

*The Promise*

**Opening Music ~ The Cooper Band**

*The Promise of Knowledge*

- ~ 'Abdul-Baha from *Bahá'í Writings*
- ~ Zuzuki forward to ' *Zen in the art of archery*
- ~ St. John of the Cross, *Ascent of Mount Carmel*
- ~ Italo Calvino from *Invisible Cities*
- ~ Maimes from *the Holy Beggars' Gazette*
- ~ *Sufi story*
- ~ Bahá'u'lláh from *the Bahá'í Writings*

**Music ~ The Cooper Band**

*The Promise of Learning*

- ~ Po Chu-i: *from a feast of lanterns*
- ~ A student's remembrance
- ~ Confucius: from ' *Chung Yung*'
- ~ Martin Buber from *I and Thou*
- ~ A student's remembrance
- ~ Michel de Montaigne from *the Complete Essays*

**Music The Cooper Band**

*The Promise of Meaning*

- ~ from ' *The Life, Teachings and Writings of Swami Rama Tirtha.*
- ~ Dhammapada - *Sayings of the Buddha*
- ~ A student's remembrance
- ~ *Deuterocanonical Apocrypha, Sirach*
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**Musical Finale ~ The Cooper Band**

**OPENING MUSIC**  
**The Cooper Band**

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*This  
Food  
ours  
role*

*Soul  
hon-  
the  
of*

*The Promise of Knowledge*

Education is not filling a bucket but lighting a fire.

*W. B. Yeats .*

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*teachers in fostering  
human potential and self development*

The education and training of children is among the most meritorious acts of humankind and draweth down the grace and favour of the All-Merciful, for education is the indispensable foundation of all human excellence and alloweth man to work his way to the heights of abiding glory. If a child be trained from his infancy, he will, through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge, like a young tree amid the rilling brooks. And certainly he will gather to himself the bright rays of the Sun of Truth, and through its light and heat will grow ever fresh and fair in the garden of life.

Therefore must the mentor be a doctor as well: that is, he must, in instructing the child, remedy its faults; must give him learning, and at the same time rear him to have a spiritual nature. Let the teacher be a doctor to the character of the child, thus will he heal the spiritual ailments of the children of men.

If, in this momentous task, a mighty effort be exerted, the world of humanity will shine out with other adornings, and shed the fairest light. Then will this darksome place grow luminous, and this abode of earth turn into Heaven. . . . For the inner reality of man is a demarcation line between the shadow and the light, a place where the two seas meet; it is the lowest point on the arc of descent, and therefore is it capable of gaining all the grades above. With education it can achieve all excellence; devoid of education it will stay on, at the lowest point of imperfection.

Every child is potentially the light of the world -- and at the same time its darkness; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love, and nurtured in the embrace of His knowledge, that he may radiate light, grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic host.

‘Abdu’l-Baha *from the Bahá’í Writings*

Man is a thinking reed but his great works are done when  
he is not calculating and thinking.  
'Childlikeness' has to be restored after long years of training in the art of  
self-forgetfulness.  
When this is attained,  
man thinks yet he does not think.  
He thinks like the showers coming down from the sky;  
he thinks like the waves rolling on the ocean;  
he thinks like the stars illuminating the nightly heavens;  
he thinks like the green foliage shooting forth in the relaxing spring breeze.  
Indeed, he is the showers, the ocean, the stars, the foliage.

Daisetz T. Suzuki *from the forward to 'Zen in the art of archery'*

And this knowledge is of such a kind that, when the soul learns these truths, they sink into it, independently of any suggestion from without, to such an extent that, although it may be given a different interpretation of them, it cannot make inward assent to this, even though it endeavour to do so by putting forth a great effort; for within the spirit it is learning otherwise through the spirit that is teaching it that thing, which is equivalent to seeing it clearly.

St. John of the Cross, *Ascent of Mount Carmel*

‘But which is the stone that supports the bridge?’  
Kublai Khan asks.

‘The bridge is not supported by one stone or another,’  
Marco answers, ‘But for the line of the arch they  
form.’

Kublai Khan remains silent, reflecting.  
Then he adds: ‘Why do you speak to me of the stones?’  
It is only the arch that matters to me.’

Polo answers: ‘Without stones there is no arch.’

Italo Calvino *from Invisible Cities*

Two people came to Reb Yisroel Rizener: One, a storyteller who had a book of stories, and the other, a great scholar who had written great treatises on halacha. So the shames asked the Rizhener who he would see first. The Rebbe says, "I want to see the storyteller first." The secretary was really astounded that he would call in this uneducated storyteller in preference to this great scholar, but he doesn't say anything. So he ushers in the little storyteller and the Rebbe looks at his book and says, "Oh this is such a beautiful story, it's the greatest story I ever read. The story is really holy." Then he asks to see the scholar and his great treatise on halacha. He is looking at the book, and he says, "Oh this is so deep, it is really from Mt. Sinai." They both leave and the secretary comes in and says, "I don't understand it. Here is a great scholar who has studied many years, who is one of the greatest men, and you ask him to come in second. First you hear the storyteller." "So," the Rebbe says. "I'm just doing it the way Hashem did it in the Torah. First Hashem was telling stories -- He told the story of creation, the story of the flood, the stories of Abraham, Isaac and Jacob. the story of slavery, the story of redemption, and then He led us before Sinai. After he told us all these stories he gave us the laws."

Reb Nachman said G-d created man because He loves stories. The whole world is G-d telling a story. G-d is telling us stories, creating the world, creating people, telling long stories. There is such a thing as prayer, which is very deep, but, Reb Nachman says, prayer is not the deepest depths of closeness to G-d. The deepest depths of closeness to G-d is when you can tell G-d a story. The Tree of Knowledge is theories and the Tree of Life is stories. Everything we understand comes from our consciousness. Where do stories originate? Imagination. The truth is, the story comes from beyond my consciousness, but it flows into my consciousness. The story itself is really beyond. Reb Nachman says when you dream, you always dream stories, not theories.

Transcription by D.A. Maimes *from the Holy Beggars' Gazette*

## IN THE LAND OF FOOLS.

Once upon a time there was a man who strayed from his own country into the world known as the Land of Fools.

He soon saw a number of people flying in terror from a field where they had been trying to reap wheat. 'There is a monster in that field,' they told him. He looked and saw that it was a water-melon.

He offered to kill the 'monster' for them. When he had cut the melon from its stalk, he took a slice and began to eat it. The people became even more terrified of him than they had been of the melons. They drove him away with pitchforks, crying, 'He will kill us, next, unless we get rid of him.'

It so happened that at another time another man also wandered into the Land of Fools, and the same thing started to happen to him. But, instead of offering to help them with the 'monster', he agreed with them that it must be dangerous, and by tip-toeing away from it with them he gained their confidence. He spent a long time with them, in their houses, until he could teach them little by little, the basic facts which would enable them not only to lose their fears of melons, but even to cultivate the fruit themselves.

If it is dark enough, one candle is plenty.

Sufi story : *from 'The Dermis Probe,' by Idries Shah*

O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

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

**MUSIC**  
**The Cooper Band**

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*The Promise of Learning*

When a human being turns to another as another.

Martin Buber

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## MORNING STUDIES

Smooth and white the walls that ring the  
pool,  
Carefully swept the rose-walk's mossy green,  
Across the water dimpling winds blow cool  
Where lotus-leaves as large as fans are seen.  
What does yon flower-bright pavilion hold?  
Simply a lute and there a song inscrolled.  
To the sound of dropping pearls I turn the  
leaves,  
Playing, swaying beneath the spell the soul  
of  
Autumn weaves.  
Thus quietly the morning studies end,  
And so I wait my friend.

Po Chu-i: *from 'a feast of lanterns'*

*A student's remem-  
brance*

When our understanding springs from  
our  
genuineness, it may be said to emerge  
from our nature.

When our genuineness is derived from  
our understanding, it may be said to re-  
sult from education.

From genuineness we may develop  
understanding  
And from understanding we may acquire  
genuineness.

Confucius: from '*Chung Yung*'

I can look on (a tree) as a picture: stiff column  
In a shock of light, or splash of green shot with  
The delicate blue and silver of the background.

I can perceive it as a movement: flowing veins  
On clinging, pressing pith, suck of the roots,  
Breathing of the leaves, ceaseless commerce  
With earth and air—and the obscure growth itself.  
I can classify it in a species and study it as a type in its  
structure and mode of life.

I can subdue its actual presence and form so sternly that  
I recognize it only as an expression of law. . .

I can dissipate it and perpetuate it in number. . .

In all this the tree remains my object, occupies space  
and time, and has its nature and constitution.

It can, however, also come about, if I have both will and  
grace, that in considering the tree I become bound up in  
relation to it. The tree is no longer It. I have been seized  
by the power of exclusiveness.

Martin Buber *from I and Thou*

*A student's  
remembrance*

I would like to suggest that our minds are swamped  
by too much study and by too much matter,  
just as plants are swamped by too much water,  
or lamps by too much oil;  
that our minds held fast  
and encumbered by so much diverse occupations,  
may well lose the means of struggling free,  
remaining bowed and bent under the load;  
except that is quite otherwise:  
the more our souls are filled,  
the more they expand;  
examples drawn from far - off times show,  
on the contrary,  
that great soldiers and statesmen  
were also great scholars.

Michel de Montaigne *from the Complete Essays*

**MUSIC**  
**The Cooper Band**

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*The Promise of Meaning*

We are in the middle of our stories and cannot be sure how they will end

*Donald Polkinghorne*

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Learning and wisdom are not identical.  
They are not always on speaking terms.  
Learning looks backward into the past.  
Wisdom looks forward to the future.

Lata *The Life, Teachings and Writings of Swami Rama Tirtha.*

As the bee collects nectar and departs  
without harming the flower or its color or scent,  
so let the sage live in a village.  
Not the faults of others  
nor their errors of commission or omission,  
but one's own errors and omissions should the sage con-  
sider.

Dhammapada - *Sayings of the Buddha*

*A student's  
remembrance*

Despise not the discourse of the wise,  
but acquaint thyself with their proverbs:  
for of them thou shalt learn instruction,  
and how to serve great men with ease.

Miss not the discourse of the elders:  
for they also learned of their fathers,  
and of them thou shalt learn understanding,  
and to give answer as need requireth.

*Deuterocanonical Apocrypha, Sirach*

Once its wound up and the weight of that big fly wheel is turning fast enough, there's no stopping it. But you have got to learn to crank it up to speed at the beginning with the big handle. It takes a lot of strength and perseverance to start it turning slowly and to wind it up faster and faster until it almost pulls away from you. Then, when you flick the compression lever, the spinning wheel will take up the load and pull the engine into life. Even with dirty fuel and faulty lines the momentum will take it over those flat spots and keep it going.

Fr. McKelson *Verbal instructions on starting the generator*

Reflective teachers never stop asking themselves what the nature of teaching really is.

Mas Van Mannen *Curriculum Inquiry*

O thou true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favour of God.

Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.

The sciences of today are bridges to reality; if then they lead not to reality, naught remains but fruitless illusion. By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss.

*Selections from the Writings of Abdu'l-Baha*

**MUSICAL FINALE**  
**The Cooper Band**

*Please join us for refreshments*

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