

THE RITUAL OF THE MYSTIC STAR

A FORM OF SERVICE FOR WORSHIP
AND CONSECRATION



BY

C. JINARĀJADĀSA

(Second Edition)

Privately printed

ADYAR, MADRAS, INDIA

1938

This edition of THE RITUAL OF THE MYSTIC STAR is intended for the use of the congregation. All the instructions for the ceremonial actions of the several officers, for the equipment of the Temple, etc., are omitted. They will be found in the fuller version of the Ritual.

If a shorter form of the ritual be preferred, the italicized parts may be omitted.

C. J.

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THE SPIRIT OF THE

MYSTIC STAR

A FORM OF SPIRITUALITY
AND OCCULTISM



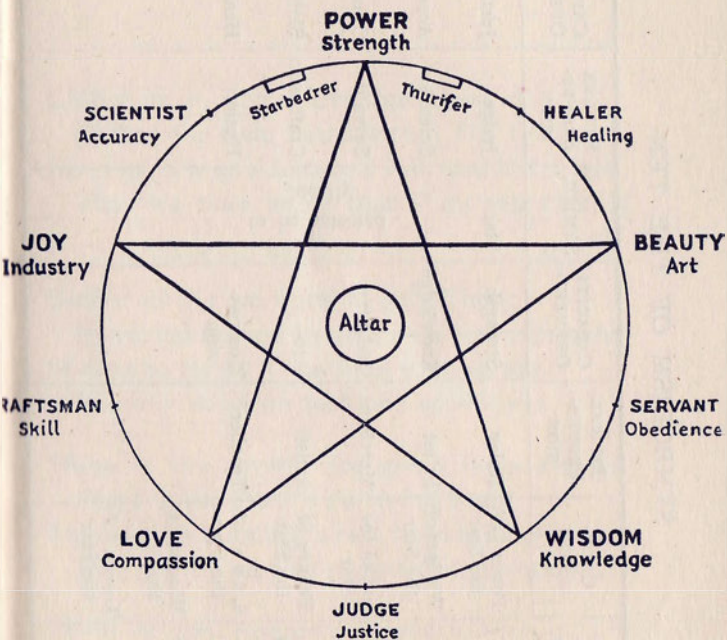
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SYMBOLISM OF THE TEN

TEACHER	HIS DOC- TRINE	CELE- BRANT	TYPICAL PROFES- SION	CAPACITY OFFERED	SYMBOL	REFLEX PROFES- SION	CAPACITY OFFERED	SYMBOL
Vyāsa	Unity	Power of the Star	Ruler	Strength	Star	Judge	Justice	<div>to be selected locally</div>
Téhuti	Light	Wisdom of the Star	Priest	Knowledge	<div>to be selected locally</div>	Scientist	Accuracy	
Zarathush- tra	Fire	Joy of the Star	Merchant	Industry		Servant	Obedience	
Orpheus	Har- mony	Beauty of the Star	Artist	Art		Craftsman	Skill	
Buddha	Law	Love of the Star	Teacher	Compas- sion		Healer	Healing	
Krishna	Devo- tion	Wisdom of the Star						
Christ	Love	Love of the Star						
The Lord								

PROCESSIONAL

I

Gather us in, Thou Love that fillest all,
Gather our rival faiths within Thy fold ;
Rend each man's temple's veil, and bid it fall,
That we may know that Thou hast been of
old.

Gather us in ; we worship only Thee ;
In varied names we stretch a common hand.
In diverse forms a common soul we see ;
In many ships we seek one spirit-land.

Thine is the mystic life great India craves,
Thine is the Parsi's purifying beam ;
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream.

Thine is the Roman's strength without his
pride,
Thine is the Greek's glad world without its
slaves ;
Thine is Judea's law, with love beside,
Truth that enlightens, charity that saves.

Each sees one colour of Thy rainbow light,
 Each looks upon one tint and calls it heaven ;
 Thou art the fullness of our partial sight,
 We are not perfect till we find the seven.

Some seek a Father in the heavens above,
 Some ask a human image to adore ;
 Some crave a spirit vast as life and love,
 Within Thy mansions we have all and more.

O glorious Triune God, embracing all,
 By many paths do men approach Thy
 Throne ;
 All Paths are Thine ; Thou hearest every call ;
 Each earnest seeker has Thee for his own.

Rev. G. Matheson

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

OPENING

Congregation stands as procession enters.

Power: 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.

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

Congregation is seated.

INCENSING

Thurifer: To parents as the **East**, whence rises light;

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;

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

To Angels and the Holy Ones as **Heaven**
above, round which all moves.³

LIGHTING

Starbearer, at the East : Dhritarâshtra, Lord
of Air, send us thy **Music** for the service of the
MYSTIC STAR.

At the South : Virûdhaka, Lord of Waters,
send us thy **Forms** for the service of the
MYSTIC STAR.

At the West : Virûpaksha, Lord of Fire,
send us thy **Colours** for the service of the
MYSTIC STAR.

At the North : Kuvéra, Lord of Earth,
send us thy **Perfumes** for the service of the
MYSTIC STAR.

DEDICATION

Congregation rises.

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.

Congregation : " Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." ⁴

Congregation is seated.

COMMEMORATION OF THE GREAT TEACHERS

THE FOURTH WORLD-TEACHER

Power : WISDOM of the STAR, whom do we serve ?

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

Congregation : " In Him is no darkness at all, but men turn their backs on His Light, and then walk in their own shadows, crying out 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.

Congregation : 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.

Congregation : “ 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.

Congregation : “ Thou woman dost become, and man, and youth, and also tender maid ; when old, Thy steps with staff 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.

Congregation : *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 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 : *Seven are the " 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: Teach us the WAY of the Fourth World-Teacher, as He gave us His Starlight at different epochs of time.

Power: *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 ago still shines in the teaching of Harmlessness which Jainism proclaims even to-day. And He gave to the Hebrew people the mystery teaching of "Holiness unto the Lord".*¹³

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: In far off days in ancient India, He came as Vyâsa, 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.

Very God of very God, the sole 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: So taught Vyâsa, Lord of Splendour; and to reverence in the **Unity** of all the POWER of the MYSTIC STAR,

Congregation: My faith I pledge.

Wisdom: Again He taught the WAY of the STAR, in ancient Egypt as Téhuti 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. 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: So taught Téhuti, Lord of Light ; and to reverence in the **Light** the WISDOM of the MYSTIC STAR,

Congregation: My faith I pledge.

Joy: Again He taught the WAY of the STAR as Zarathushtra in ancient Persia.

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

Congregation: My faith I pledge.

Beauty: Again He came to teach the WAY of the STAR. He came as Orpheus, a singer, 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 patter of rain, with crash of thunder and the roar of the surf, Nature weaves a wondrous harmony to accompany the 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: So taught Orpheus, Lord of **Sound**, and to reverence in Divine Harmony the BEAUTY of the MYSTIC STAR,

Congregation: My faith I pledge.

Love: Once more He came the last of many times, as Lord Buddha, the Teacher of Nirvâna and the Law.

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 Realisation¹⁸.

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 MYSTIC STAR,

Congregation: My faith I pledge.

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.

Power : And when He had ended the happy journey which led to Buddhahood, He taught us to know the greatest blessings which the MYSTIC STAR bestows on mankind :

THE GREATEST BLESSING

Power :

Not to serve the foolish,
But to serve the wise,
To honour those worthy of honour,

Congregation :

This is the greatest blessing.

Healer :

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

Congregation :

This is the greatest blessing.

Beauty :

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

Congregation :

This is the greatest blessing.

Servant :

To support father and mother,
To cherish wife and child,

To follow a peaceful calling,

Congregation :

This is the greatest blessing.

Wisdom :

To bestow alms and live righteously,

To give help to kindred,

Deeds which cannot be blamed,

Congregation :

This is the greatest blessing.

Judge :

To abhor and cease from sin,

Abstinence from strong drink,

Not to be weary in well-doing,

Congregation :

This is the greatest blessing.

Love :

Reverence and lowliness,

Contentment and gratitude,

The hearing of the Law at due seasons,

Congregation :

This is the greatest blessing.

Craftsman :

To be long-suffering and meek,

To associate with the Brethren,

Religious talk at due seasons,

Congregation :

This is the greatest blessing.

Joy :

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

Congregation :

This is the greatest blessing.

Scientist :

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

Congregation :

And theirs is the greatest blessing.¹⁹

Congregation rises.

Power: My brothers, thus ended for the Fourth Great World-Teacher the happy 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 midst, He gave the welfare of the world into the hands of our Lord and Master, in Whose Service we labour to-day.

Congregation :

IN WHOSE SERVICE WE LABOUR
 TO-DAY.

Congregation is seated.

COMMEMORATION OF THE GREAT TEACHERS

THE FIFTH WORLD-TEACHER

Congregation stands.

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: "And the Word was made flesh";

Congregation: "And dwelt among us."²⁰

Congregation is seated.

Power : 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 to the Divine 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 only they will train themselves to be "superior men," and strive to promote the harmony of Heaven and Earth and Man.

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

Wisdom : When as a little child He lived in the woods of Vrindâ-vana, 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.

However men approach Me,
Even so I accept them,
For the paths men take from every side
Are Mine.

They are in Me, and I in them.²¹

Wisdom : Thus taught Shrî Krishna, Lord of Devotion, and to reverence in **Devotion** the GRACE of the STAR,

Congregation : My faith I pledge.

Love : 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.

*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."* ²²

He taught us to serve one another, even as He served us, saying, " He that is greatest among you shall be your servant " ²³; 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." ²⁴

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

Congregation : My faith I pledge.

Power : 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 Islâm, 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.

Announcements are made here and a brief address is given.

THE INVOCATION

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

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

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

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

Congregation : *From darkness and sin and strife deliver us, Lord and Master.*

Congregation stands.

(Here may be softly said or sung :)

*Where two or three, Thou once didst say,
Are gathered in Thy name,
Thou wouldst with them abide alway,
And be their altar flame.*

*Within the hollow of Thy hand,
This rolling sphere is held ;
When in Thy time Thou dost command,
All darkness is dispelled.*

*Speak once again for all to hear,
How love shall end all strife,
And each to each shall prove more dear,
Partaking of Thy life.*

*O make of us the stones of praise,
Wherewith to build Thy home,
Till unto Thee wend all the ways,
And all the world shall come.²⁵*

Power: *The Heart of the World is love and joy, though men wrap themselves in veils of illusion and hatred. Not for long can the world remain in darkness.*

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

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.

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

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

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

Congregation: With heart, and head, and hand.

Power repeats the Invocation

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 ²⁶.

Congregation :

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.²⁷

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 fellowmen.

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.

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,

Congregation : *Now, and for evermore.*

*Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea !*

*If simple oft our service be,
That service Thou dost own.
We bring our varying gifts to Thee.
And Thou rejectest none.*

*To Thee our full humanity,
Its pains and joys belong ;
Within Thy heart we live in Thee,
And in Thy strength grow strong.*

*O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
And form our lives by Thine²⁹.*

[While the hymn is being sung, the sacred Water is now distributed to those who desire it, to be sipped from the right palm.]

Congregation is seated.

CLOSING

Congregation stands.

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

Congregation : And in His "service is perfect freedom" ;³⁰

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

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.

Congregation : My Devotion, my Steadfastness, my Gentleness.

THE BLESSING OF ALL LIVING
CREATURES

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

Congregation : IN HIS NAME.

RECESSIONAL

I

Lord, from Thine all-strengthening Presence,
Gifts of peace we take away ;
Shedding where the darkness fastens,
Light from Wisdom's brightening ray.
We, Thy children, pledge our duty,
Heart and hand for service true.

Teach us, Lord, to read Thy message,
Writ on each faith's mystic page ;
Till Thy Truth's increasing glory
Guides mankind from age to age.
We, Thy children, pledge our duty,
Heart and hand for service true.

Joyful we adore Thy Splendour,
Of Thy Beauty nature tells ;
Always Thou art nearest to us,
When in each heart pity dwells.
We, Thy children, pledge our duty,
Heart and hand for service true.

Strong and tender, pure and holy,
 May we grow by Thy Love's aid ;
 Each for all, as Thou dost teach us,
 Swiftly in Thy pattern made.

We, Thy children, pledge our duty,
 Heart and hand for service true.

C. Jinarâjadâsa

II

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), Mânushyas (men), Bhûtas (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. I have used his words, except for "Earth" and "Heaven".

⁴ St. James, 1. 17.

⁵ The words of a Great Teacher, quoted by C. Jinarâjadâsa in *I Promise*, p. 74.

⁶ St. John, 1. 9.

⁷ St. John, 14. 20.

⁸ St. John, 15. 5.

⁹ Shvetâshvatara Upanishad, 4. 3.

¹⁰ St. Paul, I. Cor. 15. 20.

¹¹ The words of the Teacher Téhuti, quoted in *The Lives of Aleyone*, I. 65.

¹² *Ibid.*, I. 65.

¹³ *Old Testament*, Jeremiah, 2. 3.

¹⁴ Chhândogya Upanishad, VI, 9. 4.

¹⁵ St. John, 1. 9.

¹⁶ *Man: Whence, How and Whither*, by A. Besant and C. W. Leadbeater, pp. 284-5.

¹⁷ *Ibid.*, p. 286.

¹⁸ Lord Buddha's First Sermon, at Sâranâth, Benares, on the full moon of the month of Asâdha (Asala).

¹⁹ The Mahāmangala Sutta ("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.

²⁰ What follows is from the Gospel of S. John, 1. vv. 1—5 and 14.

²¹ *Bhagavad-Gita*, 9. 26, 27; 4. 11; 9. 29.

²² St. Matthew, 11. 28, 29, 30.

²³ St. Matthew, 23. 11.

²⁴ St. John, 15. 13.

²⁵ C. Jinarājadāsa.

²⁶ This Invocation is a modified form of the Invocation composed by 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.

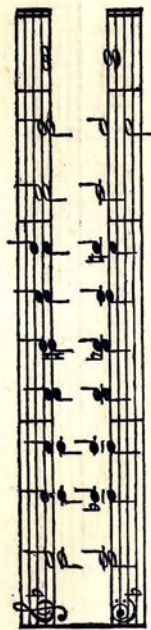
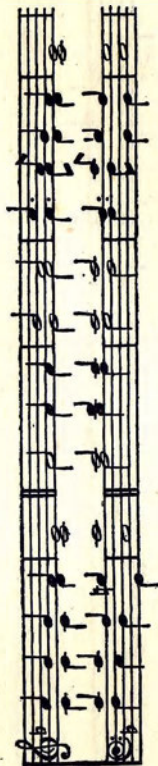
²⁷ These verses are quoted in *At the Feet of the Master*, but no reference is given as to their author.

²⁸ *Light on the Path*.

²⁹ J. G. Whittier, with modifications of second and third verses.

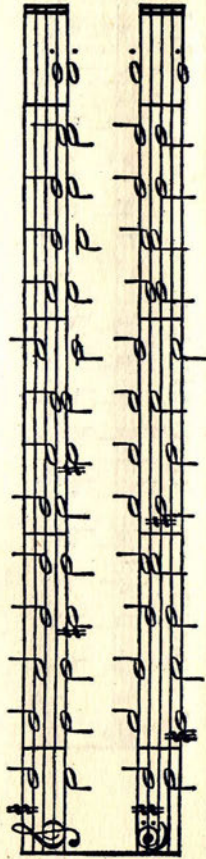
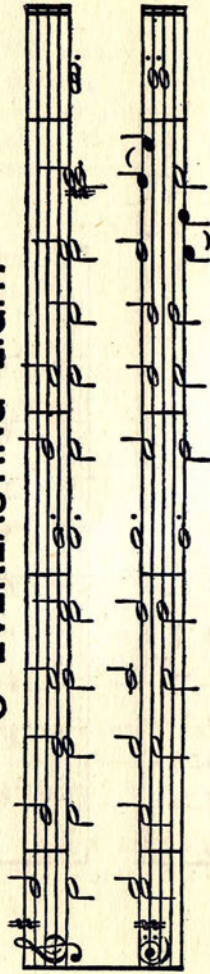
³⁰ In the "Second Collect for Peace", in *The Book of Common Prayer* of the Church of England.

ST. AGNES GATHER US IN J. LANGRAN

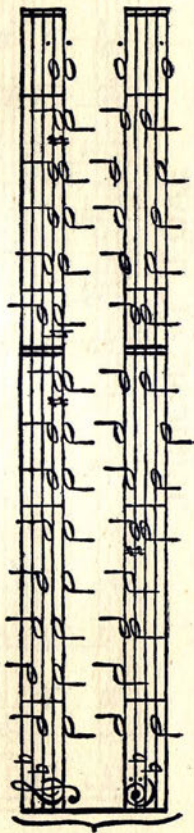
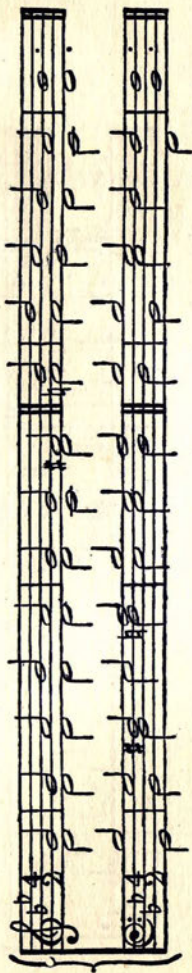


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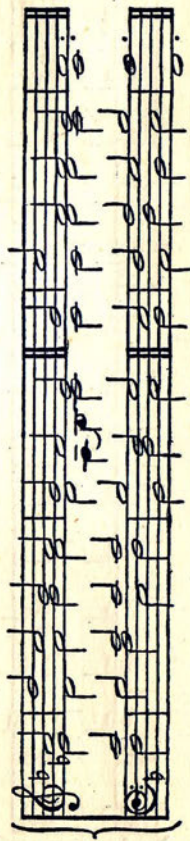
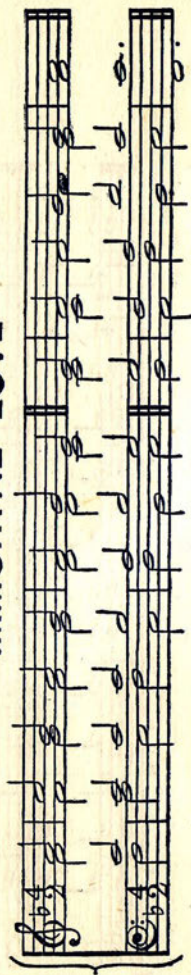
O EVERLASTING LIGHT



WHERE TWO OR THREE



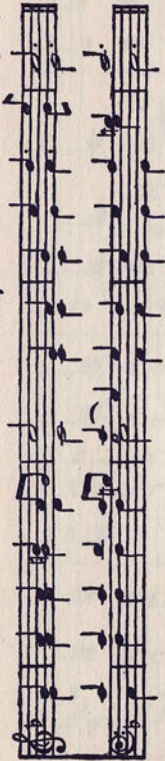
IMMORTAL LOVE




LORD, FROM THINE PRESENCE

This musical score is for the hymn "Lord, from thine presence". It is written for a four-part vocal choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. The score is organized into three systems, each with a vocal staff and a piano accompaniment staff. The key signature is B-flat major (two flats), and the time signature is 4/4. The first system begins with a mezzo-forte (*mf*) dynamic. The second system includes a piano (*p*) dynamic marking. The third system begins with a forte (*f*) dynamic. The piano accompaniment features a steady bass line and chords that support the vocal harmonies. The vocal parts are written in a traditional hymn style, with clear intervals and a focus on the text.

DAY OF REST O MASTER, J. W. ELLIOTT





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