Concentration in the Service of Liberation

Andrea Fella · Notable Dhamma Teachers — Andrea Fella · 1:02:16

One of the most wonderful things about teaching retreat is getting to sit up here and look out at you over the course of the week—how you become transformed. Your faces soften, and it's really beautiful. It's really a joy.

As we've said since the very first night of this retreat, we are cultivating concentration for a purpose. I think Adrian quoted the Buddha: "Cultivate wise concentration. One who cultivates wise concentration sees things as they are." This seeing things as they are ties back to the purpose, the motivation that the Buddha had in undertaking his own journey.

The question of what the Buddha essentially saw was the basic problem of the human condition: that we struggle, that we suffer. And he wondered if it was possible to be free from that. His own journey gave him the understanding and the amazing wisdom. I think he had the most amazing mind—to be able not only to see the truth, but to understand a way to articulate it so that we could hear it. Not only to articulate it, but to describe how he explored his own mind to free his mind.

So we cultivate wise concentration, which is, as was defined a couple of times, concentration equipped with its seven requisites: wise understanding, wise intention, wise speech, wise action, wise livelihood, wise effort, and wise mindfulness. This wise concentration is essentially the interweaving of the factors of the Eightfold Path—they are present together. When wise concentration is in place, all of these factors are in place. And it supports us being able to see into this question of suffering for ourselves: to understand suffering, to understand how our minds get caught, to let go of the cause of suffering, and to realize for ourselves the freedom.

As I said this morning, the understanding of dukkha—the suffering we are looking at—is not just unpleasant experience. It's the way we resist the deep truths of things as they are. We cultivate concentration so we can see things as they are, yet we resist the truth of things as they are. We resist the truths of impermanence, unreliability, not-self. Cultivating this path, cultivating wise concentration—which in this very definition contains the path—we cultivate it to realize freedom from this resistance to things as they are. We come to think of it as coming into alignment with truth.

There are some definitions of what this freedom is in the texts. Nibbana, the Pali term for awakening, literally means something like "cooling"—which is perhaps evocative on a day like today. But this definition of freedom, of enlightenment—I would have thought it would be something really mystical. Before I really began studying, I heard this word "enlightenment" when I was a teenager. This word was in the air, and I thought, "Well, that sounds good," but I had this image or idea of what I thought it meant.

And it basically didn't have anything to do with reality.

The Buddha's description of Nibbana: the extinction of greed, the extinction of hate, the extinction of delusion—this is called Nibbana. Now, when I read that definition, it doesn't conjure up images of floating in some mystical space. It connects me with something I can envision happening here and now: the possibility of living a life free from greed, free from hatred, free from delusion. To me, that's an inspiring definition. It doesn't sound like too many bells and whistles, but at least it sounds like it might be possible to live that.

There's a little bit more that the Buddha describes about these three—greed, hatred, delusion, sometimes called greed, aversion, delusion. The Pali terms are lobha, dosa, moha, and they're translated in different ways in the texts. Just understand they're referring to the same three terms:

"Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, one aims at one's own ruin, at the ruin of others, at the ruin of both, and experiences mental pain and grief. But if lust, anger, and delusion are given up, one aims neither at one's own ruin, nor at the ruin of others, nor at the ruin of both, and experiences no mental pain and grief. This is Nibbana—immediate, visible in this life, inviting, attractive, and comprehensible to the wise."

Here he adds a little bit more to the description of the experience of this freedom. Not just greed, aversion, and delusion given up, but experiencing no mental pain or grief. Again, a definition that could be envisioned in this very life. And as he says, this is Nibbana—immediate, visible in this life.

That's inspiring to me—that possibility of freedom in this life.

The unified and collected mind, wise concentration, essentially creates the conditions for us to find our way to this possibility. The tools of the Eightfold Path could be considered the instruments that support us in learning how to give up greed, aversion, and delusion.

Perhaps it may seem paradoxical that the path to giving up greed, aversion, and delusion lies in using this concentrated mind to witness greed arising in the mind, aversion arising in the mind, and to learn how to unmask delusion arising in the mind. The path goes through the exploration of dukkha. I think it was Joseph who said something like, "We want insight into dukkha without experiencing dukkha." And it doesn't happen that way.

So I'd like to explore these three themes of greed, aversion, and delusion, and hopefully spend most of my time exploring what it might mean to unmask delusion. Greed and aversion are more easy to understand in a way, but often I get the question: How on earth do we see delusion? I'd like to spend quite a bit of time on that particular question.

But to begin with greed and aversion: we use the concentrated mind to purify these through cultivating wholesome qualities, through abandoning unwholesome qualities, through observing greed and aversion

in our minds. The very act of bringing wise concentration—which includes wise effort and wise mindfulness gathered together in this samadhi factor—bringing that quality of mind to greed or aversion has this amazing capacity to help the mind see very clearly that this state of mind of greed leads to unhappiness, leads to struggle, unease, dissatisfaction.

And the very seeing of that—because the mind also sees, as concentration is brought to the arising of greed and aversion—the mind also sees that it is doing that greed and aversion. It is actively participating in wanting things, holding on, getting rid of things we don't like. Pleasant things we want to hold on to; unpleasant things we want to get rid of. That's an activity in our minds, that greed and aversion.

The mind infused with wise concentration, when it sees that the mind itself is contributing to its own struggle, finds its way to letting go of that greed or aversion in some seemingly magical way—although it's not magical. When we bring that unified and collected mind with wise mindfulness and concentration together, when we bring that mind to unwholesome qualities arising, it leads to the conditions for those qualities of mind to appear less frequently. It's as if those unwholesome states of mind wither and shrink and can't hold up in the light of that beautiful mind filled with wise concentration.

And beautiful qualities of mind—metta, compassion, joy, equanimity, mindfulness, concentration, patience, generosity, a whole host of beautiful qualities—as we turn our mind with wise concentration towards those qualities, it tends to create the conditions for them to appear more frequently. So it's an amazing property, this unified and collected mind gathered with wise effort and wise mindfulness.

The wise concentration that we've been cultivating, the one-pointed concentration—that very practice tends to make the more obvious forms of greed and aversion fall away. Those forms based in wanting pleasant things around us, the greed and aversion based in the sense world essentially. The mind that settles in wise concentration is secluded from the hindrances of sense desire and ill will—those hindrances Adrienne talked about the other night. Secluded from all the hindrances, but in particular sense desire and ill will, which are the grosser forms of greed and aversion, the more obvious forms.

And yet as we practice concentration, subtler forms of greed and aversion will arise. You've all seen this—how the states of concentration, the peace, the ease that you have all tasted, even if only for moments here and there, how the mind wants them, wants to reach out and hold on to them, find them again. This is just part of the purification. Greed arises in the mind around this very state of mind. It's in a sense a more worthy object for desire, and yet the greed still creates suffering. This is what our mindfulness and concentration, that unified wise concentration, shows us: that as we observe greed, as we observe aversion, we see inherently that these states do not lead to well-being.

I had a demonstration of this on one early retreat—just how much the mind gets educated by witnessing greed and aversion, and how the mind begins to let go. I was doing walking meditation, and in this particular instance I was experiencing a lot of wanting while walking. I was doing the walking with my eyes really down, secluded—this is what I had been told to do. So I was being a good yogi, doing what I

was told, and I was wanting to see the other people who were around me. I really, really wanted to look up every time somebody walked by. And yet I was being a good yogi, so I kept thinking, "I'm not going to look, I'm not going to look."

At some point after weeks of this—because this was on a three-month course—I thought, "Duh, maybe I should notice that there's wanting here." It took me a long time to recognize: oh, this is wanting.

This should be known. The mind, the concentration, should be applied to know that. And so I began observing the wanting. I began observing it with curiosity.

It was very interesting to watch. I still kept my eyes down, so I didn't give in to the wanting. This is really a description of the middle way—that we neither repress something nor act on it. I didn't repress the wanting, as I had been doing when I said to myself, "I'm not going to look, I'm not going to look." Nor did I act on it by actually looking up and seeing people. I kept my eyes down but began noticing the wanting. Rather than repressing it, I began to feel: How does this wanting arise? What happens?

I was doing walking meditation, often in fairly secluded places where not too many people were around. Probably I did that intentionally. And I began to notice that the wanting arose as soon as somebody came into my peripheral vision. Someone pops into my peripheral vision and—boom—there it is, the wanting. So I watched it, I felt it. It felt like a magnet. It felt like I was being pulled. It was actually quite hard not to act on it, but I just felt that feeling of being pulled toward looking at somebody.

I watched this process, and the one I particularly remember: the person walked up next to me and I was really pulled. It was like almost having to resist following through on the magnet of the eyes. It would have taken just the smallest flick of the eyes to look up. Then the person walked right in front of me—really tempting. Then they walked up the stairs, into the building, through the door. The wanting vanished as soon as the person disappeared into the building.

That was amazing to see—the wanting vanish. And in seeing the wanting vanish, the mind understood that the wanting itself was the struggle, the suffering. It wasn't not having what the wanting was asking for that was the problem. That's what wanting tries to make us believe. Aversion tries to make us believe something similar—that if we can only get rid of the thing, then that's where our happiness will lie. But what the mind deeply understood in that moment, actually the moment when the wanting vanished, it felt like my mind had been released from a vice grip. Such a feeling of release. The mind in that moment deeply understood: happiness comes from the letting go, not from the having. A very, very deep lesson.

There's quite a lot we could explore around greed and aversion in terms of observing them, but I do want to explore delusion with you. Delusion can actually arise out of greed and aversion in an interesting cycle. An aversive mind state, for instance, can create a filter through which we see experience. I'm sure many of you know what I'm talking about—when we get angry or frustrated, we start seeing the world from that perspective.

I particularly recognize this around the flavor of aversion that is impatience. If my mind experiences something and impatience arises around some situation, very frequently, in moving into other situations, that impatience carries along with me. And there starts being impatience around other experiences. Aversion and greed can create this filter on our experience so that we're seeing things through that lens—essentially seeing things from a certain perspective and not seeing things clearly, because we have this filter on.

This is a manifestation of delusion. Delusion is inherently that having a veil, having something obscuring the truth of things as they are. Greed and aversion can create those veils. And yet delusion is more fundamental than greed and aversion. While greed and aversion can create a filter that results in this veil of obscuration between reality and the mind, delusion is more fundamental. Because without delusion, greed and aversion wouldn't exist. Delusion can exist in the absence of greed and aversion, but greed and aversion always come with delusion. I'll come back to that as we go through this exploration of delusion.

So there are kind of layers of delusion, layers of obscurations that cloud or filter our meeting with reality. The most obvious layer—well, I'll just name the three layers first and then go through them from the most gross to the more subtle.

The first is a kind of not knowing, a being disconnected—mind states like uncertainty, confusion, disconnection, that kind of state of mind. Spaced out, where the mind is disconnected from experience.

Then there is delusion that comes from views, these filters that come into play, how we look at our world based on views, opinions, agendas, concepts. I would call this the kind of personal delusion. These are delusions that we have based on our personal conditioning, based on societal conditioning.

And then there's the deeper form of delusion, which is, across the board, a human phenomenon. The deeper delusions, fundamental ways that as humans we distort reality.

So those are the three levels that I'll go through.

The first: not connecting, lack of awareness. This is basically the non-mindful state. When we are not mindful, not present, there's a cloud of delusion. We may be lost in thought, lost in a thought bubble.

I had an experience of the kind of bursting of that bubble at one point that was so clear. I had been in a relationship with somebody and we had broken up years before, and I had worked through much of the—well, actually by that point I think pretty much all of the anger around the breakup of the relationship. And one day I was walking down the street and woke up into the thought bubble of being back in relationship with that person. And there was confusion in the mind. It's like, "What? Wait a minute. Am I in relationship with that person? No, no, I'm not in relationship. That was years ago."

But for the moment in that thought bubble, the mind believed it was back in that relationship. And it was easy to see in that particular instance because the anger and the disappointment and the betrayal and the

resentment had all gone away. And so that world of thought that I had been born into and living in, believing its reality, didn't have the emotional charge when I woke up into it. And so I could just clearly see that the mind had created this reality that had nothing to do with truth.

This happens all the time. Our minds do this a lot. And often what happens in that moment when we wake up into that reality is that we are living in the emotional reality of that mental creation. Delusion has created a reality and our minds have bought it hook, line, and sinker and are going through the emotions of it. This is some of the power of delusion—living in an unreal world.

Shakespeare actually seemed to understand delusion. In *The Tempest*, there was a character that had been enchanted and he was doing some very strange things. And one of the other characters was watching him and kind of just in awe and curiosity about, "Wow, look at that guy, look at what he's doing." And he said, "This is a strange repose, to be asleep with eyes wide open, standing, speaking, moving, and yet so fast asleep."

This is a large part of our waking reality.

We can get familiar with this kind of delusion in just this very way that I described—seeing the moment of waking up, noticing that moment when the mindfulness returns. In that moment when, poof, mindfulness comes back, if concentration is fairly strong—which it can be, even if mindfulness disappears at times, the concentration can have a momentum—so we get lost in thought and mindfulness and concentration return. And if mindfulness and concentration are fairly strong, we can see the arising of that moment of awareness and recognize what a moment ago the mind was lost in, confused about. So we can see the contrast between the mind that was deluded and confused and the mind that is awake in this moment.

Often what we do in that moment when the mind wakes up, when the mind comes out of delusion, is we judge ourselves for it. Or maybe the concentration isn't quite strong enough to actually catch that moment. But it is possible to begin to cultivate an interest in that moment of mindfulness and concentration returning, and begin to learn something about that state of delusion, that state of lost, constructed reality.

And as we get familiar with even the lingering scent of that experience of being lost in a thought world, it seems to give the mind a little bit of a toehold to be able to recognize it more quickly.

It's actually even possible to wake up into certain states that we would consider inherently non-mindful. Like the state of spaced out, for instance. We might inherently consider that to be a place where mindfulness could not go. But actually we can wake up in the middle of spaced out and know it fully. What tends to happen in that moment is that it vanishes or evaporates, kind of like the fog does when the sun comes out. But we can wake up into that state and know it fully.

This is something I encourage people in—to not assume that mindfulness and concentration can't go somewhere. The mindfulness and concentration can go places, meet experiences that you would be surprised, you would be surprised how much mindfulness can see that you would think it couldn't see.

Falling asleep, watching the mind fall asleep, watching the mind go to sleep, watching the mind from waking consciousness falling asleep into a dream—into a lucid dream. It's amazing how much the mind can wake up to.

So if you're sitting in sleepiness or dullness or a spaced-out state, rather than feeling like you have to change that, this is part of the exploration of bringing concentrated mind to our experience, opening to experience. Can we open into spaced out, dull, foggy, sleepy? It is possible. It is possible.

These are the areas of lack of awareness—states of mind that tend to have lack of awareness but don't necessarily have to have lack of awareness.

Then there's the second layer of delusion: the delusion based in views, in personal conditioning. These are personal kinds of views, filters, delusions, beliefs about who we are and what we're capable of—views based in our personal conditioning, our societal conditioning. We all have views about who we are and what we're capable of. We walk around with those views, believing them, and those views limit us. We recognize this kind of limitation when it's imposed on us by other people. But we don't recognize it as easily when we impose it on ourselves. There are so many different ways this kind of thing happens.

Societal conditioning is another example. When we're told something repeatedly, we tend to believe it. For instance: "America is the land of opportunity. Anyone who works hard enough can achieve their goals." We're told that and we believe it, and many of us don't see that it's perhaps variably true for a certain population who have economic, racial, and gender privilege. This leads to a kind of delusion in our cultural realm—not seeing the privileges we're swimming in. And this is a manifestation of how delusion works: we don't see the views we're swimming in.

So it takes some education sometimes. It takes willingness to meet what's happening in our experience, and it takes willingness to confront suffering. Because suffering results from delusion.

This kind of delusion also happens based not just on being told things—not just being told, "Oh yes, this is the way it is"—which is, you know, a lot of how our neuroses get built. We're told things are this way from the time we're young and we believe them. But views and delusions also get constructed based on our own personal experience. We experience something and we create an idea about it, and then believe the idea.

The classic teaching story from the time of the Buddha is the story of the blind people and the elephant. A king asks his minister to bring some blind people and bring an elephant, and then says, "Please show the blind people the elephant." Some of the blind people are asked to touch the side of the elephant, some the legs, some the tail, some the tusks, some the ears—and each forms different views about what an elephant is. That's not terribly surprising given it came from direct experience.

The power of delusion in this story is that as the teaching goes on, when they were asked to tell each other what an elephant is like, they described it differently. One said, "The elephant is like a storeroom"—that

one had touched the side of the elephant. "An elephant is like a broom"—that one had touched the tail. "An elephant is like a winnowing basket"—that one had touched the ears. "Like a rope"—that one had touched the trunk. And the story goes on that they came to blows quarreling: "An elephant is like this! An elephant is not like that!"

Based on their own experience, what they had experienced had some measure of truth, some descriptiveness—we can see how they got their descriptions. But it was based on partial experience. We create many, many views like this, and then see our reality through those views, denying that other realities could be true.

Views are going to happen. The lesson here for us is to begin to recognize when we're holding views. The Buddha said something very beautiful about truth. He said, "How do we preserve the truth?" He said we can preserve the truth when we have a certain faith by saying, "My faith is thus." We can preserve the truth by saying when we have a certain view, "My view is thus." That preserves the truth—because it acknowledges that what's happening is that there is a view arising in the mind.

But what tends to happen is that we take our views to be truth—not as a view. Views are very useful. Thoughts are useful. What we need to recognize is that they are phenomena arising in the mind. The content of those thoughts has no inherent truth to them. The truth of a view is simply that it is a phenomenon arising in the present moment. All else is speculation.

And so the exploration around this aspect of delusion is really to begin investigating our views, to look and see: Do I really know something? What do I truly know?

There is a most fundamental kind of delusion, this human delusion that we all share. The delusions based on views and opinions we form—based on who we've met, who we've talked to, what we've studied—those are personal. If you ask any ten people about climate change, you'll get different responses. Those views are constructed based on conditioning from how we've lived our life, what we've learned, who we've talked to.

But these more fundamental human delusions seem to be embedded in our psyche from the moment of birth. And these are really insidious because they cloud our perception. They fundamentally obscure reality in a very profound way.

There are three fundamental delusions like this, and these will be familiar to you—basic distortions of the way we tend to meet experience as human beings. We tend to take what is impermanent to be permanent. We tend to take what is unreliable in terms of lasting happiness as being reliable. And we tend to take what is not self as self.

These are the three core insights of insight practice that Donald spoke about last night. The insights around impermanence, suffering or unreliability, and not-self essentially counter these fundamental delusions.

One of my teachers said this kind of delusion doesn't mask our experience—it doesn't create a veil that keeps us from seeing experience, much as the first kind of delusion did. That first kind of delusion creates a veil where we're not even seeing things; we're living in a completely constructed reality. My teacher said this kind of delusion doesn't mask the object—it masks the true nature of the object.

Shakespeare put it this way. Two characters talking about another character: "He misses not much." "No, he doth but mistake the truth totally."

This is this kind of delusion. We mistake the truth totally. So we see what is impermanent as permanent.

A lot of this, as Donald mentioned last night, partly comes just from the rapidity of change. Things are changing so rapidly that our sense apparatus puts things together to make them look solid. And then we believe that solidity. It's like the movie example he talked about—the rapidity of change masks the change. Certainly particle physicists would tell you that the rapidity of particle movement means everything in reality is just rapidly moving particles, nothing stable anywhere for any split second. But things appear solid just because they're moving so fast.

Another way that impermanence is masked is through concept. Concept masks change. We create an idea in our minds and we live experience through that idea.

Some of you may have noticed this with pain—the idea of pain. And then beginning to explore what pain actually is. When we have the idea of pain, for instance a pain in our knee, it feels like a solid block. Yet when we begin to explore it, it's a lively, dynamic, changing experience where there's no one place where the pain can be pinned down. Concepts are a huge way in which our minds mask impermanence—a very powerful way that our minds mask impermanence.

Now again, concepts are really helpful. It's not easy to live in a world without concepts. I mean, if I had to come into this room each time and figure out anew that there are people out here, that this is a floor, those are walls—our minds have created this shortcut of concept to serve us in getting through our lives. But it is a shortcut, and the concept itself is not the reality.

This is part of our exploration in mindfulness practice, in wise concentration. We begin to explore experience underneath the level of concept, and we start to see the dynamic, radically changing nature of experience. This is the direction of vipassana practice—we incline toward noticing experience under the level of concept and seeing the change. Inclining toward change helps us get under the level of concept. It helps us meet this truth of impermanence. And it really helps us see that trying to hold on to anything is an exercise in futility. Clinging to anything is going to create that rope burn I talked about this morning.

So investigating what appears solid, what appears unchanging—that is worthy of investigation, worthy of bringing your wise concentration to. When something feels solid, don't take for granted that it is solid. Investigate it. Wise concentration will begin to reveal its changing nature.

Because things are impermanent, they are inherently unreliable—this is the second characteristic. The mistake we make here, believing things to be satisfactory, believing things to be reliable, is a lot of how we get ourselves stuck in trouble. We live our lives so much with this delusion that there's something out there that's going to do it for us—some sense experience, some opinion of somebody. We seek not only material things but having ideas, views, opinions. We want emotions coming from other people. We want somebody to have a certain opinion of us.

You've looked at your own minds. How reliable are your opinions and your emotions? And we want them from others. What an exercise in suffering! Oh my goodness, it's so sad.

We have this fundamental mistake—we think we know how to find happiness. We mistake completely where happiness can be found. The Buddha suggested: look at where you find happiness. Yes, having a piece of chocolate may bring happiness. I just bought a new car, and I'm exploring this happiness around the new car. I've noticed one interesting piece about this. Mostly the happiness of the new car isn't there—mostly. I've been particularly noticing this because I'm not driving it around these days. I'm mostly here. But when I walk down the hill, I walk past my new car, and there's a little moment of "Ooh, I have a new car." A little happiness there. The happiness around that seems to have to do with control—a feeling that I could create a situation, that there was the possibility of having arranged my world here for a moment. But a delivery truck could come up the hill and demolish my new car. So I don't have any control.

This illusion around happiness—the Buddha asked us to look at that happiness. He acknowledged that yes, there is happiness to be found in sense pleasure. But he said: look at it. His instruction to us was, how far does that happiness extend? How satisfying is it really? And what happens when we make that investigation is we see it's fleeting.

There's not much depth to that happiness. And yet we live our lives constructing, thinking that happiness lies in constructing the surface level of getting what I want and feeling like I have control—even for just a few moments. And then we do it again so we feel like we have control for another few moments.

So we explore this delusion by looking at the unreliability of our happiness. But we can explore it from where we are. I appreciate that this teaching invites us to start from acknowledging that yes, happiness is here. Acknowledge that, and then really see it. How satisfying is that happiness really?

The Buddha's teaching for us on cultivating wise concentration is essentially that by relying on wise concentration—he uses this phrase, "by relying on this, abandon that"—wise concentration creates a much more stable kind of happiness. It's not permanent. It is not reliable either. But it is a more reliable kind of happiness. And it helps us to let go of that really unreliable kind of happiness.

And then we bring our mindful attention—we bring our concentration and mindfulness together—to bear on that state itself, the happiness of concentration itself. And we begin to investigate. That too is

impermanent. That too is unreliable. And much as I described with the letting go of the wanting, when we see the release of the wanting for the happiness of even concentration, it feels like being released from a vice grip.

I'm not going to get to the third one today—seeing what is not self as self. But I want to come back to this exploration of non-delusion. We're looking at our minds with wise concentration, beginning to explore how our minds deceive ourselves. But this opening to the truth isn't something that we can do.

Non-delusion—it's like the Buddha said: the absence of greed, the absence of aversion, the absence of delusion is nibbāna. We can't do non-delusion. We can investigate experience, begin to see how our mind creates these filters. We can begin to recognize we're seeing through these filters. But we can't seem to say, "Oh, there's a filter there. Be gone, filter." Our minds don't let go of things quite that easily.

But we can watch it, we can witness it, and watch it perhaps at times vanish—much as I described that wanting vanishing. We see a filter vanishing and we see experience in a new way. We've seen the falling away of a delusion. In that moment, there's a moment of clarity, even if it's just partial clarity. And in that moment of seeing that release from that filter, we understand the filter a little bit. We understand how it functions in our minds, and we maybe begin to be able to recognize it more clearly the next time it comes back.

Because they do tend to come back, even after they've fallen away. Because insights are impermanent. Mostly. Insights are impermanent. They seem so obvious to us when they're there—how can I not see this? And yet delusion is so compelling and so deeply embedded in our minds that an hour later, we think, "Wow, I guess it wasn't so obvious."

But having seen experience without that delusion, there's a way in which we know we're seeing through delusion now. And that very knowledge supports us in investigating our confusion, our delusion.

Thank you for your attention.

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