



A Sense of Hours

PROGRAM

OPENING MUSIC — Woodwind Quintet

- ~ Cassandra Boath, Julie Sniedze,
Leonie Moore, Alwin Kidney, Isaac Bridle

THE EARLY HOURS

- ~ Baha'u'llah, *from the Bahá'í Writings*
- ~ Columbine student *Modern Values*
- ~ *from Mandukya Upanishad*
- ~ Marcus Aurelius. *From meditations*
- ~ *from the Koran*
- ~ *from Lankavatara Sutra, Buddhist Bible*

MUSICAL INTERLUDE

- ~ *Delia*

THE MIDDLE HOURS

- ~ Baha'u'llah, *from the Bahá'í Writings*
- ~ William Morris, *letter to C.E. Maurice*
- ~ Yoga Vasistha
- ~ Viveka Cudemani
- ~ Odia Ofeimun *Landing on the Moon*
- ~ Marshall Field

MUSIC — Woodwind Quintet

~ **Cassandra Boath, Julie Sniedze,
Leonie Moore, Alwin Kidney, Isaac Bridle**

THE LATER HOURS

~ **Baha'u'llah, *from the Bahá'í Writings***
~ **Pablo Neruda**
~ **Anon**
~ **Nyoshul Kenpo Rinpoche**
~ **Zen Buddhist teaching *from Zen Wisdom***
~ ***from the Christian Bible***
~ **Marie Bashkirtseff *Journal entry***
~ **Makarios s' *book of mystical Chapters***
~ **Confucianism: *Mencius***
~ **Song of Kabir**
~ **Henry David Thoreau**
~ **Baha'u'llah *from Bahá'í Writings***

MUSICAL FINALE— Woodwind Quintet

~ **Cassandra Boath, Julie Sniedze,
Leonie Moore, Alwin Kidney, Isaac Bridle**

OPENING MUSIC - Woodwind Quintet

Cassandra Boath - Flute

Julie Sniedze - Oboe

Leonie Moore - Clarinet

Alwin Kidney - French Horn

Isaac Bridle - Bassoon

The Early Hours

O Peoples of the World! . . . Hold fast that which is good.

Bahá'í Writings

Bahá'í Writings

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

O Son of Spirit

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving kindness. Set it then before thine eyes.

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.

From the Hidden Words of Baha'u'llah

MODERN VALUES

The paradox of our time in history is that we have taller buildings, but shorter tempers; wider freeways, but narrower viewpoints; we spend more, but have less; we buy more, but enjoy it less.

We have bigger houses, but smaller families; more conveniences, but less time; we have more degrees, but less sense; more knowledge, but less judgment; more experts, but more problems; more medicine, but less wellness.

We have multiplied our possessions, but reduced our values. We talk too much, love too seldom, and hate too often. We've learnt how to make a living, but not a life; we've added years to life, but not life to years.

We've been all the way to the moon and back, but have trouble crossing the street to meet the new neighbor. We've conquered outer space, but not inner space; we've cleaned up the air, but polluted the soul; we've split the atom, but not our prejudice.

We have higher incomes, but lower morals; we've become long on quantity, but short on quality. These are the times of tall men and short character; steep profits and shallow relationships.

These are the times of world peace, but domestic warfare; more leisure, but less fun; more kinds of food, but less nutrition. These are the days of two incomes, but more divorce; of fancier houses, but broken homes. It is a time when there is more in the show window and nothing in the stock room; a time when technology can bring this letter to you, and a time when you can choose to make a difference.

Or just hit BACK.

Anonymous. Written by a Columbine student (youth)

There is nothing that is not Spirit.
The personal self is the impersonal self
The self is the Lord of all;
inhabitant of the hearts of all.
He is the source of all;
creator and dissolver of beings.
There is nothing He does not know.
He is not knowable by perception,
turned inward or outward,
not by both combined.
He is neither that which is known,
nor that which is not known, nor is He
the sum of all that might be known.
He cannot be seen, grasped, bargained with.
He is undefinable, unthinkable, indescribable.
The only proof of His existence is union with Him.
The world disappears in Him.
He is the peaceful, the good, the one without a second

Mandukya Upanishad, from *Mysticism by F.C Happold*

Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement, and how all things are the co-operating causes of all things which exist; observe too the continuous spinning of the thread and the contexture of the web.

Marcus Aurelius. *From the meditations of Marcus Aurelius*

In the Name of Allah, the Compassionate, the Merciful.

By the Glorious Book!

We have revealed the Koran in the Arabic tongue that you may grasp its meaning. It is a transcript of Our eternal book, sublime, and full of wisdom. . .

The Almighty, the All-knowing, created them.

It is He Who has made the earth a resting-place for you and traced out routes upon it that you may find your way;
Who sends down water from the sky in due measure and thereby quickens the dead land (even thus you shall be raised to life);
Who has created all living things in pairs and made for you the ships and beasts on which you ride, so that, as you mount upon their backs, you may recall the goodness of your Lord and say:

Glory to Him who has subjected these to us. But for Him we could not be their masters. To our Lord we shall all return. . .

He is God in heaven and God on earth;
He is the Wise One, the All-knowing. Blessed be He to whom belongs the kingdom of the heavens and the earth and all that lies between them! . . .

Thus Allah, the Mighty One, the Wise One, inspires you as He inspired others before you.

His is what the heavens and the earth contain. He is the Most High, the Supreme One.

from the Koran—Ornaments of Gold and Counsel

*The truths of the emptiness,
unborness,
no self-naturedness,
and the nonduality
of all things...is... presented to meet the
varied dispositions of all beings.
But it is not the truth itself.
These teachings are only
a finger pointing to Noble Wisdom.
They are like a mirage with its springs of water which
the deer take to be real and chase after.
So with the teachings in all the sutras...
they are not the Truth itself,
which can only be self-realized within one's
deepest consciousness.*

*...Words are dependant upon letters,
but meaning is not:
meaning is...unborn.
The Tathagatas do not teach a Dharma
that is dependant upon letters.
Anyone who teaches a doctrine that is dependent
upon letters and words is a mere prattler,
because Truth is beyond letters, words,
and books.*

from Lankavatara Sutra, Buddhist Bible

MUSICAL INTERLUDE
Delia

The Middle Hours

*God did not make this world in jest;
no, nor in indifference*

Henry David Thoreau

Bahá'í Writings

O Brethren!

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

O Children of Dust!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

O Quintessence of Passion!

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

O Son of My Handmaid!

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

From the Hidden Words of Baha'u'llah

In looking into matters social and political I have but one rule, that in thinking of the conditions of any body of men I shall ask myself, 'How could you bear it yourself? What would you feel if you were poor against a system under which you live?' I have always been uneasy when I had to ask myself that question, and of late years I have had to ask it so often, that I have seldom had it out of my mind: and the answer to it has more and more made me ashamed of my own position, and more and more made me feel that if I had not been born rich or well-to-do I should have found my position unendurable.... Nothing can argue me out of this feeling, which I say plainly is a matter of religion to me: the contrasts of rich and poor are unendurable and ought not to be endured by either rich or poor.

William Morris, *from a letter to C.E. Maurice*, July 1, 1883

All souls spontaneously
arise from the Supreme Abode;
Afterwards their own acts are the cause
of their happiness and sorrow.
As a cloud-layer produced by the sunlight
hides the sun and is itself seen instead,
so Egoism sprung up from the Self
hides the truth of the Self and is itself seen.

Yoga Vasistha

...By the effect of sense-objects is one happy
or miserable; happiness and misery are the
concern of Egoism and not of the blissful self.

Viveka Cudemani

Landing on the Moon

Gobble the news with seven grains
of alligator pepper, a pinch of salt,
white chalk, one see-deep cry
for man's hike to Jehovah-hood, or,
must we not submerge in rituals
this explosive moment of animal triumph? -
Catch my hand, brother
We are annexing the kingdom of the gods.

Odia Ofeimun *from poems of black Africa*

Twelve Things to Remember

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

Marshall Field. *from Elbert Hubbard's scrap book.*

MUSIC - Woodwind Quintet

Cassandra Boath - Flute

Julie Sniedze - Oboe

Leonie Moore - Clarinet

Alwin Kidney - French Horn

Isaac Bridle - Bassoon

The Later Hours

*This is my commandment, That ye love one another
as I have loved you*

John 15

Bahá'í Writings

O Son of Desire!

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

O My Servants!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit there from. Thus it is incumbent on everyone to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire..

O My Servant!

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

O My Servant!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

From the Hidden Words of Baha'u'llah

And it was at that age...Poetry arrived
in search of me. I don't know,
I don't know where it came from,
from winter or a river.
I don't know how or when,
no, they were not voices,
they were not words, nor silence,
but from a street I was summoned,
from the branches of night,
abruptly from the others,
among violent fires or returning alone,
there I was without a face and it touched me.
I did not know what to say,
my mouth had no way with names my eyes were blind,
and something started in my soul,
fever or forgotten wings,
and I made my own way,
deciphering that fire
and I wrote the first faint line,
faint, without substance, pure nonsense,
pure wisdom of someone who knows nothing,
and suddenly I saw the heavens unfastened and open,
planets, palpitating planations, shadow perforated,
riddled with arrows, fire and flowers,
the winding night, the universe.
And I, infinitesimal being,
drunk with the great starry void,
likeness, image of mystery,
I felt myself a pure part of the abyss,
I wheeled with the stars,
my heart broke free on the open sky.

Pablo Neruda

Let there be many windows in your soul,
That all the glory of the universe may beautify it.
Not the narrow pane of one creed can catch the radi-
ant rays that shine from countless sources.
Tear away the blinds of superstition:
Let the light pour through fair windows,
Broad as truth itself and high as heaven . . .
Tune your ear to all the wordless music of the stars
And to the voice of nature,
And you heart shall turn to truth and goodness and
the plant turns to the sun.
A thousand unseen hands reach down to help you in
their peace-crowned heights,
And all the forces of the firmament shall fortify your
strength.
Be not afraid to thrust aside half-truths and grasp the
whole.

Anon

There is a Tibetan saying that “everything rests on the tip of one’s motivation.” This indicates the significance in every moment of cultivating altruistic, selfless intention—bodhicitta. Endowed with such a luminous heart even the smallest words, deeds and actions that one accomplishes have vast and beneficial implications. This is the transforming magic of bodhicitta, a veritable wish—fulfilling jewel.

Nyoshul Kenpo Rinpoche

According to traditional belief, Siddhartha Gautama was born into royalty and lived a life of comfort but, upon venturing out into the wider world, He saw that human existence was afflicted by many forms of suffering. Overwhelmed with compassion for the human condition, He renounced His royalty and dedicated His life to remedying human suffering. The spiritual solution is said to have come to Him while meditating under a fig tree.

Buddha's royalty can signify the external world which exists outside the suffering of material existence. This was the world that the reality of Buddha inhabited, but in His love for humankind He 'descends', so to speak, from heaven and enters into the temporal world, taking on its mortal limitations and so suffering even as we do. He willingly does this in order to show us how to transcend life's sufferings and, in this way, impart to us a path to deliverance. Buddha shows that these limitations do not have to prevent us from attaining the imperishable and divine reality, known in Buddhism as Nirvana.

A master and a student were returning to their monastery when they came across a woman too fearful to cross a river. The monks had taken a vow not to look at a woman, so the young monk turned away. His old master, however, picked the girl up and carried her across on his shoulders. Later as they were silently walking the young monk could contain himself no more and exclaimed, "Why did you pick up the girl when it is against our vows?" "What?" said the master.

"Are you still carrying that young woman? I put her down on the bank of the river."

Zen Buddhist teaching from Zen Wisdom by Timothy Freke

And, behold, a certain lawyer stood up, and tempted him, saying, "Master, what shall I do to inherit eternal life?"

He said unto him, "What is written in the law? How readest thou?"

He answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

But he, willing to justify himself, said unto Jesus, "And who is my neighbour?"

And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

And he said, "He that showed mercy on him." Then said Jesus unto him, "Go and do likewise."

Luke 10:25-37

What is there in us, that in spite of plausible arguments, in spite of the consciousness that all leads to *nothing*, we should still grumble. I know that, like everyone else, I am going on towards death, and nothingness. I weigh the circumstances of life, and whatever they may be, they appear to me miserably vain, and for all that I cannot resign myself!

Then it must be a force, it must be a *something*, not merely “a passage,” a certain period of time which matters little whether it is spent in a palace or a cellar; there is then something stronger, truer than our foolish phrases about it all!

It is life, in short, not merely a passage, an unprofitable misery; but life, all that we hold most dear, all that we can call ours, in short.

People say it is nothing, because we do not possess eternity. Ah, the fools! Life is ourselves, it is ours, it is all that we possess; how then is it possible to say that it is *nothing*?

If this is *nothing*, show me *something*!

From, ‘The Journal of Marie Bashkirtseff’

How should we believe?

In what way should we struggle and give all our energy to living a good life?

we should do it with great perseverance so that we can be found worthy to receive the power given from heaven and receive the glory of the Holy Spirit in the innermost depths of the soul.

Makarios *from the book of mystical Chapters*

Mencius said,

‘Though nothing happens that is not due to destiny,
one accepts willingly what is one’s proper destiny.

That is why he who understands destiny
does not stand under a wall on the verge of collapse.

He who dies after having done his best in following the Way
dies according to his proper destiny.

It is never anyone’s proper destiny to die in fetters.’

Confucianism: Mencius

O FRIEND! hope for Him whilst you live,

know whilst you live,

understand whilst you live:

for in life deliverance abides.

If your bonds be not broken whilst living,

what hope of deliverance in death?

Song of Kabir

Everyone has heard the story which has gone the rounds of New England, of a strong and beautiful bug which came out of the dry leaf of an old table of apple-tree wood, which had stood in the farmer’s kitchen for sixty years, first in Connecticut, and afterward in Massachusetts—from an egg deposited in the living tree many years earlier, as appeared by counting the annual layers beyond it—which was heard gnawing out for several weeks, hatched perchance by the heat of an urn. Who does not feel his faith in a resurrection and immortality strengthened by hearing this?

Henry David Thoreau

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbour, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.

Baha' u' llah *Gleanings*

O Ye Sons of Spirit!

Ye are My treasury, for in you I have
treasured the pearls of My mysteries and
the gems of My knowledge.

MUSICAL FINALE - Woodwind Quintet

Cassandra Boath - Flute
Julie Sniedze - Oboe
Leonie Moore - Clarinet
Alwin Kidney - French Horn
Isaac Bridle - Bassoon

Please join us for refreshments after the program

2004—2005 SOUL FOOD SCHEDULE

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

21 November	Changeless Light upon Light
19 December	The Indelible Future
16 January	New Thing Entire
20 February	Regency of the Heart
20 March	Dreaming it New
17 April	In the Garden
15 May	Reconcilliation: A Gentle Justice
19 June	Child of Forever
17 July	Inner Fire
23 August	Sea of Becoming

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