

OPEN EYES

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Not - Two
Is Peace

A horizontal rainbow bar with seven segments (red, orange, yellow, green, blue, indigo, violet) is positioned behind the text. The text 'Not - Two' is written in a casual, handwritten style above the bar, and 'Is Peace' is written below the bar, with 'Is' underlined.

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...

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.

– the World-Friend Adi Da

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WELCOME TO OPEN EYES

Through these pages we introduce you to the Revelation and Wisdom-Teaching of the World-Friend, Adi Da.

Introduction to the book "Not-Two Is Peace"

The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum – to address the profound ills of today’s world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

Adi Da is making his communication in *Not-Two Is Peace* out of a profound, intrinsic knowledge of existence, wherein there are no “differences” to be found. As he describes in this book, from the “point of view” of Reality the beliefs, the “labels”, the “self-imagery by which we define ourselves have no ultimate meaning or truth.

In Part 14 of *Not-Two Is Peace*, Adi Da indicates the mysterious import of “723” (July 23, 2006) as the pivotal date from which humanity’s turnabout must start to manifest – in the form of a new global order, led by a Global Cooperative Forum representing all humankind. Adi Da is simply the wisdom-source of such a forum – not its director. But his wisdom, founded in the inmost knowledge of reality, and of the human heart, is both practical and “radical” (in the sense of “functioning at the root”). He is inviting all human beings to embrace the “723” of life and peace, through cooperation, tolerance, and the transcending of differences, rather than continuing to succumb to the “911” death-mentality of global emergency and end-time conflict.

Although born in New York, Adi Da has established his principal sanctuary in Fiji and adopted Fijian citizenship. By thus residing in this island-nation situated on the international date line, he is expressing his stance beyond both West and East, and a disposition that is inherently non-political, and full of blessing toward all.

Humankind is Literally One Family

by the World-Friend Adi Da



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.

It is important for everyone to understand that humankind, as a species (and as a whole), is (and always has been) characterized by a constant and global process of diaspora. All of humankind is wandering all over the Earth. Humankind (and even life itself, as a singular whole) is, historically and characteristically, dispersed (or scattered). However, in its fragmentation (as many and separate everythings), humankind is, now, acting as if it is not one thing, but, rather, as if it were many different and separate somethings – as if tribal differentiation into national, and religious, and cultural particularity, and distinct racial groupings, and distinct language types, and so forth, amounts to a fundamental difference-making force that should redefine humankind,

not as one indivisible species, but as many separate and competing species.

All of the apparent diversity of humankind is a superficial diversity within the context of a single (and inherently indivisible) species – which, according to the best (even genetic) analysis, progressively moved out of Africa and into various parts of the world. Therefore, now, the indivisible totality of humankind is dispersed – with relatively small groupings of people having, in times past, become stationary in one or another geographical (and, now, also cultural) location, and (thus and thereby) having become attached to their unique local

Prior Unity

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.

languages and political systems and religious traditions, and on and on and on and on.

There is no end to the local (or “tribal”) differences – and human beings tend to make much of the apparent differences between them. However, the apparent differences are (in Truth) merely superficial (or local, and, thus, “tribal”, or merely provincial) characteristics – the ordinary variants on what it is to be a human being, located in “point of view” relative to space and time.

The negative (and competitive) presumption of “difference” in the context of the universal human diaspora is a problem of fundamental significance – and it is a problem (or a presumption) that must now come to an end. There must be a presumed prior unity (or inherent indivisibility) of humankind – not the domination over all others by one nation (or “type”), and not some numbers of nations (or “similar”) indulging in strategic conflict with one another, in order to wage a “final battle” to determine who is going to dominate and rule every-body else.

It is as if all human beings suddenly do not recognize their own brothers and sisters. It is true that one may look different from another, and one may carry a different cultural inheritance and mode of thinking than another, and so on. Therefore, human beings may all look and think differently – but they all are and do the same thing. Everyone must become educated to notice this...

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. What is required is the establishing of a Global Cooperative (and universally participatory) Order of humankind –

a cultural and social and political globalization of humankind (and not merely an economic globalization of human commerce, within a world-situation characterized by competitive differences)...

Humankind is in the position, right now, to make some very important judgements about life, and about the relationships between people – and about Reality Itself. As a result of that judgement, 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).

A Global Cooperative Forum

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.

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.



You The People

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 every-where. 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.

Everybody-All-At-Once

What is required to establish peace in the world is the emergence of the true collective of everybody – all six billion human beings on Earth – by means of a Global Cooperative Forum. The Global Cooperative Forum is not merely another body of people with a virtuous view, offering guidance to everyone and issuing calls. The Global Cooperative Forum is the body of virtually everybody – taking a firm and unequivocal stand, and saying how things are going to be. For fundamental positive change to happen in the world, the world of everybody (all-at-once) must represent itself (all-at-once).

The world of everybody (all-at-once) must get out of the position of passively accepting guidance and receiving calls to virtue. The world of everybody (all-at-once) must accept the necessary position of taking control of the world-situation. That is what must happen – or else there can no longer be any hope of a cooperative world at peace....

People are not awakened from their ego-patterned habits by mere advice and calling. It is not possible to "cause" people to awaken to the Truth of Reality Itself. There is nothing that can be done, in the mode of positive action, that will produce Truth-Realization and the actual transcending of egoity itself as a "result". Likewise, there is nothing that can be done in the mode of conditional "causation" (in the conventional sense) that can "cause" world peace. However, this does not mean that world peace is impossible. It is possible to bring about world peace through acausal means.

Fundamental (or all-rightening) change cannot be

"caused". However, fundamental change can happen – as a spontaneous (and all-transforming, or all-reforming) self-conversion. Also, the necessary self-conversion that is required for fundamental change to occur can, itself, be enabled to happen – not by "causing" it as "effect" (as if it were already not-existing, and, therefore, needs to be "created out of nothing"), but, most simply and directly, by re-empowering the self-organizing integrity and prior unity of the inherently egoless everybody-all-at-once that already exists....

If there is going to be fundamental all-rightening change, something has to require change. Therefore, the world as a whole must be enabled to require change. It is an acausal matter – not a "causal" matter.

The six billion must become self-organized. The Global Cooperative Forum is the means for self-organizing the total population of humankind into an effective single voice that can simply say how things are going to be. To propose that such an effective single collective voice should and could come into being may seem to be a merely "idealistic" notion – but that single collective voice is exactly what is necessary. That is the only happen that will 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.

– the World-Friend Adi Da



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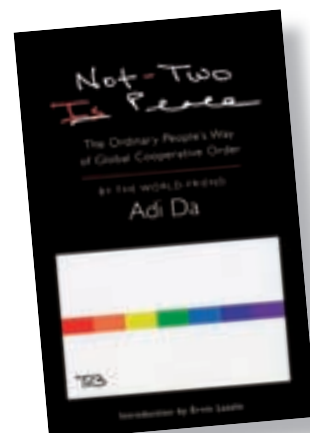
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