

Einstein Was Wrong, Eisenhower Was Right

Quotes from and Commentary on Adi Da's book *Not-Two Is Peace*

by Fred Rohé

"So long as there are men there will be wars."

-Albert Einstein, Nobel Prize-winning physicist

"I like to believe that people in the long run are going to do more to promote peace than our governments. Indeed, I think that people want peace so much that one of these days governments had better get out of the way and let them have it."

-Dwight D. Eisenhower, 5 Star Army General, Two-Time U.S. President

We're not accustomed to thinking about Einstein being wrong about anything. And, indeed, he could have been right once again if he had said something like, "As long as humankind continues to base its behavior on a fundamental spiritual error, there will be wars." Einstein was wrong in his statement because he didn't allow for change. (I'll say more about the "fundamental spiritual error" in a moment.)

Eisenhower was right because he tapped into changes that are upon us now. His statement expressed the intuition of three things:

The actual establishment of peace,
The minor role that will be played by governments, and
The major role that will be played by the people.

In writing *Not-Two Is Peace*, Adi Da did not look to Eisenhower for inspiration. But Let's look at how Eisenhower's intuition is supported by and elaborated upon by Adi Da in this ultimate peace book.

Establishing Peace

Basically, *Not-Two Is Peace* charts a clear path for the establishment of world peace, but not informed by any of the plans for peace being used now or that have been tried in the past. Two hundred sixty five million people died in the horrific wars of the 20th century, and as I write this in mid 2008, there are around forty wars being fought ("around" because one source says there are thirty-five, another says forty-two). Whatever the exact number is, we can't

escape the sad conclusion: The peace movement as we know it is no closer to world peace now than ever—perhaps even further from it.

The peace movement cannot have a more vital, virtuous purpose, and it is supported by intelligent, compassionate people. Why has it failed? Why is it failing?

The usual answer is that it's because it is fragmented. And that's actually close; but it's the symptom, not the cause. The real answer goes deeper—to the "fundamental spiritual error" I mentioned above.

In a word, that error is separation. At the core, each of us assumes separation from every other. And as the ancient adage observes, "Whenever there is an other, fear arises."

Prior Unity

That core separative presumption is the reason the peace movement is failing and it is also the reason there is war. In fact, the other catastrophic problems that plague humankind—poverty, pollution, hunger, etc.—can be addressed effectively by correcting the untruth of the separative presumption. That correction is the underlying theme of *Not-Two Is Peace*. Adi Da called it "prior unity."

Generally, most of us would have a common understanding of the word "unity". But that is not the spiritual correction being elucidated here; the key to unlocking this forgotten truth is the word "prior"—that is, before any presumption of dis-unity based on the separative error.

People commonly presume unity to be a positive value. But they are typically thinking of unity as something to be "worked toward". "Working toward" unity is not what I am talking about. I am talking about prior unity. I am talking about people entering into a dialogue that is based on the working-presumption of prior unity, and non-separateness, and zero-confrontation, and global indivisibility, and the absolute Law of unbreakable peace—rather than a status quo based on the ego-based presumption of separateness, and conflict, and competition. . .

This theme rests on very firm ground.

The genetic unity of humankind is inherent. That unity is scientifically known to be so. Yet, the "difference-makers" speak and act as if there were superior humans and inferior humans, superior nationalisms and inferior nationalisms, and so on—as if merely incidental differences were of immense significance. To make much of

incidental differences is merely to argue about old stories. Instead of all that, everyone must be exercised anew—toward (and in, and As) Truth in always present-time.

And it's not as if this theme is new: rather, it has either been forgotten or ignored (now at our great peril) for thousands of years. *Not-Two Is Peace* is a wake-up call to humankind in this "dark epoch". It has become essential that we wake up—now—to what has always been true.

*All differences in this world are of degree, and not of kind, because **oneness** is the secret of everything.*

-Swami Vivekananda

We are one, after all, you and I. Together we suffer, together exist, and forever will recreate each other.

-Pierre Teilhard De Chardin

*The two are one—
born of the same root,
differently named when they appear.*

-Lao Tzu

I know that my unity with all people cannot be destroyed by national boundaries and government orders.

-Leo Tolstoy

He who experiences the unity of life sees his own Self in all beings, and all beings in his own Self, and looks on everything with an impartial eye.

-Buddha

Perhaps Einstein didn't agree with the perennial wisdom of prior unity, or maybe he didn't believe it would ever become the universal basis for human relationship. But the dark vision of perpetual warfare is outshined by the bright propositions offered in *Not-Two Is Peace*.

Prior unity is the foundation of Adi Da's elegant Formula for World Peace:

$$C + T = P$$

Cooperation plus Tolerance equals Peace

. . . the necessary and exact ‘price’ for peace—the ‘treaty cost’ for the survival of humankind, Earthkind, and Earth itself. . . This is the necessary ‘new paradigm’ for the human design of future effort.

People, Not Governments

The governments of the world do not exist to serve the people. They exist to maintain the status quo, or, in some cases, to expand their power and wealth. Nowhere is peace the top national agenda item or even close to it, and no Great Leader can change that—the road to leadership is pockmarked with the potholes of compromise and IOUs.

However, *Not-Two Is Peace* puts meat on the bare bones of Eisenhower’s intuition. There is a “new method” for realizing world peace. But it is not the way of nations or leaders. World peace will be actualized by the power of the people—us, humankind, all six and a half billion of us.

*I awakened to the cry
that the people have the power
to redeem the work of fools
upon the meek the graces shower
it's decreed . . . the people rule*

*the people have the power
the people have the power*

-from the song “People Have the Power” by Patti Smith

Inherently the people do have the power; but we have not discovered how to exercise it. Even so, think about it: Who or what could deny the force of six and a half billion people insisting on global peace?

The sub-title of *Not-Two Is Peace* is *The Ordinary People’s Way of Global Cooperative Order*. Adi Da proposed that we actualize our prior unity by creating the Global Cooperative Order and the Global Cooperative Forum to fill the vacuum in which we conduct war and every other manner of destruction.

The Global Cooperative Order

The old moral, social, and political “order” of humankind is now dead. A new and true and right Way of order of humankind is, now, and forever hereafter, necessary. This Free Declaration is the Seed-Utterance of that new and necessary Way of true and right (and truly globally, totally, and universally cooperative) order.

Notice in the quote above the phrase “Seed-Utterance”. Readers should understand that Adi Da was neither a public nor a political person. He was a spiritual teacher and artist living in relative seclusion on a remote Fijian island. [see About the Author (link)] His purpose in writing the essays that comprise *Not-Two Is Peace* was to wake us up before it’s too late and to point the way out of the dilemma we have created.

Simply stated: Since humankind has allowed this to become a war-torn planet, it is our responsibility to convert it to peacefulness. And since a spiritual error is at the root of it all, it should be no surprise that a spiritual teacher with uniquely profound insight was making the point and pointing to the way out.

Humankind is in the position, right now, to make some very important judgments about life, and about the relationships between people—and about Reality Itself. As a result of that judgment, either there will be universal war and death or, alternatively, humankind will become established in a Global Cooperative Order, based on the working-presumption of universal prior unity and the universal world-“homeland” that belongs to all of humankind (and, indeed, all of Earthkind). All have suffered. All are equally full of nonsense. Therefore, in principle, there must be a new and universal politics—a politics of no praise and no blame. By these means, reconciliation must be achieved—cooperatively, in a disposition of mutual tolerance, trust, and respect.

It has often been observed that wars begin from the decisions of old men that result in sending young men to their deaths. In reading this book, however, you will notice that it does not particularly address old men—the political, military, or industrial leaders. Nor does it suggest that their conversion to wisdom will bring us peace. No, we are responsible, leaders and followers alike—humankind must change, not just some supposed elite that controls and governs.

Who must make and do the Global Cooperative Forum (and the Global Cooperative Order) of humankind? Everyone. You—the people of the world. Every one of “Everyman” must be changed, and restored to the non-dissociative circumstance not just to a change of thought, but to a change in doings, a change of participation, engaged in a truly global place. Everyone must get together—without the unfruitful overlay of the dissociative consciousness of merely “objectified” personality—and get on with what is necessary for the well-being and survival of everyone and everything.

No nonsense—just get on with it.

That is, fundamentally, what there is to say about it

The obstacles to world peace seem overwhelming to most of us, feeling powerless is our common experience. And rightly so when we perceive such great matters from the lonely status of a separate individual. But that is not what is being spoken about here. As part of the Global Cooperative Order, you have the power to make every single change vital to our species and our planet.

It is not naïve to suggest and expect a profound change in the conducting of global human affairs when those who could make the demand for change number in the billions. Nor is it folly to try to re-orient humankind when the only alternative is universal slavery and the culture of death. Therefore, all must commit themselves to understand the patterns by which they are now (and have traditionally and historically been) living (both individually and collectively), so that they can then change those patterns and the destinies those patterns will (otherwise) inevitably inflict upon them.

I am not speaking of all of this in merely utopian terms—as if transforming the world were simply a matter of giving a lecture. A very practical means for contacting everybody, and getting everybody involved in what is new and right, must be precisely organized and consistently put to practical collective global use.

What is being proposed here has not a sliver of resemblance to an Orwellian 1984 world, or the new version of it cloaked by the sly term “New World Order”, with its deadly projections of a world government, a world army, a world currency—a “world” in which we would individually disappear into a voiceless void, and sovereign nations would become obsolete. *Not-Two Is Peace* warns against such an abomination, or any other faction with a “rulership” agenda. Adi Da called for us to install a “perpetual discipline” based on prior unity, and to install it right now based on the urgency of our situation.

In the present time, the social, political, economic, and religious domains of the human sphere are all characterized by a kind of “fundamentalism of the old days”, a kind of “retro world”—and this is creating a disaster, because humankind has not shifted in its understanding to account for the real situation that now exists.

. . . it is absolutely urgent that there be an immediate and total transformation at the root of human culture and society and politics. A new kind of human institution must emerge in the world—an institution that truly establishes a Global Cooperative Order. That new (and, necessarily, global) institution must establish and enact a non-tyrannical (and even counter-tyrannical, or entirely post-tyrannical) order of rightly

and effectively functioning cooperation between everyone—between all nations, between all cultures and tribes, between all the “neighborhoods”.

What is required is not a matter of merely “having a dialogue” and “working toward” unity. In any such effort of “working toward”, there is, in all the works, still plenty of effort to dominate. Therefore, what is required is the establishment of the universal working-presumption of prior unity—such that “the people”, in every guise, lay down their arms, lay down their conflicts and their aggressive competitiveness, and, on that basis, straightforwardly handle all the business that is in the interest of everybody altogether.

The Global Cooperative Forum

To imagine the Global Cooperative Forum, it might help to think of the United Nations. Having that institution in mind, now eliminate the placards that identify representatives by nation. Next subtract the separative orientation that keeps the UN dis-united. Then cancel the UN’s hapless approach to world peace.

So you have the shell of the UN, not the substance. Now add representatives who see themselves as representing the interests of humankind, no matter what their nationality. They function on the basis of prior unity, not the polarizing orientation of the ego. And they believe absolutely the UN’s own official declaration that the people of the world have the right to peace.

Obviously, six and a half billion people need to have a representative group capable of functioning effectively. The Global Cooperative Order is “the righteous voice of the people”, and it rules. The Global Cooperative Forum represents the Order, represents us, engaged in a “global dialog” with us.

The Global Cooperative Forum proposed in *Not-Two Is Peace* has a completely different orientation than the UN, which fundamentally utilizes the contemporary version of tribalism. Problems of global significance are subordinated to self-interest by each nation-state (tribe); consequently, accomplishments are meager when measured against our greatest needs. The Global Cooperative Forum--manifesting our inherent indivisibility (prior unity)--would solve problems by subordinating the interests of its parts to the whole.

In feeling my way through the organization of topics for this review, I placed the Global Cooperative Order first because it is the everybody element (more about “everybody” later). Actually, however,

it is the Global Cooperative Forum that will come first, with its first order of business to establish the Global Cooperative Order.

A Global Cooperative Forum must be established—a forum that includes everybody, and all nations, without national boundaries, and (altogether) without political, social, or institutional barriers of any kind. It would, thus, be the Global Cooperative Forum (and thereby established and perpetuated Right Order) of all of humankind...

The entire world of humankind must enter into a perpetual global dialogue (via a Global Cooperative Forum), and, thus and thereby, establish (and actively perpetuate) a Global Cooperative Order based on mutual cooperation, tolerance, real peace, and the principle of prior unity. In this manner, all nation-states must (in a global dialogue with the thus “righteous voice of the people”) be brought to agree to function as civilized nation-states . . .

Peace is the single, over-riding issue confronting us. We may be tired of hearing about the ultimate threat modern warfare represents, but we should not fool ourselves about the possibility of the obliteration of life on Earth, after which no other issue would matter.

Adi Da sometimes referred to these times as a “dark epoch” in human history. Even so, the other side of that coin is that it is also a time of great hope and unprecedented opportunity. As he pointed out, whatever we have made wrong, we can also make right. He called for a “change of mind, followed by a change of action”. Our changed actions can not only create world peace, they can effectively address the other pressing problems we all have in common. As Dr. Carolyn Lee says in her essay *Prior Unity and the Global Cooperative Forum*:

All the fundamental global matters would be in its purview, but approached as one living process, rather than as a multiplicity of competing issues. Participation in the forum would depend upon people’s ability to set aside their personal, national, religious, ethnic, or other forms of identity, to accomplish the work at hand. The paradigm of prior unity would grant them the capacity to merely be there as human beings representing all of humankind.

Adi Da is not naive. He simply speaks the truth as he sees it, with no withholding and no armoring. He is fully aware of the complexity of establishing and maintaining such a forum. Extraordinary leadership, vast programs of education, and immense structures of communication will be required. But Adi Da points out that this is the very moment in human history where global interconnectedness—exemplified in today’s technology, such as the Internet—can provide the means to shift the consciousness of humanity in a finite period of time. Nothing even remotely like this has ever been possible before.

The means exist, but the clear message and force of mobilization to use that means for the universal good has yet to emerge. Adi Da is emphasizing that the people themselves—we, the six billion inhabitants of earth—can, and must, cooperatively enact our fundamental will to survive, be free, and preserve the Earth.

It is essential that morally enlightened individuals with the skills and connections to bring this forum into being come forward and combine with like-minded others to bring the profound truths stated in . . . *Not-Two Is Peace* into a living form. . .

Everybody-All-At-Once

“The egoic model of existence”—the opposite of prior unity—is what has produced the murderous madness of our past and present. Feeling our prior unity does not equate to ultimate spiritual enlightenment. Rather, it is moral enlightenment, the basis of real sanity—“everybody-all-at-once” rather than “everybody-one-at-a-time”. Adi Da exhorted us to cultivate this change of perspective in ourselves, and to demand that those who represent us in the Global Cooperative Forum steadfastly operate on that basis—the egoless model of existence.

The Global Cooperative Forum must truly represent—and, in effect, embody, or self-manifest—the voice that represents humankind as a whole. However, to represent humankind as a whole is not merely to speak for six billion egos—but it is, rather, to represent and speak for the egoless everybody-all-at-once that must be positively effective in bringing order to the current world-chaos. It is not the egoic everybody (or every “I”), but it is the egoless everybody-all-at-once, that must be embodied in, as, and via the Global Cooperative Forum.

Everybody-all-at-once is one of many original proposals contained in *Not-Two Is Peace*. There is a spiritual aspect to it as well as a practical side. The spiritual is the “body” of everybody, in which duality is erased by the universal realization of prior unity. While each of us is an individual, the greater truth is that we are one on this planetary homeland. Rightness is established because everybody-all-at-once acts in the interests of humankind and its habitat rather than separate selves acting selfishly to unconsciously fulfill the destructive patterns of egoity.

The practical aspect of everybody-all-at-once is communication. It implies universal, almost sudden communication, the internet being a major (but not sole) means. We know from recent musical events that it’s technically possible to reach billions at one time, and Adi Da

suggested that we seek out those amongst us who know how to communicate on that scale. Practically, then, everybody-all-at-once is the “tactic” that manifests the Global Cooperative Order and Forum “strategy”. As the book *Here Comes Everybody*, by Clay Shirky, puts it:

. . . For the first time in human history, our communication tools support the group conversation and group action. Gathering a group of people and getting them to act used to require significant resources, giving the world’s institutions a kind of monopoly on group effort. Now, though, the tools for sharing and cooperating on a global scale have been placed in the hands of individual citizens.

In the same way the printing press amplified the individual mind and the telephone amplified two-way communications, a host of new tools, from instant messages and mobile phones to weblogs and wikis, amplify group communications. And because humans are natively good at working in groups, anything that amplifies group effort changes society. . .

The question might arise, How do we know the billions will be receptive to the messages based on prior unity?—real and lasting peace based on cooperation and tolerance, and the people’s role in bringing it to pass based on being part of the Global Cooperative Order. The answer lies in “not-two” consciousness. Generally speaking, since it’s stamped upon their genes, people know prior unity is the case. As Irvin Laszlo writes in the Introduction to *Not-Two Is Peace*:

The transformation of the human species has begun. A new epidemic is spreading among us: more and more people are infected by the recognition of our unity .The fragmentation of human communities, the separation of man and nature, were but an interlude in human history; and that interlude is now coming to a close. We are recovering our unity not by returning to a prior culture and consciousness, but by moving beyond the fragmented, egoic civilization that dominated humankind for the past two centuries--moving toward a cooperative world that could be, and should be, initiated by the worldwide consultation of people representing no interest other than that of the species itself

The transformation Laszlo speaks of is gaining global recognition. In one of the most important books of the 21st century, Paul Hawken writes eloquently about it in *Blessed Unrest*. Hawken calls the transformation of consciousness “the largest movement in the world” and “the movement with no name”. One of his most effective metaphors sees our species as part of Earth’s immune system. He is optimistic regarding that system while being cautionary, and also quite sensitive to our inherent unity.

But immune systems do fail; this movement most certainly could fail as well. What can help preserve it is the gift of self-perception, the gift of seeing who we truly are. We will either come together as one, globalized people, or we will disappear as a civilization. To come together we must know our place in a biological and cultural sense, and reclaim our role as engaged agents of our continued existence. . . We are surfeited with metaphors of war, such that when we hear the word *defense*, we think *attack*, but the defense of the world can truly be accomplished only by cooperation and compassion. Science now knows that while still in diapers, virtually all children exhibit altruistic behavior. Concern for the well-being of others is bred in the bone, endemic, and hardwired. We became human by working together and helping one another. According to immunologist Gerald Callahan, faith and love are literally buried in our genes and lymphocytes, and what it takes to arrest our descent into chaos is one person after another remembering who and where they really are.

So, how do we know everybody-all-at-once will respond to the messages based on prior unity? Because those messages are based on the truth vibrating in the cells of our bodies. This answer may not satisfy the scientific materialists amongst us, but their day has entered the twilight zone. With scientific materialism as the reigning world philosophy (really, "religion"), we get the mess we must now, with utmost urgency, extricate ourselves from—the world characterized by war, hunger, pollution, poverty . . . need I go on? Materialism is the death of real life, placing the satisfaction of egoic purposes as the ultimate destiny of life.

The will to illusion is fundamental to egoity.

To awaken to the inherent egolessness of the life-situation is to be free of the "self"-deluded capability for illusion.

Everybody-all-at-once must become dis-illusioned with the ego-made chaos of the present-time world-situation.

That dis-illusionment can make everybody-all-at-once effective in the true Reality-situation of life.

That dis-illusionment can set the energy of everybody-all-at-once in motion, free of the structures and purposes of ego-bondage.

That dis-illusionment is the root and necessary basis for the awakening of everybody-all-at-once to the inherently global responsibility of humankind.

Conclusion

Humanity has slept for decades since Einstein and Eisenhower expressed their differing opinions. The positive side of scientific materialism has been demonstrated by the many marvelous scientific

and technological advances made during that time. But, based on the separative assumption, as the prevailing philosophy of the era, materialism has been a disaster. Just look around . . . no need to recite the litany of our profound problems. *Not-Two Is Peace* asks,

Have you not had enough of the brute, stupid, childish, and (otherwise) adolescent, exploitative representation of human (or, really, subhuman) existence that is played out daily . . . ?

To play absurd games with the human and natural world is, now and forever hereafter, simply not acceptable. Time is up. Such nonsense must be given no more space and time.

Personally, before reading *Not-Two Is Peace*, I was in Einstein's camp, pessimistic about the possibility of global peace. But *Not-Two Is Peace* shifted me to the Eisenhower side. My newly acquired optimism rests primarily on these factors:

- Adi Da's exposition of prior, or inherent, unity: this will not be a difficult core value for humankind to establish, for at that core we all know it is so, and on that basis Cooperation + Tolerance = Peace will be our destiny.
- Adi Da's major practical proposals--the Global Cooperative Order and the Global Cooperative Forum--have a necessary and convincing logic. The selfless control of human affairs by humankind itself is the next phase of human evolution.
- The brilliant potential of everybody-all-at-once: perennial wisdom married to contemporary technology, allowing the imperative for righteous collective action to answer the urgency we face.

In the reading of *Not-Two Is Peace* there are moments when you will encounter a stern tone, as you will have noticed in some of the quotes I have chosen. But don't you agree that sternness is appropriate in this moment in the wanderings of our species? At the same time, *Not-Two Is Peace* is extraordinarily practical and, considering our circumstances, we need nothing less than practicality of an extraordinary kind.

What is at the end is the same as whatever is at the beginning. If you begin with separateness, the end is dark. If you begin with prior unity, all that emerges is light.

