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SPEAKERS

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Good evening, everyone. And this evening, we're going to do the last of a three part series of talks that I've been giving on concentration. And so the final talk perhaps. So as I've said this in the first two parts in this series that the concentration is considered very important in Buddhist meditation practice, both for doing pure concentration practice, but also for mindfulness practice. Mindfulness practice, can only go really deep, if it's coupled together yoke together with this strong ability to be concentrated to be stable, that really stable attention in the present moment, and unstable attention as an attention that keeps wandering off you To the past and the future, wandering off into what is called discursive thinking. And discursive thinking is one way of defining it is having conversations in your head, carrying on a discourse in your head. So you're talking to yourself, you're making commentary about something about what's happening in the present about what's happening in the past the future, or what's happening nowhere in any particular place. But fantasy, maybe. Maybe it is a conversation with someone else, imagining conversations, people, people who have a strong ability to visualize rather than to verbalize and they're thinking they might be seeing a whole scene, rehearsing or reviewing a scene event from the past, anticipated seeing the future or just in fantasy and just kind of having these scenes. And so that kind of discursive thinking is, certainly has its place in life. But it's often what helps make the mind unstable because when the mind is involved in that kind of thinking, it tends to jump around. And it tends to focus a lot on the ideas and concepts that we're thinking about, rather than the mind being settled on itself. And so in order to have strong concentration, the mind has to settle on itself, and no longer be spinning out or caught up in the discursive thinking. And this is very important for both mindfulness and for concentration practice, partly because it's only when the when the veils of discursive thinking stop, then we can see much more clearly what's going on. So there's a number of ways of developing concentration. There are different practices people do. One of the simplest, simplest ones, almost universal ones in Buddhism is focusing on breathing, just trying to keep the mind centered on breathing. The mind wanders If you come back to the breath, the mind wanders, wanders off, you come back to the breath, until the discursive mind settles down and quiets down, gives up whatever it takes. And, and then the mind is settled on itself. And then it's the mind's not going to go anywhere beyond beyond just be in the present moment. So the breath is one thing. In our tradition, we also practice developing concentration through the practice of loving kindness, which has the added benefit that you're cultivating your friendliness, your goodwill, which is a wonderful quality to have. So as other practices for developing concentration. Now, one of the, one of the factors that's developing concentration is a little bit different than perhaps most activities that we try to engage in. Because there's probably some some activities that are like this, where you have to engage. And you have to let go at the same time. Because if you try too hard, you mess it up, you know, you agitate the minute. But if you don't try at all, then you can't get concentrated. And so this balance between making effort and not making effort is kind of the art of concentration. Now, if you're really, the mind is spinning a lot, then mostly what you need to do is to make efforts don't have to worry about usually don't have to worry too

much about the effortless part. And, and so sometimes it just, you know, the mind is spinning a lot. Some people find they just keep coming back, he coming back. And it's kind of like taming a wild horse. Like I said in the last talk, that eventually the horse quiets down the discursive mind quiets down, because he just doesn't have anywhere to go because you keep you keep reining it in.

So sometimes that's that's what's needed. Sometimes. Even with a very busy discursive mind, there is an art and practice where letting go is still very useful. And what do you have to let go of? What concerns what interests what feelings let go of being focused on so the mind can settle on itself. And it takes, it can take a lot of convincing some people some of some people are have really deeply seated, perhaps unconscious beliefs, that it is really important to think what you're thinking otherwise you wouldn't you know, you would you know, why would you do it and why would you do it so ferociously. So, there has to be some questioning of this and if you can question deep enough and really feel this is not to my best interest at this particular time, then to relax and sometimes a very deep relaxation can overcome the spinning of the mind. Just as well as the kind of making a lot of effort and taming the mind. So one of these ways, but as the mind starts to get concentrated starts to settle down. This, this play between the interplay or the balance between making effort and letting go effort and not making effort becomes very important. And in fact that when the mind gets really concentrated, more and more concentrated is, the less effort your needs to be applied. And in fact, if you apply effort at some point, you can't get more concentrated actually, if you apply effort, sometimes it'll every effort will pull you out of the concentrated state. So you so it's up so maybe at the beginning, it requires a lot of effort to apply yourself. And then slowly over time, you need to apply yourself less and less and less and less, until at some point you're going to apply yourself at all. And it's just effortless into the mind starts to wander off or not quite there. It's mostly a matter of letting go letting go It's a very interesting point in meditation practice that some people can experience where the mind is concentrated enough, still enough, settled enough on itself. That when the mind begins picking up a discursive thread of thought, starts thinking about something. You can feel the mind getting involved in that applying effort there. And you say, No, thanks. Don't need to go there. Actually, no, no, you don't need to go there. But to go there is a loss is kind of diminishes the peace, the subtleness, the expansiveness of the mind, the beauty that's comes with concentration practice. And so you actually feel that the discursive thinking is, you don't want to pick it up because by picking it up, you lose something that's more important. Whereas before we before that point, when the mind is all discursive, then the mind is arguing Doing with itself with you. This can't be important. This is boring. Why would anybody focus on the breath? There's really important things to do here. And, and so the argument goes that way. But when the mind gets concentrated, it's really obvious there is no more, no more discussion is needed. Because it is so clear that you know that, that getting involved discursive thinking pulls you out, you know, out of something that's really nice. So, the last talk I gave, I ended with the idea that one of the things that's helpful when we do concentration practice, is start becoming aware of how concentration, the state of concentration affects us what happens to us when it so we can watch and notice the changes, physiological and psychological changes that go on. When we get concentrated, and there are especially things a lot of physiological changes that come into play. When a person starts getting concentrated, more deeply concentrated the person becomes, the greater the physiological changes, almost all of them extremely beneficial. They can, you can see some of them feel very healing, you can actually feel like healing energy in your body create a lot of peace, reducing a lot of stress by becoming very relaxed. And there's a kind of way in which when the mind when the mind gets really concentrated, that it's very good for the body, the body kind of releases a lot of extensions and becomes softer. Maybe not the tendons, my neck is softer. So maybe you can't, you know, stretch yoga as much, you know, a lot more but, but there's a lot more softness all over the body. And then there's psychological changes as well. Also quite healing for all kinds of psychological problems that people have

So, so that so to monitor oneself, so one of the things about concentration, practice and develop concentration, as opposed to developing mindfulness is mindfulness practice has a lot to do with seeing something clearly seeing the present moment clearly. So seeing clearly that, you know, you now have a feeling, seeing clearly or feeling clearly. Now there's a sound outside, seeing clearly. Now I'm breathing and this is how the breath is. So there's a little bit like there's an object of attention. It's a see something clearly is the focus of mindfulness. For concentration. Practice is not about seeing something clearly. Which is literally you can for this purpose of this talk, say, it's to see something objectively the object of attention, but rather, it's to become aware of the subjective experience you're having. So how it feels for you. So in concentration practice, the focus is a little more on becoming aware and wise, but the subjective feeling shifts and changes that happen as you get concentrated. Now, for some people, this is a setup to suffer. Because rather than concentrated, they get miserable. Because it becomes some people become so important, they get concentrated, and they're looking for every possible sign of concentration. And if you want to get concentrated too much, it doesn't work. And you have to have to almost almost give up wanting to get concentrated in order to get concentrated, and maybe give up thinking that you're in charge. And it's up to your efforts, if you can just engineer it to get concentrated. And so if there's a very strong habit of being the first one being person in charge and being control, measuring yourself Being very self conscious with your self experience. trying to accomplish something in meditation can somehow you know, just get more agitated, it kind of becomes a block. So it here again, we need to be first letting go, letting go. And some teachers talk a lot about letting go and trusting, trusting experience letting unfold on its own time and place. But so the concentration practice does involve over the subject becoming aware monitoring how you feel subjectively. And this is where some people get bored because there's much more important things to do to be present for your own psychophysical experience right here and now. It's better to sit fantasizing about sex or food or there's all kinds of Wonder or fantasize about what you're most afraid of. All kinds of wonderful things right. And, and so to be willing to let go of that and begin settling into your body, settling into your inner experience, and resting there and beginning to sense and feel it in a very Open, relaxed way. So without getting relaxed, there's no concentration. So if you get tight and try to strive, you interfere with it. But if you get to relax, you fall asleep, it won't work either. So how do you do that? So it's kind of this delicate thing where we find our way. So as people start getting concentrated, a number of things begin to happen. One is, and then one of the most important turning points is when the mind is no longer easily getting lost in discursive thinking. You're not so caught up in the world of discursive thinking. And so the mind is not going to go someplace else, except it's going to be here for a present moment experience. And it's not a sharp line. It's kind of often a gradual, gradual movement towards more and more being here and less and less discursive thinking. Usually, then it becomes easier and easier to stay present for whatever it is your focus On. So if you're focusing on the breath, that becomes easier and you just stay with that. And you can be aware of many, many breaths in a row because the mind's not going to go anywhere. Or if you're doing loving kindness meditation, you can stay with a practice day with the phrases for a long period of time that is not going to go anywhere. You're there. As people get settled down and settle into, then there are these physiological changes that begin happening and it's useful to start noticing what these are. So one of the common one is that there might be feeling of lightness in the body, the body starts being lighter. Sometimes the body parts of the body might feel heavier, both those are symptoms of getting concentrated, heavy and likeness. Sometimes there's tingling, feeling that might happen. Sometimes around the face, the mouth, forehead, sometimes in the hands and the arms, sometimes in the chest, different places. Things aren't tingling and sometimes feel tingling feels like warmth, a nice feeling of warmth, soothing feeling of warmth. Sometimes, the usual hard maybe people don't think this way, until this begins happening.

But the heart sense of having a physical body and its boundaries of the body begin to dissolve, and the sense of the body is kind of solid begins to break up and the body starts, it doesn't feel so solid anymore. And you don't feel so much the boundaries of your body. And the boundaries of the body tend

to become porous or open or even sometimes even full, they disappear. And you don't have a solid sense of of a body. The sometimes and then with with these kinds of changes, sometimes there becomes a feeling of pleasure, or joy, so often the word for it and so the event, the There's a feeling of good of well being that begins welling up. And this is one of the things that makes concentration practice compelling for people because of how good they start feeling. And nowadays we can say, well, it's a serotonin is being released as the oxytocin sparing released. Maybe that's true, and doesn't diminish its value. And so there's this sense of well being begins occurring. And sometimes you can feel you can feel this biofeedback system, where you start feeling, the tingling, the lightness, the joy, the pleasure, that's there. And you can sort of feel feel that as you stay with a breath as you stay in your object of concentration, there's a there's a feedback loop. And the more concentrated the more present you are for your experience, your your focus, the more this joy the well being, the more it gets stronger. And it becomes a very, very compelling them because you see that feedback loop. It's like a cheerleader, it's just keep going, you know you're doing the right thing. And so, it then you can get kind of pulled into this world of, of well being of joy. So much so that sometimes it becomes rapturous. And some people the most intense forms of rapture or joy that they ever experienced in their life is a meditation practice because it can get quite intense sometimes occasion they get so intense that it frightens people, it gets too much for them. What goes on as the as the subjective experience of the body getting lighter, softer and more focused and settled, this joy happens. Generally, another thing that happens for people is any physical pain that they've been living with tends to go away and not forever. But there is the tension and some people will use concentration practice, as A way of avoiding physical pain. And I think that anybody who does a lot of meditation sooner or later will probably do that. And I've done that. But usually, if that's your only if you're always trying to use the meditation to escape your pain sooner or later, I think you run into a dead end. But it's useful when it can happen. So it's one of the one of the things that is very nice. So that's kind of I think, you know, so the mind also starts as almost like a physiological change in the mind, known as the discursive mind begin becoming quieter, and the mind gets quieter and quieter, but also feels more expansive or more empty in a nice way. Like it has lots of space. A mind which is caught up in discursive thinking is claustrophobic has very little space in it. But a mind that has concentrated has lots of space and so it just can feel the joy, the lightness, the clarity, the openness of this open, relaxed mind. And it feels very nice, very good. You with me enough, it's too foreign or so as you continue a little bit. So as I said, part of the task of doing this concentration practice is to be aware of the subjective elements that are coming into play. In the Buddhist tradition, there are five different factors that come into play when the concentration practice really starts taking off and taking off, sometimes it can feel like when you really take off, it's like you're flying. So it feels so good. Or sometimes when we're getting close to being really concentrated. It's kind of getting into it kind of the to me, it feels like I've caught the wave, like you know, you know, like, you Do body surfing and stuff and you catch the wave. It's kind of thrill. And it's kind of thrill this really kind of the feeling of feeling almost like you take takes your breath away. Yeah. It's great. And so they've been, as this happens was five factors that are come into come into play that are particularly significant. The first two are kind of a pair. And the first is called, usually in our tradition is called the initial application of mind. And the second is called sustained application in mind, which is maybe a fancy way of saying of put putting your attention somewhere and keeping it there. So the mind wanders off. And what you important thing you have to do is to bring the mind back on the object, and that's a particular functioning of the mind to come back to different functioning the mind once you're back to stay there. sustained the attention. And so these two factors are what being developed in the early stages of strong concentration. And then unnecessarily and they're needed. They're needed to keep keep, keep coming back, keep applying yourself. And the analogy for this kind of coming back and applying yourself sustaining it, the analogy that the Buddha gave to, to adapt a little bit for the modern world would be like taking dry flour and sprinkling water into it. And then you need the flour until you get dough and all the flowers equally wet. And so you take this you take your your as you keep applying yourself coming back and applying yourself it's like you're needing you're needing and developing, and the water is joy. So

what's what's happening as you get more and more focused in this way, is you begin that sense of well being or joy begins to become stronger and stronger, and you kind of can feel it kind of kind of like you're spreading it and develop Looking at them becomes more and more nice. I know some teachers like to call this joy or this well being that rolls up is talked about as being really beautiful and purely beautiful feeling inside. It's that kind of feeling of purity or clarity or beauty. So these first two factors is the initial application in mind and the sustained application in mind. The third factor is joy, which I've talked about some now. And the way that tuition talks about this factor of joy is that it's a mental factor primarily. And so it involves kind of a mental when it's really strong kind of mental thrill. You might not see it as a mental event when you first have it, but you will in it, you'll see how you will eventually be kind of a meant much more mental. It's like a thrill and excitement. And it's a kind of a funny excitement because if you get too excited about your excitement, you pop out of the concentration And it's very common for people who have initial first kind of experiences of getting concentrated in a strong way. And in the peace of the mind discursive thing falls away. And it's so different from what they're used to, they might get really excited, oh boy, and then they pop out. Or the other that happens is sometimes people get afraid. Because it's so foreign, the way that they've lived their life as been dependent on thinking certain thoughts, even kind of subconsciously thinking, orienting themselves to the world world in a certain way, having certain feelings that are always there that kind of keep them grounded in themselves. I have known people who, oddly enough, maybe thought no facade, but are a little bit attached to their suffering. Because they've gotten so used to it over so many decades. They don't know who they are, if they don't have it. And so you know, if it goes They kind of like look for it again or, you know. And so, sometimes these strong states of concentration are disorienting for people and it can produce fear and that they pop up because of that many ways this joy is a third factor. The fourth factor that comes into play is, is usually translated into English as happiness. And the happiness is, is there together with a joy initially, but because of joy, the joy in the early stages is usually stronger than the happiness or dominates so you don't really feel the happiness though some people say it's the happiness is there anyway just hidden.

And so what happens as the practice gets deeper is that the mental excitement, thrill of joy begins to abate quiets down. And that as the mind, quiets gets more and more calm. And then what gets in the Joy is no longer so strong, then then you start seeing or welling up of the happiness. That's there. And the and the happiness is what feels much more physical, it feels more sublime, it feels more like contentment or something really sweet and useful or pleasant in the body. Most people say it's much more enjoyable than the joy. People say, and it can't be anything better than this joy until they have this sweeter happiness. The analogy the Buddha gave for the joy part of strong meditation was that of a of a lake in which there are no streams running into it. And there is no rain. So in other words, there's no there's no em, and there's no input, no stimulus coming from outside. So when you're deeply into deeply enough, meditate meditating, you're no longer tuned in to sights, sounds, smells, the things of the world, your discursive your thinking mind is not thinking about other things. You're not you can you can hear but you don't really tuned into hearing and that you're not really getting any input from the world anymore. or from your, the inner world of your thinking either. And. And so that lake is like that. However, this link has an underwater spring that's sending up refreshing great streams of water up into the app and up into the lake. That's how the lake replenish itself. That's how it refreshes itself is stream. And so there's no more input from the outside. But you really feel this inner movement, inner joy, this inner that wells up inside that refreshes you That feels good. And it's quite something to feel really strong joy welling up. That's not there. for any reason, Minister, if the reason being, I mean, there's not like you haven't won the lottery, you haven't gotten to do a date with the most beautiful person in the world. You haven't, you know, gotten the promotion or you know, isn't you know, using that you have the best recreational opportunities, you know, the usual things that we think we make us joyful. There's no objects, nothing in the world outside is making us joyful or happy. It's all happening inside upwelling,

and it's quite for some people, it's a revolutionary thing, to appreciate to understand that a strong sense of joy and well being can exist without getting what you want in the world. Without rearranging the world. It's, you know, it's like, and why am I chasing all these things? Maybe some of the things I'm chasing are overrated. So joy is is, you know, spring and so sometimes the energy of joy can be quite strong and yet people actually feel that Kundalini like energy is moving through the body as part of it. The analogy that Buddha gave for that happiness stage when there's just happiness is there is also a kind of a lake. But this is a lake where it's completely still cool refreshing like maybe this is hot India he lived in so cool refreshing is really good. And so cool refreshing like, filled with lotus blossoms. And some of the lotus blossoms are underwater, which apparently they can do. And some of them are resting on top of the water, but there's a whole bunch of them underneath the water and they're all floating in this very still, but very refreshing water very peaceful. I've ever been kind of going underwater and like an ocean and peaceful and quiet it is there. Just look up at the waves above It's really quiet and peaceful. So in an analogy, it says, and no no part of the lotus blossoms are underwater, are not touched by the refresh, refreshing water. So here in this deeper happiness, it feels like all of who we are whole being is somehow touched and saturated by this feeling of well being of happiness. That's very peaceful and there's no movement anymore. It's very still and quiet. And it's very satisfying, very meaningful, this experience.

So then, the fifth factor that comes into play is equity is one pointedness. One pointedness can mean either that you're really focused on one thing and you're really gathered together and focused on one thing, or that's other aspects of the mind is unified, it's gathered together. The usual mind. discussion that goes about daily life is Kind of fragmented, and it tends to be a spin off into many different things. And it's almost like it has many concerns all at once you sit, you know, you you, you know, you're maybe you're thinking about what you're going to have for dinner. Now maybe you're meditating, right? And you're thinking about how you're gonna get concentrated. That's what your mind is thinking, I'm going to get concentrated, but your your stomach is hungry. So your discursive mind is thinking about what's for dinner. But you had an argument at work earlier in the day. And so you still feel the adrenaline and everything's pumping through your body, and you feel kind of agitated and you feel also agitation. So your wish to get concentrated and your discursive thinking about dinner and your stomach hungry and the agitation from work are all kind of there together. And that's considered to be a fragmented state, as opposed to a unified is that our intention? What we want What we're thinking, what we're feeling, what's happening in the body are all in harmony all gathered together for the same purpose at the same time, they're all in harmony for the purpose of getting concentrated. So this gathering together this unification, or one pointedness has happened. So as we get more and more into it so that one pointedness gets, you know, stronger and stronger. And when when it gets strong enough, and the happiness begins to fade, or fall away, as we get more concentrated, then what's with the experience it gets it gets replaced with is called equanimity, deep state of equanimity, where there's a very strong sense of purity in the mind, my mind feels very, very pure and very, very, still very quiet. The analogy for this the Buddha gave is of a person who has just taken an ice bath in it Maybe in a beautiful lake, come out of the coma completely clean. And, and they take in a completely clean fresh white cotton sheet and cover their whole body in this clean nice sheet to cover their white but their their clean body and then you would sit there so that no part of the body is not touched by this white sheet. So here the analogy of the water is, is used in this, this analogies symbolically for joy and happiness. When the joy and happiness falls away, there's no more water you're dry. You have this nice sheet. But this white sheet in ancient India was considered something that's very pure. It's not blemished by anything, it's not stained. And so now the mind is unblemished unstained very pure, very still very quiet because it's gotten really concentrated. It's a great thing to do. It's temporary. And so sooner or later the mind comes out of that. And effect concentration, like all things, is impermanent phenomena. And this is a very important people do concentration practice, it's very important to appreciate this. Because it's often unless you're really adept at this. It's not up to you how long you can stay concentrated. It has a

lifetime, and you'll get concentrated for a little while, then you come out. And sometimes it might just be for a couple of minutes. But and then as you develop it, it might be five minutes or 10 minutes and longer. But it has, you know, it's not a fault of yours that you come out. It's just that the momentum the lifetime of that concentration state has come to an end. And so then you have to practice again and do it again. And then you dip down again next time, and you dip down again next time for someone who is whose purpose of practice is to be Come free, as opposed to get concentrated, then coming out of concentration is just as poor as important as coming in. And, and they're also The point is to be relaxed, not not to be not then to hold on to that concentration state, not to measure yourself against the loss of concentration not to be disappointed not to cling and be greedy for to have that again, but be able to come out with some sense of freedom and ease. And even though you're losing something, it feels really good to if you want to be free, you let it go. Okay, that's okay.

And then next time you go back in and learn and learning is fluidity the flexibility to go into concentration and come out is part of the art of getting concentrated. It's not only about going in and getting settled and focused, and just as just as important to learn how to come out. And if you learn how to come out, then you're in a much better position also to couple the concentration with mindfulness because as you come out, you have a chance to be more mindful in a way that you weren't, weren't when you're deeply concentrated. But in the freer you are coming out, the less you get disappointed about coming out, or you start measuring yourself or congratulating yourself, look at me, I should get a concentration badge. I hope I hope everybody noticed, you know, and now I'm a good person. And there's all kinds of ways in which people get caught up in it. If we learn through repetition by doing as many over and over again, not to be caught by just Louder, louder, louder allows to come up in a free and easy way, then then we can be in a position to then bring in stronger mindfulness and see more deeply into our experience in a more more in a way that brings more freedom into our lives. So some people, concentration practices, easy they can follow. into concentrated states relatively easily. It's not necessarily a good thing to be able to fall into it easily. Though I can be. In some people, it takes a lot of effort. Some people don't have minds that concentrate easily. It's not a personal fault to have such a mind. It's just a different kind of mind. I don't have a strong innate ability to get concentrated. And so they become easily to me, but it was through repetition and doing it that slowly my mind got settled and focused and, and then, you know, was able to develop more concentration. Whatever way it is for you, whether it's a slow process, that process takes years or a fast process that takes days. If it's too fast, I don't think it's so good. But if it's a slow process, whatever how long it takes. It's good Really good. Because maybe if it's slow, it's slow. Because there's a really good reason for it be slow. Maybe you're not ready, maybe it's not a time for you. To get deeply concentrated quickly. There has to be preparation for it, there has to be, you have to set up for it. You have to mature in a certain kind of way. You have to clean up your ethics in a certain kind of way. There's a variety of developmental things that need to happen. And they those take their time. And it's a good time. It's good not to be in a hurry. Let yourself mature, let yourself develop and let it take the time that it takes. It's all good. So those are my thoughts that I wanted to share with you about concentration. We have a couple of minutes and I'm kind of eager to hear what you think of all that. Maybe maybe in the form of what kind of questions for clarification or questions you have about that. We can take a couple What happens to the focus on the breath? as you're moving through these stages? Is it after the after you start to feel the joy that you sort of let go with the breath and the breath is just a means to get concentrated and at peace? Yes, thank you for I meant to talk about that. That breath, it's one of the physiological changes that happens is that the breathing changes quite a bit. Admit it when you get concentrated, and changes in different ways for different people. But generally, it gets slower and calmer and more subtle, and stronger the concentration the more subtle and quieter it gets. And one of the reasons for that, is that because the discursive mind is not so active, we don't need so much energy when we're not metabolizing so much, per se differently. One of the biggest energy sinks in the body is the brain thinking. And it's exhausting. You know, this poor brain that's, you know, working you overheating.

And so in the brain finally quiets down enough that it's not involved in a lot of high energy thinking, high octane thinking, then you don't need as much energy to be. And I think the way that energy moves through the body is needed for energy released in the body is oxygen. And so you don't need so much oxygen in your system anymore. And so when you don't need as much oxygen, your system you don't need to breathe so much. So you know, if you know if you if you go running, you breathe heavily, right? Because you need a lot of oxygen. So the breathing gets calmer and calmer, calmer, so much so that sometimes the breath disappears. And maybe you're still breathing, but you can't find it. It just feels like it stopped. And because you don't need to breathe and some people worry. And the first time it happened to me where I was meditating. I was just, you know, minding my own business following my breath, I was not so it's just kind of getting more and more absorbed and Concentrate, focus on your breath, or focused. And then at some point I realized I wasn't breathing. And the moment I realized I wasn't breathing, it was because if you don't breathe, you die. Right? So I got you know, eventually I learned that you don't die if you stop breathing and meditation. It's okay he because he actually feels quite good, you know, you feel good and wonderful, you feel alive, you feel very alive, you know, you don't feel like you're about to pass out. So then, so that's why it's shifts in the in the breathing, but then the focus on the breath is your question. So this varies from person to person and also from teacher to teacher what they say. Some people will keep the focus on the breath as long as the breath is there. As long as you feel something it might just be a little movement that'll pressure and some people say that, that use the breath until you start getting some of these symptoms or signs. of concentration arising. And some of these can be physiological things like you feel this pleasure in this joy, this nice feeling in your body. Sometimes there's some people will see things, little visions, like little spots or big fields of white light or yellow light or color that they might see. And some people say then focus on focus on these signs and symptoms and let them grow and develop and that's become sick. So you let go of the breath and focus on that. Okay, so we should probably stop and stop. No, yeah. I don't want to keep your cat hostage here. Learning more about concentration more than you want to learn. So if you if you can stay here if you want to ask questions, and now but thank you all for your attention.