

## The Seven Factors of Awakening: Equanimity

**Gil Fronsdal**

**February 25, 2008**

**Keywords:** bodhi, satta bojjhaṅgā, mindfulness, investigation, energy, joy, tranquillity, concentration, equanimity, letting go

---

This next evening. I said I would do. And so, for those of you who weren't there in the fall for the earlier part of the series, the seven factors of awakening are very central to the whole enterprise of Buddhist practice. And in fact, when the Buddha was getting ready to die in the last days of his life, he made a statement which I think is quite significant where he said that he was going to summarise. He was going to summarize what he's learned, what he had learned, what he discovered in his spiritual practice. And he didn't talk about beliefs or truths or teachings in a kind of conventional way.

He said that what he discovered were particular qualities of mind and particular practices. The led not only a wonderful quality of mind, but also led to awakening, to freedom. And that, in the list of things he discovered, or he gave the list of the seven factors of awakening. And the word Buddhism comes from the word Buddha, but also from the word bodhi. The word Buddha comes from bodhi, and bodhi means to be awake. And in strictly in Buddhist language, we wouldn't say the Buddha was enlightened. We'd say he was awakened.

He became awake. And so what the enterprise of Buddhism focuses on is becoming awake. And there are seven factors to this process of awakening. So Buddhism is about awakening, and in fact, awakening is not Buddhism. Awakening is not an -ism. Awakening is not an institution or teachings.

Sometimes the factors of awakening are sometimes treated like the sap that runs through a tree that keeps the tree nourished. The life, the vitality of the trees, is not nourished by the in, is not found in the. Or say this differently: that the Buddhism is not found in the in a trunk of all the teachings and practice institution is not in the branches, all the different branches of Buddhism, or in the leaves, in the flowers. Buddhism is at the core of it, but keeps it alive is the awakening, the process of awakening, the awakened mind. And in that awakened mind,

the awakening is not meant to be something we study in books and know, and so that's nice. It's meant to be something we find in our own minds and find in ourselves.

It's something we personalize, not by taking it in from outside, but rather something we discover within ourselves, something that's quite beautiful and quite profound and also quite helpful for us in our lives. So these seven factors of awakening are some of the primary inner qualities that get cultivated in Buddhist practice, that lead to awakening, that support awakening. And these seven factors are sometimes they are offered progressively as progressive development. These factors develop one after the other, and sometimes they are offered collectively that work together and balance in a balance. They work together. And the first factor is the factor of mindfulness, of paying attention.

This is, of course, quite crucial if you want to personalize this Buddhism, this awaking, awakeness, wake, wakefulness. It's found, first and foremost, by being attentive to paying attention and paying attention to yourself, to the world around you, in particular not exactly to yourself, but of some quality that's very intimate to each of us, very close. And so close and intimate we often don't notice it because we use it as a currency or it's the vehicle through which we negotiate our life. And that is attention. So we learn to pay attention in a careful way and develop our attention. But as we do that, the quality of attention gets stronger and becomes not just something that's invisible to us, something we use, but not really so aware of all the time, but stands out in a highlight.

Not what we're aware of, but the fact that we are aware. And it's quite an amazing thing to be aware, to be conscious. And, you know, it's kind of mind boggling, I think, to consider where the universe comes from and out of this universe, how is it that the universe is, you know, created, these beings that are conscious, that are aware in the way that we are aware? And what is this awakening, this awareness we all have? And it's said in Buddhism that mindfulness or attention or awareness is closely akin to the quality of being awake, of wakefulness. And so it's something we already have.

And in that we already have, that's relatively accessible to us. It's possible to get a sense of a close at hand quality of wakefulness being awake. In fact, sometimes I prefer to use the word awake to be awake, to being mindful to be mindful. Now, it's pretty popular in many circles and psychology in many places, and it's become almost like a catch word. If you want to sell a book on Buddhism in the West now, you put mindfulness in the title. And sometimes when a word becomes so popular, kind of people kind of lose the real understanding what it's about.

So sometimes I like to play around with using the word wakefulness to be awake. We prac-

tice being awake, and one of some the qualities of wakefulness that, you know, we are awake conventionally. I know it's quite different from being sleepy or dull or drowsy or agitated or confused. When we're awake, wake up from a nice nap, and we feel quite clear, and the mind is quite, you know, emptied out, and it's like, you know, like the smog has left the San Francisco Bay, and you can see across the bay until the hills across the bay. And there's a clarity, there's an ease, and it's almost as if that wakefulness that we have is not exactly invisible, but kind of like a glass window, which is so clear, so clean, you almost don't see the window. You know, the window's there, but it's so transparent.

So the mind that's awake is kind of there, but you almost don't see it. But it's so transparent and so light and open, and it's able to let everything through it and see everything through it very clearly and cleanly. There's lots of space in the mind for things. So the first factor is this mindfulness. So we cultivate the mind fills. We develop the mindfulness.

One of the other reasons I like the word awake or wakefulness is when we try to be awake to something, we're not trying to change it. We don't even have an agenda about trying to make it go away or to hold on to it or develop it or something. To be awake is just to be present for it. And the quality of presence is so special. We're awake. We're present.

We're clear. We're alert in a very nice way. Sometimes people practise mindfulness. There's it's so much of technique in trying to do something and develop something and all that, but you just be awake. And the suggestion I have is to that kind of attention that is likened to wakefulness is something that's successful right here. You

The second quality of awakening is that of investigation. They call it the aspect of paying attention carefully to what's going on and understanding, looking deeply, penetrating what's actually here, seeing in a deeper way what is actually going on here. And it's quite common for people to live on the surface of their lives, a surface in the ideas of their life, the ideas of who they are, the ideas of who other people are, what the reality is, and to live kind of reacting, in reacting and responding to the world through a filter of many concepts and ideas. And some of those concepts are useful and some of them get in our way. Some of them cause a tremendous amount of damage. And so one of the functions of investigation is to cut through the conceptual overlay that we have in our experience.

And it's quite astounding. It's kind of almost, you know, it's certainly humbling, but quite astounding when you realize what a phenomenal degree. We paint our reality that we look at, we see in experience through a paint of concepts and ideas. And so to be able to cut through those ideas and concepts and see what's actually here, it takes some more careful investigation. And as we begin seeing more carefully, then we can start kind of making wiser

choices about how we live our life. The third factor of awakening is energy or effort.

And so it's said that often comes naturally after with investigation. We get curious and interested in paying more attention. There's energy there. So there's a kind of energy and engagement coming forward, stepping forward into our life, into our practice. With mindful investigation, we're not going to be couch potatoes. When we do Buddhist practice, we are going to show up and be present.

And you notice there's engagement here. Buddhism is not about wishful thinking, How wonderful it be to be awake, but it's really you doing a practice, you kind of engaging. Without that engaging, there is no process of waking up. The fourth factor is joy. And there's a quality of joy that comes with awakening and supports awakening. And this is very important to realize, because there are sometimes people get kind of grim with their Buddhist practice.

They take it so seriously. And you know, after all the grappling with their suffering, and want to grapple with your sense of self, and it's a lot of different things out of challenges in doing the practice. But hopefully, as the practice develops, it comes with a feeling of being lighter, easier, at ease more. And with that ease or lightness also comes a sense of joy or delight with having a practice, with being present, being alive, being engaged, but also being not just engaged with energy, but being engaged in a way that, when we're doing something like practising mindfulness of breathing, for example, that we're not fragmented. We're not kind of going off and distracted trips with our mind, but we're really fully present. And that full presence in one thing is joyful, is joyful.

If you are fully engage yourself in reading a wonderful book or a craft or doing something, you really put yourself completely in. There's a fat way in which that becomes joyful or delightful for our being. I discovered this when I, when I was in eighteen nineteen, on how do I was? I took the D. V. test, you know, the Department of Motor Vehicles tasks to get a driver's license on a was kind of nervous before taking it, but I studied up, and then once I sat down to write those written questions, we just everything stopped, everything disappeared. You know, the world around me, the d and b disappeared. It's just me and those questions. And I was completely absorbed in taking those questions.

And by the time I finished, I felt so happy. You know, that doesn't make sense, right? But it wasn't that questions made me happy. I didn't get like I didn't get like a for purpose score, but then but it is a full engagement. So there's something about being fully present, engaged, which kind of produces joy. Then the next factor is a tranquillity or calm to be relaxed.

So it's not just about the energy of engagement or of joy, but it's also having it with a sense

of relaxation, of ease. And so much of the beautiful qualities of our hearts, our minds, shine come forth easiest to come forth in a very natural way when we're relaxed. And that, for some people, goes against their intuition or their feelings about the attitudes about life where life isn't always doing, avoiding or resisting, or somehow always engaging. We engage our muscles. We tighten up when we reach forward, trying to hold on. We do it with our eyes, with our brain, all these ways in which we're always active and doing, and busy, and filling ourselves with activity.

And so there's something about being relaxed and at ease. That's very profoundly important for the practice life when people are trying to practice, partly because the relaxation ease allows for something to bubble up through us that maybe is quite shy, that is can be pushed away or overlooked or blur, covered over. When we're always in the kind of active mode of taking charge and doing and making things happen, being successful. And so what is it that's shy? What is it that's there kind of in the background that can show forth what kind of inner sensitivity? And yet this is important, because awakening, a part of awakening, is a very profound and somewhat subtle sensitivity, wakeful sensitivity to ourselves and life around us. And it's best to have that when you are relaxed.

So tranquillity is a very important quality. The next quality of awakening is concentration. And how many people associate Buddhism with or meditation with getting concentrated? And concentration is another beautiful quality of mind. Sometimes people have negative associations to it. If it's a lot of work and they can't get concentrated, and it seems like they have to try so hard.

But the concentration factor comes after the joy factor, and it comes after the tranquility factor. And this is not a coincidence. It turns out that in order to be concentrated, it's very supportive to have a sense of well being, so you're not in conflict with yourself, so that you kind of busily feel settled on yourself and content and happy. And then it's important to be relaxed. If you're trying too hard, you can't get concentrated. There's many meditators who have gotten meditation headaches from trying too hard, and so being relaxed and settled is important.

So concentration also very much is very supportive of this process, because it supports investigation and presence, because it's keeping us not only very present so we can see in a clear way, like a tripod helps a telescope be very still so you can see clearly. But concentration also helps with this process of unifying the mind. The word for concentration might be better translated as composure, because it were composing or composing ourselves so that there's no fragmentation, no split in our being, split between thinking about the future or the

past, or other places, other times, or the desires, but we really here in a full, integrated way. Content word concentration could also be called being integrated in the integration process. So those are the first six of the seven factors of awakening, and each of those is pretty marvelous. Each of those people can have tremendous appreciation of delight, and each of those is the background and support for the foundation for the last factor, which is the factor for tonight we're talking about.

And that is equanimity, the awake, the equanimity factor of awakening. An equanimity, to the uninitiated, might seem like a little odd thing. Some people associate equanimity with indifference or aloofness or a kind of coolness, a kind of equanimity is one of the most sublime or the most sublime emotion or state of mind or virtue that Buddhism champions, Buddhism points to. So to hear that, Oh, maybe I don't know what equanimity is, if it's Buddhism thinks it's so special. It's certainly not indifference, certainly not aloofness, the A. And it's something it comes out of these after it is built on these other wonderful factors when you're settled and attentive, when you're clear.

But what's happening when you're a joy, tranquillity, concentration from those factors? Then the mind has its tremendous stability where the mind has a stability where it doesn't get pushed around by things. It doesn't have a lot of a desire to trying to reach out and trying to grab on to something is not trying to resist things. It's not for or against things. It's like the mind now has tremendous poise or tremendous room. It can hold anything.

Sometimes they talk and talk about the big mind having a mind that can include everything within it, with an infinite amount of space. So we're not claustrophobic. We're not afraid by what's going on. We're not oppressed. We're not offended. We're not afraid.

Just the mind can take in everything, whatever is going on. Very open mind. The mind that has equanimity not only is balanced, but it's very soft. It's very malleable. It feels radiant. Be when it's well developed and strong.

And again, I think some people might hear of the mind. It doesn't react, doesn't get involved. That seems kind of strange, and seems to maybe kind of dull. But to have the mind kind of shine, and then there's no agitation in the mind, no movement in the mind that can upset that radiance. So, you know, it's kind of like the water is completely clear and lucid on an alpine lake. There's no wind to rough the surface of the lake.

You see this beautiful reflection of the mountains around it, just so pleasant, so wonderfully beautiful to see that it's like a jewel. And then you see, Oh, that's really nice, and put your finger in it to feel the top of the water, and the ripples go out and you've kind of now agitated

what was so pristine, or some kid throws a rock in, No, don't do that, you, or just so nice to be there in that. You know, that stillness that's there. So this is kind of a profound stillness in the mind as well. Some people might say, Well, profound stillness. Where do I find myself in that I'm important.

Where do I find myself? And as well, to find yourself in that, or to make yourself in that. It's like throwing a big boulder into that pristine lake. It's like that makes a lot of waves. Why would you do that? Then just let this be at peace, be peaceful with things as they are.

One of the primary causes for losing our equanimity, losing our balance with things, is in some way or other we take things too personally. And one of the ways to develop equanimity is not to take things so personally, not to measure things through the standard of me, myself, and mine. What is what it's going to do to me? Is this threatening me? Is this going to be good for me. This is nose. Do I want this? Do I not want this? How is compared to other people's self? Is all this active activity of selfing that the mind does?

And it's kind of obvious, because I think, but most of you, if you kind of kept statistics of what your minds mostly thought about, chances are that the majority of you, the majority of the time, your thoughts are self referential. Somehow they're relating to yourself, and that's, you know, why you don't get bored. So to not be playing the self game, do not be selfing, is one of the most supportive aspects of developing equanimity. So a balanced mind, an even mind, a spacious mind that can hold a lot of things. A mind which is so spacious and relaxed, radiant, happy that it does not tend to be reactive to what goes on inside you and outside of you. If you are tired and frazzled, upset and someone cuts you off in traffic, it's very easy to get upset and go to say something you later wish you hadn't said.

If someone you say if you're in the same situation and you've had a nice nap, you're not in a hurry to get anywhere, and you relax, it's a beautiful day. It doesn't matter if someone cuts you off in traffic. You go, K.L., just back off a little bird. Let the person in and you can handle that on hold. That in the relaxed mind. So an equanimous mind can hold our experiences.

I remember once when I had a somewhat strong degree of equanimity in my mind: Oh, I was doing walking meditation in a retreat, and I had my I had my path for the walking meditation. I had my thirty feet of the universe. That was mine. They were walking back and forth in, and I was walking back and forth there for quite a while, and then at some point someone entered my pathway. Now I was going, you know, to the other end, away from him. He kind of kept in my path. I figured, Oh, he just needs to get somewhere. He just got to go. You know, using my pathway into, you know, walk some place else. And so I just kind didn't give any heed. So I went to the end of my path, and I turned around to walk back.

And then it was like a game of chicken, and I was walking back at How what's going on here? You know, this person, my getting out of my path. I'm here. You know, I was here first. What's going on here? And I think it's not uncommon for people to get a little annoyed or angry in situations like that. So in fact, I got angry, and the anger had so much equanimity that the anger I could feel, the anger could arise up out of my torso, and it kind of just floated up like a bubble, and went up into my mind, and just passed right through. And the idea I had at the moment, at the time, was my mind was like a teflon, and it didn't stick. The anger arose. It was triggered, but it mine just had all this room and space. It did going to pick anything up or do anything with it, and just, you know, it lasted about a second and a half, and I don't remember the end of the story. I think he laughed eventually.

But then what was so remarkable to me was that time, which was in that space of equanimity. I could still be angry, but the anger had no charge for me, and a partly lack of charge, which I didn't get involved, just had a lot of space for it. The mind that's ubiquitous is a really beautiful mind. It's one of the most beautiful experiences of mind that a person can have. It comes with a tremendous sense of well being, a tremendous sense of peace, a So we say in Buddhism it's probably the most sublime experiences you can have when your primary mode or mood of your mind is one of equanimity. It's quite beautiful.

It's sometimes a certain kind of very powerful. Equanimity is also associated in Buddhism with love. And the analogy for this is when there's a lot of strong there's a capital kind of equanimity, very strong balance of mind, evenness of mind in relationship to others that is likened to a grandmother's mind, grandmother's equanimity. So some of you may be our grandparents. It's on. Maybe you can relate. And if your first time parents, you won't understand this. But sometimes you know the grandparents. You know their grandparents because they raise kids. And so they've been through it all, and so they have a certain kind of balanced understanding of what it's like to have kids and raise kids, and so they don't get caught up in the drama of their kids in the way that first time parents might do it, like I know first hand, and so, you know, the kid comes up to you and says, You know, Oh, I love you. Will you marry me? That's nice. It's cute, you know. But you don't kind of swoon, Oh, that's so sweet. It's like that's what kids do, because you know that five minutes later they're on to come and tell you, I hate you. And the first time you hear you little kids say, I hate you, say, Oh my god, what a monster I've made! But our grandparents, Oh, this is what kids do you know? Or they scraped themselves, you know? I'm amazed now that the why younger kid my five year old now falls and hurts himself. I listen to the quality of the crying and OK, I don't have to do anything, you know? Just I'll just be nearby in case he wants me, knows that I'm



there. But that kind of that quality of being distressed and upset and angry and in pain, that quality, it's be exactly healthier to leave him alone. And when we're the first with my first kid, I didn't know that. So every little squeak you, Oh, it's so bored and got to do something. So grandmotherly love is just as grandmother has all this love, for sure. But she also has this wisdom, this understanding, that she doesn't get cut up in the drama of it all, the concerns of it all, sees it all in a bigger perspective, and so is able to handle it all in a different way.

So this equanimity we're talking about in Buddhism is often also a kind of way to relate to other people with a kind of love and caring, and, you know, but it also has this beautiful quality of equanimity as part of balance, evenness, non reactivity. So the equanimity factor of awakening is said to be the last factor a kind of one way of understanding this. It is a kind of progress that, in some way or other, not necessarily so linear or so clear or so obvious always, but that one way other, as people deepen in mindfulness practice, that kind of deepen along these seven steps. It might be over a long retreat. It might be over years. But over time, these different qualities get stronger and kind of follow each other. Sometimes they also all exist there together, and then one of the interesting elements of practice is to bring balance into them. So they badly balance each other, come into balance. And this particularly happens on retreats when the meditation practice becomes very deep and very, and one of them a very wonderful experiences in deep meditation practice is when so much of our conventional concerns, almost all our conventional concerns, fall away. The mind's not cut up. And you know, shopping and making phone calls on getting oil changed, or taxes, or who said what to who when, and you know, and our desires and all kinds of stuff, or resentments, all those concerns fall away, and also so much of a kind of the normal way of kind of feeling who we are falls away. Normal identity, noble, connormal concerns we have about who we are and our history falls away, and there's very little that's left them. They just got very present with a lot of this extra stuff falling away, and the primary thing that remains in highlights, like it's like the seven peaks of the mountain that you're looking up in the alps. You know, to you see these big seven mountains, it's so obvious you can't. That's like the main thing going just like an awe at the end of the great vista is just, These seven factors are the primary thing in your experience, and I'm kind of like, get it's going a rarefied. Everything else, as you know, it's falling away. And then bringing those into balance. Having those balance is very important, and sometimes people will kind of work on to find them just the right balance.

When the Seven Factors of Awakening are well balanced, and when equanimity is very strong, this is very, very strong, is extremely supportive for the final step of practice, which is the step of the final awakening, the full awakening that can happen, the moment of deep letting

go. It's kind of like I don't know if this works as an analogy, but it comes to mind, because I went to the exploratorium this week with my son, and they have there in these kinds of places. They have these big kind of funnels. Will you put a coin in it, and it goes around at the top edge, and it goes around and around and around and around and around? It's in fun to watch, unless you kind of think about life being so going around and around and round I see that my life is going around, and always going around in circles. And then, but you can kind of follow it down, down, down, down, and finally gets stiller and stiller, and goes faster and faster in the middle. And then it comes to a place, you know, it's the methodology of complete balance. And then when it comes to that, mid point, it can just drop and falls into where the money goes. So when we have a complete balance and equilibrium, when there's no the mind's not going in circles, wanting things and not wanting things and chasing after things, and has a tremendous balance and poise and subtleness and peace. When the alpine lake is completely still, then at some point the bottom of the bucket falls out. At some point, you drop through that hole. Or at some point, then, when everything is completely balanced, the things coming alive, everything's just all ripe, the flower opens. So at some point, when everything's set and balanced, and there's no ruffling, no wind, no desires that are agitating the water, no aversions that are agitating the water, no fear. At some point, the lotus blossom just opens, and the mind is open, clear, free, and it's kind of like the mind has let go of itself. It's kind of awareness. It's almost like consciousness is a very subtle form of clinging. Very, very subtle form of clinging. And at some point, that last little clinging, the clinging that is consciousness itself lets go, consciousness lets go of itself. And that is considered to be the step awakening, the freedom. You come to freedom. And that is a very significant experience because it helps free us from some of the primary things that we cling to in our lives. It's said in Buddhism it's very hard to let go of the root clingings that support our life. And sometimes we need a very profound kind of experience of the mind opening or dropping in order to kind of uproot some of these forms of grasping, clinging, attachment that we have.

So the Seven Factors of Awakening are beautiful qualities of mind. There's something that's there, a list of qualities, seven qualities that anybody who is going to be doing mindless practice for a long time. I like you plan to do it for your life, or your primary practice you hold. You should memorize the list. You should know what these seven are. Someone asks you, What are the seven factors you hold in mindfulness? Energy, mindfulness investigation, energy, joy, of good tranquillity, concentration, and equanimity. So we should have them close at hand, because if you have them close by, then you can recognize them when they occur. In practice, you don't want to be greedy for them. You don't want to push too hard for them to be there. But the ability to recognize the presence of beautiful states of mind even

when they are very subtle, strengthens and nourishes them. And so we won't be able to recognize them when they're there, and acknowledge and appreciate them. And as we nourish them, they become stronger and become something that supports us in our life in general. They're tremendously supportive as we go about our life, but also that they are creating the foundation for being able to let go in a way that's very meaningful, to let go of our deepest attachments. And for those of you who are afraid of letting go of your attachments, like, Oh no, that's I can't do that. That doesn't seem things kind of like, you know, not now. We're really talking about grim. Remember that you're asked to let go of your attachments when all these. When the mind has all these beautiful qualities in place, you have all the sense of strong well being, joy, tranquillity, concentration, and integration. All those things are there. And because they are there, there is a much greater willingness to undergo not only willingness but understanding of the wisdom, the value of a profound letting go of what we're attached to. So rather, in a diminishing of yourself, in letting go, it's kind of an enhanced enhancement, in a way. But we can't say enhancement of self, the sense of self, because the sense of self is just ripples on the surface of that lake. So I hope that made sense.

Seven Factors of Awakening We have five minutes. Would you like to end early, or you like to ask questions. I'm a little bit confused about mindfulness and concentration. So she is confused about mindfulness and concentration. Many people are. It's a common confusion. Mindfulness is noticing what's happening. Concentration is a being present with composure. You're but able to focus on what's happening. So to be focused on what's happening and noticing what's happening are two different factors of the mind.

So you can be really focused, but you don't necessarily see deeply what's there. So I might hold this up like this upside down, right? So a person may really focused on that. The mind doesn't waver. You're really looking on that. Maybe, you know, you think, I don't know what this is, but it looks. This looks like something dangerous. So I'm going on. I'm not going to lose my focus. It might jump up and bite me. So you really are focused. Mindfulness is you look at this and you recognize, Oh, that's an upside down bell. You really see what it is. So concentration is ability, really focus, to have a stability of mind. That really stays in an undistracted way what's going on. And mindfulness is the ability to notice what's there. It makes some sense.

Yes, can I say that concentration is kind of action, like I decide to focus? But mindfulness is just, I see. I mean, concentration's something that I do. And mindfulness is just, I don't do any. I just look. I think the It's a good question. Also the degree to which there is effort and doing in all this. And I think both for both mindfulness and concentration, there are times when effort

is required, and at times when it seems effortless. And sometimes we're better off learning how to relax, to let the natural mindfulness of concentration be there. And sometimes we don't be better off actually making some effort.

So I went. I stopped. But I want to say one thing next week. I'm not planning to be here. And there's a wonderful teacher named Santikāro who will come and give the talk. And he was a Buddhist monk for many years and with Buddhādāsa at Suan Mokkh. And his name Santikāro. Kāro means literally, in Pāli, means a peacemaker. And he's actually very involved. He was involved still somewhat in a variety of a socially engaged, a politically engaged kind of Buddhist activity. And a few weeks ago, I asked, he's coming down from his visiting, from out of date staying in Berkeley, in order to come down and give the talk on the next week. He's taking Bart down from Berkeley, and he'll take a go to the Milbury Bart station. I'll go pick him up in the afternoon, and but someone needs to drive him back after the talk. And I asked last a few weeks ago if someone would do it. Oh, you, there you are. I was wondering where could I get your number before it? That's what I thank you. That's the whole I didn't see you up there. You were sitting up there over there last time. Hahahahaha. So anyway, so Santikāro will be here next week if you think you'll enjoy him. So thank you so much.