

## (140) IN HEAVEN THERE ARE NO RITES, NO MYTHS, NO LAWS

### 1. RITES, MYTHS, LAWS IN CULTURE

Culture only could come into existence and can only exist by coping with the violence, which necessarily is the final consequence of the mimesis of desire. Hence there are

**rites**, with which the original event, the driving out of the scapegoat and the peace which came as a consequence of this driving out, is repeated, in order to have peace again, to restore the tottering culture;

**myths**, the identity tales of the groups who participated and participate in the victimizing, in the scapegoat-mechanism, living out of a shared happening and thus having a sense of belonging together, to be responsible for each other;

**laws**, prohibitions, which are intended to prevent the arising and growing of desires and, consequently, the outburst of violence

The scapegoat-mechanism is the origin of the differences in time, in space, of the casual thinking, of language, of structures, of arts, of science. They all are inextricably bound up with culture, with the scapegoat-mechanisms. Arts and all the sciences are fundamentally rituals, depending on causality, which prevent violence and if possible prevent that the fear of violence become conscious.

### 2. THE KINGDOM

In the Kingdom, in “heaven”, there is no mimesis of desire. It is the Kingdom, just because there is no mimesis of desire. Consequently all the cultural strategies to keep violence at bay are not any longer necessary and thus don't exist. There are not any longer

**myths**, because we don't any longer live in the cultural lies of myths, which we need as long as we are living in culture in order to be able to live together at all, to cover up our violent origins. In the Kingdom we live in truth, in relationships in which nobody and nothing is excluded, in which we all are accepted and all accept each other totally without any fears whatsoever of being scapegoated, of being put down;

**rites**, because we don't rival any longer, we are not any longer seeking ourselves. We need not drive out our violence ritually. Cf. Luke 14, 7 - 11, Phil. 2, 3.

**laws**, because it is not any longer necessary to prevent the desires that would in the end destroy the community. Cf. Luke 20, 27 – 40

But, of course, that is not the end of the differences. In the Kingdom, there is no

**time** in the cultural sense, there is not a before and an afterwards. Time in the cultural sense originates from the scapegoat-mechanism. In the Kingdom there is no before and after. All time is ever present. Eternity in the Bible does not mean an endless time, which you have to endure and because of which you will be unbearably bored. It means that all times there in the same time. Because of that the Old Testament already states that for God "a thousand years are a single day" (Ps. 90, 4), and the apostle John can begin his gospel with the statement that Jesus, who as "the Son of God", as a scapegoat (see paper 137), was outside of time and space, was from eternity with God. And again because of that, there is no

**language**, because language, sentences, are in and need the time in the cultural sense, a before and an afterwards. We communicate in the kingdom without our language, without propositional sentences, which in the end always scapegoat. We know and understand in some manner directly. This too means that the eternal singing of the angels and the elders, which is several times mentioned in the Apocalypse and which upsets so many people who don't like singing especially, can, because of several reasons even, have very little to do with the singing of us in churches or in the opera. In the Kingdom there is neither

**space**. Everybody and everything is all-present. That God is everywhere and that the risen Christ is (always, because outside of time) everywhere, consequently (always) with everybody of us, a thought about which there was much fighting in the time of the Reformation, is necessarily so. Matth. 28, 20 is only a consequence of this reality.

Because the Kingdom is outside of space, it is around us, penetrating us and everything of us. Thus the Kingdom really is near (Mark 1, 15). It even is in us, or amidst of us (Luke 17, 21). Nobody is far from it (cf. Mark 12, 34). We are moving in it (cf. Acts 17, 28); we hardly need to do something really to be in it, just a very small "step", although in the same time this "hardly", this very small step makes all the difference. There are no

**structures** either, because structures have to do with space. They keep everybody in her/his own space, to prevent difficulties. But there are no longer spaces and they are neither needed. Everybody has her/his space, although there is no space, and is respected in her/his (no-) space, free to be there. Cf. 1 Cor 12. Of course there are no

**rites**, because nobody ever will be driven out. We are not any longer making distinctions between good and bad people, we are not scapegoating. We are no good people, because that would mean that there are bad ones. We simply are. But there is still another reason

that rites don't exist. They cannot exist, because they are performed in space and time, they rest on cause-and-effect thinking, which all are missing.

The totality of our life in culture is ritualised, all our habits are rituals. When we, out of some reason, fall out of the rituals, we immediately become afraid. Thus we don't have the slightest idea how life without rituals is. Pure spontaneity in some manner. But how it is? Because there are no rites, there are no

**arts.** However the Kingdom is, beauty, the result of ritualising reality, is absent. For many people this sounds quite horrible. What is life without beauty? We always forget that we need beauty because and only because beauty keeps the violence and our fears of violence at bay, hides it. Beauty is violent and hides violence, drives the "ugly", scapegoated reality, and with it our won violence, out. Beauty is not only not any longer needed, because time, space, cause-and-effect-thinking has disappeared, it even is not possible. We don't any longer need beauty and simply forget it, when there is not any longer violence. The Reformation, especially the Calvinistic branch, knew about the violence of the arts, about its religiosity, which is the same, and detested them, although in the end they mostly forgot why they exactly detested and became again more friendly. Further there is not any longer

**science.** Science is, like art, a deeply ritualised strategy to get rid of our fears of violence. When you are afraid the best option is to attack, to fly forward. Sciences were the big and obviously the best if not only remaining cultural strategy to fly forward when the violence was constantly rising, since the latter part of the Middle Ages. Since then, because of several reasons, the violence between humans is constantly rising. The arts were not any longer able to cope. We came with a new strategy, science. Science is violence. We are, with science, driving out violence with violence, the devil with Beelzebub (cf. Matth. 12, 24). Now, in our time, our violence is turning around against ourselves.

In the Kingdom science is impossible. There is no cause-and-effect-thinking, no time, no space, all pre-eminently necessary for science. Science in fact uses these cultural possibilities in an exhaustive manner. In the Kingdom we don't need science, because our violence stopped and consequently there is no violence at all. We know all we need to know and maybe we know even "everything".

Rites, arts, sciences, they all need time to develop. Time is absent, and consequently they cannot be. But they are not, anyway, because they are not needed. In culture there never is anything which is not needed. In culture there never is superfluity in the sense that what exists would not be needed. But maybe in this aspect, the Kingdom is again the opposite of culture: Nothing in fact is needed. Thus it might be possible that everything is there, milk and honey and all the rest.

Paul says in his letters that we can have an inkling of the Kingdom because we have some first tastes, some first-fruits (cf. Rom. 8, 23). He is certain that the whole of creation and not only the humans will participate in the Kingdom (Rom. 8, 22ff). His conclusion however is that his preaching is about "the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him." (1 Cor. 2, 9).

The Kingdom is something totally paradoxical. We can make our fantasies about it and that is done, already in the Apocalypse by the apostle, although he makes very clear that they only are images of the reality, not the reality itself, by great theologians, by many simple souls, by all of us. Probably we will smile at each other when we are there, if we do not immediately forget all the dreams, as soon as we are together in the reality of the Kingdom.

Hengelo, 11.05.93

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