

Introduction to Creating an Idea Whose Time has Come



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Introduction to Creating an Idea Whose Time has Come



“We can not solve our problems with the same level of thinking that created them.”
— Albert Einstein

For years, I've wrestled with the problem of how to create a world that works for everyone.

I was always thinking from the same level at which the problem was created.

When I went into the hospital recently, (1) I took one booklet with me to read. It was Werner Erhard's source document for the Hunger Project, called *The End of Starvation; Creating an Idea Whose Time Has Come* (1977). (2)

Who is Werner Erhard? Werner is the founder of the est Training, now the Landmark Forum. He's recorded many audiotapes and DVDs. Werner is an enlightened sage, who was much maligned when he brought forth his transformational work. I regard him as one of the most incisive teachers of our time.

I've read the document numerous times, but never since having formulated the work of Michaelangelo & Partners. And never since having resolved to take up the work actively, post-Reval, (3) of creating a world that works for everyone.

In this document, Werner outlines the difficulty I was having: limiting beliefs such as scarcity, no solutions, and inevitability; the taking of partial positions which only succeeded in creating opposition; the feeling of being overwhelmed by the forces in the world which seemed to be headed for a global apocalypse.



A very well-worn copy

I've divided it down into 12 bite-sized parts (4) because Werner's concepts are not superficial and may require reflection for the light bulb to go on. But you're invited to go to the website and read the document in its entirety at any point.

Werner goes on to point to the way out. And I'll leave that for you to read. (I don't want to spoil the story.)

By the time I put the booklet down, I was on fire. I had a powerful "Aha!" moment. "The scales fell from my eyes," so to speak. I experienced what Werner called "mastery, movement and completion." At last I knew where I needed to go.

When I discovered that there was no further need for me to be in the hospital, except that I had asked for an elective test, I arranged to do the test as an outpatient and asked to be released immediately. I had to get to a computer. No more time for being sick.

Surprisingly - or not - everyone on the unit lined up on speeding me on my way.

The vocabulary that Werner uses can sometimes be a little hard for people to get. An example is the word "context." Substitute "holistic" for "contextual" and it may make more sense. We're talking about a global solution, with no one left out (who is willing to come along - free will applies).

Because Werner is describing the way we are in the world, hearing the truth may put you to sleep (resistance), irritate you, raise opposition, etc. This is one of the greatest - and most useful - treatises of our times, particularly for activists. Please persevere.

I anticipate large numbers of people wanting to become involved, to participate in the most promising work we'll all ever see - creating a world that works for all.

I'll be discussing a number of contexts that we'll be focusing on, together with a preliminary deadline for them.

We'll be looking to create alignment and an orchestration of efforts, all of which are designed to bring about the end of a specified condition everywhere on Earth by the specified date. Watch how events begin to line up, combine, and integrate (i.e., align) to produce the overall result.

Remember that in these times of gradual Ascension, we have sources of help that probably were not available before.

We can do this. How? Expect miracles.

Werner ends with a wonderful gloss on transformation.

Ask a caterpillar how things would have to be for it to fly. It'll tell you it wiggles; it doesn't fly. Caterpillars can't fly. It's impossible.

A butterfly (a transformed, conscious individual) can tell you how a caterpillar can fly.

Listen to a butterfly in this booklet tell you how a caterpillar can fly.

Werner Erhard, *The End of Starvation: Creating an Idea Whose Time Has Come*. 1977, at <http://www.wernererhard.net/thpsource.html>

Footnotes

(1) For what turned out to be a triple bypass.

(2) At <http://www.wernererhard.net/thpsource.html>

I've since become aware of (though I haven't yet read it) Sharif M Abdullah's work, *Creating a World That Works for All*. San Francisco: Barrett Koehler Publishers, 1999, produced independently of Werner's information.

(3) The Reval is a plan to put money into the hands of lightworkers, among others, to build a new world. See "Abundance – On Financial Wayshowing and the Reval" at <https://goldenageofgaia.com/abundance-on-financial-wayshowing-and-the-reval/>

(4) On the blog, I posted Werner's booklet in 12 parts. The booklet is now posted in its entirety in the Appendix.

Creating a World that Works, by Jan. 1, 2023



I'd ordinarily wait for Werner's booklet (1) to finish being posted before writing this article, but, just as I couldn't stay a moment longer in the hospital, (2) having read the document, so I can't wait another day before beginning to outline where I and this blog will be going.

As you'll see if you read ahead (going to the website the booklet is located on), I'm now convinced that positions generate opposition.

So Judy likes President Trump and Ralph doesn't. When Judy expresses her position of liking Trump, Ralph responds with his oppositional dislike. Judy then doubles her opposition to Ralph's opposition and Ralph doubles his opposition to Judy's opposition and they both sink into quicksand, locked in combat - or get lost in "pea soup," as Werner calls it.

I have no more interest in position/opposition. I don't care to discuss whether Trump is "good" or "bad." Such a discussion will go nowhere and use up our energy. At the end of it all we'll have accomplished nothing important.

What I'm interested in is creating Nova Earth and I'm going to give a deadline. We're creating a world that works for everyone by Jan. 1, 2023. (3)

Placing a deadline on these occurrences allows everyone to coordinate their efforts to bring the desired result about.

By creating the context of a world that works by Jan. 1, 2023, I leave behind ideas that have no power in them and choose to create an idea whose time has come. (4)

Now we're focused not on whether President Trump is good or bad, but on how we build a world that works for all.

Do I know how to get there? No, I don't. Werner says to expect miracles. I do.

Does a caterpillar know how it could fly? No, it doesn't. But, once it's morphed, the butterfly can tell you how a caterpillar did it.

Similarly, once we've created this world working, we'll look back and we'll be able to say how we accomplished the journey. But we can't say looking forward how we're going to do it.

So my declaration is that we'll build a world that works for all by Jan. 1, 2023.

That means that we'll have peace throughout the world on - or before - Jan. 1, 2023. How will we do it? I don't know. But nations will no longer speak or act belligerently towards each other. All wars will cease. Countries will cooperate - and why not? They'll have what they need to support their citizenry because that's part of building a world that works.

We'll have global freedom by that date as well. No more religious conflict. No more slavery. No more sex trafficking. No more forced marriages and so on. How will we get there? I don't know. I expect miracles.

Global equality, universal basic incomes, universal medicare, global free energy. How will we do it? I don't know. Again, I expect miracles.

One by one the unworkable situations will be addressed and turned into workability because the solutions are contextual or holistic and so leave no one (willing to come along) out.

So no good writing me and saying that this message said something you don't agree with. I'm not focused on "lefties" and "rednecks" or "good" and "bad" politicians any more. That isn't where my attention is going.

Where my attention is going is following the steps towards making the world work by Jan. 1, 2023.

And we will do it.

What can you do? Make this declaration and its commitment your own. Take it on as the context of your life and activism.

Not as if you're a part of something, but as a whole and complete Self whose purpose in life at this moment in time is to contribute to making the world work for all by Jan. 1, 2023. Then see what arises that contributes to the global outcome.

After that, let the good times roll.

Footnotes

(1) Werner Erhard, *The End of Starvation: Creating an Idea Whose Time Has Come*. 1977, at <http://www.wernererhard.net/thpsource.html>

(2) For a triple bypass.

(3) The phrase "a world that works for everyone" was originally declared by Werner Erhard.

(4) On creating an idea whose time has come, see Erhard, *ibid*.

Why are We Wasting Time and Resources Building on a 3D Level?



The issuing of the 2023 declaration brought some comment on Intel Dinar Chronicles.

I'd like to share one of the articles I posted there:

LB: "Why is it even though we are told again and again that the New Earth is not going to be something that we build on a 3D level we are still talking about wasting our time and resources doing just that? The New Earth is just going to be there when we raise our frequency enough to experience it. The New Earth is 5D."

That's a good point, LB. In fact, in 2015, I spent time in higher-dimensional love and bliss and know that, in that state, all will be well.

But we're not in that state yet.

The celestials and galactics have a number of reasons for wanting us to do as much as we can to create Nova Earth before Ascension. For one, we created such blights on the planet as plastic islands, deforestation, nuclear waste, etc. and they want us to take a leading role in setting those things right. Here's one example of them wanting humans to take the lead:

SaLuSa: "The Earth is a paradise of which there are no equals in your Universe, and it was seeded over millions of years. It was truly a Garden of Eden, but degenerated as the vibrations become lower and Man despoiled it with his greed and lack of caring.

"Now you are waking up to recognise the jewel that your Earth is and trying your best to restore it, and prevent further damage and destruction. Indeed, it is your responsibility to return it to its pristine condition as part of the preparations for Ascension." (1)

Here's a second example:

Archangel Michael: "The Galactics have no shortage of money and so there will be some very massive projects and the funds will be made available but they will really ask for human leadership in order to not be seen as trying in any way to assume control." (2)

Another reason is that this Ascension - the first of its kind in the universe in that it's a mass event, taking our physical bodies with us (3) - is designed to include as many terrestrials as possible.

Many in Africa and Asia, for example, have been oppressed, starved, and beaten into submission and wouldn't have the strength to survive the taxing impact of suddenly finding their bodies in a higher dimension.

Our ending hunger, homelessness, disease, etc., is designed to assist them to restore their physical, mental, and emotional health and strengthen them to take the rigors of higher dimensionality.

If we only want people in excellent health to ascend, with no history of suppression or exploitation, like child laborers in Southeast Asia, imprisoned sex slaves in North America, starving African villagers, persecuted Rohingya, women in Afghanistan, etc., then we could have gone in 2012. But we opted to take as many with us as we could.

LB: "The collective will continue to ignore this truth [that 5D is something we raise ourselves up to] until an intervention by the Galactics and Heaven to have the collective shown the 5D New Earth with their own eyes and given step by step instructions on how to get there."

I'm not sure of that. I think the collective will ignore it until we human beings demonstrate our caring for them by instituting universal medicare, equal rights for women, universal basic income, and the rest.

Here's the Divine Mother issuing us the invitation to build Nova Earth:

"Build what is divinely beautiful. I give you my divine authority to do so. I will guide you. I will help you. But I entrust this to you as well. ...

"We are helping you. That gateway is open and you are being flooded and you are being assisted and you will be assisted every step of the way." (4)

She doesn't say sit back and enjoy the ride. She says, instead, build what is divinely beautiful. I entrust this to you. This is your opportunity.

Yes, we could sit back and, after Ascension, find ourselves in paradise, so to speak. But we'd lose out on all the gains that come from actually building Nova Earth.

And many fewer would have had the priceless opportunity to ascend. We've stated unequivocally that we want them to come with us and our actions are the fulfilment of that invitation.

LB: "Attaining peace in this broken almost too far gone to the dark 3D earth is going to take years."

Look at the popular uprisings in Hong Kong, Bolivia, and other places on the globe. As the vibrations rise on the planet, the people are throwing off their chains and their actions will release a tremendous amount of creative energy that will see many other global changes follow in their train. Isn't that a soul-stirring sight to see?

It may take years. I say three.

So, yes, we can sit back and wait and the ascended world you'll see will be wonderful. But fewer people will ascend; terrestrials will have no experience of saving their own planet; and we won't have a treasury of experience to bring with us into the next phase of existence.

That next phase will come from cleaning up the oceans, with galactic help, restoring the forests, raising the standards of all people on the planet, and so on. We won't have the satisfaction on Jan. 2, 2023 of looking at each other and exclaiming, "We did it!"

If all this weren't desired, why are we having a Reval?

Love your plans for a 5D camera.

Thanks for your question, dear heart. Sit back if you wish but I bet you won't be able to.

Footnotes

(1) SaLuSa through Mike Quinsey, Feb. 5, 2012, at http://www.treeofthegoldenlight.com/Mike%20Quinsey/Channeled_Messages_by_Mike_Quinsey.htm

(2) Archangel Michael in a personal reading with Kathleen Mary Willis through Linda Dillon, Nov. 13, 2012.

(3) In the past, Ascension was an individual affair and ascenders like Jesus and Buddha had to drop their bodies to make the transition. Not this time. This time it's a mass event and we take our bodies with us.

(4) "Transcript ~ The Divine Mother: Take Up Your Divine Authority, An Hour with an Angel, February 23, 2017," February 28, 2017, at <https://goldenageofgaia.com/2017/02/28/transcript-divine-mother-take-divine-authority-ahwaa-february-23-2017/>

A World That Works ~ My Christmas Prayer



by Angela M., November 11, 2019

Dear Steve, Your article on 'Creating a World that Works by Jan 1, 2023' inspired me yesterday to write this prayer to include in my Christmas cards this season:

My Christmas Prayer

This year, let's all lay down our swords of anger, judgment, and self-righteousness.

This is not about who's right/wrong, lunatic/racist, or who is good/bad in our current leadership.

This is about US ~ We The People ~ who all want the same outcome for our world. Who just differ in our opinions on how it should be done. Who are trying to achieve this outcome in a broken, fallen world... a world where a handful of so-called "elite" people control the destiny of billions.

It's like arguing about how to renovate a home on an old, crumbling foundation. Nothing will work long-term except completely removing and re-building the entire structure from the bottom up.

We all want an end to war. Forever.

We all want to restore our environment to its formerly beautiful, healthy condition.

We all want an end to unfair taxation...to the utter theft and wasting of those hard-earned tax dollars.

We all want open, honest leadership that actually serves the interests of their electorate.

We all want to put a permanent stop to illegal human, drug and arms trafficking, which will in turn put an end to the financing and servicing of those who continue to control us.

We want to live without fear of sickness or injury, of losing our livelihood and our homes.

We want the release of suppressed technologies that have been purposely hidden from us for decades:

- Technologies that would provide free energy (yes, generated easily in our own homes and vehicles).
- Technologies that would enable us to fully and naturally heal from deadly diseases and chronic conditions, in a non-invasive way, with no side effects. Allowing for a system of complete medical care that combines naturopathic with osteopathic and allopathic medicine for optimum health.
- Technologies that allow us to easily replicate the things we need to live, work and create.

This may sound like a science fiction novel, yet it all exists, even if it's currently unavailable to us.

These innovations would eradicate poverty and lack world-wide, make healthcare affordable/virtually free, heal our planet, and put nations on a globally equal level, with no need to attack/control other countries, and allow the freedom to travel and live where we desire.

This would bring about a world that works for everyone, which I believe we can, and will, achieve.

However, this restructuring of our foundation is creating upheaval, chaos and division. We will be shown horrible, almost unbelievable truths about many people we have all admired and trusted in media, entertainment, and politics.

During these coming tumultuous times, I pray that you will keep a vision of this New Earth in your thoughts. The human race are powerful Creators, and Good *will* triumph. We can do this together...for the sake of ours, and our children's future on this planet.

This is my prayer for the holiday season...and beyond.

[The following is a cutout in small bold italic print to paste onto the blank inside of the card]

*No matter what type of faith you observe
during this Holiday Season,
may we all remember and follow Christ's teachings
of servant leadership,
care and stewardship of the planet,
and loving and caring for one another.
He taught us, through example, what to strive for.
He emphasized how powerful we really are,
and how we could achieve all that He did, and more.
I believe we are here for such a time as this.*

Love,

Angela M.

I am Responsible for the State of My World



When I took the est Training in 1979, one of the statements that was made in it stayed with me from then till now. It was Werner Erhard's declaration on responsibility:

"Responsibility begins with the willingness to take the stand that one is cause in the matter of one's life. It is a declaration not an assertion; that is, it is a context from which one chooses to live.

"Responsibility is not burden, fault, praise, blame, credit, shame or guilt. In responsibility, there is no evaluation of good or bad, right or wrong. There is simply what's so, and the stand you choose to take on what's so." (From *The est Standard Training*, published in Biosciences Communication, 1977 at <https://wernererhardquotes.wordpress.com/tag/responsibility/>).

The being that we are operates at various levels of frequency. One of the denser levels we call "the mind." The higher frequencies we call "the Self." And there are numerous frequencies in between. (1)

When I operate from the mind and make the statement, "I am responsible for the state of the world," we hear it as "I'm at fault. I'm to blame."

When I operate from the Self, I hear it as "This is my world and I take responsibility for the shape it's in."

Werner asserts that "responsibility begins with the willingness to take the stand that one is cause in the matter of one's life." To locate the cause as outside oneself - except in certain circumstances - can often be what we know as taking a victim stance.

I am the victim of my Father's harshness is an example. Perhaps I was. But even in that circumstance, to hold events that way will limit my ability to respond to them or their effects.

It's a much more powerful stance to come from my being cause in the matter. Because I've had readings with Linda Dillon, I know something about the way I - and "a design team" (2) - crafted the contours of my life prior to birth.

I know the purpose in my choosing my Father. It wouldn't be of service to him for me to disclose it but I do know it.

I'd imagine that, if I pursued the matter, I'd find that I chose my Father and probably welcomed the resistance and challenge it provided as something which, in the overcoming of which, I'd learn and write about the subject of core issues, or what I call vasanas.

There's no power in blaming my Father. But there is power in taking responsibility for my life.

"Responsibility is not burden, fault, praise, blame, credit, shame or guilt. In responsibility, there is no evaluation of good or bad, right or wrong. There is simply what's so, and the stand you choose to take on what's so."

Burden, fault, praise, blame, credit, shame, and guilt are all aspects of the dense mind which, as I've said elsewhere, believes that it's a separate self struggling for survival amid seeming scarcity. (3)

None of this is true. But believing is seeing: It becomes true because we believe it to be so.

"Responsibility is not an evaluation, but a simple statement of what's so, the truth - and what we choose to do with it."

So there I am responsible for the state of my world. I take responsibility for its state. And what I choose to do about it is to declare that, by Jan. 1, 2023, I am working towards the state of that world dramatically improving to the extent that the world will work for all and not as it does now, which is just for a privileged few.

This shift from blame to responsibility empowers me. I'm certain it causes a ripple in the Self if it does not in fact come from the Self. It awakens a sleeping giant.

And it allows me to take further action that contributes to the world working whereas blame does not contribute to it.

"It is a declaration not an assertion; that is, it is a context from which one chooses to live."

Saying I am responsible for the state of my world frees me from the downtrodden, beaten feelings of victimization and allow me to set about planning what I intend to do about it.

Footnotes

(1) Which we associate with various "bodies" - the ethetic, astral, mental, etc.

(2) Personal reading with Steve Beckow through Linda Dillon, June 12, 2019.

(3) "Basic Third-Dimensional Illusion: Separate Selves Struggling for Survival amid Seeming Scarcity," October 30, 2013, at <https://goldenageofgaia.com/2013/10/30/basic-third-dimensional-illusion-separate-selves-struggling-for-survival-amid-seeming-scarcity/>

An End to Pedophilia on the Planet by Jan. 1, 2021



Cathy O'Brien, child victim of the mind control government project named Project Monarch, part of MK ULTRA

I am taking the stand that pedophilia end in the world by Jan. 1, 2021.

As a first step in that process, I call for the CIA to be closed immediately.

Here's about as comprehensive a look at CIA-managed pedophilia in the western world as I've come across.

I don't recommend that people focused on their Ascension look at it and so I don't post the article itself. But here is the reference for those whose mission in being here is to end pedophilia on the planet.



Jimmy Savile's career as a pedophile only came out after his death

Aangirfan, "The CIA Runs the Pedophile Rings," Aangirfan, Nov. 17, 2014.

<https://aanirfan.blogspot.com/2014/11/the-cia-runs-pedophile-rings.html?m=1>

If the CIA wants to control the boss of MI6, or the Secretary General of NATO, or a top Hollywood entertainer, or the President of the United States, or a member of a royal family, or a newspaper editor, or a key employee of Google, it can supply them with young girls or boys....

Wearing Many Hats



Credit: whiterockbusiness.net

It's probable that all currency holders after the Reval will be playing multiple roles - that is, wearing many hats - rather than just one.

I'm no exception and before I go further with the discussion of creating context, I need to say a word about them.

Otherwise even I get confused as to who's speaking at any one point in time. I want to be as clear as possible from the outset.

The first is as CEO of the Michaelangelo Fund (MF), (1) which will be the dispensing arm of the group of companies. Much of what I'll be writing here about projects in universal medicare, ending homelessness, universal basic incomes, etc., will be from the vantage point of the MF's own undertakings.

The second will be as CEO of the Golden Age of Gaia. Michael regards this as my most important role:

"First and foremost, dear heart, you are a communicator on process, on truth." (2)

"On the list of things to do, let [writing] always be the last thing that falls off." (3)

"This is your number one job." (4)

I'll be switching back and forth between blue-sky discussions of universal basic incomes (UBIs) for the world, for instance, at which point I'm being philosophical, to the particular UBIs the MF will be managing, at which point I'm being philanthropical.

I shiver in my boots thinking of the scope and complexity of it all. But I also know that I'll be furnished with what I need to get the job done.

I'll try to be clear when I switch hats, for both our sakes, but switch from role to role I must.

OK, with that out of the way, I'd like to return to the process of creating contexts.

Footnotes

(1) I'm leaving aside the receiving side of Michaelangelo & Partners. This is a "pipeline" role receiving unusual sources of wealth such as sequestered Illuminati wealth. It doesn't enter into what I write here.

I'm also leaving aside future work with the galactics. Of it Michael said in 2013:

"You are a bridge to your star brothers and sisters. The money is just a side event. The main event has yet to occur." (Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Oct. 2, 2013.)

Some side event!

(2) Ibid., Oct. 2, 2013.

(3) Ibid., 7, 2013.

(4) Ibid., March 3, 2011.

Creating Context as Creating Structure, Belongingness, and Involvement



I remember how I'd sit around doing precious little as a child until the day arrived when I could join a baseball team.

All of a sudden I had a structured activity that I enjoyed in my life. I had a sense of belonging - I wore a black baseball cap, belonged to Dietrich Collins little league baseball team, and was involved in something exciting.

Once the Reval hits and we're enabled to begin creating universal basic incomes and medicare plans, without having a context with a deadline, there won't be any means to structure our work. We'll be faced with a sense of doing things alone. We may not know what to do or how to do it. And we won't have the sense of being involved in any great work.

When we create the context of UBIs or medicare, in our own country or around the world, by a certain deadline, we allow ourselves and others to join together and orchestrate our actions.

Think of the difference between John Kennedy saying we shall land a man on the moon some day and we shall land a man on the moon by 1970. I personally don't feel any power in the first but I feel a distinct arousal by the second.

We'd better get going. What do we need to do first? What follows that, to have the whole thing accomplished by the end of the decade?

I'm hesitant to say this, but creating a context is something like creating a game. No, I don't mean that homelessness or hunger is a game. But the work of ending homelessness and hunger by a certain date has some of the same features of a game.

I think of a game as an activity played by one or more teams which has an endpoint seen to be more desirable than its starting point.

So the endpoint of an end to homelessness is seen to be more desirable than the starting point of homelessness. The foundation of a system of universal medicare is seen to be more desirable than the lack of such a system.

When we create a context with a deadline, we create a game for people to play.

Not everyone may want to play the game of creating universal medicare and so we create more games such as an end to infectious diseases on the planet or free tuition for all, by a certain date.

By people aligning on the end of a condition of global unworkability by a definite date, we create an endpoint to aim for and a structure that invites belongingness and involvement.

At that point, the aimlessness we may feel after the Reval may transform into a sense of dedication and purpose which is tangible and realizable.

All Beings are Birthed from the Heart of One



How can we effect change without losing inclusivity?

Michael said recently:

"Do not get caught in the drama of white hats or black hats, or good guys or bad guys. All beings are birthed directly from the Heart of One upon this beautiful Planet of Gaia, and far beyond.

"There is no being beyond redemption, beyond resurrection, beyond recognition. All energy is light and love, and it will find its way back to the One." (1)

No one. I once asked him how one of the most nefarious figures in human history was faring on the other side and he began by saying this was a most unfortunate case.

If I told you whom he was talking about, your eyebrows would probably go up.

Working against our desire to be unitive and inclusive is the level of mind we call the ego.

The ego sees itself as separate and struggling for survival amid seeming scarcity. It creates the justifying belief that it and the group it identifies with are superior and others who compete with it for the same resources are in some way inferior.

This viewpoint has been around probably since the dawn of history. Empires from Sumeria and Rome to the present-day have been based on enslavement of so-called "inferior" races.

The natural-selection principles of Charles Darwin gave the racial-supremacist movement new form and fire. Let's listen to how Darwin puts the matter:

“At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate and replace throughout the world the savage races.

"At the same time the anthropomorphous apes, as Professor Schaaffhausen has remarked, will no doubt be exterminated. The break will then be rendered wider, for it will intervene between man in a more civilised state, as we may hope, than the Caucasian and some ape as low as a baboon, instead of as at present between the negro or Australian and the gorilla....

“With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilised men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox.

"Thus the weak members of civilised societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.” (3)

We have much to look back upon with deep regret.

Today Darwin's views on eugenics and society are called social Darwinism. There's nothing humane about them and nothing that leads to the unfoldment of what we think of as Ascension.

Though Michael advises us to resist the temptation to subdue and punish, we still face the task of stopping the depredations against humanity, before the time when higher levels of love make that task effortless. How do we do it?

For me the answer is two-fold.

First, focus on behavior rather than people.

If we need any more powerful evidence that focusing on people doesn't work, the human race created it in the Second World War.

There was an attempt to wipe out whole peoples and social groups like Jews, Slavs, Gypsies, homosexuals, and others. It not only failed; it brought misery to millions of people.

Now it's imperative for us to eliminate the behavior but help the perpetrators come back into the tribe. This Ascension is inclusive.

Michael offered us the Company of Heaven's perspective on the matter:

"All dimensions, all reality, all experience, all expressions of Nova Being on Nova Earth are intended to be of love. When you extend yourself in love – not buying into the chaos or the intrigue, or this faction or that faction – when you simply redirect aberrant behaviors, terrible behaviors, abusive behaviors, then what you are doing is extending hope and forgiveness and compassion. Not only to those who have been the victims of abuse, of betrayal, but also to those who have acted in such a misguided, miscreated way.

"Old Earth has been based upon punishment and reward, and it has created factions of haves and have-not; of those in power and those who are powerless. It has created such fragmentation that unity became a dream, a thought, a hope.

"When you extend love and forgiveness – when you model and mentor love and forgiveness, peace and compassion to those that have erred, to those that have created and fully participated in chaos – then what you are doing, beloved, is laying down the new paradigm: what it means to be human; what it means to be Gaian; what it means to be your true ascended self." (2)

This involves the second tack, moving from seeing things from what Werner Erhard once called an us-against-them perspective to an us-and-them perspective. He called for ours to be a "me-and-you" world.

We're going to have to make the leap.

What Michael says is true: All of us, even the most wicked, have a soul, which is a spark from the One Divine Fire. All of us are firebrands plucked from the burning. (3) All of us are thus equally Children of God.

But it isn't enough to simply think that. It has to show up in our words and actions, in our principles and laws. And for that, it has to show up, not from our egos, but from our hearts.

Eventually the rising energies will give us the buoyancy of love that we need to make the leap easily. But do we want to watch the continuing toll of competitive, conflictual predations from now till that time?

How does this new paradigm of meeting hatred and criminality with love really work?

Footnotes

(1) "Archangel Michael: Do not Get Caught in the Drama of White Hats or Black Hats," channeled by Linda Dillon, November 12, 2019, at <https://goldenageofgaia.com/2019/11/12/archangel-michael-do-not-get-caught-in-the-drama-of-white-hats-or-black-hats/>

(2) Loc. cit.

(3) Michael Snyder, "45 Population Control Quotes That Show The Elite Are Quite Eager To Reduce The Number Of People On The Planet," *Stillness in the Storm*,

Nov. 6, 2019, at <https://stillnessinthestorm.com/2019/11/45-population-control-quotes-that-show-the-elite-are-quite-eager-to-reduce-the-number-of-people-on-the-planet/>

(4) Amos 4:1.

Adding Empirical Materialism to Social Darwinism



Where these philosophies lead

Yesterday, we looked at social Darwinism as a philosophy that justified racial supremacy and elitism.

Today I'd like to look at a second philosophy that keeps the sources of help and comfort hidden from people at large.

That philosophy is called empirical materialism. Webster's defines "empirical" as "originating in or based on observation or experience."

It defines "materialism" as "a theory that physical matter is the only or fundamental reality and that all being and processes and [phenomena](#) can be explained as [manifestations](#) or results of matter."

It boils down to a philosophy that holds that only what we can experience with the five senses is real.

It also reduces reality to the lowest dimension we inhabit - the Third Dimension.

What does that close us off to that could assist the people at large to emerge from inequality, oppression, and suffering?

For one it eliminates God from serious discussion. Is there anything more stultifying and final than that?

It eliminates the celestials and higher-dimensional galactic and terrestrial masters from the picture (goodbye, St. Germaine and SaLuSa. Goodbye, even, Matthew Ward).

It eliminates higher dimensions generally, including the astral world that we migrate to after death.

It makes death the end ... except that on Judgment Day, mouldering bones somehow reanimate and arise.

It prevents me from talking about any of the spiritual experiences I've had, which were not material in nature - heart openings, sight of the Self, higher-dimensional bliss, etc.

All of that goes away and we're reduced to talking about what we see, hear, touch, and taste. So all our sources of comfort, expansion, and assistance are taken from us.

Combine this now with social Darwinism and we have rule by the fittest over the masses who are convinced that their only hope and salvation is to serve those fit specimens in power.

Anyone unfortunately born with the wrong genes goes to the wall. And there's no hope or help for them.

We know that social and business Darwinism are tailored to suit the needs of a global elite. But Matthew Ward also tells us: "All religious dogma is manmade and was devised to control the masses." (1) There's no way out.

These two philosophies work in tandem to keep the masses in a condition of servitude and hopelessness. Such devices as ridicule, penalization, and even assassination are used to squelch any attempts to escape from the box.

If I were to say to any of my former colleagues that I serve Archangel Michael, I'd probably be met with knowing smirks to my face and loud guffaws behind my back. This treatment, which includes the end of careers, etc., has kept many people in line for centuries.

I left my doctoral program in Sociology after having a vision experience on Feb. 13, 1987, which left me wanting to study enlightenment. I approached even the Religious Studies Dept., who said that the study of enlightenment was not allowed within the university's constitution.

Empirical materialism simply proved unable - and unwilling - to take in the vastness of life which the vision revealed.

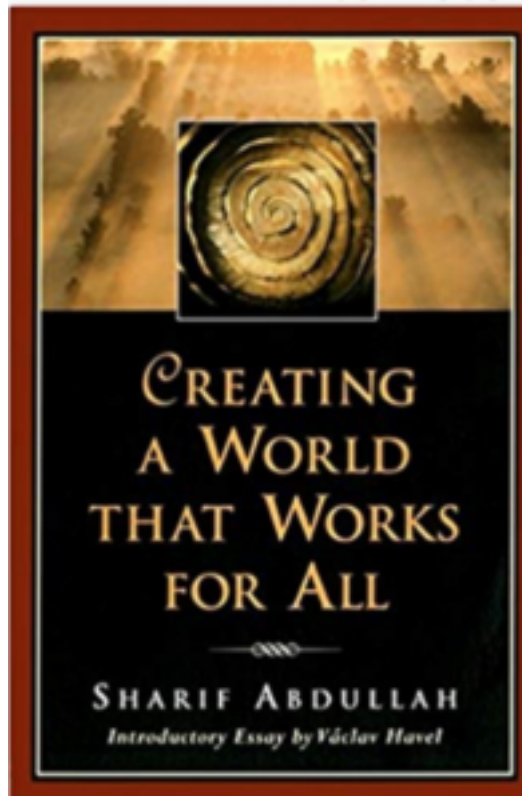
These are two of the crippling philosophies which now must be dropped. Replacing them with more philosophies might prove equally constraining in the future. What must replace them is not another philosophy, but the truth.

And that does not fit into the box of empirical materialism.

Footnotes

(1) Matthew's Message, Nov. 12, 2019 at <https://goldenageofgaia.com/2019/11/15/matthews-message-for-nov-15-2019/>

Dr. Shariff Abdullah: Creating a World that Works for All



TEDxConcordiaUPortland - Sharif Abdullah - A World for All - It's our Choice

Dr. Shariff Abdullah (he recently changed the spelling of his name for numerological reasons) (1) contacted me recently to inform me of the fact that he'd published a book called *Creating a World that Works for All* in 1999. (2) His research was independent of Werner Erhard's, apparently. (3)

That's pretty exciting to hear and I've ordered a copy of his book.

Until that arrives, he's sent the link to a TedX Talk he gave in Portland, which I offer here.
enable JavaScript if it is disabled in your browser.

"We need to create a world where all live as brothers and sisters," he says here.
"Inclusivity needs to be our moral value."



[Try watching this video on www.youtube.com](https://www.youtube.com/watch?v=VBkVpYeSrZQ)

<https://www.youtube.com/watch?v=VBkVpYeSrZQ>

"We have to get this through our hot-button issues ... and elevate the conversation to a whole new level."

"We live in a spiritually-starved society and nobody wants to touch it. Nobody wants to talk about it."

"We can create a world that works for all beings."

"Mark Anielski: We can create an economy of enduring happiness, an economy based on love, not money."

"I think that creating a world that works for all is an idea that's worth spreading."

Unfortunately his book is not available in digital form, which may make excerpting from it somewhat more difficult than with Werner's. But I'm sure transcribing some of it, with his permission, will repay the effort.

Footnotes

(1) See Shariff Abdullah, "'What's in a Name'? My Name Amendment," Dr. Shariff Abdullah, April 27, 2014, at <http://sharif.commonway.org/whats-in-a-name-my-name-amendment/>.

(2) San Francisco: 1999. Available from Amazon at https://www.amazon.com/gp/product/1576750620/ref=ppx_yo_dt_b_asin_image_o00_s00?ie=UTF8&psc=1

(3) Speak of geographical diffusion of a grand idea.

The Divine Mother explains here:

"There are, guaranteed, many, a multitude, of beings upon the planet who, give or take a little, have been given the same inspiration." (An Hour With An Angel – The Divine Mother: Welcome To 'New Time', <http://goldenageofgaia.com/2015/01/27/divine-mother-welcome-new-time/>.)

Begin at Home and Get Your Feet Wet



Credit: emilyintherealworld.wordpress.com

When I consider creating contexts for various events worldwide, I run into the difficulty that I don't have the knowledge needed to guess what sequence of events may be appropriate for, say, a Subsaharan African nation.

If everyone there had a universal basic income and not very much to spend it on, of what use would money be? You can't eat it. Do I know what should come first in a Subsaharan locale? I really don't.

Or take the Inuit of the Arctic. If we introduce a universal basic income there, might we not simply disturb the native economy and tie them to a money economy, with untold, unforeseen consequences?

After the Reval, when the Michaelangelo Fund (MF) is up and running, we'll have various "desks," comprised of people native to the various regions of Earth, who will guide the financing of undertakings in those regions. But for now, I don't have the knowledge to approach the task.

Michael has encouraged me, with the MF, to start at home and get my feet wet.

"Begin at home and get your feet wet. Begin with the disenfranchised adults, women, then men, then children - because the children will benefit

right off the bat regardless - and then extend yourself to what you have thought of as the marginalized populations - yes criminals, those who have been locked up because people label them mentally ill. Then spread your wings across the globe." (1)

On another occasion, he added:

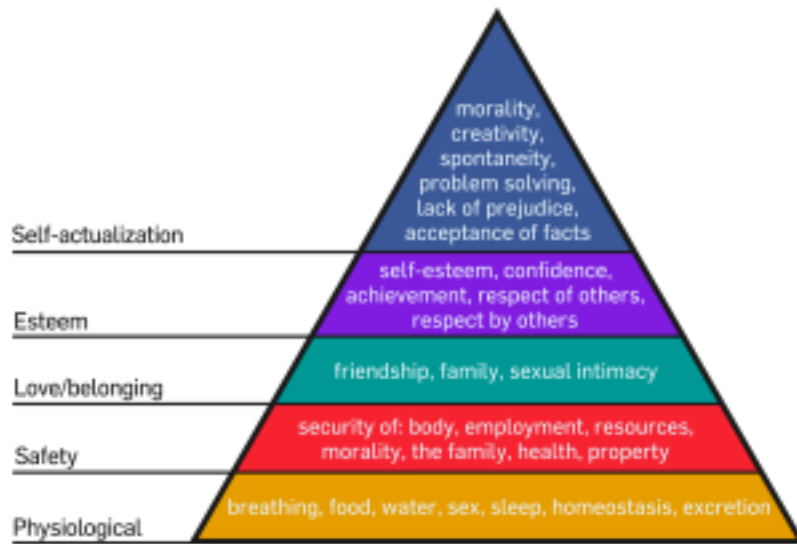
"There is no shortage, absolutely none, of areas [in the world] that need to be addressed. And so ... you don't want to begin any foundation or any project [yourself], let me be very clear about this, where there is so much groundwork to be done.

"Not initially, because what happens then is you become bogged down, overwhelmed and feel as if the task at hand becomes insurmountable. So think of it in this way, both for you, for your team, for the organization and for the planet, you need a few wins under your belt." (2)

All of this makes sense to me. If I begin at home in North America, my hope would be that it might inspire others as to how they might approach matters in their own regions and locales.

But for now, because it's the only area I know, I'd like to focus my attention in blue-sky thinking mainly to my native region.

When I think about how to proceed, I'm inspired (I believe) to turn to Mazlow's hierarchy of needs and to start from the bottom up.



Contributing money may not be answer to all of these needs, but it certainly will be for the lower ones.

Let me leave the matter here and continue in another article.

Footnotes

(1) Archangel Michael in a personal reading with Steve Beckow through Linda Dillon, Aug. 6, 2013.

Only Bridging Can Heal a World of Breaking



Only Bridging Can Heal a World of Breaking

John A. Powell, Yes! Magazine, Nov. 12, 2019

<https://www.yesmagazine.org/issues/building-bridges/heal-divide-break-bridging-20191112>

Meaningful bridging—like real integration—must acknowledge, respect, and appreciate difference as a starting point.

At a time of heightened polarization and intense inequality in the United States and around the world, social differences run the risk of being turned into fault lines, and exploited for divide-and-conquer politics.

As political scientists Rose McDermott and Peter K. Hatemi recently observed, inflammatory us-versus-them rhetoric “instigates neural mechanisms from the evolutionary desire to be part of the group.”

Diversity can be a great strength, but it is susceptible to manipulation when not accompanied by community leaders from all backgrounds willing and able to bridge across difference. The idea of “bridging” provides a path to healing the practices of “breaking” across communities of difference that are so prevalent today.

Now used more broadly, bridging originates in social capital theory. It’s a concept used to investigate trust and social cohesion, as well as reciprocity and civic bonds. It describes relationships between and among different groups of people in society,

and is a form of social capital, which examines connections that connect people across a cleavage that often divides society (such as race, class, or religion).

Bridging occurs when members of different groups reach beyond their own group to members of other groups. [Examples of this](#) would be moving into integrated neighborhoods or joining sports clubs or places of worship where people hold different identity markers from oneself.

Several years ago, here at the University of California, Berkeley, we began to examine bridging through the lens of “[othering and belonging](#).” “Othering” occurs when a person or group is not seen as a full member of society, as an outsider or “less than” or inferior to other people or groups.

It happens at an interpersonal level across many dimensions such as race, religion, disability, sexual orientation, and others, but is also expressed at the group level. When governments and other elites participate in the othering of certain groups, othering reaches its most dangerous level, and can lead to violence, and even genocide.

One of the mechanisms of othering is the practice of breaking—the antithesis of bridging. Breaking occurs when members of a group not only turn inward (known as “bonding,” in social capital terms), but also turn against the “outsider” group or the other.

The otherness and threat of the out-group can be used to build psychological or physical walls. It tells the other, “You are not one of us. You don’t belong and you should not get the same public resources or attention and regard that my group gets.”

Breaking emerges from a belief that people who are not part of the favored group are somehow dangerous or unworthy. It is largely based on fear, and a feeling of insecurity. These emotions may be grounded on a belief that “those people”—whoever they are—are stealing our jobs, harming our neighborhoods, or that they pose a threat to our sacred values and norms.

In the U.S. political environment today, there are multiple “others.” Immigrants, Muslims, and people of color are prominent “others,” and our current administration advances breaking policies and employs divisive rhetoric that

enflames fear of these others. But even well-meaning liberals undermine bridging and perpetuate othering through strategies such as assimilation.

For example, the notion of “not seeing difference” or assuming that one group is just like another, more favored group, can undermine the building of bridges.

Saying that “Muslims are just like Christians even though they attend a mosque instead of a church” erases any differences, and tries to assimilate the marginalized group into the dominant one.

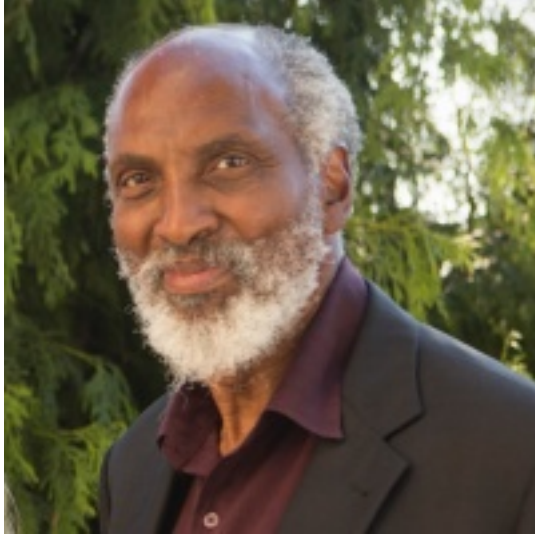
Meaningful bridging—such as real integration—must acknowledge, respect, and appreciate difference as a starting point, not try to erase differences. Bridging requires more than just acknowledging the other but listening empathically and holding space for the other within our collective stories. This, of course, is not easy. As author bell hooks reminds us, bridges get walked on.

There are different types of bridges. Short bridges require less effort, less risk, and less vulnerability to erect. Longer bridges are those that require more of us and our communities. They entail greater risk, but also greater reward.

To bridge requires strength and empathy, but it does not require that we sacrifice our values or our identity. It also entails vulnerability, as when Prime Minister Jacinda Ardern responded to New Zealand’s mass shooting by [affirming values of diversity](#), refuge, and compassion.

Bridging is so important because only bridging can heal a world of breaking, which is the dominant practice and discourse today. Breaking not only feeds off broad-scale social changes and polarization, it also propels them.

By imagining together, we can use bridges to hear the other and help construct a larger more inclusive “we” where no group dominates or is left out.



john a. powell wrote this article for the [Building Bridges Issue](#), the Winter 2020 edition of [YES! Magazine](#). jon is the director of the Othering & Belonging Institute at UC Berkeley, the Robert D. Haas Chancellor's Chair in Equity & Inclusion, and professor of Law, African-American, & Ethnic Studies, at UC Berkeley. Follow john on Twitter [@profjohnapowell](#).

Our Finest Hour



Winston Churchill hoped that the staunch defiance of the British people going into the Battle of Britain in World War II would be "their finest hour."

We too face a coming storm - although we're not going into battle.

Quite the contrary. Our finest hour would see us healing the wounds of nations and peoples and refusing to continue "endless wars." (1)

We've known for years that the storm we face into would come and now its first strong winds are here.

Brexit, #MeToo, the fall of Harvey Weinstein and Jeffrey Epstein, the breaking of ranks in the media by Amy Robach, the desperate attempt to shift the narrative represented by the impeachment proceedings and numerous other events signal the hurricane's arrival on our shores.

The Arcturian Group explains that:

"Unwanted experiences usually appear when you are ready to shift to a new and higher spiritual level because they expose some old belief you are still in alignment with and wouldn't address otherwise." (2)

The storm is bringing unwanted experiences in plenty.

Blossom Goodchild's Federation of Light sources have given us our most explicit alerts. I'd like to go over them because I think they're important. Of Amy Robach's "hot mike" allegations, they said:

"This is just the beginning. Now that this has been 'opened up/out' and on to your mainstream media, it has the capability of allowing that huge can of worms we have spoken of to unfold and the world to watch as each and every worm crawls out to be shown for who/what they are. ...

"It will of course 'blow up and die down' 'blow up and die down' quite a few times and much, so very much controversy will linger around it ... and yet, the seed will be planted and stories / Truths will be so obviously disguised that the 'ordinary folk' will not be fooled.

"Be prepared, Dearest Souls ... for we have spoken of this taking place and one needing to have their wits about them. It will be a little like children when they have been 'snatched upon' by another, and so the one upmanship of who can go bigger and better in who/what can be revealed will take place.

"One will find it quite incredible the lengths one will reach to try and cover up that which has been disclosed and yet, we categorically state ... this time there is no going back. ...

"This will happen very quickly now. The dominoes begin to fall. ...

"Even though it may appear this 'reveal' dies down for a little while ... believe us when we say ... THIS will not be able to be buried. This will no longer be hidden." (3)

Matthew Ward also warned us recently that the storm is not coming, but here:

"Removing the last vestiges of control from everyone who has sorely abused their free will to achieve and use their power is one factor. Many of those individuals are in positions of authority in governments, banking, the media and film industry, international corporations, royal houses, the Christian church body, energy and medical and agricultural fields.

"If all of them were removed in one fell swoop, the result would be widespread disorganization and confusion; therefore, timing is an element so that experienced people with spiritual and moral integrity are ready to step into the most vital positions."

He cautioned us that the public's psyche could suffer greatly when all things start tumbling out:

"Still another consideration is how best to reveal still-hidden truths so as not to send the collective psyche into shock. You know what most of the populace do not even suspect: All religious dogma is manmade and was devised to control the masses; diseases have been deliberately caused to eliminate many millions of lives; a few individuals control the global economy; past and current members of governments and celebrities in sports and entertainment fields are among those who are involved in dark activities. That is a ponderous amount of information for unaware people to assimilate and accept as truth." (4)

When there's little we can do about a situation, in a knee-jerk reaction, we make our opinions our weapons. Werner Erhard called this positionality, which only breeds opposition. (5)

What then is the task ahead of us? Archangel Michael suggested what it is:

"Beloved ones, do not allow yourselves to be distracted, yes, by the chaos. Move into your Divine Knowing, anchor in your Divine Authority. Do not get caught in the drama of white hats or black hats, or good guys or bad guys."

"All beings are birthed directly from the Heart of One upon this beautiful Planet of Gaia, and far beyond. There is no being beyond redemption, beyond resurrection, beyond recognition. All energy is light and love, and it will find its way back to the One." (6)

The Arcturian Group tell us that this doesn't mean sticking our heads in the sand in the face of some disaster:

"Give up ... fighting, resisting, and fearing three-dimensional illusions. Old, false, and obsolete creations are sustained through the energy of belief in their reality.

"We are not saying to stick your head in the sand or pretend all is well while shouting, 'God is all,' in the presence of some disaster, for this would be pretending a state of consciousness not yet attained." (7)

While we don't ignore what's going on, we keep our eyes on where we know the world is headed - world reconciliation and peace.

We will come through these last gasps of the warring factions. And we'll need to welcome all back into the fold, which could be for us the hardest task of all, though absolutely essential.

We now need to brace ourselves to the task ahead of us, to paraphrase Churchill, that this may be OUR finest hour.

Footnotes

(1) The phrase was uttered by President Trump; see Morgan Chalfant, "Trump knocks 'ridiculous Endless Wars' amid US troop pullout from Syria," The Hill, Oct. 7, 2019, at <https://thehill.com/homenews/administration/464612-trump-knocks-ridiculous-endless-wars-amid-us-troop-pullout-from-syria>.

(2) "The Arcturian Group through Marilyn Rafaele, Nov. 17, 2019" at <https://goldenageofgaia.com/2019/11/17/the-arcturian-group-through-marilyn-rafaele-nov-17-2019/>

(3) "The Galactic Federation through Blossom Goodchild, Nov. 9, 2019, at <https://goldenageofgaia.com/2019/11/08/the-galactic-federation-via-blossom-goodchild-nov-9-2019/>.

(4) "Matthew's Message for Nov. 15, 2019," November 15, 2019, at <https://goldenageofgaia.com/2019/11/15/matthews-message-for-nov-15-2019/>

(5) Werner Erhard, *The End of Starvation: Creating an Idea Whose Time Has Come*. 1977, at <http://www.wernererhard.net/thpsource.html>

(6) "Archangel Michael: Do not Get Caught in the Drama of White Hats or Black Hats," November 12, 2019, at <https://goldenageofgaia.com/2019/11/12/archangel-michael-do-not-get-caught-in-the-drama-of-white-hats-or-black-hats/>

(7) Arcturian Group, *ibid.*

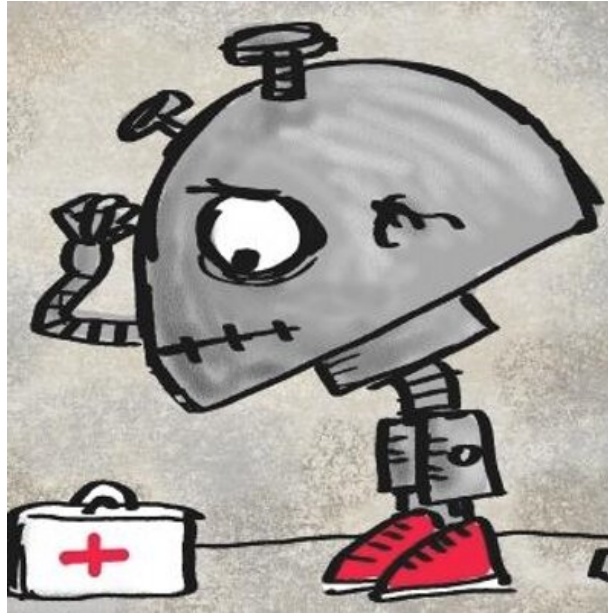
The Principles of Largescale Employment Projects



The following essay, which was originally written I believe in 1995, concerns a subject area that has always intrigued me: the distinguishing of principles that underlie a context. In this case, the context is "employment."

Whether what I say is correct or not, I'd still like to explore these matters. It isn't until ideas are set down on paper and released that improvement can take place. I have no resistance to these ideas being improved upon – or refuted for that matter.

I believe that the following principles can be adapted to the work of creating largescale employment projects. At a time when the bottom is falling out of the economy, when we have automated people out of work and shipped the remaining jobs overseas, I think we need to seriously look at how we might put our population back to work.



(1) Work is a Function of Unworkability

The first principle underlying the creation of largescale employment projects is that work is a function of unworkability.

If we think about it, workability is invisible and only unworkability is visible.

Any tool or machine that works usually doesn't attract our attention. But the squeaky wheel does and it gets the grease. My computer, so long as it works, receives little or no attention from me. However, the minute it ceases working, I swing into action, attempting to fix it myself, having it repaired, or replacing it.

I perform work on this machine only when it ceases to work. With the exception of preventive-maintenance programs, we usually do no other work on anything until it ceases to work; that is, until the situation becomes unworkable.

Therefore all largescale employment projects will in the first instance arise as the result of identifying a largescale instance of unworkability and then turning that unworkability to workability. We "do" work in order to turn an unworkable situation into a workable one. Put another way, there is no lack of unworkability, or what we call "problems," and work addresses problems.

Examples of largescale instances of unworkability include global famine, disease, pollution, illiteracy, homelessness, etc. Unemployment is not a function of a lack of work. There is certainly no lack of work to be done.



(2) Value is a Function of Agreement

The second principle that underlies the creation of largescale employment projects is, I believe, the notion that a change, solution, or opportunity has value only because we say it has.

Take for example the case of nuclear missiles. To the best of my knowledge, every intercontinental ballistic missile that I'm aware of has only either sat in a silo or been launched up into the air to fall into the ocean. In fact ICBMs have value only because people regard them as valuable. They serve no direct useful function as, say, a car does by transporting its passengers.

Some might say they serve the function of ensuring national security. I would argue to the contrary that they simply produce a condition of national insecurity. ICBMs have value only because we say they do.

Moreover, though they serve no direct useful function in the same way that a car does, they are still massively funded.

What this principle demonstrates to me is that a new solution or opportunity shouldn't be measured in terms of fictitious 'inherent' value, but in terms of the

value that a reference-group attaches to it. If a country deems the ending of hunger and poverty within its boundaries as valuable, then money will be found to pursue those aims.

This principle gives us permission to allow ourselves to explore unheard-of or unthinkable opportunities and to focus our attention on how to create agreement around value rather than looking for non-existent inherent value. I believe that value is not inherent in a thing or event. Like beauty, value is in the eye of the beholder.



(3) Alignment Requires Deadlines

A third principle is that the social alignment needed to create a largescale employment project requires targetable, society-wide deadlines. If we want alignment on a planetary scale, we cannot agree to accomplish our project “some day.” We must have a specific deadline to orchestrate the coordination involved.

Putting a man on the moon succeeded, all other things being equal, because President John F. Kennedy attached a deadline to it – the end of the decade of the Sixties. Had President Kennedy left the matter without a deadline, the necessary

social coordination of efforts might never have taken place and the goal might never have been achieved.



4. Social Solutions Must be Global

Albert Einstein reminded us that global problems cannot be solved at the level at which they were created. Real change occurs at the level of the problem's overarching context. Thus, as automation shrinks the work force, we cannot solve the problem of unemployment that has resulted by additive, arithmetic answers like giving each of the unemployed a computer and setting him or her to work.

We can solve the problem by looking at the context in which all these workers fit -- the context of the world -- and tackling a context-wide problem like hunger, poverty, epidemic disease, or illiteracy. Such a multiplicative or geometrical approach creates whole new areas for employment rather than single jobs. This principle encourages us to avoid add-on, band-aid solutions and look for system-wide solutions.



(5) Alignment Requires Win/Win Solutions

A fifth principle in the creation of largescale employment projects is that win/lose solutions do not create alignment. Alignment is created with win/win solutions that leave no one out.

Many society-wide solutions don't invite society-wide alignment because they create as many new problems as they solve. Their formulation creates new conflict. Their accomplishment transfers a burden from one shoulder to another. Their completion leaves a festering wound.

Social programs to fight crime, help minorities, or combat disease go on within a fragmented context, with some people left out of their scope, some people winning at other's expense, and some people, identified as the cause of the problem, being penalized.

At the moment our global scene is riven with divisions. Blocs of nations, rich and poor, varying religions all oppose one another. Typically alignment is sought by justifying one's own side and seeking to win against the other.

Win/win solutions are global, contextual. They create no “us-against-them” divisions. They create “us-and-them” solutions which leave no residue.

Righting one imbalance or injustice at the cost of creating another will not win social alignment. Only win/win solutions to unworkability will win the degree of social alignment that will invite success.



(6) The Resolution of Dissonance Creates Paradigmatic Breakthroughs

In the course of creating a largescale employment project, dissonance will often arise. Disagreement ensues. A scheme may be abandoned. But history shows numerous examples where dissonance has been the occasion, not for abandoning a scheme, but for creating a paradigmatic breakthrough.

Given the dissonance that can be expected in our future, as readers of this site are well aware, the need for mechanisms to bridge dissonance should be clear to us. If we are looking for new paradigmatic breakthroughs, we must find new ways of addressing existing cognitive dissonance.

Most paradigmatic breakthroughs I'm aware of have occurred as a result of the personal resolution of dissonance. For instance, Max Weber created a distinction considered fundamental to the field of sociology out of resolving an ongoing family dispute.

His father, a rabbi, disputed Weber's sociological arguments with “unprovable” religious arguments. These Weber labelled 'values.' His own “provable” assertions he considered 'facts'. By bridging the two, and contextualizing them within sociology, he created a division between values and facts that remains a basic distinction in the sociologist's toolbox.

Another example: Martin Heidegger discovered always-already-available ways of being out of not being able to find answers to his ontological questions from any of the accepted authorities of his day (Socrates, Plato, Aristotle). Failing in his search for answers, he turned to observing the workings of his own mind and discovered

his prior assumptions and predilections. As well as finding the answers he wanted, he discovered an important inherent patterning mechanism in thought.

A third example: Benjamin Lee Whorf, before becoming an anthropologist, was a fire insurance investigator. He found that fires occurred because linguistic labels led people to misunderstand a situation and take dangerous actions.

A worker would see an “empty” oil drum and drop a lit match into it, overlooking that it was “full” of flammable vapors. An office worker would throw a coat over a cone heater and turn on the “light” switch, not knowing that the switch activated the cone heater. When the light didn’t go on, after the worker toggled it several times, he would assume that the “light” didn’t work, leaving the cone heater blazing underneath his coat.

In the course of resolving these linguistic miscomprehensions, Whorf stumbled upon what has become known as the principle of linguistic relativity – that things will be for us as we see and describe them.

Finally, Thomas Kuhn (I believe it was), working as a historian of science at a junior college, found the writers of outdated history texts touting their own age as the pinnacle of science, even though the age that succeeded it often thoroughly discredited or abandoned their paradigms.

Puzzled at how all eras could regard themselves as the height of attainment, though the science of some eras went nowhere, he arrived at the notion of temporocentrism – that people self-servingly tend to represent their own as the best of all possible eras.

By offering solutions that bridge cognitive dissonance, instead of abandoning fruitful schemes, we can create paradigmatic breakthroughs. Therefore, dissonance in our personal lives (or in our social projects) should be seen not as a stumbling block, not as an occasion for choosing one side of the dissonance against the other, but as an occasion to recontextualize and bridge the dissonance.

We might therefore welcome paradox, confusion, double binds, dualisms, and the clash of opposites when they arise in the course of our social alignments and common endeavors.



(7) Critics Identify Their Own Expertise

A seventh and final principle in the creation of largescale employment projects encourages us to look upon our critics in a productive way.

Any genuinely new activity cannot be fully planned in advance. The answers to many of its problems are found in the course of accomplishing the project itself.

In this discussion, I am barring the pusillanimous and anticipating sincerity. Some project planners see even their sincere critics as detractors and exclude them or try to answer them. A more constructive response would be to see them as potential contributors, speaking from their own areas of expertise and sometimes identifying important actions that need to be taken. The former group excludes critics. The latter group enlists them and reassigns them to bring their expertise to bear towards the solution of the problems they point to.

In the example of sending people to the moon, those who say that such-and-such a material won't work probably are indicating possible knowledge of materials that will.

This principle reminds us to turn the negative to our advantage and harness the energy of those who can foresee the problems that stand in our way.



These are just some initial thoughts on the construction of largescale employment projects that might put our people back to work, create society-wide projects that all can participate in, or address areas of the world's unworkability.

I have in mind not some pharaoh's use of slaves to build a monument and not some manipulation of the masses to serve a reigning social class. I have in mind ennobling cooperative endeavors in which all people of the world can participate for the benefit of the whole of the planet.

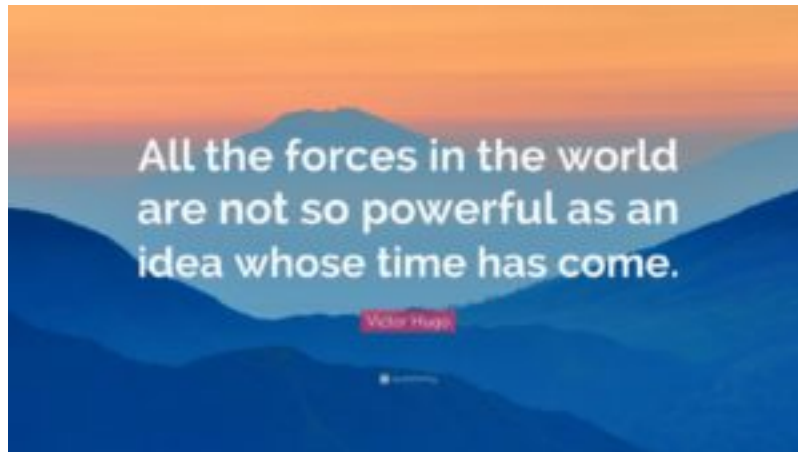
Whether or not need and want continue, we shall have occasion in the future to address society-wide projects. I mean this discussion to begin our common discussion.

The most obvious areas of the world's unworkability are those of famine, drought, poverty, homelessness, inequity, disease, and old age. Before anything else happens for our planetary society, I believe that we'll need to apply ourselves to end these unworkable planetary conditions.

We can do this by creating global value alignments to mobilize the population, win/win approaches that leave no one out of the solution, targettable deadlines that allow a project-wide coordination of efforts, bridges to any stumbling blocks that arise, and the enlistment of our critics for the overall success of the operation.

I very well may have left many things out of consideration. If you see any, I welcome your contribution. This essay was not intended to end discussion, but to begin it.

Focusing on Behavior not People: It's Up to Us



If the purpose of life is that we travel through lifetime after lifetime, slowly dispelling ignorance of our true identity until we fully and permanently realize that identity as the One;

If everyone - alive and transitioned, in form and formless, on this planet and on the countless others on which (and beyond which) life exists - is climbing Jacob's Ladder of consciousness to this consummation;

If there is nothing - no life form, no apparently lifeless form - that is not God;

Then of what avail is it of us to look down upon or condemn any life form?

If we're to build a world that works for everyone by Jan. 1, 2023, it cannot be on the foundation of looking down on some and not on others. It cannot be on the foundation of imprisoning some and raising others.

It cannot be on a foundation of "less than" or "me-or-you."

It must be on a foundation of inclusivity.

And for us to maintain inclusivity, we must focus on undesirable behavior rather than on “undesirable” people or other life forms.

Pedophilia is undesirable. Exploitation of workers, denial of medical or dental care, tuition too expensive for all to partake in, a lack of homes for all are undesirable.

In the work that lies ahead of us, I'm tempted to hypothesize that our success will be directly proportional to the extent that we focus on behavior rather than people.

We tried the latter. In the Second World War, Jews were said by the Nazis to be undesirable - Slavs, Gypsies, homosexual, etc. The forces who held these views went down to defeat, even though at the outset the world had never seen forces, machines, or tactics like theirs.

At one point in the war, only Great Britain opposed this mighty force and yet it was defeated.

The persecution of people was not an idea whose time had come, but freedom was.

And so today, love, compassion, and peace are ideas whose time has come.

The Reval, NESARA, and prosperity for all are ideas whose time has come.

But you and I will have to animate them or show the world that humanity is not yet ready to liberate its world.

At this end of one age and beginning of a new, golden one, humanity's lack of readiness will not stop the outcome - whose time has come.

But how much more glorious, how much more satisfying would it be were we to show that humanity is indeed ready.

It is up to us. Choose a continuation of humanity's warring history or demonstrate that we have the courage to let go of us-against-them to build a me-and-you world, a world that works for everyone.

Archangel Michael: Do not Get Caught in the Drama of White Hats or Black Hats



Steve: Archangel Michael's message is amazingly in synch with Werner's. Or perhaps I shouldn't be amazed.

8 – Love+ Discernment in Ascension

Channeled by Linda Dillon

<https://counciloflove.com/2018/09/8-love-discernment-in-ascension/>

Greetings, I am Michael: Archangel of Peace, Warrior of Love, Bringer of News. Welcome my beloved friends, sisters, brothers, allies, warriors, peacemakers. Welcome to this Council, and to this circle of One, to this circle of love. For love is all there is. It is the beginning, the middle, the end; the above, the below, the within, the without.

Beloved ones, do not allow yourselves to be distracted, yes, by the chaos. Move into your Divine Knowing, anchor in your Divine Authority. Do not get caught in the drama of white hats or black hats, or good guys or bad guys. All beings are birthed directly from the Heart of One upon this beautiful Planet of Gaia, and far beyond. There is no being beyond redemption, beyond resurrection, beyond recognition. All energy is light and love, and it will find its way back to the One.

When we speak to you, we speak clearly, succinctly, directly. We do not speak in code; we do not speak in undercurrents; we do not promote chaos, or intrigue or conspiracy. Let me be entirely clear: when I speak I am the clarion call of truth. And I do not do so in misty dark corners or in closets. Intrigue is a distraction. The desire for punishment is a distraction.

Is justice and truth absolutely fundamental to the creation and co-creation of Nova Earth and Nova Being? Absolutely. But Nova Being, your ascending/ascended self, will never be found in blame or judgment. There can be no room on Nova Earth for such levels of hatred, of greed, of abuse.

So do the words of truth, the bringing forth of what needs to have light shine upon it in order to bring renewal and clarity, does that need to happen? Yes. And it is incumbent not upon this group or that group, or undercover agents. It is incumbent upon each and every being.

Note: I do not say lightworker or loveholder, because Nova Earth is comprised of all beings – in harmony, in balance, in unity, in wondrous diversity – operating as one heart with billions and billions of expressions.

Do you, as lightworkers and loveholders and torchbearers, do you show the way as pathfinders and wayshowers? Yes. But you do that in the light of day, in the light of the Mother's clarity and purity and grace; in awe and wonder and inspiration. You do it in the light of day; you do it in the light of your heart. Not in discriminating or excluding anybody – for all are welcome on this Planet of Love.

Love, truth, peace, joy, compassion, humility, tolerance – all of these are literally the building blocks of Nova Earth; of kindness and gentleness and strength and power in the truest meaning of the word; of might; of acting from the truth of who you are. Do not shy away from where you see abuse, where you see discord, where you see hatred, where you see greed. Identify the behavior, identify what is lacking

– which is love, which is peace, which is kindness and consideration – and redirect the energy into ways that are of the highest realm of what is possible.

It does not matter whether you call it the 3rd dimension, the 5th dimension, the 12th dimension or the 10th. All dimensions, all reality, all experience, all expressions of Nova Being on Nova Earth are intended to be of love.

When you extend yourself in love – not buying into the chaos or the intrigue, or this faction or that faction – when you simply redirect aberrant behaviors, terrible behaviors, abusive behaviors, then what you are doing is extending hope and forgiveness and compassion. Not only to those who have been the victims of abuse, of betrayal, but also to those who have acted in such a misguided, miscreated way.

Old Earth has been based upon punishment and reward, and it has created factions of haves and have-not; of those in power and those who are powerless. It has created such fragmentation that unity became a dream, a thought, a hope.

When you extend love and forgiveness – when you model and mentor love and forgiveness, peace and compassion to those that have erred, to those that have created and fully participated in chaos – then what you are doing, beloved, is laying down the new paradigm: what it means to be human; what it means to be Gaian; what it means to be your true ascended self.

In that, there are no dark corners. There is no one who is excluded. And there is healing – dramatic healing for those that have been hurt and harmed. And also for those who have perpetrated hurt and harm, and devastation of such a magnitude that has almost destroyed your entire planet.

Yes, it is important that personal responsibility, personal accountability, be ingrained; be literally entrenched in each and every heart. Because in that, then the institutions – the structures, the systems that are reorganized, re-birthed, or newly birthed – then they hold these elements of accountability of personal, not merely, responsibility; but responsibility to create and to co-create with us, with the Mother, with each other.

You have lived on a planet that has abused the energy of human beings. It has been not only aberrant, but in certain cases, really an abomination. The planet Gaia – she

has not expelled anybody. The kingdoms, the animals that have been so abused, tortured and maimed and annihilated – they have not sought revenge. They show you the way to live in union and cooperation – in unity consciousness in practice.

The energy that we are giving to thee – from the Mother, from us, from your star family – has never been this powerful or this clear, and it is breaking down the old at a rate that has been unheard of, unseen in millions, and millions, and millions of years.

So the question is: what do you do with it as you go forth? The last thing Gaia or Gaians need is a replication of exclusive structures, or groups of individuals that hurt and maim, or live in a world or in a society that excludes some and promotes others; this is critically important as you go forth.

It does not matter if you are a billionaire: if you are not sharing with someone you consider in need – a pauper, or someone simply just struggling to make ends meet – if you draw back into egoic thinking and action, of thinking that somehow you have earned the privilege, then you have missed the point.

The Mother's Plan is for all beings on Earth, and far beyond, to live in love. Her messages, my messages, are clear. They are given in the light of day, even when they are channeled, or written, or spoken in the wee hours of the night. They stand up to investigation, yes, but they stand up to the test of time and of behavior.

Your beliefs, your behaviors, your actions, your creations, can only be of love; otherwise, you are simply continuing the drama of the old – and it is an old that is dead and gone. Can you rebuild it? Yes. But that is not your mission and most certainly is not the desires of your heart. Aim high! Spread the love; spread the peace. Throw open your arms and speak the truth, and welcome saint and sinner and everything in between – because all are equal, all are worthy, all are One.

That does not mean that cruel, or unjust, or aberrant behavior is ever accepted. Often perpetrators of various forms of violence continue on because they think – yes, think – that they have reached a point of no return, that there is no turning back. What you are doing by sharing love; by sharing forgiveness; by sharing compassion; by showing that there is a different way to proceed, to live, to exist, you are healing – and you are showing, you are demonstrating, that there is always mercy. Not only divine mercy, but human mercy.

Compassion is part of the road to peace, and peace is part of the road to truth, and truth is part of the road to joy – and joy, sweet ones, is the road to love. When you do not know whether something is of truth, turn to me. Take a breath of my Blue Flame, and simply ask. You may feel it in your heart, hear it in your head, know it in your gut; but you will know. And that is how you will proceed in the courageous valor of a peaceful warrior. Go with my love – and go, sweet ones, always and forever in peace. Farewell.

Channeled by Linda Dillon

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Thank You for Following This Series



Phew! This is hard work. I need a rest ... and then, where to next?

Someone asked me, you said you were aligning on creating an end to pedophilia by Jan. 1, 2020. What happened?

Well, the answer is nothing happened. I didn't know what to do to make the context come alive and no one I know of joined me and aligned on it.

And so it may be here. It requires work on my part and your participation. We both need to take up the context of a world that works for everyone by Jan. 23, 2023. If no one takes it up, we again miss a golden opportunity.

But not completely. Because with the advent of the Reval, I'll be enabled to start Michaelangelo & Partners and finance a large part of the work.

Give us the tools and we will finish the job, Churchill said. And so it is here.

Ah, but when comes the Reval? Today, tomorrow, today, tomorrow.... Nobody knows.

We have the technology now, thanks to folks like Werner Erhard, Dr. Shariff Abdullah, John Powell, etc. (1)

Now we need the collective will and financial means to turn that vision into reality.

Thank you for sharing Werner's seminal booklet with me.

I say this with a heart brimming with love: My heart cries out to end starvation, slavery, forced marriage, and any other forms of discrimination and persecution that presently plague the planet.

I will expend every last ounce of energy and every last penny to bring that outcome about.

Come join me and spread the word. With your alignment, we can and will build a world that works for everyone by Jan. 1, 2023.

How? I do not know. Only a butterfly can tell us how a caterpillar came to fly.



Footnotes

(1) See Werner Erhard, *The End of Starvation: Creating an Idea Whose Time Has Come*. 1977, at <http://www.wernererhard.net/thpsource.html>

Dr. Shariff Abdullah, *Creating a World that Works for All*. San Francisco: 1999. Available from Amazon at https://www.amazon.com/gp/product/1576750620/ref=ppx_yo_dt_b_asin_image_o00_s00?ie=UTF8&psc=1

John A. Powell, “Only Bridging Can Heal a World of Breaking,” Yes! Magazine, Nov. 12, 2019, at <https://www.yesmagazine.org/issues/building-bridges/heal-divide-break-bridging-20191112>

Appendix.



The End of Starvation: Creating an Idea Whose Time Has Come

[by Werner Erhard, 1977](#)

The Hunger Project Source Document

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<http://www.wernererhard.net/thpsource.html>

You and I want our lives to matter. We want our lives to make a real difference - to be of genuine consequence in the world. We know that there is no satisfaction in merely going through the motions, even if those motions make us successful or even if we have arranged to make those motions pleasant. We want to know we have had some impact on the world. In fact, you and I want to contribute to the quality of life. We want to make the world work.

When you look at making the world work, you are confronted by, and cannot pass over, the fact that each year 15 million of us die as a consequence of starvation. This unparalleled failure for humanity enables us to see that the world's unworkability is located in the very condition in which we live our lives. Thus, it is not people "out there" who are starving; people are starving "here" - in the space in which you and I live. You and I are working to make our lives work in the same condition that results in hunger and starvation.

Starvation both maintains and dramatizes a world that does not work. Persisting throughout history, it has accounted for more deaths and suffering than all epidemics, wars, and natural disasters combined. During the past five years alone, more people have died as a consequence of starvation than from all the wars, revolutions, and murders of the past 150 years. As you read this, 28 people are dying in our world each minute as a consequence of hunger, three-quarters of them children.

The bare statistics are so shocking that we rarely examine the further impact of starvation on our own lives. Hunger, by its persistence, seems to invalidate that our lives could matter. It seems to prove that we are capable only of gestures. It suppresses the space in which each of us lives.

Yet, precisely because the impact of starvation on our lives is so great, its existence is actually an opportunity. It is an opportunity to get beyond merely defending what we have, beyond the futility of self-interest, beyond the hopelessness of clinging to opinions and making gestures.

In fact, in experiencing the truth underlying hunger, one comes to realize that the ordinarily unnoticed laws that determine the persistence of hunger on this planet are precisely the laws that keep the world from working. And the principles of the end of hunger and starvation in the world are the very principles necessary to make the world work.

So this paper is not an explanation, a solution, an opinion, or a point of view about the problem of hunger. It is an examination of what is so about the persistence of hunger, aimed at answering two questions:

1. What are the laws governing and determining the persistence of hunger on our planet? Not the reasons, however cogent; not the justifications, however comforting; not the systems of explanation, however consistent or clever. If we were merely looking for reasons to explain the persistence of hunger and starvation, we could logically deduce them from the facts.

Fundamental laws and principles, however, cannot be deduced. One knows them by creating them from nothing, out of one's Self. One does not arrive at fundamental laws and principles as a function of what is already known. Such laws and principles do not merely explain; they illuminate. They do not merely add to what we know; they create a new space in which knowing can occur. The test of whether we are dealing with fundamental laws and principles, or with mere reasons and explanations, is whether there is a shift from controversy, frustration, and gesturing, to mastery, motion, and completion.

2. What are the principles of the end of hunger and starvation on the planet? Not new programs of solution, no matter how saleable or clever; not different or better opinions, no matter how arguable; not points of view, no matter how agreeable. This discussion is not about another good idea. It is about revealing the fundamental principles of the end of hunger and starvation on our planet.

Start by Examining the Examiner

The first step in examining any problem is to examine the system with which you are going, to examine the problem. For example, there are equations in physics that would be incomplete if they didn't take into consideration the nature and consequent effect of the observer.

So, before you and I begin to examine the problem of hunger and starvation, we are going to examine our own nature and the effect of that nature on our perceptions and understanding of the problem. Until we understand ourselves, we won't know the quality of our findings, or how those findings are influenced by the entity making the examination.

I am not an expert on hunger and starvation. The little bit of knowledge I've

acquired in four years of study is small compared to the knowledge of the true experts in the field. But as a result of my interaction with tens of thousands of people, I do have some insight into Self (my Self, your Self, the Self) and a certain expertise about what a "me" is. I want to take a look with you at what a "me" is with respect to hunger.

Look inside yourself (not at what you think or what you feel, not at your opinions or your point of view) but at the ground of being that gives rise to your actions, thoughts, and feelings. Look specifically at the unconscious, unexamined assumptions and beliefs which limit and shape our response to hunger and starvation. This is the territory we are going to cross.

The Assumption of Scarcity

The very first component you see in the structure of beliefs through which we perceive the world is the component of scarcity. Human beings don't necessarily think that things are scarce. They always think from a condition of scarcity.

For instance, while you and I might never have had the thought, "Love is scarce," it is obvious if we examine our behavior that we are "coming from" scarcity with respect to love. We often act as if we must dole it out carefully and only to those people who deserve it. Also, because we assume that everything of value in life is scarce, we act to protect things (regardless of how much we actually have) because they are "scarce."

Time is also an example. It is something else that people consider to be desperately scarce. No one ever has enough time. Watch yourself when you do have enough time and you will notice that you act as if you don't have enough. I am not saying that you think 15 million of us die each year as a consequence of hunger because food is scarce. I am saying that scarcity is one component of the structure of beliefs through which we perceive the world.

It is worthless to know that your ground of being contains the belief that things are scarce if you know it merely because you have been told it or because it makes sense. You need to know it as a result of looking inside yourself and actually seeing how the belief in scarcity shapes your thoughts and actions. Pierce into your own

system of beliefs and observe that you do believe in scarcity. While confronting this belief, get that it is not true that hunger and starvation persist on this planet because food is scarce.

Just as an example (not as a suggested solution to the problem of hunger) we could feed all the hungry people in the world every year with the grain fit for human consumption that is fed to cattle in the United States. I'm not suggesting that if we stopped feeding grain to our cattle we would eliminate hunger. I'm just saying that the notion that 15 million of us die each year because of a scarcity of food is not accurate.

The Assumption of Inevitability

The second component you will find when you begin to look into the condition through which you are perceiving the problem of hunger and starvation is that of inevitability.

As an analogy, suppose I told you that you could go through the rest of your life without ever having another argument. Try to put that into your structure of beliefs. Everyone knows that you can't not argue. Arguments are inevitable.

It is not true that things are inevitable. What is true is that we perceive the world through a condition (through an unconscious, unexamined structure of beliefs) which has a component called inevitability. You just know that, "If hunger could have ended, wouldn't we have ended it by now?" It must be that when you have human beings, you have hunger. Like death and taxes, it has to be tolerated.

It is not enough to hear about scarcity and inevitability. You have to first see for yourself that you have been looking through these two filters. It is impossible to ever get clear about anything until you first truly clear yourself. You need to see that 15 million of us do not die as a consequence of hunger each year because hunger and starvation are inevitable. These deaths are not inevitable, any more than slavery was inevitable, any more than smallpox or polio was inevitable.

The Assumption of No Solutions

The last and perhaps the most pernicious and insidious aspect of the unconscious, unexamined structure of beliefs through which we perceive hunger and starvation is that component called "no solutions."

There's not a person on earth who would tolerate 21 children dying every minute as a result of hunger if we thought we had a solution that would prevent their dying. There is not one person who would be reading this now if he or she thought that it were possible to get up and do something that would actually stop those deaths. You and I know that the only reason that we would allow those deaths to occur is that there is no solution. If there were a solution, we would have to apply it.

The truth is that people do not die of starvation because there are no solutions. The failure to grasp that is what makes people ask: "Well, what are you going to do about it?" As if what we did or didn't do were what caused the problem to persist in the first place. What they want to know is, what more are we going to do about it? What better solution have we come up with? What are we going to do that is different from what the experts have already done?

Look into your own structure of beliefs, inside the condition from which you think about the persistence of hunger, and observe that you do believe there are no solutions. While confronting this belief, get that there are solutions. And they are not merely good ideas. There are, for example, at least four general areas of solutions which have been applied to ending starvation in more than 30 nations since the end of World War II.

Fifteen million of us do not die as a consequence of starvation each year because there are no solutions.

The Result of Taking a Position

In examining our unconscious system of beliefs, we discover the origin of gestures, that is, behavior arising out of hopelessness and frustration. If you have now recognized and accepted the existence of your own personal and individual filter (that ground of being, that condition, that unconscious, unexamined structure of beliefs through which we perceive the facts of starvation and our attempts to eliminate starvation on the planet) you have begun to move out of the sense of

frustration and hopelessness into no sense at all. You are beginning to be able to just be with and actually observe the problem dearly. After transcending your system of beliefs, you can just be with the problem. This is an opportunity afforded, not by information, expertise or learning, but by taking responsibility for your system of beliefs.

Now we are ready to look at the problem of starvation itself. Well, what could we do? What position could we take that would end hunger and starvation?

I looked at a lot of positions that people have taken:

- The position of feeding people through better distribution.

planet that can make big gestures, hundred-million-dollar gestures. There are small organizations that can make small gestures. And as individuals we can make even smaller gestures.

But as long as you are gesturing (as long as you are asking what more can you do, what better solution have you got, what have you come up with that's different) as long as you are asking those questions, you cannot see that the confusion, controversy, conflict, doubt, lack of trust, and opinions surrounding the problem of hunger and starvation result inevitably from any position you take.

Once you are clear that you cannot take any position that will contribute in any way to the end of hunger and starvation, that any position you take will only contribute to the pea soup that engulfs the problem of hunger and starvation, then hope dies. And when hope dies, hopelessness dies with it: without hope you can't have hopelessness.

You are now close to the source of the problem of hunger and starvation on the planet. If you can see that the problem is without hope, you are no longer hopeless and frustrated. You are just there with whatever is so. There's just you, without the structure of beliefs through which you try to look at the problem. By getting clear yourself, and then getting underneath the pea soup, you can then look deep down into the problem and see its source.

The Condition in which we Live our Lives

What you discover is that hunger and starvation on this planet are a function of the condition in which each of us lives his or her life. It isn't what you are doing, or what I am doing, or what they are doing. It isn't what you are not doing, or what I am not doing, or what they are not doing that is causing the persistence of hunger and starvation on the planet. The source of the problem is that you and I and they live in a condition.

Here is an analogy that will explain what I mean by a condition: Our bodies as physical entities exist in an atmosphere, and no matter how healthy a body may be, if we pollute the atmosphere, that body will be damaged in direct proportion to the pollution.

The environment for living organisms is called the biosphere. You as a living organism may be very functional, but if I put you into an unhealthy and unworkable biosphere, you will cease to function.

The environment for you as a human being (the beingsphere, if you will) is a system of concepts and forces. It is the condition in which your humanity exists. It is the condition which surrounds us as human beings. And it is in that condition that starvation persists.

A condition is a position, a point of view or belief, that functions as a fundamental ground of being. Forces are the processes that arise out of conditions.

The Forces in the World

It is the forces in the world which result in 15 million of us dying each year as a consequence of starvation. It is the forces emanating from the condition in which you and I and all of us live that result in those 15 million deaths each year.

Call them political forces, if you like. Study the political forces and you will see that hunger and starvation on the planet are the inevitable result of those forces. It doesn't make any difference what form the forces come in, or how you change them. When you study the various forms of political forces, you see that hunger and starvation are the inevitable result. If you don't like politics, do it with economic forces. If you don't like economics, do it with sociological forces.

Psychological forces. Philosophical forces. Or if you prefer, a combination of them.

The forces in the world come from and are consistent with the existing content, the existing circumstances. In turn, these content-determined forces circle back to reinforce the existing content, the existing circumstances, in an endless cycle. This process describes the condition of unworkability in which, no matter what you do, it does not work.

The point is that when you get your own belief system out of the way and you get through the confusion, controversy and opinions, down to the source of the problem of the persistence of starvation on the planet, you see that it is a function of the forces on this planet.

As an analogy, let's assume we live in a world in which the forces are represented by invisible horizontal lines. Any attempt to take vertical actions is stopped by the horizontal forces that turn all vertical movement into horizontal movement. You can't see those forces. They are like magnetism or gravity. You can see their results, but you can't see the forces themselves.

To continue the analogy, let's assume that horizontal actions result in the persistence of hunger and that to end hunger you need to take vertical actions. But if you do that in a field of horizontal forces, you can see what happens. You end up being forced to move horizontally. So what you do, even when you try to end starvation, is consistent with the persistence of starvation. Inevitably. No matter what you do, it will be ultimately ineffective in ending starvation. Starvation will persist.

By the way, this is not a justification for doing nothing, either. The truth doesn't justify anything. It's a place to come from, not something to argue with. This paper is not an attempt to take a stand. What we're attempting to do is to get at the truth about hunger and starvation on our planet. And when you get to the truth of it, when you work your way to the source of it, you see that hunger and starvation on this planet are a function of the forces in which we live on this planet.

An Idea Whose Time Has Come

Victor Hugo said, essentially, that all the forces in the world are not so powerful as an idea whose time has come.

If, in fact, the time were to come for the end of hunger and starvation on this planet, hunger and starvation on this planet would end. That's it. When the time for things comes, they happen by whatever means are available. When an idea's time comes, the forces in the world are transformed so that instead of what you do being unworkable, what you do works. And you do what works.

The Wright brothers would have died bicycle merchants had flight not been an idea whose time had come.

If you understand this, you begin to understand why things in the world have progressed as they have. In 1800, slavery in this country, exactly like hunger around the world today, was seen as inevitable. The attitude was: "When you've got human beings, one is going to dominate the other."

Remember, it doesn't make any difference what those forces were: psychological, economic, political. The consensus among people was that slavery was a function of inevitability. In addition, those people knew that the economy of the country would collapse without slaves. Everybody would be damaged, even the slaves themselves. It was better to be good to your slaves than to end slavery. Besides which, if we ended slavery, all those blacks would overrun the country and play havoc with the white citizenry. Everyone knew you could not end slavery. You just couldn't do it.

But when that idea's time came, slavery ended. Now, in the case of slavery, it took a cataclysm. When something's time comes, it takes whatever form is available to it, and it happens.

It is not a solution which makes something happen. It is its time coming which makes the space for creative solutions and enables the solutions you use to work.

If you have traveled in Asia or Africa in the past, you know that smallpox was a scourge there. People died from it. They were disfigured by it. Recently, there have been signs in red on the walls of towns in Asia, offering a sizeable reward to anyone who lets the local health authorities know about a case of fever and spots.

Nobody collected those rewards while I was in Asia the last time. Why? Because, for all practical purposes, there is no more smallpox on this planet. It was not the solution that ended smallpox. We have had the solution to the end of smallpox (the vaccine) for over 150 years.

As anybody who has worked with the problem or studied the problem knows, smallpox persisted, not because of a lack of solutions, but because of the economic, political, sociological, psychological forces in the world. For example, we couldn't get into some countries because they didn't want any outside help. Some people didn't want to be vaccinated. And so forth. But somehow smallpox ended when the time came for it to end.

When an idea's time comes, whatever you do works, and you do what works.

An Answer You Can't Figure Out

It is clear that any position one takes will only add to the pea soup. It is clear that nothing we do in this condition will be anything more than a gesture. It may be ambitious and massive, but it will be a gesture nonetheless. It is clear that given the current set of forces, given the current condition, nothing will end starvation on the planet. And it is clear that when its time comes, starvation will end as a function of what we do and we will do what ends it. It is clear that mere opinion, argument, doubt, mistrust and explanation only contribute to hopelessness and frustration. It is clear that making and supporting gestures is only a way of avoiding responsibility. It is clear that defending a position, arguing a point of view, only adds to the pea soup. It is clear that when the end of hunger and starvation on this planet is an idea whose time has come, then this mess in which we have been living will be transformed into the end of hunger and starvation on this planet.

What Causes an Idea's Time to Come?

When you know the answer to that, you are no longer a mere speck of protoplasm on a dustball hurtling through space. You know how to have an impact on the world. You know what can make your life matter. The answer to "What causes an idea's time to come?" is what The Hunger Project is about.

The Hunger Project is not about doing something more to end hunger. It is not about doing something better to end hunger. It is not a different set of solutions to the problem of hunger. It is simply about causing the end of hunger and starvation on this planet to be an idea whose time has come. The people who enroll themselves in the project commit themselves to that. What they do will be derived from that commitment.

The question, "What causes an idea's time to come?" belongs to a particular class of question. Its answer is not the normal and conventional, reasonable type of descriptive or explanatory statement that a mind likes, that we are used to handling. It is not an exposition, concept, or theory. The answer to this class of question is, instead, a principle more powerful than all the forces in the world.

To answer this class of question, you have to give up your normal way of arriving at answers. Rather than knowing more and then more as you go along, you will need instead to be willing to know less and then less (that is to say, to become somewhat more confused as you go along). Finally you will have struggled enough to be clear that you don't know. In the state of knowing that you don't know, you get, as a flash of insight, the principle (i.e., the abstraction) out of which the answer comes.

While this is work that transcends ordinary intellect, all it requires is an unusually high degree of openness, commitment and intention. You will need these qualities to get you past the impatience, frustration and confusion that almost certainly will result from the feeling that what you are reading doesn't make any sense. In fact, the statement we are seeking isn't sensible; it transcends the senses. One doesn't test the validity of such a statement by seeing if it fits into one's system of beliefs. The test is whether there is a resulting shift from controversy, frustration and gesturing to mastery, movement and completion.

Answers in this class are fundamental principles; they are the source of parts, rather than the product of parts. They come as a whole, which whole can then be divided into pieces. You cannot reach the whole by adding up pieces; obviously the pieces don't even exist as pieces until there is a whole of which to be a piece. Answers in this class (fundamental principles) can be known only by creating them.

Causing an Idea's Time to Come

What causes an idea's time to come? An idea's time comes when the state of its existence is transformed from content into context.

As a content, an idea expresses itself as, or takes the form of, a position. A position is dependent for its very existence on other positions; positions exist only in relation to other positions. The relationship is one of agreement or disagreement with other positions. This agreement or disagreement manifests itself in various familiar forms. For example, your position is similar to, cooperates with, or supports other positions; it is independent from or ignores other positions; it protests, conflicts with, or opposes other positions. Positions exist by virtue of contrast, such as being different from, or more than, or unrelated to, or better than other positions. A position cannot stand by itself; it is not self-sufficient.

To come at this from another direction, we can look at content as thing, because an idea as a position is a thing. That which is without limits is either everything or nothing, and therefore not something, not a thing. It follows then that a thing requires limits to exist. These limits are expressed as the boundary of that thing. Since the existence of a thing is dependent on its boundary, and a boundary, by definition, is that place between a thing and not-that-thing (i.e., something else), the existence of a thing is dependent on something else-anything else. Therefore a thing, a content, is dependent on something outside itself for existence. Content is not self-sufficient.

Context is not dependent on something outside itself for existence; it is whole and complete in itself and, as a function of being whole, it allows for, it generates parts-that is to say, it generates content. Content is a piece, a part of the whole; its very

nature is partial. Context is the whole; its nature is complete.

When an idea exists as a position (when it is a content) then it is an idea whose time has not come. When an idea's time has not come, whatever you do to materialize or realize that idea does not work. When an idea's time has not come, you have a condition of unworkability in which what you do doesn't work, and you don't do what works.

When an idea is transformed from content to context, then it is an idea whose time has come.

When an idea is transformed from existence as a position to existence as a space, then it is an idea whose time has come. Now an idea as position literally requires other positions for its existence, while an idea as space is both self-sufficient, requiring nothing else in order to exist, and allows for (is the space of) the existence of other ideas. When an idea is transformed from existing as a function of other ideas to being the space that allows all other ideas, then it is an idea whose time has come.

When an idea is transformed from content to context, then it is an idea whose time has come.

Creating a Context: Putting a Man on the Moon

Contexts are created by the Self, out of nothing. When you stop identifying yourself as a thing, as a position, and start experiencing your Self as the context, as the space, for your life (when you start experiencing that you are the context in which the content of your life occurs) you will automatically and necessarily experience responsibility for all the content in your space. You will experience that you are whole and complete and that you are aligned with other Selves, with the Self.

When you experience your Self as space, you create contexts from which you can come into the world. One such context is the end of hunger and starvation on our planet within two decades.

You are probably not yet clear about what context is (at least, not how it works) so we'll use an example. On May 25, 1961, President John F. Kennedy initiated a context when he told Congress: "This nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to the earth."

By creating the context, "A man on the moon in 10 years," Kennedy transformed space travel from merely a good idea (which had not succeeded despite considerable attempts, the feasibility of which had been questioned, argued, and discussed) into an idea whose time had come.

The result of what Kennedy did can be understood by analogy. It is as if he created a building named, "A man on the moon in 10 years," and inside that building he put offices for all the various ideas, positions, notions and people that had to do with space flight. The first office inside the front door of the building in 1961 would have been called, "It can't be done." This office would have been inhabited by the skeptics and cynics.

A content or position is threatened by any opposite position. Given two opposing positions, only one can survive. On the other hand, a context gives space to, it literally allows, it even encourages, positions that are apparently opposite. In fact, the most important position in a newly-created context is the position which appears to oppose the context.

It is important to get that opposing positions actually contribute to establishing a context. In the case of the civil rights movement during the 1960s, for example, all those people who opposed civil rights for blacks actually contributed to creating a national dialogue that demonstrated to the country that the issue could no longer be ignored. Every government official in the South who stood in the doorway of a school and prevented black children from entering had been a cause, a part of the persistence, of the problem, of the oppression.

After the creation of a context ("equal rights and dignity for blacks") the very same action that had been a part of the problem's persistence became an action contributing to the end of legal discrimination against minority races. Then, every such action contributed to an increased awareness of the issue, to the passage of

civil rights legislation, and to the gradual change in attitude that ultimately evidenced itself in the recognition that civil rights was an idea whose time had come.

In a newly-created context the most important position is the position, "It can't be done." That is the first and most important content to be processed, to be realigned. Anyone who has created a context knows that context generates process; process in turn grinds up content, it changes content so that it becomes aligned with the context.

In the building of "A man on the moon in 10 years," the skeptics and cynics were working on "It can't be done" in the context of doing it, so that instead of being a threat or a stop to the goal, suddenly their skepticism and cynicism started contributing to the achievement of the goal.

All the forces in the world are not so powerful as an idea whose time has come. Context generates process. A contextually-generated process transcends the existing forces; it transforms those forces. A contextually-generated process aligns the existing forces within the context. Then the aligned forces provide a condition of workability.

Every action taken in a context is a fulfillment of, an expression of, and a manifestation of that context. The pessimism, the cynicism, the position, "It can't be done," are ground up by the process generated by the context, and are transformed into the material out of which the result is achieved. When an idea is transformed so that the apparently opposing idea actually validates and gives expression to the idea, then it is an idea whose time has come.

Pretty soon the it-can't-be-done people became aligned. They were still skeptics (that's their nature), they were still cynics (that's their nature), but they were suddenly now cynical and skeptical and in alignment with the context called "A man on the moon in 10 years."

Then they just moved out of the way and the new office in the front of the building was: "You can't put a man on the moon without this specific kind of metal and we don't have this specific kind of metal."

As we all know, the metals were invented and produced. Then what moved up was: "But you don't know whether to do it with high technology or high energy." We know that that one was resolved. The Russians said high energy. The United States said high technology. It didn't make any difference. Within the context of putting a man on the moon in 10 years, either one of the solutions would have worked.

Unlike the problem of hunger, in which solutions already exist, there were no solutions to the problem of getting a man to the moon in 1961. President Kennedy created a context called "A man on the moon in 10 years," and out of that context, in which the question of feasibility was merely one of many positions within the context, came the workable solution: the Congressional approval, appropriations of money, technological breakthroughs, NASA, and, ultimately, men on the moon. Before then, space travel was not possible because the attempts to make it real existed in a condition of unworkability.

In 1961, the people all the way in the back of the building called "A man on the moon in 10 years" were optimists. Much less than 10 years later they had the first office, the office of "it will be done." In 1969, it was done.

The Position "It will be done" and the position "You can't do it" are merely positions within the context of "A man on the moon in 10 years" or within the context of "The end of hunger and starvation on this planet in two decades."

The Hunger Project should not be compared literally with the space project. It is the power of a context to cause an idea's time to come that is analogous; nothing else.

The Context of an End to World Hunger

Within two months of the initiation of [The Hunger Project](#), the National Academy of Sciences published a report based on a two-year study announcing that we have the ability to end hunger and starvation on the planet in two decades. The report stressed that a key factor in ending hunger is the will to reach that goal. As you can see, the facts support that the end of hunger and starvation is an idea whose time has come.

A month after [The Hunger Project](#) was initiated I was in Honolulu having dinner. The man sitting on my left was a retired aerospace executive. He had been so successful that he became a consultant. Then he'd become even more successful and he retired.

He was polite. He listened to my whole presentation, and finally he got so riled up that he stood up and shouted: "I am tired of listening to people talk about hunger who don't know anything about it! What are you going to do about hunger? You can't end hunger with words! You've got to do something!"

At that point everything calmed down a bit. I stood up, to even the game out a bit so people at the table wouldn't feel strange, and I said: "You know something? You're right. And we'd like to invite you to be the person in [The Hunger Project](#) responsible for, 'You've got to do something.'"

The point is not that I somehow one-upped him, but that his annoyance and apparent opposition were simply signs of frustration at his inability to affect a situation that he cared about very much. Since that evening, he has gone out of his way to support The Hunger Project.

Let's not be stupid. Obviously, something has to be done. Anybody can see that. When people say, "But don't you see that you can't end starvation with words?" that's like saying, "Don't you see the floor down there?" Of course, but that isn't the point of The Hunger Project. Everybody sees that something has to be done. The point is to create a climate, an environment (specifically to create a context, a commitment to the end of starvation) in which what is done is effective.

Instead of the condition in the world creating lines of force running horizontally and our activities to eliminate hunger running vertically, the context will generate a process to realign the forces so that the lines of force start running vertically.

Then, within a realigned set of forces, what you did that didn't work before suddenly works. It's the same thing you were doing before, except that suddenly it now works. Every action taken in a context becomes a fulfillment of, an expression of, and manifestation of that context. In that context your intention to end

starvation can be realized.

The Hunger Project is not something more to do. It is not something better than what is being done. It is not some new and different and wonderful thing which makes everything in the past obsolete. No. The Hunger Project is about causing the end of hunger and starvation on the planet in two decades to be an idea whose time has come, by causing the end of hunger and starvation in two decades to exist as a context for what we do and for the process of decision and discussion by which we arrive at what to do.

The Power of Context

There isn't a person reading this who does not know the [power of context](#) in his or her own life. Whether you were conscious of it or not at the time, there have been times when you created a context in your life. As a consequence of your doing so, suddenly things started to work: That which previously did not work, that which was stuck and not moving, suddenly began to move and start working.

When you create a context, it's not that you are now doing something very much different from what you were doing before or even that you now know something very much different from what you knew before. It is that there is a shift in the climate, the space (specifically, the context) in which you work, that makes things suddenly workable.

I tell you that the power of context is real. True, it doesn't seem very real if you operate out of a system of reality that says that the body of the person over there is more real than the love that that person experiences. My love for you is a lot more real to me than your body is. Your love is an experience more real for me than your face. The context (the end of hunger and starvation on the planet in two decades) is very real for me. It's more real than the "yes-buts," "how-about," the confusion, the doubt, the controversy, the conflict.

This context is now more real for me than the facts regarding the persistence of starvation. For me, the context created now has a power greater than those facts. It has the power to generate a process, to generate a set of forces which are aligned with the end of hunger and starvation and which will create the circumstances

within the next 20 years for the end of starvation.

I have something I want to tell you which is very delicate. Perhaps delicate things should not be said in public because they are apt to be misunderstood. This is something so delicate it requires intimacy. So I say this to you not as a public statement but in the intimacy of the relationship which we have now established as beings.

Until now, each time someone has died as a consequence of starvation, that death was further evidence of the persistence of hunger and starvation. The instant you create a context (the end of hunger and starvation on the planet) then deaths resulting from starvation occur in that context, and suddenly the same deaths that had been a manifestation of the persistence of the problem become a manifestation of, virtually a contribution to, the end of the problem.

When a space in which something happens is transformed, the same happening takes on a different meaning and therefore leads to a different result. No one would ask anyone to die as a contribution toward the end of death and it is a fact that when you create a context around death and make that context real, it does shift the meaning and result of the event.

A person can die as evidence of the persistence of hunger and starvation, in which case that person's life and death have been reduced to meaninglessness. A person can die in the context of the end of hunger and starvation, and the context affords meaning (almost purpose) to that life and death.

What can the little individual do?

There are four generating principles of The Hunger Project and I want to discuss them now.

The first generating principle comes from a question Buckminster Fuller asks. Bucky's question is: "What can the little individual do?" What can you do as an individual that some big organization or government can't do?

What you can do that no other entity can do is create a context. Only you have the

power to create a context. It cannot be done by a group. It cannot be done by an organization. It must happen within the Self. The home of context is Self. Only within your Self can you create the context: The end of hunger and starvation on the planet within two decades. That is what the little individual can do.

I know that underneath our facades, underneath the junk that we bother ourselves with in life, right underneath the surface (and I have been underneath the surface of tens and tens of thousands of people) is the experience of an innate and natural responsibility for the world in which we live. It is not something you have to jam in there or convince people of.

I want to convince you of nothing. I have nothing to convince you of. The experience of responsibility already exists within your Self. All you have to do is experience your Self as the space of your experience and you will automatically and necessarily experience responsibility for everything within your space. The Hunger Project is a natural consequence of the experience of individual and personal responsibility, of your Self's experience that hunger and starvation exist in your space, in your world.

Now as a practical expression of that, you will ask: "What can I do?" The Hunger Project does not answer that for you. It goes out of its way to not answer that question for you. Instead, it creates a context in which you get to answer that question yourself, so that the answer is your own answer.

The first generating principle of The Hunger Project is that it is a project of individual and personal responsibility.

It has nothing to do with guilt. If you want to feel guilty, fine. Keep it to yourself. It's not part of the project. The Hunger Project has nothing to do with feeling sorry for starving people. I consider feeling sorry for those people demeaning to their humanity. If you want to feel sorry, please don't get it on me. The project is not about being ashamed. You do not have to be ashamed about what you eat, even about what you waste. Being ashamed of what you waste is a mere gesture. It's a cop-out. It's cheap. The project is not about blaming anybody. It's not even about your personal interest. Of course, it is very much in your personal, selfish interest to eliminate starvation. If people don't get fed, your life is going to get very

miserable in about 20 or 30 years, according to the experts. And this project is not about your selfish interest.

People have said to me: "Sure, you can talk to 40,000 people and get them all fired up. How long will that excitement and commitment last? What will happen after it wears off?"

If I have to keep people fired up, this project is a joke. If this project isn't natural to your Self, this project is a fraud.

This project is about you, and I suggest that if you get in touch with your Self, you will experience a natural, spontaneous sense of responsibility.

An Alignment of Wholes

The second generating principle is that the project is an alignment of wholes, not a sum of parts. In this project you do not do your "part." There is no "part" for you to do. This is a project in which you are the whole project.

If you enroll yourself in the project you become the source of the project. It becomes your project and anyone working to eliminate hunger and starvation around the world will be working for you because you have taken the responsibility to create the context of the end of hunger and starvation on the planet. When you do that, anybody doing anything is working for you.

Let me give you an analogy. If you take a transparency, a photographic slide, and you cut the transparency in half and you project one half on a screen, what you see is half a picture. On the other hand, if you take a holographic transparency and you cut it in half and you project it, what you see is the whole picture. In a holographic transparency, each part is not a part. Each part is a whole that contains the entire picture.

Similarly, The Hunger Project is not you doing your part. It is a transformation from you doing your part, to you being the source of it all. The Hunger Project is an alignment of sources, an alignment of wholes. You are the source of The Hunger

Project. You make the project completely yours in a way that allows others to make it completely theirs. No one gets credit for the project, and each of us is allowed to own the project completely.

This is not a movement. This is not a bandwagon. There is no movement or bandwagon to join. You can't be a part of something here. You can only be the whole thing, aligned with other people who also are the whole thing.

Alignment is the spontaneous cooperation of wholes coming from a context or common purpose. Agreement, on the other hand, is a banding together of parts in support of a position or point of view. You don't need anyone's agreement to create a context. You don't need anything from anybody.

All you need to create a context is your Self. The Hunger Project is an alignment of Selves taking responsibility for creating a context.

Context, not Content

The third generating principle of The Hunger Project is the one I've already discussed with you: the creation of a context, to cause the end of hunger and starvation on this planet in two decades to be an idea whose time has come. It can be done only within your Self.

And you create a context from what? From nothing. Within your Self and from nothing you create the space, "The end of hunger and starvation on the planet in two decades," and in that space you put all content and all process, and within the space, process is generated, which reorganizes and realigns the process and content. In that context, everything that happens in every moment is really the end of starvation manifesting itself. Each position that used to contribute to the pea soup now becomes a position manifesting itself as contributing to the end of starvation.

An idea transformed from content to context is an idea whose time has come. Create a context and you have mastery. I promise you that at the point in this project when you actually experience the context, "The end of hunger and starvation on the planet in two decades," you will experience a transformation in

the quality of your own life. You will experience a kind of mastery that you have never experienced before.

I said mastery, not force. Many of us have a lot of force. Mastery requires no force. If everything is going vertically, what do you have to do to get something to go vertically? Nothing, just do whatever you're doing.

Out of the context, "The end of hunger and starvation on the planet in two decades," sometime in the next month some opportunity to do something to make real the end of hunger and starvation on the planet will cross your path. Instead of interacting with it out of a position, you will be able to interact with the opportunity out of this context. Then, what you do will be wholly appropriate to the end of hunger and starvation.

A Transformed Space

The fourth generating principle of The Hunger Project is the principle of transformation. I cannot predict exactly what will happen to end starvation on the planet. In fact, any prediction begins to place a limitation on what can occur. If you and I were caterpillars talking about flight, can you imagine what the talk would sound like? "We don't have the power to fly. Caterpillars don't fly. They wiggle. We're too bulky and fat and we don't have wings. We can't do it."

To which someone might reply: "But if a caterpillar could fly, by what method do you suppose it would happen?" Don't you see that you can't answer that with a caterpillar mentality? Whatever answer you figure out comes from the limited condition; it is deduced from what already exists, that is, the form of the caterpillar. The creation of a context dissolves the limitations; it transforms the condition of unworkability and creates an opportunity for solutions to occur.

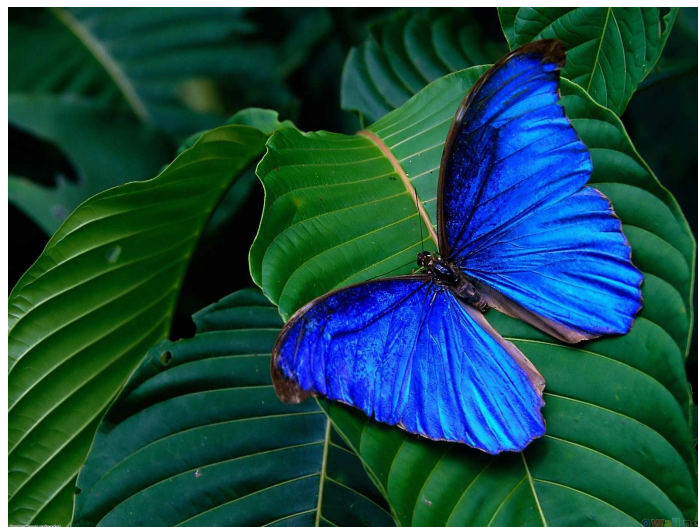
I talked to about 40,000 people in a series of presentations of The Hunger Project in September and October of 1977. Those 40,000 people experienced alignment and began to talk to tens of thousands of other people, who, in turn, will enroll tens of thousands of other people. Soon there will be over 100,000 people enrolled in The Hunger Project, people committed to causing the end of hunger and starvation in two decades to be an idea whose time has come.

We can predict what 100,000 people banded together in a movement, each doing his or her part, could do about hunger and starvation-but no one has ever seen 100,000 aligned people. No one can predict what 100,000 people can do who are aligned out of themselves, out of their individual sense of responsibility, out of being whole, out of being willing to create new contexts within themselves: within themselves as individuals, within themselves as relationship, within themselves as a group, within themselves as organization or institution, within themselves as society, within themselves as humankind. We have no idea what a group of 100,000 aligned people can do. And I say that any attempt to predict it limits it.

So I only Predict Miracles

Twenty years from now, when we're looking back at how hunger and starvation ended, it will not look as if miracles had happened. Everyone will know how it happened. They will point to events that were pivotal, that made a difference. There will appear to be an obvious relationship between what was done and the logical consequences of what was done. The weather got better; there were bigger crops; this government changed; the president said that; the government did this; and it all resulted in the end of starvation on the planet. In retrospect, that's how miracles always appear to happen.

Butterflies can explain how caterpillars came to fly.



[**Nothing Is So Powerful As An Idea Whose Time Has Come**](#) - Graduate Review
publication of The Hunger Project, The end of starvation: Creating An Idea Whose
Time Has Come - at Internet Archive

[**The Hunger Project - An Idea Whose Time Has Come**](#) - Graduate Review
publication with images and more information - at Scribd