Papañca 2: Craving, Conceit, and Wrong View

Joseph Goldstein · Notable Dhamma Teachers — Joseph Goldstein · 1:12:15

We'll continue in our discussion of papañca. Over these last couple of days, we've discussed in some detail the powerful proliferating tendencies of mind and how they help to construct all lived experience. As I've mentioned many times now, these are the forces of craving, of conceit, and wrong view, all of which are rooted in and further condition the sense of self.

So the question and challenge for us, and what I'd like to talk about today, is how to weaken and ultimately free ourselves from this source of suffering and difficulty in our lives.

There's one general principle which underlies our practice of this freedom. And really it's a quite obvious one given everything that we've talked about. The instruction was given by the Buddha to his son Rahula. One discourse from the texts gives the background, a little story. The Buddha and Rahula were walking into a village for alms round, and Rahula was following the Buddha. In some lapse of mindfulness, Rahula looked up and he started reflecting on just the beauty of the Buddha's form. Then, reflecting that as the son of the Buddha, he bore a resemblance to the Buddha, he was feeling good about that.

Well, as the story goes, the Buddha knew what was going on in Rahula's mind. He stopped and turned back. This is how the sutta describes it: "Then the Blessed One looked back and addressed Rahula thus: 'Rahula, any kind of material form—the body and all other material elements—should be seen as they are with perfect wisdom. This is not mine. This I am not. This is not myself.'"

Then Rahula asks the Buddha, "Does this apply only to material forms?" And the Buddha replied, "No—material form, feelings, perceptions, mental formations, and consciousness"—namely the five aggregates, which really is one description of everything. The Buddha is saying we should regard every experience of any of the physical elements, the elements of mind, consciousness itself: This is not mine, this I am not, this is not myself.

This very clear and straightforward teaching is a corrective to the three ways we create and strengthen and manifest the sense of self in our lives. We could think of it, in a way, as a mantra of liberation—pointing us again and again to the possibility of freedom.

Philip Larkin, the English poet, captured the motivation behind this investigation, this instruction, when he wrote, "I'm tired of going around pretending to be me." I love that. I'm tired of going around pretending to be me.

The challenge, of course, is finding different ways of remembering this, of putting it into practice and seeing for ourselves its benefit, experiencing the ease and the joy of release from the imprisoning

construct of self.

Fortunately, a fundamental key to understanding selflessness—which is not immediately intuitively obvious, as I'm sure most of you realize by now—is something very obvious but often overlooked: investigating with greater precision and greater refinement the truth of change.

Look very closely, the Japanese poet Ikkyu wrote. Only impermanence lasts. This floating world, too, will pass.

That is such a good reminder. Only impermanence lasts. That is the truth of change. Even this floating world and everything in it will pass.

As I've mentioned, it's not hard to understand this conceptually. We all know that things change. It's not an esoteric truth. But we don't usually apply the wisdom of that understanding into our daily lives.

The Buddha often used similes and metaphors to bring his teachings home, because sometimes a simple image can reveal a deeper understanding, or highlight a deeper understanding, than a long philosophical discourse. So I'd like to offer one image highlighting this very fundamental teaching of the Buddha, namely that everything changes. We really should make that our mantra of liberation, to remind ourselves.

The image is expressed in very few words in a short poem called "Samsara"—the wheeling around of conditioned existence: *Samsara, castles of sand at water's edge.*

Take a moment just to conjure up this image in your mind. Castles of sand, sandcastles at water's edge. The fragility and the impermanence of these constructions, these sandcastles, are so clear. A wave comes and washes them away, washes away our carefully constructed castle, whatever that castle might be. Or maybe a heavy rain comes and demolishes the sandcastle. Or maybe a gaggle of kids comes along the beach and just stomps on it. The castle of sand has no intrinsic stability, no intrinsic existence. So obviously it's subject and vulnerable to changing conditions.

So then we might ask, what do the sandcastles represent? Everything that is constructed, everything that arises out of conditions. And upon reflection, we see that this includes everything—our bodies, our minds, the whole external world. Everything arises out of causes and conditions.

This is true on every level of magnitude. This process of change, of creation and destruction, of birth and death, of arising and passing away, is happening on every level. As I think I've mentioned, we might think of the changing nature of galaxies and stars, of planets, of civilizations, of societies, of individuals with all of their various thoughts and feelings and life stories, of cells and molecules and atoms and subatomic particles. All are castles in the sand. Nothing at all, in this whole range of phenomena, is stable and fixed.

When we investigate our own experience of impermanence through mindfulness, with greater and greater clarity, we see that nothing is really lasting long enough to be considered self. Our bodies are

always changing. Thoughts and images and emotions come and go. And even consciousness itself, which we often identify as the being of self—but as our practice deepens and the mindfulness strengthens, we see that consciousness itself is arising and passing in each moment. It is a process rather than some fixed, stable entity.

What we're calling self, or what I might call Joseph, is not some stable reality in itself, but as I mentioned, it is a designation. It's a useful concept designating the kaleidoscope of appearances, of continual change. This is what we want to see in our practice.

Now there's another aspect to this as well. We see that all of these changes are following their own natural laws. They're not simply subject to our will and wishes. The body will age and die regardless of how we feel about that. It is just a natural law. This is nature. And the mind, as we all know, often feels as if it has a mind of its own. We see that in very many respects, it is ungovernable. If we could really govern our minds, we could just say, okay, no more unskillful thoughts, no more difficult emotions. That would be easy if that could happen. But it doesn't happen like that, because everything is following what we could call natural law.

There is, however, a possibility of directing outcomes to some extent, if we understand the laws governing the conditions necessary for a desired outcome.

And we understand what conditions are necessary, then we can cultivate those conditions. Hopefully, at least some of the time, we will experience the outcome that we desire.

This is really the great gift of the Buddha's teachings, because he laid out so clearly the conditions and causes for suffering in our lives, and he laid out the conditions and causes for greater ease, greater peace, greater freedom in our lives.

So given this deep understanding and experience of continuous change—like the flowing water of a river—and that conditions are not simply subject to our will, the Buddha's instruction to Rahula, which we really want to understand as the Buddha's instruction to us, becomes a very direct pointing to the possibility of freedom. Again, to remind you, in the Buddha's words: "See everything with perfect wisdom. This is not mine. This is not I. This is not myself."

Of course, a very big question remains: how do we actually practice this liberating understanding, not only in formal meditation, but really in the busyness of our lives in the world, in the midst of our daily ordinary activities?

Going back to the story of the Buddha and Rahula. The Buddha gave Rahula these instructions, and as I said, they were walking into town for alms. After the Buddha gave these instructions, it is said that Rahula had this thought: "Who would go into town for alms after personally being instructed and exhorted by the Buddha himself?" And so he turned around and sat down at the foot of a tree for the day's meditation.

But happily, there are some very simple and direct ways to explore this teaching, even in the midst of taking a meal or different activities of our lives. I'd like to share with you one practice which I've found particularly helpful and illuminating. That is taking some time—it could be a short period, maybe five minutes or ten minutes—and holding the question in mind, moment after moment: what is being known? That's all. Very simple. We just settle back and become aware, pay attention, be mindful of what is being known moment after moment.

For example, with eating, the conventional answer to the question "What are you doing?" would be "I'm eating"—thereby strengthening that sense of "I am," strengthening the sense of "my food." Just for a moment, reflect on how pervasive these proliferating tendencies are. That response would be the very normal response that all of us would have in answering that question. It's just to see how craving, conceit, and wrong view really infiltrate almost every part of our lives, continually reinforcing the sense of self, the sense of an "I" doing it all.

But with interest and with strong mindfulness and investigation, holding the question moment after moment—what is being known?—we see that experiences are really arising and passing away moment after moment. What we call eating, or what we might say "I'm eating," are really sequential moments of the sensations of chewing and tasting and swallowing, interspersed probably with moments of knowing sounds, knowing sights, knowing thoughts. All of these things are being known: the sensations of chewing and tasting and swallowing being known, the sound being known, a thought being known.

When the mind is settled back into each of these experiences with bare attention, seeing how each one of these experiences—which are very simple, very ordinary; we don't have to have been practicing for thirty years to be aware of all of these moments being known—we see for ourselves directly how quickly they're all arising and changing and passing away moment after moment.

When we see this, and this would be very helpful to notice if you make this experiment, when we're with our experience in this way, settled back in a relaxed way, it really becomes quite effortless. Just, "Okay, what is being known?" Different sensations of chewing, tasting, swallowing, hearing, seeing, thinking. When we settle back in that mode, there is no forward leaning into the next moment. In eating, for example, no wanting or craving a new taste even while we still have food in our mouths from the last mouthful.

It's so interesting just to notice how conditioned we are to be leaning forward. It's that craving for becoming, craving for a new hit of sense pleasure, how it keeps us leaning forward, anticipating, wanting, craving—all rooted in that sense of "I," of "I am." But when we settle back and simply are aware of different things being known, all of that falls away. We really come to a place of much greater ease, much greater balance in our lives. There is no sense of "I," no sense of "I'm the one eating." There's no agitation or perturbation of mind.

Here I want to highlight the importance of language and how the language we use to describe our

experience can so deeply condition our understanding without even realizing it. I've mentioned how we basically misunderstand the meaning of the word "self," taking it to be something real, something substantial, rather than being a simple designation for a changing process, for the unfolding process of our lives.

In this exercise of holding the question "What is being known?" it changes our usual linguistic framework, just in the framing of this question in this way. It changes the linguistic framework from the active voice to the passive voice. In the active voice, generally, we would say, "I'm eating," "I'm walking," "I'm doing this," "I'm doing that"—subject, verb, object. This very common use of language, the most common, is how we usually speak and write in the active voice.

Unknowingly, it's reinforcing the sense of I, the sense of self, because that's how we're constructing our language about experience. It's so interesting that this use of language already posits the I—someone knowing these things, someone doing these things.

And although writing teachers will often advise against using the passive voice, in this particular meditative context, I have found it amazingly useful. When we relanguage what is happening—relanguage to ourselves, not necessarily giving voice to it aloud—when we relanguage our experience from "I'm knowing this taste, I'm knowing this sound" to "a taste being known, a sound being known, a thought being known," just in this construction, there is no self, there is no I. Sounds being known. It is so simple.

As you do this exercise, you can also try it in walking. This is where I first began playing with this, and I found it so helpful. I was doing walking meditation, framing it in this way: just the sensations of movement being known. The whole walking practice became so effortless because the knowing was happening quite spontaneously. Just movement being known, touch being known. We begin to find that greater sense of ease—we could even say spontaneity—in the knowing of our unfolding experience.

There's another practice that quickly reveals the momentary nature, the changing nature of experience. This is an exercise in seeing how things are continually falling away. Generally, in meditation, there is a whole stage of insight where we're seeing just the rapid disappearance of things. But there's another way of experiencing this that's available very easily. We don't have to have gone to any great depth in our meditation practice.

It came to me one day when I was just going for a walk—an ordinary walk on a beautiful day along a country road. At a certain point, the thought came into my mind: what happened to the step of five minutes ago? And I realized that step was completely gone, no trace of it left. And then I thought, what about the step of four minutes ago, or three minutes ago, or two minutes ago? Completely gone. That experience was no longer there. And then one minute ago, thirty seconds ago, ten seconds ago, one second ago—I just brought my mind right up to the moment. Having gone on that trajectory, it was so clear, seeing how things are continually falling away, falling away, falling away. It's like water over a waterfall.

I would suggest, if you like, to play with this, because it gives such an immediate and direct experience of the impermanent insubstantiality of experience. It's no longer about Buddhist philosophy. It's about our own direct experience of this truth of change in a very immediate and powerful way. Being on that cusp of change, things falling away, it becomes so clear that it's not even possible to hold on to things when we're seeing that directly.

So we can use the exercise of "what's being known." We can begin to play with this sense of being on the cusp of things falling away moment after moment and really inhabiting that experience. And there's yet a third way, suggested very specifically by the Buddha, which again proves to be a very direct and immediate experience of not mine, not I, not myself. This is using the framework of the physical elements, which reveals the importance of how we language things, how conditioning the language we use can be, and how language can reinforce the subtleties of *papañca* even without our realizing.

In this particular exercise, using the framework of the physical elements as a way of languaging our experience, I want to remind you that in the classical texts, the Buddha used a kind of shorthand common in those times to describe the felt experience of the different physical elements. Here we're not talking about the periodic table of elements that we might have learned in chemistry class. This is quite something different. Here we are actually using terminology to describe the felt experience of different physical sensations, classically described in the Buddhist texts as the earth, air, fire, and water elements.

So we're doing walking meditation, keeping in mind that we're going to bring in this framework of the elements. What's interesting to notice is that even when we're being mindful of the movement, there can be a certain subtle overlay of an impression: I'm walking. It's not that the thought is even active in the mind, but there's almost a subtle sense in the way we're holding our experience—I'm walking—even as we're being mindful of the different sensations. Or there could be an almost subliminal overlay of the image of foot or leg, and then my foot or my leg.

So as an experiment—and I really encourage you, if you're interested, to play with all of these different ways, because for me, they were all very revealing, they were impactful, they changed my understanding of things—as an experiment, and again it can be for a short period of time...

It could be for maybe five minutes or ten minutes of your walking practice. Start noting the movement and the touch in terms of the elements.

So for example, as I was doing this, as I felt the sensations of the forward movement, I noted or framed it in my mind as air element. The feeling of movement, the sensation of movement, is air element. And then as I touched the ground and felt the sensation of hardness, I noted it and held it as earth element.

I just did this for a while. Air element, earth element. And I was connecting those notes, those words, with the actual felt experience of the sensation. It wasn't just words going on in my mind—it was connected to the feeling of movement. This feeling: air element. Touching: earth element.

And it was amazing. Within very few steps, just by doing that and repeating it, the concept of foot or leg, even on the subliminal level, completely fell away. The whole sense of "I'm walking" completely fell away. There was just earth element, air element.

It was so clear and so immediately obvious that the earth element or the air element weren't mine. They didn't belong to me. They weren't self. They were just the basic physical elements, completely non-personal, manifesting their own nature. In those moments: no I, no me, no mine.

As a foretaste, even now, before you make this experiment, consider whether you would ever say "my air element," or "I am the air element." We would never express this experience in that way.

If you practice this—and I have found it so helpful—you can bring it in even outside times of formal walking meditation. You can just be moving about, and particularly in times when there's some mental unease or disturbance of some kind, or even not, just in an ordinary frame of mind, dropping into this way of being with each step frees us from the notion of I, me, mine, of self. Very much, just in the moment, it can extricate us from our stories, where there may be some difficulty or suffering or unease or distress. Most of those situations revolve around a strong notion of I and self.

We use these very simple techniques—not complicated at all. We've talked about how practice is simple but not easy. This practice is simple and easy. So I would really encourage you to do it. Just air element, earth element, air element, earth element. Really having that experience of the non-personal nature of the elements of the body.

Every time we do this, and again it can be for short periods of time, it frees us. It cuts through the power of these three proliferating tendencies.

If you're not quite yet inspired enough to do it, perhaps this will pique your interest even more: this teaching on the elements is precisely the teaching the Buddha gave to Rāhula as a way for Rāhula to free his mind from papañca.

This is what the Buddha said: "Now both the internal and external earth element is simply earth element. And it should be seen as it is with perfect wisdom: this is not mine, this I am not, this is not myself."

And then Rāhula asked, "Just the earth element?" The Buddha went on to say, no, this is true of all the elements.

We can have the same benefit that Rāhula received from hearing the words of the Buddha if we take these instructions to heart and actually apply them. You can really see for yourself the power of such a simple exercise.

So again, I would really encourage you to experiment. Experiment with all of these possibilities. Frame the question, again perhaps for short periods of time: What is being known? Seeing things falling away moment after moment.

Being right at the cusp, that edge of the falling away. Like being just at the lip of a waterfall. Or beginning to frame the experience of movement in terms of the elements.

I find that all of these practices serve as a reminder, and it feels really helpful to be reminded of this again and again: the Buddha was not interested in expounding philosophical views. That's not what the teachings were about. He was offering them all as instructions to us for practice. Because these are the practices that liberate our hearts and minds.

We can also see how deeply understanding selflessness or non-self, by cutting through these proliferating tendencies of craving, conceit, and wrong view, expresses itself in the lived experiences of the brahmaviharas. These have been taught in terms of formal meditation practice, but we can also see how the understanding of selflessness brings about quite naturally these beautiful and ennobling qualities of metta, loving-kindness, of compassion, of sympathetic joy, of equanimity, right in the midst of our daily lives. It's not simply limited to a formal meditation practice.

I'd like to give you a few examples of how these really beautiful states of mind manifest when we're not caught up. They manifest naturally when we're not caught up in I-me-mine mind. But first, I'd like to share one story about the arising of metta in a situation in which it was not at first manifesting very strongly.

This goes back many years, to 1974. I had just come back from a long stint in Asia, in India. In the summer of '74, I was teaching at the first summer session of Naropa Institute, which had just formed. There were these big classes with Ram Dass and Trungpa Rinpoche, and I was teaching the meditation sections of Ram Dass's big class. There were a couple of thousand people there. It was kind of like a Buddhist Woodstock—the first gathering of so many people from all over the country who were interested in Eastern philosophy.

Ram Dass was giving teachings on the Bhagavad Gita, Trungpa Rinpoche on the Four Noble Truths. I had known Ram Dass in India, and he had invited me to teach vipassana, to teach mindfulness as part of his big class. I was working really hard. We were having maybe six or seven different classes a day—there were so many people. Naropa had given me a small one-bedroom apartment as faculty housing.

It was that summer that a lot of my friends from India came back to the States. Of course, many of us had no place to live. They didn't have jobs. What should we do? "Let's go visit Joseph in Boulder." They knew I had an apartment. So maybe six or seven of my old India friends showed up on my doorstep and kind of moved in to my apartment, just sleeping on the floor in the living room.

For a while, I was getting a little upset by this. I was tired, I was working hard, and all of these people were crashing in my apartment. This went on for a little bit—I can't remember now how long. But then I started really thinking about it: Why am I getting caught up in this kind of suffering?

When I actually looked and took an interest in the situation, I saw that the reason I was getting a little uptight about all of this was that I was holding very strongly to the notion that it was *my* apartment. It was

so revealing, so interesting. As soon as I let go of that particular belief that it was my apartment, then it simply became a shared space in ways that we had done so many times in India. I had shared space with many more than seven people in a room.

It was just so interesting. As soon as I let go of the "I," the "me," the "mine," then all the metta that I had for these dear friends came forth. There was a feeling of generosity and loving-kindness and friendship, and it all came about through letting go of, or coming out of the grip of, the sense of I, the sense of self, the sense of mine.

This happens a lot, and we can see how metta really flourishes in the experience of selflessness.

Compassion is, in a way, metta directed towards beings who are suffering. It is really the hope and the wish: may you be free of suffering.

I think we would all like to be more compassionate, but sometimes it's difficult. It is especially difficult when we're holding on to I, me, and mine. Often we don't like to be with our own pain or discomfort, and at times we don't like to be open to the pain and suffering of others.

I'll share one little story with you. This goes back to my time in Bodh Gaya, in India. For those of you who have been in India, you probably remember that there are lots and lots of wild dogs around in really terrible conditions. They're starving, covered in mange, and nobody's caring for them—very little food.

I remember at different times, in between retreats, I might be walking into the bazaar, the village of Bodh Gaya, to a chai shop just for a cup of chai and maybe some sweets. Often these dogs would be around. It was very interesting for me to observe the range of my responses. There were times when I just didn't want to let it in. I wanted to enjoy a relaxed time, enjoy my chai, enjoy the sweets—just kind of blocking it out.

At other times, I would be going to the tea shop, having the sweets, sitting, and if I was more open and less about I, me, mine—just being there, open to what was all around me in the environment—I could really let the suffering of these poor dogs in and feel it. The compassion arose so spontaneously. I didn't have to think to be compassionate. When I let go of the self-reference and just was there in an open-hearted way, the suffering was so obvious. And the compassionate response came so effortlessly. It was really beautiful.

So I would just share a little bit of food. Obviously, I wasn't going to solve the problem of all these starving dogs in India. But in the moment, and with those one or two dogs, I could do something. That compassionate response came out of letting go of self-reference, of self-centeredness. It comes quite spontaneously. This is what's so beautiful about how our practice of insight and our gradual understanding of selflessness begins to manifest in these beautiful ways.

Now let me talk a little bit about how selflessness and our experience of it can manifest as mudita, as sympathetic joy, empathetic joy—which really means taking delight, enjoying the happiness of others.

What's a little bit surprising is that this, in many ways, might be the most difficult of the four Brahmaviharas. This is an interesting commentary on our condition of really taking delight in other people's happiness.

There's one story I want to share. This is not a personal story, but it's about the French essayist Montaigne. I was reading an article about him and came across something he wrote about a friendship. As he described it, this was a tremendously deep and intimate friendship—not a sexual relationship, just this very intimate and close friendship that was a huge part of his life.

This is what he wrote about this friendship. I find it so striking and so illuminating of a possibility that's really inspiring.

Montaigne wrote: "In a truly loving relationship, which I have experienced, rather than drawing the one I love to me, I give myself to him. Not merely do I prefer to do him good than to have him do good to me. I would even prefer that he did good to himself rather than to me. It is when he does good to himself that he does most good to me. If his absence is either pleasant or useful to him, then it delights me far more than his presence."

I find this quite amazing. It really shows that this quality of taking delight in the happiness of others, this quality of love for another—it's not about me. It's about the other person. "If his absence is either pleasant or useful to him, then it delights me far more than his presence." Just imagine what it would be like if we could hold all our relationships in that way. It's a powerful teaching.

is equanimity. And this is expressed really in what we could call a pith teaching of the Buddha, which points directly to liberation. Each of us can experience it for ourselves, even if it's just for a few minutes at a time.

This is what the Buddha said, this core teaching: "When seeing impermanence, the mind doesn't cling. When not clinging, it's not agitated. And when not agitated, it personally realizes Nibbana, the highest peace."

When seeing impermanence, the mind doesn't cling. So that's going back to that exercise of seeing things just falling away, or even in just things being known moment after moment. Seeing impermanence, the mind doesn't cling—which is not even possible to cling, because we're seeing the change so clearly. When it doesn't cling, it's not agitated.

Here again, in these instructions, I wouldn't take it on faith. I would put them into practice and see for yourselves whether it's true. At those times when you are seeing impermanence, when you are right on the cusp of things falling away, see for yourself whether in that moment the mind is clinging or not. And if it's not, really notice the quality of the mind not clinging, because we're right there in the experience of it. And take a look: when the mind is not clinging, is it agitated or not?

We test this for ourselves. What I've found is that, as is always the case so far, the Buddha's instructions seem to pan out. When I look to see when my mind wasn't clinging, yes, the mind is not agitated at this time. And when it's not agitated, we get a taste—and maybe it's a foretaste—of realizing Nibbana, the highest peace. If you remember understanding Nibbana as freedom from greed and hatred and delusion, we could say maybe it's experiencing momentary Nibbana. But we see it; we actually are realizing the truth of this for ourselves.

I'd like to close with these last words of the Buddha. Imagine the scene: the Buddha at the time of his death, what's called his Parinibbana, died at the age of eighty after a lifetime of teaching. He was surrounded by his disciples—nuns and monks, laywomen and laymen. Just imagine the scene. This is a tremendously powerful moment. A great enlightened being, the Buddha, passing away. And this is his very last teaching, his final advice, his final exhortation.

You can imagine that people were sitting there really paying attention. I think we should listen to these words as if we're there, as if the Buddha is giving us this advice and exhorting us in this way, because then it can have a really powerful impact on our path of practice.

"With the light of perfect wisdom, dispel the clouds of ignorance. Subject to decay are all conditioned things. Practice with heedfulness."

With the light of perfect wisdom—that is, seeing all things as not mine, not I, not myself—dispel the clouds of ignorance. Subject to decay are all conditioned things.

This is really an important teaching to take in, because the implication of that one line—subject to decay are all conditioned things—is that no conditioned thing is ultimately reliable, is ultimately a refuge, because it's all changing. In understanding that, even as we play in the world and live in the world in the midst of all our daily activities, if we hold this understanding, then we don't get ensnared. We don't get so caught up in it. And we continue to deepen our practice of letting go, of not clinging. The Buddha often talked—the phrase that we find often in the discourses is "liberation through non-clinging." This is our practice.

For all of us, we need to find ways in the midst of our busy lives in the world to remember and put into practice these teachings, because these are the teachings that free the heart. I find it inspiring to remember that people have been practicing this and realizing the fruits of the practice for thousands of years. Reflecting on that, I realize that now it's up to us. We each have to do it for ourselves.

Let's sit for a couple of minutes to let all the words settle, hopefully be absorbed and integrated into your understanding.

With the light of perfect wisdom, dispel the clouds of ignorance. Subject to decay are all conditioned things. Practice with heedfulness.

May all beings be at peace.

Thank you all for your kind attention.

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