

**THE WORLD-MYSTERY.  
FOUR ESSAYS; PP.1-39  
(NOT COMPLETE)**

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The World-mystery. Four Essays; pp.1-39 (not complete) by G. R. S. Mead

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**G. R. S. MEAD**

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FOUR ESSAYS

BY

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*W. S. C. 1880*

*Ashcharyyat pashyati kashchidenam  
Ashcharyyat vadati tathasiva chidnyah  
Ashcharyyatach chaitnamanyah shrinoti  
Shrutvapyenam veda na chaso kashchit.*

One sees this as a wonder,  
As a wonder, too, one speaks of it,  
As a wonder one hears of it,  
And having heard, knows it not anyone.

BHAGAVAD GITA, II. 9.



Ὡς οὖν ἐγένετο . . . πρὸς τὴν γῆν εἰπεῖν, ὡς περ  
ἤκουσεν, ὅτι " Πᾶν ὁ μέγας τέθνηκεν "· οὐ φθῆναι δὲ  
παυσάμενον αὐτὸν, καὶ γενέσθαι μέγαν οὐχ ἑνὸς ἀλλὰ  
πολλῶν στεναγμὸν ἅμα θαυμασμῷ μεμιγμένον.

And so he called out to the land, as he had heard, " Pan, the Great, is  
dead." And hardly had he ceased, when there arose a mighty cry, not of  
one, but of many, mingled with wonderment.

PLUTARCH, ON THE CESSATION OF ORACLES, XVII.

Ἴδοὺ, μυστήριον ὑμῶν λέγω.

Behold, I tell you a mystery.

I. CORINTHIANS, XV. 51.

## THE WORLD-SOUL.

THE task that I propose to myself is no light one ; it is no less than to discuss some of the opinions of my fellow-men on Deity, and to point out, if possible, some common ground of agreement or reconciliation between the innumerable ideas put forward on this inexhaustible topic. I shall not write either as an avowed monotheist, pantheist, theist, or atheist, for I conceive that a real student of theosophy is sufficiently imbued with the spirit of the great law of expansion and progress, not to condemn himself or herself to the narrowing limits of any of these sectarian ideas, which cannot fail to bring him in conflict with the prejudices of some section or other of his brother-men.

I hope to find this common ground of agreement, for at any rate the theist, pantheist, or monotheist, in the concept of the World-Soul, *in one or other of its aspects* ; although I despair of finding much sympathy from the so-called

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atheist, whose intellectual negation is frequently, if not invariably, stultified by his actions. For do we not find the avowed atheist searching for the reason of that which he denies to have any intelligent operation; do we not find him frequently striving for an ideal which can never be attained, if, as he supposes, the present is the outcome of the past interaction of blindly driving force and matter? Why, again, should he work for the improvement of the race if that race, as he himself, is to depart into the void together with the producer of his and its consciousness? For the body dies and the earth will also die. And if consciousness is a product of organized matter, then the disruption of that organism means inevitably the dissipation of consciousness. Why, then, this effort to benefit that which must, on his own hypothesis, tend inevitably to annihilation?

From the materialists, then, this essay, perchance, will gain little intellectual sympathy, although I may venture to hope that the ideals of their fellow-men, which will be brought forward, will meet, if not with reverential consideration, at least with respect. Nor will it be any part of my task to criticize, except in