

## Notes on the 3 doors, marks, roots, kayas... from 3/8/2016 class

Each of the reasonings is affiliated with one of the 3 doors of liberation - the different possible ways of becoming enlightened.

Reasoning on	relates to door of	Comments
one & many	emptiness	empty of essence [talking about nature]
causation	signlessness	because they are talking about function or activity
results	wishlessness	because they are talking about the anticipation factor that happens in thinking that something comes about from something else.

From the Buddha's teaching on the 3 doors, or 3 avenues to enlightenment, which are basically understanding the 3 marks of existence, which are impermanence, suffering and essencelessness. Impermanence is the equivalent to signlessness or characterlessness, suffering is equivalent to wishlessness.

- Understanding impermanence thoroughly yields the understanding or the dharma door of liberation of signlessness.
- Understanding suffering thoroughly releases you from the habitual pattern of wishing, desiring a result, so that's the dharma door of wishlessness.
- Realizing that things are without essence leads one through the door of the understanding of emptiness of all phenomena, the dharma door of liberation of emptiness.  
Understanding essencelessness is the antidote to ignorance, believing that there's a nature, and that liberates one into emptiness.

The doors and marks also relate with the 3 roots:

<u>3 doors</u>	<u>3 marks</u>	<u>3 roots</u>	<u>Notes</u>
signlessness	impermanence	aggression	(it makes you mad that things change)
wishlessness	suffering	passion	(suffering is desire that never works out)
emptiness	essencelessness	ignorance	(believing there is a nature)

These are the 3 aspects of the nature of reality - essence, nature & manifestation.

<u>it's essence is</u>	<u>it's nature is</u>	<u>it's manifestation is</u>
empty	luminosity	unceasing
	which is	which is
	desire liberated	permanence (sudden flip ...)
Dharmakaya	Sambhogakaya	Nirmanakaya

SK translation is “enjoyment body” - positive version of suffering, wishlessness

NK relates to impermanence and aggression

Then there are the 3 blendings, the 3 stages of realization: appearance-emptiness, bliss-emptiness (aka clarity-emptiness) and awareness-emptiness.

appearance-emptiness relates to impermanence,

bliss-emptiness relates to sambhogakaya of the desire, wishlessness

awareness-emptiness relates to [essencelessness]

they relate respectively to form / body, feeling and then mind. Body speech and mind.

DK - mind, SK - speech, NK - body

Contemplation

Vipashyana - 4 stages – the 4th stage is like the summation of the first three. Similar to the Svabhavikakaya, in that it is a summation of the other 3 kayas. Or it's like the 4th mark - when there are four marks, the 4th mark is egolessness or emptiness or peace. (Question asked: Is peace the same as emptiness?)

The stages are:

Letting go of fixation on phenomena we experience as an object, the “reality” of objects

Letting go of the inner perceiver

Letting go of the experience - the understanding of the emptiness