

2016-05-02 Similes For Concentration And Mindfulness

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SPEAKERS

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So some of you know that starting in January, I did a series of talks on mindfulness, the practice of mindfulness. And I somehow thought of just continuing in that theme a little bit more, which maybe is the appendix to the series or something. And I thought, this evening to talk about the difference between mindfulness and concentration. It's something that many people wonder about. Sometimes they're presented as two different meditation practices. And sometimes they're presented as being complimentary aspects of the same meditation. And sometimes it's said that, in order to do concentration practices, you have to have a modicum of mindfulness to keep you on track. And if you want to do mindfulness practices, you need to have a modicum of concentration, to keep you on track, to keep you engaged. And so there's sometimes two schools of practice the concentration practices and the mindfulness practices. And there's also the school that the two can be integrated, and not be seen as two distinct practices were two harmonious, mutually supportive aspects of a single meditation practice. And if you go back to the time of the Buddha, it seems that depending how you interpret the texts, but it seems that pretty pretty clearly to me that he didn't separate out the mindfulness concentration, so much as two separate practices, but saw them as working together. Sometimes, in there. Sometimes at the same time, sometimes in a relay system, that you would do mindfulness that you've concentration, mindfulness would occur, kind of back and forth. And the they're both quite wonderful. mindfulness and concentration, as my as meditation can be for some people. And one of the primary characteristics are they are they entryway to both concentration practices, and mindfulness practice, is being in the present moment. And some, this is so important that there's a little cliché that someone made up that slogan. And that is that the fastest way to get for in meditation, the fastest way to get from A to B, is to be fully at A. So any attempts to get anywhere, you should put aside when you're doing a practice, and just really enter this moment fully. And this is one of the reasons why meditation can be so for some people very satisfying, because it can be an intimate connection to the present moment, it can be a settled connection to the present moment. I like to think of feeling at home here in the present moment. Some people a sense of peace, some sense, some people, it's a sense of connectedness, not to themselves, but to the world itself and world around connected to the heart and the world is connected to the heart. There's a lot of wonderful qualities, sometimes contemplative qualities that can come with meditation practice that are quite a heartwarming. And so to have the ability to sit down and let the concerns of daily life fall the side and just feel content and happy and settled here. As if just being here is enough in itself. being fully here at a is a wonderful thing to have. And to kind of reflect it refreshes people. It also provides people with a different perspective, for when they come out of meditation, when they go about their life. That's very different than if they're always churning and busy and you know, worked up the I've told this story, sometimes it's not exactly

meditation. But when I was in the living in the monastery for a while I was there were 20 year working in the kitchen, monastery kitchen. And serving lunch was always a challenge, because not only because it was cooking for a lot of people, but it was also it had to be ready. punctually. At a certain minute. He couldn't be off because the whole monastery kind of choreographed for the monastery dependent it is a monastery where everything is choreographed. And so it's a big deal to get lunch out sometimes. And then I forget exactly how soon before lunch, but my memory was maybe it was somewhere between 15 and 30 minutes before lunchtime, maybe last maybe 10 minutes.

Everyone had to stop in the kitchen all the cooks had to stop and go to the little altar with a little Buddha was stationed and we had the chat I think was the Heart Sutra. And we had to do this kind of chant. And it was like what? You know, we're trying to get the food out. And, you know, it's we're, you know, we don't have much time, we have to kind of keep working, we can't stop. But the rule was no matter what you have to stop, so we would stop, and we would stop, and we would chant. And we always had more time afterwards. It was always we were more calm, more settled, it was like always a wonderful thing to do, to somehow step out of the busy mind, the active mind, that mind is full of ideas, what should be the mind that creates time and pressure and all kinds of things. And to step out of that, and be refreshed and come back into the world with a fresh eye. So to come to really, you know, the chanting helped me at least be really at a be here. And then my, the rest of the cooking inevitably became a lot easier. So, meditation practice concentration, and mindfulness is part of the path to this kind of intimacy to hear to be present. And rather than saying something about this standard, there's some standard things you said about the difference between mindfulness and concentration. I want to say a few words first, and then give you some similes that the Buddha provided for these two kinds of practices. These two state states of mind two activities of mind. Before the similes of the verbs, the activities associated with concentration, and the activity associated with mindfulness are different. words that are most commonly associated with. Concentration practice, are sometimes the verb entering into and abiding in, in certain states of concentration. But also, in doing the practice of concentration, it's very common for the ancient for the Buddha to talk about using language of touching verbs of touching, you touch things, you touch your body, you're connected. So it's very intimate concentration. Whereas mindfulness can also be equally intimate. But we use a different kind of metaphor, different Oregon of perception for mindfulness, and that is seeing the activity of mindfulness is seeing. So one is touching, and the other is seeing the occasion for concentration practice, is the body. And there's again with this touching as a physical thing. And a lot about being concentrated is really being in the body. Being connected people associate concentration with a mental focus, and being one pointed with a mind like a laser focus. And to give too much priority to the mind, we practice concentration tends to make people lopsided. To have an integrated sense of deep Samadhi concentration, we want to be centered and connected to our body. And the look, the location for mindfulness practice is more than mind. And that's where the knowing the recognition, mindfulness is more of a mental more more as mental location or Association than concentration. And so you can well imagine that if you want to have an integrated practice where your whole, that you want to have both your body and your mind involved and connected. And so this idea of being concentration, mindfulness, working hand in hand, is an important idea. The experience of doing concentration practice is different than the kind of experience that comes from the mindfulness part of it. The experience of concentration is one of unity, or merging, or feeling kind of like the boundaries fall away. A feeling of expansiveness, the experience of mindfulness is a sense of as independence, becoming increasingly independent from what is known. So with mindful with considerations, more merging with what is and concentration is more of a, in a good sense of the term as separation from what is a sense of independence from what is.

So in Zen monastery is in particular, particular, there's often a lot of emphasis on concentration. And so to really become one with the activity, if you're sweeping the courtyard, just sweep and become one

with a sweeping, if you're chopping vegetables, just be one with a chopping. Just really give yourself over to that activity, as if that's the full activity you're doing. with mindfulness. There's also kind of a full presence for what you're doing. But isn't that you're not that you're merging with experience to become one with it. But you're really present fully and there's an intimacy. But there's a clear sense of the knowing is free, independent, distinct from what is known. And so this is quite a wonderful thing. But again, the integration of these two is very helpful, because the knowing by itself can lead to a kind of disassociation can lead to some a little bit too much in the head. And it's very easy to be fooled by the mob, our own minds. And to spend too much time in the mind knowing or being aware. It's, it's easy to have blinders on not see the full picture. And so, to be in the body, the body is kind of, you know, the body is, has its own intelligence, the body has its whole workings, not a lump of flesh, right? It's has, there's a lot that goes on or emotions or feelings or nerves or impulses or reactions, a lot gets happens in our body. So to have the these two work together, being connected to our body and being connected to our mind, having this intimacy through the body. And having this clarity and independence of the mind makes for a very nice combination. And then concentration practice is strongly connected to relaxation, becoming calm. mindfulness practice is associated with clarity, becoming clear, really seeing clearly what's there. It helps a lot to be relaxed, in order to see clearly. And if you see clearly that helps you to relax. So these things go hand in hand, you can't separate them too far. But they are these distinctions that are made. So then the similes of these two practices, as concentration practice, deepens as a states of concentration arise in developing concentration, the first simile that the Buddha used was that of have a bath, master bath attendant, you still have some places in the world we have public baths and there's people there who attendance to those baths and they take care of it and dry soap, sometimes the massage you and do different things. And so in the ancient world the same way and so the bath attendant would make the soap. And apparently in ancient India, one way of making soap was they had some kind of powder and dry powder. And they would take it in a bowl and they would sprinkle the water into it. And just like you would pour a little bit of water and flour to make dough. And then the attendant would work the powder need the powder until the whole powder was saturated with water. Not too much not soaking in water, which saturated the water, we had to work the powder to work the dough to get the all moist and everything. And so in the same way, when we're developing concentration, there is a working of the practice, we're kind of staying with a breath, we're staying present toward experience we're coming back to our body. And there's a sense of the mind is engaged or focused on becoming staying involved. And it's it isn't like you can't just exactly hold your mind fixed on the on the breath or anything. They've holding the mind fixed way too early, it doesn't work so well. But kind of massaging working the mind relaxing, coming back, staying there. And then as we start getting the feedback, the biofeedback system that we're starting to get focused and settled, there's a variety of nice experiences that begin happening feel lighter, easier, more relaxed, there can be sense of well being that arises. And then that becomes this feedback thing. We're massaging working that guy staying there, coming back, staying with it, staying present, the mind comes off Stapes they come back, work that breath, stay with the breath, massage it as these good feelings start arising, it's kind of like you're allowing them opening to them feeling him in your body. And one of the reasons why the body is so important for concentration practice is a lot of the good feelings of relaxation and well being that can come from concentration arises up into the from the body. So we're kind of the images that are working.

For mindfulness practice, the kind of maybe a little bit comparable simile that's used is that of a surgeon who before doing the surgery is taking his or her hands and, and kind of probing around in the skin, you know, wherever they're going to cut kind of feeling which they are getting really familiar, because you probably want your surgeon to you know, really know what they're going to cut into so they know exactly how to do it. Not too much. That's Little. So the idea is probing. So it is not massaging but using your hands to get information to discover what's there to get to know it better. Whereas in concentration practice, you don't have to really try to get to know the experience better, you're trying to get really

settled and relaxed or settled and intimate with the experience. There's it doesn't have to be so much clarity for the purpose. So, they do have a surgeon probing looking in other similarly similar is that of a cow herder. Who is watching the cows, the cows are wandering around the fields, other people's fields, when the crops are still growing. And the, the cow herd has to be very careful to keep the cows on the edge of the fields and not going into the fields. So then they eat the other farmers plants. So the so they're covered or has to be right near the cows, keeping a close eye on them, pushing them away from the farmer's plants. And it just kind of, and sometimes that's what we do with mindfulness to stay very present is to watch our mind. And notice when the mind wanders off to eat other people's plants, other people's stuff, you know, wander off into other people's pastures. And come back to our pasture here. So your mind's eye, here's your pasture. And literally, the Buddha used the language pasture for the domain in which we're staying doing a mindfulness practice. And I love this idea is similar that, that what we're doing is connecting to our own pasture. So we get nourished by being feed, feed on it, then grow, develop ourselves with it. So stay away from when you meditate, stay away with other people's pastures, you know, you know, leave them alone Stay Stay right here. And so you have to have a little bit of work to do that sometimes mind wanders off, we come back might come back, coming back coming back. As we settle in further, there similarly for concentration practice, is that upwelling, feelings of well being feelings of contentment, or happiness or just feel unwell kind of start bubbling up from the inside. And so the assembly for that is that of a lake. That may be a mountain lake, where there's no rain, and there's no rivers coming in feeding this lake. And so the only way that it gets refreshed with new water is that there's an underground spring that in the bottom of the lake, and the water's coming up, the refreshing cool water is coming up out of the spring, and then spreading up throughout the whole lake. And the idea of there not being any rain, or rivers coming in from outside, is that as we get more and more settled, we're not being affected by the world around us, or the world around us is not feeding us or not influencing our lake. So we hear a sound and the sound doesn't affect us. We don't get pick it up, we don't start thinking about you we got on the train, what train Should we take, which train was that we should not have so many trains, IMC shouldn't be near trains, train tracks. And so if you do that, then you know you're being fed by outside rivers kind of wire, you involve this, this sounds have come into your meditation isn't that you have to cut off the sounds. But you know, that's not what you want to be affecting with the mind is involved in and you want to let it all kind of relax and settle. So you're connected here. And this amazing capacity, we have to have upwelling feelings of contentment and happiness for no good reason. It's so great. To become happy for no reason. And since it no no external reason you not that you haven't won the lottery, you haven't gotten a promotion or you know, it's not because good things are happening in the world. It just because you're sitting there and your mind is no longer caught up and concerns. And you're settled enough in a here and you're pasture. And this feeling of this well being can or has room to arise.

There similarly for mindfulness that kind of correlates to this is that of a gatekeeper. In the ancient world of the Buddha, they had these cities where they had gates or walls all the way around. And so maybe there was one gate to get into the town, and there would be a gatekeeper and the gatekeeper would watch everyone who comes and goes and the gatekeeper which they relaxed they present wouldn't go anywhere. But as the people came who shouldn't be in there in town, came to the gate said no, you can't come in and the people who should come in said you can come in here People come and go and have some choice about it. And then occasionally, they'll be a message for the monarch. And gatekeeper arranged for that message to go, be, you know, conveyed to the monarch. And so, in the same way, when we sit and are starting to get more settled in meditation practice, it's not a matter of bringing your mind back over and over again. But we have enough we're so present and still, that kind of like, the mind becomes a gate. We're like a gatekeeper. And we can decide I'm not going to go there, I'm not going to think about that, I'm not going to go off there, I'm not gonna let that in. I don't have to get involved and leave it alone, or that's a good thing. I'll let that come in. And then something happens

it seems important to take into account and so the message is sent to the monarch, which in this case would be you, or your or your mind, you know, whatever is in charge there. Maybe it has to kind of focus make make a choice, but how to meditate or how to shift things. So the gatekeeper, the next kind of simile for concentration is that of multicolored Lotus, flowers, Lotus have different colors. And so the flowers, so there's all these different colored Lotus's flowers floating in a lake, that's completely still. So complete, still quiet, clear, Lake, pure lake. And so and these parently, I don't deal with it, the way this simile is presented, a lot of these lotus flowers are under the water. And so every part of the flower is touched by the water. But you can see really clearly and it's really, the temperatures comfortable, everything is so nice and pure about the water. And they're just floating there without moving and just feeling the nourishment and support the refreshing water. So as the mind gets more and more concentrated and settled, and we're more easy to be here, there's no tendency to wander off, and we get calmer, then the upwelling feeling of contentment and happiness that was going on, quiets down, and becomes the whole heart, the mind body becomes calmer and calmer. And as we do that, there's also a greater clarity. And we see more clearly, we feel more clearly or more connected. And the experiences we have a start to shining or become colorful, they're beautiful, like a flower. And little bit people's view of themselves in the world can change in the deeper realms of concentration and mindfulness. Because the usual negative self talk that many people carry around with them quiets down, and doesn't operate. And so that lens of seeing our experience, of through desires, and hate and criticism, and you know, all quiets down, and the mind becomes kind of not not inclined to look at the, you know, that the glass is half empty. And what happens is that the, our experiences starts kind of shining and seeing everything we experience, we hear something, we see something, it just kind of feels beautiful, and nice, we feel sensation in the body, just beautiful. It's nice, we feel the movement of the breath, even a thought can arise. Oh, just wow, it's a thought. But you're not inclined to follow the thought get involved in the thought you don't have to do anything about the thought because you're not going to think it any further. intrusive thoughts. So it's kind of since a beauty. And there are some times you'll some people have that experience of coming on a meditation. And it's like, wow, you know, I'll look at the class. You know, just like, wow, that nice, kind of like some people may be waking up from a nap in the afternoon, and you feel content laying there, and you don't really want to get up yet. And just looking at the dust coming, you know, you know, in this in the sun, sunlight is wow, you know, looking at so nice look, it's so beautiful, you know, just got sparkles and floats and you follow dust particles and so nice and, and you know, you're not inclined to think that that's probably someone's skin that's floating around, and you probably gonna inhale it and he knows where that skin has been and you know, in a wonderful world we live in and I just Wow, it's so nice.

So there's a kind of sense of wonder that can happen. And so this idea with these multicolored lotus flowers floating in this and not none of the flower all the flowers are touched by the water. Now the water and the assemblies has a lot to do with kind of simile of the goodness or the subtleness or the well being or the purity or they click clarity of mind, they can come with concentration practice. And so I think in some schools of psychoanalysis, water is often a symbolism for a consciousness. So this water is kind of used for simile from being settled, connected, concentrating. The comparable simile for mindfulness is back to the cow herder. And we're the first similarly the cow herd or the covered or was tending the cows, while the farmers plants were still growing the fields were still had the now the harvest the fields have been harvested. And so there's no worry about where the cows go because they can go into the fields and eat the stubble it's no problem the cut the farmers don't mind. And so now the cow herder rather than writing really cutting really close to cows and moving them and keeping them off the forbidden plants can just lay down and lean against the nice tree in the shade. And just keep kind of panoramic view of where the cows are be relaxed, at ease, comfortable, and just kind of watch and make sure they don't wander off too much. Or make sure that no one steals it or I don't know what they have to do, but just kind of just generally keep keep an eye out. But there's nothing to worry about particularly. And there have to be right on top of it to kind of taking care of it. So as we get more

concentrated, more settled more here in the present moment. And the mind is not so activated by thinking by wanting to thing by being preoccupied, be concerned about things, being interested in the thoughts so much. We don't have to do much work to stay present, it's just kind of comes natural second nature to stay present and aware. And we can just kind of we have to stay present and aware. But it's more like we can relax and settle back and kind of have panoramic panoramic view of everything and things arise and they pass and we watch and we know what's there. And we're awake enough, clear enough. If there's something that needs our attention, we can focus on it. But nothing's really needed needed for us because it's all safe, it's safe for our cows to wonder, I don't know what the cows stand for. But you maybe you can think about what your cows are. Now the next simile for concentration is that of a person who I think we have to if I think of this is ancient India, India's mostly a very hot country, and sometimes extremely so. So in this image, someone has gone to a really cool refreshing nourishing a lake and gotten really cool down and cleaned and you know, use all that bath powder that they had, and really soaked in the lake for a while and just felt really nourished and support cleanse. I don't know if you've ever been taking a shower bath and just felt afterwards that you were kind of pure for a while a purified or since a purity or real sense of cleanliness, that you're so good to come out of the pond that way like and then someone's waiting for you maybe or you have sitting there waiting for you a completely clean, spotless, maybe new, almost new, white, soft Banaras silk, maybe really soft cotton, you know, sheet or blanket, that's the body size. And you take this beautiful blanket, you know, sheet and white, white and clear and wrap yourself in it. So no part of your body is not covered by this beautiful sheet. And the sense of kind of being tucked in and safe and cool and refreshed and connected and soft, you know, it can be so nice.

I associated it with a similar idea to when I was a little kid I would take one of the white sheets that we had for I guess linen and I would drape it over the dining room table. And I would then I recovery notes we had a small table and cover that creep on the side. And then I certain days times of the day when the sunlight was coming into the light in the room, I would go in inside of this little fork that I built house and I would just lay there sit there and be so content, they would seem so peaceful and clear and the light was so kind of muted, clear light coming through the sheets. And it just like I felt so safe and contented and it's like not everything was good. The world was good for me and that's the kind of little space so I don't know if any of you have that kind of association or something similar to that. Where you can artists you know. So anyway, so the, the similes that being wrapped in this white, clean, pure white color And this is a simile for being really still quiet, and all everything, there's no there's no discomfort anymore. We're completely connected involved. And the sense of boundaries of myself in the world are actually not that sharp. Somehow the soft cotton is kind of where does mysskin begin where does the cotton begin being it's kind of like, all kind of here in a soft, warm, muted kind of way. This comparable similarly for mindfulness is climbing up into a tower, or being up on a kind of mountain top hilltop. And looking down at the town below. You know, when you're in the middle of the town, you know, you can be in the hustle and bustle of it all. And all the drama can seem so important. But if you get further away kind of perspective from it, you're not the end, you're not in the hustle bustle, you know, in the drama, but you step back and you watch it. When my second year in college, there was the first year we lived, I lived kind of an apple apartment around town, near the university, and lived with four other guys. And in an apartment that had a balcony. And one day, my friends were talking to my friends were talking in the living room. And I went out in the balcony, I don't know what I was doing. But the closed is closed a sliding glass door. And so I can look back into the living room. And I could see them talking, but I couldn't hear them. And the experience of watching them and you know, gesturing with their hands and being expressive in their face and quite animated. And not hearing the words and being outside. It was kind of like a special feeling. It's like, I'm not, I'm not involved in the argument. I'm not involved with what's going on that's there. I'm here and I'm in this peaceful place. And they're in animated conversation. It was kind of a nice economics kind of feeling of separation. So they do

sometimes being removed, but being up in a hilltop or in a tower. And being able to watch and not being caught in the drama of life means that you're equanimous we're not for or against. We're not that reactive to what's going on. There's an oversight, then also gives the idea of oversight, looking over having the big, big picture. And it's a literal meaning of the word Pali word for equanimity. The Pali word is upekkhā. And it means looking from above, kind of having the big picture of it all. And sometimes he would get the big picture so that we're not caught up in the drama of the moment, particularly details. And so the mind has kind of beautiful oversight, where the mind is stays balanced, stays, he stays economists watching what goes on. So those are the eight similes for concentration for mindfulness. And they don't have to be two separate practices or to separate two different events. But rather they represent different perspectives, different aspects of the experience that we're having that as from the perspective of concentration, if that's what we're looking for, we feel it in the body we feel this happiness is goodness, we feel the affective side, we feel the emotional side of it. So concentration is very subjective. feeling really kind of relishing or centering into the subjective experience of the moment. mindfulness can happen, this is a different, you know, different side of the coin. Mindfulness is much more objective.

So we kind of have this objective stance, we see Oh, that's that. That's what's happening there. Look at that, I'm impatient. And by seeing the impatience, rather than being the impatience, we find ourselves free of it. If you really impatient, you said, well, that's the kind of let's surrender to the impatient. You might feel really uncomfortable, but to step back and get a bird's eye view of the impatience, impatience doesn't control you anymore. And it's you have much more equanimity and much more freedom with it. Same thing with feelings of happiness. There are times when it's really nice to kind of drop into the lake of happiness and really feel it. But other times, it's good to kind of step back and see it more objectively. So we don't get attached to it or so we don't find ourselves entangled with it. So we can learn what it's like to have a mind that's free or independent from the experience. So these two sides of meditation, concentration and mindfulness go hand in hand. And sometimes we emphasize one, sometimes the other, sometimes your whole psychophysical system, your meditation will guide you into one more than the other kind of over it over months and years. It kind of goes around But these two work together to help us to have a very settled connected sense of well being equanimity, from which the mind is able to see very, very, very, very clearly some of the subtlest little movements of attachment that we have, and then seeing the subtlest kind of attachment to self attachment to pleasure, attachment to identity to beings being someone who suffocation and the things that are often very hard to see in an ordinary mind, because they're so kind of in the background are so kind of, at the roots of our operating system. That it's by seeing this, that, that we can uproot those things, we can find that what Buddhism called the final liberation, by having a mind so clear, and then his experience of liberation and really seeing clearly enough to be liberated, also has a simile. And that simile is again back to the lake. And now there's a person standing on the edge of the lake. And the lake, it's a mountain lake, that's completely still and completely clear. And you look into the lake. And you can see very clearly all the pebbles or little stones in the lake. And you can see the fish swimming around in the court and the you know, this grip the grass, it's going in the lake, you see it with great clarity. But you see it you know, the sense you can, you can and not only can you see the things in the water, but you see the clarity. Oh, wow, that's really clear. And you kind of you can actually spend time kind of relishing in the clarity, you know more than actually looking at the particular objects you can see because of the clarity. So the same thing with experience of clarity and freedom and independence, liberation they can come with practice is a sense of the awareness, the mind is free is clear, stands out in the highlight and becomes more interesting even than what we actually see. So then we think so, freedom is there. So I hope that that gives you some interesting perspectives on these two things concentration. And mindfulness may be different than how you usually hear the them talked about. We have a we have about five minutes. Anybody would like to question that are asked for clarification or anything you'd like?

Or your reactions to hearing all that.

So is it possible to have be stronger at one than the other? So you're you have to have a very good concentration, but your mindfulness is not quite as sharp or as strong or acute. Yes, it's possible to be lopsided. And so some people, like their one is stronger than the other, then sometimes you need to bring them into balance.

And how would you do that? How would you do they just practice it focuses on one rather than the other.

Different teachers will have different actually approaches, some teachers are quite happy to have it lopsided. Some teachers say, Well, you can't really be too lopsided with mindfulness, some teachers say you can just that path is, is you can take it all the way to freedom. People who do focus a lot on concentration practice, some people say that, do it as far as you make sense. But then at some point when the mind is very concentrated, then switch over to mindfulness through that way. And some teachers who have a more integrated approach will kind of listen to your experience how you report it and say, Well, maybe you should, you should try developing some concentration now. So there's a stronger capacity for concentration. That's what happened to me for at some point for example, that I one point I had a teacher say I think you need more concentration. And because your mindfulness is quite strong, and so here, why don't you I was the instruction that was given was the body scan, concentration practice. And then another teacher who told me that my concentration was too strong. And so you know it I was told actually let go of it, and let go of your concentration. So different times in my meditation career a different insight. Thanks.

Kurt terrier here. Thank you. So

I really what you said was this very different than what my perception of mindfulness is very interesting. And so now I'm a little turned around about when you say being in the present moment. I'm not sure that means that you're more concentrated or if you're mindful, because I'm thinking the present moment I was I always thought it was mindful. But if you're looking at a bird's eye view, then you're not really.

I'm not sure.

Yeah, so. So both concentration and mindfulness involve being in the present moment. And so if it's, if it's straight concentration, practice, the it's, you're more focused, keeping the mind still and quiet on something. So like us on the breath, you hold the mind kind of quiet, and still just staying with the breath. But you don't actually, you're not really probing the breath, you're not really learning about or getting information, seeing the clarity, what's actually experienced is like, with mindfulness, you'd also stay in the state with the breath. But you you're taking in the experience in some detail. And what's that? What are the particular deep details of breathing into? How is it breathing in different breathing out, you kind of like registering the full experience of how it feels and senses it is. And learning seeing that recognizing it, whereas concentration used to resting the attention on the breath, without any interest, particularly what experiences like, that makes sense. So So, or with might, some people for mindfulness practice, the focus is not, you know, the breathing, it might be the mind itself, what's going on in the mind. So you started looking very carefully at the details of how the mind functions, which is doing, what it's thinking, what its intentions are, its attitudes, what's going on, and you see it. And there'll be more mindfulness. In concentration, the focus is not so much on what's happening exactly, but unsettling the mind and allowing yourself to settle into the subjective experiences of calm and well

being that happens as you're, as you're focusing and staying present. So it makes sense. And so the so the mindfulness practice is hopefully, you know, is great practice. And it's, if that's what you primarily do, and you don't, you know, you benefit you benefit from that maybe you don't need much concentration. One of the ways that we add concentration to mindfulness in our tradition, is by going on retreat. So doing a day long, for example, where we're doing the mindfulness, but we're doing it consistently through the day, that tends to settle and quiet the mind. And so it brings some more concentration to be a partner to the mindfulness. Without without even like trying to, that makes sense. Does that meet your question or you still have

I'll have to think about it, but it's giving me something to grab onto. So it makes sense. Kind of Great. Thank

you. Okay, so I hope you all get wet. In your wonderful pool your lake. Thank you.