

Upgrade to an Awake Operating System ~ Loch Kelly with Stephanie Nash

00:00:00 So I'm Stephanie Nash and I am here talking with Locke Kelly.

00:00:13 Hi Locke.

00:00:14 Hey, how are you doing Stephanie?

00:00:15 Good to see you.

00:00:17 We met at the International Dharma Teacher Gathering.

00:00:20 That's right.

00:00:21 I remember you swimming in the pond in the lake in the morning.

00:00:26 And he did a wonderful workshop there that gave a couple of exercises I really liked

00:00:30 and I used for the next year.

00:00:33 I come from Shenzhen and I kind of used some of his things but in another neat, simple,

00:00:38 direct way I liked a lot.

00:00:41 And we're in LA now.

00:00:44 And Locke just did a workshop that I attended yesterday and we thought we would talk about

00:00:51 that and stuff.

00:00:52 I do want to say the workshop was offered by Compassion LA and it's a group here that

00:00:59 offers workshops that work with compassion and awakening wisdom workshops.

00:01:05 And their website is CompassionLA.org.

00:01:08 So there's my plug for the people who brought him here and thank you to them for that work.

00:01:15 And so I just wanted to talk to you about what it is we were doing yesterday with these

00:01:23 exercises.

00:01:24 I'm intrigued by your style of directing.

00:01:26 You're not telling people to go off and meditate for 10 hours and maybe at some point you can

00:01:32 reach nirvana or samadhi or oneness with the universe.

00:01:38 You have some really interesting exercises and that work with open-hearted.

00:01:44 Open-hearted, what is open-hearted?

00:01:46 So open-hearted awareness, so the non-profit institute that I'm part of is Open-Hearted

00:01:52 Awareness Institute.

00:01:53 And do they have a dot-com or dot-org?

00:01:56 We have a website that's under EffortlessMindfulness.org or LockeKelley.org.
00:02:05 I like effortless mindfulness.
00:02:08 I like anything effortless.
00:02:12 So the effortless is not that you make no effort, but that you discover that there's
00:02:19 an awareness that's already effortlessly aware.
00:02:22 And that I think is kind of the missing piece in the map in Western culture and is often
00:02:29 in even Buddhism and other meditation systems.
00:02:33 It's put off into kind of an esoteric or, well, you really can't access that immediately.
00:02:40 You've got to wait three years, 30 years, three lifetimes.
00:02:44 Yes, you say a few lifetimes later.
00:02:47 Meanwhile, those who do have an awakening, whether it's intentional or unintentional,
00:02:54 report back to us that it's already here and it's already available within us.
00:02:59 So that's the premise that I was told.
00:03:03 And then as a curious American New Yorker, I said, well, wait a minute then.
00:03:10 If it's already here and it's accessible, let's check it out.
00:03:15 Let's see if we can, are there groups and approaches and people and teachings that start
00:03:24 or do a little more of accessing this, recognizing and realizing this in the midst of daily life
00:03:33 rather than going off to a monastery.
00:03:36 So that's the premise.
00:03:37 Which is key.
00:03:38 Because have you been to a monastery lately?
00:03:41 Well, I mean, it's great, but we can't all do that.
00:03:46 Yes.
00:03:47 And for those who do that, that's another approach.
00:03:49 But is there another approach?
00:03:51 And what I discovered in kind of traveling around and being interested in this world
00:03:55 of meditation, psychology, and eventually the talk I gave at Dharma Teachers was on
00:04:02 neuroscience and meditation and awakening.
00:04:07 So really bringing kind of contemporary approach of scientific inquiry, which means what's
00:04:16 true, what works, what's actually happening.
00:04:19 Are people really getting this?
00:04:21 Is this an imagination or is this really changing people's lives in a way

that they're not

00:04:26 only waking up, but they're growing up.

00:04:28 That's a kind of maturity, integrity, compassion.

00:04:33 Is this possible?

00:04:35 And I think where I am now is that it really is possible in the midst of daily life.

00:04:41 It's almost like the next natural stage of human development.

00:04:45 Evolution.

00:04:46 Yeah.

00:04:47 So it's evolution and potential.

00:04:51 It's esoteric only in that means that it's paradoxical, meaning it's not the normal way

00:05:04 we learn something by using our minds or informational is not the way you learn this.

00:05:12 It's more like feeling how you ride a bicycle.

00:05:16 Did you come up with this way of presenting things or did you study with somebody who

00:05:21 did it?

00:05:22 Because you have some simple exercises that like I don't think I've ever been to a workshop

00:05:28 or a presentation where someone just said, okay, we talked for a moment about stuff,

00:05:33 but then it's like, okay, let's try this.

00:05:35 Okay, feel that?

00:05:36 Feel that?

00:05:37 And everyone's like, and literally three minutes later, everyone's reporting the adjectives.

00:05:43 I said as a teacher, it's like a high five.

00:05:46 It's like everyone's reporting all these adjectives of openness, freedom, peace, various things

00:05:50 they got just from trying something right there in that moment.

00:05:54 Now, did you develop these techniques?

00:05:59 In looking from the beginning for what is the goal?

00:06:05 What is the result?

00:06:07 What is this thing that people call awakening or what is that about?

00:06:12 What does that give you?

00:06:13 What does that mean?

00:06:14 What changes?

00:06:15 What's absent?

00:06:16 What's present?

00:06:18 I started following that interesting premise to see who it is that was talking about this.

00:06:29 And so then I kind of went around from Zen to Vipassana to Tibetan Buddhism, both the

00:06:36 Dzogchen and the Maha Mudra, which is really where I ended up.

00:06:41 Many of the practices are based on Maha Mudra, but some are Advaita, some are from Taoism.

00:06:49 But there's a ...

00:06:50 And you can see that thread through them all.

00:06:52 And some are just ... and then once you start to have a shift into this, what's called recognition

00:07:00 or realization, then it's kind of like awareness shows itself to itself.

00:07:05 So there starts to be this curious, almost like a way that, oh, well, wait a minute.

00:07:12 First I'm here and I'm contracted and identified, and then I'm open, and then the openness is

00:07:18 denied, and then the openness is open-hearted, and then it's related.

00:07:22 But now I'm stuck in here, but now I'm stuck, I'm blissed in, I'm spaced out.

00:07:27 So how do I get from here to here?

00:07:30 And is there an intentional way, or is that efforting kind of a doing that keeps you from

00:07:38 letting go?

00:07:39 So those kind of curious questions, but I didn't approach it intellectually.

00:07:43 I approached it like a palpable, experiential experiment.

00:07:51 Like let's find out, let's do it, let's find the way to shift into it and find a way to

00:08:00 live from it in the middle of, for me, New York City.

00:08:04 So I'm like, might as well go.

00:08:05 That's where I started.

00:08:06 You can do it there.

00:08:07 That's what I said.

00:08:08 If you can walk down the street there, you've got it.

00:08:11 Yeah.

00:08:12 You can do it in the subway, and it works just as well.

00:08:15 That was the beginning of my practices in New York, yeah.

00:08:18 It's a great opportunity.

00:08:23 So you did put this together yourself.

00:08:26 One thing that I'm especially intrigued by, because physicality is something that I'm

00:08:33 very active with, the kind of embodied person, and I do a lot of movement, and I work with

00:08:38 a lot of physical modalities and posture for meditation, and how we communicate with our

00:08:43 body and how we can allow our body to move in certain ways that affects how we think

00:08:50 and feel.

00:08:51 Right.

00:08:52 And you, in this development, as you were pulling from all these ingredients and cooking

00:08:58 your own stuff, you actually came up with kind of movements.

00:09:02 It's a physical way.

00:09:04 You have a journey from being in here to the heart, and you just talked about that progression.

00:09:10 Yes, that's right.

00:09:11 And then it's really, you ended up having us do an exercise, actually, literally moving

00:09:15 from here to here, to the heart, to out.

00:09:18 And you had physical movements we did, which I thought, for me personally, I thought there

00:09:26 were two levels this learning goes in.

00:09:28 In addition, someone can say something, you can hear it, you can conceptualize it, you

00:09:34 can even try moving your focus around.

00:09:37 But when you add this physicality, for me, once I'm physically moving, it's like a mudra

00:09:41 or something, it goes in my body in a different way with just a physical, you're just using

00:09:48 hands and arms to kind of help us bring us into it.

00:09:52 But I liked that physical commitment to it.

00:09:55 And the second was watching it.

00:09:57 You'll be up there and I was saying, it's like he's conducting with his body, fluid,

00:10:01 very fluid movement.

00:10:02 And now you're doing it.

00:10:03 I know, I feel like, I talk a lot with my hands anyway.

00:10:09 But, you know, because we hear things and that's one, I was mentioning this, that's

00:10:13 one part of the brain, but then we see you do it and visually we get an impression.

00:10:18 So there's the physical, the feeling, we hear the words and then we see it.

00:10:22 And so I thought it is a way of, your whole approach is about, let's just do this right

00:10:29 now there, feel it.

00:10:31 And so, and it goes in, in those three different modalities, you see here, feel is something

00:10:36 that, you know, I'm trained in those being our three primary sanskrit.
00:10:43 So I was very, I was impressed, but I liked, it was fun.
00:10:49 It makes it as opposed to, I am going now, I'm going to, I got to get enlightened by
00:10:54 two o'clock.
00:10:56 It was really fun.
00:10:57 I enjoyed this very much.
00:10:59 So, and your personality is also, you can get Woody Allen-y sometimes.
00:11:07 Or other, you had other comedy people you were doing in there.
00:11:10 But so you want to talk about this physicality of it a little bit?
00:11:13 Yeah, I mean, one, you know, like you, I've also been, you know, always been kind of physical
00:11:19 and played a lot of sports.
00:11:21 So I would say, you know, one little story would be, one way that I discovered this was
00:11:27 that I was an ice hockey goalie.
00:11:28 Oh, were you?
00:11:29 How are your knees?
00:11:31 Yeah, they're okay.
00:11:32 Okay.
00:11:33 I think the sitting on the cushion was worse for me.
00:11:34 My nephew was an ice hockey goalie.
00:11:37 So I had discovered the way that I played best was I would shift into another mode of
00:11:46 perception.
00:11:47 And then I heard on TV, somebody talking, a commentator talking about a quarterback,
00:11:53 and they said, he's got eyes in the back of his head.
00:11:57 And I was like, you know, 14.
00:11:58 So I was like, he's got eyes in the back of the head.
00:12:00 How do you do that?
00:12:01 How do you get that?
00:12:02 So I literally started developing this way.
00:12:06 I thought, okay, well, I can go this far.
00:12:09 Let me continue bringing my awareness around this way.
00:12:14 And as soon as I brought my awareness around to this 360 degree panoramic awareness, I
00:12:20 opened up my panoramic and peripheral vision, and then I dropped down into my body and there
00:12:28 became this natural, almost field of awareness where I felt like a cat.
00:12:34 And then I would just trust from there that, you know, I'd see somebody take a slap shot,

00:12:40 but there'd be all these legs.

00:12:41 And all of a sudden, I just trust in my hand would shoot out, and the puck would be in

00:12:45 there.

00:12:46 And I figured, okay, so rather than being hyper vigilant and one pointed in this effort,

00:12:53 the efforting mind, learn how to relax, but not relax, like go to sleep.

00:12:58 But there's another mode of perceiving that's called, you know, that people know, called

00:13:03 the zone or being in the flow.

00:13:07 So the flow state, this was 14.

00:13:09 This was a 14.

00:13:10 14.

00:13:11 You did this?

00:13:12 Oh, well, see, he took it a long time.

00:13:13 Yeah.

00:13:14 And, you know, so I felt this and then I was explaining it to a friend who actually lives

00:13:20 in LA and is going to come over.

00:13:22 Oh, the web?

00:13:23 Yeah.

00:13:24 And I was saying like, you know, well, you know, I said, how'd you do that, man?

00:13:31 You know, and I started to put it into words.

00:13:34 And he was like, Oh, cool.

00:13:35 Great.

00:13:36 Happy for you.

00:13:37 This is one of your.

00:13:38 Okay.

00:13:39 Didn't really want to.

00:13:40 I really want that information.

00:13:44 I have no idea what you're talking about.

00:13:46 I was just asking you like, you know, you know, just say something normal, you know,

00:13:51 but so then but then one of the seniors on the team overheard me and the next week he

00:13:58 came in and gave me this book, Zen and the Art of Archery.

00:14:02 Oh, yeah, yeah, yeah.

00:14:04 He said, here kid, this is what you were talking about.

00:14:07 Wow.

00:14:08 Yeah.

00:14:09 I mean, at that age, he was new to read that.

00:14:10 Yeah.

00:14:11 Zen and the Art of Motorcycle Maintenance.

00:14:12 When I was at Duke in the art class, she never told us how to paint.

00:14:19 She just sat there reading Zen and the Art of Motorcycle Maintenance.

00:14:20 That's what we were like trying to paint.

00:14:21 She might come over and go, you know, see that there.

00:14:22 And she'd go back and read it.

00:14:23 But that's and then I did Zen and the Art of Archery.

00:14:31 Oh, that is so interesting.

00:14:33 Yeah.

00:14:34 Well, what was, you know, this panoramic vision and that is key to what you do.

00:14:37 But then the dropping down into the body part.

00:14:40 Now, what made you at the age of 14 go because you just had to do something.

00:14:47 That's why you thought to.

00:14:49 I felt that shift that when you open and then are doing something physical, that all of

00:14:55 a sudden the feeling is as if you're in every cell of your body.

00:14:59 And the center is more like your gut, your dantian or your heart.

00:15:04 And you actually are optimally functioning without thinking about thinking.

00:15:11 So all that information is processed in.

00:15:15 And then I realized, OK, people talk about it in certain activities like sports or art.

00:15:22 But can we do this in everyday life, in relating and creating?

00:15:28 Because often you'll see sports stars who get in the zone when they come out of it.

00:15:33 They're actually the opposite.

00:15:34 Or you'll see artists or writers who can get in the zone and then all of a sudden their

00:15:38 life is a mess because the rest they don't feel the way they feel.

00:15:42 And that's so you almost become compulsively addicted to that, which takes you out of it.

00:15:49 So I know I there are many actors who when they're acting, they feel so alive.

00:15:55 That's right.

00:15:56 And they will wait tables and, you know, do things for the rest of life just to get another

00:16:00 few minutes of that hit of that high.

00:16:03 And what I try to say is a meditation teacher that's available in each moment.

00:16:07 But they think, no, I have to be on stage.

00:16:10 You know, they get that zone experience.

00:16:14 Two things come to mind.

00:16:15 One was the way I understood that samurai were trained was that they're not looking

00:16:21 at where their opponent is or where the weapon is.

00:16:24 They actually go into a broad focus where they're not even looking at them.

00:16:30 They're literally just kind of in you go into an almost feeling of the environment.

00:16:34 And it's this kind of broad focus.

00:16:37 And I remember playing with that myself and realizing that there were times in which I

00:16:43 was doing that driving can be one.

00:16:47 Sometimes in driving, I'm just watching the kind of movement of everything, the flow of

00:16:51 the visual field.

00:16:52 But what naturally happens is this extension out into space in a way where I'm part of

00:17:00 the space.

00:17:01 Yes.

00:17:02 You know, I'm just one of the elements moving in it.

00:17:04 But this relational experience with everything, it's like we're all one organism and I'm

00:17:10 one part of this larger organism.

00:17:12 But this getting back and bringing it into the body part.

00:17:17 I do find that what's wonderful is that mindfulness is coming into the Western world and it's

00:17:24 a revolution in a sense is starting there.

00:17:27 And that's my hope for our planet at this time.

00:17:31 But often the way in, it is we are minds, you know, it's how we're thinking.

00:17:37 And the embodied aspect of it is sometimes just left out.

00:17:42 That's right.

00:17:43 Yeah.

00:17:44 And that's something that's so important to me.

00:17:46 And one of the reasons, one of the reasons I adore what you do, it's just, you know,

00:17:51 what you do is really like my style.

00:17:52 I love it.

00:17:53 But that you have said every time, you'll say, you talk about that panoramic awareness

00:17:59 and then bringing it into the body.

00:18:02 And you know, I think of it as including like, you know, kind of the way I just described

00:18:06 it.

00:18:07 But it's wonderful that you make that in your journey that, no, it's got to happen.

00:18:13 And so could you just talk about that progression a little more?

00:18:17 Yeah.

00:18:18 So, you know, often when people start with mindfulness, you know, which is wonderful

00:18:23 for stress relief and for kind of traditional preliminary practices.

00:18:28 And relaxation.

00:18:29 And relaxation.

00:18:30 That's the aspect of the body people will like.

00:18:32 That's right.

00:18:34 But that some of the tools of the initial preliminary practices are actually one pointed

00:18:41 focus using the attention of the moving mind.

00:18:48 And yet the effortless mindfulness or more advanced practice, you actually have to learn

00:18:52 the other set of skills.

00:18:54 You have to learn not only opening your awareness so that you're in the zone and trusting this

00:19:01 non-conceptual intelligence that is not checking with thought constantly and is not a quick

00:19:09 mind but actually is a mind that is made of more spacious awareness.

00:19:19 So the kind of ...

00:19:21 So the Dzogchen, Mahamudra.

00:19:23 Mahamudra or even Zen, Big Sky Mind, you know, this kind of thing.

00:19:28 And that the small sense of self which is made of or the ego center which is made of

00:19:34 thought referring to thought and creates a little character looking out of your eyes

00:19:39 that feels like it's looking out of your eyes and feels like it's an entity.

00:19:42 He does a lot of funny riffs on that.

00:19:46 That that, you know, that is one way of functioning.

00:19:49 That's one way of operating.

00:19:52 But it's the little thought based ego center is just too small to deal with a full emotional

00:20:00 life, a full life of intimacy and, you know, and joy in the world.

00:20:08 So we're not just ...

00:20:11 So I realized that often the first step of stepping out of this ego center and into kind

00:20:21 of either a meditative state or even a bigger pure awareness is only partway there but often

00:20:31 important.

00:20:32 And the usual progression is calm, use focus to calm or calm to focus and then that will

00:20:39 calm the chattering mind and then to open up your meditative awareness or discover that

00:20:50 there's kind of a bigger, more open mind, open heart which is literally the feeling

00:20:56 you get, not an intellectual idea.

00:20:59 And then you're kind of ... so the way I have people move is actually to feel like awareness

00:21:06 can unhook from thought and then open to the space.

00:21:10 And then unhook from thought.

00:21:11 He always puts it that way and I like that very much.

00:21:13 It's like, it's doing it just on the hook.

00:21:15 It's very ...

00:21:16 It's just like he just says it and everyone goes, oh, okay.

00:21:19 Yeah.

00:21:20 And I thought it was so perfect.

00:21:23 And I keep going.

00:21:24 And one of the strange premises that I realized, I didn't even realize I was doing in the beginning.

00:21:31 I thought in the beginning, well, okay, but yeah, the one who's unhooking is not the doer,

00:21:36 is not the ego that's unhooking.

00:21:38 But then I just kind of kept going and then I realized, oh, I see what I'm doing.

00:21:42 I'm actually asking the awake person the awareness that they already are, that they've already

00:21:48 been to unhook awareness from thought and that that awareness or that awake, empty,

00:21:56 lucid clarity has a life already and actually has the ability to move and has a kind of

00:22:05 intentionality.

00:22:06 It isn't just passive.

00:22:09 And that often it's been defined as this passive, you know, recognition of awake awareness that

00:22:15 you just sit in a meditative state and it's lovely and it's free of suffering.

00:22:20 But then one day back to work from a long day retreat and you have the only option you

00:22:25 have is operating from ego center.

00:22:28 So this is really about upgrading the operating system.

00:22:32 Our little tech dropped.

00:22:37 Got to apply it.

00:22:42 But literally stepping out of the current little small sense of self, opening to space

00:22:50 and then discovering that the awareness actually is discovering an aware mind, what's called

00:22:57 nature of mind, big sky mind, pure awareness that is already aware and has already been

00:23:05 aware both outside and then.

00:23:10 And before you go on, and there's someone could never have.

00:23:14 I just want to say this.

00:23:16 This isn't just like, hi, I've been on the spiritual path for 12 years now.

00:23:20 Now I'm trying chapter number 17.

00:23:23 Someone could walk in and have never done anything and go through this.

00:23:27 So it's appealing kind of directly in that way.

00:23:31 But one thing I want to say about when you're talking about big sky mind, there's a space.

00:23:35 I want to just kind of emphasize the spatiality of it that we're here.

00:23:41 No we're not.

00:23:42 You really get the sense that no, you are.

00:23:45 So that sense of that extended space of self.

00:23:50 I just wanted to, for someone who could just walk in there and go, oh, my awareness is

00:23:55 that big.

00:23:56 How can that be?

00:23:58 And again, he takes you right there experientially like into second.

00:24:04 So but now continue on.

00:24:06 Yeah.

00:24:07 And just to say what you're saying, because it's the most important point is that this

00:24:13 awakens that's both embodied and open hearted is already here.

00:24:18 And it's a consciousness that's already installed in us.

00:24:23 It doesn't have to be developed or created.

00:24:25 But we haven't known how to access it.

00:24:28 So that's been my whole project.

00:24:30 It's like, wait a minute.

00:24:31 Why do you have to do this and this and this to get to here?

00:24:35 Because once I'm here, let me feel what it's like to lose it.

00:24:39 And then let me go back and shift back into it.

00:24:42 Oh, well, I didn't have to do those eight things to get back.

00:24:46 Let me see what is the map of consciousness experientially?

00:24:52 And then how do you navigate it?

00:24:53 And then how do you translate it to somebody and make the language more

contemporary and

00:25:00 more experiential?

00:25:02 So that's kind of what I've been doing is like translating, translating, translating,

00:25:05 not just text.

00:25:06 But yeah, like what's your New Yorker direct get it is it here?

00:25:10 Just get to the point, right?

00:25:11 You know, let's go do what's needed and no more.

00:25:14 Yeah.

00:25:15 And do it like you learn, you know, you know, you know, take care of your consciousness the

00:25:20 way you learn to eat or whether you go to the gym or you do, you know, yoga posture.

00:25:25 It's like sometimes I call it the yoga of awareness.

00:25:28 So it's but the interesting thing is, which is what I'm coming back to now is that what

00:25:34 it is that's moving and what it is that knows this ground, which is pure awareness, is only

00:25:41 awareness.

00:25:43 And that's why most people have missed it is because we're trying to effort it.

00:25:48 We're using our will.

00:25:50 We're using our mind.

00:25:51 And we're even using attention of the mind, which which actually can't see it, nor can

00:25:59 mindful witnessing see the pure awareness.

00:26:02 So even that which pulls back and is able to observe thought can't turn around.

00:26:08 It's actually has to be that which is already made of the non local awareness that's locally

00:26:15 attached or identified.

00:26:18 That can drop that can open from thought and then discover itself as kind of non local

00:26:27 awareness and be aware of itself without thought and without senses just from it just doesn't

00:26:34 have to do it that long.

00:26:36 It doesn't have to be a long retreat or half hour meditation.

00:26:40 It just needs to plug in or surrender or tune in to that which has already been aware.

00:26:47 And then as that which is aware, the next important move is the intentionality realizes

00:26:54 Oh, form is emptiness.

00:26:58 Now emptiness is form.

00:27:00 So the awareness realizes it's aliveness and the feeling of the ocean appearing as waves

00:27:07 of consciousness is where you drop back in and you have a it's like you've shifted figure

00:27:14 ground of what's awake, what you're aware of, then you can be aware of all your thoughts,

00:27:20 feelings, sensations, but you're aware from this huge, loving, supportive inside outside

00:27:27 is the same.

00:27:29 And you're free of the anxious, perpetually dissatisfied commentator.

00:27:35 That's it, we can just stop right now.

00:27:44 That's pretty much it.

00:27:45 Yeah, yeah, God, so many things I want to say.

00:27:50 And then one more thing is that so then when there's this embodied kind of continuous field

00:27:56 of awareness that's primary, you the anxious, the anxiety is gone about anxiousness and

00:28:04 the judging, but you still have your full range of emotions.

00:28:07 You're not detached.

00:28:08 You're going to start walking into walls or anything.

00:28:13 You're actually in a flow state, which is more optimally functioning.

00:28:16 And you've dropped not only into your body, but you've dropped from head to heart mind.

00:28:22 So it's a feeling that people even if I don't describe it, they say, and I love the term

00:28:26 heart mind.

00:28:27 Yeah, it's juicy.

00:28:29 What I was going to just say two things real quick.

00:28:31 One was when you just described that, and I thought it, but you talked about the kind

00:28:37 of loving support of it.

00:28:39 And I remember I came up to him after, oh, in an intermission, or maybe it was after

00:28:43 the Friday night.

00:28:44 Okay, and you did?

00:28:45 Yes.

00:28:46 And I said when he was describing it, and I thought, you know, I, when I first learned

00:28:50 Buddhism, and they're talking about refuge, I thought that's what they were talking about.

00:28:54 Because I thought that is the ultimate refuge.

00:28:57 Yes, and it is the ultimate refuge that even in Buddhism, you start with Buddha, and then

00:29:04 you start with or you start with your guru or your teacher, take refuge in the Buddha,

00:29:09 the Dharma, the Sangha, and then you start, you know, with and then you realize, oh, the

00:29:16 teachers outside, oh, no, the teachers inside.

00:29:18 And then some Tibetans do like, oh, there's a deity, but then the deity melts into you.

00:29:22 And then you arises that.

00:29:24 So ultimately, it is in the systems, ultimately, the refuge is the Tao or the Buddha nature,

00:29:33 true nature.

00:29:34 It's like a direct path to the ultimate refuge.