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Nota di bibliografia	Includes bibliographical references (p. 265-279) and index.
Nota di contenuto	Presence and absence -- Historical survey -- Monastic education and the non-sectarian movement -- Life and works of Mipam -- Summary of contents -- The end of the beginning -- Buddha-nature and the unity of the two truths -- Mipam's synthesis -- Two truths -- Buddha-nature as the unity of appearance and emptiness -- Buddha-nature as the definitive meaning -- Middle way of Prasangika and Yogacara -- Svatantrika-Prasangika -- Dialectical ascent -- Foundations of Yogacara -- Prasangika vs. Yogacara -- The present absence -- Other-emptiness in the Jonang -- Other-emptiness and the Ningma: Lochen Dharmasri -- Another emptiness? Emptiness of self/other -- Phenomena and suchness -- De/limiting emptiness -- Emptiness as the unity of appearance and emptiness -- Buddha-nature and the ground of the great perfection -- Distinguishing the views on Buddha-nature -- Buddha-nature as heritage, Buddha-nature as the ground -- Appearance and reality -- The indivisible ground and fruition -- Establishing Buddha-nature: the immanent Buddha -- Establishing appearances as divine -- Buddha-nature and a difference between sutra and mantra.
Sommario/riassunto	Mipam ('ju mi pham rgya mtsho, 1846-1912) is one of the most prolific thinkers in the history of Tibet and is a key figure in the Nyingma

tradition of Buddhism. His works continue to be widely studied in the Tibetan cultural region and beyond. This book provides an in-depth account of Mipam's view, drawing on a wide range of his works and offering several new translations. Douglas S. Duckworth shows how a dialectic of presence and absence permeates Mipam's writings on the Middle Way and Buddha-nature. Arguably the most important doctrine in Buddhism, Buddha-nature is, for Mipam, equivalent to the true meaning of emptiness; it is the ground of all and the common ground shared by sentient beings and Buddhas. This ground is the foundation of the path and inseparable from the goal of Buddhahood. Duckworth probes deeply into Mipam's writings on Buddha-nature to illuminate its central place in a dynamic Buddhist philosophy
