

True Civilization

The Depth of Truth (or of Reality Itself) must be established as the basis of life—not merely as the goal of life. That Depth is the necessary basis of right culture, and not merely the goal of ego-culture. That Depth must become the everyday Truth—such that It transforms everyday experience for everyone.

. . . right human politics would not result in any kind of absolute state of social perfection—or “utopia”. Human beings cannot do everything. But they can do much—since so much of what everyone is suffering is, itself, the result of human activity. Whatever is humanly caused can be redressed in a very positive sense—such that the energies of humankind are put to solving the real problems, and immediately stopping the global absurdity of conflict and mummery.

Human society is not—and never will be—utopia. There is always the negative and the positive. However, the exclusively negative is now globalized. It is overwhelming. It is everywhere. It is everyone. Therefore, the situation itself must be replaced, by a new situation, based on global cooperation.

The principle of right and true civilization requires that everyone must always assume the disposition of being part of humankind first. That is the necessary and indispensable basis for right human (or civilized) discourse. The disposition of being part of humankind first means taking the “point of view” of totality and universality. It does not require dissociation from one’s nation, one’s birthplace, or one’s particular citizenship. Rather, it requires the discipline of always exercising a disposition that, fundamentally, transcends any kind of particularity of orientation, and which looks at all human problems as part of humankind’s inherently global concerns, without any other “angle” on it whatsoever. In that disposition—and only on the basis of that truly civilized “self”-discipline—the world’s problems can be dealt with straightforwardly and effectively, in concrete and practical terms.