



*Peace  
Planet Dreams*

# PROGRAM

## *OPENING MUSIC*

~ *“In Unitate” Tim Marks, Director*

## *LONGING*

~ *Baha’u’llah from the Bahá’í Writings*

~ *Albert Einstein, from interviews*

~ *Mohandas K. Gandhi*

~ *Ralph C. Marks*

~ *Jack Davis ‘the elder’*

~ *from an unknown soldier , WWI*

## *CHANT IN PERSIAN*

~ *Tahereh Pourshafie — Prayer for Peace*

## *VISION*

~ *from the Christian Bible*

~ *from the Jewish Torah*

~ *Confucius*

~ *‘Abdu’l-Baha, from Baha’i Writings*

**MUSIC**

~ *“In Unitate” Tim Marks, Director*

**BUILDING**

- ~ Abu Sa'id b. Abi 'l-Khair
- ~ *from Zen Buddhist tradition*
- ~ Seneca
- ~ Francis Bacon
- ~ Guru Nanak, *Sikh Writings*
- ~ *from Baha'i Writings*
- ~ *Dhammapada, Hinduism*
- ~ Christian Bible
- ~ *Isa Upanishads, Hindu*
- ~ Judaism
- ~ Christianity
- ~ Janism
- ~ Buddhism
- ~ Islam
- ~ Christianity

**MUSICAL FINALE**

~ *“In Unitate” Tim Marks, Director*

## OPENING MUSIC

*“In Unitate” Tim Marks, Director*

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# *Longing*

*Man is made by his belief. As he believes, so he is.*

Bhagavad Gita

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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.

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The soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His glory, to cleave to His truth, and to bow down in adoration before Him. If it be faithful to God, it will reflect His light, and will, eventually, return unto Him.

Blessed is he that hath recognized the true stature of such a soul, that hath acknowledged its station, and discovered its virtues.

Much hath been written in the books of old concerning the various stages in the development of the soul, such as concupiscence, irascibility, inspiration, benevolence, contentment, Divine good-pleasure, and the like; the Pen of the Most High, however, is disinclined to dwell upon them.

Every soul that walketh humbly with its God, in this Day, and cleaveth unto Him, shall find itself invested with the honor and glory of all goodly names and stations.

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

The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. It was the experience of mystery . . . that engendered religion. A knowledge of the existence of something we cannot penetrate, of the manifestations of the profoundest reason and the most radiant beauty, which are only accessible to our reason in their most elementary forms— it is this knowledge and this emotion that constitute the truly religious attitude; in this sense . . . I am a deeply religious man.

The most beautiful and most profound religious emotion that we can experience is the sensation of the mystical. And this mysticality is the power of all true science. In essence, my religion consists of a humble admiration for this illimitable superior spirit that reveals itself in the slight details that we are able to perceive with our frail and feeble minds.

It is very difficult to elucidate this (cosmic religious) feeling to anyone who is entirely without it. . . The religious geniuses of all ages have been distinguished by this kind of religious feeling, . . .

Enough for me the mystery of the eternity of life, and the inkling of the marvellous structure of reality, together with the single-hearted endeavour to comprehend a portion, be it ever so tiny, of the reason that manifests itself in nature.

In my view, it is the most important function of art and science to awaken this feeling and keep it alive in those who are receptive to it.

Albert Einstein

[God] is the greatest democrat the world knows, for He leaves us “unfettered” to make our own choice between evil and good. He is the greatest tyrant ever known, for He often dashes the cup from our lips and under cover of free will leaves us a margin so wholly inadequate as to provide only mirth for Himself at our expense. Therefore it is that Hinduism calls it all His sport (Lila), or calls it all an illusion (Maya) . . . Let us dance to the tune of his bansi (flute), and all would be well.

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.

Non violence is the greatest force humanity has been endowed with. Truth is the only goal humanity has. For God is none other than Truth.

I believe that the religion of non violence springs from the fact that the advancement of one promotes the advancement of all, and the fall of one implies the fall of all. We have therefore been enjoined to show compassion to every living being.

The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Truthful people cannot long remain violent.

Mohandas Gandhi

I've been lying in bed all morning playing with our 18 month old moppet who is laughing at me, her world is a new and exciting place. I watch her in the garden chasing butterflies eating flowers. She holds no fears. She does not know the injustices of the world we brought her into. Nor does she know that somewhere are powerful men who would kill her without batting an eyelid, in the name of peace. And how could I explain it to her, sensibly, when it makes no sense to me.

Ralph C Marks

Cry softly my people  
I am back in the dreamtime now  
Forgive the second children  
But don't forget! And allow  
Your own to grow and to nourish  
With the heart to see  
Help them to love and to flourish  
Yet always remembering me  
As being with them together  
As one in affinity

Jack Davis, 'The Elder', 1992

I wanted to be strong in this war, so single of purpose, and brave for hardship. I didn't want any regrets if the time came for the final sacrifice. Long ago, when we all went about our own selfish business of money-gathering and fame getting, I used to distrust love as a kind of sickness, and yet all the while—I must tell the truth—I longed for it desperately. Love always avoided me. I was too intent on my career. There were such big things to do with life. “Love will come later,” I told myself, “When I have time.” I have always been wantonly an idealist, forgoing the things I might have had for the things which are out of sight. I wanted to have something so worth giving to a woman; perhaps that was why I was willing to delay.

And then this war came. I thanked God that I was free to take my chances without jeopardizing the happiness of another. For two years I've stood it, running my risks alone; and now there's you.

In the old days I used to watch attacks with mixed sensations. I used to look at dead men, wondering whether they had children. It wasn't a dead man I saw on a battle-field, but the tragedy of unborn children. I felt the tragedy for myself; I hungered to have a youngster who would be myself over again long after I was dead. That was the selfish part of me—the crybaby part, if you like; the part that never grows any older than when a mother used to nurse it. That part waited half-starved inside me, just as the refugee children wait for your coming. It ceased crying for the first time when I had met you. One gets tired at this fighting-game—tired of enduring, tired of being cruel, tired of the effort to be brave.

Then a quaint little picture forms in my brain of you and me in a darkened room. There's a fire burning. You're sitting in a great armchair; I'm crouched like a child on the floor beside you, my head against your knees and your hands for my toys. Not a soldier's dream! But one grows weary of being strong; one wants to be loved so badly, just once while there is time.

from *'The love of an unknown soldier found in a dug-out.'* World war I

# CHANT FOR PEACE IN PERSIAN

*Tahereh Pourshafie*

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## *Vision*

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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The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

The second epistle general of Peter: ch3, 9-13

The voice of him that crieth in the wilderness,  
Prepare ye the way of the Lord,  
make straight in the desert a highway for our God.

Every valley shall be exalted,  
and every mountain and hill shall be made low:  
and the crooked shall  
be made straight,  
and the rough places plain.

And the glory of the Lord shall be revealed,  
and all flesh shall see *it* together:

The voice said, cry.  
And he said, What shall I cry?  
All flesh *is* grass,  
and all the goodness thereof *is* as the flower of the  
field:

The grass withereth, the flower fadeth:  
because the spirit of the Lord bloweth upon it:  
surely the people is grass.

The grass withereth, the flower fadeth:  
but the word of our God shall stand forever.

Isaiah: chapter 40. 3-8

It is only he who is completely genuine in the affairs of this world who can develop his own nature to its fullest.

If he can develop his own nature to its fullest, then he can help in the development of the natures of other men.

If he can help in the development of other men's natures, then he can help in the full development of the natures of all animate and inanimate beings.

If he can help in the full development of all animate and inanimate beings, then he can help in the production of

Nature above and Nature below.

When he helps in the production and maturation of Nature above and Nature below, he likewise becomes a creative agent of the universe.

Confucius

God, the Almighty, has created all mankind from the dust of earth. He has fashioned them all from the same elements; they are descended from the same race and live upon the same globe. He has created them to dwell beneath the one heaven. As members of the human family and His children He has endowed them with equal susceptibilities. He maintains, protects and is kind to all. He has made no distinction in mercies and graces among His children. With impartial love and wisdom He has sent forth His Prophets and divine teachings. His teachings are the means of establishing union and fellowship among mankind and awakening love and kindness in human hearts. He proclaims the oneness of the kingdom of humanity. He rebukes those things which create differences and destroy harmony; He commends and praises every means that will conduce to the solidarity of the human race. . . The Prophets of God have been inspired with the message of love and unity . . . Their teachings constitute the science of reality. Reality is one . . . the foundation of the religions of God is one foundation.

Notwithstanding this, certain forms and imitations have been persistently adhered to which have nothing to do with the foundation of the teachings of the Prophets of God. As these imitations are various and different, contention and strife prevail among the people of religious beliefs, and the foundation of the religion of God has become obscured. Like beasts of prey, men are warring and killing each other, destroying cities and homes, devastating countries and kingdoms.

God has created His servants in order that they may love and associate with each other. He has revealed the glorious splendour of His sun of love in the world of humanity. The cause of the creation of the phenomenal world is love. All the Prophets have promulgated the law of love. Man has opposed the will of God and acted in opposition to the plan of God. Therefore, from the beginning of history to the present time the world of humanity has had no lasting rest; warfare and strife have continuously prevailed, and hearts have manifested hatred toward each other. The cause of bloodshed and battle, strife and hatred throughout the past has been either religious, racial, patriotic or political prejudice. Therefore, the world of humanity has ever been in torment.

In the nineteenth century the nations of the East were . . . in a state of inner commotion. . . . The people of religions were in constant warfare, filled with enmity, hatred and bitterness. In the midst of these conditions Bahá'u'lláh appeared. He proclaimed the oneness of the world of humanity and announced that all are the servants of God. He taught that all the religions are beneath the shadow and protection of the Almighty, that God is compassionate and loving to all, that the revelations of all the Prophets of the past have been in perfect unity and agreement, that the heavenly Books have confirmed each other . . . that which is productive of hatred amongst the people is rejected by God, and that which establishes fellowship is beloved and sanctioned by Him. Religion and divine teachings are like unto a remedy. A remedy must produce the condition of health. If it occasions sickness, it is wiser and better to have no remedy whatever . . .

All religious, racial, patriotic and political prejudice must be abandoned, for these are the destroyers of the real foundation of humanity. . . . Abraham summoned the people to reality; Moses proclaimed reality; Christ founded reality, . . . the prejudices and bigotries which exist today among the religions are not justifiable, inasmuch as they are opposed to reality. All prejudices are against the will and plan of God . . . All humanity are the children of God; they belong to the same family, to the same original race . . . In the estimate of God there are no English, French, Germans, Turkish or Persians. All these in the presence of God are equal; they are of one race and creation; God did not make these divisions. These distinctions have had their origin in man himself. . . . They are false and imaginary. We are of one physical race, even as we are of one physical plan of material body--each endowed with two eyes, two ears, one head, two feet. . .

Consider the prejudice of patriotism. This is one globe, one land, one country. God did not divide it into national boundaries. He created all the continents without national divisions. Why should we make such division ourselves? . . . Man declares a river to be a boundary line between two countries, calling this side French and the other side German, whereas the river was created for both and is a natural artery for all. Is it not imagination and ignorance which impels man to violate the divine intention and make the very bounties of God the cause of war, bloodshed and destruction? . . . all prejudices between man and man are falsehoods and violations of the will of God. God desires unity and love; He commands harmony and fellowship.

# MUSIC

*“In Unitate” Tim Marks, Director*

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## *Building*

*Blessed are the peacemakers, for they shall be called  
God’s sons*

*Matthew 5:9*

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If men wish to draw near to God,  
they must seek Him in the hearts of men.  
they should speak well of all men,  
whether present or absent,  
and if they themselves seek to be a light  
to guide others, then, like the sun,  
they must show the same face to all.  
To bring joy to a single heart is better  
than to build many shrines for worship,  
and to enslave one soul by kindness  
is worth more than the setting free  
of a thousand slaves.  
That is the true man of God,  
who sits in the midst of his fellowmen,  
and rises up, and eats and sleeps,  
and buys and sells, and gives and takes  
In the bazzars amongst other people,  
and who marries, and has social intercourse  
with other folk, and yet,  
is never for one moment, forgetful of God.

Abu Sa'id b. Abi 'l-Khair

A big, Tough Samurai once went to see a little monk. “Monk,” he said, in a voice accustomed to instant obedience, “teach me about heaven and hell!”

The monk looked up at this mighty warrior and replied with utter disdain, “Teach you about heaven and hell? I couldn’t teach you about anything. You are dirty. You smell. Your blade is rusty. You’re a disgrace, an embarrassment to the samurai class. Get out of my sight. I can’t stand you.”

The samurai was furious. He shook, got all red in the face, was speechless with rage. He pulled out his sword and raised it above him, preparing to slay the monk.

“That’s hell,” said the monk softly.

The samurai was overwhelmed. The compassion and surrender of this little man who had offered up his life to give this teaching to show him hell! He slowly put down his sword, filled with gratitude, and suddenly peaceful.

“And that’s heaven,” said the monk softly.

Zen

The good things which belong to prosperity  
are to be wished;  
But the good things that belong to adversity  
are to be admired.

Seneca

Certainly, virtue is like precious odors, most  
fragrant when they are incensed or crushed:  
for prosperity doth best discover vice;  
but adversity doth best discover virtue.

Francis Bacon

If compassion be thy mosque,  
faith thy prayer mat,  
and honest living thy Qur'an,  
And modesty thy circumcision,  
contentment thy fast,  
then verily, thou art a true Muslim.

Let good deeds be thy Kaaba,  
and Truth thy Prophet,  
and let thy prayer be God's Grace.  
And thy rosary be His will, then,  
God will keep thy Honour.

Sikh writings: *Guru Nanak*.

[Leaders of the nations of the world] must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking--the real source of the peace and well-being of all the world -- should be regarded as sacred by all that dwell on earth. . . . In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. . . . Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

A few, unaware of the power latent in human endeavour, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favoured ones, the unrivalled endeavours of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavour, ceaseless endeavour, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable . . . Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man. . .

In this day . . . [the] means of communication have multiplied, and the five continents of the earth have virtually merged into one.... In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. . . . Eventually it will be seen how bright its candles will burn in the assemblage of man.

Behold how its light is now dawning upon the world's darkened horizon.

The first candle is unity in the political realm, the early glimmerings of which can now be discerned.

The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed.

The third candle is unity in freedom which will surely come to pass.

The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour.

The fifth candle is the unity of nations--a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland.

The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. . . Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.

Conquer anger by love. Conquer evil by good Conquer the mean by generosity. Conquer the liar by truth . . . Never in the world is hatred conquered by hatred: hatred is conquered by love.

Hinduism: Dhammapada 223, 5

Be swift to hear, slow to speak, slow to wrath

Christianity: James 1.19

Whoever sees all beings in himself and himself in all beings does not, by virtue of such realization, hate anyone . . . When to that wise sage, all beings are realized as existing in his own self, then what illusion, what sorrow, can afflict him, perceiving as he does the Unity?

Hinduism: Isa Upanishads

He who is slow to anger is better than the mighty, And he who rules his spirit than he who takes a city.

Judaism: Proverbs 16.32

Each of you should examine your own conduct and then he can measure his achievement by comparing himself to himself and not with anyone else; for everyone has his own burden to bear.

Christianity: Galatians 6.4

Man should subvert anger by forgiveness, subdue pride by modesty, overcome hypocrisy with simplicity, and greed by contentment.

Jainism: Samanasuttam 136

Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech breeds trouble; thou wilt receive blows for blows.

Buddhism: Dhammapada 1.33

O God, thou art peace. From thee is peace and unto thee is peace. Let us live, our Lord, in peace and receive us in thy paradise, the abode of peace. Thine is the majesty and the praise. We hear and we obey. Grant us thy forgiveness, Lord and unto thee be our becoming.

Prayer at the close of Salat, Islam

Lord, Make me an instrument of your peace.  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.  
O divine Master, grant that I may not so much seek to be consoled  
as to console, to be understood, as to understand, to be loved , as to  
love,  
For it is in giving that we receive;  
It is in pardoning that we are pardoned;  
It is in dying that we are born to eternal life.

St. Francis of Assisi

## **MUSICAL FINALE**

*“In Unitate” Tim Marks, Director*

**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*

<b>17 October</b>	<b>A Sense of Hours</b>
21 November	Changeless Light upon Light
19 December	The Indelible Future <i>followed by a thank you celebration for all those who have attended and supported Soul Food</i>
16 January	New Thing Entire
20 February	Regency of the Heart
20 March	Dreaming it New
17 April	In the Garden
15 May	Reconciliation: A Gentle Justice
19 June	Child of Forever
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