

**1961 Los Angeles Closed Class**  
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**397A - Christhood Unveiled**

Good Evening.

Well, it pays to have a sense of humor in a spiritual world; it's a wonderful thing. And of course it pays also, to have students who have extra tape recorders with them when the old ones don't work. In other words there's a lesson: "Let's all carry spare parts."

The world of God's creating—the world that God created is spiritually governed. In the entire kingdom of God there is not a discord; there is no inharmony. God is of too pure eyes to behold iniquity; in him there is no variableness nor turning. God is the same yesterday, today, and forever. And so, by these things and a thousand more that have been revealed through the consciousness of the greatest mystics of all times, we do know that there is a kingdom, a realm, a kingdom the Master saw and experienced, in which he could say, *My kingdom is not of this world ... My peace I give unto you, but not as the world giveth*. In other words, there is a different kind of peace than just a lot of health and a lot of money. There is another kingdom, and the values of it are not the values of this world. And evidently, because the Master's mission was to heal, it meant that there was no disease in that world. Because his mission was to raise the dead, it is evident there are no dead in that world. And because his mission was to forgive the sinner, it is evident that there is no sin in that world. In other words, his whole mission was to lift us up into a kingdom, into a realm where there is no sin, no disease, no death. And so, there is such a kingdom.

By kingdom we mean consciousness. There is a state of consciousness that we can attain in which there is no sin, no disease, no death, no lack, no war. There is a state of consciousness in which we can dwell together harmoniously, in which we can dwell together joyously. In this kingdom remember, there is neither Jew nor Greek, there is neither bond nor free, there is neither white nor black nor copper nor yellow, there is neither occidental nor oriental. There may be differences in the color of skin, or the nature of the eyes, but to us it means nothing.

Often I have said, and believe me, within my heart I am deeply grateful for the fact that I was born in New York City and educated in the public schools there. If I had nothing else in this world to be grateful for, I would be undyingly grateful for that. The reason is that in New York City, the melting pot of the world, we absolutely knew nothing of differences in color, race, creed, or religion. We were classes in school of 30 or 40 boys, and we were all friends, and not aware of differences, even though we certainly knew as we grew up that some of the boys went to Hebrew synagogues, and some went to protestant churches, and some went to Catholic churches, and some like ourselves went to none. But aside from that, it made no difference to us in our play, in our studies—we were just friends or not friends, depending on whether or not we had some common interest.

And so it is, that by virtue of growing up in that city and in those schools, I came to full manhood without ever being aware of such a thing as prejudice or bias or bigotry. And so it is I know that there is a state of consciousness, in which those things do not exist—because that is the state of consciousness into which I was born and brought up. Therefore, each and every person on the globe can be lifted to a state of consciousness in which there is no awareness of any of the differences that exist in physical expression, or religious beliefs, creeds, denominations.

In this same way, there is a state of consciousness in which there is no disease. And we know this first of all because we know people who even in the human scene have never known disease; have grown up from childhood without knowing disease just on the physical level. Also through our experience in the metaphysical world, we know of families who have brought up children from infancy to marriage without ever having used a drop of medicine in the home, without ever having known the children's diseases and other diseases merely because of their spiritual or metaphysical understanding; they have entered that consciousness. In the same way, we have observed that in certain of the metaphysical fields, that even those who come to us in some measure of lack or limitation quickly prove that there is no lack or limitation, and come into an awareness of abundance. So that such things as poverty in those groups are unknown, such thing as lack or limitation, except for brief experiences, are unknown. So we do know that there are states and stages of consciousness other than that of the ordinary human consciousness. But, we do not know, until we experience it, the nature of "my kingdom," the nature of "my peace" which brings with it a complete release from concern for the things of this world.

To reach this consciousness, we go through three stages. There are three stages of development for a person on the way to the attainment of the spiritual consciousness or "my kingdom." In this first stage, we start with ourselves as an individual who may or may not have some belief in God, may or may not have some faith or belief in something beyond the human. Something or other starts us on this path, and the first lesson we learn is that there is a God, there is a presence, there is a power, there is a "something"—regardless of what name we give to it. We can, in the earliest stages think of God as "Jesus Christ," or if we're oriental we might think of God as Buddha, or we may come into the metaphysical world and say, "God is Mind." It really doesn't make any difference how you designate God, as long as the realization is there: "There is something that I can depend on, rely on, turn too—there is something." And we learn in this earlier stage to rely on, we learn to acknowledge Him in all our ways. We learn to accept that very passage: *except the Lord build the house, they labor in vain that build it.*

We go through this period, in which more and more God becomes a reality, God becomes a living something, God becomes that to which we can turn or on which we can depend or rely. And gradually we are building up within ourselves this awareness of God, this knowledge of God, this acknowledgment of the presence of God. Even though this is taking place in our mind, even though it is at first more something we would like to believe than something we've experienced—nevertheless, in this first stage we live more and more and more on that reliance.

Now, in this first stage, we find ourselves turning to this invisible—by whatever name or nature we know it, we find ourselves turning to this invisible—to help us in our daily experience. We may turn to it for guidance in our business or art or profession; we may turn to it for economic help; we may even turn to it for physical healing. We may turn to it for comfort, but more and more, this invisible something, this invisible presence, is becoming more and more real to us, more and more a part of our nature. We are beginning to perceive that *man doesn't live by bread alone*, there is a spiritual presence, there is an invisible presence, there is something greater than I. More and more it becomes clear to us that there is a "He" that *performeth that which is given me to do.*

And so, on this first stage of our unfoldment, God becomes more and more real, and we relax. Mark this; we relax our human fears, our human concerns. We don't give them up, we can't. They gradually fall away from us as more and more evidence comes into our experience, as more and more harmony comes in through our dependence on this invisible. Never believe for a moment that we can ourselves give up our fears, never believe that we can give up our

dependence on medicine, or on certain foods or climate. Never believe that we ourselves can improve ourselves. No, it is only that as we come more and more into the dwelling in the secret place, more and more with our mind stayed on God, that we find these outer dependencies falling away; we find these outer fears dropping away. And sometimes we have days in which we're surprised at ourselves, at our own lack of fear of circumstances or conditions, at our own lack of fear as to, well, any of the conditions about which we normally feared. Throughout the first stage of our spiritual unfoldment, it is an experience of coming more and more and more into an awareness, into an assurance—eventually it's an assurance—and a conviction of this presence and of its availability in all circumstances and conditions.

Now, while this is taking place, we become aware of the extent our failings, to the extent of our lack of virtue, of integrity, of loyalty; we become acutely aware of how much we fail to live up to the stature of manhood in Christ Jesus; in fact we become more and more aware of how little we are even measuring up to the Ten Commandments. You know that the Ten Commandments themselves require a great growth to be able, actually, to come to that place where we do not depend on thefts, lies, cheating, where we do not even think thoughts of adultery, of murder, of bearing false witness. Even to come to that place of being able to say, "In a great measure I'm at least living up to the Ten Commandments," even that is great. But at this moment in that first stage, we are merely aware of the fact that we are not living up to the Ten Commandments; and we do not measure up to all of those commandments; and that we haven't even thought about entering the consciousness of the Sermon on the Mount.

This very tabernacling with God, with the realization or the declaration of the presence of God—this alone awakens us to our failings. And here we enter the second stage of our spiritual life, here we enter the second stage of our spiritual ongoing, and this second stage has to do entirely with the Ten Commandments. Here it is that we begin consciously to try to live up to those commandments, whichever of them we are most lacking in. And of course we all discover, we all discover, the degree of envy or jealousy that may be abiding in us, the degree of bias or bigotry; we all discover the little cheatings and chiseling, the little 'lyings' and deceits, the little hypocrisies. They all come to light, because the more and more we bring even the word God into our consciousness—the more we are exposing our own lack of Godliness.

And this forcibly brings to our attention that in order to continue this reliance on God, there must inevitably be a greater, shall we call it character, a greater awareness of morals, living up to morals, a greater abiding under the law. And, in this second stage of our unfoldment, we are earnestly trying to live up to our highest sense of right! And all of this time, we are counting on the presence of God to help us—we are counting on the fact that there is this inner invisible to lift us higher in consciousness to a higher degree of humanhood.

It is in this second stage that we begin to think more on the subject of benevolences, of charities, of helping others, of being a brother unto our neighbor. It is in this second stage where we are reminded that we must love our neighbor as ourselves, and in this stage we begin to do it. We begin not only to take care of our families or of those in our community—but we start to think in terms of care packages for foreign countries, or Red Cross aid for the distressed, or providing education for those who at the moment cannot afford to purchase it. We begin to think in terms of living for others; we begin to think in terms of bringing about a greater human relationship between management and labor or between members of different religions.

It is in this second stage where our humanhood mounts and mounts and mounts, and improves and improves and improves. And, we're coming closer all the time to where we can be like the Scribes and the Pharisees, where we can claim that "we are righteous and virtuous, we're

good men and we're good women, and we're surely proud of it." And of course, we're trying our best to make everybody else be just the same. Carrie Nation comes in here with her hatchet and tries to tear up the beer saloons, and so forth and so on.

All of this represents the second stage of our spiritual life. And with this constant dwelling on God, with this constant dwelling in *the secret place of the most High*, with this constant consciously abiding in the word and letting the word abide in us, and at the same time lifting up our humanhood, we are actually in a process of preparation. Because, with those two processes: the consciously thinking of God and the conscious effort to elevate our humanhood, we are preparing ourselves for the third stage of unfoldment which is the actual experience of the Christ; the actual experience of a touch of the Spirit, an actual experience of an inner grace.

And in this third stage, we undo all the work of the first stage and the second stage; we have to get rid of them, we have to outgrow them. First of all we have to stop depending on a God, and that's very easy, because with the experience of the Christ, everything is provided for us before we know we need it, and so there's no longer a need for any God to do anything. With the experience of the Christ, we have something imparting to us: wisdom, protection, love, and there's no need to depend on anything without or within. There is always that which is going before us *to make the crooked places straight*, there is always that which is walking beside us. This doesn't happen in the first two stages; in the first two stages we only have our own thoughts about these, our own hopes and assurances. And of course, we have the assurances of the mystics of the world who have written the scriptures of the world, and the metaphysics of the world—we have those things to keep us company, and to stand with us until we receive the experience.

But now with the experience, all of this changes! And it begins, I suppose very slowly, to dawn in consciousness that we are no longer the person we were before. Because all of a sudden, we're not dwelling on God, we're not thinking about God, certainly not talking about God, or trying to influence anyone. Again, not only we're not trying to be good, but actually now there is the awareness of how impossible it is to be good. It's impossible to be good because there's nothing to compare it with, there is no temptation to be bad, there is nothing tempting us from without. I don't know how to describe that, truthfully, I imagine it is like a capable mathematician, who never has the temptation to believe that 12 times 12 are 143—there's such a complete awareness of 144, that the other doesn't come in. And, of course they wouldn't understand me at all—see I am always facing the temptation, that 2 and 2 isn't 4, and 3 and 3 aren't 6. As a matter of fact, it's a terrible temptation to which I succumb, I don't even surmount the temptation, I just fall victim to it. So, a mathematician would have a hard time understanding me, because in his consciousness there is no such thing as a temptation to see numbers erroneously.

So it is that in this consciousness, it's a very difficult thing to understand a person who is stealing, or a person who is lying, or who is falsely advertising. It's a very strange thing to try to look out there and see what must be going on in that mentality when there is certainly no need for it. *All that the Father hath is mine*, and this experience makes it so alive. As a matter of fact more than this: the Father is mine, and because the Father is infinite, infinity is mine. And yet one doesn't think of that; it never enters the mind except when the opposite picture is presented in someone, and there is a need to bring them that assurance.

In other words, as I have told our students in the practice, I don't see any occasion ever for voicing truth, or thinking truth—except in teaching. Aside from teaching I cannot imagine, why anyone has to think truth or speak truth—when it is so self-evident that truth is truth, without being spoken and without being thought. And the way I illustrate that is this, that we hardly

would go around affirming, “I am honest.” That would seem like a ridiculous sort of thing to do, because honesty is a state of being, and if one has it, there is no way to say, “I am honest”; there is no opposite to it. It would be like saying, “I am alive.” Now why would anyone voice that? The very livingness of our being, testifies to our being alive, then why should I have to walk along the street saying, “I am alive, I’m alive, I’m alive.”

But in the same way, with the advent of the Christ in consciousness, to make the statement that I am supply or I have abundance or I am well or God is my life, is a very strange thing. How can you do it, why can you do it, when that is a living state of being? Just like our honesty, our integrity, or our morality is a state of being and doesn’t require our walking around affirming it. And the chances are that if we find ourselves affirming, “I am well,” we’ll discover that it’s because we’re sick. If we affirm, “I have abundance,” it’s probably because we’ve looked in the wallet and found that it’s lying to us.

So that in this third stage, we are no longer good, and we are no longer well, and we are no longer prosperous, we’re just being; we are a state of “divine being.” And it is not that I am that of myself, it is that this that has taken possession of me is it. *I can do all things through Christ; or, I live yet not I, Christ liveth my life.* Therefore, there is no personal responsibility for my supply, there is no personal responsibility for my health, there is no personal responsibility for anything, for there is always this experience that is performing it. And yet, when this experience first comes to us, because it is so upsetting, because it is so ... well it’s causing us to die. Just as in our first stage we were dying to the negative sense of life within us, and being reborn into a more positive sense, now we’re dying again. And this phase I have brought to your attention in the writings, and more especially in the Monthly Letters, where, as you know, there are no veils. It is said that truth is veiled, and in fact it is so heavily veiled that the veils are really made up of solid warship plate steel, so as to keep it thoroughly hidden from us.

In our metaphysical and spiritual life, it’s quite different. It’s still veiled but there are just seven very thin veils, and as we continue our spiritual progress, veil after veil drops away until we come face-to-face with naked truth. And be assured that naked truth is at first frightening, disconcerting. Because it is an annihilation of our humanhood, it is an annihilation of even our virtues, our good humanhood.

As I said I think last night, “In our first metaphysical flush of enthusiasm, we find that being healthy is the proof of our spiritual understanding, and being wealthy of course is another great proof of our spiritual understanding.” But now we rise into this consciousness where there is no health and where there is no wealth. There is neither bad health nor good health, there is neither vice nor virtue, there is neither dishonor nor honor, there are no low people and no high people, there are no greats and near greats and not so greats: there is only a divine, a spiritual state of being, which is described as My Kingdom or My consciousness, Christ consciousness, and that is not an improved human state.

So try to see this, in our first stage of spiritual development, we are improving our humanhood by virtue of our greater awareness of a spiritual presence. In our second stage, we are consciously improving our humanhood so as to measure up to our highest concept of: goodness, virtue, integrity, loyalty, fidelity. But in our third stage all of this is taken from us. In this, we cannot rejoice in our benevolences; we cannot rejoice in our virtues; we cannot rejoice in our health or our wealth, because now we’ve seen that I don’t have any of those. Christ, the spiritual son, is my life and my health and my wealth, the source of my good. This spiritual selfhood, this messiah, which is within us—this is my good—the source of it, the experience of it, the expression of it. And you see in this there is no me left. And that is of course, the teaching

that has come to us from the ancient wisdom: that the final experience is the annihilation of our human identity, our human self even with its good qualities and its virtues—the “dying daily” until the best of humanhood is gone, and spiritual identity is reborn.

You must die and be reborn; you must die of matter and be reborn of the Spirit. And that is what takes place through our spiritual unfoldment, and progress on the path. Of course, when the transition—and the transition takes place, sometimes slowly, sometimes in a flash—but it always leaves us with a trace of our old self. We aren’t there strongly, but we are there as a shadow, and there is always the temptation to indulge that old self. That is the “three temptations of the Master.” He himself had made the transition from being a Hebrew rabbi to being the Messiah, the Christ, the spiritual Son of God, and yet there was enough of the human left, to say: “Ah now with this power, make yourself great, show this power; show the world that you and God are in very intimate terms, and He won’t let anything happen to you; show the world that you have all the supply in the world, because you are so close to God. You’re a pet, you’re a saint.”

That old selfhood of the Master was still there and had to be overcome, and was overcome because of his realization, of the nature of the temptation: *Get thee behind me Satan*. Now you see he didn’t try to reform himself, he did not try to say, “Oh I’m weak, or maybe God has left me,” he didn’t try to blame it on anything. He recognized instantly “this is the impersonal Satan, this is the impersonal satanic suggestion of a selfhood apart from God. This is the suggestion reviving again, that I am the fellow I was; that I haven’t outgrown that old selfhood; this is truly a temptation to believe that I and my Father are not one; this is a temptation to believe that there is a “me” and a God, and that I am some favorite of God.”

Whereas, my spiritual transition has made it clear to me that *I and my Father are one*, all that God is I am, God is the Father, God is the Son, for there is but one life. The life of the Father is the life of the Son; the mind of the Father is the mind of the Son; the being of the Father is the being of the Son. We are one and not two. And with that: *get thee behind me Satan*. In other words, I recognize this as an impersonal mesmeric suggestion, an impersonal evil—impersonal evil and devil are the same word—an impersonal evil, an impersonal devil, an impersonal temptation, or impersonal tempter. And I say “get thee behind it.” I will not accept that there is a me who can be good or bad; I will not accept a me who can be virtuous or un-virtuous. I will not accept a me who needs food or clothing or housing; I will not accept a me that requires healing: *I and my Father are one*, and *I* will never leave me nor forsake me. *I* will be with me to the end of the world, *I* is the meat and the wine and the bread.” And all of the glory of my life is—that this *I* within me is my true identity.

And you see in that experience then, the total death of the man took place, and in that experience the total rebirth in Spirit, the total rebirth as Christ consciousness. So that, thereafter, he could call himself “Christ, the Son of God” whereas before he must have acknowledged himself to be “Jesus, the son of man.” Jesus, the son of man, is dead; Christ is arisen from the tomb of mortality, the tomb of mortal identity—and now Christ is revealed as individual, infinite, eternal, individuality.

Christ was not absorbed in God; he remained as an individual experience, as he does to this moment, as do all of the mystics. All of those who have attained conscious union with God live now, live here, and are available to every individual who attains this touch of Christhood. It makes it possible as we can tabernacle together on this high level of humanhood, which is spiritual brotherhood, as we have it here in this room, and among our students throughout the world. As we can tabernacle here this way, so can we tabernacle with those who have left our

human sight, and who are on the level of Christ attainment, Christ consciousness, Christ identity—for we are of one household, we are in one place, of one Father, consciously realized.

Now in this consciousness there is of course divine harmony. And this divine harmony in some measure has made itself evident in our experience. Because of the activity of the Christ in consciousness, we have witnessed healings in our bodies, in our mind, healings in our human relationships, healings in our economic condition. We have seen how the activity of the Christ lifts our individual experience out of the world of sickness and health volleying back-and-forth between good and evil. And, even though we may not, as Paul says, “have attained the fullness of the Christhead bodily,” at least even if there is a thorn in our flesh—we forget those things which are behind, and we live as much as we can in this higher consciousness.

But because we are *in the world and not of it*, we naturally are aware of the fact that there are others living in this pre-first stage of spiritual unfoldment, others living in the first stage of spiritual unfoldment, others living in the second stage of spiritual unfoldment. And they are led to the light of the world, which is that Christ identity which has taken over. They are not led to me as a man, nor are they led to any other teacher or practitioner on the face of the earth as a man, for they are not seeking a man. They are seeking the light, and they are led to the light wherever it is.

Therefore, whoever has attained, even a grain, even a first tiny realization of the Christ, is in that measure the light, and therefore, those in darkness are led to that light. And it becomes our function then to help those, to bring to them first of all a release in the first stage of their unfoldment from the negative side of experience—the poverty, the unemployment, the disease, the sinful appetites and desires. It is our function to help them out of that, into what may appear to them to be good health or abundant supply or greater virtues or morals, but which we of course know isn't—it's just a greater degree, or a beginning degree of Christhood being awakened.

But regardless of what it may seem to be, we do help them from the negative side to the positive side; from the lack side to the abundant side in every phase of human existence; from the undesirable traits of humanhood, into the more desirable traits of humanhood. And then eventually, those who are the highest in consciousness, those who have attained the higher grace or higher unfoldment of spiritual light, they are called upon then to assist the rabbi state of consciousness, the minister state of consciousness. In other words, the pure humanhood state, across the line, through the transition, out of humanhood into spiritual awakening—awakening in spiritual identity, awakening in spiritual reality, in “My Kingdom.” It is their function to bestow “My Peace” upon you, to ordain you in Christhood, in spiritual sonship.

And so it is that, we having left the first estate, and entered the second, the greater degrees of harmony we are called upon now to live with each other as an example unto ourselves and the world in a manner of harmony. In this way, it should be considered the highest sin of which we could possibly know to be untrue to each other. In other words, in our spiritual brotherhood, in the spiritual bond that exists between us on the spiritual path, it must be considered as the greatest sin to betray each other, to be guilty of lying, cheating, defrauding, being envious or jealous or malicious. This we must consider the highest sin, within the realm of even possibilities, because we have entered a high order of society, just as of old, the members of a religious community, of a monastery. Think of what horror would enter your mind if you heard of a member of a monastery lying, cheating, defrauding the members of that monastery, or its office. Just as in our fraternal lodges on earth today, the greatest sin that could be committed by a

member of a fraternal organization is to lie, cheat, defraud a member of that order, or even a member of the family of that order.

So it is with us, our first realization must be that in our bond, we are spiritually one, and we owe highest integrity and allegiance to each other—wherever we may be on the face of the globe. We are a united brotherhood, we are a spiritual brotherhood; even if you want to call it a spiritual underground, because we have no corporate existence, and there are no material ties that bind us. It is only a secret bond, and a sacred one, which even the world knows nothing about. And therefore, if we are to maintain the strength of bond of *two or more being gathered together* in one place—then we must maintain this two or more being gathered together in a complete Christhood among ourselves.

Then, there is a crime that is only one degree less, and that is a violation of our integrity to any man, woman, or child on the face of the globe. Because, having been given by the grace of God, the realization that we are fed by an inner Spirit; we are given our meat and our wine and our water, our housing and our clothing by a higher Spirit. Remember that we are sinning against the Holy Ghost, against truth, against our spiritual identity, if we consciously or knowingly lie, cheat, defraud, anywhere, at any time on the face of the globe. Not merely because we want to live up to the high standard of the Ten Commandments, because we are living above the Ten Commandments. We are living in the spiritual realization of our oneness with our source. And, that because of our Christhood, our function is to feed the multitudes, heal the multitudes, support, supply, regenerate, forgive—forgive the multitudes, hold no one in condemnation.

Remember this: if you were called upon for jury duty in a capital case, you could not accept. And your answer would not be, “Because I do not believe in capital punishment.” That would be a foolish answer. Your answer would be: because I am a Christian, and whereas I have heard it said of old *an eye for an eye and a tooth for a tooth*, I am now living under the dispensation which says, “I may not take an eye for an eye and a tooth for a tooth;” and because of my membership in a Christian community, I cannot violate that law. An ecclesiastical law, spiritual law, is higher than temporal law. In this regard I cannot obey any temporal law, because I am under the higher law of Christianity, the law which forbids going back to those ancient days.” And you will be excused from that jury duty.

We should not be excused from ordinary jury duty because we are in the world even though not of it, and we must bring to jury service the integrity that has come to us, the higher gift; not of judging good and evil, but judging the higher judgments of bringing to a jury room, whatever of spiritual integrity and wisdom we had. So that if someone must be incarcerated, at least they will be so without a taint coming forth that it is for punishment—it is really for habilitation.

So, in all our ways we perform our functions on earth as citizens. In all of our ways, we perform our duties to each other. If we are called upon to be spiritual practitioners or spiritual healers, we must leave the world and follow that path—only be sure that we have received a divine call to it, and not just some human ambition.

So it is then, that even in that moment when our “self” has died, and we know beyond all question that never again can I be good any more than I could be evil. And never more could I be sick, and never more could I be well—any more than I could be sick; never more could I be dead, than I can be alive. Henceforth, I am what I am: the Son of God, the spiritual life of God made individually manifest, the offspring of God, God Himself incarnated as individual being, God Himself made manifest. And even though we may not, during this plane, this existence on this plane of earth, though we may not attain in outer expression the full demonstration of Christhood, remember this: that we have at least attained, with this transition, that degree that is

no longer sitting in judgment on this world and the people of this world. Because we are enabled to live in the realization of *Father forgive them they know not what they do*, open their eyes that they may see, and with this bring the world into a higher realization and demonstration of its Christhood.

Because when we start on this path in the first degree, remember that we are already Christ but so heavily veiled that we cannot behold our self. And that every moment that we spend on this path, these veils are dropping away from us, these claims of humanhood, until eventually we stand forth and see ourselves as we really are: Sons of God, united in a brotherhood with all mankind. Wherein there is neither Greek nor Jew, there is neither bond nor free, we are all one in our Christhood.

Thank you.