

Regency of the Heart

Opening Music ~ Emma Horwood

Purity

- ~ *Baha'u'llah, from the Bahá'í Writings*
- ~ *Shinto: Tenrikyo. Ofudesaki*
- ~ *Bruce Lee*
- ~ *attributed to a Rifa'i dervish*
- ~ *Nicholson From: the Mystics of Islam*
- ~ *Buddhist : The Dhammapada on Earnestness*
- ~ *enya On Your Shore*
- ~ *Lao Tzu: Tao Te Ching*
- ~ *Christian: Makarios*
- ~ *Baha'u'llah, from the Bahá'í Writings*

Music ~ Emma Horwood

Kindness

- ~ *D. Taylor One Heart Ruby Red*
- ~ *Christian Marcus Aurelius*
- ~ *Muslim Qur'an*
- ~ *Mazisi Kunene: from poems of Black Africa*
- ~ *Hindu Paramahansa Yogananda*
- ~ *Hindu from the Taittiriya Aranyaka*
- ~ *Albert Einstein*
- ~ *Baha'u'llah from the Bahá'í Writings*

Music ~ Emma Horwood

Radiance

- ~ *Katherine Flight Beyond*
- ~ *Inazo Nitobe Bushido The Soul of Japan*
- ~ *Jewish The Story of the Rebbe*
- ~ *A meeting with 'Abdu'l-Baha*
- ~ *Abdu'l-Baha From the Bahai Writings*

Musical Finale ~ Emma Horwood

Purity

*My first Council is this possess a pure kindly and
radiant heart*

Baha'u'llah

OPENING MUSIC
Emma Horwood

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 BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

Bahá'í Writings *the Hidden Words of Baha'u'llah*

When all human beings have accomplished the purification of their minds and come to lead a life full of joy, I, Tsukihi [God], will be cheered up. And when I become cheered up, so will all human beings. When the minds of all the world become cheered up, God and human beings will become altogether cheered up in one accord.

Shinto: *Tenrikyo. Ofudesaki 7.109-11*

The life of perfection is the simple life — A simple life is one of plainness, in which profit is discarded, cleverness abandoned, selfishness eliminated, and desires reduced. It is the life of perfection which seems to be incomplete, and of fullness which seems to be empty. It is the life which is as bright as light, but does not dazzle. In short, it is a life of harmony, unity, contentment, tranquility, constancy, enlightenment, peace and long life.

Bruce Lee

THE DOCTRINE OF THE SEVENTY THOUSAND VEILS

“Seventy Thousand Veils separate Allah, the One Reality, from the world of matter and of sense. And every soul passes before his birth through these Seventy Thousand. The inner half of these are veils of light: the outer half, veils of darkness. For every one of the veils of light passes through, in this journey towards birth, the soul puts *off* a divine quality: and for every one of the dark veils, it puts on an earthly quality. Thus the child is born *weeping*, for the soul knows its separation from Allah, the One Reality.

And when the child cries in its sleep, it is because the soul remembers something of what it has lost. Otherwise, the passage through the veils has brought with it forgetfulness (*nisyyan*): and for this reason man is called *insan*. He is now, as it were, in prison in his body, separated by these thick curtains from Allah.

“But the whole purpose of Sufism, the Way of the Dervish, is to give him an escape from this prison, an apocalypse of the Seventy Thousand Veils, a recovery of the original unity with the One, *while still in the body*. The body is not to be put off; it is to be refined and made spiritual—a help and not a hindrance to the spirit. It is like a metal that has to be refined by fire and transmuted. And the sheikh tells the aspirant that he has the secret of this transmutation,

‘We shall throw you into the fire of Spiritual Passion,’ he says, ‘and you will emerge refined.’ ”

attributed to a Rifa’i dervish.

Earnestness is the path of immortality (Nirvana),
thoughtlessness the path of death. Those who are in
earnest do not die, those who are thoughtless are as if
dead already. Having understood this clearly, those who are advanced
in earnestness delight in earnestness, and rejoice in the knowledge . . .
These wise people, meditative, steady, always possessed of strong
powers, attain to Nirvana, the highest happiness.
If an earnest person has roused himself, if he is not forgetful, if his
deeds are pure, if he acts with consideration, if he restrains himself,
and lives according to law — then his glory will increase.

Buddhist scripture: *The Dhammapada on Earnestness*

On Your Shore

Strange how my heart beats to find myself upon your shore.
Strange how I still feel My loss of comfort gone before.
Cool waves wash over and drift away with dreams of youth.
So time is stolen I cannot hold you long enough.
And so this is where I should be now
Days and nights falling by
Days and nights falling by me.
I know of a dream I should be holding
days and nights falling by
Days and nights falling by me.
Soft blue horizons
reach far into my childhood days as you are rising
to bring me my forgotten ways.
Strange how I falter to find I'm standing in deep water
strange how my heart beats
to find I'm standing on your shore.

enya

Heaven and earth last forever.
Why do heaven and earth last forever?
They are unborn.
So ever living.
The sage stays behind, thus he is ahead.
He is detached, thus at once with all.
Through selfless action, he attains fulfillment.

Lao Tzu: *Tao Te Ching*

What did the Lord mean when he said:
“Blessed are the pure in heart,
for they shall see God”?
Or again when he said:
“Be perfect as your heavenly Father is perfect”?
Did he not promise to us in these words
a state of final purification from all wickedness?
And is this not the final setting aside
of our ignoble obsessions
and our ascent to the perfections
of the highest plane of virtues,
which is itself the ultimate purification
and sanctification of our heart
by the means of its communion
with the divine and perfect spirit of God.

Christian: Makarios

O SON OF BEING!

Thy heart is My home; sanctify it for My descent.
Thy spirit is My place of revelation; cleanse it for
My manifestation.

O SON OF MAN!

Rejoice in the gladness of thine heart, that thou may-
est be worthy to meet Me and to mirror forth My
beauty.

Blessed is the spot, and the house,
and the place, and the city,
and the heart, and the mountain,
and the refuge, and the cave,
and the valley, and the land,
and the sea, and the island,
and the meadow where mention
of God hath been made,
and His praise glorified.

Baha'u'llah, *from the Bahá'í Writings*

MUSIC
Emma Horwood

Kindness

“one heart ruby red ”

One Heart Ruby Red (song)

Walking down the street I met a friend,
A friend with skin of golden brown,
Suffrin', suffrin',
With his head a hangin' down.

Walking down the street I met a friend,
A friend with skin of midnight black,
Suffrin', suffrin',
With a grief upon his back.

Walking down the street I met a friend,
A friend with skin of snowy white,
Suffrin', suffrin',
Holding up the wall with all his might.

One heart ruby red, One heart ruby red,
One heart ruby red beats the heart of man.

Walking down the street they all did met,
A blend of men of brown and black and white,
Softly, softly,
Softly they walked into the night.

When a friend can meet another friend,
And when for hate there's love instead,
'neath a cloak of varied hue
Beats one heart of ruby red.

One heart ruby red, one heart ruby red,
One heart ruby red beats the heart of man.

Everything is interwoven, and the web is holy; none of its parts are unconnected. They are composed harmoniously, and together they compose the world.

One world, made up of all things.

One divinity, presently in them all.

One substance and one law—

the *logos* that all rational beings share.

And one truth...

If this is indeed the culmination of one process, beings who share the same birth, the same *logos*.

Marcus Aurelius

Ibrahim spoke thus: ‘O our Sustainer:
You truly know all that is in our hearts
as well as all that we do openly; for nothing
whatever, on earth or in heaven, remains hidden
from Allah...Behold, my Sustainer truly hears all
prayer. O my Sustainer, cause me and my
offspring to remain constant in prayer.
And, O our Sustainer, accept this my prayer;
grant me Your forgiveness, and grant it also
to my parents, and to all who believe,
on that Day on which
we will be brought to account.’

Qur’an 14: 38-41

I waited for the restlessness
Of your hands
Holding all harvests of love.

At dawn
You walked in the wide fields of men
Who held you in their embrace.

You returned to the waiting crowds
Offering each one
His full vessel.

Mazisi Kunene: *from poems of Black Africa*

I have been roaming in Endlessness
In the fire-mist of the great Lightland.
In that Luminosity
I read the meaning of all mysteries
Scribbled on the scrolls of time.
I am half-awakenedly
Enjoying the dream of earth-life;
And while I am dreaming
I sip the joys
From the cup of delicious meditations.
O Blessedness,
Walk with me in my kingdom
Of royal happiness,
And keep me from the dream-nightmare
of trialsome life.

Paramahansa Yogananda

...Like a lotus turned downwards is the heart,
a span below the neck and a span above the navel.
Know that heart to be the abode of God.
Surrounded by nerves, it hangs down like a lotus bud.
At its end is a subtle nerve,
in which is established the Being, who is everything.
A great fire is at its centre, which has
flames all around, spreading in all directions.
It is the first partaker, the ageless knower,
who digests and circulates food.
Above and below are its spreading flames.
It keeps its body hot from head to feet.
At its core lies a flame, tapering finely upwards,
like the awn of corn, yellow, bright and subtle,
flashing like a lightening in the heart of a dark cloud.
At the centre of this flame is installed the Supreme Being.
He is Brahman. He is Siva. He is Indra.
He is the indestructible Supreme Being, the lord Himself.

from the Taittiriya Aranyaka

I have never looked upon ease and happiness as ends in themselves -- this critical basis I call the ideal of a pigsty. The ideals that have lighted my way, and time after time have given me new courage to face life cheerfully, have been Kindness, Beauty, and Truth. Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavours, life would have seemed empty to me. The trite objects of human efforts -- possessions, outward success, luxury -- have always seemed to me contemptible.

Albert Einstein

Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: “Man is My mystery, and I am his mystery.” Manifold are the verses that have been repeatedly revealed in all the Heavenly Books and the Holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: “We will surely show them Our signs in the world and within themselves.” Again He saith: “And also in your own selves: will ye not, then, behold the signs of God?” And yet again He revealeth: “And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves.” In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken:

“He hath known God who hath known himself.”

Baha' u'llah from the Bahá'í Writings

MUSIC
Emma Horwood

Radiance

*To affect the quality of the day, that is the highest of
the arts*

Henri David Thoreau

Flight beyond....

I have started again
On a Journey flying back home to Perth
Where my new life is
Where the new circle starts
Where I can live a whole life

The children on the flight home
Next to me
Bring the cauldron to boiling point
The cauldron surges and bubbles
Heart overwhelmed
Always
Too long driven
Too much ambition
Not enough attention paid
To the highest cause.....

The butterfly can now awaken from the cocoon
In which she lay asleep
Ignorant of her quality,
of the best she deserves,
of the beauty that is her soul

Life alone has unveiled the truth and forward she flies.....

Katherine Burns

The end of all etiquette is to so cultivate your mind that even when you are quietly seated, not the roughest ruffian can dare make onset on your person. It means, in other words, that by constant exercise in correct manners, one brings all the parts and faculties of his body into perfect order and into such harmony with itself and the environment as to express the mastery of spirit over flesh.

If the promise is true that gracefulness means economy of force, then it follows as a logical sequence that a constant practice of graceful deportments must bring with it a reserve and storage of force. Fine manners, therefore, mean power in repose. . .

Is lofty spiritual attainment really possible through etiquette? Why Not? . . .

An example of how the simplest thing can be made into an art and then become spiritual culture, I may take Cha-no-yu, the tea ceremony. Tea sipping as a fine art! Why should it not be? In the children drawing pictures on the sand, or in the savage carving on a rock, was the promise of a Raphael or a Michael Angelo. How much more is the drinking of a beverage, which began with the transcendental contemplation of a hindoo anchorite, entitled to develop into a handmaid of Religion and Morality?. That calmness of mind, that serenity of temper, that composure and quietness of demeanor which are the first essentials of Cha-no-yu, are without doubt the first conditions of right thinking and right feeling. Cha-no-yu is more than a ceremony-it is a fine art; it is poetry, with articulate gestures for rhythms; it is modus operandi of soul discipline.

Inazo Nitobe(1862-1933) Bushido The Soul of Japan

What if someone said to you, "I love you, but I don't like your children?" You'd probably say: "You may think that you love me, but you don't really. You don't care for what I care most deeply about. Obviously, you don't know anything about me, and you don't know what love is, either!"

The Torah commands us to "Love your fellow as yourself." The Torah also tells us to "Love the L-rd your G-d." This prompted the disciples of Rabbi Schneur Zalman of Liadi (18th C) to ask their master:

"Which is the greater virtue, love of G-d or love of one's fellow?"

Rabbi Schneur Zalman replied, "The two are one and the same." He then explained, "G-d loves every one of His children. So ultimately, love of one's fellow is a greater show of love for G-d than simply loving G-d. Because true love means that you love what your loved one loves."

On the 10th of Shevat, (1951), a group of Chabad-Lubavitch Chassidim gathered in Brooklyn, NY. The occasion was the first anniversary of the passing of the 6th Rebbe, and the official acceptance of leadership by Rabbi Menachem Mendel Schneerson.

That evening, the new Rebbe also spoke about love -- about the interrelation between love of G-d and love of one's fellow. But the issue had become more complex since the first Chabad Rebbe had spoken of it seven generations earlier. Much had transpired in the interim, including the holocaust, which terminated 1000 years of flourishing Jewish life in Europe.

The destruction of European Jewry was a fresh memory to those present that winter evening in 1951. Now they were in America, physically safe, but the spiritual future seemed bleak. The "melting pot" ethos of the New World did not encourage the cultivation of a Jewish identity and the observance of a Jewish way of life.

In Rabbi Schneur Zalman's day, it was universally accepted that a Torah way of life was the actualization of the bond between a Jew and his/her Father in Heaven. In 1951, the small minority of Chassidim Jews in America were an object of contempt and derision by many of their own brethren. The most they could reasonably hope for was to persist in their own beliefs and try to pass them on to their children.

So it was not as simple as, "I love you, but I don't like your children." The feelings of the typical Chassidim Jew in 1951 probably went something like this: "G-d, I love You and I love Your children -- those who act towards You as children towards their father. I'm not that excited about those who disavow their bond with You."

They might have even felt that their love of G-d was purer because it excluded those "rebellious" children.

That evening, after delivering the *maamar* (discourse of Chassidic teaching) which in the Chabad tradition marks a Rebbe's formal acceptance of his role, the Rebbe smiled and said: The Talmud says that "When you come to a city, do as its custom." Here in America it is customary to "make a statement"; I guess this means we should follow the local custom. So the Rebbe issued a "statement":

“The three loves -- love of G-d, love of Torah and love of one's fellow -- are one. One cannot differentiate between them, for they are of a single essence... And since they are of a single essence, each one embodies all three.” The Rebbe went on to explain that the fact that "each one embodies all three" has a twofold implication. It means that unless all three loves are present, neither of them is complete. But it also means that where any one of the three exist, it will eventually bring about all three. . .

Story of Rebbe Schneersohn

Meeting with the Son of the Founder of the Bahá'í Faith

Two ladies . . . delighted that their request to have an evening with 'Abdu'l-Baha were warmly received by him. How they relished having this intimate evening! Half an hour passed in His warm presence, when suddenly they were filled with consternation—an aggressive reporter strode into their midst and seated himself. His talkative, impolite manner left the ladies speechless—such an intrusion could spoil that precious evening. Then to their surprise, 'Abdu'l-Baha stood up and beckoning the reporter to follow Him, led the way into His room. The ladies had indeed got rid of the intruder, but they had also lost 'Abdu'l-Baha. Before long the hostess went to 'Abdu'l-Baha's secretary and asked that He be informed 'that the ladies with whom the appointment had been made are awaiting His pleasure.' Very soon kind words of farewell were heard. Then 'Abdu'l-Baha returned, pausing by the door. Gravely, He looked at each and said, "You were making that poor man uncomfortable, so strongly desiring his absence; I took him away to make him feel happy."

Know ye, verily, that the happiness of mankind lieth in the unity and the harmony of the human race, and that spiritual and material developments are conditioned upon love and amity among all men. . .

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Love and good faith must so dominate the human heart that men will regard the stranger as a familiar friend, the malefactor as one of their own, the alien even as a loved one. . .

Should such a torch light up the world community, ye will find that the whole earth is sending forth a fragrance, that it hath become a delightful paradise. . .

'Abdu'l-Baha

MUSICAL FINALE

Emma Horwood

Please join us for refreshments after the program