

Impersonalization of Good and Evil in Human Consciousness

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Good morning.

Well, let us take this very, very seriously. We know now that there is a reason for all of the sin, disease, death, lack, and limitation on earth. We know beyond all doubt that it didn't create itself. We know beyond all doubt that no individual, or no group of individuals, or no race, or religion, or creed ever became bad in and of themselves. And, if there is anything that we in The Infinite Way should know beyond all doubt, it is that wherever sin, disease, death, lack, or limitation raises its head that it is because there is an influence at work, which takes over or possesses individuals and makes them what they weren't to begin with in God's image and likeness. In other words, whether we use the ancient scriptural language and say there is a "devil" that comes to man and works through him or tempts him, or whether we say, with Paul, that there is a "carnal mind" that makes us act this way, or whether we become more modern and say it's "mortal mind" that is doing this in us and through us, we all must agree that there is an impersonal and a universal "something," which makes us do what we ordinarily wouldn't want to do, don't want to do, or makes us act in ways beyond our control, and in that way makes the thieves of the world, or the tyrants of the world, or the sensualists of the world, or the misers of the world.

Now, think of this always. Whenever you see a newspaper headline, or radio, television, and you read of anything from juvenile delinquency to television scandals; whether you're hearing of the family squabbles of the world or the national squabbles of the world; whether you're reading of epidemics, threats of wars, volcanoes, whatever it may be, immediately look behind that theme and recognize the fact that there is an impersonal cause, an impersonal something, operating to produce those conditions. Now this, first of all, is a matter of training. Don't think for a moment that you can do it just because you're hearing these words. Don't believe for a moment that you can do it because you read these things in the books. Oh, no, no, no. The very moment you walk out of this door and face an erroneous condition, you're going to be tempted to look right at it and say, "Oh, isn't it terrible?" Don't think for a minute that what I'm saying to you or what you read in the books is making any lasting impression on you. Any impression that it's making is a momentary one. It will only become lasting if it strikes a responsive chord within you, and then you determine to put it into practice. And then, finding that half of the time, at least, you forget to put it into practice, start over each time, or each day with a resolve that, "Well, tomorrow, I won't forget half the time, but I'll excuse myself if it's only quarter of the time," because we have been hypnotized.

We have been hypnotized for generations, for hundreds of generations, to look at the objective world and accept it at its face value. We have been taught to judge by

appearances; and, therefore, we see the evil man or woman, and we call them “evil man or woman.” We see the evil circumstance, and we call it “evil circumstance;” and we hate it, or we fear it. But, on the other hand, we see that nice human, and we begin to like it or to love it. And, in both cases, we are wrong, because in both cases, there is something operating behind the person, which is the good, or in the other case, which is the evil. And, therefore, it becomes necessary, in the case of those who are good and those who are bad, to impersonalize it. You’ll find that this is difficult. It’s almost impossible, and only the few really survive this test and attain the ability to look behind the appearance and discern the impersonal nature of what is operating.

Now, the world, as such, has always been aware of these evil conditions and evil persons, and they have accepted them at face value as powers opposed to God, opposed to good; and they have always sought means of overcoming the evil. Nobody has thought much about overcoming the good. Oh no, the good human circumstance we enjoy, today’s health, even knowing how foolish it is, because there’s always tomorrow or three-score years and ten. But, we’re satisfied if only the evil will leave us alone for today, the lack or the limitation, or the ill health, or the old age. And so, we go on enjoying the physical good of today and hating and fearing the evil of today.

Throughout the ages, men have sought a way to overcome the evil, and because evil is personalized, the way that they took was the way of prayer. “Oh, God, take this disease out of my body. Now, there are billions of other people with the same disease, but let’s not worry about them, God. Right now, it’s my body, or my mind, or my patient, or my student.” And, we’ve prayed to God to take sin out of the husband who drinks and the child who is delinquent. And, we have prayed to have poverty taken from the earth, as if there were any poverty on the earth. There is no poverty on the earth. The hills are filled with cattle, and the land is filled with crops; and there are loads and ways and means of increasing them. But, of course, if somebody hasn’t the money to buy them, then they can’t have them. If a nation hasn’t got enough gold reserve, they can’t have them. And so, we have conditions like today where there isn’t a storehouse or a barn across this entire width and breadth and length of this continent that would hold another bushel of wheat, or corn, or grain, or anything else. They’re so loaded. And, every year some hundreds of millions have to be taken out and burned, because they’re spoiling. At the same time, of course, that in India, in many parts, children have one meal in four days or four meals in a whole week. Adults, in some places, get only seven meals in a week, and they’re very skimpy meals, too.

And, of course, with all of this bounty and abundance, we are praying to have poverty taken from the land or the other land. Praying to God that way, even in India, which is certainly the most praying land on earth, hasn’t removed its poverty. And then somebody said, “Oh, yes, but, of course, they’re pagans.” And I say, “Well, the Christian lands have done a lot of praying, too, but you travel and see the results of the bombings that took place and the lack and limitation that are in some of the Christian nations; and you’ll find out their prayers haven’t been anymore fruitful than the pagan’s prayers.” And, on the contrary, those pagans incidentally have a higher sense of religion than the Christians. So,

if it was really a sense of religion, it would be countries like India that would flourish more than we, if prayer was going to do anything.

Let us understand this very clearly. Men resorted to prayer, back in pagan days, whenever they ran into conditions on earth over which they had no control; and they invented a God to pray to, a power that could do for them what we couldn't do for ourselves. They found, however, that the God they prayed to couldn't do all the things that they wanted or needed, so they invented another God, and another one, and another one, until some countries had almost as many Gods as it had ruling families. And, of course, from India came this idea of monotheism, of only one God, that spread to Egypt; and it was tried there and not liked. And then, we're told that Father Abraham fled from Egypt into Chaldees and here he founded a new religion, which would pray to only one God. But, they prayed to that one God for the same things that they formerly prayed to ten Gods. And, it didn't work too well, because the Hebrews were continuously deflecting and going back to Baal and to the numerous Gods, then being whipped into line by another leader and back to the one God, and then off again into the many Gods; so that, as they came up to the time of the Master, they were very well established in the one God.

But actually, remember, the God they were praying to wasn't God. It represented a tribal concept of God. The fact that it wasn't God is very evident by the fact that to win this God's favor they had to pay tithes. They had to buy doves. They had to give the first fruits of their flocks. They had to indulge in ceremonies, rites, rituals. From Friday night to Saturday night was so holy, probably breathing was the only thing that was legal, that and sitting in a temple. All this, remember, to gain God's favor, which made God what they called him—"Father," a sort of a super-human being but one not only that could whack you with a ruler or a shaving strap, but this one had such powers of punishment that you really had to fear this God. And they did. They feared the wrath of God and the vengeance of God.

So you know by that, that it wasn't God they were worshiping at all. You only have to read the Old Testament to see these continuous prayers to "wipe out mine enemies." It would have been right had they said, "Wipe out the enemies of my own household, of my own consciousness, wipe out these false appetites, these false desires that lead us on to greed, anger, lust, malice." They would have come nearer a correct understanding of God than always having the other fellow be the enemy. Of course, we were never the enemy. We were always righteous. It was the people in the next town, or the next village, or the next tribe who were the enemies. We do that same thing today.

Now, the power of prayer was always called upon to overcome the discords of earth, not realizing that the discords came out of human consciousness. Now hear that well. Every discord on earth comes out of human consciousness, and, therefore, you cannot ever remove the evils of the earth, except you change human consciousness. There would be no use of dividing up all of the money that is in the United States, whether it's in treasuries, or whether it's in the Rockefeller vaults, or the Ford's. There'd be no use of dividing it up, because the same condition of consciousness that has made some people poor today would make them poor tomorrow. The same state of mind that has made some

people dishonest today would make them dishonest tomorrow. And so, you would go on a period of years and find that we're right back where we are now. You cannot by changing an external condition, even if God could do it. Let us put it this way. If God could all of a sudden remove all our enemies from the earth by swallowing them up in a flood, like in Noah's day, don't you know that the qualities of thought, of consciousness, that we entertain would raise us up more enemies tomorrow? Don't you know that if I, in my present state of mind, have the capacity to have an enemy today, it must be because of some erroneous trait in me? And don't you know that if you remove that enemy, that I would soon turn some good friend into an enemy with that same erroneous trait?

In other words, *human consciousness contains the source and action of all of the discords on the face of the globe.* And, if there were such a thing as a God that could remove or correct them, the same state of consciousness would bring up more enemies tomorrow. Oh, we could go into a long, long history of how many times the Hebrews were freed of their enemies and how quickly another race of enemies sprung up. We could go into our modern days when the Kaiser was overcome—the last mortal enemy on earth, the only person to be overcome—and then, democracy, freedom, justice, and Christianity will reign. This monster, the Kaiser. This anti-Christ. Let's get him out of the way and peace will reign. And, in his place, we had the Four Horsemen of the Apocalypse. Instead of one man, it was four. Well, one by one they have fallen by the wayside, until none of them are left. But, over on the horizon, there comes this little figure, K. Ah, maybe there's just one more. And, while we are planning what to do about it, right across the South Atlantic comes Mr. C. We have to meet that, too, someday. Do you not see that the error is in our consciousness, not theirs? We are raising them up. I don't mean you or I collectively, or the United States as a government, or Britain as a government. I don't mean that. Human consciousness has within itself the qualities which breed anger, jealousy, lust, malice, greed, mad ambition, so forth and so on.

Praying to God to remove our enemies was not the way with the Hebrews, certainly was not the way with the early Christians, most evidently wasn't the way with the mystics of the 12th to 17th century, all of whom were driven from the earth either by imprisonment or death or life imprisonment ending in death. No, no, prayer to the unknown God whom you ignorantly worship availeth nothing. Then, some forms of these evils, which our fellow citizens of the world felt couldn't be handled by prayer, have been handled by force, so that we have had police, national guards, armies, navies, air corps; and the history of five thousand, seven thousand years shows that force hasn't overcome the enemy. And, each time an enemy has been overcome, it did not take long for a new one to appear. And again I give it to you that the fault was not in the enemy. It was in human consciousness, which has to breed its own image and likeness. Therefore, prayer has not saved the world, or Christianized it, or made it democratic, not even safe for the Democrats. Neither has force done anything for this world.

And so, as you look at this picture from a human standpoint, you have one of utter hopelessness. If all of the prayers of the Hebrews, the Christians, the Muslims, the Hindus haven't availed, if all of the force from bows and arrows, atomic bombs haven't brought peace or destroyed the enemy, then there must be no hope. That isn't true. That

isn't true, because we know now that the fault is not with other people, other nations, other religions, other creeds. The fault is human consciousness itself, material sense itself, an impersonal evil, not a personal one.

Now, with that recognition, the thought comes, "But how are we going to destroy human consciousness, material sense, or whatever the enemy is discovered to be?" It was with the, with part at least of the Christian Science teaching, that the world first was given something of the impersonal nature of evil, the modern world. You'll find in many, many passages of the Christian Science writings that in the early days Mrs. Eddy saw some of the impersonal nature of evil; and there're even passages which indicate that she recognized that these were not to be overcome by might or by power. There are marvelous glimpses of absolute Truth all through her writing, but they never were consistent, because even where we find in one passage that "all error is impersonal," we find later that you have to "protect yourself from it," or you find it personalized. You find it personalized. It's XY-ism in this page, and it's Judaism in another teaching, and it's Orientalism in another teaching; and then it's all of the practitioners and teachers who left the movement. It's always personalized, and there's always a devil in personal form, actually denying those glimpses of Truth that she had. And, in the same way, there are glimpses of the fact that you don't overcome these errors by might or by power but by knowing the Truth.

Then again, you go off onto a tangent and find that we have nothing to fear but sin and so forth and so on. And so the principle, as a principle, doesn't exist in Christian Science, even though you can find confirming passages. But what has happened in the unfoldment that has come to me is number one: a revelation of the impersonal nature of evil as a very consistent teaching without any contradictions; without any ifs, ands, or buts; without any accepting the Russians, or the Germans, or the Japanese, or the Jews but an absolute revelation of the impersonal nature of evil as human consciousness—a consciousness made up of good and evil. Here we not only have a consistent principle, which was originally indicated in Christian Science, but we go a step further and show you that what makes human consciousness this devil or enemy—and the only one—is the fact that human consciousness is made up of both good and evil and in some cases good or evil. So that we can pinpoint the entire evil of the world by saying, "Human consciousness is the only evil," and what makes it evil is its belief in two powers, its foundation on two powers. We, as humans, believe in some things being good and some things being evil; therefore, we are human consciousness. Therefore, the evil is within ourselves.

Now just think, you don't have to go around the world now trying to find the origin of evil. You know the origin of evil. It's human consciousness made up of the belief in two powers. The moment you recognize that you know the answer, and the answer is knowing the truth that there aren't two powers. There's but one. The moment you come to that realization, you have started destroying your enemy. It's the belief of good and power in you, which constitutes your human consciousness. Now, in proportion as the belief in good and evil—two powers—is overcome in you, you have that much less of human consciousness. Until, should it ever prove possible for an individual to wholly rise

above the belief of good and evil, you would have the pure mind that was in Christ Jesus. You would have the pure mind of God, the pure consciousness, which is God; and in that sense, you would be God. All that constitutes being spiritual, or being Christly, or being a Son of God, or eventually being God is the degree of overcoming of the sense of two powers within an individual. The only thing that could make a person, and I'm thinking of the book of the teaching about how to make friends and influence people. That's the most simple thing in the world how to make friends and influence people. Begin to look out at them as if Christ were their true identity; and they can't help falling in love with you, because they know you have really detected them, the "them" that they know but nobody else can see.

You see each one of us, in our heart and soul, knows that we are absolute, pure Being. We all know that we have no faults. We all know that we're perfect, but we also know that there are imperfections, which really are not our own being, which we hate, which we dislike, which we'd like to overcome and get rid of. You see no one could feel that way if they didn't have a measuring rod, and that's their own perfection. So each one knows the degree of their own imperfection, only because they know their own absolute perfection. Now, there's no question about it, I know in my heart and soul that I am a perfect, spiritual individual. I'm a perfect, one hundred percent good human. But, I also know that there are traits, habits, natures, which operate as me, which I would love to be rid of, because they are less than what I am. They are superimposed upon me. They're like, well, the dirt, the soot that gets on the face, and you know it's not your face. But until you can get to that soap and water, you'll have to bear with it. And so with us. I know that the traits, the characteristics, the human degree of imperfection that's in me, I know it's there. I'm very conscious of it, but I'm conscious of it because I have something to measure it with, and that's me as I really am. And so, I would like to be rid of these other things. And I live just as you do for one purpose to free myself of these, so that I can live or could live as I really am inside.

Now, you've heard me joke about it a lot that I sing beautifully inside, only that won't come out that well. And you know I'm always playing piano on a table. And that's because I know what's in me, and I can't bring it out. It just will not come out. But it's there. It's there, and I know it. And it's beautiful, and it's perfect, and I love it, and I can't get it out. And so it is that I know myself. I know that in my heart and soul and in my inmost being, I'm the most perfect individual on the face of this globe; but I'm sorry I can't always bring it out and show it to you. But, I know that you're the same. I have worked with people for thirty years, and I know how hard they strive, how hard the alcoholic strives to be rid of alcohol, how hard the liar strives to be more truthful. I know. I've watched their struggles. I've helped so many in the overcoming that I know each one has that same perfection I have, and the mere fact that they want to be healed shows they are trying to get back to their Christhood; and they have an awareness of their Christhood, otherwise there'd be no desire to get back there.

Now, this brings us to the fact, then, that we are divine, and that this human consciousness, this belief of good and evil is not our nature. It is something superimposed upon us in what was called the Garden of Eden that caused our expulsion from the

Garden of Eden. And so, just as you know that if all of the evils and errors within you, all of the deflections could be removed from you, you'd be that perfect Christ, which you must have been in the beginning. So then, let us understand the principle that is revealed in The Infinite Way. *The origin of evil is human consciousness, a consciousness made up of two powers. And that's all there is to the evil of the world, and we don't have to heal it in somebody else. We have to heal it in ourselves.*

Now, recognizing that this human consciousness is operating universally, the next question comes, "What power can we use to get rid of it?" Atomic bombs failed to get rid of it, and prayer failed to get rid of it. And so we come to that next principle of the message of The Infinite Way, the next great revelation; and I think really and truly one of the greatest revelations ever given to the world. This human consciousness isn't a power; and the attempts to fight it, overcome it, pray to get rid of it, or hit it with bombs, or even commit suicide with a revolver or poison is all nonsense. It isn't overcome by might or by power. If you're that evil that you want to commit suicide, you might as well stop it right now, because you will not overcome human consciousness by committing suicide. You'll merely remove your body from the earth, and you'll go right on as the same human consciousness of good and evil. And, if you have any idea that finding some new way to pray, or if you could study the thousands of books on religious subjects that have been written, you'd know that every way to pray must have been discovered. There can't be left in Heaven or on earth a new way to pray. None of them have succeeded. You might as well give up prayer.

So, we've given up bombs, and we've given up prayer, and we've given up suicide. And what is left? And that's the principle of The Infinite Way—the recognition that the only evil is the belief in two powers and that individually we must start somewhere to recognize there are not two powers. There's nothing to be overcome, either by bombs, by United Nations, or by prayers. Now that doesn't mean that you and I are going to interfere, if the world wants to keep on praying for a while. For Heaven's sake, let it. If the world wants to have bombs for a while, let them have it. And those that want to commit suicide for a while, don't stop them. That's their highest sense of right at the moment; let them go ahead. But you withdraw your activity from those things, and let the rest of the world do what it wants. And you sit back with every evidence of evil in you or in this world and recognize its source as human consciousness—that which is made up of the belief in two powers and your recognition of the non-power. So, you are impersonalizing, and so you are nothingizing.

Now, there would be no use of starting your program with trying to wipe material sense out of Mr. K's mind, or Mr. A-B-C's mind, or D-E-F-G-H. The thing to do is not handle it as if it were something outside or even something that had existence, but handle it as you would the water on the desert road, once you've recognized that it isn't water but mirage. That's where you begin to smile inwardly at the appearance, because now you do not judge by appearances. You judge righteous judgment. Now, you sit back in your car and look at that water on the road, and you smile, and you get into gear and start riding. "Thank you, Father. Water isn't water. It's mirage." At least water on the desert isn't water. It's mirage. Disease isn't disease. It's mirage. It's a belief in two powers. Sin isn't

sin. It's a mirage. It's a belief in two powers. Mad ambition, national and international lust and greed, these aren't powers. Uh-uh. No, these are the carnal mind, human consciousness, or a belief in two powers; and you only have to sit back and know the truth.

But you begin, not with those great international affairs, you begin with the tiny, little bits of things that are close at hand—the impatience with a member of the family or a neighbor, the impatience that we sometimes have with our own selves; the newspaper or radio report of a cyclone, a typhoon, a tidal wave; the continuous reminders of danger from Mr. Nasser, or Mr. Castro, or Mr. Khrushchev; not to mention the enemies in our own midst, who may not all be evil, but they're just as bad if they're only ignorant. Don't forget the greatest catastrophes of our generation were not generated by evil men. There were no evil men connected with World War I. All those responsible were just stupid, ignorant, unaware. That's all. The only thing lacking in World War I was the intelligence of leaders. There were no evil men. There was commercial competition, and there wasn't enough intelligence among the world's leaders of that day to prevent that war. The Second World War, there were no evil people connected with that. There was a lack of intelligence on the part of all of the Allies. That's all. It was the Allies who were responsible for World War II, not the enemy. Had they had the intelligence after World War I to know what to do with Germany and how to do, without believing that just by making it an agrarian state, or by keeping it under the neighboring guns, or keeping them in starvation, and believing that force would do it, I'm sure World War II could have been avoided. There would have been no Hitler on the scene, because Germany really had two Republican forms of government, both of which were destroyed by the Allies, because they wouldn't support it. They wouldn't help it. They wouldn't give it an opportunity to come back. Oh, there are excuses on both sides, but the point is that there was no evil involved. It was ignorance. There was no evil. There was just ignorance.

And so it is that you will find that in some situations in life there are evil people. Ah, no question about that, or the circumstances raise up evil people. Surely Hitler became an evil person and so did Stalin, and later so did Mussolini, although one of these days Mussolini will be honored in Italy as undoubtedly its greatest hero. Right now that sentiment is all abroad in Italy to make him the great hero because of the good that he did for Italy before he succumbed to surrounding influence and became evil. Evil isn't natural in the heart of men. It isn't a natural state.

Now, we could have loads of evil men in the world, if enough circumstances came up in which there wasn't enough intelligence to meet it. This breeds the evil. Certainly, we're having a very evil condition with a very evil group of men in Communist China. No doubt about that. But any of those who were as close to the situation as I was in the 1930's can tell you that this evil was bred in Washington, D.C. It was our ignorance of how to handle; it wasn't evil. We weren't evil. But the ignorance of knowing how to deal with China, our inexperience in international affairs, much more especially Asiatic affairs, bred all of this that we're facing today. Just as our ignorance in Tehran, Yalta, and Potsdam resulted in all of this that we're having today. It isn't evil men that are causing the condition today. It is the stupidity that took place in Tehran, Yalta, and Potsdam that

has created the situations and the evil men of today. You understand that I'm trying to say to you that human consciousness or the belief in good and evil is responsible for all the evil on the world, whether it is the evil of ignorance or the evil of evil. When we personalize, as we must when we come to a Hitler or a Stalin and so forth, let us remember that they themselves didn't make these conditions. They were only individuals. It was all of the ignorance and all of the evil of human consciousness, which came together at a height and brought about these conditions. Now again, I'm not trying to make the mistake of personalizing or of whitewashing. I'm trying to show you that ignorance or out and out evil, either of these or both, are the same human consciousness. That's what I'm trying to show you.

Now, whatever benefit the world will derive from the message of The Infinite Way is dependent on whether or not the students catch the vision of impersonalizing the evil and seeing it as carnal mind or human consciousness—the belief in two powers—and then with no hate in their heart, with no favoritism, without any waving of the red, white and blue, or the union jack, or the tri-color impersonalizing the good and the evil. This, I can assure you, will not make machines out of us or robots. Don't think for a minute that it will prevent you when you do see a man of ability come on the scene, it won't prevent you from recognizing that ability. The same as when you see a man of evil come on the scene you won't invite him into your home to have free access to your silverware. But, it does mean this, and, with due respect to our visiting overseas guests, let me say that from the moment that we came in contact with the work of the Prime Minister of England, Mr. Macmillan, it was so evident to us that we were meeting with a man of destiny, a man of ability, a man who, wrapped up all in his own consciousness, had the understanding and the power to bring order out of chaos. We saw that before he even had a chance to do it in England. We saw him operate first in Australia, and what that man did in three days time hadn't been done by anybody in the previous ten years or twenty. He did more to restore law, order, harmony, and love in three days than his predecessors in twenty years. And that was evident.

And then, as we followed him into Canada, back into England, and saw always the magic that followed wherever he went it was evident that here is a man of destiny. And not the kind of Hitler destiny that will rule the world by force, but a man who will be outstanding because of an inner ability, which must in some way be connected with integrity, because it involved the realization of the rights of others. So, we won't become automatons and just say, "Oh, that's an impersonal power." It is an impersonal power. We will recognize the individual in the same way that, in the November letter, you are shown never separate Christ from Jesus. They're inseparable and indivisible. And, if great good should come into the world through the works that are going on today, let us never separate that impersonal consciousness of good from Mr. Macmillan who is the individual through whom it's being expressed, because the impersonal power of good always existed, but it always needs an individual through whom and as whom to function.

If you could see France today, after one year of De Gaulle, you actually wouldn't believe it. You couldn't believe it. A year ago, machine guns lined up on the streets. A year ago, people at each other's throat. A year ago, people in lack and poverty. And a France today,

in one year, that begins to look like its old self again, a feeling in the air, an atmosphere in the air. And, although you will say that it wasn't De Gaulle, no, it's this impersonal good, which could find expression as De Gaulle, which couldn't find expression as his 30 predecessors. See that?

Now, once we begin to nullify carnal mind, mortal mind, this belief in two powers, you will find that that nullification raises up those capable of being the instruments of this; and it is even able to take the Four Horsemen of the Apocalypse and make them instruments for good. Why? Because you nullify the belief in two powers. You don't have to nullify it in me, or in you, or in them. You nullify it impersonally in your own consciousness; and because your consciousness is infinite, you're nullifying it wherever it raises up its head. In other words, you can sit right at home in your big city house, or apartment, or small town and do it right from there. You don't have to go out into the world and battle the devil. You don't have to crusade. Sit right home and in whatever direction carnal mind presents itself to you—bad government, bad TV, bad this, bad that—as it touches your consciousness, nullify it. Realize first its impersonal nature. Then, recognize its non-power. And, then, you will find that you have contributed to the world.

Don't forget that. Would you turn that off [the tape recorder], please?