

THE STUDY OF MIND AND ITS FUNCTIONS

OBJECT

Definition of object: **that which is known by an awareness**

When objects are divided, there are:

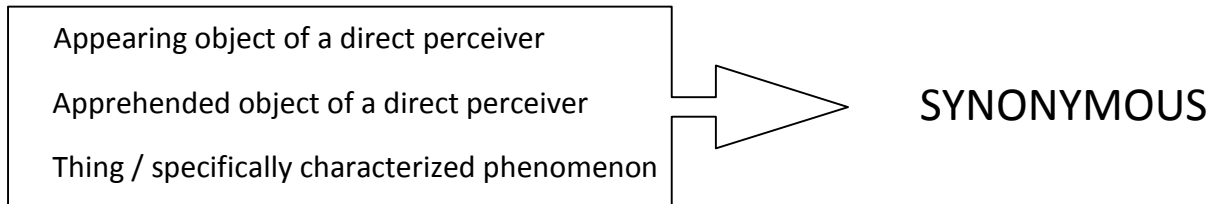
- **Appearing object**

The appearing object and apprehended object refers to the object which is appearing to the consciousness (non-conceptual and conceptual) and not necessarily to what it is comprehending. The appearing object of a particular awareness and **apprehended object** of that awareness are synonymous.

Whatever is an established base is necessarily an appearing object. This is because:

1. WHATEVER IS A THING IS NECESSARILY THE APPEARING OBJECT OF A DIRECT PERCEIVER (NON CONCEPTUAL)

This is established because:

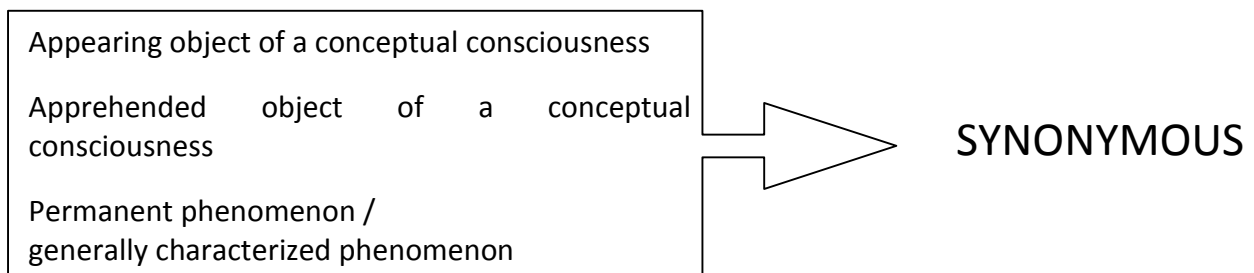


Furthermore, it follows that whatever is a thing must be the appearing object of a direct perceiver because whatever is a thing must be that which is realized in a manifest manner by a direct perceiver.

In the example of an eye consciousness apprehending blue, it's appearing object, apprehended object and object of engagement is blue.

2. WHATEVER IS PERMANENT IS NECESSARILY THE APPEARING OBJECT OF A CONCEPTUAL CONSCIOUSNESS.

This is established because:



Since the actual object that appears to a *direct perceiver* is what it realizes, it's appearing object, apprehended object, and object of engagement is the same. It is the nature of direct perceiver (both sense and mental) to apprehend its object barely, without the projection of any mental images

However for a *conceptual consciousness*, although the object of engagement and determined object are the actual objects the consciousness is understanding, - e.g. blue for a conceptual consciousness apprehending blue – the appearing object and apprehended object are just an mental image of blue, called a **meaning generality**.

For example, the meaning generality of pot that appears to the conceptual consciousness apprehending a pot is not an externally existent pot with all its own uncommon features, but just a general image "pot" which is described negatively as being the opposite of that which is not pot.

The meaning generality of pot is that imputed factor which, although it is not a pot, appears to the conceptual consciousness apprehending a pot as pot.

A meaning generality of a pot is a mental construction of an image of like a pot which mistakenly seems to be a pot to a conceptual consciousness, insofar as one understands a pot by the appearance of something which is not pot.

A meaning generality is a permanent phenomenon in that it does not disintegrate moment by moment as do impermanent phenomenon and it is a **negative phenomenon**, an image which is the mere elimination of all that is not the object.

To understand why a thing is necessarily the appearing object of a direct perceiver and whatever is permanent is necessarily the appearing object of a conceptual consciousness, we need to understand how a consciousness apprehends and gets at its object.

All non-conceptual consciousnesses are **collective engagers**. All conceptual consciousnesses are **eliminative engagers**.

A direct perceiver is a collective engager in the sense that all the characteristics of its object – all those things that are established with the object, abide with it, and disintegrate when it does – such as the individual particles of the object, its impermanence and so forth appear to the consciousness. It engages its object in a positive manner, without eliminating anything. For example, a direct perceiver realizing blue does not comprehend its object by explicitly eliminating non blue or anything else in order to understand blue. Rather, it realizes its object nakedly and directly.

Although a direct perceiver is capable of realizing all of the uncommon characteristics of a specifically characterized phenomenon / thing / impermanent phenomenon, it does not necessarily do so. These characteristics appear to an ordinary direct perceiver, but such a consciousness is unable to notice them. Only a yogic direct perceiver notices and ascertains all of

the uncommon characteristics of a specifically characterized phenomenon together with its appearing object. This will be dealt with in greater detail in the near future.

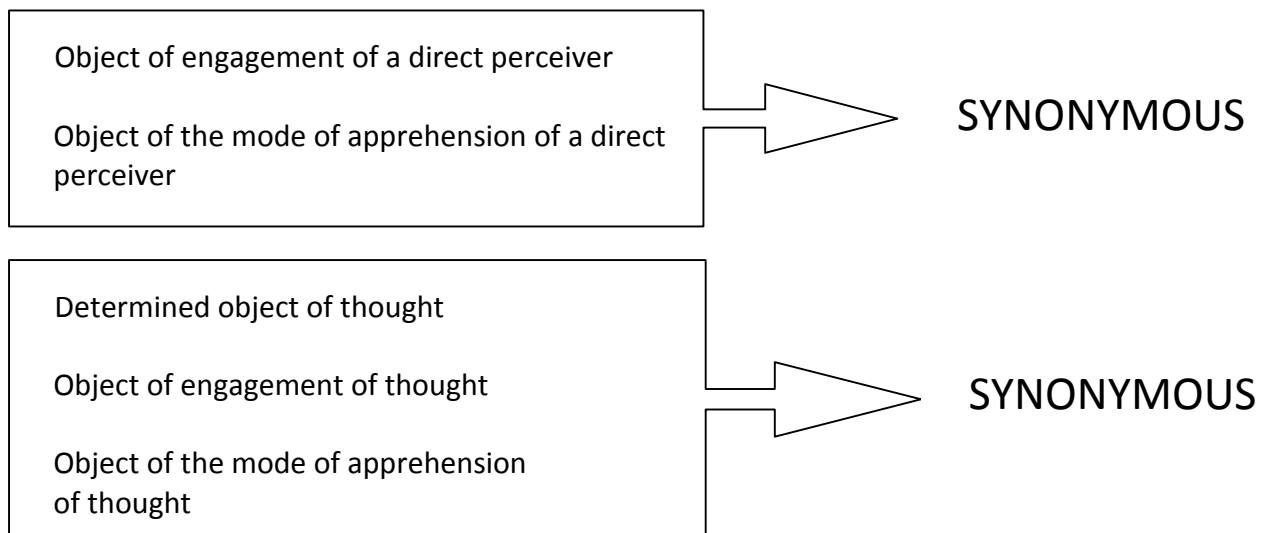
Thought / conceptual consciousness on the other hand engages its object in an eliminative manner. Not apprehending all the uncommon features of an object, thought apprehends a general image which is a mere elimination; thus a thought apprehending pot sees an image which is the opposite of that which is non-pot. Thought lacks precision – golden pot, copper pot, silver pot and so forth are seen as “pot”, their shared quality of “potness” taking precedence over their many dissimilar features. Also thought mixes time, as for example when one sees someone and thinks, “this is the person I saw yesterday”. Because thought operates in a negative, or eliminative manner, it can never come to perceive all the uncommon features of its object as can direct perceiver.

- **Determined object / Conceived object**

Simply stated, the determined object is the same as the object of engagement of a conceptual consciousness. Only a conceptual consciousness is endowed with a determined object, because only within a conceptual framework is the mind able to conceive its object. Conceiving is the exclusive way in which conceptual consciousness apprehends its object. To conceive means to apprehend the object by means of the appearance of a mental image or what we call in technical language, a meaning generality.

- **Object of engagement**

All consciousnesses have a principal object. This is the main object of the awareness, the object with which the mind is primarily concerned and involved.



Whatever is an established base is necessarily the object of the mode of apprehension of both a conceptual and a non-conceptual consciousness.

Whatever is the object of the mode of apprehension of the thought consciousness apprehending it is not necessarily an object of the mode of apprehension of thought. This is because the horns of a rabbit are not an object of the mode of apprehension of thought. This follows because [the horns of a rabbit] are not an object of thought. This is because [the horns of a rabbit] are not an object of an awareness, which is because [the horns of a rabbit] are not that which is suitable to be an object of an awareness. It follows that the subject [the horns of a rabbit] is the object of the mode of apprehension of a thought consciousness apprehending it because of being selfless.

Examples of the various objects

Subject	Object of Engagement	Object of the mode of apprehension	Appearing Object	Apprehended Object	Determined Object	Object of observation
Eye consciousness apprehending blue	Blue	Blue	Blue	Blue	None	Blue
Conception of iphone	iphone	iphone	Mental image of iphone	Mental image of iphone	iphone	iphone
Thought remembering a movie	the movie	the movie	Mental image of the movie	Mental image of the movie	the movie	the movie
Eye consciousness apprehending photo of His Holiness						
Compassion focusing on the suffering of sentient beings						