

## The Stages on the Path of Two-Fold Selflessness

- 1. Course View of the Self of Persons** – Acquired obstructions to liberation. Based upon the clinging to the true existence (*denzin*) of a substantial, intellectually constructed 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 obstruction is eliminated by reason on the paths of Accumulation and Preparation, using the following antidotes:
  - The antidote to clinging to permanence/changelessness is contemplating impermanence.
  - The antidote to clinging to singularity is contemplating the multiplicity of our suffering, which is related to the multiplicity of things as we experience them.
  - 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 View of the Self of Phenomena** - Acquired obstructions to omniscience. Based upon clinging to the true existence (*dendzin*) of an essence of phenomena. 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.
- 3. Subtle View of the Self of Persons** – Innate obstructions to liberation based upon clinging to the 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 analysis of the Sevenfold Reasoning on the relationship between the self and the skandhas (or the chariot) and by direct valid cognition of emptiness on the path of Seeing.
- 4. Subtle View of the Self of Phenomena** - Innate obstructions to omniscience, based upon clinging to characteristics (*tendzin*), caused by habitual or latent tendencies to view phenomena dualistically and as possessing characteristics, which have been accumulated throughout beginningless time. This obstruction is eliminated on the Path of Meditation, not by reasoning.