

THE GOD CONCEPT: WORLD-MIND.

(In parentheses, the main century of influence)

Gautama Buddha (VI-V B.C.)

Texts taken from ByAuthor BA31

There is, O monks, an unborn, unoriginated, uncreated, unformed. Were there not, O monks, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.

Lao Tzu (VI-V B.C.)

There is an inherent and natural thing, which existed before Heaven and Earth. It is immobile and unfathomable, it remains alone and never changes; it permeates everywhere and is never exhausted. It can be considered as the Mother of the Universe. I do not know her name. If I am forced to give it a name, I call it Tao and name it as Supreme.

Socrates (V B.C.)

You will know that the divine is so great and of such a nature that it sees and hears everything at once, is present everywhere and takes care of everything.

Plato (IV B.C.)

You cannot conceive of the many without the One.

Of the eternal Being who "devised" for himself a moving image of permanent eternity, which we call time, we must not say "was" and "will be," but only "is." And likewise we err if we say "is" of sensible things that are born and perish; for these are always fleeting and changing, having their existence in time.

For only that which is always in motion is immortal; that which moves something else, and is moved by something else, when it ceases to move ceases to live. Then only that which moves itself, because it does not abandon itself, never ceases to move. But it is also the source and first principle of the motion of all other things that move.

Aristotle (IV B.C.)

God has many names, yet He is one Being.

Plotinus (III)

God is not external to anyone, but is present in all things.

Lu Hsiang-shan —Lu Jiuyuan— (XII)

Mind is one and Principle is one. Perfect Truth is reduced to a Unity; Essential Principle is never a duality. Mind and Principle can never be separated into two... This Mind has no beginning and no end, and pervades everywhere.

Giordano Bruno (XVI)

God is the universal substance of existing things. He encompasses everything. He is the source of all Being. In Him exists all that is.

The one spirit simultaneously tempers the whole together; this is the one Soul of all things; all are filled with God.

The one infinite is perfect, in simplicity, by itself, absolutely, and nothing can be greater or better. This is the one Whole, God, the universal Nature, which occupies all space, of whom nothing but the infinite can give the perfect image or appearance.

I understand Being in all and above all, for there is nothing without participation in Being, and there is no Being without Essence. Thus, nothing can be free from the Divine Presence.

This whole, which is visible in various ways in bodies, as to formation, constitution, appearance, colors, and other common properties and qualities, is but the diverse face of the same substance, a mutable, mobile face, subject to decomposition, of an immobile, permanent, and eternal Being.

Nature is none other than God in all things. Animals and plants are living effects of Nature; whence all that is of God is in all things.

Nature is not merely present, but is implanted in things. And while the outward face of things changes so much, there flourishes the origin of being more intimately within all things than they themselves. The source of all kinds, Mind, God, Being, One, Truth, Destiny, Reason, Order.

Baruch Spinoza (XVII)

God is the efficient cause not only of the existence of things, but also of their essence. Individual things are but modifications of God's attributes, or modes by which God's attributes are expressed in a fixed and definite manner.

God is not that one which is, but That which is.

All is One (Nature, God). All that is, is in God, and without God nothing can be or be conceived. By God I mean an Infinite Absolute Being, a substance consisting of infinite attributes, each of which expresses an eternal and infinite essence.

Each particular thing is expressed by infinite ideas in infinite ways in the infinite understanding of God.

George Berkeley (XVIII)

There is an eternal and invisible Mind that produces and sustains all things.

David Hume (XVIII)

The idea of God, as signifying an infinitely intelligent, wise and benign Being, arises from reflecting on the operations of our own mind and indefinitely increasing those qualities of goodness and wisdom.

Herbert Spencer (XIX)

The existence of a first cause of the Universe is a necessity of thought. In the midst of the mysteries that become more mysterious the more we think about them, there will remain the one absolute certainty that we are in the presence of an Energy, Infinite, Eternal, from which all things proceed.

Helena P. Blavatsky (XIX)

All that is, was and will be, eternally IS, even the innumerable forms, which are finite and perishable only in their objective form, not in their ideal form.

Ramakrishna (XIX)

That which is Brahman cannot be described. All things in the world-the Vedas, the Puranas, the Tantras, the six systems of philosophy-have been defiled, like food that has been touched by the tongue, because they have been read or uttered by the tongue. Only one thing has not been defiled in this way, and that is Brahman. No one has been able to say what Brahman is.

God is in all beings, but not all beings are (yet) in God; that is why we suffer.

In the Vedas, creation is compared to the spider and its web. The spider pulls the web out of itself and then remains in it. God is the container of the Universe and also of what it contains.

Annie Besant (XIX-XX)

Never ever has a God been defined in terms that were not palpably contradictory and absurd; never ever has a God been described in such a way as to make a concept of Him possible to human thought.

God is a composite image of the innumerable gods who are the personifications of the forces of Nature.

God is not far from us, but surrounds us everywhere, and we are "excluded" from him by our inability to feel his vibrations, not by his absence.

God is immanent in every atom, omnipresent and sustaining; He is its source and its end, its cause and its object, its center and its circumference; it is built upon Him as its sure foundation, it breathes in Him as its surrounding space; He is in everything and everything in Him.

The divine life is the spirit in all that exists, from the atom to the archangel; the grain of dust could not exist if God were absent from it; the most sublime seraphim is but a spark of the eternal fire, which is God. The sharers of one and the same life all form one and the same brotherhood. The immanence of God, the solidarity of the human being, such are the fundamental truths of theosophy.

Mabel Collins (XIX-XX)

The life-giving Principle dwells in us and outside of us, it is imperishable and beneficent, it cannot be heard, seen or smelled, but it is perceived by the human being who desires perception.

Swami Vivekananda (XIX-XX)

All that exists is One. The many are the manifestation of the One.

In the "beginning" there was the One Without Second who saw and felt: "I will give birth to the many". That projected warmth... The Heart and core of everything here is the Good. Whatever the surface undulations, deep down and underlying all is an infinite base of Love and Goodness.

There is no God separate from you, no God higher than you, the real 'you'. The greatest religion is to be true to your own nature.

Can infinity have parts? What is meant by parts of infinity? If you reason it out, you will see that it is impossible. Infinity cannot be divided, it always remains infinite. If it could be divided, each part would be infinite. And there cannot be two infinities. If there were, one would limit the other and both would be finite. The infinite can only be one, undivided. Thus the conclusion will be reached that the infinite is one and not many, and that one Infinite Soul is reflecting itself through thousands and thousands of mirrors, appearing as many different souls. It is this Infinite Soul, which is the background of the Universe, that we call God. The same Infinite Soul is also the background of the human mind which we call the human soul.

The rose called by any other name would smell just as sweet.

The concept of God is a fundamental element in the human constitution. In Vedanta, Sat-chit-ânanda (Existence-Knowledge-Happiness) is the highest concept of God possible for the mind. It is the essence of knowledge and is, by its nature, the essence of bliss. We have been stifling that inner voice for a long time, trying to follow the law and silence human nature, but there is that human instinct to rebel against the laws of Nature. We may not understand what the meaning is, but there is that unconscious struggle of the human with the spiritual, of the lower mind with the higher mind, and the struggle tries to preserve one's own separate life, what we call our "individuality."

Arthur Eddington (XX)

The idea of a Universal Mind or Logos would, I believe, be a quite plausible inference from the present state of scientific theory.

Ram Dass – Richard Alpert (XX)

Text taken from ByAuthor BA51

We are all one, human beings all over the planet are one, one Love. And so are the animals, the trees, the clouds and the galaxies: everything is one. All is One Energy.

Ramana Maharshi (XX)

Texts taken from ByAuthor BA21

That point at which all religions meet is Realization, not in a mystical sense, but in the most mundane, everyday sense. And the more mundane, everyday and practical the better, on the fact that GOD IS ALL, and ALL IS GOD.

God assumes any form imagined by the devotee through repetition of thoughts in prolonged meditation. Though he thus assumes infinite names, only the formless Consciousness alone is God.

There is nothing wrong with God's creation. Mystery and Suffering exist only in the mind.

God illumines the mind and shines within it. God cannot be known through the mind. One can only turn the mind inward and merge it into God, who manifests as the inner consciousness. "I Am" is the name of God, which is none other than the Self or Self. Everyone is seeing God always. But they don't know it.

A Higher Force is guiding you; you are directed by it. It knows what to do and how to do it. It is enough to surrender to yourself. To surrender is to surrender to the original cause of the Self. Do not delude yourself into imagining that this Source is a God outside of you. The Source is within you! Surrender to it. That means you have to seek the Source and merge into it.

Surrender to God will never be complete as long as the devotee asks the Lord for this or that.

The Grace of God is that He shines in everyone's heart as the Self; that power of Grace excludes no one, whether he is kind or not. To see God without seeing the Self means that one sees only a mental image. Only he who has seen the Self has seen God, for he has lost individuality and then sees only God.

There is one who rules the world, and his post of watchfulness is to take care of the world. He who has given life to the world knows how to take care of it also. He carries the burden of this world, not you. Lay your burden at the feet of the Lord of the Universe who is always victorious and achieves everything. Remain at all times steadfast in the Heart, in the Transcendental Absolute. God knows the past, the present and the future. He will determine the future for you and do the work. Whatever needs to be done will be done at the right time. Do not worry. Remain in the Heart and surrender your actions to the Divine.

The power that created you, also created the world. If it can take care of you, it can also take care of the world. If God created the world, it is His business to take care of the world, not yours. The phenomena we see are curious and amazing, but the most

wonderful of all we do not realize, and that is that one, and only one, unlimited force is responsible for (a) All the phenomena we see; and (b) The act of seeing them.

Only that which exists by itself, which reveals itself by itself, and which is eternal and immutable, is Real.

Paul Brunton (XX)
Texts taken from ByAuthor BA11

Please note: Paul Brunton uses several names for the same entity: World-Mind, Universal Mind, Universal Consciousness, Single Power, Intelligent Energy, God, etc. (For more information, the Glossary section lists the most frequent synonyms used by PB).

There are moments when a man may sit alone with nature, when no sound intrudes and all is quiet, pleasant, harmonious. If he will enter into this stillness with nature and enter it deeply enough, he will find that it is associated with what most religions call God.

The intellect is not competent to establish the existence of God, which only a higher faculty can know and consequently make any valid assertions about. But neither is it competent to disprove the existence of God since it can disprove only those finite matters which it can deal with: God, being infinite, is outside its reach in every way.

The man whose idea of himself is strictly limited to his little ego, and who is excessively attached to it, will naturally tend to form an idea of God as being a kind of gigantic person.

When I feel the divine presence in my heart, I acknowledge God as Personal; but when, going deeper in silent contemplation, I vanish in the infinite immeasurable Void, I must afterwards call Him Impersonal.

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the Universal Consciousness otherwise called God.

This higher self is what the successful mystics of all religions have really achieved union with, despite the widely different names from "God" downwards, which they have given it.

Whatever we call it, most people feel—whether vaguely or strongly—that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilizations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source.

If by God you mean something higher than mere material existence, then we do not deny God. It is the false notions of God that we deny, the grotesque caricatures that appear in churches and temples and sermons and books. We look on this higher Reality as something not far off from the essence of our own selves. We have discovered that the common everyday life does not exhaust the alphabet of existence, that there is something sublime beyond it and yet akin to us. We do honour and revere such a God, if you wish to call it such, because we believe it to be the true God.

This is the mistake all too often made by those who ask the age-old questions: they see that every creature's life has a beginning, so they assume God must have had one too. But the Life-Force which appears anew in every babe comes from God; it has always existed, taking on countless outward forms. God, its source, has always been and never began...

All scientific evidence indicates that there is a single power which presides over the entire universe, and all religious mystic experience and philosophic insight confirms it. Not only is this so, but this power also maintains the universe; its intelligence is unique, matchless, incredible. This power is what I call the World-Mind.

The World-Mind is the conscious Power sustaining all life, the intelligent energy sustaining all atoms, the divine being behind and within the Universe.

The study of comparative religion shows that Hinduism's "Divine Mother" is simply the Creative Energy of the Universe. The name and form are merely symbolic, but have been taught to the simple masses of a pre-scientific age, being better within their grasp.

The Creative Energy is one and the same no matter how high or how low may be the level upon which it manifests and how refined or how gross the form through which it expresses itself.

Hidden behind the so-called material universe is the Power which emanated it, which is present in all atoms. Hidden behind the Power is the eternal Mind. If we could raise ourselves to the ultimate point of view, we would see all forms in one spirit, one essence in all atoms, and hence no difference between one world and another, one thing and another, one man and another.

Mind, which forever is, can undergo no change in itself and no multiplication of itself. If it could, it would not be what it is—the Ultimate, the Absolute, the Unconditioned, and the Unique. Nor, being perfect, complete, could it have desire, purpose, aim, or

motive for itself. Therefore it could not have projected the universe on account of any benefit sought or gain needed. There is no answer to the question why the universe was sent forth.

The World-Mind reproduces something of itself in each individual entity we call the Soul, or Overself. The soul in man, the Overself, is linked with, or rooted in, the soul in the universe, the World-Mind.

Despite the ever-confronting evidence that change is ceaseless throughout the universe and through all human experience, we persistently get the feeling of solidity in the universe and permanency in experience. Is this only an illusion and the world merely a phantasm? The answer is that there IS something unending behind both.

There is no moment when the unseen divine activity is not present in the Universe. Everything is being carried on by the divine Power and divine Wisdom. God is not taking care of us or, indeed, of everyone else. God is in every atom of the Universe and consequently in full operation of the Universe.

God is both outside and inside us, is everywhere around and deep within. It is there but waits to be recovered by the individual consciousness.

The atheist says, "God is nowhere!". The mystic says, "God is now here!". The philosopher says, "God is!".