

All Beings Are One



All beings are one. At the instant the Big Bang fashioned the universe, the singularity was smaller than an atom (the atom itself “broken”). From this state every existent arose; therefore, all beings must be one. There is no reason to divide animals from plants, or even microbes from what we call the inanimate. If the source of all being branched out from so tiny a singularity, then all are one. We are all brothers and sisters; every being is our kin in all but name.

Schrödinger (1887–1961) “argued that the aperiodic crystal of the chromosome fiber is the physical carrier of life. ... If you tagged the molecules in a glass of water and poured it into the sea, then thoroughly stirred the oceans so the molecules dispersed evenly, any glass of water drawn from anywhere in the ocean would contain at least 50 and at most 150 of those tagged molecules.” 1) “A single cup of water contains about 10^{25} molecules. The total volume of water on Earth is roughly 1.4 billion km^3 , which is only about four trillion cups. I say ‘only’ because 4 trillion (4×10^{12}) is a very small number compared with 10^{25} . Thus, each time you drink a glass of water, there is a strong chance you are drinking at least one molecule that has passed through Julius Caesar’s bladder.” 2)

Everything that constitutes us now—water, salts, carbon, hydrogen, sulfuric compounds, iron, and so on—consists of atoms that once composed other beings. At the atomic scale we are assembled from parts of uncounted others. The components of the human body are replaced within roughly ten years; but because they are made of atoms with an effectively imperishable character, they are ultimately reabsorbed into other bodies—or, failing that, they persist.

Therefore, all of us can only be one.

The constituents of every living thing arise through the limitless interactions among carbon-based life, and viewed in this way we—like the myriad beings of the cosmos—compose a single whole and serve as its connecting links.

That members of a species pass their traits and forms to descendants through mating, thereby securing continuity of the line, also deserves notice. If you trace ancestry, we all become relatives. Vast numbers of people inevitably turn out to be your ancestors or kin—and many of them, in turn, are the ancestors of many others.

There is a Western saying that any two people on Earth can be linked through five intermediaries, and in Korea we say that three steps suffice to know everyone. This is the “six degrees of separation” made famous by Kevin Bacon. Suppose each of us knows 100 people. In 1 step you reach 100 people; in 2 steps, $100^2 = 10,000$; in 3 steps, $100^3 = 1,000,000$; in 4 steps, $100^4 = 100,000,000$; and in 5 steps, $100^5 = 10,000,000,000$ —exceeding the world’s population. Thus, in principle, everyone is connected.

These chains do not end with the human species. The links extend to older life-

forms—animals and plants—indeed to the realm of the inanimate. The chain that continues into our posterity likewise connects every being to ourselves.

"There is an infinite hierarchy of universes. Thus, even the electron—the most basic particle in the cosmos—reveals, when we peer within, a fully enclosed universe of its own. Inside are galaxies and still smaller structures; and the myriad tinier elementary particles that compose this inner universe are likewise universes at a smaller scale. This 'universe within a universe' recurses without end downward—and without end upward. Galaxies, stars, planets, and people familiar to us are, from the perspective of the next level up, no more than particles. I take this infinite hierarchy of universes to be the only religious alternative that surpasses Hinduism's notion of an eternally cycling cosmos." 3)

All beings must follow the properties of their most basic constituents. No matter how great the scale, they retain the form of the fundamental. In the end, though there are local differences, they share the singularity's primal property. In this view, each being is itself a universe that keeps the singularity within. To grasp the nature of being is to see that every being bears the qualities of the divine.

"As a body you are an object in the universe, but awakened you are the infinite open space that contains the universe. ... Awakened, you do not exist in time; time exists in you. ... Your true nature is the same as everyone else's. We appear many; in essence we are one." 4) And this holds not only for humans but for all beings—differing only in degree.

Therefore, even if the Sun ages and can no longer shine, and the solar system dissolves, there is no cause for sorrow. Knowing that the basic constituent of all

things endures in some form, we can receive such a fate with composure. To become thus unmoved—even by Earth's end—is to be liberated. In that state, seeing that no being is other than oneself, one is freed from the compulsion to divide.

Science is advancing rapidly and has explained many natural phenomena, yet it has not fully illuminated the domains we call mind and spirit. In time, these too will be clarified in scientific terms. Our technology now works at the nano scale; when we can handle matter at pico and femto scales, much more will be revealed. Then humans will be able to make all kinds of life at will. Just as telescopes unveiled innumerable other galaxies, the spontaneous emergence of life and its evolution into present forms will one day be demonstrated beyond dispute. Perhaps then we will apprehend "God" without anyone's explanation.

Already we perform miracles greater than those in sacred books and enjoy them unthinkingly. As technology advances, greater miracles will become our daily fare. Our task and calling is to move toward a spiritual realm no god has imagined and no god's power could surpass.

When all beings awaken to the divinity within—the Dao of Daoism, the Buddha-nature of Buddhism, the sage-heart of Confucianism, the Holy Spirit of the New Testament—they will set aside the divide of life and death, cease the division among beings, love one another, and live the heavenly life here and now. This was the consistent teaching of sages including the Buddha and Jesus.

We all possess divinity—call it Dao, Buddha-heart, sage-heart, or Holy Spirit—and when we realize it, we become, in this life, equal with God, honoring one another

and living in harmony. The ultimate aim of our existence is to cooperate until all become God—free of separation, recognizing our oneness, and building heaven on Earth.



We are the One composed of the many. And we need not die to become God's children; rather, while alive we must become children of God who "awaken to the truth that all beings are one and amplify the centrifugal force of love." To be one is to manifest the divine; this begins by feeling love for all beings, and the more powerfully that love radiates outward, the greater the power it exerts. This is the love and the teaching shown by the Buddha and by Jesus.

Paul Dirac's Observation and Our Task

The great physicist Paul Dirac (1902–1984) wrote:

"Scientists ought, of course, to be honest; and if we are honest, we must admit that religion is a jumble of claims wholly at variance with reality. The entity called 'God'

is a product of human imagination. Early humankind—unlike us today, who grasp scientific explanations of natural phenomena—was exposed helplessly to nature's powers and personified those fearful forces. Today we understand much and no longer need such answers. In my life I have seen that positing a great God helps not at all.

Such a posit leads to the sterile question of why God permits the grievous sorrow, injustices, exploitation of the weak by the strong, and all the terrors he could easily have prevented if he wished. Religious teaching persists not because its theories convince us, but because it is a convenient way to keep certain classes quiet. The quiet are easier to control and exploit than those who protest. Religion is an opiate that soothes the people to achieve the state's desired dream and causes them to forget the wrongs committed against their will. Hence the intimate alliance of Church and State, those two pillars of political power.

Together they parade a kindly God, cultivating in all who bear unjust treatment without resistance the illusion that, if not here, then certainly hereafter, God will reward them. This need has led to treating the frank claim—that God is merely the product of human imagination—as the worst of crimes. ... The contradictions among the myths of the various religions alone make me fundamentally despise them. Sheer accident—my being born in Europe rather than Asia—cannot determine what is true and what I ought to believe." 5)

One cannot gain wisdom from accounts that lack a basis in fact or defy the laws of nature. The "absolute" gods of religion have never met the minimum standard and thus cannot be absolute, nor all-knowing and all-powerful. Islam, emerging later, may surpass Judaism and Christianity in certain respects, yet because it too rests on the Hebrew Bible it cannot deliver true wisdom. The limited knowledge

available when each god was fashioned shortened that god's shelf life. Owing to the tireless efforts of religious establishments and entrenched powers to extend that shelf life, even the thoroughly corrupted product called Yahweh still struts about—but we should now set him in a corner of the shrine and go seek the true.

"At precisely this point a discussion of God must begin. We may never find the answer in the future, but we do not yet know it. What we do know is that the answer is not to be found in the theistic concept of God from the past. ... In theism, God is a heavenly human without human limitations. We mask the process by claiming humans are made in God's image. But now we know the process is the reverse. The theistic God is a human creation. Therefore this God must die, and is dying now." 6)

Sources

1. *What Is Life?*, Schrödinger, Carl Sagan, 1944: 7
2. *God, The Most Dangerous Idea*, Richard Dawkins, trans. Myung-ju Kim, Gimmyoung, 2021: 321
3. *Cosmos*, Carl Sagan, 2013 Ballantine Books Trade Paperback Edition: 283
4. *The Laughing Jesus*, Timothy Freke & Peter Gandy, Three Rivers Press, 2005: 137–138
5. *Physics and Philosophy*, Werner Heisenberg, 2007: 15–16
6. *A New Christianity for a New World* (Korean ed. 기독교 변하지 않으면 죽는 ~~FA~~), John Shelby Spong, Korea Christian Research Institute, 2001: 82–83