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Chapter 2: What Is Simple Apprehension?



Exercises for Day 1. Read the entire chapter. You may read it fairly quickly on this first reading. Try to get only a general idea of what the chapter is about. Read the "Introduction" and "What Is Sense Perception?" Read these sections carefully, and try to understand them the best you can.

1. What are the three things associated with simple apprehension?
 - a. We perceive something with our senses.

 - b. We form an image of it in our minds.

 - c. We conceive its meaning.

2. Which one of the three answers in Question 1 is the simple apprehension itself?
The third: we conceive its meaning.

3. Which two of the three answers in Question 1 are connected with simple apprehension, but are not simple apprehension itself?
 - a. perceiving something with our senses

 - b. forming an image of it in our minds

4. Which one of the three things associated with simple apprehension (in Question 1) is present when we are looking at something with our eyes, but ceases once we are no longer looking at it?
The first: the perception of something with our senses

5. Why is the sense perception of a chair different from the chair itself?
Because the sense perception occurs in our minds, while the chair exists outside of our minds.

6. Give the definition of "sense perception."
Sense perception is the act of seeing or hearing or smelling or tasting or touching.

Read "What Is a Mental Image?" Read it carefully.

7. What happens in your mind when you have a sense perception?
We form a mental image.

8. When you remember something you have seen, say, a chair, are you having a sense perception or a mental image?
A mental image

9. Give one reason why a mental image of a chair must be different from the sense perception of the chair.
Because, while the sense perception lasts only as long as we are looking at the chair, the mental image can be present even when we are not perceiving the chair through our senses.

10. Give the definition of "mental image."

A mental image is the image of an object formed in the mind as a result of a sense perception of that object.

Read "What Is a Concept?" Read it carefully.

11. What are you having when you understand the meaning of the concept "chair"?

You are experiencing a simple apprehension.

12. Is the simple apprehension you experience when you understand the meaning of an object, such as a chair, the same as or different from the sense perception you experience when looking at a chair or the mental image in your mind that results from the sense perception? Why?

They are different because when a concept is understood it has been abstracted; at the level of mental image it has not.

13. Give one reason why a mental image must be different from simple apprehension itself.

Because, while a mental image is representative of something tangible and material (for example, it has shape and color), the simple apprehension is the grasp of something intangible and immaterial.

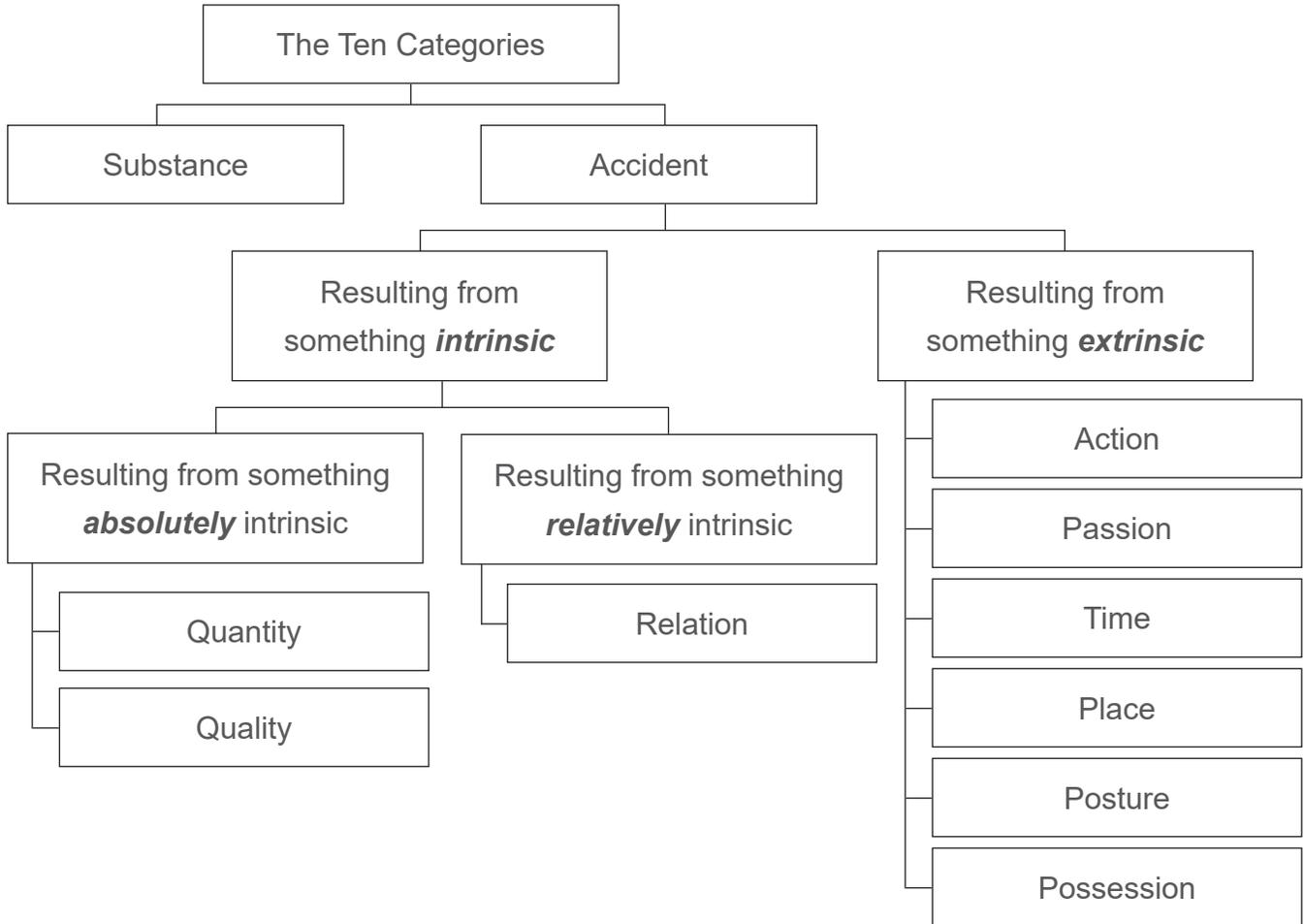
14. Give the definition of "simple apprehension."

Simple apprehension is an act by which the mind grasps the concept or general meaning of an object without affirming or denying anything about it.

15. What is another term used for "simple apprehension"?

Another term for "simple apprehension" is "concept."

19. Complete the chart below, showing the first, second, and third divisions of the categories:



20. Show the structure of the ten categories indicating the first, second, and third divisions, using a textual outline:

Substance

 Accident

 Intrinsic

 Absolutely Intrinsic

 Quantity

 Quality

 Relatively Intrinsic

 Relation

 Extrinsic

 Action

 Passion

 Time

 Place

 Posture

 Possession

25. In the *darksome* depths of a *thick* forest lived Kalyb, the *fell* enchantress. *Terrible* were her deeds, and *few* there were who had the *hardihood* to *sound* the *brazen* trumpet which *hung* over the *iron* gate that *barred the way* to the Abode of Witchcraft. *Terrible* were the deeds of Kalyb; but above all things she *delighted* in *carrying off* *innocent newborn* babes, and *putting them to death*. (From "St. George of Merrie England," *English Fairy Tales*, by Flora Annie Steel)

Word	Category	Used in Predication? (Yes or No)
darksome	quality (sensible quality)	No (used in qualification)
thick	quality (figure)	No (used in qualification)
fell	quality (habit)	No (used in qualification)
enchantress	substance	No (used in qualification)
terrible	quality (habit)	Yes
few	quantity	Yes
hardihood	quality (habit)	No (used in abstraction)
sound	action	No (used in qualification)
brazen	quality (form)	No (used in qualification)
hung	action	No (used in qualification)
iron	substance	No (used in qualification)
barred	action	No (used in qualification)
the way	substance	No (used in qualification)
delighted	action	Yes
carrying off	action	No (used in qualification)
innocent	quality (habit)	No (used in qualification)
newborn	quality (habit) or time	No (used in qualification)
putting them to death	action	No (used in qualification)

26. *Once on a time* there was a *poor* husbandman who had *so many* children that he hadn't much of either food or clothing to give them. *Pretty* children they all were, but the prettiest was the *youngest* daughter, who was so *lovely* there was *no end* to her *loveliness*. (From "East of the Sun, West of the Moon," *Popular Tales from the Norse*, by George Webbe Dasent)

Word	Category	Used in Predication? (Yes or No)
Once on a time	time	No (used in qualification)
poor	quality (disposition)	No (used in qualification)
so many	quantity	No (used in qualification)
pretty	quality (sensible quality)	No (used in qualification)
youngest	relation	No (used in qualification)
lovely	quality (sensible quality)	Yes
no end	quality (figure)	Yes
loveliness	quality (sensible quality)	No (used in abstraction)