

Objects

1) The characteristics of objects is 'to be known with the intellect'.

If it is said the object is appearance of both meaning universals and non-existents, two deluded consciousnesses apprehending those is contradicted.

2) If it is said, if the object exists, it is deluded, like apprehending a rope as a snake; because the object grasped as variegated exists, there is no delusion; when there is no object, apprehending the snake is delusion.

3) If appearing objects are different from the cognition of both, [they] will be seen by another person existing as suitable objects like a vase, etc.

4) If it is said, although [they] are objects ; like not being able to see

inside of the body, to two deluded appearances

cannot be conceived by another

because of always being connected with oneself;

5) The inside of the body is not a suitable object,

therefor it will not be seen by oneself. (2/b)

If is said if the two are not suitable objects

because of always being connected with oneself,

6) because connected with each intellect alone;

although it is described it will not be conceived by another.

If it is said because it is connected with each individual intellect,

that itself will be comprehended by description;

7) because an object to be described of two persons

is individual, [it] cannot be joined.

Because the two aspects of thought

existing in each individual person are similar,

8) if there is no contradiction in similarity held as sameness

because of being conventionally joined,

if [an object] arises for oneself, it is one's object;

if it does not arise, that is not an object.

9) Therefore, how will the different apprehended [objects]

be held as the same?

If it is said, through delusion the object is held

to be the same although it is different;

10) because delusion holds [the objects] as the same,

apprehensible objects are not established.

Like a non-existent when investigated by reason (3/a)

again, commonly held as an object,

11) if demonstrated by the tip of the finger, deluded fools 'see'
space.

A verse interlude.

The object of authority is only the unique intrinsic characteristic

If it said there is harm by asserting two objects,

12) there are two through the method of entry, a particular and a
universal.

If is said non-existents also are equivalent to objects of authority,
the necessary capability of an object does not exist in that.

The appearance of the hair is just the intellect,

13) the object appearing as a hair is not established;

that does not exist as real,

because it is conceptual, if investigated it is a universal
characteristic.

If it is said both existence and non-existence are revealed

14) because established in the nature of self-awareness;

objects do not exist for deluded cognitions;

but because experience by self-awareness,

is the cognition itself, because that also

15) apprehends a non-existent, it is a deluded cognition.

If it is said existence and non-existence as objects of authority are
contradicted

if there is no object that is not an intrinsic characteristic;

There is no contradiction in

16) establishing the object of negation's 'existence and non-existence'.

An outer apprehendable object is rejected by scholars,

a apprehendable object of cognition is not possible here;

therefor, also the claims of some

17) 'there is only one object of authority' is not acceptable.

The different philosophical conclusions are essence,, God,

principal, atoms, perception

and dependent origination;

18) the assertions of ours and other's school.

Because it is not interrupted, it is not perception,

a seer possess the support of an organ.

Because it is inert, it is not a seer,

19) [and] is not connected as the same time.

Tibetans say the concurrent object and consciousness

are the apprehended and the apprehender.

If because simultaneous, there is no connection;

20) there is no cause, a consciousness is contradicted.

The object of the previous moment is the cause.

If is said the apprehendable object is simultaneous;

a consciousness is established because of arising from an object, (3/

b)

21) simultaneity is not needed there.

A consciousness arose from those

objects, organs and attention;

food etc., are also causes of a child,

22) like the form of the father and mother, it arise to resemble the object.

Therefor, two results in an object,

also the intellect is asserted in two modes.

If because of being free from one or many,

23) by that objects do not exist, also aspects will not exist.

Difference is not possible in a simultaneous supporting object,

if it is another substance, the sign is not possible;

like the appearance of two moons, also apprehending blue;

24) difference is rejected because the limit of difference has ceased.

It is claimed 'the mental continuum will be equivalent with the possessing limbs;

a moment is like the part of atom; (9/b)

therefor, because a moment's nature is tripartite

25) it is free from being one or many'

Because of a moment's tripartite nature,

a single moment is not possible;

if a single moment is not possible,

26) the existence of the tripartite nature is faulted.

If the coarse atoms surround at once,

the central subtle atom will have parts;

because the three times do not arise at once,

27) the present moment is partless.

Just the intellect appears as the object,

That appearance itself does not exist outside;

the presentation of truth and falsity is made upon

28) upon the support and non-support of traces.

For as long as outer objects are accepted,

for that long causes will be called apprehendable objects;

if objects of knowledge are defined as inner,

29) object and subject will not be established.

The condensing verse

The first analysis investigating objects in *Treasury of Authoritative*

Reasoning.