



2000-06-04: Three Doors of Liberation

Tue, 6/16 4:53PM 44:12

SUMMARY KEYWORDS

impermanence, experience, people, ordinary, life, suffering, important, ideas, characteristics, changing, nature, chariot, buddhism, practice, deep, sense, attitudinal, attitude, find, level

SPEAKERS

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Okay, so for those of you who've been keeping track of the series that I've been doing this year so far, in a sense, I'd like to continue, maybe you thought it was over. And so, some of the themes and ideas are connected to it.

Now one of the central purposes of Buddhist practice is the experience of liberation. I prefer the word release than the word liberation, but certainly liberation is fine. liberation, freedom, release. And, and there are many different levels of release of freedom. One of the common sayings in the Buddha Dharma is that the Dharma is good in the beginning, good in the middle and good and the end and the our encounter with ourselves And just even the smallest amount of letting go the cleanings and contractions in our heart, the fears we have is good. And when we do with the middling level, that's good, and we do it all the way that's good. It doesn't matter whether one person is a beginner beginning person or intermediate practitioner or advanced practitioner Buddhism, the same movement of release happens can happen at any level at all. But in talking about release or liberation, there are what's known as three doors of liberation. And these three doors of liberation are the three doors. In traditionally Buddhism itself, if people step into this possibility of freedom, there's three avenues to step into it. Three ways in which we can encounter the world that we can that are clinging and holding and our resistance and our fears and our things that kind of cause suffering for us can be released and Now, these three doors are not so well known. They become more important in a sense in Mahayana Buddhism where they pick up one of the doors and make it the whole door. And the three doors are the door of emptiness, the door of the signless, and the door of the wishlist. So what's that supposed to be? The signless, the

emptiness, assign lists and the wish lists. And now the emptiness is the one the Mahayana is the first one in the list. And it's the one which the Mahayana lists. If you if you study early Mahayana, you see that they started off, referring to these three doors, and emptiness was referring to the door of emptiness, this particular meaning of emptiness, and then they drop the other two and then expanded there to become this very wide and rich and deep philosophy and practice.

Now, the three doors of liberation are these three doors and they said to arise when a person accounts very honestly and very completely, very honestly, the three characteristics and the three characteristics are so important in in early Buddhism and Theravada Buddhism Vipassana, but sometimes in early translations in English, they were called the three signia. signifiers. Can you pronounce it, you know, signatures are kind of borrowed from Christianity, right? They're like, what are the signature signatures of? What are they like like? stigmata? stigmatise so actually got this, right, that's my, my Christ had this, you know, when they,

when they handed them the

evidence of the nails in his hands. So they're so important that they have that ticker, that kind of name. And yeah, I find in the, in the American deposit community, sometimes the three characteristics

because it's so central,

dealt with and talked about almost as if they're a dogma that the belief system is based on these three things and people always often refer to them almost I think, almost kind of fundamentalists ways, which says something about the importance in the past was taken to that degree, but they're very important in tradition. And the three characteristics are

impermanence,

suffering, and no self.

And these are all the characteristics. Sometimes you find them referred to as the characteristics of everything, of all reality, they have these three qualities, everything universal nature of all

things is they're impermanent,

there

was something to do with duco was suffering or unsatisfactoriness inherent in them, and there's no self be found in them. I think that's better now to make a metaphysical claim about the nature of reality. I don't think that Buddhist practice is trying to make some claim but what reality is like, but rather is focusing on the nature of our experience. And since that's very important, and so we build Are our notions of reality on our experience, initially, to understand something about the nature of how we experience reality is very important. And the focus on meditation practices, not only to get calm and centered and peaceful in a sense, but to help us see very clearly the nature of how we experience the world, and how we build a reality based on that experience. And it's the characteristics of every single experience we can possibly have is it has those three qualities. It's impermanent, things very hard to argue against that. There's something about which is unsatisfactory. Isn't it in that maybe needs some explanation why Buddhists say that. And there's something about all our experiences, it doesn't qualify as a thing to call ourselves this is my permanent, who self who I really am absolutely. Our experiences because it's fleeting and changing, doesn't qualify some permitted sense of self. So these three characteristics and are very fundamental to the past that practice is beginning some point to move into seeing these universal aspects of our experience, which for some people can seem interesting because what's most interesting is their personal story. what's what's happened to my life, my particular challenges in my life, my particular joys and ambitions and all that and, and so we often want to relate everything to talk it through the filter of what it's like, what it means for me. And I was concerned about coming down and giving this talk today because I didn't have any nice story to tell for the talk. And I've been told that most horoscopes tell good story, because then people can relate it to themselves. And I think that's a wise thing to do, but, but we always want to relate it to ourselves, and, and often as to our own story or history on biography, which is a fine thing to do. But we possibly practice eventually supposed to help us look at that which doesn't necessarily relate to our particular life story. But relates to that which is universal to all people. And this

is a three characteristics.

And these three characteristics when honestly confronted and met with lead to the

three doors of liberation, which I'll talk about.

So the three characteristics in short 10 you can refer to them as these change hurts, and don't take it personally.

So, you know, that's takes care of whatever bizarre philosophy you think is behind it.

These change, it hurts and don't take it personally.

The first one impermanence. Usually, we start with the first one impermanence and in some traditional forms the past now, the unfolding of practices follows is a sequence First realizing permanence and then

and then suffering and then no self

or not self

so I'm permanence.

We say this though in all three of these three these three characteristics can be understood from three perspectives sorry from number three is today makes it easier though.

And that is that there's obvious Ordinary Level.

That's, you know, you don't have to be Buddhist to understand

and then there's a practice level to the level of understanding them from insight from intuitive direct seeing of the nature of things and then there's deliberative aspect of it. The ways in which they open the doors will go gratation and you walk through those doors you into an experience of liberation. And I think it's a little bit useful to distinguish between those three different levels because the origin Every level is something that we can talk about probably an ordinary, ordinary way. And it's not necessarily Buddhist, to experience impermanence and get sick and old and die and. And to notice that mountains were down and things change.

But often in Dharma talks, that's the level in which

teachers are often focused on

is the ordinary level, the level which accessible to all of us level of our lives, important levels of our lives. And in thinking about how I didn't have stories today to tell you, I thought about how some of these wonderful talks I've heard about impermanence, from Dharma teachers,

to the ones that were most impactful. They

want to talk to very movingly about their experience of being with a dying parent, and what it was like and what it was like to meet themselves and Meet the Parents meet impermanence, in a very direct confrontation with the dying of a parent or a loved one or something. And it's very moving and it's very important part of life to encounter that and see And find out who we are and our priorities and they count in the face of that level of impermanence.

I've told the story often enough, but I have a story of my friend who,

who went

over to Stinson beach on a nice Sunday afternoon to go to the beach with her bathing suit towel and your keys, driver's license, and come home to find out that their fire had disappeared on fire. And

our home was also her office.

All the documents and everything she had was burned in the fire just a matter

of an afternoon.

And so we often have this kind of very

direct encounter with ordinary what we call ordinary that's ordinary but ordinary improvement. It's so obvious to all of us, especially as we get as we get older. And this Ordinary Level is something one that takes a lot of wisdom. A baby to see and to deal with and respond to. And a lot of the wisdom that comes as people get older, comes with actually negotiating, dealing with encountering the ordinary level of impermanence, that maybe when we're young, we don't necessarily look at we don't see we don't accept. We don't even think about as the Mahabharata says, this soften certain sound.

What is the most

marvelous miraculous thing exists in this world? Oh, it's that people see suffering and see death all around them. But no one believes they're going to die themselves. And think certainly can be true for young people. When I was young, I had no you know, someone asked me if I was going to die, of course, I'd say yes. But, you know, I actually operated my life.

I was living forever.

And, and I think a lot of wisdom comes as people get older not to say that not just from life experience. But a lot of wisdom comes because as they get older, they can see their end. You know, it's harder and harder to avoid the fact that there's, you know, maybe maybe only 10 years left or 20 years left or 30 years left, but you kind of begin to imagine or since Oh, is coming, and that kind of highlighting our life from the perspective of the possibility of dying, which is kind of the ordinary level of seeing impermanence is phenomenally important. Because it for many people encourages them to really look at the priorities of life and what they're actually chosen to live their lives and what's most important. Every phenomenal important question that Jack Kornfield highlighted highlighted, he said that many people that he claims and many people on their deathbed don't ask, you know, how did my stocks do

in my life or how how, you know,

what kind of bonuses that I get at work or

what kind of promotions that I get, but rather they ask more more central questions like Did I love Well, how did I was able to express love well, and you find a tremendous emphasis in Buddhism, on reflecting on death is ordinary, common experience of impermanence. Not to be morbid, but to really highlight the value of our life as it's being moved into focus and that value and use it well.

And this is a kind of inspiration in a sense.

But just ordinary level of impermanence is something that, you know, you don't have to be Buddhist to deal with and almost every every tradition and culture is somehow addressed it and seen the wisdom of it. Because back in the Western tradition, at least as far in our memories to Heraclitus, I think we said, you can stuck in the same river twice.

And some of this, you know,

the ordinary level has to do with our particular story. So I'm not discounting our story. But that's kind of where that level resides. But there's also the more important level, I shouldn't say more important, I don't maybe I shouldn't put these in a hierarchy. But there's also the the the insight level, the level of seeing impermanence that comes from mindfulness practice deep concentrated mindfulness practice. And this is not seeing the rising and falling of mountains and countries and people and whatever, but rather to see beginning to investigate the nature of our experience itself. And then seeing that if we bring very careful attention to our immediate felt sense experience, that it actually is constantly changing.

If I'm looking at someone,

and,

and having conversation, it's easy enough for me to have a fixed notion who that person is. They said something five minutes ago, and I see them as being other such as kind person or I see them as a very unkind person, or maybe it was 10 years ago, they do this one thing. And I see them through a filter of some addicts idea I have of who they are, or things, one of the attitudes I have used to have about money is that money was, you know, basically permanent value. You know, it's there. You look at \$1 bill, and it's, you know, In God we trust and that means that, you know, that's

it's, you know, I can I can expect to wake up in the morning and God is still providing but my experience in Burma where overnight, they removed the power, most of the denominations of bills from the from the government declared their imbalance, been overnight, woke up in the morning and I had these bills in my billfold and they were no longer had any value.

I guess see, some things are not you can count on them to improve minute.

So we are kind of under the assumption we filter of things being kind of permanent, because we have these ideas, these attitudes, these dispositions about them being present being a certain way. But if we can get get behind the veil, or have ideas and concepts of what we think things are actually experiencing directly, we see they're constantly in change. We look somewhat carefully in the face, you see their spirit expression and feelings now to think about constantly changing moment by moment, minute by minute. And it's quite fascinating to see that change. And not to have some fixed idea of who this person is. It's very important for me to deal with my child who's changed, you know, changes every 30 seconds, right? And if I'm kind of behind, you know, that's what it was five minutes ago.

You know, it's

a recipe for problems.

So I have to kind of be you know, constantly looking into Who is this person now who's a person now, as opposed to submitted to them? So So vitals practice helping us look behind any attitudes or fixed views or beliefs we have about what,

what's there

and seeing how are we actually see how what happens when we see things directly in the moment itself. If we do that we see our experiences are changing much more rapidly than our six concepts and ideas are. And this is very, very important element of mindfulness practice, is to begin chipping away at the frozen concepts that we hold reality in. It isn't simply a belief in impermanence, impermanence we have, there's, there's a kind of a dispositional attitude, underside kind of latent tendency, a dispositional attitude, that's deeper than some belief or

some idea that things are permanent. We relate to things with an attitude of permanence. So, I mean, it was really, you know, a week ago, and maybe I said is here at some point, but we can go where?

My son had a cold.

And whenever he has a cold, he's pretty Moody, pretty cranky. And my underlying attitude that day is he was cranky, even though I kind of knew better was, oh my god,

this is, you know, what are we? What are we created here? This is it.

You know, we have this cranky person, I'm gonna deal with this for the next rest the rest of my life, this person, you know, where do we go wrong? You know, we do childbearing methods, all mistaken. You know, it was just like, he was just, you know, just one day, you know, a few hours. And, and I think, and then, you know, there are times when I had to listen to see that and I've turned to my wife and said, oh, we're having one of those days now. And that just makes all the difference. You know, okay, it's one of those days. But I have to kind of sometimes remember that piece of wisdom because sometimes its underlying kind of subtle attitude as it This is it. Now if you asked me this yet, I'll say of course not. But what do we know? What we what our attitude is, sometimes it's not always the same. And that's why the mindfulness practice is so phenomenally important because it's trying to get down to a deeper level than our beliefs into attitudinal dispositional level of who

we are.

And in order to do that, we have to begin seeing our experience in the details of how it's constructed. The place where it begins, in the felt sense, immediate, sensory, sensory moments, moment, beginning of experience. And that's the function of mindfulness practice is to help us do that. And as the mindfulness gets

stronger, with more concentration,

you drop the layers and layers are these attitudinal kind of ways in which we keep ourselves kind

of objective in in, in ideas about things. And as a concentration builds, what we find is, our experience in strong concentrated mindfulness is that things are constantly changing. Not just second by second, but microsecond by microsecond constant flux and change. Many, many of you've had this experience of going into something in your body, some strong physical sensation, like a pain. And you get into and zero in on it very intimately, very strong mindfulness to actually pinpoint where the pain is. And you find out you can't pinpoint it. Because as soon as you find a pinpoint of the pain, it flashes out of existence in reappears a millimeter to the side, it's actually becomes, as Dan says, sparking sensations that don't have any particular place we can pinpoint it was certainly enough more than just a flash of an instant. And wow, this thing is sustained there was so solid is actually constantly in flux and changing. And it can often be a little bit easier to be with from pain, when you realize it's actually constantly changing than it is to be a distance from it, where we tend to see it through the filter of these attitudes and dispositions and ideas and what's there

No,

in stronger than one promises, the

deeper ever more faster we see the impermanence of our experience.

What's actually happening here?

is a little bit hard to actually say no. And maybe I should maybe this is going into a little bit more complications. You guys need to think about but this way, I think, kind of in the the

investigatory mind

some Buddhist thing will say that impermanence is this, this level of impermanence is how things actually experience moment by moment. The fundamental building blocks of experience. I don't know if we can actually say that. We can certainly say, that's how I'm experiencing things right now. But to go one step further and say this is the nature of reality of the nature of nature of how experience actually is built from the very basis. I don't know if we can go that far.

But it doesn't matter

because we're Trying to do once we kind of get below these attitudes and ideas we have, and seeing things directly,

then we have,

we have a very strong experience of impermanence.

One of the things we started realizing is it doesn't make sense to hold on to anything. There's nothing there no image there. There's no fixed ideas there. There's no beliefs there. That works as something to hold on to.

Because

in that moment, things are flashing in and out of existence. If you hold on to something, it's already gone. And we also realize the degree to which are grasping things or relisting to things, is very little to do with experience, even though we think that's the case. But there's a lot to do with ideas and objects, and ideas and concepts of what's there. I believe the only grasp on concepts we don't grasp things itself. So as we begin Seeing a premise very clearly and seeing there's no concept there are no ideas, there are no images there that we can rationally grasp on to then very deep seated, tendency, attitudinal tendency to grasp, but the resist, begins to relax. And you can tell a person all you want, oh, it's, there's no need to grasp. There's no need to resist with life and you can just be open and trusting. And the person can believe that at the belief level, but it doesn't really reach down to the attitudinal level dispositional level deep down inside. And that's one of the functions of very deep concentrated mindfulness is to really reach down there, massage, soften, relax, the deep roots of this disposition, this dispositions that we have and

so when we Really confront impermanence very, very powerfully, very deeply in a meditative way. This opens to the third level deliberative level of impermanence, just the ordinary level, the insight level and the nurse the deliberative level. And that's what opens up to one of the doors of liberation and the door of liberation associated with impermanence. Is it translated to English usually as a sign, which doesn't usually mean anything to anyone, English was a sign this means it can be more literally translated as the, the image less. But I think it means up see that the

experiences of life don't correspond to or don't fit nicely into some category or idea or image, or sign

of how things are.

And so we realized that that reality is more mysterious or more

elusive reality is more

fluid

than any idea that we can have on it to see the signless the image was the idealist nature

of reality

another set of ideas or you know wrong to have in their own place, but we see that it is set into the gratification into a deathless is a step into that reality which we don't relate to, through an idea or a sign or an image on UNITA aneema, which is same as an image.

So for some people,

for whom impermanence becomes really highlighted, really pronounced, they will step through the door of the signless other people will step through the other doors and there's, there's no you don't have to go through all three of them. Just different people. Basically. From their personality types, whatever experience will take this different ones of these stores are really different experience than elaboration depending on the door they step through. So that so one, when it prepares people for impermanence is really strong. They'll step through the door, the sameness and they'll have a very deep insight into nature of concepts and ideas. Some people suffer a lot. That's their door. Maybe that's what you think you fit, I don't know, because a lot of people suffer a lot.

So, the second characteristic is Duka

suffering.

And Buddhism can be seen as, you know, as a response to the suffering and a fundamental point of Buddhist practice

to help us not suffer.

And the Buddha said, You know, I teach one thing and one thing that only suffering and its end and so there's certainly the ordinary level of suffering that we all see.

And we all know about so Ultimately and as we get

older we know No, you tend to know it more more intimately than more intimately than we care to. So many people that we know die and so we get older, you know, slowly, slowly we find ourselves being the last generation. You know, everyone before hasn't brought everyone before has already died. And there's all kinds of suffering you can can you know, we can go through a whole litany of the kinds of ordinary suffering so called ordinary sufferings we have and meeting and being very honest and meeting and confronting as ordinary suffering is a source of tremendous wisdom and importance and, and is one place of release. Remember, dharmas good beginning middle and end. So even at this Ordinary Level, it's good to meet it to be honest about it and and understand that the nature of our suffering, how it works, but there's also the inside glow of the second characteristic of suffering and the inside level

is not

you know, so ordinary

and probably Word suffering

is probably not the best word as an insight level for translator translating Duka, but when the mindfulness gets very strong, and we see our experience directly for what it is, we see the unsatisfactory nature

of our experience in a number of ways, but

in the primary way, it's often talked

about, there are any direct moment experience of life

is unsatisfactory. As a place to, to,

to rely on for security.

Because if

you if you're holding on for a moment to moment experience for security, and it's constantly passing away, then it's not reliable. It's not reliable as a place to hang your hat of self. This is who I am. If you see in your moment, more experience, you can't find yourself because everything's constantly changing your expressions not reliable as a place to hang on yourself. And for some people, it can be very frightening to enter into this deep place of insight where we actually drop below all the ideas we have of things and see things more directly, as, as impermanent, the flow of things to change the things, because we rely so much on security, to feel comfortable in life, are so much on some sense of self, that we can orient ourselves towards life. And not to have that makes us feel very exposed and very vulnerable and very afraid. And it's very common in deep meditative practice for people who go through a period of the practice where they get quite afraid. Not everyone, but it gets it drives common enough experience, and then that into the permanent to luckily right. And we pass through that and go to some deeper level where the data is not there.

And there's another level of the ambition insight level and that is something point, we have the experience of all these different sensory experiences all these basic experiences we build life out of as being so incessantly annoying. And it is very hard for someone who hasn't done the practice

to kind of appreciate because we're kind of like it just kind of agitating. You know, it's like all this stuff has always been always being impinged on it's like living maybe with you know,

a half a dozen

you know, teenage boys

you're constantly

or teenage girls who are constantly you know, playing their music and yelling and on the phone and you know, just like oh my god you know, when is there gonna be some peace here. So at a particular moment, it is it doesn't last very long particular moment in the in the sequence of insight practice that can be experienced that oh my god, you know, I'd end up living with it but just, you know, everything just kind of so oppressive. All this stimulus, I would like to I would like to what I'd like to have is to go beyond all the stimulus to a place where I'm not impinged by all this stuff. So as the door of suffering some people who are suffering, the experience of suffering gets really highlighted really strong. And it's not necessarily pleasant. But they're not you know, it's not necessarily your choice about which of these characteristics are going to be strongest for you in your practice. And for some people at different points in the practice different are these characteristics stand out for various reasons. And, and when the experience of suffering is really unsatisfactoriness, to seen very clearly, some people that will step through the door of the wish lists that make some sense, right. Is is a wish list means you have to give up our wishes for things to be any different. We give up our need for anything be different than who they are. You give up your attachments,

we give up

It's kind of like a mini I don't know if it's I don't know if it's fair to call it this was kind of like, Okay, this is what I'm saying, I'm giving up right to kind of maybe the face of suffering, you kind of realize, wait a minute, it doesn't make sense anymore to resist, it doesn't make sense anymore to try to want things to be different. I'm just going to be really honest about this, relax into the suffering, just let it be as it is, and be wishlist about and not try to direct myself or get somewhere because every attempt to get somewhere and make something happen just seems to make it worse. So I'll just relax into this wishlist state. And that's sometimes then we'll allow the total

release of all the different ways, disposition or attitudinal ways in which we still cling

and have experience of not clinging

to each of these three doors as a way of

experiencing total release of clinging.

Then the last or the last characteristic is not self non self, which refers to the door of emptiness. Non self is to realize that in my experience, I can't find something which qualifies as a permanent self, there's something I can really say this is who I am, I can certainly back off from my direct experience and kind of get a Gestalt idea of how things are made today, that's who I am, I can certainly get a sense of how many different factors work together. And that's kind of the harmony of those things may or lack of harmony, or those things, it makes sense itself. But if I look very carefully, I can't find yourself the same way that you could. The classic example is that of a chariot. You can get a sense when we talk about charity and very intelligent ways and useful ways. And and, you know, it's very useful to know. You know, this charity out there, it's gonna take me home and go, can I borrow your chariot to race around the ring or whatever we do with chariots? And, but who said what is the chariot? So the chariot. Where did Where can I find a particular thing

with Really is the chariot.

So you take off the wheels just to tear down the wheels, not the chariot. Is this, you know, is the axle? No is the boxer standing is I didn't know. And finally you go from nothing that he's there because, well wait a minute what happened I lost the chariot. Or to make a more modern example, if you take a friend of yours to Stanford University and you put your friend wants to, you know, really see what Stanford University really is.

And you show him around, show them around for

a while. So over the years, you know, dislike building and here's the history of building and here's whatever. Legal spiel and whenever, and this is great, you know, but we're a Stanford University.

We call this all these buildings. Now the buildings don't really make sense in universities, the people who hear all the people here you know, which people don't leave tourists like me who are wandering around, you know, Do I want to see that? I want to see the heart? What is the really the heart the essence that makes Stanford University? Is it you know, and you can't find anything, right? It's the Gestalt of all these different things. So it kind of similar way the self in Buddhism is, if you start looking for some experience, which is you, you won't find it. And then that shifts your relationship to the notions we have about who we are not that they're invalid, but to realize the degree to which they're constructed and created out of our mind. They're just like,

it's very arbitrary what we say Stanford is,

it's actually fairly arbitrary when we say who we are. And we can construct and arrange ourselves in different ways in different times.

So, so that so some

of this, you know, an ordinary level, you can go study anthropologists, sociologists, psycho biologists. sociologists, cognitive scientists, and it's very common these these last decades for a scientist to say, we can't find itself. We mean, I mean, and they have better arguments and Buddhists Do you know why you can't find yourself? I mean, if you want to really get into it, the Buddhists don't have you know, it's a good one but the Buddhist have was particularly like the great arguments for no self or non self. Just go go to Stanford University and take a few classes and you won't find anything you know, and so as much as Buddhists who are saying this, so But to start so is his Ordinary Level. But the insight level is to actually see moments moment or experience, it doesn't make any sense to miss the moment

make this yourself.

And the people that who see this very clearly highlight is very powerfully there's no self here.

There's no self to hold on to

cling to or defend, or to make into some kind of way or construct or to hide Whatever we do with

our notions of self, that's one of the ways to experience total release. To let go of clinging entirely, is through the door of through the characteristics of seeing through self and yourself. And some people will take that door. And that door, that door is a door of emptiness, we realized that all our experience is empty of anything permanent and inviting. That could qualify as a self. There's no self nature, there's no intrinsic nature

behind or

our experience, which we call the self, some experience of emptiness then is phenomenally important.

Now, the reason for these insight practice, maybe I said already is that we really need to address the deep, attitudinal dispositional level of our life. If we're only dealing as level which we think about

Things

in Oregon in how we organized life and things like that didn't get a lot of worldly wisdom. And actually, I know people who never done any Buddhist practice who have a lot more wisdom than some Buddhists, because they have been very honest about confronting life as it's lived in the ordinary level of suffering and impermanence, self and no self and all these things.

One of the people who,

you know, I don't know, I didn't know her that well and, and so maybe it's I'm projecting onto her but I knew my great grandmother, and I knew her you know, obviously in different life. And I used to go sit with her and have Darshan with her. She would sit in this little apartment building tenement apartment building in Norway, and this wood burning stove in the living room full of lace, so every white place everywhere and she had this perfectly white, Afro music around faces, red cheeks, kind of like from Minnesota or something. And, and, and she would sit there in front of her, you know, sit there no chair and, and, and do her race or crocheting or she did. And we hardly ever talk I just sit there with her and I had a sense that this is someone who was not didn't need to be anything for anybody anymore totally at peace with herself in life and to have to be anything for anybody didn't have to prove anything to

anyone.

And she had discovered

maybe, I don't know, maybe more than the ordinary level but she had gone through maybe because of her life experience, come to a place where there was all this wisdom about who she was. It wasn't what you needed to do not to do.

And it was like this wonderful.

Ambrosia this wonderful drink that I would just imbibe. Just being a presence was so great just to sit there and just take in person you're so comfortable with themselves but the ordinary level does Always go and get down to the deep, deep decisional attitudes that we have. And that's why it's so important to practice. And that's why all kinds of wonderful books, philosophies, and even intuitive kind of sense, oh, this is a really true teaching whatever the teaching might be. They can, we can have very powerful intuitive sense of interest of truth and kind of intuitively can kind of enter us and kind of middle the kind of shape how we see things. But it doesn't really get down to the deep distributional attitudinal level of what really drives us if we're really honest, we'll see it doesn't really get down there. And a person could spend a lifetime kind of feeling intuitively in touch from your core Gestalt of the ideas that seem to work so well, and not really get down there to the deep disposition and levels of what's going on. And so that's where the mindfulness practice is so important. And over the years, as you do practice, you'll be able to settle more deeply below that level of your ideas. It's very great to talk a little bit the level of ideas because you can drop a little bit levels the level of this idea that you're doing it right you're doing it wrong,

isn't it great

You don't have to be concerned about whether you're doing it right or wrong because just an idea. Anyway, they get down deep below these two levels. So that we can get down to the roots of how we playing in hold. And so we can experience have experience of release to the all that binds and restricts, our heart can be dropped and the heart can shine radiate freely and openly. We can let nature radiate out to all the beings in the world. So the three characteristics are directly correlated to three doors of liberation, in permanence to the door of the signless. Suffering to the door of the wish was and non self to the door of emptiness

last thing I'll say is that

both American culture kind of overall civilization and Buddhism, focus on freedom.

They

somewhat the difference between the two. As a generalization is that

America tendency is to people to look at freedom

as freedom to do.

I want to have a freedom to do whatever I want

and in Buddhism the focuses

is on freedom from Freedom from that which restricts us or inhibits us and binds us. Freedom to sometimes can very easily mask

that we're not free.

We're free externally to act whatever way we want. But we're being driven compulsively by the forces within us. We haven't we have not freed from the compulsive natures of forces within us. British practices focus on the freedom from the compulsion within us, the fears within us.

And then what we do with that freedom

is our responsibility.

So that was

a talk without any stories.

Maybe that's enough, running a bit late. apologize for not getting time for questions if someone wants to have questions or comments. So welcome to stay behind. And I hope I see many of you this evening and maybe next Friday. Thank you