

Daheshist Ideology

The Dimensions of Justice According to the Founder of Daheshism

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Moral Conduct

Since it is difficult for man to live isolated from people, how then should he regulate his conduct with them in order to achieve his most sought after goals of: accumulating wealth, entertainment, power, authority, or happiness—in its mundane meaning? Is it acceptable for man, acting individually or as part of a group, to resort to any mean he deems appropriate in order to achieve his goals and regardless of the morality of such a mean? Or are there any moral values that he must abide by to restrict his conduct?

These questions and others that aim to differentiate between: rights and obligations, right and wrong, and virtue and vice, were all answered through the ages, as expressed in religious laws, social rules, or philosophical theories and collectively referred to as “moral conduct” or “ethics.” Our interest here focuses on one aspect of the moral conduct, namely, the concept of justice and how its dimensions are clarified through the teachings of the founder of Daheshism.

Comprehensive Order of Divine Justice

It is impossible for an atheist or skeptic to believe in the presence of a comprehensive order of Divine Justice that acts “behind the scenes”. Such individuals tend to explain current events as good or bad luck. It is difficult even for the believers in a Creating Force to clearly detect the flow of the comprehensive Divine Justice in the world—especially through the events of daily life. For this reason, anyone who had the opportunity to witness a true miracle and detect through its occurrence the presence of a mighty Spiritual Power that caused it, would have attained a great assistance, because no matter how advanced one’s knowledge and talents are, they are completely incapable of performing miracles—an impossibility affirmed by scientists, because man is subject to the laws of nature that govern Earth, as well as, the entire physical universe. Such laws are constant and cannot be violated.

Miracles do occur only during the advent of Divine Messages in order to affirm their authenticity and to prove the existence of a Divine Spiritual World responsible for the operation of all physical worlds and the implementation of a comprehensive Divine Justice. In order to clarify this point, I will briefly mention the occurrence of an amazing miracle that took place for Dr. George Khabsa, the famous dermatologist, when he accompanied the founder of Daheshism during his first travel around the globe in 1969. During October 4th of that year, the founder of Daheshism and his companion, Dr. George Khabsa, arrived in Germany at the Munich airport at a time when a major event was scheduled to take place in the city and it was impossible for them to find lodging, whether in a hotel, motel, or even in a private residence. So, they, along with 18 other

individuals, were forced to spend the night at the airport sleeping on the seats. The following day, Dr. Dahesh wrote in his diary the following: “At 7:30 of this morning, Dr. Dahesh was full of the Holy Spirit and addressed Dr. Khabisa saying: **“Go on now, take taxi and head to the city along with the Doctor [Dahesh]. When you reach the city, mention to the driver that you couldn’t find a single room in any of the hotels.”** The Holy Spirit continued by saying: **“the room that you should occupy is ready for you and the driver will let you know about it.”** So, they took the first taxi in the queue. When they told its driver that it was impossible for them to find a hotel room vacancy, he told them that a friend of his had informed him that “he has in his home a room with only two beds that he wants to rent it out to two individuals...”

So, they asked him to take them to the residence where they rented the room for one night, placed their luggage in it, and then proceeded to city to do some sightseeing—especially of its artistic and tourist attractions. When they returned to the residence at 8 pm, it was locked and no one there. After many futile attempts to enter the home and after an agonizing worry and many a dark thought that passed through their minds, the founder of Daheshism was full of the Holy Spirit and addressed Dr. Khabisa saying: **“I will guide your steps to a nearby restaurant where the woman-owner of the residence is located.”** This is exactly what transpired and when Dr. Dahesh documented this miraculous incident he commented saying: **“I consider anyone that doesn’t believe in it [Spiritual Phenomenon] to be a loser, because he will remain ignorant of this great Spiritual Power that controls every second of our earthly world relative to the Sayyals [Spiritual Fluids] of humanity and their merit, in accordance to an Order placed by the Creator for planet Earth.”**

The founder of Daheshism affirmed that this Divine Order is based on Spiritual Justice, as well as, the intellectual freedom of man. Furthermore, this Order is comprehensive, constant, and exception-free. In the *“Tale of a Weeping Candle”* and speaking on behalf of Zeus, the supreme god, the founder of Daheshism says: **“Since I placed an Order for Earth—an Order that applies to every creature that visits Earth through birth or otherwise, I am bound by this Divine Order placed on mankind. This Order of mine prevents even the gods and goddesses from controlling any human being—regardless of how much evil this individual may have committed.”** The Order of Divine Justice requires that man be recompensed for his actions and desires—be they good or evil. In the inspired book of Dr. Dahesh *“Memoirs of Jesus of Nazareth,”* Jesus addresses Adoum, the son of the Apostle Peter, saying: **“My dear Adoum, you reap what you sow. This is a Spiritual Justice that is not influenced by trivial terrestrial factors, as is the case on this Earth...”**

The execution of Divine Justice takes place in accordance with a comprehensive Divine Order known as Spiritual Causality that requires that each creature be recompensed according to its actions and desires. I had previously clarified this subject in details in another article in *Dahesh Voice* titled *“Spiritual Causality and Divine Justice”* (see *Dahesh Voice Magazine*, Volume 1, No. 3, 1995). I had also clarified in details in *“Divine Justice and Reincarnation”* (see *Dahesh Voice Magazine*, Volume 1, No. 4, 1996) that Divine Justice is not administered through a single lifecycle, rather during several

lifecycles, where man is reincarnated into another human being, animal, or inanimate object...

Human Conditions Reflect an Order of Divine Justice

Any rational individual that reviews human history in an analytical manner will undoubtedly be convinced that the river of life flowing through Earth for thousands of years is colored with blood and that in the eyes of humans, the dark black color dominates all other colors. That's because suffering, sickness, and calamities do not exclude anyone; natural disasters do not exclude any country; and the laws of force rule, where the mighty individual crushes the feeble; the strong nation attacks the weak one; and oppression is as prevalent as it was since the dawn of history. This reality is affirmed by Dr. Dahesh in many places throughout his books, be they stories or emotional expressions. It is possible to summarize his position in the following sextet:

**“The mighty trampled over our necks and crushed our heads
He stole our wealth, then oppressively attacked our dignity
By watching us suffer, he found amusement in ridiculing us and delight in seeing us sick
He snatched our houses and then profanely expelled us from them
For long, he mocked our forefathers and took us as a laughingstock
Then we see him abandon us after destroying our hopes and demolishing our resolve.”**

Justice between nations remains a fleeting wish despite the installation of modern democratic laws and the establishment of the United Nations. For the strong nations resort to every trick under the guise of assistance and the removal of injustice in order to lure the oppressed nations, however, soon after they become their new executioner. Following the speech of King George VI on the eve of the opening session of the United Nations on January 10, 1946, Dr. Dahesh, speaking through a golden Dinar [a coin], the protagonist of *“Memoirs of a Dinar”* saying: **“This speech is given at the opening of this conference that aims to build a (new world) built on the foundation of (justice)...this magical fictitious word that was repeated by past generations since the dawn of history and continue to be repeated...However, when a mighty nation desires to attack a weaker nation, it tends to exploit its people through deception and by charming them with this imaginary word [justice], like a snake owner charms his snake!...At that point the mighty nation attains the desired result by providing assistance to the same people it exploited—people who now believe they will enjoy justice that their state deprived them from. When they fall into this trap, they face humiliation and disgrace.”**

For all these reasons, the founder of Daheshism regards the laws enacted by nations as either trivial, aimed to serve the interests of the powerful and big business owners, or remain symbolic. Even if they are applied, they are applied mostly on those who are minor, poor, and weak. As to the big criminals, they tend to escape justice or become the ones to legalize their own actions. This is the truth that Dr. Dahesh published its dark

colors in “*Memoirs of a Dinar;*” and I summarize it by the sextet [published in his book “*Thunder and Lightning*” titled “*Slow Justice:*”

**“O hanging poles...how many innocent and honorable victims do you claim?
How many criminals that did not dangle from your strong ropes?
And wicked people that could not be touched by the law!
The tears of fathers and sons split open the sky!
And their loud screams penetrated the clouds and reached the heavens!
O laws! I wish you did not exist! O trivial laws! You be damned!”**

However, this general rule has many exceptions—especially in countries where freedom reigns and human rights are respected. In Dr. Dahesh’s view, the United States is the best example of a country that managed to establish justice throughout its borders—with the exception of few cases—through an arrogant stance towards other nations. Dr. Dahesh affirms that whatever suffering and calamities befell human beings, they occur due to their merit. The relatively righteous individuals may sometimes be tested in facing certain calamities that ultimately end up strengthening their faith and consequently leading to their Spiritual progression. Such calamities of trial take place in accordance to a special Order of Spiritual Causality and not as a consequence of individual merit. As a Biblical reference, Job, the righteous, is a case in point.

However, the founder of Daheshism, in his inspired book “*Memoirs of Jesus of Nazareth,*” provides us with another example through the arrest of the Apostle Peter by the Roman police—an incident that took place during the childhood period of Jesus Christ. When Simon Peter’s brother comes to Jesus to inform him that the responsibility fell on Simon Peter for the death of the Roman police chief in Capernaum, after he had beaten and threatened Jesus, and that Simon Peter was convicted to spend a full year in jail, young Jesus responded by saying: **“What a horrible injustice! Don’t be sad or despair, for those evildoers will be punished severely. Let your faith in God be strong. This incident took place in order to test the strength of Simon’s faith. If he weakens and complains, he will lose, yet, if he is patient and puts his trust in God’s will, he will win and great will be his happiness!”**

The example of what happened to the Apostle Peter repeated pre and post Peter many times during the advent of Divine religions. Throughout the ages, the persecution of Prophets and their disciples follow the same path of suffering from torture, persecution, and martyrdom for the sake of their new Spiritual belief—even though all Divine religions and messages of Spiritual Guidance are of the same essence. Due to the human inability to unveil the secrets of Spiritual Causality that control the course of life and so that the individual doesn’t lose patience or fail to submit to Divine Will during periods of suffering and calamities, the founder of Daheshism urges faith in Divine Justice by saying: **“I believe in the existence of Divine Justice and that all the misery and grief in life that are inflicted on us are mere retributions for all the evils and sins that we have committed in our previous life cycles. For this reason, we should accept all the sorrows of life that befell us without complaining or being annoyed. Rather, we should be content with Divine Justice and its noble Order.”**

Dr. Dahesh alerts people to the point that Divine Justice and Mercy had worked hand in hand and will continue to do so into the present and future. Divine Mercy appears to the people in the form of Prophets and Guides aiming to enlighten their path and to hopefully lead them to Spiritual elevation—whose consequence is distancing them from calamities and suffering. However, in the past, people had rejected, persecuted, and tortured such Messengers and continue to do so. Dr. Dahesh says: **“Yes, human beings merited such a miserable destiny! For many were the times that Earth was visited by Prophets—Messengers of God—who explained to us the truth about existence and the reason for our being. They informed us of Divine Spiritual secrets and assured us that if we abide by their guidelines and refrain from some of our earthly sensual bodily pleasures, we would attain living in the Worlds of Paradise of eternal pleasures. Instead, we ridiculed them and their teachings and mocked their Spiritual secrets and Divine Guidance. We persecuted them and showered them with every lie and attributed to them every vice and made-up accusation...”**

The persecution of Prophets leads to a multifold punishment for the oppressors who become bound to misery and calamities for many generations to come. Divine Justice does not only punish the perpetrators, but also punishes their children and grandchildren and their offspring, because they are extensions to the Syyals [Spiritual Fluids] of their parents and grandparents—hereditary psychological extensions of their intellect, predisposition, and will. The founder of Daheshism clarified this truth in various areas throughout his books by pointing out to the 2nd commandment of the Ten Commandments that prohibits the worshiping of idols and images of all forms and regardless of what they represent: **“Do not make for yourselves images of anything in heaven or on earth or in the water under the earth. Do not bow down to any idol or worship it, because I am the Lord your God and I tolerate no rivals. I bring punishment on those who hate me and on their descendents down to the third and fourth generation. But I show my love to thousands of generations of those who love me and obey my laws.”** Exodus (20:4-6) This maxim was the basis for a comprehensive Divine Justice and its incidence on human conditions. On this principle, the concept of justice in Daheshism is constructed in its many dimensions: justice in dealing with others; justice in governing; legal justice; political justice; and justice between nations.

Justice in Dealing With Others

According to Daheshist ideology, it is natural for relationships between an individual and others to be determined by his Syyals (Spiritual Fluids). The behavior in dealing with others is primarily influenced by the religious or the philosophical moral principles held by the individual. Those who truly believe in the immortality of the soul and in rewards and retributions will undoubtedly possess a conscience that prevents them from inflicting harm on others. As to the atheists, skeptics, and hypocrites who do not possess any mechanism that prevent them from satisfying their inclinations and greed using any possible method and no matter how despicable it is. The exceptions to this rule are a few thinkers who possess a high level of awareness that allows them to envision the fruit of their action from the social aspect and prefer to be of a good versus ill repute. However,

those remain to be a minority in every society and their repulsion from religious faith is most likely a reaction to whatever injustices, scandals, and ugliness employed by the clergy over the ages.

Since the Spiritual Law is that of truth and justice, then any individual committing just deeds will consequently elevate his Soul—an outcome that brings his Soul peace and tranquility—and is on the side of the Spiritual Law. However, any individual committing cruel deeds will consequently degrade his Soul—an outcome that plants within his Soul the seeds of worry—and is in contradiction with the Spiritual Law. In addition, individuals committing acts of evil will be punished by their own deeds in accordance to a comprehensive Order of Spiritual Causality. No individual in recent history personified justice in the conduct of a society like Mahatma Gandhi (1869-1948) did. He based his conduct on nonviolence, truth, modesty, and righteousness. Dr. Dahesh attests to his life and behavior in his book *“Memoirs of a Dinar,”* as well as in his other works, to include an essay titled *“Farewell to 1948”*—Gandhi was assassinated in the early part of that year—where Dr. Dahesh says: **“The pillars of virtue were destroyed, justice lay in a very deep repose, and truth retreated in shame by diving into the deepest of depths. How could the pillars of virtue not be destroyed! How could justice not remain in deep repose? And how could the truth not retreat and not become reclusive in regret and shame after the evil criminal and brother of the traitor, Judas Iscariot, fired a bullet on the Prophet, Messenger, and trusted Guide of humanity (Gandhi)!”**

But what does justice in dealing with others mean? If we search deep into the deeds of people, their behavior with each other, and the consequences of these deeds and behavior, we would see that justice in relationships is based upon a main premise, namely, truth in relationships, where people in taking positions on the social, political, religious, or economic aspect, they are not deceiving each other. What is meant here by the word “truthful,” is to be frank, as well as honest, loyal, faithful, and every aspect the word “honesty” represents. The cheating merchant; the deceptive politician; the hypocritical clergy; the adulatory woman; the double-faced man; and the likes of such behavior act to drive a dagger into the heart of justice in dealing with others.

Dr. Dahesh stressed the importance of honesty in dealing with others and shunned lying, deception, and corruption everywhere in his stories and emotional expressions. The importance of honesty in dealing with others is very pronounced in *“A Tale of Honesty”* from his book *“Memoirs of a Dinar”* where he speaks through Tagore [1861-1941], the great poet of India. The tale itself talks about a stranger boy that approaches the sage-monk Jumaya carrying roses and fruits and asks him to direct him to the truth. The sage sitting at the head of a circle comprised of the sons of monks answered him: **“May the blessings fall on you, my son. What is your lineage? For Spiritual perfection is unattainable except for the Brahmans. The boy said: “I don’t know my father, my lord. I will go ask my mother about this.” The boy went to his mother and learned what he needed and then returned to the sage-monk and said: “Master, the answer is I don’t know, for my mother told me that during her youth she was with many men when I was born and did not have a husband.” Dr. Dahesh continued to speak through Tagore saying: “Loud grumble came in protest from those sitting that**

sounded like the humming of bees. Some looked askance at the boy, while others cursed this innocent outcast. At that point, Jumaya, the monk, approached the boy with open arms, embraced and kissed him. He then said: My son, you are much better than the Brahmans, for you inherited the most noble and refined virtue, namely honesty.”

If we acknowledge that every human being possesses natural individual rights—to include liberties, ownership, and respect—then it follows that Divine Justice will not allow such rights be usurped or assaulted. We can conclude that Justice mandates that anyone possessing a right to be given that right and that any infliction of harm on any right is punishable by making the instigator(s) suffer from the same harm. The Old Testament expressed the punitive aspect of Justice in saying: **“...the punishment is to be a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, and a foot for a foot.”** (Deuteronomy 19:21) Lord Christ expressed the positive aspect of Justice in saying: **“Do for others what you want them to do for you: this is the meaning of the Law of Moses and of the teachings of the prophets.”** (Matthew 7:12) Prior to Lord Christ, Confucius (551-479 BC) implemented this rule throughout his teachings and stressed its ramifications, thereby making it the essence of justice of societal conduct. The rule of justice in its punitive aspect (mentioned earlier) is the basis for a Comprehensive Order of Spiritual Justice, whereby man reaps what he sows—he is punished by the same act he committed. Dr. Dahesh wrote many tales that illustrate the implementation of this Spiritual Order.

However, any person aiming to bypass the Spiritual level of this Earth must go beyond reciprocating bad deeds. This exceptional position is taken by Lord Christ, who enforced his teachings with a noble Spiritual directive in saying: **“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ But now I tell you: do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too...You have heard that it was said, ‘Love your friends, hate your enemies.’ But now I tell you: love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For he makes his sun to shine on bad and good people alike, and gives rain to those who do good and to those who do evil. Why should God reward you if you love only the people who love you? Even the tax collectors do that! And if you speak only to your friends, have you done anything out of the ordinary? Even the pagans do that! You must be perfect—just as your Father in heaven is perfect.”** (Matthew 5:38-48)

What Christ called for cannot be tolerated except by those seeking perfection and for this reason he made this request as the last step in ascending the ladder of Spiritual progression to reach perfection. Rare are those human beings who applied these noble teachings. It would be a grave error to think that the Holy Qur’an did not appeal to people to exhibit forgiveness, mercy, and avoiding revenge. One of the many verses that call for such a behavior says: **“And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and the earth, prepared for the God-fearing; Those who spend freely in prosperity and in adversity, those who curb their anger and those who pardon their fellow men. Allah loves the beneficent!”** (Sura Al-‘Imran 132-133)

Anyone who closely knew the founder of Daheshism is reassured that throughout his life he did not reciprocate the treatment of those who mistreated him, rather, he overlooked their negative aspects and included them under the umbrella of his compassion, mercy, and love—a trinity of noble virtues that highlight the “Prayer of Dahesh” that his worldwide followers recite daily. As to the fierce disciplinary stances he took against his oppressors and those who supported them, they were stances sanctioned by his principles mandating a revolt against an oppressive ruler—stances supported by the Divine Will that extended him with Spiritual Powers in order to make those oppressors a lesson to the cruel of every era and region and also to remind those of rational thinking that the Order of Divine Justice that governs earth will always take a Spiritual course against oppressors and their supporters. In light of this, it is possible to understand the contradiction between Lord Christ asking God to forgive his enemies in saying: **“They know not what they do”** and the wrath of God on them and their Diaspora after the destruction of Jerusalem.

Aspects of Justice in Dealing With Others

As a Spiritual Reformer, it was sufficient for Dr. Dahesh to lay down the fundamentals and then spotlight through certain examples an aspect of justice in dealing with each other. On this subject, it is sufficient for me to mention three examples:

1-Dealings between man and woman

With the beginning of 1936, Dr. Dahesh commenced the writing of his book *“Words”* expressing his thoughts about women, friendship, and the different aspects of life and its worries. Even though he was then 26 years of age, he had experienced horrible hardships and the worst of betrayals by women and friends. His painful personal experiences influenced his way of thinking as expressed in his bleak opinions of women, friendship, and life. However, despite all of this, his experiences were all based on a principle of justice in dealing between a man and a woman, namely, honesty. For the woman that deceives a man in order to entrap him and then betray him, is a cruel woman and justice dictates that she be punished and exposed. Despite his focused anger on the deceptive and permissive woman, he also expressed his anger on the man, who shares the responsibility with the woman, through his authoritarian and seductive behavior. This shared responsibility is expressed in Dr. Dahesh’s book *“Thunder and Lightning”* in a sextet titled *“Neither Man nor Woman,”* where he says:

“On this earth, I have no faith in a woman and I have no trust in a man

The woman is full of reckless desires and man is careless, selfish and authoritarian

The woman smiles to her admirers and the man does not refrain from laying down his traps for every female

The woman swears that she is chaste and the man assures us of his distance from vice

If the goddess of truth reveals herself, she would have shouted from heaven:

The chaste woman and the virtuous man do not exist in this life of hardship.”

However, as we shall see in his miraculous book *“Memoirs of a Dinar”* that Dr. Dahesh wrote at the beginning of 1946, that the equality between man and woman is semi-comprehensive. Dr. Dahesh speaking through a gold Dinar [a coin], who is the protagonist of the book, says: **“I cannot make a judgment on the entire female gender based on the actions of one woman, or based on her inclinations and weaknesses. For the woman does not differ from the man in her feelings and wishes. Just as there are unfaithful women, there are men that exceed them in deception, unfaithfulness, and lies. Likewise, there are women and men who are extremely faithful. We would fail if we try to judge which gender is superior by dissecting men and women. I can say that they are equal, for the woman complements the man—such is the Divine Wisdom and the Will of God, Glory to His Name. As to the funny image of the woman being weak in succumbing to her desires and that man is superior in this regard—a fable that fills newspapers and magazines—is a fallacy that I ridicule its fabricator. For the realities of life had proven and circumstances and occasions had affirmed that the man is weaker than the woman, thus the woman is superior in this regard. However, for every rule there is an exception and this rule cannot be generally applied, otherwise, we will be deemed wrong and our judgment erroneous. In summary, man and woman are equal in rights and duties and what we witness in exceptions in both men and women cannot be taken as a measure to refute our opponents or to justify our preference to either gender.”**

We can deduce from the universal declaration of Dr. Dahesh about the equality in rights and duties between the genders that he did not attribute an exclusive right to the man and did not deprive the woman from any right. Based on this we understand that the genders have equal rights when it comes to marriage, divorce, and inheritance, as well as in careers, politics, and cultural and social status. By him saying: **“...such is the Divine Wisdom and the Will of God, Glory to His Name,”** he made the couple, consequently the family, as the natural building unit of society.

2-Inter-religious dealings

As we mentioned before, honesty is the basis for justice and it is necessary in inter-religious dealings—especially by those in charge of spiritual guidance and religious stewardship, such as priests and nuns. The religious affiliation of an individual could be a believer, skeptic, or atheist and no one has the right to force any specific religion on another. That’s because the right to believe and worship are part of the personal liberties and should not be tampered with. However, anyone who freely chooses to become a spiritual guide or a clergy, man or woman, must be honest in the performance of his job and in the practice of his religious duties. If this person is a hypocrite, he is reduced to the level of a traitor who is intently aiming to mislead the believers. In such cases, the founder of Daheshism finds it morally imperative to expose him.

The stance of Lord Christ with respect to the hypocrisy of the clergy, whom he attacked for contradicting the truth virtue—the basis of justice in their dealing with the believers—is the same stance taken and affirmed by Dr. Dahesh. Consider the following rebuke by Lord Christ: **“How terrible for you, teachers of the Law and Pharisees! You hypocrites! You lock the door to the Kingdom of heaven in people’s faces, but you**

yourselves don't go in, nor do you allow in those who are trying to enter!" (Matthew 23:13-14) And **"How terrible for you, teachers of the Law and Pharisees! You hypocrites! You are like whitewashed tombs, which look fine on the outside but are full of bones and decaying corpses on the inside. In the same way, on the outside you appear good to everybody, but inside you are full of hypocrisy and sins."** (Matthew 23:27-28)

There are many real life examples in "*Memoirs of a Dinar*" on the hypocrisy of the clergy and their poor victims:

- A bishop delivering a sermon to his congregation attacking deception and flattery and consequently receiving donations from those who are naïve. He is then asked by a poor widow with six children to provide financial assistance, yet he turns her down saying that the treasury of the church is empty.
- A priest that takes advantage of his bishop's absence in order to open his safe with keys he had duplicated and steal everything. After the death of his bishop, he is ordained a bishop and resorts to sexually take advantage of those women who come to him for guidance by distorting the meaning of the sayings of Lord Christ.
- Mabrouk, the bishop, who is about to miss the service he is supposed to deliver due to his preoccupation with a game of cards with one of the priests, so he quickly throws the cards, along with some jewelry stolen by a maid related to him, in a secret compartment inside the sleeve of his cloak. While delivering his sermon on gambling and its avoidance and negative aspects, he moved his hands quickly and **"due to his passionate sermon, the compartment unbuttoned and the playing cards were propelled into the air and some of the jewelry hit the faces of his audience..."** However, this cunning bishop turned the scandal into a victorious sermon by saying:

"My dearest! Did you see how these cards scattered in all directions? Not unless you rid yourselves from the vices of gambling and despicable theft, God will scatter you in the fiery hallways of hell. Those addicted to the parasitical vices that lead to eternal destruction, will stand in shame on Judgment Day before their Judge. In order for you to comprehend the damage from these two vices and the extent of their consequences, I have decided to match the talk with a practical image, so I placed the playing cards along with this jewelry that was brought to me by an individual who confessed to me that he stole them, so I lectured him and rebuked him for this reprehensible act leading to his remorse and request of restitution and asked me to return them to their rightful owner..."

Naturally, the influence of Mabrouk, the bishop, on the congregation was so extensive that the rightful owner of the jewelry came forward and donated the jewelry to the righteous bishop!

3-Dealings between investors and clients

It is the opinion of Dr. Dahesh that the same principle of honesty be used as the building block for the relationship between investors and clients, whether the investors are owners,

lawyers, store owners, or corporations...His extensive experience throughout his travels around the world during the period 1969-1983, provided Dr. Dahesh with sufficient incidents to make him qualified to issue his opinions about dealings with people. In New York City, the U.S. Customs did not treat him with honesty and justice; In many restaurants in several American cities he witnessed the thievery and the taking advantage of clients; In New York City, he rented an apartment for two months and paid its landlord \$1,600 in advance, however, after one hour, unexpected circumstances made Dr. Dahesh change his mind and asked the landlord to refund his money. When the landlord refused, Dr. Dahesh hired an attorney, who did nothing other than calling the landlord and produced no results. Despite this, he asked Dr. Dahesh for \$820 in compensation. Dr. Dahesh commented on this incidence as a sample of daily occurrence in America between investors and clients by saying: **“This is undoubtedly a filthy act of theft. It is a very despicable thievery. Anyone who acquires money in this dishonorable method is a thief and coward that must be exposed, for a swindler is without dignity and must be placed in jail—a well deserved permanent residence for his despicable actions.”**

In Flagstaff, Arizona, Dr. Dahesh developed a bleak impression of the tour companies, for they falsely advertised in order to attract tourists. After he had traveled extensive distances in order to view the American Indians and to photograph scenes from their daily life—as he was promised—he was shocked when they did not allow him to do so. He commented saying: **“After we read the ads by tour companies assuring us that it is possible for the tourist to see the American Indians and to photograph aspects of their daily life, and after we had crossed thousands of kilometers in order to see them, it is with great regret that I say that when we arrived, we were shocked when we were told that ‘it is forbidden to take any pictures of the Indians!’ Such companies are traps to capture tourists who generously pay thousands of dollars in order to take movie clips of an Indian tribe of known history only to be shocked of the inability to do so—as was the case with us. No, this is petty deception and the authorities should strike such companies with an iron fist, for their only concern is collecting money and amassing dollars in a totally dishonorable way. This is unacceptable.”**

Anyone that reads the series of 22 books of *“Daheshist Travels Around the Globe”* will encounter many incidents that the author experienced in many countries of the world and taking place in companies, hotels, hospitals, banks, stores, galleries, and other institutions that reflect justice in dealings between people—especially between investors and clients. Such justice had become meaningless and honesty disappeared only to be replaced with deception. That’s because collecting money in any mean has become the main worry among humans. It has become their only strong god and managed to unite them all despite their races or attributes. Faced with such a cruel situation, the founder of Daheshism urges governments to interfere in order to prevent the fleecing of people.

This was an exposé of Justice in dealing with others according to Daheshist ideology. In the next segment, I will discuss justice in governing; legal justice; political justice; and justice between nations as they appeared in the teachings of the founder of Daheshism.