material objects can have no existence in terms of nature, unless from being perceived in the minds and from the Indian thought, the subjective idealism appears in the theory of impressions-only, known as '*Vijñāpati-mātra*' (Siderits, 2016, p. 280). Thus, the theory of mental states, ideas and minds, are highlighted in both *Yogācāra* *Vijñānavāda* and Berkeley's philosophy in different ways.

As for as for the *Yogācārans*, they do not reject completely external things, For example, chairs, house, trees etc. For them, the material objects can only appear in the form of consciousness. External elements are present but can be only perceived in form of consciousness and are mind-dependent things only. And Berkeley, being an empiricist, too represents this idea of subjectivity in a Western perspective by analyzing the concept of immaterialism.

However, though the doctrine of subjective idealism is well interpreted by both *Yogācāra* and Berkeley, yet the difference lies in their approaches. All the knowledge of subjective idealism for the *Vijñānavādins* are acquired by the Buddhist *Sūtrās* and *Sāstrās*. This means that the doctrines are all related to the form of Testimony and is an epistemological approach, whereas on the other hand, Berkeley's arguments of subjectivity are merely based on experiences as he belongs to the Modern Western Philosophers.

Overall Analysis

According to some philosophers and interpretations, they argue that the doctrine of *Vijñānavāda* is not right be compared to that of Berkeley's subjective idealism, as they are from two different approaches. To understand the approaches of both *Yogācāra* and Berkeley's subjective idealism in a more crystal way, below is a chart to summarize the whole of this research, where it consists of the relation of external nature, to that of senses, mind and consciousness. Both has a common aspect of subjectivity of external world and objects, but they differ in relation to ideas, qualities, and consciousness. Besides, the difference that is noted also is of the concept of the self, that is spirit, which is not applied for the *Vijñānavādins*.

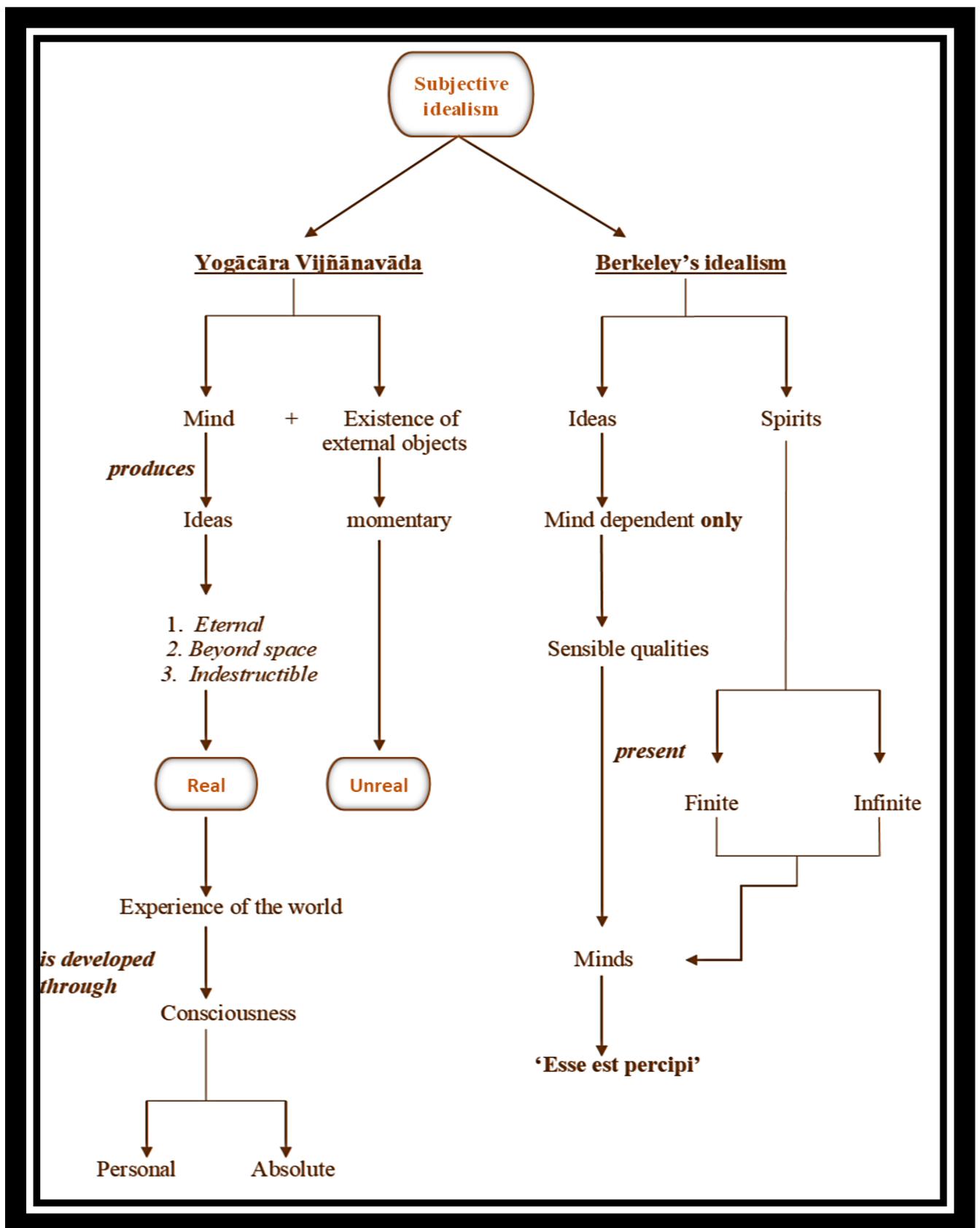


Figure 6: The doctrine of *Yogācāra* and Berkeley's Subjective idealism

From the above flowchart, it is critically asserted that the differences between the *Yogācāra* and Berkeley, lie in the idea of consciousness, senses and the theory of God, known as 'finite spirit'. In Berkeley's philosophy of immaterialism, the analysis of God, lies on the existence of external objects, which depend on the existence of God. Ultimately, God is the cause of things in the world.

Along with finite spirits of finite minds, there exists also a greater mind, which is infinite and that is **God's mind** in Berkeley's theory of subjective idealism. Critically, Berkeley's notion of God, gives a sense of *Advaita* Philosophy. Besides this, it also relates to that of *īśa Upanishad*, where it is being portrayed that *Brahman* is in every nook and corner of the universe. It gives a sense of atheism and immaterialism also.

The theory of subjective idealism is valid in the works of both *Yogācāra* and Berkeley, as it is explained and argued, that all the material objects and qualities are mind-dependent only. But in reality, all the experiences that Human being have, are believed to be caused by material objects of the world in the state of ignorance (M.Emmanuel, 2016, p. 155). In relation to the criticism, Moore and Luce observed that Berkeley's theory of ideas is lame by saying: 'according to the author, we drink ideas and eat ideas' (Roy, 1949, p. 191).

So, from a comparative study, several points of *Yogācāra Vijñānavāda* and Berkeley have been explained to examine properly the theory of subjective idealism. Though both advocate the doctrine of subjective idealism, yet it contains diverse views and approaches.

Idealism has always been a contentious theory in the world of philosophers. The idealism and subjective idealism theories are still relevant today. World is usually dominated by a materialistic mindset. Nonetheless, the understanding of mind and consciousness remains a mystery to the general public. For years, people have had a perception of reality, believing that the world is made up of the five physical elements.

According to (Fernando Tola, 2005), the theories of Buddhism help to get out of the illusory conception of the world, human existence, and the functions of the mind. Ultimately, when the empirical way of life starts to diminish, the perfect knowledge takes place, which is known as *Pariniṣpanna*.

In Berkeley's philosophy, it is clear that reality is entirely dependent on the mind; that is, if the mind perceives something in a certain way, reality will reflect the same. Thus, the distinctions made in this research call attention to the Indian and Western approaches to understanding the mind, ideas, consciousness, and senses.

Conclusion

First of all, it can be pointed out that, conventionally, the Buddhist school of *Yogācāra* is known to be metaphysical idealists. The school is metaphysical idealist, as it describes that all material objects that are perceived existed in our minds in terms of ideas and consciousness. But the extent to which the Buddhist school of *Yogācāra* is metaphysical idealism is still debatable, as compared to Berkeley's metaphysical idealism.

Besides, as an overall analysis, it can be noted that though *Yogācāra* school of Buddhism and Berkeley advocate the theory of idealism and subjective idealism, yet the way both

view the concept of ‘**consciousness**’ is not the same. The *Yogācāra Vijñānavāda* lays emphasis on consciousness more than ideas as compared to Berkeley.

Overall, though both have a similarity in terms of subjectivity of ideas, yet Berkeley differs with the notion of God and Soul. From a personal view, it can be analyzed that the idea of ideas come from the Ultimate spirit which is **God** for Berkeley, and this is how the subjective idealism became more accurate in his philosophy, whereas for the *Yogācārans*, ideas are only in the form of **consciousness** which is of prime importance.

Moreover, the theory of subjective idealism for the *Yogācāra* is debatable, as some philosophers argue that *Vijñānavāda* cannot merely be regarded in the aspect of idealism, just like Berkeley have presented in his philosophy, yet the way the *Yogācārans* describe the concept of ideas and consciousness, it automatically is related to the idea of subjective idealism. Vasubandhu highlights that the depiction of objects is given by our minds: ‘*Vijñāpti-mātram evaitad*’ (Kalupahana, 1994).

Berkeley’s philosophy, idealism and subjective idealism remain the central teachings in the history of Western idealism. It can be highlighted that though both *Yogācāra*’s and Berkeley’s theory of idealism are debated and questioned by many critics, yet both have their own unique place in the fields of Indian and Western philosophy, as idealism is a very deep and valuable theory in the field of philosophy.

Thus, it can be analyzed, that in Berkeley’s philosophy, physical or material objects are in reality ideas perceived in our minds and in the infinite mind, who is God (P.T.Raju, 1962, p. 54). Also, the *Vijñānavāda* theory of *Yogācāra* clearly depicts that material elements are real in terms of ideas in our minds or consciousness. Therefore, the sensible objects that are perceived in the mind and the external objects that do not have any real identity constitute the theory of **subjective idealism**.

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