



Prior Unity

(the inherent unity prior to any form of separation)

There is no difference between people. Human beings are a single species—and, fundamentally, they are all the same. The various colors do not make any difference. Races of human beings are variations of minor genetic changes that developed as human beings wandered the planet and lived under various conditions over thousands of years. Of course, in each place where human beings settled, they developed particular philosophical views and cultural characteristics. Nevertheless, the changes that occurred and the differences that developed are sheerly incidental and minor.

Why do you—the people of humankind—continue to insist on making the differences that you make, on the basis of local historical memories and provincial institutional configurations of separate groups of people? Why do you do that, instead of understanding that what you are observing, right now, is the indivisible global singleness of a particular species? Every human being is, as such, always already coincident with (and fundamentally identical to) every other—and, therefore, could also be combined, in a very productive and positive sense, with the total world of all of humankind.

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.

Human beings must accept, with humility, that their rightful position (and that of every one) in the naturally indivisible world-family of Earthkind (including humankind) is not the “ego-place” of prior dis-unity (and, thus, of separateness, separativeness, domination, and control), but the “heart-place” of prior unity (and, thus, of ego-transcending cooperation and tolerance).

The working-presumption of prior unity—rather than the search for unity—is the right and true context for all human exchanges. If there is the working presumption of prior unity, then ego-surrendering cooperation and tolerance make perpetual human peace. . .

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. . .

. . . As a working-principle applicable to all modes of dialogue and all modes of happening in the world, the working-presumption of prior unity is essential. That is why cooperation and tolerance are not merely “ideals”—which people should “try to make happen”. Rather, true cooperation and true tolerance originate from the working-presumption of prior unity. Therefore, it is not that you should seek unity, or seek cooperation, or seek tolerance, or seek peace. Unity, cooperation, tolerance, and peace are the Law and the inevitable demonstration of right life. Unity, cooperation, tolerance, and peace are what always already is. Therefore, unity, cooperation, tolerance, and peace must always be presumed to be the principle that is also presently the case—and, then, human beings must always function on the basis of that always present-time working-presumption.