

We Are All God



God is always and everywhere present—immanent in atoms, molecules, cells, in “inanimate” things like stones, in plants like trees, and in animals from mice on up; and we human beings are composed of these very elements. In this light, every single existent bears divinity. Many people do not awaken to the truth that *we ourselves are God*. Ensnared by the creeds of established religions that posit a man-made deity and command belief in it, they live without ever turning back to their own essence.

Regarding divinity, Jesus says, “Truly, truly, I tell you, unless one is born again he cannot see the kingdom of God” (John 3:3). “Jesus’ statement that one must be ‘born again’ to see the ‘kingdom of God’ means we must escape the ego given by our limited experience in space and time, discover the divine quality within, and live it out.” 1)

John 1:1–3 reads, “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were made through him.” This aligns with the thought that vibration is the source of all things. To imagine God as a being with a human form is the product of human-centered

thinking. If the creator of all things is God, then tracing that source back must lead to what is most primordial—smallest and simplest—namely the singularity; and the character of that singularity is energy and vibration. Thus it is no stretch to call that vibration “Word.”

Verse 14 of the same chapter says, “The Word became flesh and dwelt among us.” That the Word of God dwells among us means precisely that we bear God’s attributes. Therefore we are one, and all stand in the relation of brothers and sisters. This applies not only to human beings but to all that exists.

John 1:12 says that “to all who received him, to those who believed in his name, he gave the right to become children of God.” The plural shows that God’s children are not limited to Jesus alone. Any being can become a child of God—in other words, any can become God. In that sense, all beings carry the divine nature and can at any time be God. Romans 8:14 likewise says, “For all who are led by the Spirit of God are sons of God.”

In the end, all beings constituted by the Word—that is, by vibration—exist in the same state as God. That is the truth. Our task is to seek and awaken to it. Division and discrimination are the seed of misery. The mindset that touts the superiority of one’s own group and privileges its interests—narrow, selfish, and divisive—has long fueled our conflicts and strife, robbing us of the chance to live more happily and at peace.

Jesus prays, “Father, as you are in me and I am in you, may they also be in us, so that the world may believe that you sent me” (John 17:21); and he says, “In that day you will know that I am in my Father, and you in me, and I in you” (John 14:20).

He emphasized that even those who are not his disciples or followers can be in the same state as himself; indeed, *all beings* can.

"In fact, this idea can be broadened: not only God and humans, but you and I and the myriad things are of one body. Ultimately there can be no independent entities; everything depends on everything; everything is inter-related with everything. This is Neo-Confucianism's doctrine of 'all things as one body' (萬有一體) and 'a spontaneous unity' (渾然同體). Cheondoism and Won-Buddhism call it 'all returning to one body' (同歸一體). In Buddhism it is dependent arising, especially Huayan's 'interdependent arising of the dharmadhātu.' ... In Donghak: 'Serve persons as Heaven' (事人如天) and 'My heart is your heart' (吾心汝心). Because Heaven and the human are one, it is crucial to serve people as Heaven; yet more, animals, plants, even minerals are to be regarded as one with us—cherished and revered. Hence the three reverences: revere Heaven, revere persons, revere things (敬天·敬人·敬物)."

2)



Mandala

"All humans were created in the image of God—as God's manifestation. This image is the distinctive mark of the human, retained even if one has sinned. The image of God exists within human nature. Because one is human, one is the image of God—and therefore, God. That humans are made in God's image grounds human dignity toward other humans. Humans are to know, love, and obey God—but also to love fellow bearers of God's image *as God*. This alone completes true love for God." 3)

If we name *muyu* (the "no-and-yet-yes," the primal potential) as God, then all beings are God's children. Since God must be the earliest stage of being, it is more rational and reasonable to define this *muyu* state as God. Because *muyu* carries the latent vitality to manifest in any form, all the more so. As potentiality that can be shaped into any form, *muyu* can appear anywhere, anytime, as anything, endlessly transforming.

"Jesus taught that I and you, human and God, I and the universe are one—but the religious establishment of his day could not abide such teaching. It directly contradicted the imperial cult of Rome. For Jesus taught that not only he as Son of God and Messiah, but the powerless of society—migrant laborers, widows, unmarried mothers, the poor—are all divine." 4)

"To awaken to oneness, you must first relinquish the notion that 'you yourself' are a separate, autonomous being with a free will." 5)

As Jesus stressed, when we realize the *Oneness* of all beings, we are freed from division; knowing that others are our very selves, we cannot help but love. In Korean Scripture, the One and Only is called *Hananim* ("God"); this can be read as *hana-*

im—"being One." In that sense it proclaims that all can become *one*.



The Earth suffers grievously now. Biodiversity is fading; the trend of warming continues and its consequences cannot be forecast with precision. If these problems deepen to the point that nature loses its power to heal, the pain will be unimaginable. We must forestall this misfortune and strive together to make life here into the "kingdom of God." Let us abandon the fantasy of hunting a heaven after death, and labor to make life on Earth, for every living thing, like life in heaven. Rather than seeking only our own welfare and happiness, let us recognize that all beings are linked as one; let us embrace every being—whether suffering mentally or materially—and help build a world where all can flourish.

"Socially transmitted behavioral variants affect evolution in two ways: first, the modified behaviors can supply additional raw material for evolution; second, social behavior helps shape the selective niches in which individuals live, learn, and

reproduce. Thus habits and traditions are not merely products of evolution; they become its principal components.” 6) We must consider carefully which genes and which kind of “cultural DNA” (often called *memes*) we will pass to our children and descendants. Will we hand down hollow Hebrew myths and their violent, capricious protagonist Yahweh, mixing in meaningless fables of an afterlife—or will we pass on genes and memes of equality, freedom, mutual aid, love, and coexistence? The choice is wholly yours. May it be wise and right.

We should ponder deeply the claim above that our actions can themselves influence evolution. To move this world in a better direction, we must decisively cast off the harmful practices of the past.

Sources

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5. *The Laughing Jesus*, Timothy Freke & Peter Gandy, Three Rivers Press, 2005: 172
6. *Animal Traditions*, Eytan Avital & Eva Jablonka, 2000, Preface