



# What Doesn't Work & What Will

*. . . any effort to righten the human world based on the principle of separate “points of view” is not “it”. That is how to understand whether any rightening effort can be effective or not. Look at it. If it is based on the presumption (and the meeting) of separate “points of view”, the paradigm of action is not right—regardless of the virtuous intentions that may inspire such meetings. There is no piecemeal approach, or tribal approach, that is going to work.*

*Merely calling on everybody to establish peace and rightness does not create the desired result. To call the chaotic world of egoic human individuals to establish peace and rightness is like trying to give verbal instruction to a cat. Generally speaking, cats do not take verbal instruction—nor do cats respond to advice, or callings, or guidance, or being told what to do at all. They simply do not do that.*

*That is also how it is with the world of humankind. The world of fragmented individuals and impenetrable collectives is neither available nor amenable to be advised, or called upon, or instructed. However, the world as everybody-all-at-once is (inherently) in a position to collectively decide that things are going to be rightened. The condition of the demand for rightness must be established as reality by the collective of everybody-all-at-once. The Global Cooperative Forum of everybody-all-at-once must be immovable relative to the fundamental requirements for rightness in the world.*

*Even the most seriously concerned of people make use of the method of creating tribal councils in which everyone gives their speeches. To imagine that this method will result in the rightening of humankind is a fantasy. Indeed, it is worse than a fantasy, because human beings are thereby making themselves dependent on the powers of separateness and separateness in the already failed world. People trust that their leaders are going to do something about what is wrong in the world, but the leaders are not in a position to do anything fundamental about what is wrong. All the leaders can do is enforce the already-presumed separateness between tribal groups and continue the conflicts between those groups. There must be the immediate emergence of the power of non-separateness—through a forum in which people can participate without name-tags, slogans, placards, or tribal interests (whether national, religious, or local), and simply take charge of the total and comprehensive world-process of human beings.*