

# 2004-09-19 Buddha Nature

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## SUMMARY KEYWORDS

buddha nature, qualities, awakening, world, happening, buddha, practice, sensing, enter, people, evoked, emptiness, tradition, deal, sense, experience, immediacy, manifest, mindfulness practice, manifestation

## SPEAKERS

Gil Fronsdal

So I would like to talk a little bit about this Buddha nature idea. In its simplest version, the idea of a Buddha nature is kind of sometimes referred to as a seed to the seed within each of us have a Buddha nature of some of having the nature of a Buddha. And that is somehow some inherent purity, some inherent capacity for awakening that's in each person's being. And so, practice is not about trying to attain something that we don't already have, but rather is something we already have flower and manifest itself into our daily lives. And so you find in some of these Buddha nature, schools like Zen Buddhism, that a very important part of the practice is not the idea of attainment, but the idea of manifest manifestation. That practices about manifesting are indeed purity, the innate qualities that have this so called Buddha nature of this awakened heart within us. And it might look like the same practice as other Buddhists, because it's also entails dealing with what the obstructions, the hindrances, the attachments we have, but it isn't so much in order to get something that's not ours already, but rather to clear the dust away from the mirror so the mirror can shine purely for example. And, and the idea is that the Buddha nature is not some simple, quiet or boring kind of thing within us. With Buddha nature manifests itself in many different qualities, many different ways as we live our life. And it's a matter of finding how we manifest stuff in life, which is a big part of Zen practice. That's a little bit different than Theravada practice, where the, with a rhetoric at least, tends to be more on the side of attainment. Get something and it's often done on retreat or in meditation kind of solitary practice. And it's something that's kind of inward kind of letting go letting go. And the idea that you would actually then present it to the world manifest to the world, isn't isn't, isn't talked about that much in their tradition. And I think that, in our tradition, sometimes there's a kind of a way in which Theravada practitioners shortchange themselves by being content with a certain level of realization or enlightenment that they might attain, and feel that's good enough, I have had this wonderful experience of exchange somehow. But in Zen Buddhism, at least, the idea is that how you manifested is maybe more important than how you realize it or you how you attain it. So Mahayana teachers will say things like, say, say, you know, attaining enlightenment is pretty easy. What's difficult is to express it, they live it in our lives to manifest it in our lives. So we have teachers like Dogen, Zen Master dogen, who says think he says that when we practice, the precept of not killing, we are watering the seed of the Buddha nature. So we're supporting to grow, letting it grow and develop. Now, there's been a lot of controversy in Buddhism about whether or not the idea of a Buddha nature is really Buddhist. Because it lends itself to the idea of kind of a self in there, you know, like, like an ottoman like a heaven in some schools of Hinduism or a soul. There's this thing in there, which is, you know, your true self. And that's always there somehow you have to tap into, it's innate and who we are. And it's a fair enough criticism. But the way the more nuanced teachers are the Buddha nature presented, Buddha nature itself is not a thing, but rather is a process it's a form of process. And they very much go along with the early Buddhist idea that who we are as human beings is a process where there's nothing fixed about who we are, and our bodies, our

minds, our hearts, our psyches, everything is always in process flows and activity and not a thing. And so in that it's an activity or being as an activity, what are some of the underlying patterns or rules or manifestations of that activity. And so there are considered to be certain patterns, or in certain kind of intelligence in the activity of a human being. And that intelligence takes different forms. So for example, if you spend a lot of time lying, that there's certain intelligence, a certain pattern that gets in motion by lying, where as we learn more and more, we tend to go kind of numb, getting contracted. It kind of makes us insensitive in certain way to the world around us. As we speak more and more of the truth that has a different And

resolved on our psychophysical being there's certainly some people say intelligence or certain patterns, certain rules that follow depending on how we live. So we can shape the process of activity who we are, gets shaped by our intentions by our behavior by what we allow for. Now, the early Buddhist tradition that we're part of, put a lot of emphasis on saying that this process is activity of who we are, has nothing eternal of substantial fixed in it, there's no soul or no eternal self, True Self is always there. Everything's always in flux and always moving. And so it's kind of a language of the negative, what's not there, what's not there, you find the early tradition, a lot of emphasis on what's absent. And also a lot of emphasis on eliminating a good reading rid of those things which tend to obstruct or contract, the natural flow, the natural kind of movement of activity of this psychophysical being, attachment, clinging, hate, fear, are all activities that somehow interfere or block the natural activities. And that is a human being. As Buddhism developed in India, the idea of expressing Buddhist ideals in the negative became even bigger, with the, with the Mahayana idea of emptiness, when they said everything is empty, it's a matter of realizing the emptiness of all things. And not only are we empty of itself, but everything is empty it somehow some inherent way. And it was a very powerful teaching in Buddhism, but it lent itself to people being discouraged. You know, what's the point of just everything's empty, it's kind of idealism. It's kind of like a vacuum you know, realize this emphasis vacuum of everything you know, and pull the rug away from everything has no place to stand, no place to be and it's not very inspiring. Other people have You know, religions have this great inspiring goals you know, like, you can attain communion with God you know and all his or her luminous glory. And you know, these four Mahayana says, you know, it had to just, you know, attain something called emptiness is not very appealing, not very appealing for some people. So, as Buddhism developed in India, people started to introduce a positive description of what happens as people practice and forget positive lines, people can relate to it in more positive ways. And, in the early teachers have this kind of Buddha nature form then, we're very careful to maintain the teachings in a way that was true to the earlier tradition, but just kind of offered a little bit different package, a little different description. So, they came up with the idea of a Buddha nature that each of us has a seed. So, the word garba, which is sometimes translated as nature also has a meaning of a womb and also seems to have the meaning of a seed so that it's both a seed or that can grow within us, but also a wound within us that nurtures and supports the growth of this embryonic Buddha that we all have. Now, this embryonic Buddha, this Buddha nature is said to have a lot of different qualities. And so the idea of manifesting it or growing into developing is a matter of developing or growing and manifesting the qualities of this Buddha nature. And there's many kinds of qualities are described. But some of the qualities, for example, are known as the 10 perfections. And there are different lists of which the 10 are, where the 10 are these beautiful qualities that as the Buddha nature grows or as his chance to live, or show itself or act through us, then it acts through us in one of these 10 forms. One form is a form of generosity. There's something innate about the Buddha nature within us that wants to manage As yourself as generosity, when there's no obstacles, no fear, no contraction, that we really meet reality directly, then generosity is part of that expression of Buddha nature. There's something about that quality Buddha nature that it gets expressed as integrity, as ethical integrity is something that it wants to express itself in the form of letting go, letting go of all things, all the obstacles to its rate radiating forth or manifesting or living itself. And that's a very

important idea because there's something about this Buddha nature, it said, that wants to get born wants to come out, wants to manifest itself. One way it said in the tradition is that there's a kind of innate movement towards awakening within each of us. That deep inner psyche.

There's a very, very shy perhaps at first, but it can become a very powerful moment. desire to realize our fullest potential of awakening or freedom. And so we'd initiation is this quality of this Buddha nature, that gets out of the way for it realizing itself. So letting go of things that are getting away. And then there's, I forget the order exactly on the list, but there's letting go. And then there's wisdom, that somehow that the ability to be wise or intelligent or discriminating discerning about our experience, what's going on in reality, is also part of the Buddha nature. And this we'll see in a little while is a very important part of it all. And then there's the idea of strength, that there's something strong about Buddha nature, it wants to become strong, it wants to become some solid or substantial or really here in some kind of way. The other word the perfections is patience. It's like a internally patient or terminally enduring thing all kinds of things can happen. All kinds of uncomfortable things can happen to us. And the Buddha nature itself is just going to kind of stay open, stay relaxed about people complaining about us or criticizing us or unfortunate things happening, or computer breaking down or something. We don't he doesn't care about the computer. So then, and then there's the idea of truth. There's something about Buddha nature that manifests itself as truth wants to be true is true is manifestation of truth. And other quality of this kind of innate thing is loving kindness to meeting the world with loving kindness. Another manifestation is equanimity, form of long form a very balanced form a mind that's quite beautiful and radiant, called equanimity, another form of manifestation which is very important, which is not one of the 10 perfections but infuses all of them is the idea of compassion. That Buddha nature itself is innately compassionate, in the appropriate circumstances expresses itself as compassion. So There's only beautiful qualities are said to reside within each of us. And if we pay attention, then these can begin, we can begin nourishing them or supporting them or they can begin shining through us. The early Buddhist tradition, the teachings of the Buddha, did not seem to have does not seem explicitly to have this kind of teaching. However, if you as I read the early sutras of the Buddha, it seems that, you know, the Buddha was kind of anti metaphysical, he didn't want to kind of offer any kind of metaphysical teachings for the basis of what he had to offer. So the Buddha nature kind of idea lends itself to certain kind of ideas kind of metaphysical teaching. This is the true nature of who human being is. Who knows if it is or isn't right. So it's metaphysical is kind of like we can't really be sure it just seems that way for some people or they believe is that way. It seems explicit explain things really well that they seem to have experience. The Buddha didn't like metaphysics, but with the teachings of the Buddha, it seems that certain things like compassion Or kindness, or ethics, or cough or faith, many things he just assumed were there. They're assumed compassion was assumed sympathy and empathy are assumed aspects of the human being. He didn't have any kind of philosophy or metaphysics explain why it was there. Just don't that's why human beings are and, and then part of prayer as a practice develops, these assumed qualities get stronger and stronger. And, and at some point these qualities begin taking over. At some point, these qualities that are maybe assumed are kind of there or who knows where they come from, get developed through practice, Arise through practice, and to begin having a life of their own. And sometimes mindfulness for example, can be seen as a quality of their rises within us a strong sense of that begins to have a snowballing effect. It gets stronger and stronger. It's almost like you can't get in the way of it anyway. Can't Stop it. It's like going by itself. Sometimes the sense of interest or discovery or curiosity, of life investigation seems to kind of have its own life and very strong. And you know, it's not like you doing it, it's just like seems like interest investigations happening on its own. Sometimes there's a level of joy, different forms of joy, that bubbles up is quite strong. And you can't really identify it as my joy, you can do it. People are so good at saying this is mine. But you can get it if you really relax, you see, that doesn't really belong to the normal world, that we identify as myself, the ego, the one that is making choices, or judging or analyzing or referring

everything to finding everything as itself in a way that there's parts of who we are, which is bigger than our self definition, and our ego or egotistical self.

It's actually a kind of contracted version of who we actually are, in a lot of aspects of who we are, are usually outside of our definition. And because of They're often outside of who we think we are, we don't even see it. So there's levels of joy that can bubble up and arise, that are kind of not of the self in a sense, but they're definitely happening to you. So happening to someone else, there's levels of happiness, that kind of bubble up and can occur, where the whole body just shimmers, or is soothed or is, is satisfied with a kind of deep level of happiness. There's levels of concentration, there's levels of equanimity, and these become stronger and stronger. So much so that for some people, they become some they become close at hand. They might not be ever present, but they can be evoked, it's almost as if they become kind of our nature a part of who we are, and then it can be evoked. So, there are stories in the early tradition of, of some of these monks who got sick and then the Buddha would visit visit them and he would chant the seven factors of awakening he was chant, also list of some of these qualities get developed through Practice. And, and as he chanted those lists that feel better and better until they get well, you know, somehow it evoked powerful healing qualities within us. When lay people got sick, then the Buddha or other people would go to them and they wouldn't arouse the seven factors of awakening, because the assumption is lay people having practices the please monks back then. But rather they would evoke their deep confidence and trust or faith in the Buddha, Dharma and the Sangha. Again, qualities of deep faith within us that are accessible and can be evoked, and then somehow, it moves through us in the ways that I would suggest are bigger than our usual definition of self.

So the early tradition assumes certain qualities get born. The later tradition wants to attribute these qualities to something we call the Buddha nature. It's a manifestation of this activity of our being

So it gets more interesting. And I'll say it this way, introduce it with us. This way, when Buddhism came to China, they had to somehow digest 1000 years of Buddhist thought they had developed in India. And it was a huge undertaking. They were quite confused with Chinese when they first got Buddhism. Because it was just so much to deal with the Indians had dealt with thousand years, they knew it all worked out, you know how it all fit together. The Chinese got it all kind of, in a sense, and it was in one of the great intellectual endeavors of humankind, I think, was the Chinese attempt to try to make sense out of thousand years of Buddhism. And there was some great Chinese philosophers. And one of them, I think, would sung me, wrote a treatise about trying to make sense out of this. And then he summed up all the Buddhism in one sentence thinking that Yeah, thousand years of Buddhist thought digested over several hundred years in, in China. And then this philosopher says, This is what it comes down to. He said, awakening beckons us within everything. That's it. Awakening liberation in inviting us is calling as they come here, within everything within everything means everything. So we have these Zen teachers who like to say, you know, well, you know, things they almost made statements like this, you know, like, you know, if you went to the bathroom, your poop was inviting you to, you know, you're going to the bathroom, your shitting was inviting you. Your toilet paper, your dirty toilet paper was, you know, right there, you'll find your awakening, you know, everything you know, it's nothing which is outside. And that's a very important teaching that one way to realize this Buddha nature, one way to realize awakening is not a turn away from anything, but rather to go directly into everything and to intermediate directly and fail. directly and go into it in it in by going into it, there's a possibility of freedom there and enlightenment there are a lot of Buddhist practitioners actually will turn away from things. Well, I'm not going to deal with that because I'm going to turn off my concentration and get really concentrated. And then once I get really concentrated, then you know, I could deal with it. In two weeks ago, we talked about talking about the tooth, you know, top down to bottom up kind of approach if some of you here

you remember. So the idea is you go into anything that arises or any aspect of who we are that arises in that we can somehow find our liberation or freedom. So if we get angry, or if we are sad, or if we're delighted or if whatever is going on, that in that experience, there's some way of relating to it some way of entering into becoming it that can lead to your liberation that can lead to discovering the Buddha nature within us the Buddha seed. So how is that? Well, I think it's very Akin To mindfulness practice, mindfulness practice is not closed pteropod my art mindful sparring in a great metaphysical teaching of Buddha nature and a seed within you or within everything there is awakening and all that. It just says, pay attention to everything. Pay attention to everything very carefully. Also, one of the ways that works is if you pay attention to everything carefully, you develop certain qualities within you, that are the qualities needed for liberation. So for one of the qualities is truth, if you really present if you really see what's there, for what it is, you're being truthful, so you see it directly. Another thing you develop is equanimity, if you really therefore, if you learn how to be present in nonreactive way, if you're really present for something, as it is, there's a confident innate kind of curiosity or interest, what is this experience? And that's one of the factors of awakening. If you're really present for something and not holding yourself back, not have it don't have aversion to it. Not trying to hold on to it but just really present there in a direct way. There's a kind of joy that can arise the kind of happiness that can arise, the kind of tranquility that can come that can be considered come into place. So in that kind of focus, but entering into everything, we develop certain subjective qualities in that truthful encounter. And as those qualities get developed, we become, you know, you know, these, these, the practice matures, and in the Mahayana tradition, they'd like to say that the qualities of awakening the qualities of a Buddha are being manifest in us, the Theravada tradition, they don't say that to say these qualities are developing. It's kind of like we're simpler right? There. There. You have to say anything more, there's there and then a lead eventually to becoming fully awakened. But there's another way to be enlightened enlightenment beckons us within everything is not were they saying that our subjective state will change

As we really truthfully present for what's going on, but somehow we enter that experience, enter experience more fully. There's something about entering that experience itself, which leads to awakening leads to freedom. So what is what is that? And I don't feel like I can expound on this with greater authority and all kinds of possible ways. But I'll talk about it one way. And that is that, again, apologies for shifting gears a little bit. There are two forms of knowing that come into play with mindfulness practice, one form of knowing has to do with sensing, sensing or experience, then the question is, where does sensing occur? So if you're, if you sense your hand right now, where does the sensing occur in your head? Does it happen in your foot? Where does it happen? Your mind sensing happens in the mind. You experience it in your mind. Were you were you articulated, but where's the sensing happening? was already in your body. So when she says it in her body, where's the sensing happening? She might be right. And that's something that's going on because we're sensing happening in your hand, that's even, of course. So there's something about something happens when you feel your hand, something happens in your hand that gives you those sensations, right. And I call that sensing or sensing the hand in the hand, the hand is having its own experience of the hand. Your foot is not experiencing your hand, but the hand it's having its own experience of the hand. The mind can know what that experience is. But the hand is sensing itself. vibration, tension, tingling, warmth, coolness. There's sensations happening right there. In the hand, the hand is sensing itself. There's a weight to the kind of awareness that exists. In the vocation of we're experiencing it the main substance and if you're confused at this point, yes,

you wouldn't Your hand is a concept. But but with the sensing of is still happening in that location, even though you can't put that concept around it, your eyes closed sense that there was a mistake this way. The sensing is happening in a place where the sensations or sensations are happening where the



sensations happen, not anywhere else. Something some sense. So if your knee hurts, that hurts the pain in your knee. There's, there's a kind of a sensing or knowing or that awareness of that, that happens in the location where the pain is. So I think Bill is going to clarify help people who have lost an arm Yeah. Yeah. For the purposes of this talk, we don't have to go there. So there's a sensing that happens in the location where this the experience is going on. distinct from that is the knowing what that experiences. And that could be more or less precise than the knowing you could feel like I'm having something's happening to me in my hand. I don't know what it is, you know, I've sat down on wet dentures. Something's happening down there. My but I'm not sure what it is yet. And then oh, oh. And then you know, after a while, it's cold, it's damp. It's wet, you know? And then you look at it. So there's there's knowing it's distinct from the sensing. Part of what mindfulness practice involves, is relaxing into the senses. The experience and just allowing has almost become this, this sensations of the experience, bringing kind of sense of presence or involvement or allowing yourself to really kick in that sensory experience. Whatever happens to us in life, whatever experience we're having, having, has an element of also being sensory. This awakening beckons us within everything is a suggestion go in, and they'll dive in to the immediacy of how it's being sensed. That's a non dual world. This is it's not there's no duality between the experience and the sensation, the sensation and the sensing of it. You have a sensation and there's a sensing right there, right. There's no sensation without sensing, even though you might not be paying attention to it. There's a kind of a sensing that goes on there. So by part of Buddhist practice is to delve into this non dualistic world, just under guided world, of how the sensing is happening in and of itself. Most of us hold ourselves distinct from it apart from it. When we judge it, we're measuring it we're defining against its kind of self. But if we want to relax and delve into this immediacy of the immediacy of the of life, then there's something in there that it said that the Buddhist dispute or seed can begin to blossom and grow. One of the things that said is that as we enter into this non dualistic world of sensing, and we're quite stable there and concentrated there, that the net the minds capacity to know, to cognize what the experience is, Oh, that's a wet You know, that's that's pain, my knee cognizing aspect functions naturally. It's a part of innate part of Buddha nature, innate part of human being is to cognize things. It's not considered a bad or wrong thing. It's just what minds do. As we enter into the experience fully, this experience can become that experience almost as they say in zen, then part of that experience is also That part of the mind that can cognize what that experiences just kind of clarity and then the more fully we can enter the present moment. The greater clarity of precision actually the mind wants to do. This is what's going on might not be immediate. But as the mind is more more relaxed, very relaxed mind cognizes, which is a function which is very closely akin to mindfulness practice. Now as we begin sensing the world and feeling it letting this kind of sensory mindfulness world arise, in and of itself becomes harder and harder to maintain some of the divisions we have between ourselves in the world. And much of our life is made up of divisions of dividing the world up the outer layer can be seen the kind of Buddhist tradition the other layer of kind of division is, is somehow defining the self myself in relationship to other things, to what I'm not into what I am, I am, you know, you know, I am a Dharma teacher, thank you, that's who I am.

To live to be attached to that identity is to divide myself to into something that I am. And if I hold on to that that's a source of suffering, define ourselves by our here or close, or ethnicity, or define ourselves by our intelligence or lack of it, or kindness or lack of it, to define ourselves as being a person who's in relationship to someone or knocking relationship provide our bank account. There's all these ways, you know, we measure ourselves and judge ourselves and hold ourselves. Some of them are kind of natural. I mean, some of you know, I'm a Dharma teacher, it's my role. But to confuse a role with identity or to grasp onto a role or identity, you know, I'm a man, usually, and, and so, you know, I'm not going to deny their identity, but as a way in which I can hold on to it, which divides my world unnecessarily. Hold on to it. It turns out that one of the most difficult when the first, one of the first nine was one of the first steps in practice we have to come to terms with is the ways in which we define

ourselves in particular way, and then narrow ourselves constrict ourselves by that definition, by that definition. And so part of the teaching of not self is to challenge us to look at how are we defining ourselves, how are we trying to read, present ourselves, present ourselves to the world to the world sees us a certain way thinks that this a certain way, how do we represent ourselves to ourselves, so that, you know, I'm worthy, I'm not worthy and full of shame of this and that, and, you know, how do we define ourselves and then get stuck with that. That's one of the first things we need to deal with. As we enter into the immediacy of our experience, non dual world of our sensations, feeling it, it becomes harder and harder and harder to maintain these ideas and clinging to a definition of who we are. So the next challenge is really entering into our Experience fully and kind of finding liberation is there, it's there is dealing with our desires and our aversions, our desire for sensual pleasure and comfort and nice things, or our desire for a version, or desire but our version or hates, or ill will or pushing things away. And as we enter the world of the immediacy of life, we have to somehow come to terms and deal with our tremendous tendency to, to want things to desire, you know, pleasure, comfort, you might not want any more for yourself definition. You just want to have this wonderful pleasure to the great or this year, just want to push things away, he's got rid of them. And then as that gets kind of begin settled and dealt with in practice, in order to go deeper, more fully into our experience, we also have to also somehow deal with something very, very subtle, which the tradition calls a sense of I am this that I am and it can seem very innocent, very obvious. That I'm not a doctor, I'm not this I'm not that, you know, I'm not going to hold on to them like that, that is my identity. But you know, I am, I think therefore I am my sense therefore I am, I'm conscious therefore I am there is some kind of agents and kind of being some kind of emptiness. Here. Just a sense of presence, that presence kind of vibrates at presence kind of knows itself, it has kind of a sense of emptiness. And people say, Well, yeah, the emptiness it just is, it's non dual, just like no outsider inside a sense of emptiness. The Buddhist tradition says, If you really want to enter this immediacy of life, enter into the experience fully, you have to also come to terms with this very subtle sense of emptiness, and let that dissolve and fall away. And then that opens up into the world of awakening of freedom. But it's a very strange freedom, because, and very unsatisfying. From the point of view of someone who wants things for themselves. Like you want to be the most enlightened person on your block. That'd be great. Wouldn't it? You can have a little black badge, you know, we can give out the, we can give out diplomas, and you can put it on your wall, you know, be really great for the ego, right? But it doesn't, you know, you have to let go that ego in order to get there. And so the egos you know, so it doesn't do the ego any good. Or if you come out of that experience and your ego comes back, you look at it Gee, you know, it just doesn't make any sense. It's kind of like, I have this ego here, but it wants certain things. But if I get enlightened, or if I revived an enlightened space or dropped back to it, or it seems to like, you know, I have to let go of the ego enough, is not gonna do my ego any good because it's not there to enjoy it. So it's kind of like, you know, it's funny, but, but to enter into whatever is going on, and begin going through the layers that's present within any experience at all. Because those layers are there, no matter what's happening. If we're very suddenly bored, what's going on a task not going to do me much good in practice. There's some kind of sense of self that's offered. There, some of these layers is operating there. And so, you really enter the world of the direct experience,

you have to kind of be into, you know, deal with these things. So, the luminous quality or the liberated quality or the immediacy or the sense of kind of fullness or completion of this very moment begins to show itself and shine shine free for us. So, within everything, then some Mahayana Buddhists will say, abides Buddha nature, everything has Buddha nature, not just we human beings have Buddha nature, but they will go so far as to say that plants and trees and rocks, if they were in California, you know, they would say, asphalt in probably, you know, your steering wheel, your car, you know, everything has Buddha nature. And I'm not saying you know, so I don't know exactly what they mean, but it's like, my understanding is they mean, you enter into the immediacy of this moment right here as fully as you can

and begin dropping these layers then awakening and liberation is found right there. One of the manifestations of Buddha nature, as it's described in tradition, Vedic tradition is that it wants truth. It's truthful. One of the reflections of the early tradition is truth. Awakening beckons us within everything is an invitation to be truthful about whatever is going on. So if you're feeling sad, if you're feeling self-conscious, if you're feeling angry, if you're feeling, you know, whatever you're feeling what's going on for us as an individual, no matter what, no matter how awful ugly days are, how beautiful it is, there's a way of learning how to enter that being very honest about it impeccably honest, this is what's happening now. Be real and honest. This is what's going on now. And then to trust that if we really stay real and honest and true, what's happening right now that that's a doorway into this deeper world, or fuller world A complete world of what some people call the Buddha nature, the manifestation of the realization of Buddha nature or the manifestation of Buddha nature. And as we enter into whatever's going on even murderous rage, with a sense of practice, becoming it being kind of very close to it, that innate in the intelligence or the pattern or the law of, of who we are this Buddha nature is we'll be ethical. You don't have to be we don't be afraid of ourselves, if we're enter into what's going on with tremendous truth and honesty, and be there fully forth and kind of trace it back and let it unfold and reveal itself, what's going on. So at least in mindfulness practice, when we're sitting in meditation, with even without the whole metaphysics of Buddha nature. What we're asked to do in mindfulness practice is to be uncompromisingly honest about what's happening right now. And then as we're uncompromising and honest about what's happening right now, not hold ourselves at a distance from that in meditation, to enter the sense world, the immediacy of that experience, and as we entered immediacy, that experience, then to let the deeper aspects of our attachments and contractions, clarify themselves unravel so that the luminous quality of awakening can begin to shine. Fourth, part of the last thing I'll say apologize for going on the Buddha nature, kind of metaphysics or theory also comes with it the idea that all the qualities of the Buddha are already within us. And there's something in a sense we already know, or can access there's some part of us may be intuitive, that are sensitive, or has had some experience in our life, of having these different qualities appear. They're not strangers to us. And so by coming down and recognizing beginning to recognize them beginning to make space for them, they can grow. Their recognition of quality of our enlightened qualities, strengthens them. ignoring them, kind of weakens them. So part of practices begin to recognize some of these beautiful qualities who we are. So for example, the power meter power meters. And instance, I started with a plug for Michael Zimmerman's class, I'll end with a plug for if you want to come and explore these qualities, you can come to the Dharma practice days, we're going to have over the next year, we're going to explore these 10 different parties. That hopefully, we all can have some deep experience of. So I hope that was interesting or useful to give that talk. I'm aware that it could be a bit confusing to kind of go back and forth so quickly between different Buddhist traditions and apologize if that's the case. And this talk didn't work. Then at least remember the part that says about, be honest about what's going on. And if you're honestly confused, your your awakening is right there.