

# MIPAM ON BUDDHA-NATURE

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*The Ground of the Nyingma Tradition*

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*gsal byed*), *Collected Works*, vol. 1, 70.7–71.2. He also juxtaposes (1) “the subtle inner Middle Way” (*phra ba nang gi dbu ma*) that is other-emptiness with (2) the “gross outer Middle Way of Svātantrika and Prāsaṅgika” (*thal rang rags pa phyi yi dbu ma*), which expresses the relative in accord with Auditors and Self-Realized Ones. We can see here how he positions other-emptiness as superior to a Prāsaṅgika view. See Getsé Pañchen, *Ornament of Buddha-Nature*, 79.7–80.3; see also Getsé Pañchen, *Elucidating the Definitive Meaning Viewpoint*, 52.2–53.3.

88. Bötrül, *Ornament of Mañjugoṣa's Viewpoint*, 185–186.
89. Also, it is important to recognize the fact that appearances as they are explained in the *Guhagarbhatantra*—as divine—is an important part of Nyingma exegesis. We might say that in the Nyingma tradition Mipam inherited, conventional truth in Prāsaṅgika is supplemented by tantra. We will look into the role of tantra in Mipam’s interpretation in chapter 5.

### CHAPTER THREE. THE PRESENT ABSENCE

1. Dölpopa, *The Mountain Doctrine: Ocean of Definitive Meaning* (*ri chos nges don rgya mtsho*), (Gangtok: Dodrup Sangyey Lama, 1976), 194.6: *gnas lugs la yod pa ni gzhan stong dang med pa ni rang stong ngo*.
2. Sixteen types of emptiness are found in the Perfection of Wisdom Sūtras; the fifteenth and sixteenth are referenced in the *Madhyāntavibhāga*. The sixteen are: (1) the emptiness of the internal, (2) the emptiness of the external, (3) the emptiness of the external and internal, (4) the emptiness of the great, (5) the emptiness of emptiness, (6) the emptiness of the ultimate, (7) the emptiness of the conditioned, (8) the emptiness of the unconditioned, (9) the emptiness of the limitless, (10) the emptiness of the beginningless and endless, (11) the emptiness of the non-discarded, (12) the emptiness of intrinsic nature, (13) the emptiness of own characteristics, (14) the emptiness of all phenomena, (15) the emptiness of nonentities, and (16) the emptiness that is the nature of nonentities. Mipam states that the last two subsume the first fourteen, and that the fifteenth, emptiness of nonentities (*dngos po med pa'i stong pa nyid*), is a negation of perceived-perceiver duality through exclusion (*rnam bcad du khegs*), and that the sixteenth, emptiness that is the nature of nonentities (*dngos po med pa'i dngos bo nyid kyi stong pa nyid*), is established through inclusion (*yongs gcod du grub*). Mipam, *Garland of Light Rays*, 673.5–674.1; 679.3–679.5. Kongtrül states that these last two emptinesses necessarily encompass the other fourteen emptinesses (*khyab byed du 'gro dgos*) and are conceptually distinct (*ldog pas phye ba*). He states: “The emptiness of nonentities is posited from the aspect of the negation of the object of negation—the imagined phenomena and the imagined self; the emptiness that is the nature of nonentities is posited from the aspect of the

existence of the entity of the suchness of phenomena and self implied within (*shul na*) the elimination of that object of negation.” Kongtrül, *Encyclopedia of Knowledge*, 706: *dgag bya kun brtags kyi chos dang bdag bkag pa'i cha nas dngos po med pa'i stong pa nyid dang/ dgag bya de bkag pa'i shul na chos nyid kyi chos dang gang zog gi dngos po yod pas cha nas dngos po med pa'i ngo bo nyid stong pa nyid du bzhag go.* There is a variation in the enumeration of sixteen emptinesses cited by Candrakīrti in *Madhyamakāvatāra* VI.180–223; see *Auto-Commentary of the Madhyamakāvatāra*, 301–336. Candrakīrti cites “the emptiness of the unobserved” (*mi dmigs pa stong pa nyid*) for the fifteenth instead of “the emptiness of nonentities” as in the *Madhyāntavibhāga*. Although Candrakīrti uses the same term as the one used in the *Madhyāntavibhāga* for the sixteenth, “the emptiness that is the nature of nonentities,” a better translation to reflect his explanation of it would be “the emptiness of the nature of nonentities.” These two interpretations of the sixteenth, reflected in the translations as “the emptiness of . . .” (Candrakīrti) or “the emptiness that is . . .” (*Madhyāntavibhāga*), reveal the crucial distinction between emptiness interpreted as a quality (in the former) or a substrate (in the latter); the distinction here prefigures the “self-emptiness versus other-emptiness” controversy in Tibet.

3. Dölpopa’s “frequent statement” can be found in Vasubandhu’s definition of emptiness in his commentary on the *Madhyāntavibhāga* under verse 2, D.4027, 2a.2–2a.3.
4. Dölpopa, *Ocean of Definitive Meaning*, 300.5–300.6: *bco lnga pa dngos po med pa stong pa nyid ni gang zbig gang na med pa de des stong ngo zhes yang yang gsungs pa'i don te rang gi dngos po stong pa nyid gang yin pa kun rdzob rang stong ngo/ /bcu drug pa dngos po med pa'i de nyid stong pa nyid ni de la lhag mar gyur pa gang yin pa de ni 'dir rtag tu yod pa'ol /zhes yang yang gsungs pa'i don te gzhan gyi dngos po stong pa nyid gang yin pa don dam gzhan stong ngo.*
5. Ibid., 88.2–88.3: *sngar gdul bya'i dbang gis thar pa la sogs pa thams cad med cing stong pa dang bdag med pa la sogs par gsungs pa ni gang zbig gang na med pa la dgongs pa yin la/ phyi nas mi stong pa dang bdag yod pa la sogs par gsungs pa rnams ni med pa'i lhag ma gang yin pa la dgongs pa yin pas gsung rab snga phyi 'gal 'dra yang legs par brtage na mi 'gal ba.*
6. An implicative negation is characterized as an explicit negation that implicates something else; for instance, like the classic example, “the fat Devadatta does not eat during the day.” This negation implies something else, namely, that Devadatta eats at night. In contrast, a non-implicative negation is characterized as an explicit negation that does not imply anything else, for instance, “Brahmins should not drink alcohol.” In contrast to implicative negations, the connotative force of a non-implicative negation is denial rather than an implied affirmation.
7. Dölpopa, *Ocean of Definitive Meaning*, 88.3–88.4: *med dgag gi gzhi la ma yin dgag yod pa'i phyir dang/ skyon thams cad kyis gdod nas rang bzhin gyis dag cing spangs pa'i gzhi la gnyug ma'i yon tan thams cad tshang ba'i ye shes mkha' khyab yongs su grub par bzhugs pa'i phyir ro.*

8. Ibid., 434.6: *stong gzhi don dam gyi yon tan . . . thams cad gnas lugs la rnam yang bzhugs pa'i phyir.*
9. Ibid., 313.7–314.1: *yod med la sogs pa'i mtha' thams cad dang bral ba'i gzhi chos kyi dbyings kun tu 'gro ba ni gnas lugs kyi sangs rgyas so.*
10. Ibid., 366.6–366.7: *don dam gyi sems ni gnas lugs la yod pa'i sems sol /kun rdzob kyi sems ni gnas lugs la med pa'i sems sol /de'i phyir sems gang zhig yod pa'i sems zhes pa don dam byang chub kyi sems rang bzhin 'od gsal ba ste.*
11. Ibid., 166.4–166.5: *gzhan yang chos nyid la sogs pa rnam grangs mang po can gyi bde gshes [read gshes] snying po de bzhin nyid gang yin pa de nyid chos thams cad kyi gzhi yin pa'i phyir.*
12. Ibid., 431.5–431.6: *gnas lugs la don dam chos sku med pa ma yin te de bzhin nyid bdag dag pa'i bdag tu gyur pa sangs rgyas kyi bdag nyid chen po'i bdag ma chad pa'i phyir/ lgnas lugs la kun rdzob gzugs sku yod pa ma yin te kun rdzob kyi chos gang yang ma grub pa'i phyir.*
13. Ibid., 483.7–484.1: *sems can rnams kyis las snang 'khrul pa 'di ni sems can pa nyid kyi dgos [read sgos] chos yin gyil gnas lugs la ri bong gi rwa dang mo sham kyi bu dang nam mkha'i me tog la sogs pa ltar gtan mi srid pa'i phyir.*
14. Ibid., 303.5–303.6: *yod pa'i mtha' ni kun rdzob kyi chos rnams gnas lugs la gtan nas med pa yin yang yod do zhes sgro 'dogs pa gang yin pa'o/ /med pa'i mtha' ni chos kyi dbyings kyi ye shes cha med kun 'gro kun la khyab par rtag tu bzhugs kyang med cing ma grub la rang gi ngo bos stong ngo zhes skur 'debs pa gang yin pa'o/ /mtha' de dag dang bral ba'i dbus gang yin pa de ni yod med dang sgro skur dang rtag chad la sogs pa mtha' thams cad dang bral ba'i gzhi yin pa'i phyir dbu ma chen po mthar thug pa ste. See also Dölpopa's *bka' bsdu bzhi pa'i rang 'grel*, cited in Stearns, *The Buddha from Dolpo*, 248n.11.*
15. Dölpopa, *Ocean of Definitive Meaning*, 313.1–313.2: *shes bya thams cad dngos po dngos med gnyis su kha tshon chos par smra ba rnams kyis ni chos nyid don dam pa'i gnas lugs ma rtogs pa nyid du zad del de ni shes bya yin yang dngos po dang dngos med gang yang ma yin pa'i phyir ro/ /des na de ni phung po gsum pa dang dbus ma'am bar ma nyid du yang grub bo.*
16. Ibid., 384.4–384.5: *thams cad kyis stong pa mi srid de chos nyid kyis stong pa mi srid pa'i phyir ro/ chos thams cad kyis stong pa'i gzhi ni srid de chos nyid dol/ chos nyid kyis stong pa'i gzhi ni mi srid de ha cang thal ba dpag tu med pas gnod pa'i phyir ro/ des na thams cad kyis stong pa dang chos thams cad kyis stong pa ni khyad par shin tu che stel/ gnas lugs la chos kyi[s] stong yang chos nyid kyis mi stong pa'i phyir ro/ 'dis ni chos dang chos nyid ngo bo gcig la ldog pa tha dad du 'dod pa dang/ tha dad gtan med du 'dod pa yang bsal ba yin tel/ de gnyis ni ngo bo gcig pa bkag pa'i tha dad yin pa'i phyir.*
17. Dölpopa denies that the ultimate and relative are expressible as essentially the same or different. He states: “The two truths are not expressible as essentially the same or different; they are different in the sense of not being one.” Dölpopa, *The Sun Elucidating the Two Truths* (*bden gnyis gsal ba'i nyi ma*), *Collected Works*, vol. 6, 711.1–711.2: *bden gnyis ngo bo de nyid dang/ gzhan du brjod du med pa gcig pa bkag pa'i tha dad pa yin.*

18. Khenpo Lodrö Drakpa, *The Beautiful Ornament of a Clear Mind: A Presentation of Buddhist and Non-Buddhist Philosophies* (*phyi nang grub mtha'i rnam bzhag gi bsdus don blo gsal yid kyi rgyan bzang*), Collected Works, vol. 10, 243.7–244.1: *dgag bya bden grub bkag tsam gyi med dgag de stong nyid mthar thug tu smra bas na rang stong zhes brjod do.*
19. Ibid., 270.6–270.7: *stong gzhi don dam gnyis med kyi ye shes de rang ngos nas mi stong par gzhan gzung 'dzin sogs spros pa mtha' dag gis gdod nas stong pa dang/ kun rdzob glo bur gyis bsdus pa'i chos rnams don dam gzhan gyi ngo bos stong pa'i steng du kun rdzob rang gi ngo bos kyang stong par smra bas na dbu ma gzhan stong pa zhes brjod.*
20. Khenpo Lodrö Drakpa, *Roar of the Fearless Lion* (*rgyu dang 'bras bu'i theg pa mchog gi gnas lugs zab mo'i don rnam par nges pa rje jo nang pa chen po'i ring lugs 'jigs med gdong lnga'i nga ro*), (Dharamsala: Library of Tibetan Works and Archives, 1993), 88.1–88.2: *mthar thug pa'i yin lugs thams cad med cing ma grub pa'i stong rkyang tsam du zad pa ma yin par kun rdzob spros pas stong pa med dgag gi gzhi la ma yin dgag gi 'od gsal ba'i chos nyid don dam ye nas bzhugs pas.*
21. Khenpo Lodrö Drakpa, *The Beautiful Ornament of a Clear Mind*, 242.6–243.6; 268.1–270.7.
22. Khenpo Lodrö Drakpa, *Roar of the Fearless Lion*, 60.6–61.2: *kun rdzob kyi tshul gtso bo dang po'i brjod bya dang rnam grangs pa'i don dam gyi tshul gtso bo bar ba'i brjod bya dang rnam grangs min pa'i nges don mthar thug pa gsal bar gtso bo tha ma'i brjod byar byas pas 'khor lo gsum po rim par brjod bya spyi la bsam na drang ba'i don dang gnas skabs kyi nges don dang mthar thug gi nges don gtso bor bjod byar byed pa'i cha nas de lugs su drang nges kyi mdor 'jog pa yin.*
23. Ibid., 51.6–52.1: *dang por kun rdzob thun mong bden bzhi'i tshul dang bar bar mtshan ma'i spros pa kun bral gyi dbyings nges don phyed tsam dang tha mar spros bral gyi gzhi dbyings ye shes chen po nges don don dam.*
24. Ibid., 50.4–50.6: *tha ma don dam rnam par phye pa'i chos 'khor ni gdul bya theg pa mtha' dag gis rgyud sbyangs zin pa'i dbang rnon shin tu smin pa rnams la 'phags pa'i ye shes kyi gzigs ngo'i don dam bden pa nyid dbyings rig dbyer med kyi ngo bo gdod ma nas 'gyur ba med pa'i phyir rtag brtan ther zug pa'i bden par yod pa dang/ kun rdzob gzung 'dzin gyis bsdus pa'i chos rnams ni don dam de'i rnam 'gyur tsam me long gi gzugs brnyan ltar gdod nas ma skyes pa'i bden med du so sor legs par phyes nas gtso bor gsungs.*
25. Ibid., 84.4–84.6: *de gnyis la mdo sde tha dad med pa yin tel mdo sde gcig la dgongs pa 'grel tshul bzang ngan gyi khyad tsam ma gtogs don mdo so sor 'jog rgyu med pa'i phyir/ dper na bye mdo gnyis la mdo sde tha dad med kyang dgongs pa len lugs tsam yin pa bzhin.*
26. Ibid., 63.3–63.6: *snying po'i mdo sogs bka' tha ma'i mdo mchog rnams chos can/ khyod dag spyis gnyis med ye shes bden grub tu bsttan pa tsam gyis dngos smra'i sems tsam pa'i rang lugs su mi 'gyur tel tha ma'i bsttan don gyi ye shes bden grub dang dngos smra'i sems tsam lugs kyi gzhan yongs bden grub gnyis bden par grub lugs gtan nas mi*

- 'dra ba'i khyad par chen po yod pa'i phyir/ der thal/ tha ma'i bstan don gyi ye shes ni spros bral rang rig dam pa'i yul du gshes [read gshis] kyi gnas lugs su bden pas na bden grub dang/ sems tsam lugs kyi gzhan yongs bden grub ni rnam par shes pa'i snang cha las ma 'das pa'i grub pa'i mtha' las bzhag pa yin pas mtshan ma bden dingos su dmigs pa'i dgag bya yin pa'i cha nas khyad che.* See also ibid., 214.6–223.6.
27. Dölpopa, *Ocean of Definitive Meaning*, 192.3–193.3: *re zbig gzhan dbang du gtogs pa'i phung po khams dang skye mched rnams kun btags bdag dang bdag gi bas stong pa'i gzhi gsungs kyang mthar stong gzhi gzhan dbang gis kyang stong pa'i gzhi chos nyid yongs grub yin . . . de ltar kun btags kyi stong pa'i gzhi ni gzhan dbang ngol gzhan dbang gi stong pa'i gzhi ni yongs grub pol chos nyid yongs grub kyis stong pa'i gzhi ni gtan mi srid del de ni nam yang gang na'ang lhun grub tu bzhugs pa de bzhin nyid yin pa'i phyir*.
28. Lochen Dharmasrī, *Cluster of Supreme Intentions*, 373.5–373.6: *spros pa gcod lugs la/ rang stong dang/ gzhan stong gnyis las/ rang stong nil chos can ji ltar snang ba 'di dag snang tsam nyid nas rang rang gi ngo bos stong pas med dgag gi stong nyid don dam par bzhed*.
29. Ibid., 374.1–374.5: *gzhan stong du gtan la 'bebs pa'i dbu ma pa rnams la/ shes bya thams cad mtshan nyid gsum du 'dod pa dang/ kun brtags dang yongs grub gnyis su bsdu ba'i khyad par las/ chos can ngos 'dzin tshul mi 'dra ba gnyis byung stel rnal 'byor spyod pa'i gzhung du/ stong gzhi gzhan dbang dgag bya kun btags kyis stong pa'i yongs grub tu bshad pa dang/ rgyud bla ma sogs las chos nyid yongs grub dgag bya kun brtags kyis stong par gsungs sol/ des na yongs grub sems kyi chos nyid don dam pa'i dbyings 'di'i ngo bo la dor bya'i dri ma dang sngar med kyi yon tan gsar du sgrub tu med del/ ye nas rang bzhin gyis rnam par dag cing yon tan lhun grub yin pa'i phyir*.
30. Getsé Pānchen makes a distinction between two ways of identifying the empty-ground in the same way as Lochen Dharmasrī does here. He asserts the former as the tradition of Mind-Only (*rnam rig smra ba*) and the latter as his own tradition of the Great Middle Way. See Getsé Pānchen, *Ornament of the Second Buddha's Viewpoint: A Commentary on the Stages of the Inner-Path of Secret Mantra* (*slob dpon chen po padmas mdzad pa'i gsang sngags nang gi lam rim rgya cher 'grel pa sangs rgyas gnyis pa'i dgongs pa'i rgyan*), *Collected Works*, vol. 2, 311.6–311.7.
31. Khenpo Lodrō Drakpa, *Roar of the Fearless Lion*, 51.6–52.1, op. cit.
32. Lochen Dharmasrī, *Cluster of Supreme Intentions*, 290.5–291.2: *bar tha gnyis drang nges gang yin la bzhed pa mi mthun pa mang yang/ bar ba nges don dang phyi ma drang don du gsal bar ston pa'i mdo sde'i lung med cing/ nad pa'i sman dang yi ge slob pa'i dpe'i dgongs don dang yang 'gal bas/ rang lugs ni bar pa drang nges phyed ma'am gnas skabs pa'i nges don dang/ tha ma nyid nges don du 'dod del/ mdo sde dgongs pa nges 'grel dang/ myang 'das chen po dang/ sor phreng gi mdo sogs las gsal bar bshad pa'i phyir*.
33. Kongtrül states that the traditions that accept the middle wheel as the consummate definitive meaning and the last wheel as mainly teaching provisional

- meanings are “proponents of naturelessness” (*ngo bo nyid med par smra ba*); he adds that such a claim has no explicit source in scriptures (*lung khung dngos med*) and its legitimacy is argued through reasoning (*rigs pas ’thad pa sgrub*). Kongtrül, *Encyclopedia of Knowledge*, 686.
34. The metaphor of progressively learning to read can be found in Nāgārjuna’s *Ratnāvalī* III.94: “Just as a grammarian first [teaches] reading letters, so the Buddha teaches the doctrine in accord with what disciples can bear.” Lochen cites this in his *Desire-Bestowing Vase of Elegant Sayings* (*dam pa’i chos kyi ’bel gtam legs bshad ’dod ster*), *Collected Works*, vol. 19 (dza), 20a.1–20a.2. English translation in Jeffrey Hopkins, *Advice for Living and Liberation: Nāgārjuna’s Precious Garland* (Ithaca: Snow Lion Publications, 1999), 284.
35. A metaphor of medicine is found in the *Lankāvatārasūtra*: “Just as a doctor gives medicine to the ill, the Buddha teaches Mind-Only to sentient beings.” *Lankāvatārasūtra*, P.775, vol. 29, p. 34, 80b.5; English translation in Suzuki, *The Lankāvatāra Sūtra*, 44. Lochen cites a slight variation of this: “Just as a doctor gives medicine to the ill, the Buddha teaches the doctrine in accord with what sentient beings can bear.” Lochen Dharmasrī, *Desire-Bestowing Vase of Elegant Sayings*, 19b.6–20a.1. Another reference to Buddha-nature and medicine is found in Longchenpa’s citations of the *Mahāparinirvāṇasūtra*, in which Buddha-nature is explained as a teaching after the nonexistence of self in the way that bile is smeared on an infant’s mother’s breast to stop him from drinking breast milk while he digests the medicine (no-self), and later he is given the milk (Buddha-nature). See Longchenpa, *Great Chariot*, 331.1–332.5; English translation in Tulku Thondup, *Practice of Dzogchen* (Ithaca: Snow Lion Publications, 1996), 245–246; reprint of *Buddha Mind* (Ithaca: Snow Lion Publications, 1989). See also citation in Longchenpa, *Precious Treasury of Words and Meanings*, 897.4–899.2.
36. The three sūtras Lochen cites are also the sūtras that Khenpo Lodrö Drakpa cites to support the last wheel as the definitive meaning. Khenpo Lodrö Drakpa, *Roar of the Fearless Lion*, 49.5, 79.3. See translation of the first section of Khenpo Lodrö Drakpa’s *Roar of the Fearless Lion* in my dissertation, Douglas Duckworth, “Buddha-Nature and a Dialectic of Presence and Absence in the Works of Mipham” (University of Virginia, 2005), 272–312.
37. Lochen Dharmasrī, *Cluster of Supreme Intentions*, 377.1–377.4: *sgom pas nyams su myong bya’i lta ba la/ ’khor lo bar pa’i dngos bstan rigs tshogs su bkral ba ltar nang es don med dgag la bzhed pas/ ci yang mi sgom pa la stong nyid sgom pa dang/ ci yang ma mthong ba la de kho na nyid rtogs par ’chad/ ’khor lo tha ma’i dgongs pa byams chos kyi gzhung thogs med sku mched kyis bkral ba dang klu sgrub zhabs kyis bstod tshogs sul gzung ’dzin gnyis med kyi ye shes nyid sgom pas nyams su myong byar bshad cing/ de nyid gsang sngags kyi rgyud sde zab mo rnam dang yang dgongs pa mthun pa yin no.*

38. Ibid., 377.4–378.4: *grub mtha' mdzod dang yid bzhin mdzod rtsa 'grel la sogs pa'i gsung rab rnams su thos pas gtan la dbab bya ngos 'dzin pa'i skabs su dbu ma thal 'gyur ba rgyu'i theg pa chen po'i rtse mor sgrub par mdzad cing/ sgom pa nyams myong gis gtan la 'bebs pa'i skabs rnams su myong bya gzung 'dzin gnyis dang bral ba'i so so rang rig pa'i ye shes la bzhed pa gnyis mi 'gal lam snyam nal mi 'gal te/ so skye'i sar lta ba thos bsam gyis gtan la 'bebs pa'i tshe blo'i mtshan 'dzin gzhig dka' bas/ de thos bsam las byung ba'i shes rab kyis 'gog par byed pa la/ sgro 'dogs gcod byed kyi rig pa thal 'gyur ba rno ba'i phyir dang/ yang sgom byung nyams myong gis gtan la 'bebs pa'i skabs su 'khor lo tha mar gsungs pa'i dbu ma'i lta ba de nyid zab cing ches bzang ba yin tel/ dbyings rang bzhin gyis rnam par dag pa don dam pa'i bden pa rang byung gi ye shes de nyid chos thams cad kyi gdod ma'i gnas lugs yin pa gang zhig gsang sngags kyi rgyud sde zab mo rnams nas bshad pa'i lta ba'i nyams len dang yang mthun pa'i phyir.*
39. For more on Lochen's treatment of the differences between the middle and last wheels of doctrine, see Lochen Dharmāśrī, *Desire-Bestowing Vase of Elegant Sayings*, 18a.1–20b.5. Getsé Pañchen's statements on this issue also concur with Lochen. Like Lochen, Getsé Pañchen also associates self-emptiness (or Prāsaṅgika) with cutting through misconceptions and other-emptiness with what is experienced in meditation. He states that proponents of other-emptiness accord with the scriptural traditions of self-emptiness in the way of cutting through conceptual constructs in meditative equipoise, and that proponents of self-emptiness accord with the manner of other-emptiness at the times of meditation (*sgom pa*) and conduct (*spyod pa*). See Getsé Pañchen, *Ornament of the Second Buddha's Viewpoint*, 312.4–312.6; 314.1–314.5.
40. Dölpopa, *Ocean of Definitive Meaning*, 181.2–181.4: *'khor lo phyi ma gnyis dang rdo rje theg pa'i don gcig mod kyi nyams su len pa na la zlo ba chos nyid zab mo la 'khor lo bar ba dang 'thun [read mthun] par rtog med spros bral du mnyam par bzhag nas rjes thob tu shan 'byed pa'i tshe chos rnams la yang dag par so sor rtog pa na 'khor lo tha ma dang rdo rje theg pa las gsungs pa bzhin du legs par rnam par phye ste.*
41. Lochen Dharmāśrī, *Cluster of Supreme Intentions*, 296.1–296.5: *spyir gsang sngags kyi rgyud sde rnams las gsungs pa'i byang sdom thob tshul dang/ de'i bslab bya'i rkang grangs kyang phal cher klu sgrub kyi lugs dang mthun par 'byung ba'i gnad kyis rang cag slob dpon chen po padma sam bha wa'i rjes su 'jug pa snga 'gyur gyi ring lugs pa rnams kyi sems bskyed kyi cho ga'i phyag bzhes kyang nā gardzu na dang mthun par snang mod/ 'on kyang lta ba ni der ma nges tel klu sgrub kyi bstod tshogs dang mi 'gal yang gtso bor thogs med sku mched kyis ji ltar bkral ba dang mthun tel rnam grangs ma yin pa'i don dam med dgag la mi byed par ma yin dgag gi stong nyid la byed pa'i phyir dang/ 'khor lo tha ma nges don du bzhed pa'i phyir ro.*
42. Getsé Pañchen, *Reponse to Sherap's Questions* (*dge ba'i bshes gnyen shes rab mtshan can gyi dris lan*), *Collected Works*, vol. 6, 221.7–223.3.

43. See Getsé Pañchen, *Ornament of Buddha-Nature*, 95.4–96.7.
44. Mipam, *Eliminating Doubts*, 521: *bdag la gzhan stong sgrub pa'i khur kyang med/rong klong rnam gnyis klu sgrub gzhung dang mthun*.
45. Mipam, *Lion's Roar: Affirming Other-Emptiness* (*gzhan stong khas len seng ge'i nga ro*), Mipam's *Collected Works*, vol. 12 (ga), 359–378. See English translation in John Pettit, *Mipham's Beacon of Certainty*, 415–427.
46. Mipam, *Lion's Roar: Affirming Other-Emptiness*, 361.3–361.4: *dang po mgon po klu sgrub kyi gzhung bzhin du chos thams cad rang bzhin med par gtan la 'bebs dgos tel de ma shes na kun rdzob rang ngo[s] nas stong tshul dang/ don dam gzhan gyis stong tshul gtan la mi pheb pas/ thog mar spros bral so sor rang gis rig par bya ba'i gtan la dbab par bya'o*.
47. Mipam, *Immaculate Crystal Rosary: Commentary on the Madhyamakāvatāra* (*dbu ma la 'jug pa'i 'grel pa zla ba'i zhal lung dri me shel phreng*), Mipam's *Collected Works*, vol. 1, 813.6: *snang stong mnyam par nges shes rdzogs pa che/ /klu sgrub gzhung lugs bzang po kho nas mthong*.
48. Mipam, *Beacon of Certainty*, 6: *ka ba ka bas mi stong dang/ /chos nyid ka bas stong ngo zhes/ /stong gzhi bzhag nas gzhan stong pal/ /tshig dang don gyi gzhan stong gnyis*. Khenpo Namdröl, in an oral commentary on this text, stated that any emptiness with a substrate (*stong gzhi*) is only a limited (*nyi tshe ba*) emptiness.
49. See Mipam, *Difficult Points of Scriptures in General*, 549.2.
50. See Mipam, *Difficult Points of Scriptures in General*, 548.6. Tsongkhapa, however, denied that such a claim represents other-emptiness. In his commentary on the *Madhyamakāvatāra*, Tsongkhapa says: “The statement, ‘That a pot is not empty of pot, but empty of true existence is other-emptiness; therefore, a pot empty of pot is the assertion of self-emptiness,’ is utterly unreasonable.” Tsongkhapa, *Thoroughly Illuminating the Viewpoint*, 213: *bum pa bum pas mi stong bar bum pa bden pas stong pa ni/ /gzhan stong yin pas bum pa bum pas stong pa ni rang stong yin no zhes smra ba ni gtan nas mi rigs te*.
51. Mipam also argues that a view that accepts real entities as an implication of the negation of a separate true establishment is in effect an implicative negation. See Mipam, *Difficult Points of Scriptures in General*, 545.3–545.4; see also, Mipam, *Words That Delight*, 380–381 (cited below).
52. Mipam, *Difficult Points of Scriptures in General*, 548.6–549.4.
53. See D. T. Suzuki, trans., *The Lankāvatāra Sūtra*, 67. *The Dictionary of Internal Knowledge* (*nang rig pa'i tshig mdzod*) delineates the seven emptinesses (*stong nyid rnam pa bdun*) as: “(1) emptiness of characteristics, (2) emptiness of the nature of entities, (3) emptiness of existence, (4) emptiness of nonexistence, (5) emptiness which is the inexpressibility of all phenomena, (6) great emptiness which is the ultimate wisdom of Sublime Ones, (7) emptiness of something in another.” *nang rig pa'i tshig mdzod*, ed. Purbu Tsering (*phur bu tshe ring*), (Beijing: Nationalities Press, 1994), 515.
54. Mipam, *Difficult Points of Scriptures in General*, 545.4–545.6: *bum pa rang ngos nas ma stong na chos gzhan gyis stong pas bum pa nyid stong pa'i go mi chod del rta*

- la ba lang med kyang/ rta rang nyid stong pa'i go mi chod pa dang gnag gi rwa ri bong rwas stong yang/ gnag gi rwa stong pa'i go mi chod pa bzhin no/ lang kar gshegs pa las stong pa bdun gyi nang nas tha chad pa lha khang dge 'dun gyis stong pa lta bu 'di spang par bya zhes gsung.*
55. Longchenpa, *White Lotus*, 1095.1: *gcig la gcig med pa rnams ni stong pa nyid rnams kyi tha shal lo.*
56. See Asaṅga's commentary on *Uttaratantra* I.155 in *theṅ pa chen po mdo sde'i rgyan dang rgyud bla rtsa 'grel* (Beijing: Nationalities Press, 1998), 201–202. This text is nearly the same as Vasubandhu's definition of emptiness referred to below, in his commentary on the *Madhyāntavibhāga* under v.2, D.4027, 2a.2–2a.3.
57. It is interesting to note that the word used is “there” (*de la*), as found in the translation of Asaṅga's *Uttaratantra* commentary, rather than “here” (*'di*), as in Dölpopa usage and the Tibetan translation of Vasubandhu; “there” is more abstract, or more removed, than “here”—“here” in this context can be seen to evoke more of the immanent presence of Buddha-nature. Vasubandhu's *Madhyāntavibhāga* commentary under v.2: *'di lhag ma yod pa gang yin pa de ni 'dir yod.* Vasubandhu's Sanskrit: *yad punaratrāvāśītām bhavati tat sadihāsti.* Published in Ramchandra Pandeya, *Madhyāntavibhāga-śāstra* (Delhi: Motilal Banarsi-dass, 1999/1971), 9; Tibetan translation from D.4027, 2a.2.
58. Longchenpa, *Great Chariot*, 334.3–334.5: *de bzhin gshegs pa'i snying po ni rnam par dbye ba yod pal bral ba shes pal nyon mongs pa'i ssubs thams cad kyis ni stong pa yin la/ rnam par dbye ba med pa bral mi shes pa bsam gyis mi khyab pa'i sangs rgyas kyi chos gangā'i klung gi bye ma snyed las 'das pa ni mi stong ngo zhes sol/ de ltar gang zhig gang na med pa de ni des stong ngo zhes yang dag par rjes su mthong la/ gang zhig der lhag par gyur pa de ni/ de la rtag par yod do zhes yang dag pa ji [lta] ba bzhin du shes so zhes so.*
59. The *Rapsel Rejoinder*, called *Shedding Light on Thusness*, is a text that Mipam wrote in response to the criticism of the Geluk scholar, Pari Lozang Rapsel (*dpa' ris blo bzang rab gsal*, 1840–1910), concerning Mipam's commentary on the ninth chapter of the *Bodhicaryāvatāra* (*sher le'u 'grel pa nor bu ke ta ka*).
60. Mipam, *Difficult Points of Scriptures in General*, 450.2–450.3: *rang stong pa'i lugs la don dam par med pa sha stag pas/ don dam par yod pa'i chos mi srid la/ gzhan stong pa'i lugs la/ don dam par med na kun rdzob dang/ don dam par yod la don dam rang nyid yin pa'i phyir ro/ rang lugs rab lan du gsal te rang stong smra ba'i lugs so.*
61. Khenpo Lodrö Drakpa, *The Beautiful Ornament of a Clear Mind*, 243.7–244.1; 270.6–270.7, op. cit.
62. Lochen Dharmāśrī, *Cluster of Supreme Intentions*, 373.5–373.6; 374.1–374.5, op. cit.
63. There is some dispute among interpreters of Mipam, among Tibetan and non-Tibetan scholars, as to whether Mipam's view accords with “other-emptiness” or with “self-emptiness.” As I mentioned earlier, it is first of all important to pay

- close attention to what these terms mean in the contexts they are used. For a discussion of competing interpretations of Mipam's view, see Matthew Kapstein, "We Are All Gzhan stong pas," *Journal of Buddhist Ethics* 7 (2000): 105–125; John Pettit, "Review of Altruism and Reality," *Journal of Buddhist Ethics* 6 (1999): 120–137; Paul Williams, "A Response to John Pettit," *Journal of Buddhist Ethics* 6 (1999): 138–153; Karma Phuntsho, *Mipham's Dialectics and the Debates on Emptiness*, 16–17.
64. Mipam, *Difficult Points of Scriptures in General*, 450.3–450.4: *gzhan stong gi don dam sgrub tshul de gnas snang mthun mi mthun gyi dbang du byas*.
  65. Mipam, *Words That Delight*, 55–56, op. cit.
  66. Mipam, *Lion's Roar: Exposition of Buddha-Nature*, 591.1–591.3: *rang gi ngo bo mi stong par bden par grub pa la chos gzhan gyi chos nyid du rung ba sogs rnam pa kun tu mi srid cing don dam dpyod pa'i tshad mas gtan la phab pa'i grub 'bras su yang mi btub ste chos thams cad bden med du dpyod pa'i lag rjes la bden grub gcig 'grub pa ni snang ba las mun pa ltar gnas ma yin pa'i phyir ro/ ttha snyad dpyod pa'i tshad mas kyang bden grub mi 'grub stel de'i ngor bden par grub kyang de tsam gyis chos de mi stong par rnam pa kun tu 'grub mi nus pa'i phyir ro/ tshad ma gnyis kyis sgrub ma nus par gyur pa la sgrub byed nam mkha'i me tog gi rjes su 'gro bas de sgrub pa don med kyi ngal par zad do*.
  67. For Mipam, ultimate valid cognition (*don dam dpyod pa'i tshad ma*) apparently concerns only the ultimate in the appearance/emptiness model of the two truths, for which the ultimate is only emptiness. The ultimate in the authentic/inauthentic experience model of the two truths, on the other hand, is the domain of conventional valid cognition when *theorizing about* the ultimate of authentic experience. However, the ultimate of authentic experience is truly realized by wisdom in the context of meditative experience. We can see that this realization by meditative wisdom is what advocates of other-emptiness evoke to support their claims of true establishment: it is truly established "because it is just what is experienced by the undistorted wisdom of the Sublime Ones" (Getsé Panchen) or "due to being true in the abiding reality of the basic nature as the object of ultimate reflexive awareness free from constructs" (Khenpo Lodrö Drakpa). However, Mipam emphasizes a universal empty quality and does not affirm anything that is both empty and truly established ultimately.
  68. Mipam, *Lion's Roar: Affirming Other-Emptiness*, 370.3–370.4: *bden grub khegs kyang bden med mi khegs mi 'gog bkag mi rung bar 'dod pa ltar/ kun rdzob 'khrul pa rnams khegs kyang don dam ma 'khrul pa mi khegs mi 'gog bkag mi rung bar mtshungs so*.
  69. Ibid., 374.5–374.6: *bum pa bum pas stong na bum pa de bum pa min par 'gyur bas bum pa tha snyad du med par mi 'gyur ram zhe nal 'gyur du chug stel de lta nal don dam bden pa don dam bden pas stong nal/ don dam bden pa don dam bden pa min par 'gyur zhing/ don dam pa tha snyad du yang med par 'gyur ba mtshungs so*.
  70. Mipam, *Immaculate Crystal Rosary*, 539.6: *tha snyad kyi dbang du byas nal bum pa bum pas mi stong par 'dod de/ tha snyad du de stong na bum pa med par 'gyur*.

Tsongkhapa makes a similar claim: “If a pot were empty of pot, a pot would have to be nonexistent in itself, and if it were nonexistent in itself, it would be nonexistent everywhere else, too; therefore, a pot would [absurdly] be utterly nonexistent.” Tsongkhapa, *Thoroughly Illuminating the Viewpoint*, 213: *bum pa bum pas stong na bum pa la bum pa med dgos nal rang la rang med na gzhan su la yang med pas bum pa gtan med par 'gyur ro.*

71. Mipam, *Immaculate Crystal Rosary*, 540.1: *tha snyad tshad mas bum pa bum pa nyid du bden par grub dgos te las 'bras bden pa dang dkon mchog gsum bden pa bzhin no.* See also Karma Phuntsho, *Mipham's Dialectics and the Debates on Emptiness*, 101.
72. Mipam, *Gateway to Scholarship* (*mikhas pa'i tshul la 'jug pa'i sgo*), published in *mikhas 'jug* (Qinghai: Nationalities Press, 1994), 129: *tha snyad de la shes brjod 'jug gsum du bzhag pa ni sems dang ngag dang lus kyi sgo nas so.*
73. For a discussion of a similar distinction between existence and truth in the works of Tsongkhapa, see Guy Newland, *The Two Truths*, 93–94; Thupten Jinpa, *Self, Reality and Reason in Tibetan Philosophy* (London: RoutledgeCurzon, 2002), 152–153.
74. Mipam, *Words That Delight*, 74–75: *mdor na tha snyad kyi tshad ma'i ngor yod par grub na de tha snyad du sus kyang dgag mi nus lai tha snyad pa'i tshad mas gnod pa yod na de tha snyad du yod par sus kyang sgrub mi nus shing/ don dam pa'i tshad mas med par grub pa de don dam par yod do zhes sus kyang sgrub mi nus.*
75. Mipam, *Commentary on the Wisdom Chapter*, 31: *don dam pa gtan la 'bebs pa la rang rig dang kun gzhi mi dgos mod/ tha snyad kyi rnam bzhag dpyod pa la med du mi rung zhing tha snyad dpyod pa'i tshad mas grub na de tha snyad du med ces 'gog pa'i rigs pa ni med do.* See also Bötrül, *Ornament of Mañjūroṣa's Viewpoint*, 187.
76. Mipam states that in the end, inference (*rjes dpag*) comes down to direct perception (*mngon sum*), and direct perception to reflexive awareness; hence, reflexive awareness is indispensable when asserting a presentation of valid cognition of confined perception. Mipam, *Words That Delight*, 208. Regarding the universal ground, Mipam states that the universal ground, along with the other consciousnesses, all need to be accepted to account for their transformation into the five wisdoms according to Sūtra and Mantra. Mipam, *Shedding Light on Thusness*, 356–357. The universal ground becomes “the wisdom of the expanse of phenomena” (*chos dbyings ye shes*), the universal ground consciousness becomes “the mirror-like wisdom” (*me long lta bu'i ye shes*), the afflicted mind becomes “the discerning wisdom” (*so sor rtog pa'i ye shes*), the mental consciousness becomes “the wisdom of equality” (*mnyam nyid ye shes*), and the five sense consciousnesses become “the accomplishing wisdom” (*bya ba grub pa'i ye shes*).
77. Tsongkhapa laid out eight unique assertions of Prāsaṅgika in his *Thoroughly Illuminating the Viewpoint*, 226. The eight listed there are: the unique manners of (1) refuting a universal ground distinct from the six consciousnesses and (2) refuting reflexive awareness; (3) not asserting that autonomous arguments generate the view of thusness in the continuum of an opponent, (4) the necessity of

- asserting external objects as one asserts cognitions, (5) the assertion that Auditors and Self-Realized Ones realize the selflessness of phenomena, (6) the assertion that grasping to the self of phenomena is an afflictive emotion, (7) the assertion that disintegration is an entity, and (8) the consequent unique presentation of the three times. Tsongkhapa also lists a different set of unique assertions in his *bka' gnas brgyad kyi zin bris*. See David S. Ruegg, *Two Prolegomena to Madhyamaka Philosophy* (Wien: Arbeitskreis für Tibetische und Buddhistische Studien, 2002), 144–147. For a discussion of the unique assertions of Prāsaṅgika according to the Geluk tradition, see Dan Cozort, *Unique Tenets of the Middle Way Consequence School* (Ithaca: Snow Lion Publications, 1998).
78. Mipam, *Light of the Sun*, 561: *spyir dbu ma thal 'gyur pa'i lugs la rnam shes tshogs drug tu bzhes pa dang/ rang rig gi rnam bzhang sogs ma mdzad pa ni rang gzhung na gsal mod/ der tha snyad du zhal bzhes med pa tsam zhig gis tha snyad du med nges su go dgos pa'i nges pa ga la yod del dper na thal 'gyur pa'i lugs la gnyug sems dang bde ba chen po sogs kyi tha snyad sbyar don med kyang de dag tha snyad du mi 'ihad pa ma yin pa bzhin no.*
  79. Mipam, *Intelligent Presence* (*gnyug sems 'od gsal gyi don la dpyad pa rdzogs pa chen po gzhi lam 'bras bu'i shan 'byed blo gros snang ba*), Mipam's *Collected Works*, vol. 24, 476.1–476.4: *chos nyid dang chos nyid kyi rang rtsal las shar ba'i snang ba dang bcas pa thams cad don dam par dngos dngos med kyi mtha' las 'das kyang/ tha snyad du rtag pa chen po'i tha snyad byed del skad cig ma'i mi rtag pa'i dngos po'ang min/ rtag pa ther zug dngos po'ang min/ 'gyur ba med kyang dngos med stong kyang yang min pas/ rtag pa chen por gdags pa'i gzhi yod pas dngos med la rtag par 'dod pa dang mi 'dra ba stel mkha' sogs rtag par gdags pa la dpyad na mi rtag pa las log tsam yod kyang/ rtag par gdags pa'i gzhi gang yang med do.*
  80. Ibid., 446.5–446.6: *rnam shes kyi chos nyid ni ye shes so.*
  81. *Samdhinirmocanasūtra*, chapter 3. John Powers, trans., *Wisdom of the Buddha*, 48–49. The last verse is rendered here in a slightly different way than the verse in the *Samdhinirmocanasūtra*; Mipam adds the word “view.”
  82. *Intelligent Presence*, 447.2–448.1: *des na rnam shes tshogs brgyad chos can dang/ dei rang bzhin chos nyid kyi ye shes gnyis nil/ gcig tha dad gang du'ang khas blangs bya min par/ dgongs 'grel las/ du byed khams dang don dam mtshan nyid nil/ gcig dang tha dad bral ba'i mtshan nyid tel/ gcig dang tha dad du yang gang rtog pal/ lde dag tshul min lta la zhugs pa yin/ lzhes gsungs pa'i lung bzhin klong chen rab 'byams kyiis gsungs la/ dei phyir de gnyis tha snyad du gcig ma yin tel sems rtogs pa tsam gyis sems kyi chos nyid ye shes mi rtogs pa dang/ chos dang chos nyid yin pa sogs kyi phyir ro/ don dam par tha dad min tel sems kyi rang bzhin ye shes yin pas/ ye shes rtogs dus sems kyang de las tha dad du ma dmigs pa'i phyir dang/ ye shes rtogs tshe sems rang grol du 'char ba. See also Mipam, *Lion's Roar: Exposition of Buddha-Nature*, 585.1–585.2.*
  83. Mipam, *Vajra Essence*, 372.3–372.4: *ye shes ni sems las byung ba ma yin tel sems kyi gnas lugs rang bzhin 'od gsal yin pas/ dngos po kun gyi chos nyid stong pa nyid ni dngos po'i gnas lugs yin gyi dngos po las byung ba min pa ltar go dgos.*

84. Mipam, *Lion's Roar: Affirming Other-Emptiness*, 369.3: 'khrul pa'i 'khor ba dang ma 'khrul pa'i myang 'das gnyis ka yin pa tha snyad du nam yang mi srid la.
85. As with the distinction between samsāra and nirvāna, the two truths of authentic/inauthentic experience are conventionally distinct. Ultimately, samsāra and nirvāna are not distinct and thus neither are the two truths of authentic/inauthentic experience. Mipam addresses the meaning of the indivisibility of samsāra and nirvāna in a commentary on Longchenpa's *Wish-Fulfilling Treasury*, where he mentions a "dualistic nirvāna that is separate from samsāra" (*gnyis chos 'khor 'das kyi zlas phye ba'i myang 'das*) that contrasts with an "uncategorized nirvāna" (*rnam grangs min pa'i myang 'das*), in which the two truths are not distinct and there is no duality. See Mipam, *An Elucidation of Various Difficult Points in the Precious Wish-Fulfilling Treasury* (*yid bzhin rin po che'i mdzod kyi dka' gnad ci rigs pa gsal bar byed pa*), Mipam's *Collected Works*, vol. 21, 553.3–555.4.
86. Dölpopa, *The Categories of the Possible and the Impossible* (*srid mi srid kyi rab dbyie dbu phyogs legs par bzhus so*), *Collected Works*, vol. 6, 314.2. See also Stearns, *The Buddha from Dolpo*, 51–52.
87. In a private conversation, Khenpo Pema Sherap (*mkhan po padma shes rab*, b. 1936) described the "general ground" as the aspect of suchness (*chos nyid kyi cha*). He also explained that the general ground and the ultimate primordial ground (*ye don gyi gzhi*) are not the universal ground that is to be distinguished from the Truth Body (*chos sku*).
88. See Longchenpa, *Precious Treasury of Words and Meanings*, 792.4–792.5.
89. Longchenpa, *White Lotus*, 151.1–152.1.
90. See Mipam, *Vajra Essence*, 357.4.
91. See Dölpopa, *The Great Assessment of the Doctrine Which Has the Significance of the Fourth Council* (*bka' bsdu bzhi pa don ldan rtsis chen po*), *Collected Works*, vol. 6, 192.5. See also Stearns, *The Buddha from Dolpo*, 161; 266n.120.
92. The difference between the two traditions should not be overemphasized. There is a context for the distinction between mind (*sems*) and awareness (*rig pa*) in the Great Perfection similar to the distinction between consciousness and wisdom in the Jonang tradition. Also, the two traditions can be seen to respectively relate to different contexts (e.g., meditative equipoise and postmeditation), in which the Great Perfection texts that collapse the distinction between the relative and ultimate evoke the ultimate that is phenomenologically known in meditative practice, and the Jonang discourses of other-emptiness that make a sharp distinction between the relative and ultimate describe the ultimate (qua authentic experience) that is theorized in postmeditation.
93. Mipam, *Words That Delight*, 471: *ka dag la nges pa ma rnyed par yod pa'ang min med pa'aang min pa'i gzhi zhig snying la brnag pa tsam gyis ni gar yang mi phyin tel de 'dra ba'i yod med gnyis kyis stong pa'i stong gzhi logs su ngo bos grub par bzung na/ de'i ming la bsam mi khyab pa'i bdag gam/ tshangs pa'am/ khyab 'jug gam/ dbang phyug gam/ ye shes sogs ji btags kyang ming tsam las don 'dra ba yin no/ mtha'*

- bzhi'i spros bral gyi gnas lugs so so rang rig par bya ba'i 'od gsal rdzogs pa chen po ni de 'dra ba zhig yin tshod mi gda' bas.*
94. Ibid., 470–471: *lugs de dag kyang mtha' dang bral ba skad du 'chad kyang/ mthar gtugs na bdag gam tshangs pa sogs blo yi gtad so zhig la mu brten nas yod pas dbu ma'i tshul ga la yin.*
95. Mipam, *Shedding Light on Thusness*, 294: *dbus zhes pa mtha' gang la'ang mi dmigs pa la brjod.*
96. Ibid., 291: *dbus zhes pa ka ba gnyis bsgrig gi bar mtshams lta bu dmigs pa can zhig la gnas par bya ba'i yul du ngos ma bzung stel dbus mi dmigs par gsungs.*
97. Mipam, *Words That Delight*, 368: *blos rten 'cha ba'i yul gang yin pa dbu ma'i rigs pas sun phyung mi nus pa mi srid.*
98. Mipam, *Lion's Roar: Affirming Other-Emptiness*, 368.4–368.5: *bden med khas blangs pas stong nyid dngos por med pa'i mtshan mar zhen pa'i gsor mi rung ba'i lta bar 'gyur ba dang/ spros bral khas blangs pas stong nyid ni brjod du med pa'i dngos por dmigs pa'i lta bar 'gyur ba mtshungs so.*
99. Mipam, *Shedding Light on Thusness*, 375: *ji srid dmigs pa can nam gzung 'dzin dang bcas pa'i blo la gnas pa de srid du gnas snang mi mthun tel chos nyid ni gzung 'dzin dang bcas pa'i blo'i yul min no.*
100. Ibid., 545: *don dam dpyod pa'i rjes dpags sam don dam mngon sum rtogs pa'i ye shes kyi yul gyi ngo bo 'di zhes rnyed pa'ang gzigs so zhes nan gyi khas len pa de dag gis gzhan stong ji ltar bkag kyang rang gi zhe phug gzhan stong gis dbang byas pa ma tshor ba tsam du zad do.* See also Karma Phuntsho, *Mipham's Dialectics and the Debates on Emptiness*, 165.
101. Mipam, *Commentary on the Wisdom Chapter*, 11: *dngos po'i gnas tshul don dam pa ni yod pa dang/ med pa dang/ gnyis kal gnyis min gyi mtha' kun dang bral bas na blo yi spyod yul min te/ blo dang sgra ni kun rdzob yin gyi don dam pa ma yin pa'i phyir ro.*
102. In his commentary on the *Madhyamakāvatāra*, Tsongkhapa claimed that the basis of division of the two truths is objects of knowledge: “There are many ways of asserting the basis of division of the two truths; here it is done as objects of knowledge.” Tsongkhapa, *Thoroughly Illuminating the Viewpoint*, 176: *bden pa gnyis kyi dbye gzhi la 'dod tshul mi 'dra ba mang mod/ 'dir shes bya la bya ste.* See also Guy Newland, *The Two Truths*, 59.
103. Mipam, *Commentary on the Wisdom Chapter*, 13: *tha snyad du ni 'phags pa'i mnyam bzhag yul can dang/ chos kyi dbyings yul du byas pa la brten nas shes bya yin no zhes brjod rung gi don dam par gzung 'dzin med pa'i mnyam bzhag gis 'di gzung bya'am shes bya yin zer na tshig de dngos shugs mi 'gal lam/ yang bden gnyis kyi dbye gzhi shes bya yin pas don dam shes byar khas blangs pa de yang rnam bcod du yin la/ 'dir shes bya min pa ni yongs geod du yin pas mi 'gal tel yongs geod du'ang shes byar khas len na stong nyid dngos por zhal gyis bzhes par 'gyur.*
104. Śāntideva, *Bodhicaryāvatāra* IX.2: *kun rdzob dang ni don dam stel /'di ni bden pa gnyis su 'dod/ /don dam blo yi spyod yul min/ /blo ni kun rdzob yin par brjod.*

- Published in *byang chub sems dpa'i spyod pa la 'jug pa rtsa ba dang 'grel ba* (Sichuan: Nationalities Press, 1990), 103.
105. Bötrül, *Ornament of Mañjūgoṣa's Viewpoint*, 131: *'jug pa rtsa 'grel du/yongs gcod kyi sgo nas don dam pa'i mtshan nyid 'jog par mdzad pa dangl spyod 'jug sher le'u skabs su rnam god kyi sgo nas/don dam pa'i mtshan nyid bstan zhingl gzhung gnyis kar yongs gcod kyi sgo nas kun rdzob bden pa'i mtshan nyid bstan.*
  106. Candrakīrti, *Madhyamakāvatāra* VI.23: “[Buddha] said that all entities found by authentic and false seeing are apprehended as two essences: That which is the object of authentic seeing is thusness; false seeings are relative truths.” op. cit.
  107. Bötrül, *Ornament of Mañjūgoṣa's Viewpoint*, 130: *spyir rang rgyud pa'i lugs kyi rnam grangs dpyod pa'i tshad ma'i yul gyi don dam la ltos pa'i bden gnyis gzhir bzhag na/ bden gnyis ngo bo gcig la ldog pa tha dad du rnam par dbye ba las 'os med kyangl mthar thug thal 'gyur lta ba'i lugs kyi rnam grangs ma yin pa dpyod pa'i tshad ma'i yul du gyur pa'i don dam la ltos pa'i bden pa gnyis ni ngo bo gcig du bral du bzhed pa lags sol /on kyang skabs 'ga' zbig tu ni/ tha snyad dag gzigs tshad ma'i yul du gyur pa'i gnas snang chos kyi bden gnyis nil gnas snang mthun pa'i rang bzhin dag pa myang 'das kyi chos dang mi mthun pa'i rang bzhin ma dag 'khor ba'i chos gnyis gnas lugs la grub ma grub kyi sgo nas dngos dngos med ltar gcig pa bkag pa'i zhal bzhes mdzad dol /on kyang stong thun sogs las ni 'khor 'das gnyis chos can chos nyid kyi tshul du gcig du bral gyi zhal bzhes kyang snang ngo.*
  108. Tsongkhapa depicted the relationship between the two truths as “essentially the same with different contradistinctions, like an impermanent phenomenon and a product.” Tsongkhapa, *Thoroughly Illuminating the Viewpoint*, 176: *ngo bo gcig la ldog pa tha dad pa byas pa dang mi rtag pa lta bu.*
  109. Dölpopa, *Ocean of Definitive Meaning*, 384.4–384.5, op. cit.
  110. Ibid., 88.3–88.4, op. cit.
  111. Mipam, *Words That Delight*, 380–381: *dngos po rang bzhin med par bstan pa ni med par dgag pa stel ma yin dgag ni chos gzhan kyi ngo bo sgrub pas de 'dra la zung 'jug gi don med la/ snang ba rang bzhin med par gdags pa'angl snang ba las logs na stong rgyu yod pa lta bur go na med dgag zer yang ma yin dgag tu song ba yin la/ snang ba nyid med bzhin snang ba ni zung 'jug ste ngo mtshar che zhingl de ltar snang stong dbyer med brjod bral du gnas pas na mthar thug gi don la dgag sgrub dang bral bas blo 'das pa yin no.*
  112. Mipam, *Beacon of Certainty*, 5: *dge ldan lta ba med dgag zerl /gzhan rnams ma yin dgag tu smral /snnga 'gyur ring lugs gang zhes na/ /stong tshul kho na bsam nas ni/ /dri na med dgag nyid yin tel /phags yul dpal ldan zla ba dangl /bod na rong zom chos bzang gnyis/ /dgongs pa gcig dang dbyangs gcig gis/ /ka dag stong pa chen po bsgrubs.*
  113. Ibid., 49: *sems 'das ye shes yin pa'i phyir/ /rtog pa gzhan gyis bsam mi khyab/ /de ni sgra rtog yul min phyir/ /med dgag ma yin dgag sogs dangl /tha dad dang ni snang stong sogs/ /ris su chad pa med pa ste.*

114. Ibid., 5: *zung 'jug ye shes chen po'i ngori /med ces dgag bya bkag shul gyil /med rkyang dang ni ma yin zhes/ /bkag shul chos gzhan ci zhig 'phen/ de gnyis blo yis brtag pa tsam/ /don la gnyis kar khas mi len.* Brackets in translation are taken from gloss in Khenpo Künpel's interlinear commentary, *Opening the Door of Intelligent Presence*, 72.
115. Mipam, *Commentary on the Wisdom Chapter*, 10: *stong pa nyid ston pa'i skabs su gzugs la sogs pa dgag pa ni med dgag kho na yin tel/ma yin par bkag kyang mthar gtugs na dngos por zhen pas stong nyid kyi don du mi rung bas med par dgag pa yin bzhin dul/ rten 'byung bslu med du snang bas snang stong zung du 'jug pas na dgag sgrub kyi 'dzin stangs zhig gzhig dgos te.*
116. When I asked the late Jonang scholar, Yönten Zangpo (*yon tan bzang po*, 1928–2002), who was one of Khenpo Lodrö Drakpa's main disciples, whether Mipam is a proponent of self-emptiness (*rang stong pa*) or other-emptiness (*gzhan stong pa*), he replied, “He is a proponent of the Great Perfection” (*rdzogs chen pa*). I asked him twice, and got the same answer both times. I was not completely satisfied with the answer then (hence, I asked him twice), but I am now. Although it depends on how one defines “self-emptiness” and “other-emptiness”—given that Mipam consistently undoes dichotomies such as middle wheel versus last wheel and Yogācāra versus Prāsaṅgika—in terms of self-emptiness versus other-emptiness, we might say that his view is both (or neither); or better yet, that his view is the Great Perfection.
117. Mipam, *Beacon of Certainty*, 14: *don dam rang ngo shes pa la/ /bden stong phu thag chod pa dgos.*
118. Tsongkhapa, *The Great Exposition of the Stages of the Path* (*lam rim chen mo*), (Qinghai: Nationalities Press, 2000/1985), 783: *bdag med pa'i don la phu thag chod pa'i lta ba'i nges pa med na lhag mthong gi rtogs pa mi skye ste.* In the *Four Interlinear Commentaries on “The Great Exposition of the Stages of the Path,”* the meaning of “reaching a firm conclusion” (*phu thag chod*) is explained with an example: when a horse is lost in a valley, one reaches a firm conclusion that the horse is not in the valley after completely searching up and down the valley. Similarly, one reaches a firm conclusion about thusness when thusness is thoroughly sought after by reason, and the self to be negated is concluded to not exist. Jamyang Zhepa (*'jam dbyangs bzhad pa ngag dbang brtson 'grus*, 1648–1722) et al. *lam rim chen mo mchan bzhi sbrags*, vol. 2 (Dharamsala: Tehor Tenzhug Committee, 2005), 131: *phu thag chod pa'i don nil/ dper na lung pa der rta lta bu brlag pa na/ lung pa de'i phu ji tsam yod pa ma rdzogs kyi bar du btsal nas med par thag chod pa'i phu thag chod par btsal ba zhes bya'o/ de bzhin du de kho na nyid kyi don 'tshol ba'i tshe yang dgag bya'i bdag de mtha' thams cad nas 'tshol lugs ma tshang ba med pa'i rigs pas btsal ba na med par thag chod pa'i tshe de kho na nyid la phu thag chod pa'o.*
119. Mipam, *Beacon of Certainty*, 15–16: *bdag gzhan dngos 'dzin 'dir brten nas/ /srid pa'i chu bo brygud mar 'jug /di dag zlog pa'i gnyen po nil/ /bdag med pa yi 'dzin*

- stangs yin/ /de yang med tshul ma shes par/ /med par mos pas mi phan tel/ /thag khrar sbrul du 'khrul ba la/ sbrul med snyam pas mi phan kyang/ /med tshul mthong na spangs pa bzhin.*
120. Mipam, *Words That Delight*, 88: *thog ma kho nar bden med du ma bstan na ni thog med nas goms pa'i dngos 'dzin phyin ci log 'jil ba'i thabs med la/ de tsam zbig don dam du bstan na ni blo chung ba kha cig dgag bya bkag pa'i med pa tsam gnas lugs so snyam du stong pa nyid la zhen nas gsor mi rung ba'i lta bar 'gyur la/ zhen tshul la'ang stong nyid la dngos por zhen pa dang dngos med du zhen pa gnyis yod.*
  121. Mipam, *Beacon of Certainty*, 51: *dngos po stong pa'i gnas lugs dang/ /bden gnyis dbyer med gnas lugs gnyis/ /ming gcig na yang don la nil/ /khyad par gnam sa bzhin du mchis/ /de bzhin chos nyid chos dbyings dang/ /stong nyid spros bral 'gog pa'i mtha'/ /don dam la sogs smra mtshungs kyang/ /mthar thug dang ni nyi tshe ba'i/ /khyad par che phyir skabs so so/ /phye nas ma nor bshad bya ste.*
  122. Mipam, *Light of the Sun*, 543: *bden gnyis su phye ba'i ya gyal gyi bden stong dang rten 'byung gi snang ba gnyis po ldog pa tsam gyi cha nas tha dad kyang/ ji ltar byas pa dang mi rtag pa don gyi steng na tha dad med pa bzhin/ stong dang snang gnyis po ngo bo dbyer med pa'i rang bzhin mtha' gang du'ang mi gnas pa bcos min ghis kyi gnas lugs de la bden pa dbyer med dam bden gnyis zung 'jug ces bya ste.*
  123. Mipam, *Beacon of Certainty*, 49: *snang ba tha snyad tshad ma'i yull/ /stong pa don dam dpyod pa'i yull/ /zung 'jug de gnyis 'dres pa'i chal/ /de rnams sgra rtog yul yin phyir/ /de las 'das pa'i mnyam bzhag ni.*
  124. Ibid., 35: *'dir ni mthong don tha snyad pa'il /tshad ma'i rnam bzhag skabs yin pas/ /de'i ngor yod med 'gal ba ste/ /dngos gcig steng gi bden pa gnyis/ /mi 'gal ye shes yul yin phyir.*
  125. Mipam, *Precious Vajra Garland*, 599.3–599.5: *rig pa dang 'od gsal ni snang ba'i cha nas bzhag kyang stong pa dang mi phyed la/ stong pa nyid zer yang snang ba dang mi phyed kyi/ don la zung 'jug kho na chos nyid yin gyi snang stong re re ba chos nyid chen po mthar thug gi don dam min pa kun tu gal che'o/ 'di las brtsam ste mdo sngags kun gyi gnad 'grol lo.*
  126. Mipam, *Difficult Points of Scriptures in General*, 431.3: *gnas lugs ni ye nas snang stong zung 'jug yin.*

## CHAPTER FOUR.

### BUDDHA-NATURE AND THE GROUND OF THE GREAT PERFECTION

1. Mipam, *Lion's Roar: Exposition of Buddha-Nature*, 590.6–591.4: *rigs pas dpyad na yang bde gshegs snying po ngo bo stong pa yin pa'i gnad kyis sems kyi chos nyid du rung ba/ yul thams cad khyab pal dus ji srid du rtag pal bsam gyis mi khyab pal yon tan rnam pa thams cad par ris med du 'char ba yin gyil rang gi ngo bo mi stong par bden par grub pa la chos gzhan gyi chos nyid du rung ba sogs rnam pa kun tu mi srid cing don dam dpyod pa'i tshad mas gtan la phab pa'i grub 'bras su*