

Why World Peace Is Not a Question

Answers excerpted from the text of "Not-Two Is Peace"

By The World-Friend, Adi Da

It's common to view the possibility of world peace as an impossibility. But your message in "Not-Two Is Peace" is radically different. What will it take to establish world peace?

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).

It is not the search for peace (for all seeking is, necessarily, based on prior, or presumed, separation from what is being sought), but the active affirmation and enactment of peace (or the presumption of prior, or always already present, unity and non-conflict--as a condition to be always affirmed, depended upon, enacted, and preserved) that is the true and only means for the realization of peace.

Thus, in practical terms, it is only on the active foundation of ego-transcending cooperation and tolerance that it is possible for peace (or right life) to be established among living beings of any form or kind.

Indeed, this Call to Right Life and Peace is a great and absolute moral Law, which I have Epitomized in the Formula $C + T = P$, or "Cooperation + Tolerance = Peace".

It is absolutely essential that the universal collective of humankind formally embrace and really enact this universal moral disposition.

"Cooperation + Tolerance = Peace" is the Great Alternative to the egoic path of inevitable universal destruction--and, therefore, that moral Law must become a universally accepted (and expected) moral and practical "self"-discipline.

Through the universal application of this great moral Law, the gathering of the Earth-wandering peoples of the world can feel their real strength and prior unity (or inherent connectedness to one another)--and their collective power to transform the "usual" (or "real ") politics of egoity, and so actually create and maintain human peace in the natural world.

Everyone should become positively disposed to the establishment of a real and true global cooperative human community--because that global cooperative human community is not merely a "utopian ideal", but a practical and actually realizable necessity for the physical survival and the natural well-being of humankind and even all of Earthkind.

The Formula for World Peace must be embraced as the necessary politics of the future. Cooperation and tolerance is the necessary and exact "price" for peace--the "treaty cost" for the survival of human-kind, Earthkind, and Earth itself. This is the necessary "new paradigm" for the human design of future effort.

A politics based on prior unity, cooperation, and tolerance is totally unknown in human history. Is this the moment for such a radical change?

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.

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.

What does it mean to be "exercised anew. . . toward Truth?"

Humanity is living in bondage now. Humankind is already--presently, globally--bound to egocentric and materialistic idealisms that are suppressing the human freedom to live by Wisdom and Realize the Truth. If human beings do not shake loose from this regime, they are going to suffer the extreme fulfillment of collective egoic destiny, in a "Narcissistic" holocaust that will either enslave humankind (via a technologically robotized political and social order) or (otherwise) destroy humankind (via technologically engineered warfare).

It is not naive 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.

The egoic model must--from now on--be intensively "educated out" of the collective order of humankind. The total collective of all of humankind must be educatively re-informed, to understand the primitive egoic basis of the present and traditional collective order. That same universal re-education must, profoundly and immediately, transform the techniques whereby governments and societies enter into relations with one another.

However, it is only when they are faced with the indivisible and immovable demands of the rightly re-oriented human collective that the governments and institutions of the world will voluntarily change toward a cooperative and benign mode of association with each other. Indeed, if this does not occur soon, humanity will be entering into what has the potential to be the most destructive period of political confrontation in its history.

What role does nuclear disarmament play in "re-education"?

Many people are now trying to influence governments to abandon nuclear weapons. However, even if they succeed, irrational individuals and groups can still threaten and destroy the common order with "terrorist" tactics and "home-made" bombs. And the "limited" (or non-nuclear) warfare that might still erupt between governments that agree not to make nuclear war is just as much a threat to humanity as any nuclear war.

Therefore, it is now time to accept the political necessity for an end to confrontation-politics, and the establishment of a unified political entity to directly and truly and formally and accountably serve the right collective interests of humankind as a whole. Human beings must abandon their ancient egoic principles and renounce their political, social, and cultural provincialism.

Individuals within the collective order of humankind may yet suffer the un-En-light-ened and immature disabilities of egocentric personality--but governments themselves, as well as institutions and leaders in every area of human endeavor, must abandon the egocentric, subhuman, merely materialistic, non-cooperative, and intolerant (or loveless) posture and style of life.

Indeed, humanity as a whole, in the form of a Global Cooperative Forum, must come forward and accept responsibility, in a unified (and truly representative and accountable) manner, for the indivisible representation of its collective interests.

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 (in the name, and on the lives, of each and every born human being) by competing governments, politicians, militarists, scientists, technocrats, social planners, educators, exoteric and fundamentalist religionists (who aggressively propagate the provincial religions of ego-salvation, rather than practice the universal, and ego-transcending, religion of love), and media hypsters (who thrive on the invention and exaggeration of conflict, and dramatically showcase the worst of human instincts in the unending "gotcha" game that denudes and exposes and trivializes and hypocritically mocks the highs, and the inevitable lows, and even the natural ordinariness in the struggling efforts of humankind)? Is it not evident, in your deepest feeling-psyche, that this Wisdom-renouncing world is now being controlled by the worst and most superficial conceptions of existence?

It is now time for every one, and all, to understand themselves, and to reclaim the world from the dictatorship of the ego, and from all of those who play at politics (and life in general) as if it were a TV sporting event that is supposed to excite and entertain everyone.

Nuclear disarmament is a relatively positive, but still too superficial and piecemeal, effort. It is not a truly curative means, but only another palliative and temporary move in the midst of humankind's traditional advance toward future trouble. There is something more fundamental than the disarmament politics whereby enemies come to a gentlemanly agreement on how to kill one another without destroying one another! What is more fundamental, necessary, and truly curative is that human beings, individually and collectively, understand and transcend that which is in them that leads them to confront one another as opponents and enemies.

It may sound naive to speak of the necessity for the childish and brutishly adolescent governments and institutions to understand themselves and renounce the "self"-imagery and the techniques of enemies--but the feeling that it is naive to speak in such terms is merely a reflection of egoic frustration and despair. Human beings everywhere must now transcend that very frustration and despair if they are going to prevent the enslavement and destruction of humankind.

What will replace egocentricity and the "confrontation politics" that inevitably results?

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. If there is no working-presumption of prior unity, then human interactions become a mere game of competitive egos.

And that competitive game is, now, on the verge of destroying humankind and the Earth itself--even at every level of ordinary, and natural, and economic, and political, and, altogether, social life. That competitive and, at last, constantly confrontational ego-game is a struggle that inevitably occurs in every context of presumed non-unity and separateness--thus producing a situation in which everybody is trying to dominate everybody else. That relentlessly competitive and confrontational situation is a lunatic-asylum game that, ultimately, threatens the very survival of life on Earth.

The entire world is now on the verge of absolute destruction--and for no necessary or justifiable reason whatsoever. The Measure of Truth is not being brought to bear on this situation. Therefore, there is, apparently, no readily applicable means for controlling the madness. It appears there are only competing crowds of factionalists, each crowd advocating its local "absolute"--in political or religious or whatever terms. Nothing--no Truth or Greater Reality--is presumed to be senior to the local beliefs, claims, and demands of every tribe of "Everyman".

In order to function rightly and effectively, any human collective--and, therefore, even the collective totality of all the nations of the world--must be based on the working-presumption of prior unity (or inherent indivisibility). At this moment in history, there is nothing "united" about

the nations of the world. They are, presently , entirely dis-united, divided, competitive, and confrontational--and entirely possessed by the rage of difference.

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.

A certain benign energy can be associated with competition-when that competition is "in its right place" within human society .But, when the world itself becomes a competition, then competition is no longer in its right place.

What is senior to competition is prior unity (or inherent indivisibility). 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.

The very opposite of the Law of right life is now presumed in the usual and common dialogues within the human world.

Words like "unity" and "cooperation" and "tolerance" and "peace" are used, but they are typically used in the egoic sense--not in the right sense, of being priorly the case, but in the egoic sense, of being something to seek, or something to affirm idealistically, as a technique of propaganda for manipulating people and situations.

There needs to be a fundamental right dialogue functioning in the human world. And that dialogue needs to have a globally-extended and all-representing and all-participating institutional setting, in order to give it form--but that right globally-extended institution will be made to happen only if humankind ceases to be corrupted by the presumption of non-unity (or the presumption that prior unity, or inherent indivisibility, is not always already the case).

When prior unity is understood and presumed, what will the new politics be?

. . . 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.

How can "everyone" handle "everybody's" business?

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.

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.

If everyone worldwide is involved in the Global Cooperative Forum--not just localized, but truly globalized--then a single global demand will be made on everybody in power, everywhere at once.

There should simply be a rightly managed global cooperative process, in which every individual has particular responsibilities in the global totality.

Right human life is not about anybody being exclusively and unaccountably "in power". The conducting of human affairs must, as a practical matter, necessarily be focused through individuals, institutions, and workable systems--but, when human politics is conformed to a right global mechanism for doings (founded on the constantly applied working-presumption of prior unity), then politics will have an altogether rightened face and characteristic. Any treachery would be undermined immediately, in the Global Cooperative Forum. Any treachery would lose its footing—immediately—in the Global Cooperative Forum.

Such right human politics would not result in any kind of absolute state of social perfection--or "utopia ". Human beings cannot do everything. But they can do much--since so much of what everyone is suffering is, itself, the result of human activity. Whatever is humanly caused can be

redressed in a very positive sense--such that the energies of humankind are put to solving the real problems, and immediately stopping the global absurdity of conflict and mummery.

Human society is not--and never will be--utopia. There is always the negative and the positive. However, the exclusively negative is now globalized. It is overwhelming. It is everywhere. It is everyone. Therefore, the situation itself must be replaced by a new situation, based on global cooperation.

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 Global Cooperative Order is represented by the Global Cooperative Forum. What qualifications are we looking for in the Forum?

By definition, and by necessity, the Global Cooperative Forum operates on the basis of the absolute, prior, and tacit equality of all. The necessary governing-agreement is that there are no "warrior-kings", no "high-mucky-mucks", and no senior (or, otherwise, subordinate) factions.

Literally everyone should participate in the Global Cooperative Forum. However, to make it orderly, so that it can function effectively, some individuals must, by necessity, have key representational functions within it. If any of those individuals start "putting on" their "self"-imagery too prominently, they would have to be addressed and disciplined. They would have to be disciplined by the whole, and be able to accept that, and always "wash their flags".

The ability to "lose face" is fundamental to being able to function rightly in the context of the Global Cooperative Forum. You cannot show up as an ego, full of "self"-imagery of any kind--personal, racial, religious, national, or whatever it may be. You cannot manifest that, and be anything like a principal individual serving as a significant representative of everyone via the Global Cooperative Forum. Therefore, all who function as representatives in the Global Cooperative Forum must constantly "wash their flags". Individuals serving within the Global Cooperative Forum must constantly drop whatever they may inadvertently (or, otherwise, strategically) introduce that would establish a principle of difference, or that represents a "self"-image that would cause the exclusion of some element of humankind's concerns, or the exclusion of any dimension of human existence.

To participate productively in the Global Cooperative Forum does not mean an individual cannot have personal views that are otherwise particularized--such as, for example, a personal association with a particular religious tradition.

However, participation in the Global Cooperative Forum does mean (and require) that an individual must not allow any particular "self"-image (or mode of personal association) to be the active basis for his or her participation in the Global Cooperative Forum itself. All "self"-imagery must be set aside, so that the individual does not even function secretly or unconsciously on a separate and separative and counter-productive basis. Everyone who participates in the Global Cooperative Forum must be able to simply assume the prior identity of "human being"-without "flags", without "self"-imagery otherwise--and to look at everything and everyone, at all issues and all problems that need to be addressed, in a straightforward and unprejudiced manner.

The Global Cooperative Forum is--by definition, and by necessity--constantly self-correcting. Therefore, individuals who can function most flexibly in such a circumstance would be the best people to occupy the principal representative positions that are needed to enable the Global Cooperative Forum to be effective.

Obviously, the confrontational orientation to discourse cannot work in the setting of the Global Cooperative Forum itself. To carry on the process (or global human business) of the Global Cooperative Forum, the participating representatives must be able to relinquish the confrontational disposition, and, yet, still know what are the real human concerns that need to be addressed.

Individuals who have a confrontational "talent" would either have to be able to set it aside to participate in this Global Cooperative Forum, or they would have to function in a different role relative to it--perhaps by providing relevant information relative to certain issues.

But those who function in the role of participatory representation (of humankind as a whole) within the Global Cooperative Forum, and who, therefore, as a practical matter, must carry on its process, must be (in real practice) free of the confrontational disposition. In that sense, they must be talented "diplomats". They must know how to carry on really effective discourse while (as a really effective "self"-discipline) relinquishing the confrontational attitude, and they must, on that basis, be all-inclusive in their active disposition. It is not merely about having a "poker face" -or a false face, that merely hides a limited and all-limiting "self"-image. Rather, it is about being able to maintain the discipline of non-confrontation-and to really (and always rightly) make things happen, always now.

Please note: All answers to the questions above have been excerpted from "Not-Two Is Peace" by Adi Da, Copyright © 2007 ASA (IDH).

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