



WOODS: What you've accomplished is very, very impressive, and I'd like to start off by asking, if you don't mind, how old guy are you?

LIMA: Yeah, I'm 29 years old.

WOODS: And you've been doing this for several years now, isn't that right?

LIMA: Yeah, 2015, so it's four-and-odd years. I started in July.

WOODS: Okay, how many YouTube subscribers do you have?

LIMA: It's 580-and-change-thousand at this point. But at this point, subscribers don't matter so much, because with YouTube delivery, sometimes you can get some funky numbers. You can get like a smaller channel having 10 million views and a larger channel having 1 million views. So we have around to 1.5 to 2.5 million views a month.

WOODS: Can I assume your material is in Portuguese?

LIMA: Yeah, it's fully in Portuguese. I'm thinking about doing a podcast in English, but that's another discussion. But yes, fully in Portuguese. My listeners are all Brazilians. There are some Portuguese people, but it's all Brazilians, mostly. It's like 99-point-something percent.

WOODS: Here's a big question, the question of the episode, which is: how do you account for the kind of success you've had? How did all this happen?

LIMA: The how, it's really a complicated question. I mean, just for starters, we're not just a YouTube channel. We used to be just that until like a year ago. Today, we're a team of 12 people. We have different things that we're doing in leadership training, community training, this and that. And I say that because I have my leadership team and my community team. And basically, I told them: look, you need to figure out how the hell did we do this, and then we're going to put it in a box, and we're going to give it to Tom Woods so he can sell it, because he can sell the sh*t out of anything. So we need to do that.

For now, we have some theories. We have some approximations of what did this growth, but I think that the most important thing is what didn't do it. Because if you look at the Brazilian movement or the growth of liberty in Brazil and what happened in Brazil, you can say, *Ah, it was just a fear of communism in the economic crisis*. Yeah, but why doesn't Argentina or Venezuela have something like that? I mean, they have something going on, but they had even harder crises, so that doesn't explain it.

Or there's a lot of corruption in Brazil; therefore, when libertarians come up and say taxation is theft and the government is a criminal organization at large, then of course, people are going to agree with that. Well, then why doesn't Africa have like this huge movement if it's just like corruption?

Or stupid presidents. We had a crazy president, Dilma Rousseff. We have a very large history of crazy presidents, but that doesn't cut it, because they have crazy presidents everywhere. So at first glance, you'd think that explains it, but I don't think it does, because if it did, you would have huge movements everywhere else.

And what did it what, made the movement be so great — we have groups all over Brazil. You can check out our site. There are groups registered, and we have groups of the world,

actually, just like listeners in other countries. But it's really widespread. It's not like just in rich cities or big cities. I think what really did it was, first of all, good leadership. And I understand that kind of sounds like I'm saying to other countries: your guys weren't that good. It's not all the same. But it's time having those leadership. So we have people from the '80s who were promoting libertarian ideas in Brazil. And some of them are in government right now. Like they did the full track of climbing the stairs. And you have good leadership that is just not only just people who look like heroes who are amazing, but who are good at building successors, who are good at building institutions, who are good at getting people together and putting aside the things that we might be focusing on. Like, look, let's just get these three things done and go on top of that.

And you have a lot of organizations that are responsible for that. I think Students for Liberty is a really important organization, and that the Mises Institute in Brazil was really important for that. The Leadership [inaudible] Institute, which is liberal and was founded by a liberal – liberal in the classic sense, not in the American sense – which is solely Salim Mattar, who is now in government, he's privatizing stuff – may create leadership. So you have a lot of good people starting things out and not just in-fighting over small things. I mean, that happens, but you also have a lot of building going on.

I mean, I could have a huge list, but if I have to put two other points, one is kind of a crazy point and it comes from Helio Beltrao, who is the president for the Mises Institute Brazil. He says it was lack of money, because if you don't have ample funds, infinite funds on your institutes and your organizations, you have to make choices. You have to say, like, what delivers most? What impacts people the most? What brings the most donations back in, so we can continue to operate? Sometimes I see organizations that, they have this huge backer, and they end up just doing whatever he thinks should be done, so it doesn't work all that well. And I know this is controversial, but I see that a lot. And that's why us, we're a company. We sell products, we sell services, we sell a lot of stuff. Our donors are not like donors; they're kind of like your supporting listeners. Like, they get content back, so they're getting a service. So that forces us to deliver to our audience. That forces us to build liberty. That forces us to reach an ample audience.

And it doesn't dilute the message, which comes back to the third point, which is the liberty movement in Brazil was always very hard liberty or full-liberty movement. It wasn't like the "let's cut the corporate tax by 3% movement." It wasn't like these small, nit-picky things. It was like, look, taxation is theft. But what taxes are we in favor of cutting? Every single one of them. So we differentiate. Like, you can put a foot in the debate and say, look, I'm not really those guys. I'm really not a washed-up Republican. I'm not just a Democrat who knows basic accounting. We are a really different thing. And people were like, oh, that's interesting. And we're able to do that while not looking crazy, while not just being the shock-and-awe libertarian, but the, look, we have really different ideas, but we'll explain them calmly to you over time.

And I think that draws people in, because you're not looking like a simpler alternative to something, but you look like a real movement. You have a vision. You're saying, I want to get into that country. I want to get into that type of world, not saying like, this country's perfect; we just need to get rid of this law – which is hard to get people excited about. We're saying, look, we need a radically different society. And people are like, okay, I could get interested in that. That sounds like a place I want to go to.

WOODS: I've had a chance to speak in Brazil before, and in fact, at one of the events where I spoke, the audience approached 2,000. We would kill to get a result like that in the United States.

LIMA: Yeah. Yeah, Liberty Forum happened since 1988, and it goes back to what I talked about, leadership and people back in the '80s doing stuff. And the people who organized this, which is the Institute for Entrepreneurial Studies – translated the Brazilian name, it's

Instituto de Estudos Empresariais — they're a spin-off from another organization from the early '80s. So they were continuously doing stuff. Since the '80s, they were doing presidential debates. They're inviting the presidents to debate and giving them copies of Mises books and Bastiat books, etc. So they do a lot, and yeah, today they make events with — back in your time it was 2,000 people; today it's like 5,000 to 6,000 people.

They do invite a lot of interesting people, like non-libertarian at all. But it's like, *Okay, so you're the secretary of the economy* — so they're not like fully libertarian, the institute, but they have libertarians inside. So they say, *Well, you're the secretary of the economy, so we want to hear you. And by the way, since you're here, do you want some books? Do you want to talk a little bit, maybe listen to a few ideas, you know?* So they have the normal, orthodox guests. And on the stage, you also have an anarchocapitalist, who goes out and gives a complete libertarian line. He doesn't go crazy and say, *Yeah, I'm a libertarian*, but he makes the arguments like a libertarian would, like, *Look, the point of regulation isn't to improve the market; it's often to stop it from working at all, and it becomes a merchandise and it's going to be bought and sold, and thus you're going to have corruption; thus, less regulation, preferably zero, you're going to have less corruption* — which is a complete libertarian point. And it influences a lot of people, and so yearly events are huge. The Mises kicked off I think in that event. And 2010, it seems so long ago. I wasn't even in the party at that time. I came in like five years later. But yeah, just building brick on top of brick is how we got where we are, I guess.

WOODS: All right, I want to move the conversation back to you and your success. What do you think it is about your personal style that can account for, frankly, how big you guys are now?

LIMA: Yeah, I mean by Brazilian standards, we're not big. Usually channels who talk about politics are in the millions. We're actually small compared to them.

WOODS: Okay, but for a totally non-mainstream ideology, your numbers are astronomical.

LIMA: Yeah, I understand. Yeah. First thing is I worked as a magician for like seven years, so my job is I am a storyteller. So my job as a magician is to make an entertaining show and talk to people, and a magician is really like you're storyteller, you're talking, and you have to be entertaining. And by the way, you're doing a trick. But a magician should be able to take the trick out entirely and still be an interesting person and be able to tell a story or explain a point or something. So I brought that into doing YouTube. I take things from how you set up a show, how you intro or outro something, and put them into how I talk and how I talk about stories of stupid things that the government has done in the past week, etc. There's that.

And secondly, Brazil had a lot of corruption scandals, a lot of reforms, a lot of things that were really complicated, and you needed somebody to explain it to the average Brazilian. So you have like this hugely complicated law, and the left is just lying outright about it and giving wrong numbers and everything, and everybody's confused. And then you come out and make a video and say, *Look, here's this pension reform. Okay, let me explain this to you.* And you think, like, this is not libertarian. Wait a minute. That's where the bait and switch comes. People want to understand about this pension reform law. Okay, so I'm going to explain it to them how it is, actually, in plain Portuguese, but I'm also going to put in libertarian points in the middle and explain that, yeah, yeah, but that doesn't work because, *libertarian point*. Yeah, but then that resulted in corruption, because — and so you get the people coming in interested in what was this corruption scandal or what was this new law, and they come out thinking, yeah, I guess taxation is kind of theft, right? Let me just subscribe here and see a few more things.

And also, I've done a lot of videos on explaining things that happened throughout the world, like the Venezuela crisis. You have the left in Brazil and I guess the entire world, yes, but they're just like, *Oh, it was just manipulation by the rich people, or, It's just the barrel of oil devalued; therefore, crisis.* And then I come out and make a video explaining about like, look, here's how this is just socialism. Or the 1929 crisis. I have like a 10- or 12- hour video,

it's like 5 different videos on that explaining the whole thing. And that draws people who are looking for like a schoolwork or graduate work or just out of interest, and gets those people in. So I'm kind of in just explaining politics and economics in general, and then you throw in libertarianism inside, and you kind of get where I'm at.

WOODS: How does the mainstream media deal with the existence of you guys? You don't fit into any of their boxes.

LIMA: Yeah, it's weird. Like, the mainstream media is starting to figure out that we exist. And they have a name for us. you're going to laugh up this. Look, you have liberals, but liberals are now, they're kind of like socialists in US, it confuses people. And then you have neoliberal, and neoliberal is everyone that is not a socialist. Okay, but that's an unreasonable definition. Okay, I'm saying like what they use, because there is neoliberal, which is everything wrong in the world is neoliberal.

But then you have those guys who are beyond, like neoliberals who still want regulation agencies and some state. There are those guys who want to privatize like justice and the roads? So they have a name for us. It's ultraliberals, which is just hilarious. I'm always saying: dude, it's called libertarianism. There is a name for it. And they're still confused. They're still, *Okay, so you defend the free market, and Bolsonaro defends the free market; therefore, you're like his support wing from the free market.* And we're like, no, he's a collectivist. We're individualists. We don't support them. There are a few libertarians in his government; they're just thinking, you know, let me just privatize everything I can. Yes, but no, we're not his wing.

And then the conservatives – and that's a very broad term, because you have conservatism and the reactionaries – they look at us and say, *Look, you're in favor of legalizing drugs, so are you communist? I'm not sure.* But people are still confused. A lot of people are coming to understand what libertarianism is. But the grand media, they're more focused on attacking Bolsonaro for anything related to his existence, but when they come to us, they're still figuring us out. It's kind of funny, actually.

But yeah, we don't fit. We don't fit. And they did a few stories on us. There was a newspaper article coming out last year, which was really bad, and a big newspaper in Brazil tried to do one here with me, but it wasn't with me; it was with different names in the movement. But I decided to not give an interview because the guy writing the article had already written a completely deplorable article on a libertarian group in Brazil, and I was like, this guy's not fair. And there was another interview with another libertarian, which the guy interviewed him for five hours, took the worst moments, and published the article as if it were the conversation like we're having right now. And it just came out, like, awful.

So I was like, no, I'm not giving an interview with this guy. And he ended up describing me – he misspelled my name; he missed my age, and he described me as I distinctly move my hands a lot. That was what he said, was, "moves his hands a lot." And it wasn't really bad, but the bar for articles in Brazil is really low, so his article was, eh, but it still wasn't a good description. But he got it right that we're not conservative, and we're not like the support wing of the right-wing government right now. At least he understood that. And I guess that's honestly more than I could ask.

WOODS: Let's talk about Bolsonaro, because I've heard both perspectives on the subject. I've heard good things, and I've heard he's a fascist. It's interesting that some of the good things I've heard come from not any right-wing libertarian or anything like that, but from somebody I think everybody across the spectrum very much respects in Brazil, and who has said that Bolsonaro is actually doing some good work. So it's not from any predictable source that I've heard that, so I'm interested to get your opinion and perspective on this.

LIMA: Okay. So indeed, amongst the realistic presidential candidates that existed in 2018, last year's election, he was the most friendly to our ideas in the economic sphere. That's a correct

statement. The problem is that he's not a liberal, he's not a libertarian. He has agreed with free market economics, but he has not agreed with freedom. So when you go to, say, legalization of drugs, or not even drugs like heroin, but medicinal marijuana, yeah, no, it's not going to happen. So there are a lot of, I'm not going to say red flags, but he doesn't defend liberty. He defends economic liberty, greater than we have now, actually far greater to be perfectly honest. But that's because it makes Brazil stronger. He has like this collectivist mindset, this collectivist thread through which things go. So take that with a grain of salt.

The problem is that he's a collectivist, fundamentally. That's why I didn't support him in the last elections, because my point was, look, if he comes to believe that liberty is actually damaging to the country or the collective, he's going to turn on a dime. So I don't find that trustworthy. And I also don't believe that, fundamentally, liberty grows by supporting guys that half support liberty. I prefer to like, let's support the guys that actually support liberty, even though they're going to lose or it's going to take a while. But we need to do that if we want to get somewhere, if we don't want to be like the support wing of somebody else.

No, under Bolsonaro, what happened was just kind of the right-ish guy at the right time. Back in 2013, 2014, he was essentially — it kind of fits in with the Trump rising. He was pretty much a meme in 2013, 2014, but he had the kind of right things you needed to have, because Brazil has 50 nuances of left wings. There was no right-wing party. The opposing party to the Workers Party, which is a leftist party, was they would be considered left-wing in any place in Europe, but by default in Brazil, they were considered right-wing. So everybody that voted on them voted because they said look, we don't want socialism, and there are these guys, so, eh, okay.

But then he comes out having like this conservative package. I want to support the family. I want to support the nation. We reject socialism. We don't want our flag to be red. He had all the slogans. And then there was the huge corruption scandals in Brazil, and every party was in the middle of it, but he wasn't. Why? Because he was just the average congressman who wasn't too important to be bribed in the first place. And his party was actually involved, but he wasn't, so he's pretty much the only clean rag in the store.

And on top of that, he started growing because of that, because of this conservative wave coming out of writers like Olavo de Carvalho, who was really big and growing and things like that. And at some point, he realizes, look, I need some economics here. And look, we have left-wing economics. Meh. We have these developmental, whatever, inflation, crazy Argentina things that clearly didn't work. What else is there on the table? There are those Austrian guys and privatizations. Let's talk. Let me hear what you have to say. And he started listening to those ideas, and a lot of people who defend liberty, realized, look, he's listening. Let's talk.

And I agree with them. If anybody wants to listen, I'm going to talk this guy. Doesn't mean I'm going to support him, but they wanted to talk to him. One of his sons did the post-grad at the Mises Institute. I don't think he graduated, but he went to study. He started reading something, and he started surrounding himself in the economic team with liberal guys. I mean classic liberals, like the Milton Friedman kind of type, almost.

And so by default, you see, look, in the elections you had corrupt party A, corrupt party B, corrupt party C. By the way, they're communists. And corrupt party D, and that crazy guy, and Bolsonaro. Do we want to be Venezuela? No. Okay, so it seems pretty easy to figure out who you're going to vote for. And then in the second term, his opponent was Haddad, which was the former mayor of San Paulo, who was just a puppet candidate. Everybody knew he wasn't the candidate. He was just a front for Lula, who was in jail for corruption. People went, look, you have the party who made the largest corruption scandal in the history of mankind, and you have Bolsonaro, who's conservative, free market economics-ish? Well, sounds like an easy choice. And he had Paulo Guedes, who is the current Minister of the Economy, which is really good on freedom. And there he came. So I guess that covers it. If you have another question, I can —

WOODS: Well, I want to make sure we have time to get into what university life is like there, and again, whether and how you fit in.

LIMA: Okay, so we're starting to make a dent into it. We're starting to have a presence. And in many universities, ideas of liberty are well spread. I'm not going to say that they're in maturity, but they are very organized, and it's gotten to the point to where the left can't just attack for free, just attack with impunity and defame people, etc. That used to happen five years ago, but we have two different types of university. We have the public universities and the private universities.

The public universities, they're state-paid, and they tend to be richer students because they have the best education conditions to pass the tests to get into the free universities. So they tend to be the richer students, which also tend to be more left-wing, which is kind of weird, but you have like that guilt complex going on, where it's, *My family's rich, so maybe it's the fault of capitalism that they're rich and other people are poor, because logically, people are poor because there are rich people, right? So I, therefore, as a child of this family, feel guilty about this.* So that happens a little bit. So in the public universities, you get a lot of people who tend to be more left-wing. And because it's for free and you can just fail courses on and on and on, you get people who linger on for years in university, just doing left-wing militancy work. So they tend to be very much more left-wing-oriented than private universities.

Private universities tend to be for the, let's say, bottom half people in terms of the income, and they go there because they don't have the education conditions or the time conditions to go into the public university. So they go into private universities, and those people tend to be more business-oriented, more whatever-works-oriented, or more, *Dude, I don't want to talk about left-wing stuff. I just want to get graduated and get my papers and go away.* Okay, so you have two different atmospheres going on.

In public universities, you have a lot of people who defend liberty who are starting to get organized, starting to get groups. And that's a big consequence of Students for Liberty. Students for Liberty is very, very big in Brazil. And they are, I wouldn't say in all universities, but I would say most, but probably 75% of universities, public universities, they have a presence there.

And it's because you have such a left-wing-oriented and sometimes — not sometimes, often openly Marxist teachers who fail to deliver any class at all other than left-wing propaganda, when they bother to go to class in many occasions. Because they have that strong presence, a lot of people that are in universities, they're like, I don't want that. I just want to graduate. I don't want to have endless strikes and endless militant propaganda. I just want to graduate. And there are those guys who are libertarians, liberty-oriented people, sometimes they're just classical liberals, and they're opposing those guys. Oh, I like them. They seem to be a counter force that is making this university not be turned into a front for a party. I tend to be more sympathetic to those ideas.

And a lot of people tend to go into those groups that defend liberty, libertarianism because of that, and then they start to participate in those groups. They're making a dent. Like I started answering your question, we're starting to really bother the left wing in there. In many universities, it's like clear opposition. It's the libertarian group and the left-wing group, and the libertarian groups, they're starting to win. They're starting to win those big public universities, to win the students' council or whatever you call it in English. I don't know. They're starting to get that control. It's not really worth much to get that control, because it exists mostly so you can do left-wing militancy, so when you're not doing that, it's kind of useless.

But victories are starting to come in, and the left-wing groups, they're starting to identify those libertarian and liberty-oriented students as the main enemy. They say that they're

fighting fascism. *Hey, we're against fascism, so let's oppose the libertarian group, because liberty is fascism*, as you, of course, have heard, right?

So there is a big presence there. It's really good, and it's in the thousands of students that are engaging in that. We also have a website where you can register groups, you can register yourself, and find other liberty-oriented people. It's ideiasradicais.com.br. And we have hundreds of groups, ideiasradicaisn.com.br.

WOODS: That's kind of a mouthful. I'll just link to that site at TomWoods.com/1547.

LIMA: Okay, that makes it easier. Okay, so we have that website where you can register your group. We have hundreds of groups there. You can just open them up and see they're everywhere. So we have a presence there. And in the private universities, it's really different, because you get more business-oriented individuals. You can't afford to be paying high — you don't have like in US huge student loans, etc. You used to have that, and it ended up working badly, as it always does. But you can't afford to just go into an expensive private university and just do left-wing militancy, so they don't tend to go there a whole lot.

So you have those more pragmatic business-oriented people, and they look at libertarianism, and it's explained to them in a good manner. It's not like the crazy banter or just antagonism. It's, let's teach economics. Let's teach entrepreneurship. Let's talk about Bitcoin, cryptocurrencies, whatever. And so that engages people. So in private universities, when those groups exist, they tend to grow really well. I'm not going to say that they're the majority. They're not the majority. They're just people who are just trying to study. But they have a strong presence.

And if you go to San Paolo, especially, because the groups I know most, the private universities have groups. In fact, the Mises Institute in Brazil has a partnership with McKinsey University to have a center of free market studies there. It's still developing. A lot of stuff is still starting to grow its wings. But students have access to that. You have the left-wing party group there inside the university, as well, but there is like this group with the university. Universities are starting to embrace that.

And teachers are interested, because you have a lot of teachers who are just socialist militants, and you have teachers who are like, *Okay, so there's this new wave of economics and that's interesting. Some students want to do that. Well, we could do maybe a class on this, a class on that. Let's bring that into the class. I don't know that. That's interesting.* So we're starting to get not only through to the students, but through to the teachers, to get into the classes, to get into the — I don't know how you call it, the grid of the courses that people have to do. But you're starting to get into sometimes the grid and into credits, mostly optional credits. But it's starting to happen.

And it's weird, because in many times, I guess in most times, you have students that want, *Oh, I want a class on Austrian economics. I want a class on libertarianism.* And the teacher's like, I don't know that. And there aren't teachers at the universities who do that. So it's not like the teachers' forcing the students to learn the Austrian school or whatever. The students that are calling it in, and sometimes they don't have the supply of teachers for it, so it's kind of a funny situation.

WOODS: To what extent is the success you've had attributable to factors unique to Brazil? To what extent do you think it can be exported and the rest of us can learn from it?

LIMA: Okay, so that's something we're still trying to figure it out. Brazil's kind of isolated, so I haven't seen in depth the culture of other countries and the structure of the movement in other countries to see if it's similar, if it's not, what is happening or what isn't. So I haven't put everything on a map and mapped that out completely to do something.

But I think there are some things that are unique. I think it kind of fits into all of our culture a little bit, because Brazilians are very entrepreneurial. We're not like the passive type of

people who wait for things to happen. And because for a lot of people, you don't have other options, so we have a lot of survival entrepreneurship in Brazil in many occasions. So I think people get interested in that.

And I think that there is another thing in Brazil, which is it's not a successful country with story of successful institutions. So when you say, let's have a very different idea and dramatically change the way that we face politics and economics in our country, if you're doing that in the US, people might say, *I don't know* – I speculate. People may say, *We're the richest country in the world. We've done some pretty good stuff. You know, there's some bad stuff, but we've done some good stuff. Are you sure you really want to change all those things?* But in Brazil, it's like, *Yeah, yeah, it's cruel; let's try something new.* So that's easier.

And you don't have strong institutions and parties that you cling onto, so you don't have like – I don't know how old is the Democratic Party or the Republican Party. You don't have deep institutions that you think, well, maybe we can try to fix that. No, in Brazil, institutions are new. So you're like, I can start a new one. We're not competing against the huge mammoth of an organization.

But other than that, I think the way that we teach our ideas, that we expose people to liberty, the techniques that I use in my channel, the way that we talk and that we program our videos, that we plan our videos, I think that's something that can be taught. I think that everybody can benefit from that. I think that the ways that we organize our groups and that we use different networks to set up events, that can be taught, as well.

I think there are some elements that could work in any country, and especially the first phase, where you're starting to bring the few people in. I remember, I think it's Walter Block talking about when he talked to Murray Rothbard, and he asked Murray, how many libertarians are in the US? I think it was the '70s. And Rothbard was like, eh, 25. So going from 25 to 200 is really hard. I think that's the hardest part. When you're in our position where you have something set up, it's kind of easier. You have everything already started, so it's not a huge hustle for you to get from something out of the ground.

But getting that first basic thing and setting up the engagement of people, a sense of belonging in an organization, getting a mission going, getting an idea, just those small group tactics, I guess you could say, or just the small group motivation of those people, I think that's something that you can reproduce everywhere. You are going to have to adapt it to the culture, of course. You have more collective-oriented cultures, I guess like India, for example, where people are socialized a lot more, and you have more individualistic cultures, like Estonia – I've been there – where you're going to have to change that a little bit. But I think it's a technique that you could put into other countries.

I'm a bit reticent about it, because I think you have to test that out first before you say like, I have the magical key of liberty. But I think we're onto something. There's some things you're able to package, maybe. That's what we're trying to do in the medium term, maybe in a year or two, maybe we can have something that we can export. I think there are things that we can teach at this point already. But, I mean, let's see. If you need help, if you're listening to these things and you need help and you want to get insights, contact us. We'll see how we can help you, and we can learn from that as well. So we can try our things and see if they work, if they don't. And everybody in liberty ends up winning off of this.

WOODS: All right, I'm going to link to your stuff at TomWoods.com/1547. Obviously, Portuguese speakers will find it particularly useful. And I'm glad we had this opportunity to talk, and if you have more insight into what the rest of us can be doing, we will gratefully receive that advice and counsel from you. But continued success and thanks so much for your time.

LIMA: Okay, anything you need, man, just call me up.

