

Commentary to the 60 Stanzas on Reasoning, last two lines of verse five, 5cd

Note 497 in Jinpa's translation in reference to the statement "Candrakīrti's Commentary on Sixty Stanzas elsewhere makes a statement to the effect that nirvana is true on the conventional level", says: "Tsongkhapa is probably referring here to Candrakīrti's commentary on stanzas 7 and 8 of Nāgārjuna's Sixty Stanzas of Reasoning", but it seems me .more likely it is referring to the commentary to verse 5cd:

[Qualm] Is Nirvana also a conventional truth?

[Response] It is indeed! If the imputation samsara exists, there is the imputation nirvana, because both are worldly conventions.

Thus it is taught in the Bhagavatti:

Venerable [Āyusmān] Subhūti do you say that Nirvana is also like a dream?

Śāriputra, if there were a phenomena far greater than Nirvana, I would say it too, is like a dream.

If it were not dependent on the imputation samsara, it would not be like a dream. Thus. nirvana is also considered a conventional truth.

[Qualm] If it's like that, why was it said "Nirvana is the ultimate truth?"

[Response] **Because it's nature is non-deceptive for the world, worldly convention calls it ultimate truth. That which is deceptive, the compounded, is is not an ultimate truth.**

,CI MYA NGAN LAS 'DAS PA YANG KUN RDZOB KYI BDEN PA YIN NAM,

DE DE BZHIN TE, 'KHOR BAR YONGS SU RTOG PA YOD NA MYA NGAN LAS 'DAS PAR YONGS SU RTOG STE, DE GNYI GA YANG 'JIG RTEN GYI THA SNYAD YIN PA'I PHYIR RO,

,DE BAS NA BCOM LDAN 'DAS MA LAS GSUNGS PA,

TSE DANG LDAN PA RAB 'BYOR MYA NGAN LAS 'DAS PA YANG SGYU MA LTA BU RMI LAM LTA BU'O ZHES SMRA'AM, SH'A RI'I BU MYA NGAN LAS 'DAS PA BAS CHES LHAG PA'I CHOS SHIG YOD NA YANG SGYU MA LTA BU'O ZHES KHO BO SMRA'O

ZHES 'BYUNG NGO, ,

GAL TE DE 'KHOR BAR RTOG PA LA LTOS PA MA YIN NA DE SGYU MA LTA BUR MI 'GYUR RO, ,DE BAS NA MYA NGAN LAS 'DAS PA YANG KUN RDZOB KYI BDEN PAR YONGS SU BRTAGS PA YIN NO,

,GAL TE DE LTAR NA MYA NGAN LAS 'DAS PA DON DAM PA'I BDEN PA'O ZHES JI SKAD DU BSHAD,

DE'I BDAG NYID DU 'JIG RTEN LA MI SLU BA'I PHYIR 'JIG RTEN GYI THA SNYAD KYIS DON DAM PA'I BDEN PA ZHES BSHAD DO, SLU BA 'DUS BYAS GANG YIN PA DE NI DON DAM PA'I BDEN PA MA YIN NO,