Vedāntin: No, for in all cases there is the experience of two awarenesses, viz. the awareness of reality, and the awareness of unreality. (34) That in relation to which the awareness does not change is real; that in relation to which it changes is unreal. Thus, since the distinction between the real and the unreal is dependent on awareness, therefore in all cases (of empirical experiences) everyone has two kinds of awarenesses with regard to the same substratum: (As for instance, the experiences) 'The pot is real', 'The cloth is real', 'The elephant is real'—(which experiences) are not like (that of) 'A blue lotus'. (35) This is how it happens everywhere. (36)

Of these two awarenesses, the awareness of pot etc. is inconstant; and thus has it been shown above. But the awareness of reality is not (inconstant). Therefore the object of the awareness of pot etc. is unreal because of inconstancy; but not so the object of the awareness of reality, because of its constancy.

Objection: If it be argued that, since the awareness of pot also changes when the pot is destroyed, therefore the awareness of the pot's reality is also changeful?

Vedāntin: No, because in cloth etc. the awareness of reality is seen to persist. That awareness relates to the objective (and not to the noun 'pot'). For this reason also it is not destroyed. (37)

Objection: If it be argued that like the awareness of reality, the awareness of a pot also persists in other pots?

Vedāntin: No, because that (awareness of pot) is not present in (the awareness of) a cloth etc.

Objection: May it not be that even the awareness of reality is not present in relation to a pot that has been destroyed?

Vedāntin: No, because the noun is absent (there). Since the awareness of reality corresponds to the adjective (that is, it is used adjectivally), therefore, when the noun is missing there is no possibility of its (that awareness) being an adjective. So, to what should it relate? But, again, the awareness of reality (does not cease) with the absence of an object. (38)