

(144) DIFFERENCES

1. All what exists, everybody is different

Everybody who and everything which exists on this earth is different from everybody and everything else. No leaf of any tree is exactly the same as even only one leaf, which ever was or now is. It is inherent in the whole of everything that exists, that it exists in being different. In being different we are, something is. This obviously and certainly is a condition, is a prerequisite for existing, for being on this earth.

This is true for everybody and for everything. It is, of course, not only true for leaves, for plants. It is equally true for animals and humans. Each of us has her/his own particular history, which is different from everyone else's history. Each of us has her/his own body, in every sense really only her/his body, down to all the parts of the body and, in the end, to the very cells. If there is something really common to all what exists, which we all have, in which we all partake, then it is that everything which exists, that consequently too all living beings, are different, unexchangeable different from each other.

The story of the creation of the world in Genesis 1 is very aware of all this. It states several times, that God created plants and animal "after their kind", stressing that the differences are foundational.

2. The cultural necessity of differences

Culture came into existence when the members of a certain group of anthropods came ferociously into the mimesis of desire with each other, desiring the same object and, in the end, only wishing to best all the other members of the group. In that fight they all became in their goals, their feelings, their doings, in their appearances, absolutely alike. That total likeness only disappeared, they became different again, when they had driven out a scapegoat and peace was restored.

Thus in a very early stage of culture people became aware that it is dangerous when people become too much alike each other. They became afraid when people were, became or would become much alike each other. They could not endure to have twins in their midst, because they feared that when they would grow up they would provoke difficulties, violence, threatening the whole of the group in its very existence.

Consequently in culture there was always taken care for, that people really were and remained different. They had different places in society, different rights and different tasks. They wore, if they had any, often different clothes. The main difference was that between women and men. That difference was always very carefully graded. They had different languages, different clothes, different tasks and even if they did the same work, they had different tools.

In that manner it was achieved that culture could exist at all. Everybody had her/his own place, her/his own necessities, its own possibilities, right and duties. The desiring, fundamentally the desiring to leave that place, to bring rivalry and disorder into the community, was totally forbidden and, if the prohibitions were transgressed, they were severely punished.

Of course this ordering of society, of the life of the members of the community was absolutely necessary, but it had in the same time at its foundation the very injustice of the scapegoat-system itself. The differences, made between people, were fundamentally as arbitrary as the choosing of the scapegoat itself was. Consequently this societal order, these differences only could be maintained as long as culture as a whole was functioning in the religious context on which it was founded, as long as it was guaranteed by the sacred. As soon as that was disappearing, because the culture of the community became too complicated and got too many non-structured relationships with other cultures to be able to keep going in the old manner, the whole fabric of culture and especially too the differences between everybody and everything were endangered.

3. The disappearance of the differences between humans

We are now doing away with the differences. This is a process which began quite early and which got more and more momentum. The differences between professions, between classes, between peoples, between men and women, between young and old people, between the religions, they are all infected by indifferentiation. We try to overcome all differences, to make us all the same. The ideology behind it often is, if there is any at all, that as soon as we are all the same, with the same rights (about duties we don't talk that much), we will have heaven on earth, we will have our problems resolved.

A fact is that we generally achieve in destroying the differences. This development is an extremely long and complicated one, in which our ancestors and we all time and again are both reacting and acting, object and subject in what was and is happening. We are doing and we are done. The stream is taking us with it. In that stream we now and then try to swim, to have a direction of our own.

The end result anyway was and will be that we did away with the difference between transcendence and the level we ourselves are living on by finally abolishing transcendence. Consequently we came into the world of internal mediation, in which we destroy all the differences between us. In the end we will all be doubles of each other, perfectly alike. Not, of course, the same, Nature and the history of our ancestors and of ourselves will together take care of that. Alike, exchangeable, everybody trying frantically to be worth everything which in the end will mean, and means already more and more: to lack absolutely every meaning, to become more and more exchangeable.

Of course there is a just, a really human background in the fight against differences. Differences sure are the result of scapegoating. They are hypocritical. They give people the possibility to parasite on other people. They gave people the possibility to live, but very many of them suffered, in the same time, immensely. Consequently it is only too

understandable that people revolted and revolt against all this, trying to deliver themselves from it, in order to be free, in order to get, at last, the possibility to be themselves.

The misunderstanding was and is, that we don't get freedom when we get rid of the differences, that we don't get solutions for the human problems, that we don't get the so longed for opportunity to become ourselves. Quite the contrary, we all become the slaves of each other, the slaves of our fears that we will be scapegoated, that we will not win, that, in the end, we only will lose. In the fighting against the fears we become more and more doubles of each other instead of at last really ourselves. We got rid of structure, rid of our cultural place, where we were "bound", just to become vagabonds, in the whole of society and all too often more or less quite literally, without a real "partner", a spouse for our life, without friends, without relatives, without a real community of which sort ever, without a real profession, without a place where we really live, wandering, many quite literally, through the deserts of life.

We are nowadays repudiating the foundation of our very being. Our being is founded in the undeniable and indestructible fact that we are totally different and that in the difference lies our possibility to live a really personal life. In our being totally different we have, simply have, the possibility to be really personal, unexchangeable personal.

Instead of living out of that reality we destroy it, in the situation of internal mediation, as good as we can, although happily we never will achieve, in order to get exactly that what we are destroying, to become personal. Thus in that manner we achieve exactly the reverse of what we so frantically wish. By trying our utmost to become somebody special we are just and only becoming as everybody else is, at best statistically absolutely normal, boring with a boring life. We are torn to pieces by our desire to be somebody, by metaphysical desire, and the end of living in the service of that desire is that nothing personal can any longer be found in our lives.

So-called primitives knew for sure, and they were certainly right, that indifferentiation, the disappearance of the differences, ends up in absolute and horrible violence. Of course that is in fact the case. We are living in a world in which there is straight away horrible violence, by which the whole of nature around us is destroyed, millions are killed every year, tens of millions physically or mentally maimed forever every year and in which we all more or less are becoming neurotic, because we all are defending ourselves against the violence around and against us and in the same time we are fighting like mad against everybody.

Nevertheless and quite astonishing we don't destroy ourselves as human beings altogether, because we found some possibilities to prevent that:

-- we found out science, which made it possible to direct our growing violence in a compressed manner against humans, e.g. in wars, by medical devices, by accidents and most of all, against nature. The end of that development is nuclear energy and are nuclear weapons. We now probably are at the end of that road. It might be possible to devise even more violent manners to get hold of energy, which we always use against some part of the existing reality. It will however not be possible to go on and on with the directing of all this violence against nature, this earth and the humans who live on it, because if we do so, in the end we will destroy ourselves altogether.

-- because of our scientific development we could and can produce endless many things and again produce endless many other things. That gave the possibility that the desires remained targeted on things, that the rivalry remained, generally, not too nocuous and that

people generally did not and don't fight for things. But here too the end of the road could be quite near.

4. The disappearance of the differences between living beings

We are more or less systematically destroying the differences between each other. But that clearly does not do. We can't solve our problems by only doing that. Our violence, the violence we invest in science, our desires and our fears, which are behind the violence, drive us again further on the way of indifferenciation, so in the same time deepening our fears again. We now direct, to forget for the moment what we did with plants, our violence, camouflaging it as ever by science, manipulating the genes, against the natural differences which exist between humans, against the differences between animals, of the same species and between the species and, finally, against the differences between animals and humans, implanting human genes into animals.

Now in the end, we don't only try to destroy the differences between humans, so destroying them themselves in the end, we try to destroy, with the rationalisation that we try to improve it, life itself. Our hate against everything and our self-hate become that big that we destroy our foundational reality utterly, hiding both our fears, and what we are doing, behind our sciences and the rationalisations with which we use them against the natural home we live in.

5. A way back to differences?

First of all: Of course differences still exist. We still all are different from each other. Further it remains true that we need to be different in order to live peacefully together and in order that life is really human, full of expectancy, of joy, of peace.

It is very clear that there is no way back. It is out of the question to get the structures, which once made us different, back. Every attempt to do so would end in horrible tyranny and consequently in more indifferenciation. In this world, in this culture of indifferenciation, there clearly is no solution for the problem.

The only one, consequently, is, that we get out of the presupposition of this culture, get out of the mimesis of desire. When we are out of the mimesis of desire, we simply are different, because we are already. We need not do anything to be different, we only are us ourselves and thus, consequently, different.

Outside of the mimesis of desire, we are not only "automatically" different, we ARE. In the mimesis of desire we fight with each other, finally in order to be. The result of that fighting is that we all lose all being. Outside of the mimesis of desire we need not fight to be, because we ARE already, just because we are really different and thus undoubtedly, unmistakably ourselves.

It is again the same: When we follow Jesus, which means that we are outside of the mimesis of desire, we will receive everything, and first of all that we are different, that we are ourselves. Following him we receive that we ARE, together with everything else which we need.

We are still in this world, swimming or only, often, drifting in the madness of the cultural stream. Very often we will forget. But remembering Jesus and then following him we will know, unforgettably know, what it is, really to be different and, because of that, TO BE.

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