

Sea of Becoming

Opening Music ~ Alex Permezel & Aloysius Leeson

The Ocean of His Words

- ~ **Bahá'u'lláh from Bahá'í Writings**
- ~ **Islam The Chapter of Thunder from the Qur'an**
- ~ **Hindu Khandogya-Upanishad part 3**
- ~ **Persian Chant**
- ~ **Hindu Sri Ramakrishna**
- ~ **Moslem from the Qu'ran**
- ~ **Bahá'u'lláh from the Baha'i Writings**

Music ~ Alex Permezel & Aloysius Leeson

In Endless Ocean

- ~ **All Faiths: The Golden Rule**
- ~ **Lorraine Mafi Williams: Cosmic Justice**
- ~ **Buddhist: The Twelfth Tai Situp**
- ~ **Buddhist: Dhammapada**
- ~ **Christian: Ascent of Mount Carmel**
- ~ **Christian: Prayer**

Music Alex Permezel & Aloysius Leeson

Sailing in the Ark

- ~ **Bahá'u'lláh from the Bahá'í Writings**
- ~ **Indian Wisdom: Making a Difference**
- ~ **From Malawi Times: Fifty to One**
- ~ **Native American: How the Fly Saved the River**
- ~ **'Abdu'l-Baha from the Bahá'í Writings**

Musical Finale ~ Alex Permezel & Aloysius Leeson

OPENING MUSIC
Alex Permezel & Aloysius Leeson

The Ocean of His Words

My conviction is that the goal of Man's existence is not happiness but spiritual growth

Alexander Solzhenitsyn

O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee.
Know this, O servant.

Bahá'u'lláh, *from the Bahá'í Writings*

The Chapter of Thunder

Those who fulfil God's covenant and break not the compact,
and those who attain what God has bidden to be attained,
and dread their Lord and fear the evil reckoning up;
and those who are patient,
craving their Lord's face,
and are steadfast in prayer,
and expend in alms of what we have bestowed on them
secretly and openly,
and ward off evil with good,
—these shall have the recompense of the abode,
gardens of Eden,
into which they shall enter with
the righteous amongst their fathers and their wives and their
seed; and the angels shall enter in unto them from every gate:—
'Peace be upon you! for that ye were patient;
and goodly is this
recompense of the abode.'

Qur'an, chapter 13: 20

Tenth Khandra'

These rivers, my son, run, the eastern (like the Ganga) toward the east, the western (like the Sindhu) toward the west.

They go from sea to sea

(i. e. the clouds lift up the water from the sea to the sky,
and send it back as rain to the sea)

They become indeed sea.

And as those rivers, when they are in the sea, do not know,
I am this or that river.

In the same manner, my son, all these creatures,
when they have come back from the True,
know not that they have come back from the True.

Whatever these creatures are here,
whether a lion, or a wolf, or a boar, or a worm, or a mid-e,
or a gnat, or a mosquito, that they become again and again.

'That which is that subtle essence in it,
all that exists has itself.

It is the True.

It is the Self,

and thou,

O Svetaketu, art it.'

Khandogya-Upanishad part 3

Persian Chant

~ ~ ~ ~

All Pure Spirit

All doubts disappear when one sees God.
It is one thing to hear of God,
but quite a different thing to see Him.
A man cannot have one hundred per cent
conviction through mere hearing.
But if he beholds God face to face,
he is wholly convinced.

Formal worship drops away after the vision of God.
It was thus that my worship in the temple came to an end.
I used to worship the deity in the Kali Temple.
It was suddenly revealed to me that everything is Pure Spirit.
The utensils of worship,
the altar,
the door-frame
all Pure Spirit.
Then like a mad man
I began to shower flowers in all directions.
Whatever I saw I worshipped.

Sri Ramakrishna:

In the name of God!
The Compassionate, the Merciful.

Say: In whatsoever Books God hath sent down do I believe: I am commanded to decide justly between you: God is your Lord, and our Lord: we have our works and you have your works: between us and you let there be no strife: God will make us all one: and to him shall we return.
Islam:

The Qu'rán

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My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded.

Through the power of the words He hath uttered the whole of the human race can be illuminated with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory.

One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished...

Bahá'u'lláh: *from the Baha'i Writings*

MUSIC
Alex Permezel & Aloysius Leeson

An Endless Ocean

It is you who must make the effort.
The Great of the past only show the Way

Buddhist Wisdom

The Golden Rule

The Golden rule, the teaching that we should treat others as we ourselves would wish to be treated, is an ethic variously repeated in all the great religions:

Buddhism: ‘Hurt not others in ways that you yourself would find hurtful.’

— *Udana-Varqa, 5:18*

Zoroastrianism: ‘That nature is only good when it shall not do unto another whatever is not good for its own self.’

— *Dadistan-I Dinik, 94:5*

Judaism: ‘What is hateful to you, do not to your fellow men. That is the entire Law, all the rest is commentary.’

— *The Talmud, Shabbat, 31s*

Hinduism: ‘This is the sum of all true righteousness: deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbour which thou wouldst not have him do to thee after.’

— *The Mahabharata*

Christianity: ‘As ye would that men should do to you, do ye also to them likewise.’

— Luke 6:31

Islam: ‘No one of you is a believer until he desires for his brother that which he desires for himself.’

— *Sunnah*

Taoism: ‘The good man “ought to pity the malignant tendencies of others; to regard their gains as if they were his own, and their losses in the same way”.’

— *The Thi-Shang*

Confucianism: ‘Surely it is the maxim of loving-kindness: Do not unto others that you would not have them do unto you.’

— *Analects, XV, 23*

Bahá’í Faith: ‘He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil.’

Gleanings

Cosmic Justice

When humanity is in chaos like it is now, the simplest teaching given by the Aboriginals is to respect each other.
Nobody is better than anybody else.
Love one another.
Especially in these times of chaos.
And I don't just mean the love between husband and wife.
I mean the humanity love as well.
And just the caring towards each other.
No discrimination.
No racism.
Everybody is equal.
And that is what God wants us to do.
You see,
we believe there is a God in heaven,
just like everybody else.
But we believe that God is the pure illuminating light of love.
It's a Being. God's not a man or a woman.
It's a Beautiful Being of love.
And all humanity should know that and love each other.
That's the ultimate aim of the above and the below.
That's the ultimate aim of humanity.

Senior Australian Aboriginal elder: Lorraine Mafi Williams

Buddhist practice is a process of transformation through purification that brings out the best of what is already there. It does not make people into what they are not nor import any new material. It allows your ultimate identity as an enlightened being to emerge as you overcome the relative delusions and defilements that mask your Buddha nature. It is transformation to your ultimate self.

The Twelfth Tai Situpa, *Awakening the Sleeping Buddha*

By degree, little by little, from time to time, a wise person should remove their own impurities, as a craftsman removes the dross from silver.

He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

Dhammapada

In thus allowing God to work in it, the soul (having rid itself of every mist and stain of the creatures, which consists in having its will perfectly united with that of God, for to love is to labour to detach and strip itself for God's sake of all that is not God) is at once illumined and transformed in God, and God communicates to it His supernatural Being, in such wise that it appears to be God Himself, and has all that God Himself has. And this union comes to pass when God grants the soul this supernatural favour, that all the things of God and the soul are one in participant transformation; and the soul seems to be God rather than a soul, and is indeed God by participation; although it is true that its natural being, though thus transformed, is as distinct from the Being of God as it was before, even as the window has likewise a nature distinct from that of the ray, though the ray gives it brightness.

This makes it clearer that the preparation of the soul for this union, as we said, is not that it should understand or perceive or feel or imagine anything, concerning either God or aught else, but that it should have purity and love -- that is, perfect resignation and detachment from everything for God's sake alone; and, as there can be no perfect transformation if there be not perfect purity, and as the enlightenment, illumination and union of the soul with God will be according to the proportion of its purity, in greater or in less degree; yet the soul will not be perfect, as I say, if it be not wholly and perfectly bright and clean.

This will likewise be understood by the following comparison. A picture is truly perfect, with many and most sublime beauties and delicate and subtle illuminations, and some of its beauties are so fine and subtle that they cannot be completely realized, because of their delicacy and excellence. Fewer beauties and less delicacy will be seen in this picture by one whose vision is less clear and refined; and he whose vision is somewhat more refined will be able to see in it more beauties and perfections; and, if another person has a vision still more refined, he will see still more perfection; and, finally, he who has the clearest and purest faculties will see the most beauties and perfections of all; for there is so much to see in the picture that, however far one may attain, there will ever remain higher degrees of attainment.

St. John of the Cross, Ascent of Mount Carmel

We accept it, we observe it, we absorb it. We surrender to our bare truth. We are nourished, we are changed. We are blessed.
We rise up.

For this we give thanks.

Amen

MUSIC
Alex Permezel & Aloysius Leeson

Sailing in the Ark

I bear witness O My God, that I have been created to know Thee and to love Thee
from the Bahá'í Writings

O My Servant!

Ye are the trees of My garden
Ye must give forth goodly and wondrous fruits,
That ye yourselves and others may profit there from

Bahá'u'lláh, *From the Bahá'í Writings*

Making a Difference

A small minded man weighs
what can hinder him
and fearful, dares not set to work.

Difficulties cause the
average man
to leave of
what he has begun.

A truly great man
does not slacken
in carrying out
what he has begun,
although obstacles
tower
thousand-fold
until he has succeeded.

Indian Wisdom

Fifty-to-One

Driving in my car all alone I am one.
Entangled on the pick-up truck sit another twenty one.
Inside it's air-conditioned,
sanitised, the music sounds so sweet.
Other's taste the dust,
feel the heat,
engine groans and misses a beat.
At home in the cool,
we are only four.
A room for every one one of us,
and more.
Eight are elsewhere sitting all around.
They are by their single room that sleeps them on the ground.
The refrigerator is open revealing supermarket food inside.
Each day a new taste sensation, scraps tossed aside.
Others eating from the garden,
only once the rains have come.
The same food daily,
only less with each new sun.
The gap is wide,
getting wider every day.
It makes me think,
it makes me wonder,
but can I say.
It's fifty-to-one,
fifty-to-one.
That's the difference between us,
it's not just a sum.

From Malawi Times. Publishers Ian and Wendy Dicks, May 2002

How the Fly Saved the River; A Native American Lore

Many, many years ago when the world was new, there was a beautiful river. Fish in great numbers lived in this river, and its water was so pure and sweet that all the animals came there to drink.

A giant moose heard about the river and he too came there to drink. But he was so big, and he drank so much, that soon the water began to sink lower and lower.

The beavers were worried. The water around their lodges was disappearing. Soon their homes would be destroyed.

The muskrats were worried, too. What would they do if the water vanished? How could they live?

The fish were very worried. The other animals could live on land if the water dried up, but they couldn't.

All the animals tried to think of a way to drive the moose from the river, but he was so big that they were too afraid to try. Even the bear was afraid of him.

At last the fly said he would try to drive the moose away. All the animals laughed and jeered. How could a tiny fly frighten a giant moose? The fly said nothing, but that day, as soon as the moose appeared, he went into action.

He landed on the moose's foreleg and bit sharply. The moose stamped his foot harder, and each time he stamped, the ground sank and the water rushed in to fill it up. Then the fly jumped about all over the moose, biting and biting and biting until the moose was in a frenzy. He dashed madly about the banks of the river, shaking his head, stamping his feet, snorting and blowing, but he couldn't get rid of that pesky fly. At last the moose fled from the river, and didn't come back.

The fly was very proud of his achievement, "Even the small can fight the strong if they use their brains to think."

Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord, the light of Whose grace hath embosomed the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favour. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.

It behoveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.

‘Abdu'l-Baha, from the Bahá'í writings

MUSICAL FINALE
Alex Permezel & Aloysius Leeson

Please join us for refreshments