

The REAL Roadmap to Peace

by Fred Rohé

Variations and Interpretations on Themes from the Book

Not-Two Is Peace

by the World-Friend, Adi Da
(1939 – 2008)

Dedicated to Adi Da, whose truly selfless and extraordinary life of prodigious achievements was entirely devoted to the enlightenment of humankind. His brilliance has lighted my way since 1983 and has restored my vision of a world in permanent peace.

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Part One

BEFORE PEACE

CHAPTER ONE

The Unity Prior to Everything

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. (Not-Two Is Peace)

The universe is not expressed accurately by any single perspective, whether that perspective is held by an individual or a large collective of individuals, or by a reputable scientist or a respected religionist.

The universe is the context within which all possible perspectives arise. That context is a prior unity—the intrinsic oneness that is always the case before any form of separation. Whether or not that prior unity has been observed, or is presently being observed, it is always as it is and always has been.

Thus, prior unity is the true expression of the universe itself. It is natural, inherent unity without duality. “It is one.”

And so, prior unity is the condition in which we human beings naturally exist.

Therefore, right human relationships take place on the working presumption of prior unity—not based on a state of unity that must somehow be achieved, but on the unity that is always already so.

The working presumption of prior unity is to work with the only actual reality, whether human relationships are between individuals, or groups, or nations.

If the working presumption of prior unity had ever been established in the past, global peace would already be the case and many millions of lives would not have been lost.

When the working presumption of prior unity is the basis of relationship, certain necessary qualities are inherently present—such as, cooperation, tolerance, and peace.

Someone can deny the truth of prior unity, but he or she is not thereby our opponent—they are simply a brother or sister in denial of their own truth.

Prior unity is the beginning of egolessness—not the egolessness of Ultimate Enlightenment, but the moral enlightenment that is characteristic of higher consciousness.

Global peace will become possible when prior unity—not-two consciousness—becomes the consciousness of humankind.

Since it is actually so, it is not a great leap for humankind to realize the truth of prior unity. (In other writings, Adi Da refers to such a change as the “super-physics of Non-Difference.”)

Since changes of consciousness can occur very quickly—on a non-physical, vibrational basis—peace is possible in the very near future: it can happen almost literally overnight, there is no need to wait patiently for decades or longer. With the super-physics of Non-Difference in play, there will be billions of peace activists.

The awareness that we are all human beings together has become lost in war and through politics.

- Albert Schweitzer

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

**There is nothing, nothing, nothing individual about this universe.
There is no such thing as the lone individual anywhere.**

***- Howard Bloom, author, from an Enlightenment magazine
interview, The Café at the Beginning of the Universe***

**Self-preservation is only the second law of life. The first law is that
you and the other are one.**

-Joseph Campbell

**The two are the same, but after they are produced, they have
different names.**

- Lao Tzu

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

-Pierre Teilhard De Chardin

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

Swami Vivekananda

Prior unity—the spiritual and scientific truth—is the perennial wisdom. But, Adi Da points out, Earth is a place “where truth has never really taken hold.”

That must change. We should not allow ourselves to be deceived or deceive ourselves. The survival of our species depends on a universal change of consciousness.

But, people ask, how would such a “miracle” occur? As soon as the fact of prior unity is introduced to some people, they “get it”—either intellectually, via the head, or intuitively, via the heart. And so, the change can occur by simply receiving the “news” through one or another ordinary means of communication.

And then there is the invisible world, or worlds, the subtle realm, or realms. Beyond visibility are many forces, both dark and light. In this dark era of scientific materialism, even science—particularly the discipline of quantum physics—recognizes that the world is more than what it looks like.

For thousands of years, dark forces have dominated humankind. Now it is time for the light to outshine the darkness, for the super-physics of Non-Difference to shatter the illusion of separation and bring a final end to warfare.

How do we know that time has come? Humankind is against the wall; we are the ultimate endangered species. Clearly, it is time for truth to take hold in this place. It is not time for naïve optimism; the absolute necessity for this change reveals how entirely possible it is.

CHAPTER TWO

The Situation We're Really In

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. (Not-Two Is Peace)

Even though prior unity is the fundamental truth of existence, humankind has not yet shifted to this understanding. We are suffering an archaic fundamentalism of consciousness.

The archaic, or old, consciousness is characterized by egotism as the basis of life, and individual egotism produces collective egotism, as in nationalism, fundamentalism, and other forms of tribalism.

The old consciousness now still prevailing is based on the false presumption of separation. Thus, the basis of dialog and negotiation is *us versus them*, rather than *us and them*.

The separative presumption is reflected by the tribalism of nation against nation, religion against religion, corporation against corporation, race against race., etc., etc.

The presumption of separation leads to “the objectification game”, which presumes non-unity, thereby unconsciously turning everything and everybody into an objective “other”. This leads to “the control game”, which leads to “the destruction game”. Objectification and control occurred long ago. The destruction game is being played out now.

Our tribalism in whatever form is collective egotism—the collective can only reflect the egoity of its individuals. Tribalism is characterized by competition rather than cooperation, rigidity rather than tolerance, war rather than peace.

In the natural domain, in the political domain—wherever we look—we see crises, some almost terminal, due to the fearful clench in consciousness of tribalism. Thus, we are undermined by our wars and the self-destructive ravaging we are conducting against our natural environment—tribalism’s end game.

The old consciousness was willing, sometimes even eager, to kill its perceived enemies by the millions. Now the means exist to kill by the billions. Therefore, life itself is threatened by tribalism.

Some say that destruction is our common destiny. If we do not transcend our tribalism, that prognosis could be right—even though there is no inherent justification for such a fate.

Since humankind is responsible for all that has gone wrong with “civilization”, humankind can also reverse the slide towards oblivion. However, in order to do so, we must understand why chaos has come so close to overwhelming us.

The assumption that self-fulfillment is the purpose of life, stemming from basic egotism, is the root cause of the chaos that pervades human life. That same assumption is the root of the scourge of consumerism that empties human life instead of fulfilling it.

The holders of power, the controllers, encourage self orientation because it keeps people detached from one another. As long as we, the people, are fragmented by self-centeredness, we remain powerless, allowing the controllers to maintain their control over us.

Who are the controllers? There are many explanations: the military-industrial complex, the corporate-banking elite, and others that are usually relegated to the category of “conspiracy theories”. Apart from the fact that there are such things as conspiracies (or the word would not exist), it does not matter who the controllers are. What is clear is that we, the people, are not in control.

The people do not start wars, they fight in them and die in them on behalf of the controllers. The controllers create wars based on the thirst for wealth and power, not on behalf of the people who do the fighting and dieing.

The 20th century conclusively proved that wars are no longer a matter of armies slaughtering other armies. Two hundred and sixty five million people died in 20th century wars, the majority of them civilians—civilians are the major victims of modern warfare. We are all at risk.

The people will no longer be exploitable and wars will become obsolete when the people awaken to their prior unity—the key, as you will see, to taking the power from the illusion mongers who have convinced us to live in fear.

21st century technology erases national boundaries and cultural barriers—potentially, we are all “face-to-face” with one another. In other words, technology is waiting to become the expression of our prior unity, enabling the shift from the old consciousness to the new, not-two.

“The whole world is at ground zero now. . . This is the moment when it will be determined what the future is going to be.” We face three possible futures:

- 1) The end of human life on Earth.**
- 2) A robotic humankind controlled by a totalitarian “new world order” that wages perpetual war.**
- 3) Humankind freed from “its dark ages of tribalism” into a global collective that cooperatively ends war permanently, opening the doorway to a new world of freedom.**

CHAPTER THREE

What Does Not Work and What Will

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

Writing pacifist words does not produce peace.

Making pacifist speeches does not produce peace.

Peace marches and meetings do not produce peace.

Big peace events do not produce peace.

Praying for peace does not produce peace.

Obviously, those efforts have righteous intentions, but if they could produce peace, we would already have it.

Splintered in ten thousand pieces, the fragmented peace movement cannot manifest enough power to make the will for peace felt. Even if it were united (which would be positive and useful), it would have insufficient force .

Whatever they may be called, “tribal councils”, even though convened with the best intentions, will always fail. In fact, they are counter-productive because they reinforce the basic separatist presumption at the root of the problem: that we have to “work things out”, to “negotiate” our unity.

We do not have peace already because humankind is still mired in the old consciousness. We are still doing all those things above on a separative basis, whereas what is required is just the opposite:”the working presumption of prior unity”.

What is required to realize peace is the force and integrity of everybody, all at once, resonating with the new consciousness of our prior unity—not everybody-one-at-a-time, but everybody-all-at-once.

There is no power on Earth—not even a future great universally accepted leader—that is or will be powerful enough to make peace happen. Neither is there a perfect system that can make peace happen.

Everybody-all-at-once must take control of the world situation. The people, as everybody-all-at-once, actually already have the power to take control. We only lack the realization of it because we have not collectively awakened to our prior unity.

We will realize global peace when we awaken to the realization that it is our responsibility. Peace will only happen when everybody-all-at-once, the power that cannot be resisted, insists on peace, refusing to cooperate with anything less.

Such gestures as praying, making speeches, having meetings, marches, and big events can become effective tools for awakening the power of everybody-all-at-once when they are supported by not-two consciousness.

The peace movement will remain ineffectual as long as it remains based on the separative presumption underlying the old consciousness. The peace movement will become powerful when it becomes transformed by the presumption of prior unity.

CHAPTER FOUR

The New Model of Existence

Global peace, human freedom, and human well-being for all of humankind depend on an individual and a collective change of mind—followed by a corresponding change of action. (Not-Two Is Peace)

Quantum physics has confirmed ancient wisdom: Everything is connected to everything else. Therefore, if one thing can be different, everything can be different. That one different thing that can change everything is the “new” not-two consciousness.

The “old” model of existence is based on egocentricity, which unconsciously emphasizes the differences from everybody else, tends to be wary of everybody else, and puts his or her self interests above all and everything.

The new model of existence is founded on transcending egocentricity. It is not that everyone becomes saintly examples of egolessness. Rather, everyone actively recognizes inherent oneness with others, acting consistently on the realization that we all ride life in “one boat”.

The new model of existence is not utopia. Rather, it is reality. In the real world perfection does not exist. Even so, prior unity is always true. Thus, there is understanding, compassion, and forgiveness.

In the new model of existence it is understood that in the old, egocentric model disunity and conflict were inevitable, since the presumption of separation is false.

In the new model of existence, tribalism is replaced by universalism. It is an entirely new order of existence, just as the rose bush has roots in the dirt but is an entirely different manifestation.

The new model universalism is not the abomination of the one-world government of Orwell’s “1984”, or the so-called “new world order” of one government, one religion, one army, one currency, and centralized control of everything and everyone.

In the new model of existence, matters that affect us all, such as war and environmental degradation, are subjects of global governance because effective management of such matters requires a cooperative global approach

Global governance in the new model of existence is conducted in response to the voice of the people. This being so, the people are energized towards participation.

When tribalism is replaced by universalism, such matters as social, cultural, and religious traditions are recognized to be only the results of regional historical developments, and belief is a matter of choice, not necessity.

Universalism does not accommodate claims of superiority for one tradition over another, and does not recognize any need to compete or dominate.

We do not sacrifice personal freedom in the new model of existence. The new model of existence is a kind of global republic, in which nations—no longer committed to tribalism as the primary reason for existence—retain autonomy and authority.

At the national level in the new model of existence, all citizens are guaranteed equal rights of protection and representation. Local governance is completely the responsibility of everyman and everywoman, and control is maximized locally.

The new model of existence, based on prior unity, is not an idealistic or unrealistic proposition.. Since it is actually, really the truth, it is realistic—and, ultimately, it is essential for our survival.

Since mind manifests from consciousness, not-two consciousness will produce the essential changes of action, just as a criminal, rehabilitated by self-understanding, becomes a decent member of society. We will look around us to discover that our collective action has changed everything and war is no more.

CHAPTER FIVE

The Cure for Chaos

Chaos has come about because everything became individuated—every “thing” and every “one”. When everybody is fragmented into separate units, there is inevitable chaos. However, when everybody starts to function on the working-presumption of egoless prior unity, then there is the means to bring order into the world of human experience. (Not-Two Is Peace)

Six and a half billion people acting egocentrically is the very definition of chaos.

Six and a half billion people acting egocentrically is everybody-one-at-time—everybody living as if the purpose of life is self-fulfillment, whereas, in reality it is self-transcendence.

The self-transcending everybody-all-at-once does not have to overcome the difficulty of being “caused” or learned. It priorly exists as our true condition (prior unity), therefore it only has to be realized; truth comes to us by awakening, not by effort.

The realization of prior unity—not-two consciousness—is not the domain of a particular religion, though any religion might have a self-transcending, or esoteric, tradition behind its popular façade. None of the major religions has ever emphasized self-transcendence; rather, the emphasis is self-fulfillment—a major factor underlying humanity’s failed state.

The controllers rely upon the fragmentation stemming from egocentricity to keep people divided—only a people divided can be controlled and manipulated.

The people find themselves manipulated into wars by the controllers—old men assigning young men their death warrants, the young men killing the women and children of their “enemies”, who are not their enemies at all.

War is the most horrific aspect of the chaotic life of egocentricity, but there is a voice, a force, that can bring it to an end (and also bring order to other forms of chaos).

It is futile to look heavenward for divine intervention to bring us peace. Humankind is responsible for war, humankind must become responsible for peace.

There is only one power than can end the chaos and bring peace: that is the voice of the people, everybody-all-at-once, refusing to participate in war and insisting on the peace that will come with cooperation and tolerance.

Naturally, inherently, the people have the power. When the people awaken, the controllers will be “out of business”, powerless to lead us into wars, unable to foment chaos.

The instrument for curing chaos is the people, everybody-all-at-once.

The weapon for curing chaos is prior unity.

The strategy is to take control via cooperative collective action.

The tactic is non-violent non-cooperation.

CHAPTER SIX

A New “Method”

There must now be a “method” of establishing order which is based on the interconnectedness of humankind as a whole, and which also assumes responsibility for the right serving of (and for right participation in) the natural order. (Not-Two Is Peace)

The subject of *Not-Two is Peace* is that new “method”, the word *method* placed in quotes because what Adi Da proposes is unlike any approach to world peace we have previously heard, unlike anything conventionally associated with a method.

It is obvious to any clear-eyed observer that if we continue living life on this planet as we have been, our prospects are grim at best, non-existent at worst.

Why? Because of our egocentric form of consciousness, which is really a form of unconsciousness—unconscious of the reality of our prior unity.

The old consciousness has proven that it will not work by failing so miserably. (Remember the old saying that you can’t keep repeating the same action and expect to get different results?)

And so, we need a radically new approach to the so-critical matter of global peace. Weapons of mass destruction are so potentially devastating that the destruction could be massive enough to kill us all.

The new approach, or “method”, must be absolutely fundamental because the root cause of our predicament is absolutely fundamental.

The not-two consciousness of prior unity is the fundamental change that will move us from the tribalism and general fragmentation we now suffer.

We already enjoy the technology that will support prior unity—the internet, jets, and satellites have shrunk our world and opened channels of communication that were only science fiction not long ago. But thus far, it is only the technology of globalization.

This is not a globalization of, by, and for the people. This brand of globalization is of, by, and for the controllers—the mega corporations, the bankers, the unseen power brokers who pull the strings of governments.

The globalization that is occurring around us is a kind of repeat of feudalism, with the big governments and the big corporations making up the nobility, and with you and me being the serfs.

This is a globalization that is not working. It is not only not working for the people, it isn't even working for the "nobility". Proof of that is all around us, everywhere you look there are disasters playing out on a global scale. And the controllers ride life in the same boat as the rest of us—a CEO may be making millions per year but can die of lung cancer caused by air pollution as easily as his chauffeur.

This globalization, based on the separatism of egocentricity, suffers the disease of untruth. The cure is prior unity, the truth that supports the natural order of existence. We never were not inherently one. We only need to awaken to that truth.

Nothing violent needs to happen to the globalization that has developed based on the old consciousness. It will dry up and crumble like a dry autumn leaf, its season over.

The globalization of unity is waiting to happen. Its "method" will be cooperation--the Global Cooperative Order and Global Cooperative Forum Adi Da proposes, including all of us, establishing peace by insisting that it be so.

CHAPTER SEVEN

From the Bottom, Up

If the people become truly intelligent and freely cooperative, then the State will, inevitably, do (or become) likewise. And if the people truly become collectively intelligent and responsible, then individual freedom can never really be eliminated . . . (Not-Two Is Peace)

The globalization we suffer now is, obviously, from the top, down. The globalization of unity will be the exact reverse: from the bottom, up.

Top, down as we know it means, in effect, a dictatorship of big powers making decisions about our lives that we have to live with, no matter how adverse the effects on our lives and our planet.

If we sit on our couches with our TVs playing, waiting for peace to happen, we wait in vain. If we look to some abstract power, perfect system, or great leader to bring us peace, we wait in vain.

The leaders and the powers behind them have proven their fundamental disinterest in peace, or we would have had it long ago. Their interest is in more power and wealth, no matter how many of us need to die for it.

Peace will not come miraculously—we, the people, are the miracle waiting to happen. The only ones truly interested in peace—the people—must take responsibility for it.

The first essential for being responsible for peace is, as we have seen, the not-two consciousness of our inherent oneness, each with the rest of humankind.

The second essential for being responsible for peace is engagement: if we are disengaged, we have already lost our power.

Engagement begins where we are. Cooperation and tolerance happen for us, if they happen, with our friends and neighbors. Local politics is the real politics for ordinary men and women.

When local communities become expressions of prior unity, the “grassroots” will have evolved to a higher level: to the culture of cooperation.

The transformation of the grassroots will make peace possible. Thus, Adi Da refers to cooperative local politics as a “great human adventure”.

Up the hierarchical ladder of bureaucracies, the bureaucrats will discover that the grassroots can no longer be manipulated, for it has awakened and not-two consciousness demands new governing principles.

Global peace will come as a result of cooperation and tolerance when billions of us all live the reality of unity where we live our lives day by day.

CHAPTER EIGHT

Positive Dis-Illusionment

Everybody-all-at-once must become dis-illusioned with the ego-made chaos of the present-time world-situation. . . That dis-illusionment is the root and necessary basis for the awakening of everybody-all-at-once to the inherently global responsibility of humankind. (Not-Two Is Peace)

“Positive dis-illusionment” is to turn a negative, a disadvantage, into an advantage. To be dis-illusioned because the peace movement has and is failing to stop the killing is a reasonable reaction.

As this is being written, there is talk in some circles of being “on the road to World War III”. How many billions would die in such a catastrophe? Would you and I be victims? Would anybody survive? To be dis-illusioned by such talk is also reasonable

Dis-illusionment can be such an intense disadvantage that it can lead to despair. But human beings do not like despair, we have a strong tendency to move out of that place—it is far too uncomfortable.

Whether we suffer despair or discomfort regarding our illusions, it’s essential to recognize them for what they are—illusions—and recognize the necessity to be rid of them, particularly the biggest of them.

The biggest illusion of them all is that we can make the world “work” on the foundation of egocentricity. We can’t, it won’t—human history and our current circumstances are all the evidence we need for proof.

If we see the illusory substance of the old consciousness as a metaphoric solar system, egocentricity is the sun, with all our other illusions spinning around it like planets.

At a certain point for any individual, dis-illusion can turn positive. Does the sun of ego explode or does it just grow cold? Whatever it does, there’s a radical shift of energy and the new consciousness gives birth to action.

The shift of energy feels something akin to, “I’m not going to be overwhelmed by the problem. No matter how difficult, I’m going to be part of the solution.”

A corollary key element to an effective peace movement is the shift of consciousness from everybody-one-at-a-time to everybody-all-at-once. At this late date, we don’t have time for one-at-a-time.

Massive energy will be required for real and permanent global peace—the disillusioned everybody-all-at-once, turned from personal and collective frustration towards the “inherent responsibility” of making peace happen.

Taken together, our past and our present dramatically illustrate the rationale and heartbreak behind our disillusionment. But, as the old saying goes, every front has a back, and the other side of our disillusionment will make peace happen.

Part Two

PEACE HAPPENING

CHAPTER NINE

Everybody-All-At-Once

Humankind must now be in the position of presumed prior unity—but humankind will not realize its inherent prior unity by exercising the voices that are already separate. There must be a bypassing of the voices that are already separate—whether they are “big” voices or “little” voices. It is the “everybody-all-at-once” voice that must now speak and act. This understanding of what must occur is very different from all other efforts that are currently being pursued for the sake of establishing peace in the world.

The “everybody” of everybody-all-at-once is literally all six and a half billion people currently alive and all of whatever billions there may be in the future.

The “all-at-once” indicates two things: (1) When we realize the truth of our real condition, we will become a true collective, functioning cooperatively, conscious of itself as one great, coherent force. (2) Because of modern technology, we have the actual ability to communicate with more than half of humankind at one time, the rest soon after via a combination of all the various modes of communication.

The controllers do not want everybody-all-at-once to manifest. For us to remain one-at-a-time is their necessity or else they will lose control. They will not be able to tell six and a half billion people acting collectively what to do.

The old consciousness is the controllers most essential device to keep us fragmented and living in chaos. Not-two consciousness will put the controllers out of business and begin to make life work for the rest of us.

It is not that the new consciousness manifesting as everybody-all-at-once is a kind of magic that will suddenly produce utopia. Utopia will never happen—humankind will never be perfect. But our lives will become much better when everybody-all-at-once is composing our agenda.

The shift of control from the controllers to the people will start with our refusal to continue with the chaos—particularly the refusal to fight their wars.

Six and a half billion people acting collectively can effectively refuse to cooperate with orders for us to murder each other, and the controllers will be unable to undermine so massive a movement. Non-violent non-cooperation is the ultimate “weapon”, the “peace weapon” that will make the weapons of warfare obsolete.

We should not forget that in the twentieth century, war changed from being army against army to being armies against the civilians of the other nations. Everybody is now the target. (In World War II, Hitler rained V2 rockets down on London, the allies fire-bombed German cities, the U.S. destroyed two Japanese cities, including hundreds of thousands of women and children, with atomic bombs—just a few examples of what Adi Da calls “total war”, a sub-human “absolute evil”. Truly, there can be no justification for the planned horror of controllers targeting everybody—you, me, our children, our mothers. . .)

Everybody-all-at-once will not be awakened by calls to virtue. Anybody sensitive to the absolute rightness of peace has already embraced the virtue being called for.

Everybody-all-at-once will be awakened by the not-two consciousness of prior unity. (In other writings, Adi Da has called it “the super-physics of Non-Difference”).

Adi Da has introduced the term ”everybody-all-at-once” to describe the unprecedented force available to us when we become conscious of everybody as ONE—“*inherently indivisible*”.

CHAPTER TEN

Peace Power

By its sheer numbers, the all-at-once collective of everybody. . . is in the position to insist on rightness. This is the only way that peace can be truly established in the world. Political and cultural leaders are not, themselves, going to be able to make this change occur. Such a profound degree of change cannot be brought about by the virtuous voice alone. Rather, such a profound degree of change can only be brought about by the force of humankind as a collective whole, or the “everybody force”. The inherent collective of everybody-all-at-once actually is (always) the only true power—but that collective is not currently exercising that power, because that collective is dis-united and in chaos.

There are many theories about who or what controls humankind: the military-industrial complex, the banks and the corporations, non-corporeal powers of darkness, the Illuminati, extraterrestrials . . . whoever or whatever it is, it’s certain that we are not in control.

One of the most prevalent feelings humankind shares is feeling powerless. And when we feel there’s nothing we can do to make things right, we become disinterested in the flow of life, even apathetic.

Disinterest, even apathy, is a reasonable attitude if we are really powerless. And we actually do have little or no power as separate individuals, acting alone. However, powerlessness is really not our true condition—it’s an illusion born of egocentricity. The reality is that each of us is truly powerful when we come from our true condition—prior unity.

We do not lose our individuality by realizing our prior unity, any more than a snowflake’s uniqueness is vanished by being part of a snowfall, or a tree’s uniqueness is vanished by being part of a forest, or an antelope’s individuality is canceled by being part of a herd.

A single snowflake, a single tree, a single antelope have little impact without other snowflakes, trees, or antelopes. Likewise, that’s where our power lies: with other human beings, who have just as much in common with one another as the snowflakes, trees, and antelopes have with others of their kind.

It is certainly true that neither you nor I can make this world a peaceful place. It is also certainly true that we can bring peace to this place acting collectively. The billions of us can tell the controllers that we absolutely refuse to continue this madness any longer.

The means to accomplish our stop-war initiative is deceptively simple and irresistibly powerful: REFUSAL—“collective non-cooperation”, or “non-violent non-

cooperation”. Six and a half billion of us refusing to do war will put the war mongers out of business. Call us “Refuseniks” or whatever else, the global collective will peacefully prevail.

We, with our everybody-power, have an effective global mechanism for making our voice heard. By the force it represents in terms of overwhelming numbers, that voice—we—will get the peace we demand.

Our birthright is peace, not war. There is a United Nations document written about fifty years ago that refers to peace as our birthright. Why, fifty years later, are we no closer to claiming that birthright? Because when separative consciousness predominates, universal and permanent peace is a mere ideal—only not-two consciousness can make it real.

Disinterest, cynicism, apathy, and other negatives regarding the prospects for global peace will vanish when the light of not-two consciousness illuminates humankind.

We—acting on the reality of our prior unity—have the power to establish global peace! Consider it: What power, or even consortium of powers, could possibly make war when confronted by billions of us collectively refusing to participate?

We—the “everybody force”, acting collectively—are the only force with the power to establish peace.

CHAPTER ELEVEN

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. (Not-Two Is Peace)

The sub-title of *Not-Two Is Peace* is “The Ordinary People’s Way of Global Cooperative Order”, indicating that Adi Da is addressing everybody regarding cooperation on a global scale as the essential basis for realizing global peace.

The Global Cooperative Order is the real-time, world-wide morphing of everybody-all-at-once from a unique and exciting concept into a force that cannot be denied.

At a moment in time, it is everybody-all-at-once waking up to itself and, thus awakened, knowing itself in not-two consciousness as the “Global Cooperative Order”—the natural expression of our true condition.

The Global Cooperative Order is the only power that can prevent a dark destiny for humankind—either perpetual warfare with the real potential for total destruction or a totalitarian world-wide police state.

The Global Cooperative Order is the opposite of totalitarianism and it is the force that will prevent it.

The world as it presently exists is in such extreme crisis that the first order of business for the Global Cooperative Order is a negative: Stop all war everywhere, permanently. To undertake all the positive actions needed to solve our other problems, a safe global environment is essential.

The Global Cooperative Order is not some wild, impossible notion. It may at first sound naïve, but think about it:

(1) Technically, we have the means to connect with almost everybody, all at once. There already have been two and a half billion people simultaneously tuned in to a musical event.

(2) The message everybody will hear is based on the reality of prior unity. The truth of it does not have to be sold, it resonates in our hearts. We may never have felt it, but when our attention is called to it, we know it is so.

(3) The message people will hear is that for the first time in human history, we, the people, will be in control of our collective destiny.

We know that what the controllers are doing is being done to us, not for us. Life on planet Earth is going terribly wrong. In the U.S., four hundred billion dollars is the yearly budget to keep the war machine rolling. One sixteenth of that, twenty-five billion dollars, properly applied, could end world hunger. Such sub-human insanity will only be changed by us.

The Global Cooperative Order can't pop up spontaneously, there has to be a process that precedes it—a gathering of energy and intention, recruiting “morally enlightened” people with organizing and accomplishing strengths. Adi Da refers to this gathering as the “Initial Council”.

The Initial Council, like the Order itself, will not pop up spontaneously. There is a public charity called the Global Cooperation Project, which has organized for the purpose of finding the human ingredients for the Initial Council. Global Cooperation Project is networking world-wide to bring the Not-Two Council into manifestation. (See *Resources* for Global Cooperation Project contact information.)

The mandate for the Not-Two Council is:

- a) Define and prioritize the issues to be handled in order to go forward.**
- b) Organize the connections for reaching everybody-all-at-once.**
- c) Communicate with everybody-all-at-once in order to make the human collective conscious of itself and know itself as the Global Cooperative Order.**
- d) Establish right representation for the Order so that “*the Global Cooperative Forum will emerge virtually out of the woodwork,*” and turn the voice of the people into concrete, effective action.**

CHAPTER TWELVE

The Global Cooperative Forum

The Global Cooperative Forum is a prior-unity Forum of everybody-all-at-once, and so it does not have anybody to overwhelm or to defeat because everybody inherently belongs to this one process and is simply part of the happening of prior unity in the form of the totality of humankind. (Not-Two Is Peace)

We don't want to replace chaos with a new form of chaos. The Global Cooperative Forum gives the Global Cooperative Order a unified, cohesive voice—the everybody-all-at-once voice.

The Global Cooperative Forum institutionalizes everybody-all-at-once, making us effective as the power that will establish and maintain global peace. It is the coherent voice of everybody saying that peace must happen now. The Global Cooperative Forum transforms humankind from a compliant herd of sheep into an irresistible force.

Here are some of the chief features of the Global Cooperative Forum:

- (a) Every country on Earth will be equally represented (probably two from each).
- (b) The people of every country will choose their representatives.
- (c) The representatives will serve without the trappings of tribalism—no nation-state name tags, no placards, signs, or badges signaling special interests.
- (d) The representatives primary identity will be “human being”, focused on serving the common good of the Global Cooperative Order. The global common good will be the mission, not particularities only relevant within national borders.
- (e) Initially, discourse in the Global Cooperative Forum will be centered on peace as the first order of business for the greatest common good.
- (f) Peace established, the Forum will undertake to solve or alleviate the problems humankind has in common, such as hunger, poverty, disease, education, environmental degradation . . .
- (g) The Forum will use mass media to communicate with us—the internet, print media, radio, television—but word-of-mouth will also be vital.
- (h) There will be interactive Forum websites in many languages, giving everybody the means to stay informed and be heard.

The Global Cooperative Forum Adi Da proposes is totally unlike anything that has previously existed. It is the face and the voice of a global cooperative, not the extension of a super-state controlled by an elite.

All countries are represented in the United Nations, but the United Nations is not a model for the Global Cooperative Forum. The U.N. is an extension of seperative

consciousness and the tribalism that inevitably results. Therefore, representatives do not represent everybody and the interests common to all; their primary focus is on the narrow interests of their own countries. Thus, the United Nations is in reality the dis-United Nations. Understandably, then, it has completely failed, and is currently failing, to deliver peace to Earth.

Each day in the mad world as it is, technical wizardry makes weaponry ever more clever, ever more lethal. The Global Cooperative Forum, voicing the will of humankind, will turn this madness into sanity. If we don't turn our swords into plowshares, humankind may well turn into ashes and dust.

The Global Cooperative Forum assumes cooperation between national, political, cultural, and religious organizations, it doesn't eliminate them. That cooperation is based on a clean slate for all—the Forum represents a new reality.

The Global Cooperative Forum does not say “Please, nations, let us have peace.” It says, “There will be peace, starting now.” If asked, “Who says so?” It replies, “The Global Cooperative Order—in other words, all of humankind.” If asked, “How will you stop us from making war?” It replies, “By withdrawing our support. Without our cooperation you do not have the means to do war.”

Once war is history, the Global Cooperative Forum does not say, “Please, corporations, stop polluting the environment.” It says, “You will stop polluting the environment.” If asked, “Who says so?” you know the answer to that one. “If asked, “How will you make us stop polluting?” it replies, “By not patronizing your company. When the people stop buying, your revenue stream will dry up.”

Actually, resistance of the kind pictured above will be minimal. Prior unity is not about argumentation. The Global Cooperative Forum is an active expression of not-two consciousness. It speaks to the heart, where truth resides. Prime Ministers, Generals, and CEOs will come aboard with the rest of us since we are simply making things right.

Adi Da is well aware that, to some, the notion of a Global Cooperative Forum will seem to be mere idealism. He answers that perspective by saying that the Forum is *necessary to work the change required by all. Virtuous single voices will not, themselves, be effective. Therefore, since the single collective voice of everybody-all-at-once is, in the scale of human reality, what is necessary, it is a mistake to suppose that it is not possible for it to happen. If anything is, as a matter of necessity, required by the reality-scale of human existence, it is a certainty that it can (and must) be done.*

Obviously, there is much “to be worked out” by the Initial Council and the first manifestation of Global Cooperative Forum; for example:

- (a) A Constitution for the Global Cooperative Order
- (b) Rules of order for the Global Cooperative Forum.

- (c) **Communications systems and protocols for communicating with the world’s governments, organizations, and the Global Cooperative Order.**
- (d) **Headquarters for the Global Cooperative Forum.**
- (e) **Funding for the Global Cooperative Forum.**
- (f) **A financial system for operating the Global Cooperative Forum budget.**

There are countless details to be handled in the emergence of the Global Cooperative Forum, but on the basis of not-two consciousness, it is what Adi Da calls a “self-organizing, self-correcting, and self-rightening process”.

The self-organizing, self-correcting, and self-rightening process means that what is right intrinsically asserts itself, the truth of prior unity is here for all to feel. On that basis, the cooperation necessary to realize global peace has a logic in feeling that will make peace inevitable.

The voice of the Global Cooperative Forum has the force of ultimate authority. But it is not a totalitarian force and does not depend on some superman or superwoman or a group of superpeople. Even though such people do not exist, we tend to wish they did. But it is the everybody-all-at-once force—transmitted by morally enlightened representatives—that will not allow peace to be denied.

World peace is the first order of business for humankind and Earth, so early communication from the Forum will make it clear to all that REFUSAL—“non-violent non-cooperation”—will actually work as a practical, effective strategy for establishing peace (another major item “to be worked out”).

The Global Cooperative Order does not wait for the approval of the so-called “leaders” of countries, industries, armies, or industries—none of them will ever say anything like, “Oh, what a good idea.” Rather, they will wake up one day to find that it has happened.

What will prevent opposition? Acting as one; when there is just one, there is nothing to oppose it. Divisiveness is not a characteristic of not-two consciousness; cooperation is.

What will happen to the former “leaders”? Nothing—there is not one iota of violence, revenge, or retribution in this happening. Perhaps justice should be served in some cases, but primarily it is a matter of former “leaders” finding themselves afloat in the same boat as the rest of us (which is, of course, where they belong anyway).

CHAPTER THIRTEEN

Servant Warriors

There is no place for “warrior-kings” and “high-mucky-mucks” in the Global Cooperative Forum. There necessarily must be representatives, but the representatives must be disciplined by the people (and the necessary civilization-principles) they represent. In other words, these representatives have to be able to set aside their “self”-imagery, their conventional identity—their “name-tags”, and “flags”, and “placards”, and “slogans”—and deal with real practical issues, as true servants of the total all of humankind. (Not-Two Is Peace)

- 13.1 **Adi Da asserted the need for wise leadership and called for “pure warriors” or “servant warriors” to provide it. Servant warriors might be male or female, young, middle-aged, or old, of any skin color, any religion or spiritual persuasion, and come from anywhere.**
- 13.2 **We will not find servant warriors standing around on street corners waiting for something to happen. It is their reputations that make them visible. They know themselves for what they are, but how will we recognize them? Servant warriors have certain attributes in common:**
- a) **They embody not-two consciousness—that is, they feel and act on the basis of their prior unity, they do not seek oneness, they do not try to achieve indivisibility, they are that. Thus, they are extraordinarily trustworthy.**
 - b) **They are “morally enlightened”—that is, they have an unerring affinity for what is right and consistently act accordingly, without compromise, no matter what the nature or scale of the circumstance. Again, they are extraordinarily trustworthy.**
 - c) **They can “lose face”—that is, they are not rigid with self-imagery, filled with self-importance, unable to be wrong or to accept criticism, defended with righteousness. They are vulnerable and can humbly admit error.**
 - d) **They can “wash their flags”—that is, their focus as representatives is not on their nation, culture, religion, race, or any other parochial consideration. Those things might be intact as matters of secondary interest, but their primary focus is being a human being.**
 - e) **They are “renounced”—that is, they have transcended personal ambition. If they ever had ego-positions of power, they have become disillusioned of them. They have become servants of everybody-all-at-once, without expecting accolades for performing selfless service.**

- 13.3** Servant warriors live responsibly, sensitive to how their actions impact the environment. They do not suffer the contagion of consumerism, do not live an ostentatious lifestyle. Compared to the “norm”, they might even seem austere.
- 13.4** Servant warriors are marked by self-discipline, thus they are productive.
- 13.5** Servant warriors are marked by courage, thus they are dependable.
- 13.6** Servant warriors are marked by integrity, thus they are trustworthy.
- 13.7** Pure servant-warriors do exist; they will comprise the Initial Council and the Initial Council will find more of their kind. Probably, some members of the Initial Council will feel it is their destiny to serve the Global Cooperative Order as members of the Global Cooperative Forum, and find themselves confirmed in that service—servant warriors truly serving all of humankind.

Part Three

PEACE ENDURING

CHAPTER FOURTEEN

Not-Two Politics—the Politics of Peace

The non presumption of an “other” is the essential principle that will liberate humankind. Wherever no “other” is presumed, Truth awakens. (from a talk by Adi Da, 5/27/08)

Global Politics

We live in a world “where Truth has never really taken hold”, where separatism is humankind’s entire recorded history. It is no wonder that there has never been peace in this place.

Abraham Lincoln said, “A house divided against itself must fall.” This realm has always been divided against itself. Falling in these times could mean the end of us all—there is no time to waste in making peace real.

There is no time to waste bringing diverse groups together to give each of them their say and encourage them to work it all out. That is the failed approach that will always fail—the search for unity rather than the prior realization of it.

Adi Da identified the fatal flaw in all peace efforts ever made—the flaw that will undermine all future efforts until it is corrected: The presumption of separation produces two, and sooner or later the two become opponents. Conflict is inevitable in the absence of not-two consciousness.

It is no wonder that for many people “politics” is a dirty word—so consistently tainted by tyranny, lies, broken promises, and corruption.

Not-Two consciousness transforms politics. It becomes truly cooperative community, its citizens participating on the basis of conscious responsibility. They no longer vegetate on their couches waiting hopefully for their favorite bureaucracies to make their lives work.

What brings the citizenry to life? Realizing that we—everybody-all-at-once via the Global Cooperative Order and the Global Cooperative Forum—have the power. And having the power, we realize that we also have the responsibility to make peace happen.

The preceding chapters (particularly numbers 9 – 13) showed how Adi Da proposed that we use our power and exercise our responsibility to make peace happen:

- 1) Awaken everybody-all-at-once to the Truth of prior unity—not-two consciousness.
- 2) Organize the Initial Council.
- 3) The Initial Council mobilizes everybody-all-at-once as the Global Cooperative Order.
- 4) The everybody-all-at-once Global Cooperative Order, represented by the Global Cooperative Forum, stops all wars everywhere by utilizing non-violent non-cooperation.

The four sentences above summarize what is literally the greatest endeavor in human history—“*The Great Project*” as Adi Da called it. The politics of peace will move our species from a sub-human to a human approach to governing our affairs. Confrontational politics will be history—confrontation is impossible without an opponent.

Separatism breeds war and the threat of war has tyrannized humankind forever, and will do so until it become obsolete. Liberation, true human freedom, will flow through the portals opened by not-two consciousness.

Local Politics

While we are the voice of “big” politics, what Adi Da called “real politics” occurs at the local level, in our daily relationships and interactions. Here and now is the basis for the cooperation and sharing that mutually enrich our lives.

It is at the local level that we experience what Adi Da called “*the great human adventure*” of not-two politics. It is in our neighborhoods, towns, cities, and on our farms that we really live our lives.

If men and women will enter into true cooperative human community—and, therefore, into intimate cooperative and higher cultural relationship with one another—they will no longer be exploitable by any life-negating (or disheartening and freedom-negating) influences from the abstract social and political realm of the worldly “news”. The negatively dominant bureaucracy of the world of egos becomes obsolete only through non-use. (Not-Two Is Peace)

CHAPTER FIFTEEN

True Civilization

The principle of right and true civilization requires that everyone must always assume the disposition of being part of humankind first. That is the necessary and indispensable basis for right human (or civilized) discourse. The disposition of being part of humankind first means taking the “point of view” of totality and universality. (Not-Two Is Peace)

You might well ask, Have we ever really had true civilization? And to answer your question you would have to answer, No. In the twentieth century two hundred and sixty five million people died in wars. In this early part of the twenty-first century there are some forty wars being waged, and we are being promised more by the leaders in whom we place the most hope. This brutish, savage, sub-human stupidity can lay no claim to being civilized.

The budgets for wars and preparing for wars on this planet total over a trillion dollars. A mere twenty-five billion dollars free of graft and corruption could end hunger world-wide. A visitor from a truly civilized planet would look around and call this situation insane.

Adi Da spoke of being civilized as requiring discipline. It is the discipline that addresses issues important to everybody based on the truth of our prior unity, “without any other ‘angle’ on it whatsoever.”

The liberating force of not-two consciousness will finally bring true civilization to this place. But we are not talking about utopia here. Nobody is perfect—a cliché, but true enough to be said. And since it is so, we are not talking about this being a perfect place.

When civilization finally takes hold here, peace will reign.
When civilization finally takes hold here, more people will have food.
When civilization finally takes hold here, more people will have shelter.
When civilization finally takes hold here, more people will be literate.
When civilization finally takes hold here, more people will be employed.
When civilization finally takes hold here, the air will be clean.
When civilization finally takes hold here, the rivers, lakes, and oceans will be clear.
When civilization finally takes hold here, we will be working as a global collective on these matters and others that are common problems for humankind, non-humans, and our planet.

CHAPTER SIXTEEN

$$C + T = P$$

Cooperation + Tolerance = Peace

Cooperation and tolerance is the necessary and exact “price” for peace—the “treaty cost” for the survival of humankind, Earthkind, and Earth itself. (Not-Two Is Peace)

Adi Da called Cooperation + Tolerance = Peace “the Formula for World Peace”, a “great and absolute moral law”, and “the Great Alternative to the path of inevitable universal destruction”.

The Formula for World Peace is the way to affirm and enact peace, rather than seek it. To seek peace is to presume separation from it. That presumed separation is the fundamental flaw that has undermined all peace efforts tried until now.

Adi Da exhorted us to embrace The Formula for World Peace “as the necessary politics of the future.”

To live the truth of not-two consciousness is not to be a saint; it is to be a true human being. For a true human being, cooperation and tolerance are natural, and peace is the natural state of true human being.

*In this world of Suchness
there is neither self nor other than self.
To come directly into harmony with this reality
just simply say when doubt arises,
“Not-two”.*

*In this “Not-two” nothing is separate,
nothing is excluded.
No matter when or where,
enlightenment means entering this truth.
And this truth is beyond extension or
diminution in time and space;
in it a single thought is ten thousand years.*

Sengstan
Third Zen Patriarch

CHAPTER SEVENTEEN

The Call to Awakening

I Am Here to Awaken a Bright New Age of Global Humankind
(the title of the Epilog of *Not-Two Is Peace*)

Adi Da was a Realizer of the ultimate, or perfect, degree.

His wisdom was far beyond extraordinary.

His call to awakening was spiritual and practical, not religious. All benign religions are equal, no matter what believers believe, and all deserve respect.

Since our violent, murderous circumstances are the result of an unconscious and sub-human way of living, only real, not-two consciousness will raise us to true humanity and universal peace.

Adi Da's call to awakening was not designed to swell the ranks of His devotees. He made His call to us all out of the deepest concern for humankind and all of life on Earth.

Adi Da was a legal renunciate, spiritual teacher, and creator of visual art. He owned nothing, coveted nothing. His call to awakening gained Him nothing . . . truly.

Adi Da's call to awakening should be heard by and acted upon by humankind very soon—time is short.

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.
(*Not-Two Is Peace*)

Not-Two = One

Epilog 1

One Same Substance: Consciously Creating a Global Culture of Unity

Written statement submitted by the Bahá'í International Community to the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance; circulated as an official UN document (A/CONF.189/10/Add.2) in English French and Spanish under item 9 of the provisional agenda.

Durban, South Africa
31 August to 7 September 2001

[an excerpt]

The principle of human oneness strikes a chord in the deepest reaches of the human spirit. It is not yet another way of talking about the ideal of brotherhood or solidarity. Nor is it some vague hope or slogan. It reflects, rather, an eternal spiritual, moral and physical reality that has been brought into focus by humanity's collective coming of age in the twentieth century. Its emergence is more visible now because, for the first time in history, it has become possible for all of the peoples of the world to perceive their interdependence and to become conscious of their wholeness.

The reality of human oneness is fully endorsed by science. Anthropology, physiology, psychology, sociology and, most recently, genetics, in its decoding of the human genome, demonstrate that there is only one human species, albeit infinitely varied in the secondary aspects of life. The world's great religions likewise uphold the principle, even if their followers have, at times, clung to fallacious notions of superiority. The Founders of the world's great religions have all promised that one day peace and justice would prevail and all humanity would be united.

The contemporary realization of humanity's collective oneness comes after a historic process in which individuals were fused into ever greater units. Moving from clans, to tribes, to city-

states, to nations, the next inevitable step for humanity is nothing less than the creation of a global civilization. In this new global civilization, all people and peoples are component parts of a single great organism -- an organism that is human civilization itself. As stated by Bahá'u'lláh more than 100 years ago, *"The earth is but one country, and mankind its citizens."*

Further, as explained in the Bahá'í writings, the oneness of humanity *"implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It calls for no less than the reconstruction and the demilitarization of the whole civilized world -- a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, . . . and yet infinite in the diversity of the national characteristics of its federated units."*

Epilog 2

We Aint Gonna Fight Your Wars No More

(a song of non-violent non-cooperation)

by Fred Rohé

**We aint gonna fight your wars no more--
Forget your plans for more and more war.
You said we had to fear mass destruction,
But it turned out to be your mass deception.
No, we aint gonna fight your wars no more.**

**We aint gonna fight your wars no more--
Forget your plans for more and more war.
You said we had to fight for our country,
But didn't say it would make you money.
No, we aint gonna fight your wars no more.**

**We aint gonna fight your wars no more--
Forget your plans for more and more war.
You said we had a whole lot of enemies,
But half we killed were mamas and babies.
No, we aint gonna fight your wars no more.**

**We aint gonna fight your wars no more--
Forget your plans for more and more war.
Your biggest lie was that it's us against them,
But the truth is only us, there aint no them.
No, we aint gonna fight your wars no more.**

Epilog 3

Not-Two Happened

(a poem about “the super-physics of non-difference”)

One day humankind woke up.

**We became known to ourselves
as one great coherent force,
knowing at last that
separation is an unnecessary act,
not the Truth.**

**Everybody-all-at-once
was suddenly aware of itself
as the greatest power on Earth.**

**Our power, we discovered, is
inherently cooperative,
tolerant, and naturally serves
the whole—proving our wisdom.**

**All the tribes
in all their forms
submitted to our oneness.**

**And all the other great
Earthkind systems
resonated with
the peace that prevailed.**

**After all the centuries
Truth finally took hold
in this place.**

APPENDIX

To Be Worked Out

... since the single collective voice of everybody-all-at-once is, in the scale of human reality, what is necessary, it is a mistake to suppose that it is not possible for it to happen. If anything is, as a matter of necessity, required by the reality-scale of human existence, it is a certainty that it can (and must) be done. (Not-Two Is Peace)

Not-Two Is Peace is a “bible” for world peace, from which this roadmap was extracted. There are all kinds of maps. This one is like a roadmap of the U.S. that shows all the major roads that can take you from one coast to another, say from Portland, Maine, to San Diego, California—a “big picture” map. However, when you’re in San Diego and need the route to Fallbrook, your U.S. roadmap would be missing necessary details, you would need a state or county map. So here is a recap of missing details, some of the things “to be worked out” (and there are many more).

- **The means for manifesting the Initial Council.**
- **The means for the Initial Council to fulfill its mandate.**
- **What the Initial Council will communicate to everybody-all-at-once, the Global Cooperative Order.**
- **How the Global Cooperative Order will activate non-violent non-cooperation to stop all the wars.**
- **A Constitution for the Global Cooperative Order and the Forum.**
- **Rules of order for the Global Cooperative Forum.**
- **A system for determining the priorities of the Global Cooperative Forum.**
- **Communications systems and protocols for communicating with the world’s governments, organizations, and the Global Cooperative Order.**
- **Headquarters for the Global Cooperative Forum.**
- **Funding for the Global Cooperative Forum.**
- **A financial system for operating the Global Cooperative Forum budget.**

DECLARATION OF PEACE

Inspired by and derived from the book *Not-Two Is Peace* by Adi Da

We, the peaceful, agree that humankind can claim and establish world peace on the basis:

1) That humankind is one species, united before any form of separation. Our oneness is even scientifically affirmed, and, therefore, the key to realizing peace is to act on that prior unity, not on the false presumption of separation (the root of our failure to realize world peace thus far).

2) That a new kind of human institution will emerge in the world—an institution that truly establishes the ordinary people's way of a Global Cooperative Order. The new global institution will establish and enact a non-tyrannical order of tolerant cooperation between everyone—between all nations, races, religions, cultures, and “tribes” of every kind.

3) That the global collective of everybody-all-at-once has the undeniable power to assert all as a non-chaotic prior unity, or inherently indivisible whole, and to make the changes that will permanently stop war everywhere.

4) That the 6-1/2 billion can cooperatively engage in non-violent non-cooperation with war. The capability to refuse to cooperate with what is wrong gives our global collective its force. By our sheer numbers, the all-at-once collective of everybody is in the position to insist on rightness. This is the only way peace can be truly established in the world.

5) That we, the peaceful, as one great coherent force represented by the elected Global Cooperative Forum of the everybody-all-at-once cooperative order, will claim and establish permanent world peace as humankind's birthright.

Your name _____

Your email address _____

[click here to send]

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