

retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon" (*Transactions of Blavatsky Lodge*, 47).

Esoterically, the Moon is the mother of the earth, and thus far older. It was once a GLOBE where life evolved through seven ROUNDS until it finished its task. It belonged to the Moon CHAIN that preceded the Earth Chain.

Blavatsky stated that the physical Moon is in its final stages of disintegration and will disappear by the time humanity reaches the seventh ROOT RACE. The Moon and the other non-physical globes of its chain follow a destiny analogous to the after-death states of the principles of a human being.

While the Moon is a dead globe, it still possesses an aura that influences the Earth, in the same manner that non-living ghosts or shells may still have an influence on the living. *The Secret Doctrine* states:

For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent — this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists. (*SD I:156*)

From this is derived various beliefs about the pernicious influence of moonbeam particularly during full moon.

The beings from the lunar chain were called the Lunar Pitris, or Barhishads, who supplied the lower principles of humanity on earth.

At the beginning of the human stage of the Fourth Round on this Globe, they [the Lunar Pitris] "ooze out" their astral doubles from the "ape-like" forms which they had evolved in Round III. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These "Monads" or "divine sparks" are thus the "Lunar" ancestors, the Pitris themselves. For these "Lunar Spirits" have to become "Men" in order that their "Monads" may reach a higher plane of activity and self-consciousness, *i.e.*, the plane of the Manasa-Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind" in the latter part of the Third Root-Race. (*SD I:180-1*)

In Hindu mythology, the Moon is Soma or Chandra. It is also the Assyrian Sin. It is associated with the Phoenician Astarte, the Babylonian Ishtar, the Chaldean Nannak, the Jewish Jehovah and the Egyptian Isis.

In astrological symbolism, the Moon is the personality

or the soul, as opposed to the Sun, which symbolizes the inner individuality.

V.H.C.

MOORAD ALI BEG (or Mirza Murad Ali Beg). Pseudonym of Godolphin Mitford, a theosophist who wrote notable essays in the *Theosophist*, particularly the well-known "The Elixir of Life" that appeared in the March and April 1882 issues. An Englishman born in Madras, India, he converted to Islam and also served as the chief cavalry officer of the Maharajah of Bhavnagar and others. He became an atheist after converting to Islam, and became a mystic after meeting a *guru*, joined the Theosophical Society, then went mad, after which he joined the Roman Church. He apparently was under probation to become a disciple or chela of an Adept, but failed.

Henry Steel OLCOTT and Helena P. BLAVATSKY met Moorad on January 20, 1881, and the latter said that he had dabbled in black magic, and, according to Olcott, "provoked the action of certain elemental entities which played havoc with his consciousness." When he applied to become a member of the Theosophical Society, Olcott refused him. H. P. Blavatsky offered to be responsible for him, and thus he was accepted. Apparently with the help of Blavatsky, Moorad was inspired or helped to write the remarkable articles for which he has been known. Some months later, he went mad and even tried to kill Blavatsky by snatching a sword from a guard (see footnote in *CW VI:241*).

In the *Mahatma Letters*, Mahātma KOOT HOOMI wrote: "It is Fern, Moorad Ali, Bishen Lal and other wrecks, over again. Why will 'would-be' *chelas* with such intense self personalities, force themselves within the enchanted and dangerous circle of probation!" (*ML*, p. 429).

V.H.C.

MORE, ROBERT. An adept who belonged to the Egyptian section called BROTHERHOOD OF LUXOR. See also ADEPTS.

MORRIS, KENNETH VENNOR (1879-1937). Born near Ammanford, in the south-western part of Wales, Morris was educated at London's Christ's Hospital (founded by Edward VI in 1533) graduating in 1895 as a Senior Deputy Grecian proficient in classical languages. The following year he attended meetings of the Dublin Lodge of the Theosophical Society (TS) whose members included Charles Johnston, Mr. and Mrs. Fred J. Dick, Charles Weekes and G. W. Russell (AE). There Morris joined the TS and, in 1908, at Katherine Tingley's invitation, he moved to the headquarters of the Theosophical Society at Point Loma, California, where he taught history and literature as well as contributing essays, poetry and short stories to its theosophical magazines. Morris' two volumes retelling the Celtic Mabinogion (*The Fates of the*

Princes of Dyfed and Book of the Three Dragons) also *The Chalchihuite Dragon: A Tale of Toltec Times* and *The Dragon Path* are classics of the fantasy genre. Modern critics have ranked Morris alongside J. R. R. Tolkien as a master stylist, his writings “filled with . . . an inner wisdom as rare as it is profound.”

Returning to Wales in 1930, Morris became President of the Welsh Section of the TS (Pasadena), founded several lodges, edited a section periodical, *Y Fforwm Theosoffaidd* and hosted a European International Theosophical Convention in Cardiff in August 1935.

G.F.K.

MORYA, MAHĀTMA. One of the two Adepts who were behind the founding of the Theosophical Society (TS). He was the guru of Helena P. BLAVATSKY and Col. Henry Steel OLCOTT. Many of his letters were preserved and are now part of an important collection of the Mahātma letters.

HPB first met him in 1851 in London, during the Great Exhibition opened by Queen Victoria. Among the members of the Indian delegation she recognized him as the Master whom she had seen in her visions ever since she was young. It was in Hyde Park that the Mahātma Morya spoke to her about the work ahead of her.

The Mahātma Morya was a Rajput prince. He lived with the Mahātma KOOT HOOMI in Tibet during the early years of the Theosophical Society. HPB described him to Charles Johnston as a giant, six feet eight, and splendidly built; a superb type of manly beauty. When asked how old he was, she answered: “My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty, — in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions” (CW VIII:400).

HPB saw the Mahātma Morya again when she went to Tibet to train under her guru. In 1875, while in the United States, she was instructed by him to form a society, “a secret society like the Rosicrucian Lodge. He [Morya] promises to help.” This led to the founding of the Theosophical Society. During this period, HPB wrote in her Scrapbook that Master Morya was daily appearing in the Kāma-rūpa.

After the founding of the TS, Col. Olcott was considering moving to India. One evening, while alone in his room, he saw the body of the Mahātma Morya materialize. He prostrated himself before his guru. The Mahātma spoke to him for an hour about the future work of the Theosophical Society. When his guru was about to leave, Olcott thought whether this was just an illusion cast over him by HPB. The Mahātma smiled, unfurled his turban, put it on the table, and then disappeared before Olcott’s eyes. This turban, with the initial of the Mahātma, is now in the archives of the Theosophical Society in India.

Mahātma Morya, according to HPB, predicted about when India would be independent from the British. “Mas-

ter says that the hour for the retirement of you English has not struck nor will it — *till next century* and that ‘late enough to see even Dennie an old, old man’ as KH said some time ago.” Dennie was Alfred P. SINNETT’S son who was born in 1868 and would have been 79 years had he lived till 1947 when India became independent.

The Mahātma was a very close companion of the Mahātma Koot Hoomi, and it was he who took over the correspondence with A. P. Sinnett when Koot Hoomi went on a long retreat.

His letters were direct. A. P. Sinnett wrote that the Mahātma M. “did not beat about the bush with us at all. . . . On one occasion one of us had written, ‘Can you clear my conceptions about so and so?’ The annotation found in the margin when the paper was returned was ‘How can I clear what you haven’t got!’”

Madame Blavatsky wrote that several times in her life, Mahātma Morya cured her of her illness — once or twice when she was at the brink of death and declared dying by the doctors. On one occasion she was in the last stages of Bright’s disease. “I went to Sikkim . . . and there my beloved Master repaired kidneys and liver, and in three days’ time I was as healthy as ever. They say it was a miracle. He only gave a potion to drink seven times a day from a plant in the Himalayas.” In January 1885, HPB became seriously ill and became comatose. The doctors had said that she would die in that condition. A permit from Madras for her cremation in fact had been obtained. In the evening, while Mr. and Mrs. COOPER-OAKLEY, Damodar MAVALANKAR, Bawaji D. Nath and Dr. Franz HARTMANN were waiting in the outer room, the Mahātma Morya appeared in the verandah, passed through the outer room and entered HPB’s room. After she recovered, she said that the Master gave her the choice of dying and be relieved of her sufferings, or live a few more years to write *The Secret Doctrine*. Reacting to the amazement of the doctor, HPB said, “Ah! Doctor, you do not believe in our great Masters” (*H.P.B.* by Sylvia Cranston).

In two separate letters, both the Mahātma KH and M affirmed that *The Secret Doctrine* was a joint work of HPB and the two of them.

The portraits of Mahātma Morya and Koot Hoomi were made by Hermann Schmiechen in 1884. Although Schmiechen had never seen the adepts, he was able to paint them under the invisible guidance of the Mahātma Morya and some chelas. In a letter to HPB, the Mahātma wrote: “Say to Schmiechen that he will be helped. I myself will guide his hands with brush for K’s portrait” (*LMWI*, 158).

Aside from those who have met the Mahātma Morya physically, there were many others who have reported seeing him in his astral body, such as Mary GEBHARD, Mohini CHATTERJEE, James Pryse, and Geoffrey HODSON.

See ADEPTS; KOOT HOOMI.

V.H.C.

MOSES, WILLIAM STANTON (1839-1892). English clergyman and spiritualist medium. Moses was for a time



William Stainton
Moses

a close friend of both Henry OLCOTT and Helena P. BLAVATSKY and is often mentioned in *The Mahātma Letters to A. P. Sinnett*. Moses was born on November 5, 1839, at Donington in Lincolnshire, England. He matriculated at Exeter College, Oxford in 1858 taking a third class in Classical Moderations in 1860. He was ordained and from 1863 to 1870 acted as curate in the Isle of Man in the West of England. Ill-health forced him to give up parish work and he earned his living teaching until 1889 when ill-health again overtook him and he retired from active work.

In 1872 Moses became interested in Spiritualism after reading Dale Owen's book *The Debatable Land* and he tried a number of mediums and took part in many séances. He eventually discovered that he had mediumistic powers himself which took the form of physical phenomena and automatic writing. He quickly gained prominence within the Spiritualist movement and was a leading figure in the founding of the British National Association of Spiritualists. He served on the Council of the Psychological Society and also on the Council of the Society for Psychical Research.

Contact between Olcott and Moses first took place in April 1875, before the formation of the Theosophical Society, when he wrote to Olcott about his recently published book. It appears that a lively and frequent correspondence was carried on between Moses, Olcott and Blavatsky for many years until Alfred P. SINNETT was indiscreet enough to relay to Moses some critical comments on Moses made by the Master KOOT HOOMI. This error of judgment turned Moses from a friend into an enemy prompting K. H. to write in a letter to Sinnett, ". . . not only has S.M. completely estranged himself from the Society [THEOSOPHICAL SOCIETY] some of whose members believe in us, but he has determined in his heart the utter annihilation of the British Branch" (*ML*, p. 130).

Moses died in 1892 of chronic nephritis.

P.S.H.

MŪḌHA. A Sanskrit word (from the root *muh*) meaning "confused, stupefied, bewildered, perplexed," etc. In

Rāja Yoga, Vyāsa, seventh century commentator on yoga, classifies the modalities of consciousness (or mental planes, *citta bhūmi*) as: unstable or distracted (*kipta*), confused (*mūḍha*), scattered (*vikṣipta*), onepointed (*ekāgra*), and completely restrained or suppressed (*niruddha*).

Of these "conditions," the first two are common to all individuals, for, from the yogic point of view, the psycho-mental life is normally confused and unstable. The third can be overcome by fixing the mind by means of the practice of careful attention. Only the fourth and fifth are considered yogic states of consciousness, obtained by meditation or asceticism.

P.S.H.

MŪLA-KĀRAṆA. Sanskrit compound word meaning "First cause."

MŪLAPRAKṚTI (Mūlaprakṛiti). A Sanskrit compound formed of the prefix *mūla-* (root, basis, foundation, etc.) and *PRAKṚTI* (lit. "that which is put or made before," i.e., "Primary substance"). The word is used to refer to primordial, undifferentiated, pre-cosmic substance, the spiritual essence of matter, the original root or "germ" of matter and form. As the aspect of the Absolute underlying the objective worlds it is the "veil" of PARABRAHMAN, with which it is in reality one, but which it at once reveals and conceals, being the first abstract idea that can be formed of *Parabrahman*. The LOGOS, perceiving only the "veil," Parabrahman manifests first as *Mūlaprakṛti*, then as the Logos, being the basis of the Subject-aspect of manifestation (individual consciousness), as *mūlaprakṛti* is the basis of the Object-aspect.

There are numerous references to *mūlaprakṛti* in Helena P. BLAVATSKY'S *The Secret Doctrine*; the earliest occurs in her commentary on the first fundamental proposition which states that, "precosmic root-substance (*Mulaprakṛiti*) is that aspect of the Absolute which underlies all the objective planes of Nature" (Vol. I, p. 15).

Writing about God, Blavatsky denies that theosophy accepts the existence of any anthropomorphic God and states:

"That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahmā." This Brahmā when viewed as the *fons et origo* of the Substance of the Universe is, as has been repeatedly said in these columns, *Mulaprakṛiti* — a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the *differentiation* of *Mulaprakṛiti* produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." . . . *Mulaprakṛiti* or Brahmā is *absolutely subjective*, and, therefore, the word "differentiation" is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment

be supposed that Mulaprakriti or Brahmā (Parabrahm) can ever undergo change of substance (*Parinama*). It is the Absolute Wisdom, the Only Reality, the Eternal Deity — to dissociate the word from its vulgar surroundings. What is meant by the differentiation of Mulaprakriti is that the primordial essence of all forms of existence (*Asat*) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. (CW VI:141-2)

M.A./P.S.H.

MUNDANE EGG. In Egyptian cosmology, it is the egg that produced the universe. See EGG.

MUNDY, TALBOT (1879-1940). Popular American novelist. Born in London, England, educated at Rugby and served as a government official in India and South Africa. He arrived in the United States about 1911 and became an American citizen. In the 1920's he became associated with the Point Loma Theosophical Society (see THEOSOPHICAL SOCIETY, PASADENA) and purchased land at Point Loma known as "The Cliffs." While he is not considered a major novelist, his over thirty books sold well and were translated into many languages. Mundy wrote about six novels while he resided at the Point Loma Theosophical Society property where he came under the influence of Katherine TINGLEY; one of these, *Om — the Secret of Arbor Valley*, (Crown Publishers, Inc. N.Y. 1924), concerns a dissatisfied Englishman who is taught about the existence of the Masters of the Wisdom by a wise old Lama. His book *I Say Sunrise* which is a popular exposition of his theosophical ideals has remained in print for many years.

Novels include: *King of the Khyber Rifles*; *Om — the Secret of Arbor Valley*; *Guns of the Gods*; *Tros of Samothrace*.

P.S.H.

MUSAEUS BOARDING SCHOOL. A school established in Sri Lanka (then Ceylon) for Buddhist Girls. It was founded and managed by Marie Musaeus Higgins in about 1891. She came to Ceylon at the joint request of Helena P. BLAVATSKY and Henry Steel OLCOTT to undertake the education of Sinhalese girls. In 1911, it had 87 pupils, and was visited by the Crown-Princess Cecilia of Germany. It was affiliated with the Theosophical Society (TS), but the formal report on the Musaeus School as part of the Annual Report of the Society started only in 1907. Since 1934 it has become a college and called Musaeus Buddhist Girls' College, with 500 students. The school continues up to this day and is now called Musaeus College with about 6,000 students. It is no longer connected with the TS.

MUSIC, THEOSOPHY AND. The Master KOOT

HOOMI calls music "the most divine and *spiritual* of arts," (ML, p. 264) and both he and the Master MORYA show some technical knowledge of music in their letters (ML, p. 120). Music was among Helena P. BLAVATSKY's many accomplishments. On her first visit to London in 1844 she took piano lessons from Ignaz Moscheles (A. P. Sinnett, *Incidents in the Life of H.P. Blavatsky*, p. 37). In the late 1860s she was involved with the operatic bass Agardi Metrovich, and performed concerts in the Balkans (J. O. Fuller, *Blavatsky and Her Teachers*, p. 19, with comments). Henry S. OLCOTT praised her piano playing in their New York days (ODL I, 1941 ed., pp. 458-9). Her Esoteric Section Instructions include schemes of correspondence between the musical scale and other septenaries (CW XII:562, 621). The only other early Theosophist seriously involved with music was Emma Hardinge Britten, who had worked in the Paris studio of Erard as a piano demonstrator and who composed music for her spiritualist educational program, the Lyceum.

After the death of Blavatsky, the Theosophical Society continued as a driving force behind a movement of renewed spiritual aspiration and interest in the Orient, in ancient wisdom, and in the occult. This period, up to World War I, saw theosophy's greatest influence on music, when it was linked specifically with composers (as also with painters) in the forefront of the Modernist movement.

In France, theosophy contributed to the occultist atmosphere of the *fin de siècle* period, out of which came the "ROSICRUCIAN" music of Erik Satie, and the symbolist opera of Maurice Maeterlinck and Claude Debussy, *Pelléas et Mélisande*. One of the chief French theosophists was the minor composer and musicologist Edmond Bailly, whose *Chant des voyelles*, performed at the Theosophical Congress of 1906, sought to recreate the magical invocations of ancient Egypt.

Alexander SCRIBIN was a great enthusiast for Blavatsky's writings and for theosophy. His synthesis of color with music resembles the correspondences of Hermeticism. His *Prometheus, the Poem of Fire* uses an invocation from the *Stanzas of Dzyan*, and his unfinished synthesis of the arts, *Mystery*, is an essentially theosophical vision of the coming transformation of humanity. Another Russian theosophist, Nicholas ROERICH, was the designer of Stravinsky's ballet *The Rite of Spring* (1913), and probably an influence on the composer's mystical cantata *The King of the Stars*.

In Germany, the theosophist and astrologer Oskar Adler (1874-1955) had a great influence on Arnold Schoenberg, Alban Berg, and Anton Webern. He played string quartets with the young Schoenberg, and convinced him to become a composer. Schoenberg's early music draws on Strindberg and Swedenborg (Der Jakobsleiter; Séraphita), while his later works on Jewish themes are indebted to The KABBALAH. Webern's inclination was more towards a Christian nature-mysticism, as in the Cantatas and other works on texts by Hildegard Jone.

Three English composers were intimately involved with theosophy. Cyril SCOTT was the author of the anonymous books *The Initiate* and its sequels. He believed that Koot Hoomi was instrumental in directing his musical career and in inspiring the writing of *Music, Its Secret Influence Through the Ages*. Scott's powerful First Piano Sonata, which stands comparison with that of Alban Berg, belies his reputation as a minor Impressionist and folklorist.

John Foulds (1880-1939) was another misunderstood composer, known for his light music rather than for his many deeper works. Foulds came to theosophy through his wife, Maud MacCarthy, who had traveled in India with Annie BESANT. She was a child prodigy violinist, an expert on Indian music, and a clairvoyant who wrote, as "Swami Omananda Puri," the autobiographical *The Boy and the Brothers* (1959). Foulds's *World Requiem* for the dead of World War I was conceived in the non-sectarian spirit of theosophy, and his *Mantras* for large orchestra and *Essays in the Modes* for piano were based on Indian and ancient Greek modes.

Gustav Holst, while not a member of the Society, was attracted by every aspect of its program and was a friend of the theosophists Clifford Bax (the brother of the composer Arnold Bax), G. R. S. MEAD, and Alan LEO, the astrologer. Holst's choice of themes is significant: they include a chamber opera *Savitri*, based on a story from the *Mahābhārata*, (1907-8), *Choral Hymns from the Rig Veda*, scored for girl's choir (1909-10, for which Holst learned Sanskrit so he could do his own translations of the hymns), *The Hymn of Jesus*, with words from a Gnostic text that G. R. S. Mead had translated, (1917-19, for which he studied Greek), *Ode to Death*, based on the poetry of Walt Whitman (1919), and the popular orchestral suite *The Planets* (1914-1917), a thoroughly astrological work.

In the United States, the important modernist composer Henry Cowell spent 1916-17 in the community of the "Temple of the People" in Halcyon, California, and composed music for his patrons there (ballet *The Building of Bamba*, cantata *Atlantis*). Cowell developed an interest in mythology, especially Celtic, that would last all his life, emerging in his Symphony no. 11, "The Seven Rituals of Music." Dane Rudhyar was born in France and came to America in 1916, where he led a dual career as composer and astrologer. His music shows the influence of Scriabin. Other composers touched by theosophy are Gustav Mahler and Jean Sibelius. Both moved in theosophical circles and held a firm belief in reincarnation (Cranston, *H.P.B.*, 495-497).

While music played an essential role in Rudolf STEINER'S Anthroposophical Movement and in George I. GURDJIEFF'S Institute for the Harmonious Development of Man, its place was never strongly defined in the programs of the various Theosophical Societies. By the 1920s the direct influence of theosophy on musicians had diminished, while its indirect effects were diffusing throughout

Western culture. Among the consequences of these was the Peace Movement of the 1960s, with its strong input from Oriental spirituality. Much of the popular music of that period, with its aspirations towards human brotherhood and its connection with altered states of consciousness, can be seen as an extremely exotic descendant of theosophy.

The same intentions were present, with very different musical results, in the compositions and philosophy of John Cage, who was largely responsible for introducing ZEN BUDDHIST concepts into the postwar avant-garde movement. Among living composers, the German Karlheinz Stockhausen best exemplifies the theosophical program of brotherhood, ecumenism, and research into human potential. His seven opera-cycle *Licht* is a mythological work of universal ambitions, suffused with esoteric ideas and intended to have a transformative effect on its hearers. The modern Italian composer and author Renato de Grandis is an active member of the Italian Section of The Theosophical Society.

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J.G.

MUSLIM LEAGUE. A theosophical organization started in 1923 to disseminate knowledge of Islam and Sūfism to both Hindus and Muslims in many parts of India. It was headed by H. C. Kumar, a Hindu, and was formally called the TS Muslim League. It is not to be confused with the political movement of the same name started in 1906 by Aga Khan III and which, under the leadership of Muhammad Ali Jinnah, led in 1947 to the separation of Pakistan from India.

MYANMAR (BURMA), THEOSOPHY IN. The earliest lodges in Rangoon were the Shway Daigon, Irrawaddu and Rangoon, all of which were chartered in 1885, their respective presidents were Moong Oon, Norman Duncan and V. Rathna Moodelliar. These soon ceased to operate and in November 21, 1911, another lodge was established, the Buddhist Theosophical Society (TS) in Moulmein. The former lodges were revived and by 1912 there were nine lodges which then qualified them to form a section which was chartered on October 1, 1912. By 1936 there were twelve lodges and 167 members. During World War II theosophical activity virtually ceased, but seven lodges were subsequently revived. During the 1930's the Section

sponsored the Burma Educational Trust which ran schools for boys, girls and adults. The Section also sponsored the Burma Humanitarian League which worked for animal welfare.

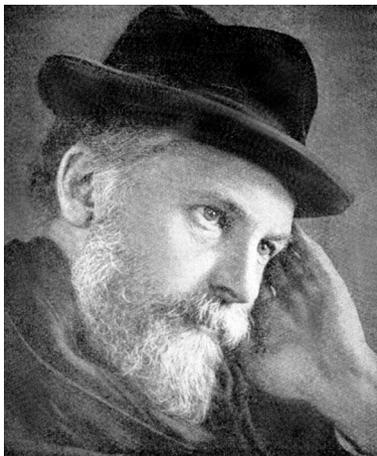
Prior to the World War II there was much support for the Theosophical Society because of the preponderance of those of the Buddhist faith who venerated the president-founder Henry OLCOTT who did so much to revive Buddhism in many parts of the world. Over the years several hundred bhikkus joined the Society. On June 1942 the Japanese army was in occupation of Burma and the Theosophical Section and its schools were closed. After the war seven lodges were reopened, but eventually the government that assumed office was not sympathetic toward the Theosophical Society and theosophical activity again ceased. However, at the time of writing (2002), a more permissive posture on the part of the government has seen the reopening of a lodge in Rangoon.

General Secretaries:

(Note: Records, for reasons explained above, are incomplete, therefore the following list is an approximate one)

Maung Thain Maung, 1912-14
 A. Verhage, 1914-19
 N. A. Naganathan, 1919-20
 A. Verhage, 1920-22
 M. Fraser, 1922-24
 A. Verhage, 1924-25
 U. Saw Hla Pru, 1925-28
 N. A. Naganathan, 1928-1934
 U San Fla, 1948
 U Po Lat, 1960
 U Hla Maung, 1966
 Dr. Ba Thi, 1968-1970
 U Kyaw Sein, 1976

MYERS, FREDERICK WILLIAM HENRY (1843-1901). Eminent psychic researcher and founding member of the British Society for Psychical Research. Myers joined the



*Frederick William
 Henry Myers*

Theosophical Society (TS) on June 3, 1883, in London. He was born at Keswick in Cumberland, England, and graduated from Cambridge and became classical lecturer at Trinity College, Cambridge. At first sympathetic toward The Theosophical Society and its founders, Myers chaired a committee that investigated Helena P. BLAVATSKY. The initial report of that committee was, on the whole, favorable, but when Richard Hodgson delivered his findings following investigations carried out in India the committee published a negative report. Myers was one of the pioneers of psychical research and spent the last 20 years of his life investigating various mediums, including Eusapia Palladino who produced some remarkable phenomena for him and others under carefully controlled conditions. Blavatsky also reluctantly produced some phenomena for him at his insistence — which he subsequently came to question. A lengthy letter was written to him by the Master MORYA which Blavatsky felt was a waste of the Master's red ink, since Myers was so skeptical that she felt no amount of evidence or reasoning would convince him. Nevertheless, of all the founders of the S.P.R., he was the most open-minded and only came to doubt his own observations after critical comments by Henry and Eleanor Sidgwick. After his death, communications purporting to come from him were received by mediums in England, the US, and India; they form part of a large collection of such communications called "cross-correspondences" which offer some of the best evidence in psychical research for survival after death.

R.W.B.

MYSTERIES. Systems of mystical initiation in the Graeco-Roman world that flourished for about two thousand years up to the 4th century. Many great personages of antiquity were known to be initiates of such schools, such as PLATO, PYTHAGORAS, Plutarch, Cicero, IAMBlichus, PORPHYRY, as well as Christian fathers such as Clement of Alexandria, ORIGEN and AMMONIUS SACCAS. The mysteries were sanctioned and publicly protected by the Greek states, and later by the Roman Empire, but declined and became prohibited when Christianity became the official religion of the Roman Empire in the 4th century CE under the Emperors Constantine and Theodosius.

The name "mystery" originated from the Greek word *myein*, which means "to close." It refers to the closing of the lips to maintain secrecy of the initiatory rites. Violation of the pledge of secrecy was punishable by death. This injunction not to divulge had been so effectively carried out that today there are no known writings left behind about the inner rites of the mystery schools. However, some do write of the fruits of such initiation. Plato, for example, quotes Socrates as saying that one who is initiated into the mysteries becomes truly perfect (*Phaedrus*). Clement of Alexandria speaks thus of the mysteries: "Here ends all teaching. One sees Nature and all things."