

∞ 81. Humankind (One-Being) ∞

Humankind Is Literally One Being

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 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 "similars") indulging in strategic conflict with one another, in order to wage a "final battle" to determine who is going to dominate and rule everybody 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.

Human beings are all primates—not exactly apes, but something along those lines. How much knowledge do you think a primate inherently possesses? Why would you expect a totally rightly informed mind to be

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demonstrated by a casually adapted primate? 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).

The diaspora of all of humankind must be reacculturated, to accept and embrace a universal "homeland of everywhere". The total world of human beings must grow up, to understand humankind as an indivisible totality, now everywhere dispersed, not merely by contemporary political forces, but by the migration of the human species all over the globe for countless thousands of years, and by the accumulation of localized characteristics of life and mind under all kinds of different local (and geographically separate) conditions.

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).

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.