

# *Dreaming it New*

Opening Music ~ Alain Valadoze & Sharon

## *Dreams*

- ~ Baha'u'llah, *from Baha'i Writings*
- ~ 'Abdu'l-Baha *from Baha'i Writings*
- ~ Mariah Carey
- ~ St. Matthew *from Christian Teachings*
- ~ Rumi *Masnavi Book 1*
- ~ Trans. F. Keshavarz *Reading Mystical Lyric*
- ~ Qu'ran: *Chapter 1*
- ~ Baha'u'llah, *from the Bahá'í Writings*

Music ~ Alain Valadoze & Sharon

## *Heaven*

- ~ Nag Hammadi Library: *The Gospel of Thomas*
- ~ Christian: *Marcus Aurelius*
- ~ Hindu: *from 'The Message of the Gita'*
- ~ Christian: *Saint Teresa of Avila*
- ~ The analects; the sayings of Confucius
- ~ Chaim Pehitok *from The Chosen*
- ~ *from the Book of Matan*
- ~ Buddhist: *The Dhammapada on Earnestness*
- ~ Abdu'l-Baha *from Baha'i Writings*

Music ~ Alain Valadoze & Sharon

## *Stories Untold*

- ~ Trina Paulus *Hope for the Flowers*
- ~ *from Desert Fathers*
- ~ *A Story of Sojourner Truth*
- ~ Albert Einstein
- ~ Mohandas Gandhi
- ~ *From the Baha'i Writings*
- ~ 'Abdu'l-Baha *from Baha'i Writings*

**OPENING MUSIC**  
*Alain Valadoze & Sharon*

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*Dreams*

*Every part of the earth is sacred to my people*  
Chief Seattle

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MARCH 21— NAW RUZ (Baha'i New Year)

O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

*Baha'u'llah from Baha'i Writings*

Do ye know in what cycle ye are created and in what age ye exist? This is the age of the Blessed Perfection and this is the time of the Greatest Name! This is the century of the Manifestation, the age of the Sun of the Horizons and the beautiful springtime of His Holiness the Eternal One!

The earth is in motion and growth; the mountains, hills and prairies are green and pleasant; the bounty is overflowing; the mercy universal; the rain is descending from the cloud of mercy; the brilliant Sun is shining; the full moon is ornamenting the horizon of ether; the great ocean— tide is flooding every little stream; the gifts are successive; the favours consecutive; and the refreshing breeze is blowing, wafting the fragrant perfume of the blossoms. Boundless treasure is in the hand of the King of Kings! Lift the hem of thy garment in order to receive it.

If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look?

*'Abdu'l-Baha from the Baha'i Writings*

In a perfect world  
Human beings would co-exist harmoniously,  
Like a rainbow  
A multitude of colours  
Each layer vibrant and clear by itself  
But in unison  
Boundless, breathtaking, celestial

Mariah Carey

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

St . Matthew

We are as the flute, and the music in us is  
from thee;  
we are as the mountain and the echo in us is  
from thee.

We are as pieces of chess engaged in victory  
and defeat:

our victory and defeat is from thee, O thou  
whose qualities are comely!

Who are we, O Thou soul of our souls,  
that we should remain in being beside thee?

We and our existences are really non-  
existence;  
thou art the absolute Being which manifests  
the perishable.

We all are lions, but lions on a banner:  
because of the wind they are rushing onward  
from moment to moment.

Their onward rush is visible, and the wind is  
unseen:

may that which is unseen not fail from us!

Our wind whereby we are moved and our  
being are of thy gift;  
our whole existence is from thy bringing into  
being.

## *Whirling Dervishes*

“As waves upon my head the circling curl,  
So in the sacred dance weave ye and whirl.  
Dance then, O heart, a whirling circle be.  
Burn in this flame—is not the candle He?”

Rumi

The Mawlawi rites sama symbolize the divine love and mystical ecstasy; they aim at union with the Divine. The music and the dance are designed to induce a meditative state on the love of God. Mawlawi music contains some of the most core elements of Eastern classical music. The music of the sama (ceremony) is generally conducted by the chief drummer. Percussion accompaniments is supplied by the kudums (small kettledrums) and cymbals; melody is provided by the Ney (reed flute), the string instruments and the voice. The words and even syllables of the poetry are connected to the musical sentences. “Dervish music cannot be written in notes. Notes do not include the soul of the dervish.”

The dervishes turn timelessly and effortlessly. They whirl, turning round on their own axis and moving also in orbit. The right hand is turned up towards heaven to receive God’s overflowing mercy which passes through the heart and is transmitted to earth with the down turned left hand. While one foot remains firmly on the ground, the other crosses it and propels the dancer round. The rising and falling of the right foot is kept constant by the inner rhythmic repetition of the name of “Allah-Allah, Al-lah . . .” The ceremony can be seen as a great crescendo in three stages: knowing God, seeing God and uniting with God.

### The Ceremony

The steps of the way to union with the Divine are performed according to strict rules. Within a circle the sheikh stands at the “post”. It is the highest spiritual position, marked by a red rug indicating the direction

of Mecca. Red is the colour of union and of the manifested world, there are 24 colours of union and of the manifested world. The musicians platform faces the sheikh; the whirling dervishes take their places to his left.

The N'aat, a poem of praise to the Prophet, opens the ceremony. It is followed by a recitation from the Qur'an. The kudums (drums) then break the silence to introduce the flute solo that conveys the yearning for the union with God. The next step is the Sultan Veiled Walk when the dervishes, following the sheikh, circle the hall three times, stopping to bow to each other at the "post"

The first selam (salutation) introduces the dance: the dervish obtains his permission to whirl by kissing the hand of the sheikh. The master of the dance directs him to his position: As the musicians play and the chorus chants, the sheikh stands at the "post" and the dervishes unfold and turn repeating their inaudible "Allah, Allah, Allah . . ." This part of the ceremony lasts approximately 10 minutes and is repeated four times. At the 4th selam the sheikh joins the whirling. He represents the centre (the sun)' the dervishes represent the orbiting planets turning around him and around themselves in the solar system of Rumi.

The Ceremony is concluded by the recitation of the Fatiha, the opening chapter of the Qur'an, followed by a prayer.

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"Beyond this world and life we know there is Someone watching over us. To know Him is not in our power. But once in a glimpse I saw that we are His shadow and our shadow is the world."

Rumi

## THE EXORDIUM

In the Name of Allah  
The Compassionate  
The Merciful

Praise be to Allah, Lord of the Creation,  
The Compassionate, the Merciful,  
King of Judgement-day!  
You alone we worship, and to You alone  
We pray for help.  
Guide us to the straight path,  
The path of those whom You have favoured,  
Not of those who have incurred Your wrath,  
Nor of those who have gone astray.

The Qu'ran, Chapter 1

It is Our wish and desire that every one of you may become a source of all goodness unto men, and an example of uprightness to mankind. Beware lest ye prefer yourselves above your neighbours.

If any differences arise amongst you, behold Me standing before your face, and overlook the faults of one another for My sake and as a token of your love for My manifest and resplendent Cause.

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

**MUSIC**  
*Alain Valadoze & Sharon*

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*Heaven*

*A God has made His abode within our breast*

Ovid

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The disciples said to Jesus, “Tell us how our end will be.” Jesus said, “Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death.”

“Blessed is he who came into being before he came into being. If you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in Paradise which remain undisturbed summer and winter and whose leaves do not fall. Whoever becomes acquainted with them will not experience death.”

Nag Hammadi Library: *The Gospel of Thomas*

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

When a man expels, O Partha, all desires from the mind, and is satisfied in the self by the self, then is he called stable in intelligence.

He whose mind is undisturbed in the midst of sorrows and amid pleasures is free from desire, from whom liking and fear and wrath have passed away, in the sage of settled understanding.

Who in all things is without affection though visited by the good or that evil and neither hates nor rejoices, his intelligence sits firmly founded in Wisdom.

Hindu scripture : *from 'The Message of the Gita'*

If the Love You have for me,  
Is like the love I have for You, My God,  
    what detains me?  
    Oh, what is delaying You? Soul,  
    what is it you desire of me? -my God,  
    nothing other but to see You.  
-what is it that you fear more than self?  
-What I fear most is the loss of You.  
A soul hidden in God, What does it desire?  
    Save to love more and more,  
    And, in love all hidden  
    Again and again to love You?  
One all possessing love I ask My God,  
    my soul centered in You,  
    Making a delightful nest,  
A resting place most pleasing.

*Saint Teresa of Avila*

The Master said: 'Wealth and rank are what men desire, but unless they be obtained in the right way they may not be possessed. Poverty and obscurity are what men detest; but unless prosperity be brought about in the right way, they are not to be abandoned.

**If** a man of honor forsake virtue how is he to fulfill the obligations of his name?

**A** man of honor never disregards virtue, even for the space of a single meal. In moments of haste, he cleaves to it; in seasons of peril he cleaves to it.

The analects; the sayings of Confucius

### **A father's advice to his son**

The span of a man's life—that is nothing.

But what a man makes of that span—  
that is something.

A man must make his own meaning for life—  
meaning is not automatically given to life.

Do you understand what I am saying?

Chaim Potok *from The Chosen*

Man dies even as he is born to the world;  
Death follows not life but goes before it,  
And Eternity clothes the soul.

From the Book of Matan

**E**arnestness 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.

**H**aving understood this clearly, those who are advanced in earnestness delight in earnestness, and rejoice in the knowledge of the Ariyas.

**T**hese wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

**I**f 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*

**L**et 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.

**L**ook 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.

**S**tranger and friend alike are seated at the table of His favor. 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.

'Abdu'l-Baha from *Baha'i Writings*

## MUSIC

*Alain Valadoze & Sharon*

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# *Stories Untold*

“The stories are part of my religion-but not the whole story  
which is out there (in the bush) and in my mind.”

Clifford Possum

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“How does one become a butterfly?” she asks pensively. “You must want to fly so much that you are willing to give up being a caterpillar.”

Trina Paulus *Hope for the Flowers*

Once, there was a disciple of a Greek philosopher who was commanded by his master for three years to give money to everyone who insulted him. When the period of trial was over the Master said to him, “Now you can go to Athens and learn wisdom.” When the disciple was entering Athens, he met a certain wise man who sat at the gate insulting everybody who came and went. He also insulted the disciple, who burst out laughing. “Why are you laughing when I insult you?” said the wise man. “Because”, said the disciple, “for three years I have been paying for this kind of thing, and now, you give it to me for nothing.” “Enter the city” said the wise man, “it is all yours.”

*Desert Fathers*

## Sojourner Truth

Sojourner Truth dazzled listeners with her wit and originality. . She was born into slavery and died a legend. Inspired by religion, her words of empowerment have inspired black women and poor people the world over to this day.

It was May 29, 1851, second day of the first Woman's Rights Convention in the US

Several ministers attended and were not shy in voicing their opinion of man's superiority over women. One claimed "superior intellect", one spoke of the "manhood of Christ," and still another referred to the "sin of our first mother."

Suddenly, Sojourner Truth rose from her seat in the corner of the church. "For God's sake, Mrs. Gage, *don't* let her speak!" half a dozen women whispered loudly, fearing that their cause would be mixed up with Abolition.

Sojourner walked to the podium and slowly took off her sunbonnet. Her six-foot frame towered over the audience. She began to speak in her deep, resonant voice:

"Well, children, where there is so much racket, there must be something out of kilter, I think between the Negroes of the South and the women of the North all talking about rights . . . But what's all this talking about?" Sojourner pointed to one of the ministers.

"That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody helps *me* to any best place. *And ain't I a woman?*"

Sojourner raised herself to her full height. "Look at me! Look at my arm." She bared her right arm and flexed her powerful muscles. "I have ploughed, I have planted and I have gathered into barns. And no man could head me. *And ain't I a woman?*"

"I could work as much, and eat as much as man - when I could get it - and bear the lash as well! *And ain't I a woman?* I have borne children and seen most of them sold into slavery, and when I cried out with a mother's grief, none but Jesus heard me. *And ain't I a woman?*"

The women in the audience began to cheer wildly.

She pointed to another minister. "He talks about this thing in the head. What's that they call it?" "Intellect," whispered a woman nearby. "That's it, honey. What's intellect got to do with women's rights or black folks' rights? If my cup won't hold but a pint and yours holds a quart, wouldn't you be mean not to let me have my little half-measure full?"

"That little man in black there! He says women can't have as much rights as men. 'Cause Christ wasn't a woman. She stood with outstretched arms and eyes of fire. "Where did your Christ come from?"

"*Where did your Christ come from?*", she thundered again. "From God and a Woman! Man had nothing to do with him!" The entire church now roared with deafening applause.

"If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back and get it right-side up again. And now that they are asking to do it the men better let them."

While it is true that scientific results are entirely independent from religious or moral considerations, those individuals to whom we owe the great creative achievements of science were all of them imbued with the truly religious conviction that this universe of ours is something perfect and susceptible to the rational striving for knowledge. If this conviction had not been a strongly emotional one and if those searching for knowledge had not been inspired by Spinoza's Amor Dei Intellectualis, they would hardly have been capable of that untiring devotion which alone enables man to attain his greatest achievements.

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A human being is part of the whole called by us universe, a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest. A kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty... We shall require a substantially new manner of thinking if mankind is to survive.

Albert Einstein

I have no message to give except this: that there is no deliverance for any people on this earth or for all the people of this earth except through truth and non-violence in every walk of life without any exceptions.

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I claim to be no more than an average person with less than average ability. I have not the shadow of a doubt that anyone can achieve what I have, if that person would make the same effort and cultivate the same hope and faith.

Mohandas Gandhi

War is really nothing more but the result of existing forces. Should we desire to end that devastating consequence we should go back to the basic causes and remedy those evils. We should eliminate the hatreds, national bigotry, mistrust and self-aggrandizement as well as economic, social and religious differences which now prevail in the world if we desire to establish an abiding peace.

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As to the question of disarmament, all nations must disarm at the same time. It will not do at all, and it is not proposed, that some nations shall lay down their arms while others, their neighbours, remain armed. The peace of the world must be brought about by international agreement. All nations must agree to disarm simultaneously. . . No nation can follow a peace policy while its neighbour remains warlike. . . [Peace] is to be brought about by a general and comprehensive international agreement and in no other way.

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Two points bear emphasizing in all these issues. One is that the abolition of war is not simply a matter of signing treaties and protocols; it is a complex task requiring a new level of commitment to resolving issues not customarily associated with the pursuit of peace. Based on political agreements alone, the idea of collective security is a chimera. The other point is that the primary challenge in dealing with issues of peace is to raise the context to the level of principle, as distinct from pure pragmatism. For, in essence, peace stems from an inner state supported by a spiritual or moral attitude, and it is chiefly in evoking this attitude that the possibility of enduring solutions can be found.

*from Bahá'í Writings*

O Thou kind God! In the utmost state of humility and submission do we entreat and supplicate at Thy threshold, seeking Thine endless confirmations and illimitable assistance. O Thou Lord! Regenerate these souls, and confer upon them a new life. Animate the spirits, inform the hearts, open the eyes, and make the ears attentive. From Thine ancient treasury confer a new being and animus, and from Thy pre-existent abode assist them to attain to new confirmations.

O God! Verily, the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts, and reveal unto it heavenly sciences. Breathe into it a fresh spirit, and grant unto it a holier and higher purpose.

O God! Verily, Thou hast made this century radiant, and in it Thou hast manifested Thy merciful effulgence. Thou hast effaced the darkness of superstitions and permitted the light of assurance to shine.

O God! Grant that these servants may be acceptable at Thy threshold. Reveal a new heaven, and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions, and confer upon them new virtues. Verily, Thou art the Almighty, the Powerful. Thou art the Giver, the Generous.

*'Abdu'l-Baha from Baha'i Writings*

**MUSICAL FINALE**  
***Alain Valadoze & Sharon***

**Please join us for refreshments after the program**