

RADICAL REJECTION
PARTING FROM EXTREME VIEWS ABOUT REALITY

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MADHYAMIKA BACKGROUNDER

Chronology

6 th to 5 th Century B.C.E.	Buddha lives, and dies at the age of 81
Generally 1 st - 2 nd Century, C.E.	Nagarjuna (<i>klu sgrub</i>), reestablished the Mahayana and founder of the Middle Way system, a Model Madhyamika
170-270 C.E.	Aryadeva (<i>'phags pa lha</i>), Nagarjuna's spiritual son, a Model Madhyamika
4 th Century C.E.	Asanga, founder of the Mind-Only system
470-540 C.E.	Buddhapalita (<i>sang rgyas bskyangs</i>), founder of Prasangika-Madhyamika
c. 500-570 C.E.	Bhavaviveka (<i>legs ldan 'byed</i>), the founder of Svatantrika-Madhyamika
7 th Century, C.E.	Chandrakirti (<i>zla ba grags pa</i>), the disseminator of the Prasangika system
8 th Century, C.E.	Shantarakshita (<i>zhi ba 'tsho</i>), founder of Yogachara-Svatantrika-Madhyamika
8 th Century, C.E.	Shantideva (<i>zhi ba lha</i>), a Prasangika
982-1054 C.E.	Atisha, a Prasangika

Buddhapalita in his *Buddhapalita's Commentary to (Nagarjuna's) 'Treatise on the Middle Way'* made extensive use of consequences in clarifying the Middle Way, which qualifies him as the founder of the Prasangika School. It was Bhavaviveka's refutation of Buddhapalita in his clarifying the Middle Way and his insistence on autonomous syllogisms that qualifies Bhavaviveka as the founder of the Svatantrika School. With Bhavaviveka's refutation of Buddhapalita the necessity for a clear statement of Prasangika arose. At that point, Chandrakirti defined the system in relation to others schools, clearly explicating the incorrectness of using autonomous syllogisms and the correctness of consequences for generating in another the authentic view of the Middle Way, and it is for this reason that most Tibetan monastic colleges consider Chandrakirti to be the founder of Prasangika.

Definitions, etymologies, and meanings

In Buddhism the "middle" (*madhya*) denotes a centrist position between possible extremes with regard to view and secondarily to conduct. In terms of the latter, conduct, this middle way finds expression in a way of practice, which avoids the extremes of asceticism on the one hand and indulgence on the other. In terms of view, all Buddhist tenet systems claim to occupy the middle, that is, they all assert a view that avoids the two extremes of permanence, or reification, conceiving

of something to exist that in fact does not, and annihilation, conceiving of something not to exist that in fact does.

- The Vaibhashikas say they avoid the extreme of permanence through asserting that all products are impermanent and avoid the extreme of annihilation through asserting that past and future objects are substantialities.
- The Sautrantikas say they avoid the extreme of permanence through not asserting that permanent phenomena are substantial entities and avoid the extreme of annihilation through asserting that forms and so forth are naturally bases of names.
- The Chittamatrins say that they avoid the extreme of permanence through asserting that forms and so forth are not naturally bases of the affixing names and avoid the extreme of annihilation through asserting that other-powered and thoroughly established phenomena truly exist.
- The Svatantrika-Madhyamikas say that they avoid the extreme of permanence through asserting that objects do exist from the viewpoint of an objective mode of subsistence which is not established through the object's appearing to a non-defective awareness and avoid the extreme of annihilation through asserting that conventionally objects exist inherently.
- The Prasangika-Madhyamikas say that they avoid the extreme of permanence through asserting that objects do not exist inherently and avoid the extreme of annihilation through asserting that conventionally all phenomena exist by way of mere imputation.

(The source for much of this explanation is: *Meditation on Emptiness*, pp. 436-437)

Madhyamika (Middle Way School, Middle Wayer, *dbu ma pa*)

Proponents of Non-Entityness (equivalent to Madhyamika): a person propounding mahayana tenets who does not accept true existence, even conventionally. (Jedzumba's *Presentation of Tenets*, p.26)

Svatantrika-Madhyamika (Autonomy Middle Way School, Autonomist, *rang rgyud pa*)

A Madhyamika who, from the viewpoint of asserting autonomous signs, does not accept true existence, even conventionally. A Svatantrika is equivalent to a Madhyamika propounding inherent existence. (*Presentation of Tenets*, p.27)

Prasangika-Madhyamika (Consequence Middle Way School, Consequentialist, *thal 'gyur pa*)

A Madhyamika who, from the viewpoint of asserting just consequences renown to others, does not accept true existence, even conventionally. (*Presentation of Tenets*, p.32)

(Trans. in: J. Hopkins, *Emptiness Yoga*, pp. 38, 52.)

The two sub-schools of Middle Way tenets, Svatantrika (Autonomy, *rang rgyud pa*) and Prasangika, are named by the means they use to generate in others an inferring consciousness cognizing emptiness, the former using autonomous syllogisms (*rang rgyud kyi sbyor ba, svatantraprayoga*) in which the members of the syllogism are held to existent inherently and are asserted as being established in a common manner in the systems of both the challenger and the opponent, and the latter, using consequences only (*thal 'gyur, prasanga*) none of the members of which inherently exist and which contradict the opponent's own positions from within their own system.

Using the opponent's own assertion of inherent existence the Prasangika challenger forces the opponent to confront what is in fact an internal contradiction in their own position. The opponent is led to question in their own mind, how a sprout can at once rely on causes and condition and inherently exist; what then does it mean to inherently exist; how is the appearance of such a way of existing experienced and do, in fact, phenomena exist in that way? Just such a method as this is sufficient to lead a sharp opponent to generate an inference realizing non-inherent existence.

Chants & Songs

To Accompany Radical Rejection: Parting from Extreme Views

A Study of Chandrakirti's "Entering the Middle Way"

Manjushri Supplication

Through the blessings of awareness-emptiness, Prince Manjushri,
Open the eight treasures of courage, which descend from the expanse of wisdom,
So I may become the commander of the ocean
Of the dharma treasury of scripture and realization.
I supplicate Mipham, the melody of gentleness (Manjughosha).
Om Arapachana Dhi Hum

Friends

Friends are empty forms just like a water moon
To think of them as being truly real
Will only make you many sufferings increase

To know they're empty forms like a watermoon
Will make illusion-like samadhi increase
Compassion free of clinging will increase

And non-referential view will also increase
And meditation that's fixation-free
And conduct free of doer deed increase

Of all the many marvels, this by far the most marvelous
Of all the many wonders, this the most wonderful

Composed by Khenpo Tsültrim Gyamtso Rinpoche, translated and arranged by Jim Scott.

Note: The Eight Great Treasures of Confidence/Courage:

1. Not forgetting is the treasury of memory
2. Discriminating well is the treasure of intelligence
3. Internalizing the meaning of all the sutras is the treasure of realization
4. Retaining everything one has heard is the treasure of perfect recall
5. Satisfying everyone with valuable instructions is the treasure of confidence
6. Guarding the noble dharma is the treasure of the dharma
7. Not letting the lineage of the three jewels be broken is the treasure of bodhicitta
8. Being able to remain in the unborn nature is the treasure of accomplishment

From Nagarjuna's Fundamental Wisdom of the Middle Way

Like a dream, like an illusion,
Like a city of gandharvas,
That's how birth, and that's how living,
That's how dying are taught to be

All These Forms

All these forms – appearance emptiness
Like a rainbow with its shining glow
In the reaches of appearance emptiness
Just let go and go where no mind goes

Every sound is sound and emptiness
Like the sound of an echo's roll
In the reaches of sound and emptiness
Just let go and go where no mind goes

Every feeling is bliss and emptiness
Way beyond what words can show
In the reaches of bliss and emptiness
Just let go and go where no mind goes

All awareness – awareness emptiness
Way beyond what thoughts can know
In the reaches of awareness and emptiness
Let awareness go – oh, where no mind goes

Composed by Khenpo Tsültrim Gyamtso Rinpoche in the Garden of Translation near the great Stupa in Nepal. Translated and arranged by Jim Scott

An Authentic Portrait of the Middle Way
A Vajra Song of Realization of the Lord of Yogins Milarepa

From the standpoint of the truth that's genuine
There are no ghosts, there are not even buddhas,
No meditator and no meditated,
No paths and levels traveled and no signs,
And no fruition bodies and no wisdoms,
And therefore there is no nirvana there,
Just designations using names and statements.

All animate, inanimate—the three realms,
Unborn and nonexistent from the outset,
No base to rest on, do not coemerge,
There is no karmic act, no maturation,
So even the name “samsara” does not exist.

That's the way these are in the final picture,
But oh, if sentient beings did not exist,
What would the buddhas of three times all come from?
Since fruition with no cause—impossible!
So the standpoint of the truth that's superficial
Is samsara's wheel, nirvana past all grief.
It all exists, that is the Sage's teaching.

Then what exists appearing to be things,
And their nonexistence, reality that's empty,
Are essentially inseparable, one taste,
And therefore there is neither self-awareness
Nor awareness of what's other anywhere.

All of this a union vast and spacious,
And all of those skilled in realizing this
Do not see consciousness, they see pure wisdom,
Do not see sentient beings, they see buddhas,
Don't see phenomena, they see their essence,
And out of this compassion just emerges
Retention, powers, fearlessness, and all
The qualities embodied by a buddha
Just come as if you had a wishing jewel—
This is what I, the yogi, have realized.

From Chandrakirti's Entering the Middle Way

There are two ways of seeing every thing,
The perfect way and the false way,
So each and every thing that has ever been found
Holds two natures within.

And what does perfect seeing see?
It sees the suchness of all things.
And false seeing sees the relative truth—
This is what the perfect Buddha said.

From Deshin Shekpa

The suchness of samsara is nirvana,
The suchness of thoughts is wisdom,
Beyond a nature of one or many,
May you have the intelligence of realizing dharmata.

From Shantideva's Entering the Bodhisattva's Conduct

Then wanderers, these dream-like beings, what are they?
If analyzed they're like a banana tree.
One cannot make definitive distinctions
Between transcending misery and not.

From the Sutra of the Noble Collection

Know the five skandhas are like an illusion
Don't separate the illusion from the skandhas
Free of thinking that anything is real
This is perfect wisdom's conduct at its best!

From the King of Samadhi Sutra

All the images conjured up by a magician
The horses, elephants and chariots in his illusions
Whatever may appear there, know that none of it is real
And it's just like that with everything there is!

Under the guidance of Khenpo Tsültrim Gyamtso Rinpoche, translated by Ari Goldfield and Jim Scott.

The Song of the Profound Definitive Meaning Sung on the Snowy Range

Supreme guru, I bow down at your feet
The siddhis of blessings come straight from the dakinis
Samaya's nectar is the most nourishing drink

Your offering of faith has kept me so healthy
This way of gathering merit it works quite well

For the mind that masters view the emptiness dawns
In the content seen not even an atom exists
A seer and seen refined until they're gone
This way of realizing view, it works quite well

When meditation is clear light river flow
There is no need to confine it to sessions and breaks
Meditator and object refined until they're gone
This heart bone of meditation, it beats quite well

When you're sure that conduct's work is luminous light
And you're sure that interdependence is emptiness
A doer and deed refined until they're gone
This way of working with conduct, it works quite well

When biased thinking has vanished into space
No phony facades, eight dharmas, nor hopes and fears,
A keeper and kept refined until they're gone
This way of keeping samaya, it works quite well

When you've finally discovered your mind is dharmakaya
And you're really doing yourself and others good
A winner and won refined until they're gone
This way of winning results, it works quite well

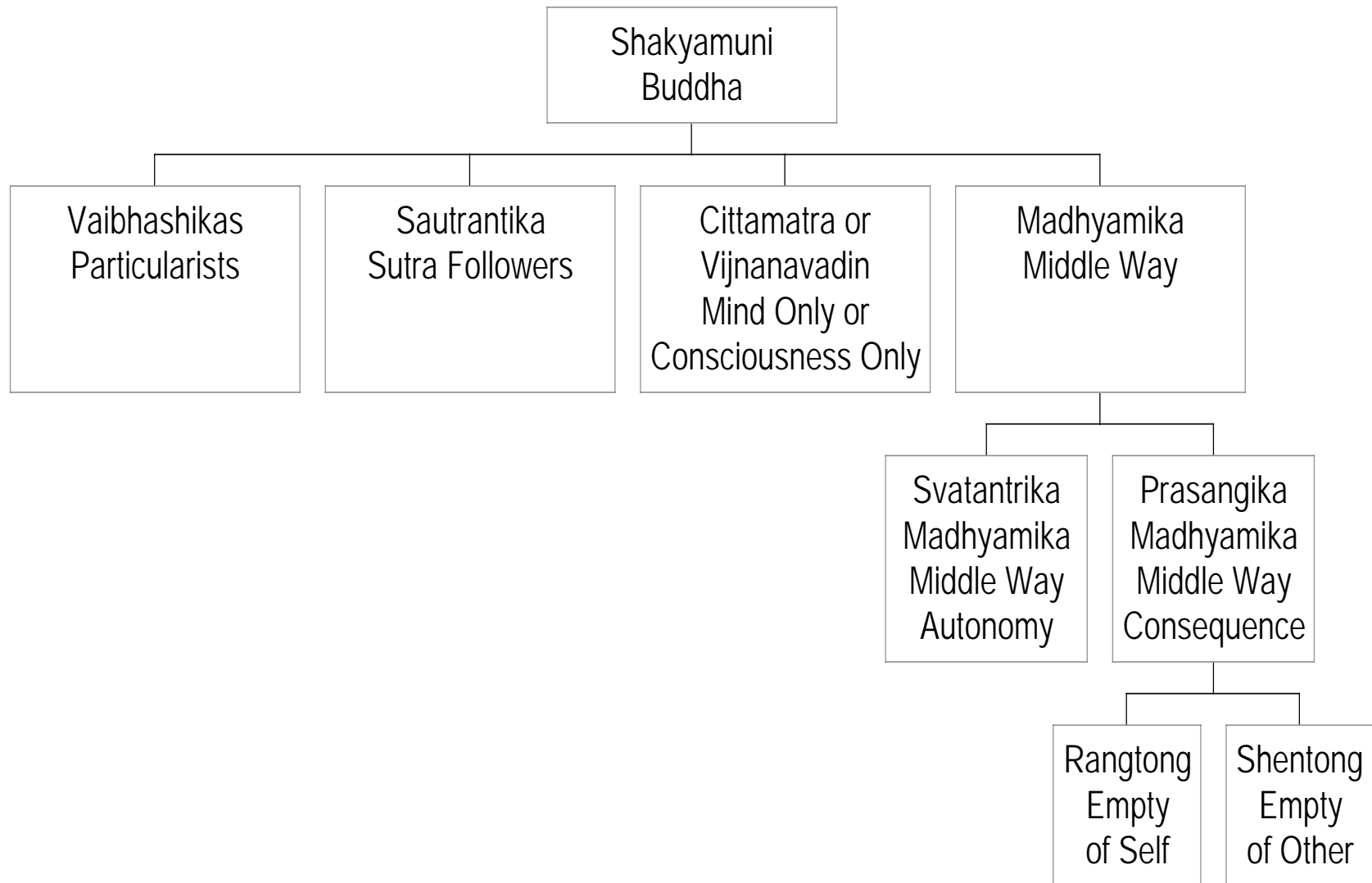
From the Tibetan Text at pages 222-3. Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated and arranged by Jim Scott and Ari Goldfield

Dedication Song

All you sentient beings I have a good or bad connection with
As soon as you have left this confused dimension
May you be born in the west in Sukhavati
And once you're born there complete the bhumis and the paths.

Composed by Khenpo Tsultrim Gyamtso Rinpoche. Translated by Jim Scott

The Major Schools of Buddhist Philosophy



**The Four Skills of Madhyamaka &
Their Relationship to the Analysis of Types of Emptiness in Madhyamakavatara**

<u>Selflessness</u>	<u>Skill</u>	<u>Time</u>	<u>Madhyamakavatara</u>
1. Persons: Coarse	n/a		Permanence - Impermanence Singularity – Multiplicity Independence – Absence of Self as independent of mind and body
2. Phenomena: Coarse	1. Causes	Past	Refutation of Arising from the Four Extremes
	2. Results	Future	<ul style="list-style-type: none"> • Self • Other <ul style="list-style-type: none"> > Outer Objects – <u>Things</u> > Inner Objects – <u>Mind</u> • Both • Neither
	4. Interdependence		• Conclusion – Dependent Arising
3. Persons: Subtle	3. Essence (One or Many)	Present	Refutation of the Self of <u>Persons</u> • Sevenfold Analysis
	4. Interdependence		• Conclusion – Dependent Arising
4. Phenomena: Subtle		Now	Refining the Correct View of <u>Emptiness</u> • Sixteen Aspects <ul style="list-style-type: none"> > Including Characteristics • Summary into Four Aspects

Radical Rejection Course One Outline of the Path of Meditation

I. Shamatha

A. Mindfulness/Awareness

1. Mental Stability
2. Mental Pliancy

B. Mind Training – Mental Cultivation:

1. **Developing Renunciation**
 - a) The Four Reminders
2. **Developing Benevolence & Overcoming Complacency**
 - a) The Four Immeasurables
3. **Developing Bodhicitta:**
 - a) Tonglen, sending and receiving
 - b) Lojong, slogan practice

II. Vipashyana

A. Analytical Vipashyana

1. Discriminating:

a) Objects:

(1) Classified in terms of entity

- (a) Non-Things
- (b) Things

(2) Classified in terms of function

- (a) Causes
- (b) Results

b) Subjects:

(1) Types of Mind/consciousness

- (a) Prime and secondary
- (b) Conceptual and non-conceptual
- (c) Mistaken and non-mistaken
- (d) Mental and sense

2. Discriminating Fully:

a) Types and Processes of Cognition:

(1) Valid cognition

- (a) Direct valid cognition
 - (i) Sense
 - (ii) Mental
 - (iii) Self awareness
 - (iv) Yogic
- (b) Inferential valid cognition

(2) Non-valid cognition

- (a) Doubting cognition
- (b) Wrong cognition

(3) Perception and the Process of cognition

- (a) Moment zero
- (b) Moment one
- (c) Moment two
- (d) Moment three

b) Methods of Cognition of Objects by Subjects:

(1) How subjects experience objects

- (a) Appearing objects
- (b) Referent objects
- (c) Objects of engagement

(2) Types of objects/phenomena

- (a) Contradictory phenomena
- (b) Connected phenomena
- (c) Concrete phenomena

(3) Types of subject cognitions

- (a) Negation or inclusion
- (b) Generality or particular
- (c) Oneness or difference

3. Investigating:

a) Five of the Six Discoveries

- (1) Meanings
- (2) Things
- (3) Characteristics
- (4) Directions
- (5) Times

4. Investigating Fully:

a) The Sixth Discovery - the Four Reasonings

- (1) Causation: Nidanas – Essencelessness of Dharmas
- (2) Functionality: Results – Essencelessness of Dharmas
- (3) Characteristics: One or Many - Egolessness of Self
- (4) Cognition:
 - (a) Types of Cognition

(b) Syllogistic reasonings (the Four or Five Reasonings of Madhyamaka)

b) Result: True Emptiness - Dependent Imputation

B. Resting Vipashyana:

- 1. Lojong Slogans: Five Absolute Bodhicitta Slogans
- 2. Not discriminating: the Six Non-Discoveries or Not Findings
- 3. Not investigating: the Six Points of Tilopa

C. Cycling Thru the Three Stages

- 1. Preparatory – aspiration, shamatha, Discriminating
- 2. Investigating
- 3. Resting

D. Preparing for Re-emergence & Dedication

III. Union of Shamatha and Vipashyana

A. Path of Application – 4 stages, 5 strengths and powers

B. Path of Seeing – 16 aspects of the Four Noble Truths; 7 wings of enlightenment

C. Path of Meditation – Transcending the form and formless realms; the Ten Bhumis

THE PATH

<u>Three Wheels</u>	<u>Five Topics</u>	<u>Six Paramitas</u>	<u>Specific Applications</u>
<i>Shila</i> Conduct Right Speech Right Action Right Livelihood	1. Three Vows - Refuge and Pratimoksha - Bodhisattva - Samaya	1. Generosity 2. Discipline 3. Patience --- (Passion) (Ignorance) (Aggression)	<ul style="list-style-type: none"> • Not Causing Harm to Self & Others • Five Precepts & Ten Virtuous Actions • Benefiting Others • Making Offerings to the Three Jewels, etc.
<i>Samadhi</i> Meditation Right Mindfulness Right Samadhi	2. The Path (Prajñaparamita)	5. Meditation 4. Exertion and Right Effort (applies to all three wheels)	<ul style="list-style-type: none"> • <u>Stabilizing/Resting the Mind</u>: i.e. Shamatha • <u>Mind Cultivation – Bhavana</u>: - Four Reminders - Four Immeasurables - Tonglen - Lojong slogans - Ngondro • <u>Abiding in the True Nature of Realty – Yogic Direct Valid Cognition</u>: - Union of Shamatha/Vipashyana - Realizing Emptiness - First Bhumi “Seeing” onward
<i>Prajña</i> Wisdom Right View Right Thought	2. The Path (Prajñaparamita) 3. Abhidharma 4. Logic 5. Madhyamika	6. Wisdom Inferential Valid Cognition Yogic Direct Valid Cognition	<ul style="list-style-type: none"> • <u>Hearing/Learning</u>: - Three Marks and Four Noble Truths - 12 Nidanas and 75/100 Dharmas - Two Truths and various tenet systems • <u>Contemplating: Analytical Vipashyana</u> - Discriminating Dharmas • Objects and Subjects • Ways they Interact - Investigating Essence • Six Discoveries • Four Reasonings • <u>Meditating</u>: - Resting Vipashyana - Union of Shamatha/Vipashyana - Stages of Emptiness - Blending Post-Meditation

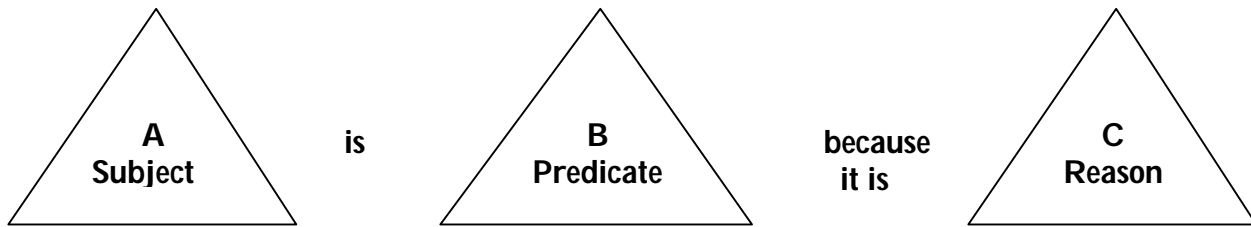
The Two Truths in the Five Stages of Buddhist Thought

Stage	Def or Ex.	Relative	Ultimate
Vaibhashika (Particularist)	<u>Definition</u> <i>When destroyed or analyzed, that which is suitable to be discarded is apparently real and that which cannot be discarded is genuine. Coarse entities and continua of consciousness constitute apparent reality. The partless are genuine. This is the presentation of the particularist school.</i>	Anything that is compounded, i.e. composed of irreducible particles or indivisible moments.	Irreducible particles without sizes (?) and indivisible moments without beginning, middle, and end
	Example:	A vase, my hand	Partless particles
Sautrantika (Sutra)	<u>Definition</u> <i>Actually and genuinely able to perform a function or not, having specific characteristics or only general ones. This is the presentation of the sutra school.</i>	Things not able to perform a function.	Things that are able to perform a function, particularly of acting as a cause.
	Example:	All permanent phenomena	All impermanent phenomena
Chittamatra (Mind Only)	<u>Definition</u> <i>Perceived objects and perceiving subjects are mere appearance. Consciousness that is self-aware and empty of duality is genuine. This is the presentation of the mind only school.</i>	All existing things other than emptiness: impermanent and permanent phenomena. Dualistic appearances.	The emptiness of object and subject being different entities.
	Example:		
Svatantrika (Autonomy)	<u>Definition</u> <i>Appearances exist superficially; they are like illusions. Ultimately nothing exists; it is like space. This is the presentation of the autonomy school.</i>	All existing things other than emptiness are conventionally truly existent.	Emptiness of inherent, ultimate, true existence.
	Example:		
Prasangika (Consequence)	<u>Definition</u> <i>Apparent reality is whatever mind imagines. It is asserted following worldly tradition. Genuine reality is inexpressible and</i>	All phenomena other than emptiness are conventionally existent things.	Emptiness of inherent, ultimate, true existence.

	<i>inconceivable. This is the consequence school's tradition.</i>		
	Example:		
Shentong (Empty of Other)	<u>Definition</u> <i>The imaginary and dependent aspects are apparent reality. The perfectly existent nature, nondual primordial wisdom, is genuine. This is the empty of other presentation.</i>		
	Example:		

INFERENTIAL VALID COGNITION

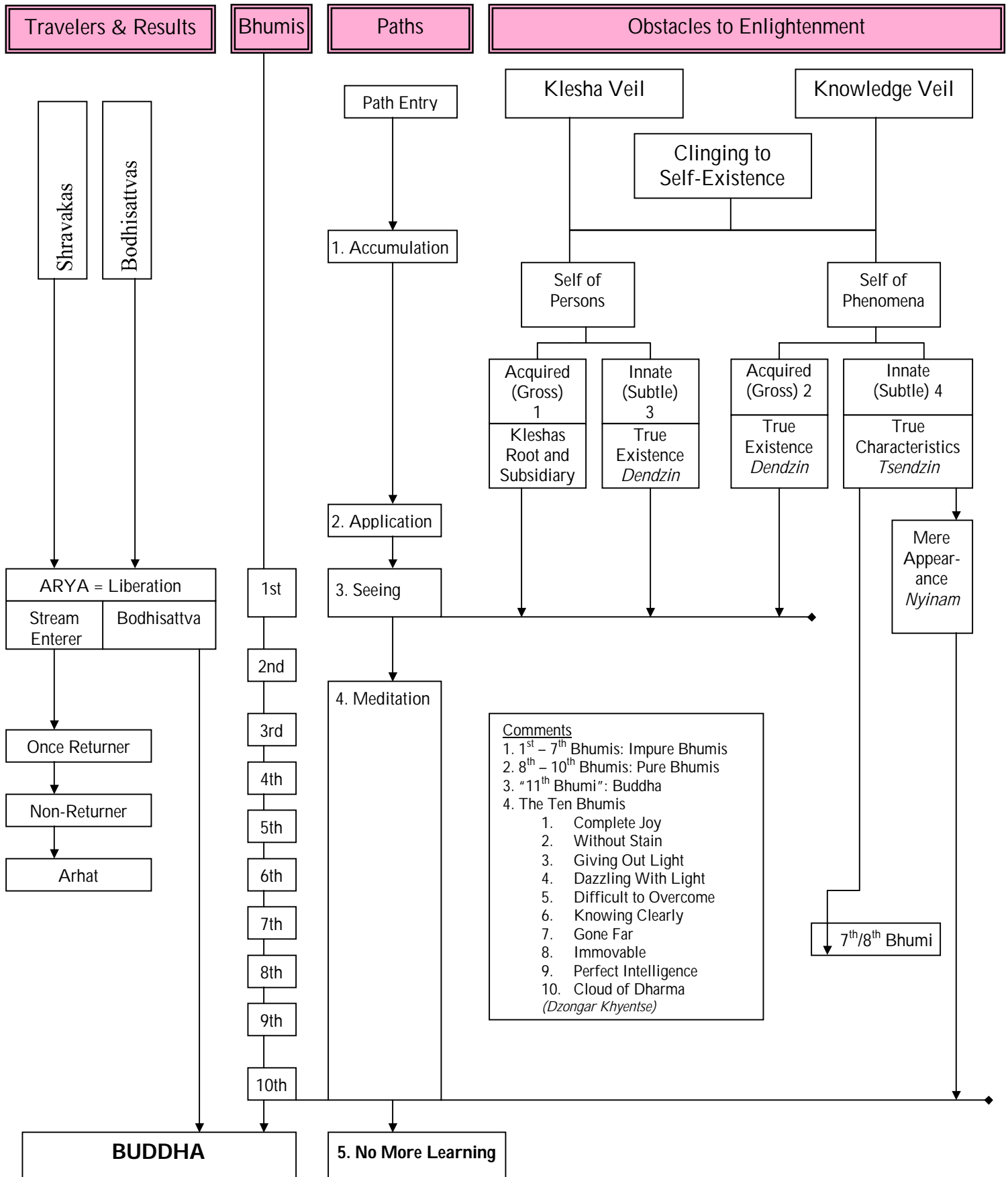
The Three-Part Syllogism



Example: $A = B$ because $B = C$ and $A = C$
 Potential Faults: $A \neq C$ or $B \neq C$

SUBJECT		PREDICATE		REASON	Types of Reasons
1. Sound	is	Impermanent	because it is	Compounded	Nature
Self	is	Empty	because it is	Compounded & impermanent	
Dharmas	are	Empty	because they are	Neither one nor many Dependently arisen	
2. Deer		Live here	because	There are deer droppings	Effect
Fire	is	On the mountain	because there is	Smoke on the mountain	
3. Children of barren women		Do not exist	because	Barren women do not have children	Non-Observation
Horn of a hare		Does not exist	because	Hares do not have horns	

OBSTACLES, TRAVELERS, BHUMIS, & RESULTS



CAUSES AND CONDITIONS

Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatever, anywhere arise.
By Nagarjuna, Mulamadhyamaka Karika I:1

Result Example: **A**

A moment of eye consciousness
seeing lasagne.

B

A moment of a clay pot.

Causes:

- 1. Direct** – That which produces directly, which can produce its specific result without requiring other causal phenomena to come between it and its result.
The moment of eye consciousness The moment of clay pot
before this moment. before this moment.
- 2. Indirect** – That which produces indirectly, a cause that, although being a cause producing its specific result, is itself unable to produce it directly. It produces the continuum of causes of its specific result, due to which it indirectly produces it.
Any of the moments of Any of the moments of the clay pot
eye consciousness before the before the directly preceding moment.
directly preceding moment.
- 3. Substantial** – That which primarily produces the continuum of its own substance as its specific result. For example, the first moment of a sense consciousness that is the cause for the second moment of sense consciousness.
Any moment of any consciousness The lump of clay.
before this moment.
- 4. Cooperative** – That which primarily produces something that is not the continuum of its own substance as its specific result. It assists the substantial cause in the production of the result.
 - a. external: the object of sense The action of the potter
consciousness, the visual form
 - b. internal: the eye sense faculty

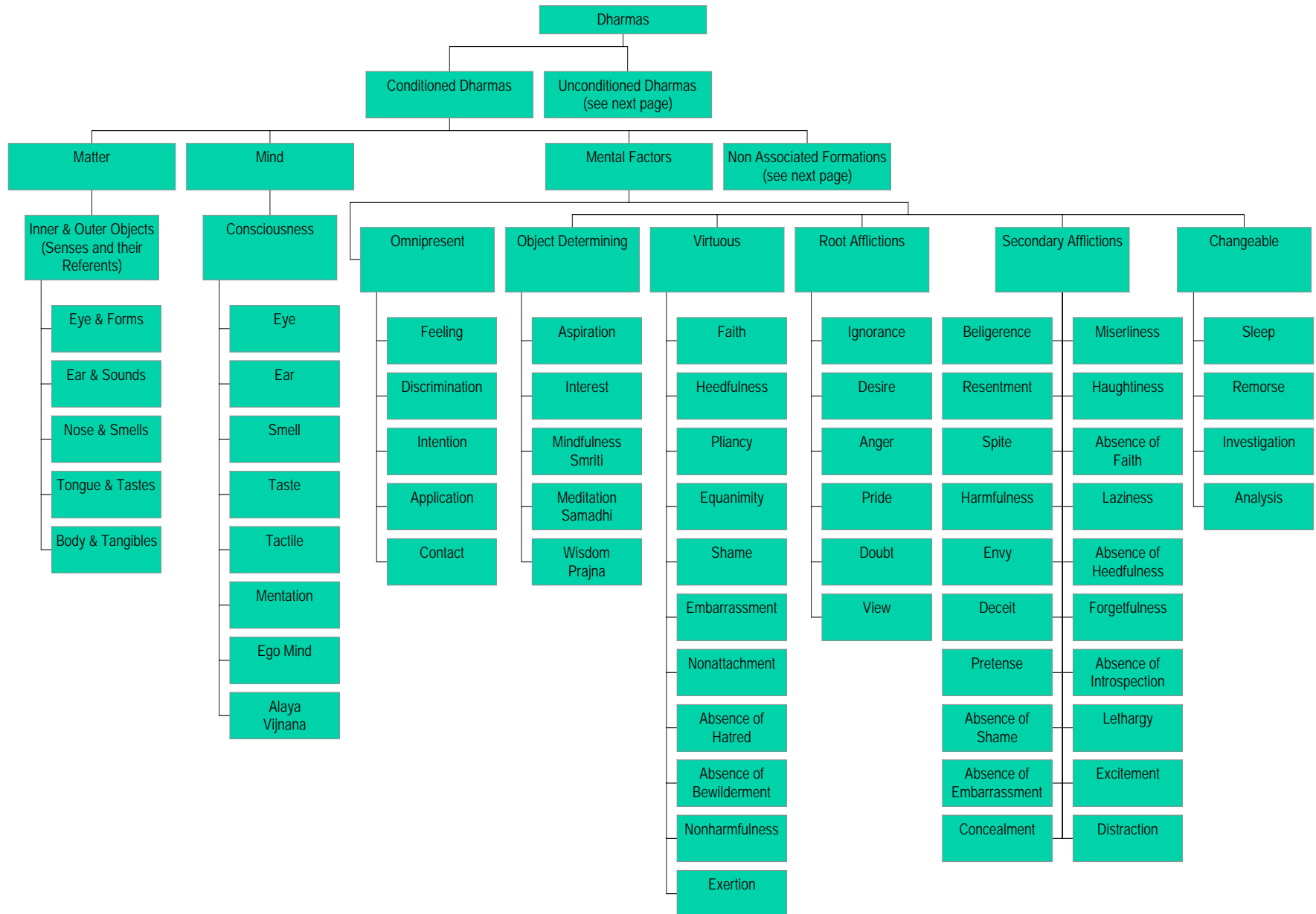
Types of Conditions:

- 1. Causal condition** – That which assists or aids the arising of its specific result.
- 2. Immediately preceding condition** – That which primarily produces mere clear and aware consciousness as its specific result
- 3. Object condition** – That which primarily produces a consciousness with the aspect of that thing itself as its specific result.
- 4. Dominant condition** – That which primarily produces its specific result by its own power.

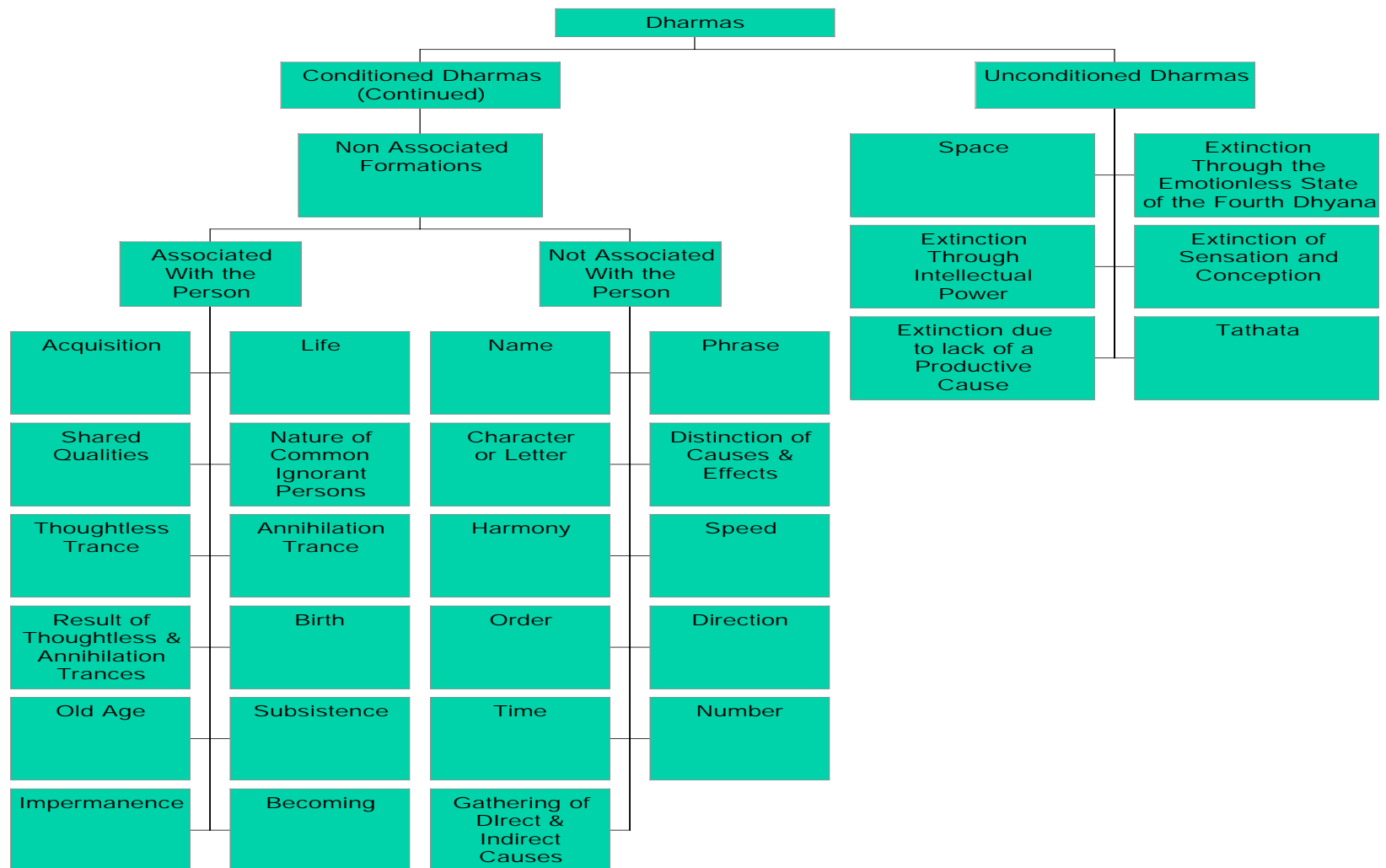
The Stages of the Path of Two-Fold Selflessness

1. **Course Self of Persons** – Acquired obstructions to liberation. Based upon the clinging to the true existence (*denzin*) of a substantial self of persons. This fundamental level of ignorance, or wrong view, functions as the fundamental klesha and manifests further as the three root kleshas (passion, aggression and prejudice) and the numerous subsidiary ones. The course belief in a self is based upon the three types of coarse clinging: clinging to singularity, clinging to permanence and clinging to independence. This is not addressed directly in the Madhyamakavatara (unlike the other stages), but was covered in first course of the Radical Rejection series (and in *Progressive Stages of Meditation on Emptiness* by Khenpo Tsultrim Gyamtso). This obstruction is eliminated by reason on the path of Accumulation, using the following antidotes:
 - The antidote to clinging to permanence is contemplating impermanence.
 - The antidote to clinging to singularity is contemplating the multiplicity of our suffering, which is related to the multiplicity of causes and conditions.
 - The antidote to clinging to independence is contemplating selflessness and the fact that we are not in control, but rather, under the power of causes and conditions.
2. **Coarse Self of Phenomena** - Acquired obstructions to omniscience. Based upon clinging to the true existence of an essence of phenomena (*dendzin*). This obstruction is eliminated by reason on the paths of Accumulation and Preparation, using primarily the reasoning that refutes production from the four alternatives – self, other, both or neither. This is covered in courses two (refutation of truly existent things) and three (refutation of truly existent mind or consciousness) of the Radical Rejection series.
3. **Subtle Self of Persons** – Innate obstructions to liberation based upon clinging to true existence (*denzin*) of an innate or natural self of persons. This obstruction is eliminated by reason on the paths of Accumulation and Preparation, using the reasoning of the sevenfold analysis of the self and the skandhas (or the chariot). This is covered in course four of the Radical Rejection series.
4. **Subtle Self of Phenomena** - Innate obstructions to omniscience, based upon clinging to characteristics (*tsendzin*), caused by habitual or latent tendencies to view phenomena as possessing characteristics, which have been accumulated throughout beginningless time. This obstruction is eliminated on the Path of Meditation, not by reasoning. This is covered in course five of the Radical Rejection series.

The One Hundred Dharmas I



The One Hundred Dharmas II



PARAMITAS COMING SOON.....