



## Reconciliation – Walking Together

May 2004

### Program

#### *MUSICAL PERFORMANCE*

~ guitar - Peter Gaetjens

dancers - Yasmine Nicholls and Susannah Dunlop

#### *ONE HEART*

~ Jewish from the Old Testament

~ Christian from the New Testament

~ from the Bahá'í Writings

~ Eulalie Zarb *A Mythic Dreaming*

~ Dalai Lama accepting Peace Prize

#### *MUSICAL INTERLUDE*

#### *TRUTH*

~ Bahá'u'lláh description of imprisonment

~ interview with Pricilla Haynor

~ Nelson Mandela on TRC report

~ C. E. Flynn *True Greatness*

~ Dr. Martin Luther King, Jr.

#### *MUSICAL PERFORMANCE*

~ guitar - Peter Gaetjens

dancers - Yasmine Nicholls and Susannah Dunlop

#### *ACCEPTANCE AND FORGIVENESS*

~ Dhammapada

~ The Báb a Baha'í Prayer

~ Ovid meditation

~ Lao Tzu from *Hua Hu Ching*

~ Oscar Wilde *De Profundis*

#### *MUSICAL INTERLUDE*

#### *RECONCILIATION*

~ Michael Paul *Living Zen*

~ Jenny Regan *Walking Together*

~ Lorraine Mafi-Williams *Dreaming*

~ *The Luncheon for 'Abdu'l-Baha*

~ Christian from the New Testament

~ from the Moslem Writings

~ Bahauallah from the Bahá'í Writings

#### *MUSICAL FINALE*

~ guitar - Peter Gaetjens

*dancers - Yasmine Nicholls and Susannah Dunlop*

## MUSIC

*performed by*

*Peter Gaetjens, Yasmine Nicholls & Susannah Dunlop*

# One Heart

*“I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavour”*

Henry David Thoreau

### **From the Old Testament**

O Lord, You have searched me and You know me.  
You know when I sit and when I rise;  
You perceive my thought from afar.  
You discern my goings out and my lying down;  
You are familiar with all my ways.  
Before a word is on my tongue You know it completely, O my Lord.

*Psalm 139: 1-4*

### **From the New Testament**

Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing, some people have entertained angels without knowing it. Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

*Hebrews 13 :1-3*

So intensely hath the glory of Divine Unity penetrated souls and hearts that all are now bound one to another with heavenly ties, and all are even as a single heart, a single soul. Wherefore reflections of the spirit and impressions of the Divine are now mirrored clear and sharp in the deep heart's core. I beg of God to strengthen these spiritual bonds as day followeth day, and make this mystic oneness to shine ever more brightly, until at last all shall be as troops marshalled together . . . within the sheltering shade of the Word of God; that they may strive with all their might until universal fellowship, close and warm, and unalloyed love, and spiritual relationships, will connect all the hearts in the world.

Then will all humankind, because of this fresh and dazzling bounty, be gathered in a

single homeland. Then will conflict and dissension vanish from the face of the earth, then will mankind be cradled in love for the beauty of the All-Glorious. Discord will change to accord, dissension to unison. The roots of malevolence will be torn out, the basis of aggression destroyed. The bright rays of union will obliterate the darkness of limitations, and the splendours of heaven will make the human heart to be even as a mine veined richly with the love of God.

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

## A Mythic Dreaming

Plumed serpent  
Sending forth a clarion call To Peace  
Leaping the mountain tops  
Swooping low into teeming vales  
Calling 'Peace'  
Circling the boundaries of the earth  
Taking in the shapes, the patterns, the colours  
Designs  
Lace work of the ages  
Songs, rhythms, beats, harmonies,  
Drawing them deeply within the feathered plumes  
Each clan, each tribe, each heartbeat and hope  
Each primal rhythm and nuance of colour  
Woven now in the plumes of Love and Peace  
Every life-giving element woven now into  
Rainbow Feathers  
Love in Diversity  
Peacing the Globe in new dancing  
New weavings and blendings,  
New stories  
New songs  
Out of the ancient towards tomorrow now!  
The Rainbow Serpent.

*By Eulalie Zarb*

No matter what part of the world we come from we are all basically human beings. We all seek happiness and try to avoid suffering. We have the same basic human needs and concerns. All of us human beings want freedom and the right to determine our own destiny as individuals and peoples. That is human nature. The great changes that are taking place everywhere in the world, from Eastern Europe to Africa are a clear indication of this. . . .

As a Buddhist monk my concern extends to all members of the human family, and indeed, to all sentient beings who suffer. I believe all suffering is caused by ignorance.

People inflict pain on others in the selfish pursuit of their happiness or satisfaction. Yet true happiness comes from a sense of brotherhood or sisterhood. We need to cultivate a universal responsibility for one another and the planet we share. Although I have found my own Buddhist religion helpful in generating love and compassion, even for those we consider our enemies, I am convinced that everyone can develop a good heart and a sense of universal responsibility with or without religion.

With the ever growing impact of science in our lives religion and spirituality have a greater role to play reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insight into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things. . .

I believe all religions pursue the same goals, that of cultivating human goodness. . .

I pray for all of us, oppressor and friend, that together we succeed in building a better world, through human understanding and love.

*Dalai Lama, in 1989 accepting the Nobel Peace Prize*

## MUSICAL INTERLUDE

# Truth

*“We should impart our courage, and not our despair.”*

Henry David Thoreau

*In 1852 Baha'u'llah was taken to the notorious Siyah-Chal, the “Black Pit” of Tihiran, a subterranean dungeon in which He was imprisoned for four months. Along the way He was stoned, ridiculed, and stripped of his outer garments.*

“Upon our arrival We were first conducted along a pitch-black corridor, from whence We descended three steep flights of stairs to the place of confinement assigned to Us. The dungeon was wrapped in thick darkness, and Our fellow-prisoners numbered nearly a hundred and fifty souls. . . Though crowded, it had no other outlet than the passage by which We entered. No pen can depict that place, nor any tongue describe its loathsome smell. Most of these men had neither clothes nor bedding to lie on. God alone knoweth what befell Us in that most foul-smelling and gloomy place.”

“All those who were struck down by the storm that raged during that memorable year in Tihiran were Our fellow-prisoners in the Siyah-Chal, where we were confined.”

“We were all huddled together in one cell, our feet in stocks, and around our necks fastened the most galling of chains. The air we breathed was laden with a the foulest impurities, while the

floor on which we sat was covered with filth and infested with vermin. No ray of light was allowed to penetrate that pestilential dungeon or to warm its icy-coldness. We were placed in two rows, each facing the other. We had taught them to repeat certain verses which, every night, they chanted with extreme fervour. "God is sufficient unto me; He verily is the All-sufficing!" one row would intone, while the other would reply: "In Him let the trusting trust." The chorus of these gladsome voices would continue to peal out until the early hours of the morning. Their reverberation would fill the dungeon, and, piercing its massive walls, would reach the ears of Nasiri'd-Din Shah, whose palace was not far distant from the place where we were imprisoned. "What means this sound?" he was reported to have exclaimed."

Baha'u'llah, *from the account of His imprisonment*

Several hundred amputees of the war live in a refugee camp in the capital city, Freetown. I went there with a colleague to speak with them, and many told us they were ready to forgive. When we asked about the amnesty written into the new peace accord, they said, "Well, you know, we're not entirely happy with the amnesty, but if that's what's necessary for peace, then we support it." When we asked about their ability to forgive after such horrendous atrocities, they pointed out that many of the perpetrators were their own relatives forced into the war. "These are our brothers and our cousins," one man said. "We want them to come home." I was still skeptical until another man said, "You know, just yesterday, one of the rebels came into the camp, and he told us what he had done, and we all talked about it, and at the end of the conversation, I took the shirt off my own back and gave it to him as a gift of acknowledgment."

*From an interview with Priscilla Hayner*

Reconciliation requires that we work together to defend our democracy and the humanity proclaimed by our constitution. It demands that we join hands. . . , to eradicate the poverty spawned by a system that thrived on the deprivation of the majority. Reconciliation requires that we end malnutrition, homelessness and ignorance, . . . It demands that we put shoulders to the wheel to end crime and corruption, . . .

The wounds of the period of repression and resistance are too deep to have been healed by the Truth and Reconciliation Commission alone, however well it has encouraged us along that path. Consequently, the report that today becomes the property of our nation should be a call to all of us to celebrate and to strengthen what we have done as a nation as we leave our terrible past behind us forever.

Let us celebrate our rich diversity as a people, in the knowledge that when the TRC in its wisdom apportions blame, it points at previous state structures; political organizations; at institutions and individuals, but **never**, and I want to repeat, **never** at any community.

Now the challenge is for all of us to protect our democratic gains like the apple of our eye. It is for those who have the means, to contribute to the efforts to repair the damage brought by the past. It is for those who have suffered losses of different kinds and magnitudes to be afforded reparation, proceeding from the premise that freedom and dignity are the real prize that our sacrifices were meant to attain.

Free at last, we are all masters of our destiny. A better future depends on all of us lending a hand - your hand, my hand.

### True Greatness

A man is as great as the dreams he dreams  
As great as the love he bears;  
As great as the values he redeems,  
And the happiness he shares.  
A man is as great as the thoughts he thinks,  
As the fountains at which his spirit drinks,  
And the insight he has gained.  
A man is as great as the truth he speaks,  
As great as the help he gives,  
As great as the destiny he seeks,  
As great as the life he lives.

C. E. Flynn

It is not enough to say we must not wage war. It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace. In short, we must shift the arms race into the peace race. Some years ago a novelist died, among his papers was found a list of suggested plots for further stories, the most prominently underscored being this one:

A widely separated family inherits a house in which they have to live together. This is a great new problem of mankind. We have inherited a big house, a great world house in which we have to live together, black men and white men, easterners and westerners, gentiles and Jews, Catholics and Protestants, Muslims and Hindus. A family unduly separated in ideas, culture, and interest, who, because we can never again live without each other, must learn somehow, in this one big world house, to live with each other.

And this is our great challenge. This means that more and more, our loyalties must become ecumenical rather than sectional. We must now give an overriding loyalty to mankind as a whole in order to preserve the best in our individual societies. This call for a worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class and nation is in reality a call for an all-embracing, an unconditional love for all men. I'm not speaking of some sentimental and weak response which is little more than emotional bosh. I'm speaking of that force which all of the great religions have seen as a supreme unifying principle of life.

*Dr. Martin Luther King, Jr.*

### MUSIC

*performed by*

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# Acceptance and Forgiveness

*“Fear creates danger, and courage dispels it.”*

Henry David Thoreau

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

All that we are is a result of what we have thought: it is founded on our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.

“He abused me, he beat me, he defeated me, he robbed me,” in those who harbour such thoughts hatred will never cease.

“He abused me, he beat me, he defeated me, he robbed me,” in those who do not harbour such thoughts, hatred will cease.

For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

Dhammapada chapter 1 verses 1-5

I beg Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee, and for every joy but the joy of Thy love and of Thy good pleasure, and for all things pertaining unto me which bear no relation ship unto Thee, O Thou Who art the Lord of lords, He Who provideth the means and unlocketh the doors.

The Bab

A God has made His abode within our breast:  
When He raises us, the glow of inspiration warms us;  
This Holy rapture springs from the seeds of the Divine mind sown in man.

Ovid

Do you wish to free yourself of mental and emotional knots and become one with the Tao?

If so, there are two paths available to you.

The first is the path of acceptance.  
Affirm everyone and everything.

Freely extend your goodwill and virtue in every direction, regardless of circumstances. Embrace all things as part of the Harmonious Oneness, and then you will begin to perceive it.

The second path is that of denial.

Recognize that everything you see and think is a falsehood, an illusion, a veil over the truth.

Peel all the veils away, and you will arrive at the Oneness.

Though these paths are entirely different, they will deliver you to the same place:  
Spontaneous awareness of the Great Oneness.

Once you arrive there, remember:  
it isn't necessary to struggle to maintain unity with it.

All you have to do is participate in it.

Lao Tzu *Hua Hu Ching*

I have lain in this prison for nearly two years. Out of my nature has come wild despair; an abandonment to grief that was piteous even to look at; terrible and impotent rage; bitterness and scorn; anguish that wept aloud; misery that could find no voice; sorrow that was dumb. I have passed through every possible mood of suffering. Better than Wordsworth himself I know what Wordsworth meant when he said—Suffering is permanent, obscure, and dark, **And** has the nature of infinity.

**But** while there were times when I rejoiced in the idea that my sufferings were to be endless, I could not bear them to be without meaning. Now I find hidden away in my nature, like a treasure hidden in a field, is humility.

It is the last thing left in me, and the best, the ultimate discovery at which I have arrived, the starting point for a fresh development. It has come to me right out of myself, so I know that it has come at the proper time. It could not have come before, nor later. Had anyone told me of it, I would have rejected it. Had it been brought to me, I would have refused it.

As I found it, I wanted to keep it. I must do so. It is the one thing that has in it the elements of life, of a new life, a *Vita Nuova* for me. Of all things it is the strangest; one cannot give it away and another cannot give to one. One cannot acquire it except by surrendering everything that one has. It is only when one has lost all things, that one knows that one possesses it.

Now that I have realised that it is in me, I see quite clearly what I ought to do; in fact, must do. And when I use such a phrase as that, I need not say that I am not alluding to any external sanction or command. I admit none. I am far more of an individualist than I ever was. Nothing seems to me of the smallest value except what one gets out of oneself. My nature is seeking a fresh mode of self-realisation. That is all I am concerned with. And the first thing I have got to do is to free myself from any possible bitterness of feeling against the world.

Oscar Wilde *De Profundis*

## MUSICAL INTERLUDE

# Reconciliation

“What a different aspect will courage put upon the face of things.”  
Henry David Thoreau

## Walking Together

**I see an image of Central Australia and the great Rainbow Serpent . . . This Serpent spirals up and up, reaching towards the Heavens . . . And there spiralling downwards is the Feathered Serpent, Qetzacoatl—Lord of the Dawn . . . They merge in an oscillating ball of Light in the Heart . . . I hear “This is not transformation but transmutation” . . . I ask “What is needed for healing of separation ? “ . . . I hear “Reconciliation and, surprisingly enough, fun” . . . I See Antarctica as white, pure and innocent.**

Jenny Regan

## Living Zen

One day, in front of a large crowd on Vulture Peak Mountain in Northern India, the Buddha, instead of giving a discourse, simply held up a lotus flower without saying a word. All the onlookers stared at Him with incomprehension except one disciple, Kashyapa, who broke into a smile. For he alone had understood the Buddha's action: that it was a transmission of the truth, or dharma—a teaching without words, from mind to mind, from heart to heart.

Transmission of truth ‘beyond words’ was passed down through the centuries from master to disciple and is still recognized as one of the fundamental methods of Zen teaching. However, in Zen, the word translated into English as ‘transmission’ literally means ‘being as one’ - that is, being in spiritual harmony with one another. Consequently, the term implies more of a shared experience between teacher and student than the transference of the truth. For the Buddha stressed that the truth cannot simply be handed down from person to person. Instead, we must all find the truth for ourselves, inside our hearts.

Michael Paul

## Dreaming

From out of the spirit world they all came dancing.  
The seven spirit brothers and the seven sisters.  
The Mi-Mi spirits from space.  
Down through the Milky Way they danced  
To the earth face below.  
They came to dance among the mountains.  
In the rivers as they wound their way to the sea.

They danced upon the earth.  
They danced upon the rocks.  
They danced upon the barks.  
And they danced upon the canvas.  
They danced in the wind for everlasting life.  
They danced the Dreaming alive.  
The Mi-Mi spirits from space.

Lorraine Mafi-Williams

### **A Luncheon Party for 'Abdu'l-Bahá**

*Washington DC in 1912 was segregated. African-Americans and Caucasians did not socialize together. To do otherwise would result in at the very least social ostracism and sometimes violence.*

During the visit of 'Abdu'l-Bahá to America in the early 1900's he was invited to speak to universities, churches and synagogues, numerous conferences and societies. He was a figure of interest to the press who followed his travels and quoted from his talks regularly.

When he was in Washington, D.C. the chargé d'affaires of the Persian Legation and his wife had arranged a luncheon in his honour. Their guest list included members of the social and political elite in the capital, as well as a number of Bahá'ís. 'Abdu'l-Bahá had invited Louis Gregory to visit him in the morning of the day of the luncheon. Louis Gregory was a black gentleman employed by the government. Gregory was surprised at the time scheduled for the visit, as although he had not been invited by the chargé d'affaires he knew of the luncheon plans. He arrived on time for his meeting with 'Abdu'l-Bahá. Their conference seemed to go on and on—as if indeed Abdu'l-Bahá might be prolonging it deliberately.

Eventually the butler announced that luncheon was being served. 'Abdu'l-Bahá led the way, the invited guests following closely behind. Mr. Gregory was perplexed: should he leave or wait for the Master to return?

The guests were seated when suddenly the honoured Guest rose, looked around and then asked in English, “Where is My friend, Mr. Gregory?” adding “My friend, Mr. Gregory, must lunch with Me!” Louis Gregory not being on the luncheon list had naturally remained behind. Now the chargé d'affaires hastened after him.

'Abdu'l-Bahá rearranged the place setting at His right, the seat of honour, of course—ignoring utterly the delicate laws of protocol—and the luncheon started only after Mr. Gregory had been seated.

Then, in a most natural manner, as if nothing at all unusual had happened in the capital that day in 1912, with tact and humour, 'Abdu'l-Bahá electrified the already startled guests' by talking about the unity of mankind.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes. . .

*The Bible, Revelation 21:1-4*

Seek for mankind that of which you are desirous for yourself, that you may be a believer; Treat well as a neighbour the one who lives near you, that you may be a Muslim. That which you want for yourself seek for mankind. The most righteous of men is the one who is glad that men should have what is pleasing to himself, and who dislikes for them what is for him disagreeable. Whatever you abhor for yourself, abhor it also for others, and whatever you desire for yourself desire also for others.

Attributed to Muhammad, *Sukhanan-i-Muhammad*

### **O Children of Men!**

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be manifest. Such is my counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

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

## **MUSICAL FINALE**

*performed by*

*Peter Gaetjens, Yasmine Nicholls & Susannah Dunlop*

**2004 SOUL FOOD SCHEDULE**

*Every third Sunday of the month  
11:00am-12:00pm  
Art Gallery of South Australia*

16 May	Reconciliation - Walking Together
20 June	New Seeds
18 July	Clearing in the Core
15 August	Ode to Giving
19 September	Peace - Planet Dreams
17 October	A Sense of Hours
21 November	Changeless Light upon Light
19 December	The Indelible Future

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