

THE RITUAL OF THE MYSTIC STAR

A FORM OF SERVICE FOR WORSHIP
AND CONSECRATION

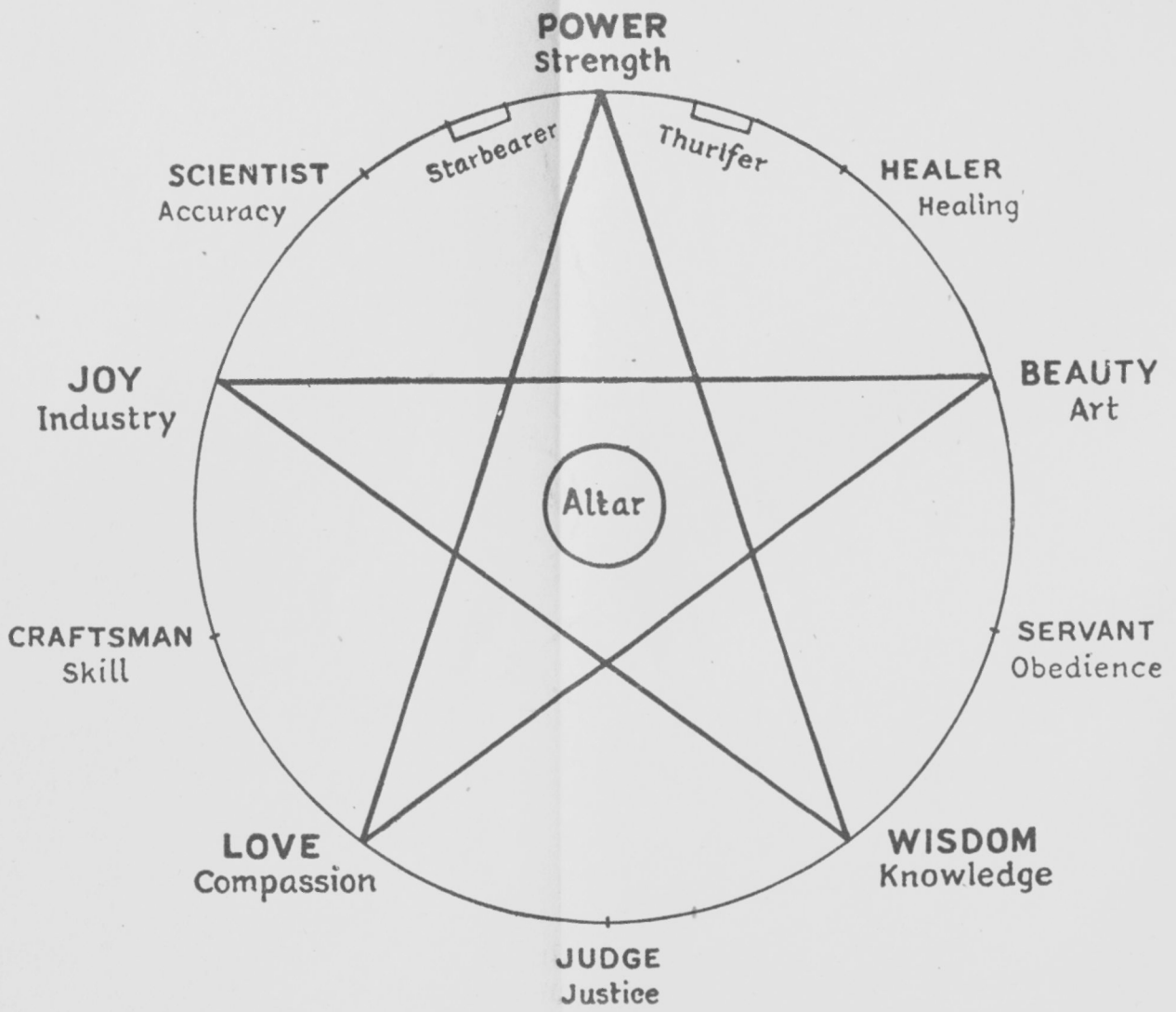


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Privately printed

ADYAR, MADRAS, INDIA

1935



EXPLANATION OF THE RITUAL

1. *The aim of the Ritual*: It is to bring those who believe in the existence of a spiritual guidance of Humanity to a commemorative worship, and to unite them in aspiration and in faith. Its aim is also to lift up to a high plane of consecration all so-called secular activities ; hence certain typical professions are chosen for symbolical representation and dedication.

2. *Symbolism* : It is that of a five-pointed Star, which is the symbol of the Divine. The Mystic Star, as it is called, represents both the Divine who rules the Universe and the Divine in man.

3. *Officers* : There are five principal celebrants, of whom he who is placed in

the East (when possible), at the apex of the Star, is the chief; upon him lies the general duty of vivifying the Ritual. Each of the five celebrants has a minor celebrant sitting opposite to him. There are also two others, Starbearer and Thurifer, sitting on either side close to the chief celebrant; these two should when possible be children, boys or girls, of an age to do the simple part given to them in the Ritual. In the Ritual, by the "Five" are meant the five principal celebrants, by the "Complementary Five" the minor celebrants, and by the "Ten," the five principal and the five minor celebrants.

4. *Congregation*: Apart from the ten celebrants, the congregation consists of two groups, (i) those who are pledged to the work of the Shrine, and are trained in the Ritual, wear the simple ceremonial robes, and take part in the chanting and the responses, (ii) the general public, who if they like can also take

part in the chants and responses, but are not considered a necessary part of the Ritual exercises. Those pledged to work the Ritual sit as the inmost circle or circles, round the Star; the general public sit behind them, where possible in a circle.

5. *Robes*: A kind of simple chasuble in "Star blue," lined with blue or white, with a white girdle. This can be worn over ordinary clothes. But a simple white robe or gown can also be worn under the chasuble. The chasuble has on its front a five-pointed star in white; on its back, a yellow disk with rays to represent the Sun. There is no head-dress; the head should preferably be bare, but a turban or cap may be worn, if such is part of the ordinary garb.

6. *Objects, etc., required in the Ritual*:

(i) Floor carpeted or bare, but with lines marking a Star and circle. (See Figure 1, frontispiece.)

(ii) An Altar, round (except for a slight projection at four points, see Fig. 2), from three to four feet high, and of a size to go within the central pentagon caused by the intersecting lines of the Star. Its diameter will depend upon the size of the eight candlesticks and the Star which will be placed upon it. Its pedestal is to be

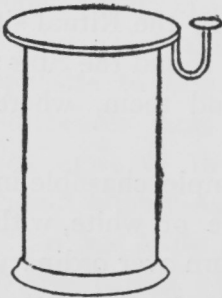


FIG. 2

covered or painted a dark blue, with silver stars so as to represent the vault of heaven.

(iii) Three altar cloths¹ (see Figs. 3, 4, 5), (*a*) symbolising the Sun; it has a five-pointed Star in gold, and is surrounded by the figures or signs of the Zodiac. (*b*) symbolising the Fourth Great World-Teacher, with

¹ The three altar cloths are of slightly different diameters, so that all three can be put together on the Altar, one on top of the other; each has a fringe. Then will be seen, round the sides of the pedestal, as a fringe, (1) the zodiacal signs, (2) the auric colours of the Lord Buddha, and (3) a similar width of Star blue, the fringe of the zodiacal signs showing as the lowest.

a Star in silver in the middle, surrounded by the colours of His aura in bands, as described by tradition in Buddhist scriptures. (c) symbolising the Fifth Great World-Teacher, with



FIG. 3
FIRST ALTAR CLOTH

a silver Star on a blue ground, with the colour blue immediately next to the Star of a very

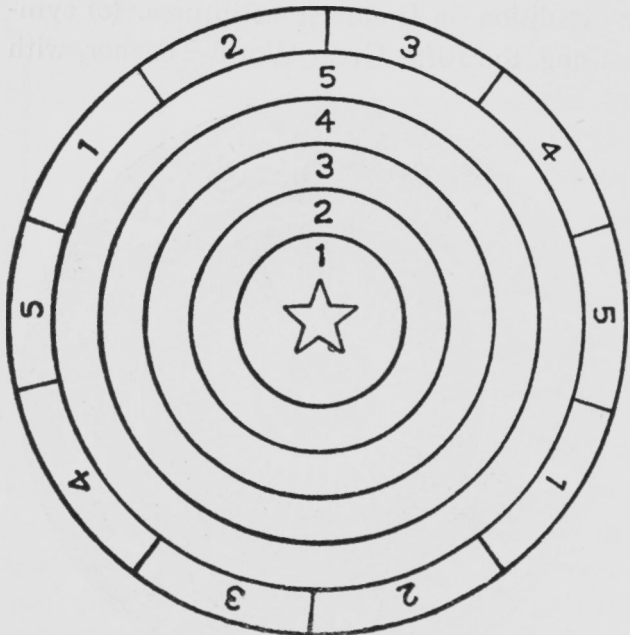


FIG. 4

SECOND ALTAR CLOTH

Colours: 1. deep blue, 2. bright crimson, 3. yellow,
4. white, 5. orange.

bright shade, followed by blue of a lighter shade.

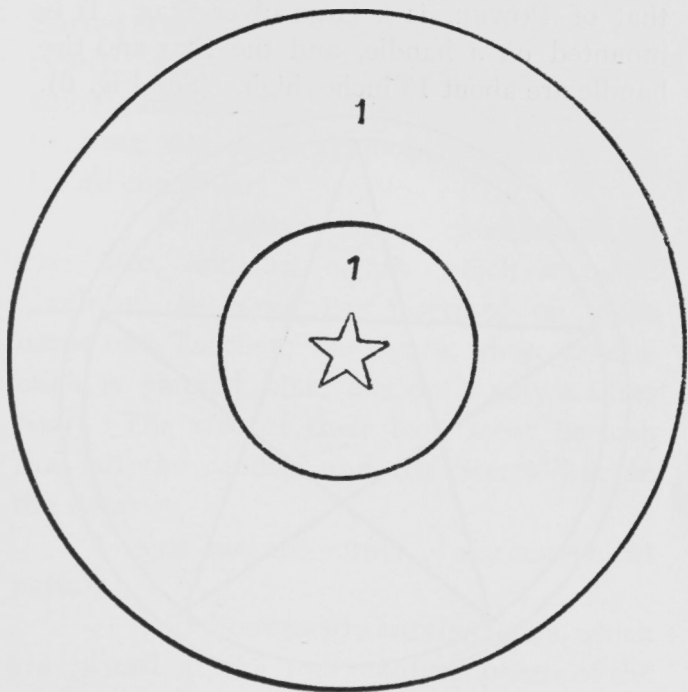


FIG. 5
THIRD ALTAR CLOTH
Colour : 1. Star blue.

(iv) The "symbols". Of these there are ten, and of the ten the principal symbol, that of POWER, is a large silver Star. It is mounted on a handle, and the Star and the handle are about 13 inches high. (See Fig. 6).

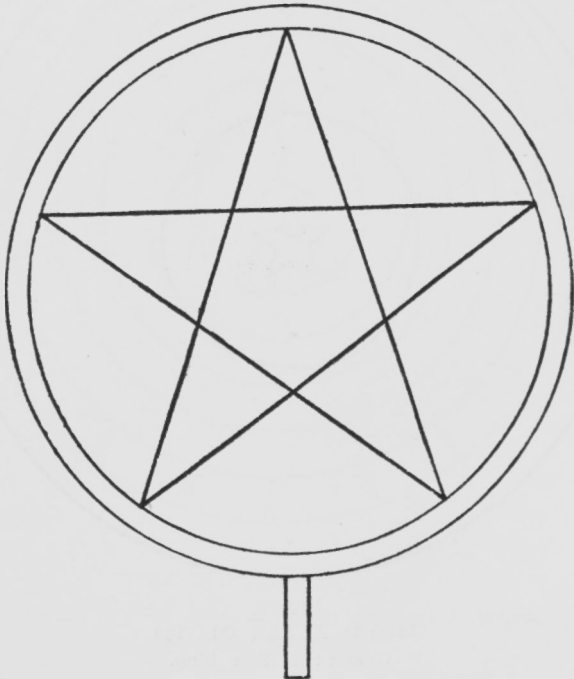


FIG. 6

The nine other symbols should be quite simple objects and should cost little; each Shrine can select whatever objects will typify to the congregation the professions commemorated. It is not practicable to have the same symbols, except the Star, for all countries.

(v) Lights: Seven candlesticks of one size, and an eighth which is taller. Each of the seven has inscribed on it the name of a Teacher; the eighth, whose candlestick is painted blue, has on it only a silver Star. The size of their base must be such that all the candles and the Star will go on the Altar.

(vi) Incense-burner, of any convenient pattern.

(vii) Four steady burning lights, which are placed at the four cardinal points of the Altar. (The points must be correctly oriented by a compass.) The design of the lights is

immaterial, so long as by the effect of glass coverings or shades four coloured lights—white, blue, red and yellow—are produced, as directed. Something like children's night-lights can be used. As these are to be lit in the course of the ceremonial, a little light should be placed on Thurifer's pedestal before beginning, and also ataper.

(viii) Five small chalices to hold water, with five little spoons—such as are used in Indian temples when sacred water is distributed on to the right palm of pilgrims.

(ix) Five platforms of one step, with a chair on each, and a round pedestal at the side. Five smaller pedestals—of the same height but smaller in diameter. All these are to be covered with circular blue covers with a fringe, but no Star in the middle.

(x) Seats: Ten for the Ritual celebrants; two for Starbearer and Thurifer

and as many as are required for the members and the general public.

(xi) Flowers for the ten pedestals, in low bowls, and some flowers for the Altar to be put in the course of the Ritual.

7. *Singing and Chanting*: The Ritual can all of it be *said*, but it is better that many parts should be sung or intoned. The piano or organ should be put where most convenient outside the circle, preferably behind the pedestal of the "Judge".

8. *Processional and Recessional*: It is better that the Ritual celebrants should come in and go out in procession, but where this is not possible, the celebrants and the members should take their seats in their proper places before beginning.

9. *Quotations*: The references to the many quotations, which are numbered consecutively, will be found at the end of the Ritual.

10. There is a shorter form of the Ritual, to be used where the present Ritual is for any reason too long for regular use.

(The design of the first altar cloth is copied from a design made by M. L. Kirby in 1912.)

PREPARATION

ON each of the pedestals of the Five, there should be placed a small bowl of flowers, and the appropriate candle. There should also be placed on it the little chalice of water with the spoon.

In addition, on the pedestal of WISDOM, there should be placed a candle called the Light of Shrī Krishna ; on that of LOVE a candle called the Light of Christ ; and on that of POWER a candle taller than all the others called the Great Light.

The five minor pedestals, those *between* the points of the Star, should be on the *floor*. On each of these five pedestals, there should be a bowl of flowers.

On either side of the pedestal of POWER, there should be two small round tables for

Starbearer and Thurifer; the former sits on the right side of POWER. They also should be covered with blue covers.

On Starbearer's table should be a little light; there should lie folded on it the three covers for the Altar.

On Thurifer's table the objects necessary for the ceremony of Lighting should be placed.

While it is desirable that those who represent the typical professions should belong to them, that is not essential to the working of the Ritual, as the professions are represented symbolically. Men or women can be celebrants, and in any capacity.

INSCRIPTIONS ON THE PEDESTALS

VYASA	ZARATHUSHTRA	BUDDHA—CHRIST	TEHUTI—KRISHNA	ORPHEUS	}	on the five major pedestals
Power	Joy	Love	Wisdom	Beauty		
Ruler	Merchant	Teacher	Priest	Artist		
Strength	Industry	Compassion-Love	Knowledge-Devotion	Art		

SCIENTIST	CRAFTSMAN	JUDGE	SERVANT	HEALER	}	on the five minor pedestals
Accuracy	Skill	Justice	Obedience	Healing		

THE INVISIBLE HELPERS

DEVA RULER	POSITION	ELEMENT	NATURE SPIRITS	COLOUR
Dhritarāshtra	East	Air	Gandharvas	White
Virūdhaka	South	Water	Kumbandhas	Blue
Virūpaksha	West	Fire	Nāgas	Red
Kuvera	North	Earth	Yakshas	Gold

PROCESSIONAL

THE order is as follows: 1. Thurifer, 2. Starbearer, 3. WISDOM, 4. JOY, 5. BEAUTY, 6. LOVE, 7. POWER; 8. Members, HEALER, Members; 9. Members, SERVANT, Members; 10. Members, JUDGE, Members; 11. Members, CRAFTSMAN, Members; 12. Members, SCIENTIST, Members.

The procession led by Thurifer, followed by Starbearer, enters at the point of POWER; it travels along the line POWER-WISDOM, where, at his seat, WISDOM steps on to his platform; the procession, still led by Thurifer and Starbearer, passes along the line WISDOM-JOY, and at his seat, JOY steps on to his platform; then it passes along the line JOY-BEAUTY, and BEAUTY, at his seat, steps on to his

platform ; it passes next along the line BEAUTY-LOVE, where, at his seat, LOVE steps on to his platform ; then it passes along the line LOVE-POWER, and at his seat, POWER steps on to his platform.

The procession, still led by Thurifer and Starbearer, now passes past POWER's pedestal *round the Circle*, leaving behind the members to each segment of the circle as it passes on, *i.e.*, passing POWER, it leaves behind : members, HEALER (at his seat), members ; passing BEAUTY, it leaves behind : members, SERVANT (at his seat), members ; passing WISDOM, it leaves behind : members, JUDGE (at his seat), members ; passing LOVE, it leaves behind : members, CRAFTSMAN (at his seat), members ; passing JOY, it leaves behind : members, SCIENTIST (at his seat), members. Lastly, Starbearer stops at his table, and Thurifer passes in front of POWER and stops at his table.

(Starbearer places the Star on POWER'S Pedestal).

While this is being done, where possible there should be sung or chanted some appropriate hymn or chant, which should be unsectarian in spirit, while devotional and religious. Two are given below and recommended.

I

Does the road wind uphill all the way ?

Yes, to the very end.

Will the day's journey take the whole long
day ?

From morn to night, my friend.

But is there for the night a resting-place ?

A roof for when the slow, dark hours
begin.

May not the darkness hide it from my face ?

You cannot miss that in.

Shall I meet other wayfarers at night ?

Those who have gone before.

Then must I knock, or call when just in
sight ?

They will not keep you waiting at that
door.

Shall I find comfort, travel-sore and weak ?

Of labour you shall find the sum.

Will there be beds for me and all who
seek ?

Yea, beds for all who come.

CHRISTINA ROSSETTI

II

O Everlasting Light,

Giver of dawn and day,

Dispeller of the ancient night

In which creation lay.

O Everlasting Health,
From which all healing springs,
My bliss, my treasure, and my wealth,—
To thee my spirit clings.

O Everlasting Strength,
Uphold me in the way,
Bring me, in spite of foes, at length
To joy and light and day.

O Everlasting Love,
Well-spring of grace and peace,
Pour down thy fulness from above,
Bid doubt and trouble cease.

HORATIUS BONAR

CORRECTIONS AND ADDITIONS

TEXT	CORRECT
p. 5, after line 13.	<i>add</i> : ALL rise.
p. 14, line 6. WISDOM	WISDOM (rising)
p. 15, ,, 21. JOY	JOY (rising)
p. 17, ,, 12. BEAUTY	BEAUTY (rising)
p. 19, ,, 8. LOVE	LOVE (rising)
p. 20, ,, 21. The Five	The Five only
p. 25, After line 8.	<i>add</i> : ALL resume their seats.
p. 28, After line 12.	<i>add</i> : POWER is seated.
p. 28, line 18. WISDOM	WISDOM (rising)
p. 30, ,, 13. rises and	<i>omit</i>
p. 37, ,, 17. ALL kneel	<i>omit</i> (The Congregation continues standing)
p. 39, ,, 11. ALL rise	<i>omit</i>
p. 40, ,, 11. ALL rise	<i>omit</i>

OPENING

ALL are standing: the Symbols are placed on the pedestals.

POWER, taking with both his hands the Star, raises it to the height of his forehead, and says:

My Brothers, it was said by our Lord and Master: "Where two or three are gathered together in My name, there am I in the midst of them."¹ Yet it is also true that where even one labours in the name of the MYSTIC STAR, the Power of the Most High is with him.

ALL:

"Raise the stone and there thou shalt find Me, cleave the wood and there am I."²

POWER lowers the Star and places it on his pedestal and sits down. ALL sit down after him.

INCENSING

Thurifer goes to the East of the Altar, and facing East, swings the censer, or burns incense in some receptacle, and there repeats the invocation of the East; passes then to the South, faces South and repeats the invocation of the South, and so on at all the four quarters.

To parents as the East, whence rises life;

To teachers as the South, whence rich gifts
come;

To wife and children as the West, where
gleam colours of love and all days end;

To friends and kinsmen as the North, whose
Star is firm-fixed;

Thurifer returns to the East, and facing now
the Altar, goes round it and incenses round the
bottom of the Altar, saying:

To servants and dependants as the Earth,
which humbly nourishes all;

Returning to the East, still facing the Altar, he
incenses *over* the Altar, saying:

To Angels and the Holy Ones as the Heavens above, round which all else move.³

Thurifer returns to his seat.

Starbearer helped by Thurifer now puts on the Altar the First Altar Cloth, scatters the flowers, and both return to their seats.

LIGHTING

Starbearer takes the little light on his table; Thurifer carries for him on a tray, 1. a gong or bell, 2. some water, 3. chemical powder making a red flame or iron filings which make sparkling stars, or oil, and 4. a scent-sprinkler.

Starbearer, going to the East, lights with his light the Eastern Light; then sounds on the gong one deep note, and calls, facing East :

Dhritarāshtra, Lord of the Air, send us thy Music for the service of the MYSTIC STAR.

Moves to the South, lights its light, sprinkles water to the South and calls, facing South :

Virūdhaka, Lord of the Waters, send us thy Forms for the service of the MYSTIC STAR.

Moves to the West, lights its light, sprinkles chemical powder or iron filings, or for want of these, sprinkles additional oil on the flame, and facing West, calls :

Virūpaksha, Lord of the Fire, send us thy Colours for the service of the MYSTIC STAR.

Moves to the North, lights its light, scatters scent, and facing North, calls :

Kuvera, Lord of the Earth, send us thy Scents, for the service of the MYSTIC STAR.

Starbearer and Thurifer now return to their places, and Starbearer extinguishes his light.

DEDICATION

ALL rise. The Ten take up the Symbols of their professions, and holding each aloft with one or both hands, as convenient, say in order :

POWER :

To the glory of the MYSTIC STAR, and to the helping of my fellowmen I dedicate my Strength,

JUDGE : My Justice,
 WISDOM : My Knowledge,
 SCIENTIST : My Accuracy,
 JOY : My Industry,
 SERVANT : My Obedience,
 BEAUTY : My Art,
 CRAFTSMAN : My Skill,
 LOVE : My Compassion,
 HEALER : My Healing.

The Ten holding their Symbols in their hands, and the members touching the Star round their necks, with the right hand placed on the Star, or with the hand on the heart, say :

“Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variable-ness, neither shadow of turning.”⁴

ALL then resume their seats.

COMMEMORATION OF THE GREAT TEACHERS

THE FOURTH WORLD-TEACHER

During the first part of the ceremony, ALL are seated ; the rubric mentions when they are to stand.

POWER :

WISDOM of the STAR, whom do we serve ?

WISDOM :

We serve the MYSTIC STAR, whose Light dispels all darkness.

ALL :

“ In Him is no darkness at all, but men turn their backs on His Light, and then walk in their own shadows, crying out that it is dark ”.⁵

WISDOM :

JOY of the STAR, what is the MYSTIC STAR that we serve ?

JOY :

It is "the Light which lighteth every man that cometh into the world".⁶ The rays of that Light make the life of all things visible and invisible.

ALL :

In It we live, of It we are, and through It all shall be well with us.

JOY :

BEAUTY of the STAR, in what manner shall we serve ?

BEAUTY :

We serve the MYSTIC STAR by the Ray of it within ourselves. LIKE TO LIKE—so works the power of our Brotherhood.

ALL :

"I am the Vine, ye are the branches".⁷
 "At that day ye shall know that I am in My Father, and ye in Me, and I in you."⁸

BEAUTY :

LOVE of the STAR, where shall we seek the MYSTIC STAR ?

LOVE :

North and South, East and West, above and below, shines the glory of the MYSTIC STAR. But none may see its full glory till he has beheld it in the faces of his fellowmen.

ALL :

“Thou woman dost become, and man, and youth, and maid too in sooth ; when old with staff Thy steps Thou dost support ; Thou takest birth with face on every side.”⁹

LOVE :

POWER of the STAR, teach us to see the MYSTIC STAR in the faces of our fellowmen. We wait to learn the WAY of the STAR.

POWER :

My brothers, two of Earth's greatest have taught the WAY of the STAR to Angels and to

men. They are the Twin Stars of Humanity, the "first fruits of them that slept".¹⁰ Flesh of our flesh, life of our life, for our sakes They toiled, and for us They achieved, and They gave us Their Starlight in the religions which They founded.

ALL :

Praise and thanksgiving be to Them for ever and ever.

POWER :

My brothers, "There is a spiritual dynasty whose throne is never vacant, whose splendour never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from Whom it came."¹¹

WISDOM :

They are the World-Teachers of this our Humanity, and each is a King of Righteousness and Guardian of the Wisdom. One after

another, in long succession of time, They teach the WAY of the STAR to men.

JOY :

In this cycle of life there are seven "Brothers of the Glorious Mystery" ¹²; five have already shown men that WAY.

BEAUTY :

Three of the World-Teachers came and taught the WAY of the STAR in the dim dawn of time, and men have now forgotten Their way.

The religions of the Fourth and the Fifth World-Teachers are yet with us, and the Starlight still shines bright in their shrines.

LOVE :

Listen now to the WAY of the Fourth World-Teacher, as He gave us His Starlight at different epochs of time.

Starbearer and Thurifer go up to the Altar ; the former carries the Second Altar Cloth, and the latter the flower-basket or tray. Thurifer collects the

flowers already on the Altar into his basket ; Star-bearer now spreads the Second Altar Cloth *over* the first ; Thurifer scatters the flowers on the Altar again. Then both return and resume their seats.

POWER (rising) :

My brothers, long ago, to the peoples of the Atlantean race, He gave His wisdom in many a great religion which has since passed away. He taught men the mystic Trinity of manifestation, and the Doctrine of the One Life without and within. Sometimes He came Himself as the Light-bringer, sometimes He sent His disciples as His holy prophets to inspire and teach the world. One light which He lit long long ago still shines in the teaching of Harmlessness which Jainism teaches even to-day. And He gave to the Hebrew peoples the mystery teaching of "Holiness unto the Lord." ¹³

But after the Aryan peoples began their work as the Fifth great Race of mankind,

He came five times, and gave us His Starlight in five great Religions which He founded.

POWER is seated.

Here Starbearer takes the little light from his table; and lights it at the Eastern light of the Altar, and takes it to POWER. POWER rises and lights the Light of VYASA. Starbearer stands by POWER'S pedestal holding his light in his right hand.

JUSTICE rises, and holds up his Symbol when POWER lights the candle, and remains standing.

POWER :

In far off days in ancient India, He came as Vyāsa, and this was the teaching He gave :

“The Man in the Sun” is the Lord and Giver of Life; the radiant orb is His outermost garment. His Life is our life; He nourishes us with food for our bodies, with senses for our feelings, and with thoughts for our inspiration. In His sunlight is our purification, and the touch of His rays is

our consecration. Very God of very God, the One Source of Life and Light and Love, He gives us all that He is, as He shines from moment to moment.

Worship Him ; give as He gives ; so shalt thou become one with His Splendour, for "*That art thou.*"¹⁴

POWER takes his candle and descends. ALL rise. POWER goes to the Altar, and holds the candle in both hands ; Starbearer remains by POWER'S pedestal ; JUSTICE comes to the Altar and kneels holding up his Symbol, while POWER, facing the Altar, lifts the candle up above his head with both hands, and says :

POWER :

So taught Vyāsa, Lord of Splendour ; and to reverence in the Unity of all with God the POWER of the MYSTIC STAR,

ALL (raising hands to their foreheads in Indian salutation) :

My faith I pledge.

POWER and JUSTICE return to their places, and all resume their seats, except Starbearer. After all

are seated, Starbearer moves along the line to WISDOM, and stands with his light at the right of the pedestal. WISDOM rises and lights the Light of Tehuti : SCIENTIST rises with his Symbol and holds it up, and WISDOM says :

WISDOM :

Again He taught the WAY of the STAR, in ancient Egypt and Arabia, as Tehuti or Hermes the Thrice-Greatest, and this was the teaching He gave :

“ The true Light which lighteth every man that cometh into the world ” ¹⁵ is Osiris who dwells in the heart of every man. “ Osiris comes forth from the Light, He dwells in the Light, He is the Light. The Light is hidden everywhere ; it is in every rock and in every stone. When a man becomes one with the Light, then he becomes one with the whole of which he was part ; and then he can see the Light in everyone, however thickly veiled, pressed down, and shut away. All the rest is not ; but the Light *is*. The Light is nearer

than aught else, within a man's very heart. All comes forth from the Light, and to the Light all shall return." ¹⁶

"Look for the Light. Follow the Light. Thou art the Light. Let that Light shine." ¹⁷

WISDOM descends with his candle and goes to the Altar; SCIENTIST comes to the Altar and kneels with his Symbol, facing WISDOM; the ritual is now as before.

WISDOM (lifting the candle up above his head with both hands) :

So taught Tehuti, Lord of Light; and to reverence in the Hidden Light the WISDOM of the MYSTIC STAR,

ALL :

My faith I pledge.

WISDOM and SCIENTIST return to their places, and all resume their seats. Starbearer with his light passes now to JOY. The ritual is as before, SERVANT rising when JOY lights the Light of Zarathushtra.

JOY :

Yet again He taught the WAY of the STAR as Zarathushtra in ancient Persia.

By His magic power He brought down fire from Heaven, and lit that sacred fire which still burns on the altars of His temples to-day. And this was the teaching He gave :

The Fire is the purest of all the elements, and the purifier of all things. All fire is the sacred Fire of the Sun. It is heat, It is light, It is health and strength, and by It all have life and motion.

Within a man's heart too is the sacred Fire. It nourishes his hopes and dreams, It purifies all that is unclean within him. Blessed is he who sees that Fire burning in his heart and brain. Then out of his heart come Pure Thoughts, out of his lips Pure Words, and all the Actions of his hands are Pure and Mighty.

JOY descends with his candle to the Altar ;
SERVANT comes to the Altar and kneels with his
Symbol.

JOY :

So taught Zarathushtra, Lord of Fire,
and to reverence in the Fire the JOY of the
STAR,

ALL :

My faith I pledge.

JOY and SERVANT return to their places, and all resume their seats. Starbearer with his light passes now to BEAUTY. The Ritual is as before, CRAFTSMAN rising when BEAUTY lights the Light of Orpheus.

BEAUTY :

Yet again He came to teach the WAY of the STAR. "He came as Orpheus, a singer, wandering through the land, loving the life of Nature, her sunlit spaces and her shadowed forest retreats, averse to cities and the crowded haunts of men."¹⁸

And this was the teaching He gave :

Sound is in all things ; the tiny atoms as the great stars give their tones to the Divine

Harmony. With rustle of leaves and the silvery tones of water-drops, with the crash of the thunder and the roar of the surf, Nature weaves a wondrous harmony to accompany the great song of life which the Divine Musician sings. Life is beauty, life is joy, and all creation resounds to the harmony of the Creative Word. Beauty of thought, beauty of feeling, and beauty of action are the source of life and joy for men. If a man will but harmonise himself, then the Divine Harmony will manifest through him, and make all Nature glad.

BEAUTY descends with his candle to the Altar ;
CRAFTSMAN goes up and kneels with his symbol.

BEAUTY :

So taught Orpheus, Lord of Sound ; and
to see the Beautiful in all things, and to
reverence in Divine Harmony the BEAUTY
of the STAR,

ALL :

My faith I pledge.

BEAUTY and CRAFTSMAN return to their places, and all resume their seats. Starbearer with his light now passes to LOVE.

The Ritual as before, HEALER rising when LOVE lights the Light of Buddha.

LOVE :

Once more He came to men, the last of many times, as "Lord Buddha,—Prince Siddhārtha styled on earth—in Earth and Heavens and Hells Incomparable, All-honoured, Wisest, Best, most Pitiful, the Teacher of Nirvana and the Law".¹⁹

And this was the teaching He gave :

There are four Noble Truths inherent in life. In men's lives misery is greater than happiness—this is the First Noble Truth. All misery arises from the thirst for life—this is the Second Noble Truth. Each man, without help of priest or book, can by his

own efforts put an end to the Craving which causes misery—this is the Third Noble Truth. The Fourth Noble Truth is the Way—the Noble Eightfold Path which leads to the ending of misery: Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Energy, Right Contemplation, and Right Realisation ²⁰.

LOVE descends with his candle to the Altar; HEALER goes up and kneels with his symbol.

LOVE:

So taught Buddha, Lord of Law, the Supreme Teacher of Angels and men, and to reverence in the Great Law the LOVE of the STAR,

ALL:

My faith I pledge.

LOVE and HEALER return to their places, and all resume their seats. Starbearer returns to his place along the line Love—Power.

The Five now rise. Each stretches out his two arms in front of him, but along the two lines which

diverge from his pedestal, so that the ten arms mark the endings of the five lines of the Star.

POWER :

Through long ages The Fourth World-Teacher taught Angels and men the WAY of the STAR. That WAY is: In the Unity,

WISDOM : In the Light,

JOY : In the Fire,

BEAUTY : In the Sound,

LOVE : In the Law.

The Five resume their seats.

POWER (seated) :

And when He had come the good journey which led to Buddhahood, He taught us to know the greatest blessings which the MYSTIC STAR bestows on mankind.

Not to serve the foolish,

But to serve the wise,

To honour those worthy of honour,

ALL (seated) :

This is the greatest blessing.

HEALER :

To dwell in a pleasant land,
Good deeds done in a former birth,
Right desires in the heart,

ALL :

This is the greatest blessing.

BEAUTY :

Much insight and education,
Self-control and pleasant speech,
And whatever word be well-spoken,

ALL :

This is the greatest blessing.

SERVANT :

To support father and mother,
To cherish wife and child,
To follow a peaceful calling,

ALL :

This is the greatest blessing.

WISDOM :

To bestow alms and live righteously,
 To give help to kindred,
 Deeds which cannot be blamed,

ALL :

This is the greatest blessing.

JUDGE :

To abhor and cease from sin,
 Abstinence from strong drink,
 Not to be weary in well-doing,

ALL :

This is the greatest blessing.

LOVE :

Reverence and lowliness,
 Contentment and gratitude,
 The hearing of the Law at due seasons,

ALL :

This is the greatest blessing.

CRAFTSMAN :

To be long-suffering and meek,

To associate with the Brethren,
Religious talk at due seasons,

ALL :

This is the greatest blessing.

JOY :

Self-restraint and purity,
The mind that shakes not,
Without grief or passion, and secure,

ALL :

This is the greatest blessing.

SCIENTIST :

On every side are invincible
They who do acts like these,
On every side they walk in safety,

ALL :

And theirs is the greatest blessing.²¹

POWER rises, and ALL rise with him :

My brothers, thus ended for the Fourth
Great World-Teacher the good journey which
led to Buddhahood. All that He had gained

He gave us in the good Law which He proclaimed and in His never-ending love for men. And passing from our visible midst, He gave the welfare of the world into the hands of our Lord and Master, in whose Service we labour to-day.

ALL, with clasped hands to their foreheads:
In whose Service we labour to-day.

COMMEMORATION OF THE GREAT TEACHERS

THE FIFTH WORLD-TEACHER

Thurifer, followed by Starbearer with the Star, incenses the Altar all round, then comes back to the pedestal of POWER, and from there goes along the five lines from POWER to WISDOM, WISDOM to JOY, etc., and so back to POWER.

The Five descend from their pedestals and go to the Altar. ALL rise. Starbearer goes with the Third Altar Cloth and stands on the right of POWER, and Thurifer goes with his basket and from POWER'S

left collects the flowers, and stands on POWER'S left. The Five now take up their candles and hold them before them; Starbearer now puts on the Altar the Third Altar Cloth *over* the other two, and stands on POWER'S right.

Each of the Five says, in succession (the congregation standing) :²²

POWER :

“ In the beginning was the Word, and the Word was with God, and the Word was God ” ;

WISDOM :

“ The same was in the beginning with God ” ;

JOY :

“ All things were made by Him, and without Him was not anything made that was made ” ;

BEAUTY :

“ In Him was life ; and the life was the light of men ” ;

LOVE :

“ And the light shineth in darkness ; and the darkness comprehended it not ”.

THE FIVE : lifting up the five candles above their heads, say simultaneously :

“ And the Word was made flesh ”.

ALL :

“ And dwelt among us.”

The Five put the candles back on the places marked on the new Altar Cloth ; Thurifer scatters flowers on the Altar ; they return to their places. ALL resume their seats.

POWER (rising) :

When our Lord began His work as the Great World-Teacher, He opened to men two new Paths to Salvation—the Path of Beauty and the Path of Devotion. He sent His Starlight to shine over Greece, and it became the love of the Good, the True, and the Beautiful, which made the glory of that sunlit land.

Eastwards to the Chinese peoples He sent His disciple Lao-Tze to teach men the Tao, the Way through Peace and Non-Resistance ; and He sent to them yet another disciple, Confucius, to teach how all men are equal in nobility and virtue, if they will but train themselves to be “superior men,” and strive to promote the great harmony of Heaven and Earth and Man.

And, when the world was ready, He came Himself and was born among us as Shri Krishna the Well-Beloved.

Starbearer takes his light on the table, lights it at the Eastern Light of the Altar, and takes it to WISDOM, who rises and lights with it the Light of Shri Krishna. Starbearer remains at WISDOM'S pedestal on the right.

WISDOM :

When as a little child He lived in the woods of Vrindāvana, all nature sang a paeon of joy. *For He was “the Word made flesh,”* and all who looked on the Divine

Child felt opening within their hearts a new flower of the soul, the flower of Devotion.

Then as He grew to manhood He played upon His flute the Song of Life, the while He taught that He is the Light of men, and that through Him lies an open door to God. He said :

Whoso shall offer Me in faith and love
 A leaf, a flower, a fruit, water poured forth,
 That offering I accept, lovingly made
 With pious will. Whate'er thou doest,
 Eating or sacrificing, giving gifts,
 Praying or fasting, let it all be done
 For Me, as Mine.

If one of evil life turn in his thought
 Straightly to Me, count him amidst the
 good ;
 He hath the highway chosen ; he shall
 grow
 Righteous ere long ; he shall attain that
 peace

Which changes not.
 However men approach Me, even so
 Do I accept them, for the path men take
 From every side is Mine.
 Fix heart and thought on Me! Adore
 Me! Bring
 Offerings to Me!
 Make Me your supremest Joy!
 For them that worship Me with love, I
 love;
 They are in Me, and I in them.²³

WISDOM rises and goes with the candle to the
 Altar; all rise when WISDOM rises. The ritual
 is as before.

WISDOM:

Thus taught Shrī Krishna, Lord of Devotion,
 and to reverence in Devotion the
 GRACE of the STAR,

ALL:

My faith I pledge.

WISDOM puts down his candle and returns to his seat ; all resume their seats, except Starbearer, who, passing straight across from WISDOM's pedestal, goes with his light to LOVE ; LOVE lights now the Light of Christ, Starbearer standing to the left of LOVE.

LOVE (rising) :

Once again He came to us, our Lord and Master. In Palestine He bade His holy Disciple Jesus prepare for Him a habitation ; and when the Disciple Jesus was thirty years old, he offered his body to the Lord, and the Lord taught in the body of Jesus for three years as Christ the Anointed.

He taught men to look to Him as the Way, the Truth and the Life, the Heart of the great World, the At-one-ment with God of all men's hopes and dreams, the Divine Crucible in which all men's evil is burnt away and only their good remains. With arms outstretched in love, He called : " Come unto Me, all ye that labour and are heavy laden,

and I will give you rest ; take my yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”²⁴

He taught us to serve one another, even as He served us, saying, “ He that is greatest among you shall be your servant²⁵ ” ; and He taught us to love one another, saying, “ This is My commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.”²⁶

LOVE goes to the Altar with the candle ; All rise ; the ritual is as before.

LOVE :

So taught Christ, Lord of Love, and to reverence in Service the LOVE of the STAR,

ALL :

My faith I pledge.

LOVE returns to his pedestal. ALL resume their seats. Starbearer puts out his light, and returns to his place.

POWER (rising) :

No more came our Lord and Master Himself to teach us the WAY of the STAR. Yet did He send forth His disciples to teach that WAY. To Arabia He sent Muhammad the Prophet of God to teach Islām, Submission to God's Will, and to train all who accepted the Prophet to live and act as brothers without distinction of wealth or poverty, birth or breeding. To India He sent Nānak the Master, to teach all the Sikhs or disciples to transcend the limitations of birth and caste and be brothers, even as the disciples of one Master.

POWER resumes his seat.

Here the Ritual may stop if needed, for an address, for announcements, etc.

THE INVOCATION

Ritual Resumes. Thurifer walks with incense along the lines of the Star from POWER and comes back to POWER. While he does this, Starbearer goes to each of the five principal pedestals, and takes from each the silver chalice and spoon and places them on the Altar. Starbearer does not follow the lines of the Star, but goes from pedestal to pedestal, round the circle, clockwise. When Thurifer and Starbearer are back in their places,

POWER (seated) :

The Starlight shines still in the ancient Shrines, but the temple courts are empty, and men turn to darkness instead of light, and the world is weary and in anguish.

Is it not so, my brothers ?

WISDOM (seated) :

Unwisdom reigns, my brother, and the world is all in confusion.

JOY (seated) :

The world cries out in pain, and there are few to give comfort and healing.

BEAUTY (seated) :

Dark are men's hearts with doubt, and
they grope in vain in darkness.

LOVE (seated) :

Brother now injures brother, and the cities
breed strife and discord.

ALL (seated) :

From darkness and sin and strife deliver
us, Lord and Master.

(Here may be softly said or sung :)

“ Never a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archive in the angels' city,
Finds not its echo in the endless
song.” ²⁷

POWER (rising) :

The Heart of the World is love and joy,
though men wrap themselves in veils of illu-
sion and hatred. Not for long can the world
remain in darkness.

Let us Turn our hearts to our Lord and Master, and pray that He be with us, to lead the world to salvation.

ALL rise; the Five descend, and with their five complementaries, approach the altar, each bringing his Symbol, except POWER, whose Symbol, the Star, is brought by Starbearer. POWER brings in his hands the Great Light; Starbearer stands at the right of POWER, while Thurifer on the left swings the censer. All Ten Symbols are laid on the Altar, the Star in the center. The Great Light is also placed, nearest to POWER.

POWER:

Lord and Master, we Thy servants assembled here to do Thy bidding dedicate this day our lives to Thee that Thy Love may illumine our Way.

Starbearer gives a taper to POWER, who lights it at the candle of Christ. He then lights with it the Great Light.

POWER:

In Thy Name I light this flame, Symbol of Thy Presence in our midst.

ALL :

Lord of Love and Life, live in our hearts
for evermore.

POWER takes the Great Light in both hands,
and raising it up high :

POWER :

In life and in death, to labour in Thy
Service, our faith we pledge,

ALL :

With heart, and head, and hand.

As they say "heart" the right hand is laid on the
heart, with "head," the back of the right hand is
put to the forehead, with "hand," the right hand is
stretched straight upwards, and held there for a
moment. POWER places the Great Light on the
Altar.

POWER now takes up the Star. ALL kneel.
POWER holds the Star high up with both hands, and
gives the Invocation.²⁸

THE INVOCATION

O Master of the Great White Lodge,
Lord of the Religions of the World,
Who art once again with the earth that needs
Thee,
Guide Thou our feet in the ways of Truth and
Love.

Speak the Word of Peace,
Which shall make the peoples to cease from
their quarrellings,
Speak the Word of Brotherhood,
Which shall make the warring classes know
themselves as one.

Lead us with the Light of Thy Love,
Strengthen us with the Splendour of Thy
Power,
That in Thee and through Thee the World
be healed and saved,
O Thou who art the Teacher alike of Angels
and men.

POWER lowers the Star to the level of his eyes.
ALL softly repeat :

Waiting the word of the Master,
Watching the Hidden Light ;
Listening to catch His orders
In the very midst of the fight ;

Seeing His slightest signal
Across the heads of the throng ;
Hearing His faintest whisper
Above earth's loudest song.²⁹

ALL rise. The Ten take up their Symbols in their hands, raise them, and look upwards :

POWER :

Lord and Master, Brother and Guide,
consecrate Thou these our tools of daily
labour, that living in Righteousness and
Brotherhood we may daily bless our fellow-
men.

(Symbols are now lowered, but still kept in the hand)

Grant us "to lift a little of the heavy Karma of the world",³⁰ and may the pain and anguish of men be lessened through our pledge of Service to Thee.

There is a moment of silence, while each thinks earnestly of anyone in physical or mental pain whom he specially desires to succour, or of mankind at large.

ALL rise. The Symbols are now deposited on the Altar.

The Five take in both hands the five chalices with water in them, and hold them up above their heads, while POWER says:

Great Brother, Star of the World, teach us to see the Beauty of Thy Starlight in the faces of our fellowmen.

May this pure element of water, shared by us in Thy Name, link us in bonds of Brotherhood with all men and with Thee,

ALL :

Now, and for evermore.

The chalices are deposited on the Altar. Here is said or sung :

O God of mountains, stars and boundless
places !

O God of Freedom and of joyous
hearts !

When Thy face looketh forth from all
men's faces,

There will be room enough in crowded
marts ;

Brood Thou around me, and the noise is
o'er ;

Thy universe my closet with shut door.³¹

The Five take up their chalices ; POWER gives with the spoon a little water into the *right hand* of Starbearer ; next to Thurifer ; next to HEALER. Each as the water is given drinks it. POWER then hands the chalice to HEALER, who gives POWER water, and POWER drinks it. Similarly reciprocally BEAUTY and SERVANT, and WISDOM and JUDGE,

LOVE and CRAFTSMAN, and JOY and SCIENTIST. The chalices are now with HEALER, SERVANT, JUDGE, CRAFTSMAN and SCIENTIST. The Five return to their pedestals, each taking with him his symbol, Starbearer taking back the Star, and putting it on POWER'S pedestal.

The complementary Five go to the congregation with the chalices, and each gives water to those in his section of the circle, HEALER beginning with those next to Thurifer, SERVANT beginning with those next to BEAUTY, and so on. The giver of the sacred water says mentally, not aloud, as he gives, "His Peace be upon you."

After this is done, the Five return the chalices to the Altar, to take from the Altar their respective Symbols and return to their seats. ALL are still standing.

POWER (taking the Star in both hands says) :

My brothers, we who are bound to one another in Brotherhood, and are pledged to our Lord's Service,

ALL :

And in His "service is perfect freedom",³²

POWER :

As freely we have received His Blessing,
so freely let us give the best of ourselves
to our fellowmen.

ALL salute with joined palms to the forehead.

POWER (the Star held before him) :

To the glory of the MYSTIC STAR and to
the helping of my fellowmen, I dedicate
My Strength,

JUDGE: My Justice,

WISDOM: My Knowledge,

SCIENTIST: My Accuracy,

JOY: My Industry,

SERVANT: My Obedience,

BEAUTY: My Art,

CRAFTSMAN: My Skill,

LOVE: My Compassion,

HEALER: My Healing.

The Symbols are held up as each offers his
dedication, and kept raised.

ALL, with joined hands to forehead :

My Devotion, My Steadfastness, My
Gentleness.

Hands dropped ; the Symbols are lowered.

POWER, raising up the Star, and slowly moving it from his left to his right in a semicircle and back to the centre, :

And now to Angels and to men, and to all living creatures, be peace and joy.

ALL (hands joined and raised) :

IN HIS NAME.

The Ritual is over, except for Recessional. The Members march out in reverse order to that in which they entered, preceded by Thurifer and Starbearer ; POWER leaves last.

As they march out any appropriate hymn or song may be sung, so long as it is not definitely Sectarian. The following is suitable.

RECESSIONAL

O Master ! when Thou callest,
No voice may say Thee nay,
For blest are they that follow
Where Thou dost lead the way ;
In freshest prime of morning,
Or fullest glow of noon,
The note of heavenly warning
Can never come too soon.

O Master ! where Thou callest,
No foot may shrink in fear,
For they who trust Thee wholly
Shall find Thee ever near ;
And chamber still and lonely,
Or busy harvest-field,
Where Thou, Lord, rulest only,
Shall precious produce yield.

O Master ! whom Thou callest,
No heart may dare refuse ;

'Tis honour, highest honour,
When Thou dost deign to use ;
Our brightest and our fairest,
Our dearest—all are Thine ;
Thou who for each one carest,
We hail Thy love's design.

They who go forth to serve Thee,
We too who serve at home,
May watch and pray together
Until Thy kingdom come ;
In Thee for aye united,
Our song of hope we raise,
Till that blest shore is sighted
Where all shall turn to praise.

SARAH GERALDINA STOCK

REFERENCES

- ¹ St. Matthew, 18. 20.
- ² *The Logia of Jesus*.
- ³ This is developed out of a sermon of the Lord Buddha, The Hindus offer daily five sacrifices—to Devas (Angels), Rishis (saints), Pitris (ancestors), Mānushyas (men), Bhūtas (Minor invisible entities and animals). The Buddha instructed that a better form of sacrifice is to offer thoughts of friendship and gratitude to the "six quarters". Edwin Arnold in his *Light of Asia*, Book VIII, quotes the sermon in these words.
- ⁴ St. James, 1. 17.
- ⁵ The words of a Great Teacher, quoted by C. Jinarājadāsa in *I Promise*, p. 74.
- ⁶ St. John, 1. 9.
- ⁷ St. John, 14. 20.
- ⁸ St. John, 15. 5.
- ⁹ Shvetāshvatara Upanishad, 4. 3.
- ¹⁰ St. Paul, I. Cor. 15, 20.
- ¹¹ The words of the Teacher Tehuti, quoted in *The Lives of Alcyone*, I. 65.
- ¹² *Ibid.*, I. 65.
- ¹³ *The Old Testament*, Jeremiah, 2. 3.
- ¹⁴ Chhāndogya Upanishad, VI, 9. 4.
- ¹⁵ St. John, 1. 9.
- ¹⁶ *Man, Whence, How and Whither*, by A. Besant and C. W. Leadbeater, p. 285.
- ¹⁷ *Ibid.*, p. 286.
- ¹⁸ *Ibid.*, p. 317.

¹⁹ *The Light of Asia*, Book I.

²⁰ Lord Buddha's First Sermon, at Sāranāth, Benares, on the full moon of the month of Asādhā (Asala).

²¹ The Mahāmaṅgala Sutta (the Discourse on the Greatest Blessing) of Lord Buddha, translated by T. W. Rhys Davids in *Buddhism*. Verses 10 and 11 of the Discourse have been condensed into one verse ("Self-restraint and purity") for the purpose of this ritual.

²² What follows is from the Gospel of S. John, vv. 1—5 and 14.

²³ *Bhagavad-Gītā*, 9. 26, 27 ; 9. 30, 31 ; 4. 11 ; 9. 34 ; 9. 29.

²⁴ St. Matthew, 11. 28, 29, 30.

²⁵ St. Matthew, 23. 11.

²⁶ St. John, 15. 13.

²⁷ F. W. H. Myers' poem, *St. Paul*.

²⁸ This Invocation is a modified form of the Invocation composed by the late Dr. Annie Besant, and offered by her for the first time at the conclusion of her lecture, "The White Lodge and its Messengers", on January 1, 1911. In her Invocation, the congregation looked forward to the Coming of the Lord. I have modified the Invocation so as to show that the Lord is with us invisibly, and is "come" to those who live and work for Him and in His Name.

²⁹ These verses are quoted in *At the Feet of the Master*, but no reference is given as to their author.

³⁰ *Light on the Path*.

³¹ A verse from a poem by George Macdonald.

³² In the "Second Collect for Peace", in *The Book of Common Prayer* of the Church of England.

