

## **Daheshist Ideology**

### **The Dimensions of Justice According to the Founder of Daheshism (Part 3)**

#### **Justice Among Nations**

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I started in the past two issues of “*Dahesh Voice*,” by introducing the Comprehensive Order of Divine Justice that, according to Daheshist ideology, forms the basis for all dimensions of justice. I then followed by a discussion of justice among people showing its most important aspects, namely, justice between: man and woman, religious guide and believer, and investor and client. I then discussed justice in governing while clarifying the opinion of the founder of Daheshism on political systems and the three branches of government. I presented a contemporary example of a virtuous ruler and then clarified the duties of just authorities towards the people and the opinion of Dr. Dahesh in the methods of punishment as well as the necessity to revolt against corrupt rulers. As to this issue, I will discuss the Daheshist concept of justice among nations and with it I conclude the discussion of the dimensions of justice according to the founder of Daheshism.

#### **Wars: Their Causes and Adverse Consequences**

It is the opinion of Dr. Dahesh that practicing justice in a particular country should not be limited to the relationship between its ruling authorities and citizens, but also should govern the relationship with other countries, such that there are no more exploiters and conquerors, hence no more exploited and conquered. In the writings of the founder of Daheshism there are many signs of disasters and calamities caused by wars. There are many references in his lyrics, starting from the beginning of 1941, about the calamities of World War II. In “*Welcoming 1942*,” he says:

**“In the past year, war was upon us,  
So, it demolished structures and destroyed the foundations of buildings,  
Thereby, launching its horrific devils to devastate man’s torn off limbs!  
Every once in a while, you would hear the moaning of the wretched,  
As well as, the cries of those bereaved of a child and those orphaned...  
The destructive war laughs at this,  
And guffaws at that...  
And the heat from its infernal flames continues to rise!”**

In “*Welcoming 1945*,” he is puzzled from the warmongers, as they “perform and dance” over the debris of a destroyed world left without security; where wailing sounds are heard from every home, misery prevails in, sadness and fear dominate, and the cries of those bereaved of a child reach the Heavens...

After analysis, it is the opinion of Dr. Dahesh that all causes of war are ultimately due to unbound greed—no matter what slogans or honorable intentions the leaders dress it up with or disguise it as. History affirms his view, for even the Crusades themselves recruited and motivated its soldiers by the expected loot. Even the arrogant racist or ideological movements had aspirations to claim additional territories and gains. The most pronounced example is the claim made by Hitler that he ignited the flames of World War II in defense of “usurped rights...and the broken wings of justice,” while the naked truth is, as he declared it by saying: “he does not accept the suffering of the German people through deprivation of their vital opportunity...and that he will not submit to the demands of England to control the world and receive the lion’s share.”

However, the motive for greed can sometimes be strengthened by a reaction for vengeance, because every people possesses specific psychological qualities constrained by many factors, such as historic, cultural, biological, and environmental. This is what happened to the German people after their quick recovery from World War I and then proceeded to ignite World War II. Dr. Dahesh clarifies this by saying on behalf of Gilbert, one of the protagonists of *“Memoirs of a Dinar:”*

**“The defeated nation harbors within itself a tremendous hatred and endures its lethal wound like a wounded lion. Years pass by while waiting for the appropriate opportunity to attack the country that inflicted this lethal wound—a country that humiliated its pride, destroyed its might, and ridiculed it in front of other countries. At the proper time, it jumps on the country that humiliated it like a healthy and recuperated lion and employs its fangs and claws into that country’s body and shreds it to pieces and becomes intoxicated by the blood. In this fashion, sooner or later, it revenges itself from what was inflicted on it years ago. The wheel turns again and the scale pan of destiny moves up and now the last defeated nation seeks revenge to settle the score and so on and so forth...”**

It would be impossible to convince a defeated nation to accept the principle of peace, renounce violence, and to have peace with its past, because the psyche of the nation remains wounded and full of repressed anguish until the chance allows them to release their repression, thus countering violence with violence and war for war, because the wounds of the past remain open in the present.

### **Colonialism and the need to fight its injustices**

In the beginning of his discussion on the arrogance of the British in India and Egypt, the founder of Daheshism highlighted the injustices and the negative impact of colonialism. As examples of the injustices that the British law imposed on the Indians, the Indians were: forbidden from traveling first class on a train, countering an attack, and acts of self-defense. In addition, the Indian people suffered from the loss of rights in every case involving a British and an Indian; the imprisonment of innocent people and killing them mainly because they are Indian; and denying the Indian people from every true liberty. From the economic aspect, the British destroyed many handcrafts, such as weaving and knitting thus leading many to famine, for prior to colonization, many Indians weaved and knitted in their huts and provided for their own living. What made things worse for the

Indian people was some city dwellers turned informants and spies for the British—who sucked the blood from the weak populace.

Just like India, Egypt had also suffered from the arrogance of the British. Dr. Dahesh highlighted the assassination of Sir Lee Stack (1868-1924), the supreme commander of the Egyptian army (Sardar) and the general governor of Sudan, during the British occupation of Egypt and the repercussions that followed the incident that condemned and branded the British rule with a stamp of oppression. The British, who may have played a role in the assassination of the Sardar, took advantage of the situation by violating the Egyptian constitution—that requires the king to be the supreme commander of the army—and whimsically relieved many of the officers from command and then expelled them out of Sudan on the basis that Sudan is their property, thus transgressing the treaty of 1899. As a consequence, they took over the customs department of Alexandria, arrested the innocent along with the guilty, thereby exposing the ugliest face of vainglory, haughtiness, and contempt for the nations.

For oppression—regardless of it being inflicted on the people by their national leader or instigated by a foreign leader on an exploited and enslaved people—remains reprehensible and opposing it is a duty. Rather, it is the opinion of the founder of Daheshism that **“The people, that acquiesce to such a degrading treatment without revolting, are dead and do not deserve to live.”** The revolt of enslaved people against their oppressors is a holy right blessed and supported by the heavens. Dr. Dahesh, in describing the revolt of the Indians of Bombay (Mumbai), when they burned foreign merchandise as a symbol of their opposition to the British rule, he says: **“However, the burning of foreign merchandise processions continued and made the Indians gather in public squares where they set foreign clothing and goods ablaze while their chants reached the heavens and the red light of the fire is reflected on their faces and houses...As if it was the color of a holy rage by a nation of usurped rights, trampled pride, and forced into hunger and poverty.”**

Although the opposition to colonialism and oppression is necessary, it is the opinion of the founder of Daheshism that violence is not the best remedy. He presented two methods of resistance: that of India and of Egypt. In the case of India, it took a great Spiritual man that through his noble character, perseverance in his struggle, and the brightness of his clear mind to liberate his nation from the oppression of colonialism. He instilled in the Indians the will to resist colonialism through civil disobedience and a policy of noncooperation. However, the nonviolence that Mahatma Gandhi wanted the Indian people to implement is to respond to acts of violence with nonviolence, thus preventing any harm from being inflicted on the security forces or employees. He would rather face harm, exhaustion, and insults without complaining. This is the ideal method that the Indian activists should have followed, however, they could not control their emotions, reactions, and desires. This caused Gandhi to self impose fasting as **“atonement for the violence that the people committed, self cleansing, and to strengthen his spirit—that must endure more suffering as long as the struggle is accompanied by violence and as long as those activists are unable to control their emotions and apply their principles.”**

Dr. Dahesh admired Gandhi's stance and glorified and elevated him to the rank of the perfect man. Gandhi accomplished his nobility through his powerful will and strife against mundane attractions and temptations of the body, and in doing so he merited being ranked almost at the same level as the prophets.

As to Egypt, it was given a great leader who was able to deal with the situation intelligently, skillfully, and with wisdom, namely Saad Zaghloul (1859-1927). Even though Saad Zaghloul was not able to elevate himself to the level of the saint of India, he did come close in his wise handling of the difficult issues. He addressed the Parliament after the assassination of the Sardar and the livid arrogance of the British High Commissioner by saying:

**"...I implore the entire nation to deeply examine the current situation, contemplate all aspects, and be very careful not to thrust itself behind whims and impromptu emotional reactions, because the situation is very critical and any irresponsible action could end up costing us dearly. We should resort to patience, remain calm, and prove to all people that we are a wise nation that knows how to control itself during periods of hardship and to how to be flexible at times and resolute at other times. We would like to make the entire world know that we realize the gravity of our situation and that we are trying to reach our goal through the use of wisdom, calmness, and legal methods and not through frivolity and irresponsibility...there is plenty of time ahead of us and the lifespan of nations is long, so if we don't achieve what we require today, we will achieve it tomorrow. We must always remember that it is our duty not to allow our adversaries win and have dominion over us—even under the pretence of justice. Through justice, we should disarm them from every weapon and we should always arm ourselves with justice and civility."**

**"War...the greatest deception"**

People graced with freedom could not benefit from what it enjoys without an enlightened public opinion that examines the activities and decisions of their rulers, monitor their conduct, and criticizes their mistakes. For this reason, the founder of Daheshism sees that reasonable individuals in every nation should defeat efforts by military and civilian leaders to ignite war. They can accomplish this through discussions of their revolutionary opinions and by exposing the camouflaged nationalistic slogans of their leaders that aim to distract and tempt the souls of young people and then push them into the inferno of war. For the gains and spoils of war that leaders dream of in victory **"is not worth the finger nail clipping of the least significant fallen soldier in a battle that they had instigated and then ended without fulfilling their hopes."** The hopes of every soldier and citizen hang on the false promises made by their leaders for justice, welfare, and happiness for the people, as well as fairness, safeguarding personal freedoms, and human rights to the world...for wars are **"the greatest deception,"** and **"a serious and horrible crime whose perpetrators are not forgiven by God."**

After turning buildings into rubble, children into orphans, wives into widows, the people, laden with poverty and calamity, expect the leaders to fulfill their promises, for **"many**

**times politicians uttered the word prosperity assuring people that it was almost a certainty. However, prosperity was replaced by hunger that plowed through towns and villages killing more people than what the crazy war killed through its huge armies. Just as before the fierce war started, the mighty maintained his might over the weak and the rich maintained his control over the poor.”**

Dr. Dahesh sees that slogans and false propaganda did not change in all recent wars. Perhaps most of them are meant to be a play on emotions, especially when it comes to the homeland, patriotism, and the sacred duty to defend the land of our ancestors. Such ploys blind the people from seeing any other sacred right. This blind nationalistic fanaticism if loaded with ideological, political, or religious bias transforms the people to a wild beast that kills others without hesitation or mercy. In his stanza “A Myth (*for the Sake of the Homeland*),” Dr. Dahesh says:

**“O heroes, used as bate for greed and whims by profit seekers  
They betrayed you by sending you to war as cannon fuel,  
Then they said: We sacrifice for the sake of the homeland and to defend you...”**

The extraordinary man of Spirit sees that his beloved hometown is not in this evil and desecrated world, rather, it is in the realm of pure and Holy Spirits. He appeals to anyone who pursues human perfection to make his heart and treasure not in the mortal earthly homeland, rather in the eternal homeland. We would better understand the farce of wars and their nationalistic, racial, or ideological causes by taking into consideration the Daheshist philosophical belief in reincarnation, that each individual could belong to several homelands in different but successive life cycles and that at a later reincarnation he may become a citizen of a homeland that he fought against in the previous life cycle. Speaking on behalf of the Soul of Gilbert, one of the soldiers killed in World War I, Dr. Dahesh says:

**“We congregated here [i.e. the Souls] and formed one Spiritual family, for the enemies of yesterday who filled their hearts with hatred have become the friends of today where true love inhabits their souls.  
For the German, British, French, Turkish, Belgian, Yugoslav, Bulgarian, Russian, African, American, Australian, and many others from diverse nationalities—forced on them by earthly objectives—now belong to one Spiritual nationality after rejecting the delusions of earth and trivialities of life.  
Here we have no master or slave, because the law of Heaven united us all and Divine Truth lifted from our eyes the veil of ignorance, thus we became ashamed of what we used to do in an infernal world by origin.”**

The aforementioned text is suitable to arouse the attention of those of enlightened minds. As soon as the cold war ended with the collapse of the Soviet Union and increased optimism in peace and prosperity, that nationalistic fanaticism exploded, thereby warning of an impending evil. About 50 ethnic wars took place within a few years that caused the deaths of hundreds of thousands, millions of refugees, and increased the dangers from nuclear weapons held by unstable nations possessing the technology. Also, there has been an increase in arrogance of those seeking revenge in all religions, thus making them

appear devoid from the spirit of guidance and overtaken by the spirit of delusion. Therefore, it is imperative for logical individuals to reject war and to refute its proponents through argument, because destruction and calamities are the consequences of wars for both, the victorious and the defeated; and because wars contradict the law of comprehensive love that God decreed through all His Prophets. However, this rule has only one exception: it is self-defense. Just as the individual has the legal right to defend himself against an aggressor or attacker, likewise, people have the right to defend their homeland if they are convinced that an enemy is about to invade it. On behalf of Gilbert [who represents the voice of Dr. Dahesh in *Memoirs of a Dinar*], Dr. Dahesh says: **“When an enemy attempts to usurp the homeland in order to colonize it and to oppress its proud people, defending it is a sacred duty. Defending the land of the fathers and ancestors is a trust that Heavens placed around our necks and entrusted us to defend it for our sake and that of our children. Retreating from duty is a shame that cannot be erased by time if we ascertained that an enemy is about to transgress our borders in order to colonize us and to shame us in wearing the garment of intolerable oppression.”**

### **World Peace and One World**

On behalf of Gilbert, Dr. Dahesh says:

**“If leaders from the four [major] continents of this inhabited world earnestly desire peace throughout this wretched globe, then they should build (one world).”**

As to the roadmap leading to this noble goal, its tenets can be summarized as follows:

First, it is imperative to secure the consensus of nations—especially the powerful—in order to make this goal a reality. This requires those conscientious and dedicated to work in conjunction with the United Nations to promote culture that aims to convince the public opinion in every state that earth is but one world with one destiny. It is a single whole unit, where no subunit can be self-sufficient and independent from the whole—no matter how much might it has amassed. For this reason, no matter how disturbing and painful are the dangers from nationalism or clash of cultures are, they remain much less severe than the danger posed on the entire earth from a nuclear war ignited by greedy, resentful, or mentally disturbed fanatical leaders; by unexpected, yet scientifically credible dangers from outer space that can annihilate our small planet; from diseases caused by general pollution of air and water; or from the horrific famines that each year devastate millions of people in Africa and Asia that can be transformed into an unexpected international disaster by a widespread drought.

Second, representatives of nations must be convinced that there should be one world and not three worlds, as was the case before the collapse of the Soviet Union, where you had Eastern countries, Western countries, and nonaligned countries. Also, not two worlds consisting of a world for the powerful elite and another world of the weak—as is the case today. Rather, those representatives should be convinced that entire humanity is but one human family and that all should work diligently for the sake of this family. The greatest nation of all should act like a father responsible for the welfare of his children, being at

the same time loving, merciful, but not oppressive and does not discriminate between one son and another or takes sides.

Third, **“All should set aside their self-interests for the sake of happiness within the human family,”** and dropping the claim on every nationalistic interest leading to the prosperity of one people at the expense of another. The enlightened individuals in every nation should be aware that nationalism is but a stage in the historical course of civilization and not the final destination. For the human society evolved from a clan to tribe to city government, and then to a national government. There is nothing to prevent the human society from evolving into an international family where the entire earth is its home. Signs of this last stage began to surface in international circles with the proliferation of diverse thoughts and values among all nations through the Internet and communication satellites that facilitated interaction and promoted similarities. Also the historically unprecedented increase in the formation of international organizations interested in the affairs of the entire world, such as the “Human Rights Organization” in addition to the “World Bank” and “UNESCO” and many others that fall under the control of the United Nations or as an independent organization.

Fourth, representatives of countries should place **“a comprehensive international law inclusive of minor countries that may support their views.”** This requires the major countries to act wisely, lovingly, and with dedication towards the good of mankind on a global level. Major countries should also respect the self-determination, traditions, rituals, values, and religious beliefs. In return, minor countries are likely to trust the major countries and follow their path; just like a son follows his wise, loving, and disciplinarian father, knowing that it is not proper for the major countries to force their will on the minor countries.

Fifth, **“Representatives of countries should unite their noble goals and lofty ideals.”** This is not a difficult thing if all countries understood the characteristics of the diverse cultures and religions, for lofty ideals and values that satisfy everyone can be deduced from their common components. Virtue, justice, and freedom were subjects of emphasis by all Guides, Messengers, and wise men. However, if people looked at democracy and system of government through the same lens, the resulting image does not necessarily correspond, for there were democratic kings and oppressive presidents of republics (see *“Justice in Governing”* in the previous issue). Educated political consciousness differs among people, so it would be impossible to assume the same Spiritual and intellectual maturity everywhere. As to arrogance and claims of infallibility and perfection, they are matters despised and unacceptable to most people—even if at times they pretend to submit to them.

Dr. Dahesh sees this noble goal possible, however, it is difficult to achieve in this era, because materialistic interests are the prime movers of nations by dictating what goals and foreign or domestic policy to follow. As to the slogans that leaders of nations produced every once in a while since the establishment of the United Nations—such as the desire to build a new world governed by justice, peace, and freedom, and free from poverty, fear, compulsion...etc., slogans launched by Winston Churchill and Franklin

Roosevelt in the Atlantic Charter on August 14, 1941—prove that historical events are just empty words and remain ink on paper, because they are not well intentioned and the hearts are not in the right place.

The man of Spirit and miracles, speaking through the “Dinar,” the protagonist of his unique book *“Memoirs of a Dinar,”* sums up his opinion of the United Nations sessions since it was established by saying:

**“O masters of statesmanship and shrewdness! I see what you can’t see and know what you don’t know.**

**The invisible world has unfolded to me its marvelous secrets, and inspiration has overwhelmed me by the wonderful rays of enlightenment...**

**I have seen the yoke of the powerful placed over your necks, his sword making you mute,**

**and his fatal bombs demolish your homes and harvest your souls.**

**This conference is nothing but a conspiracy that you have insisted on placing your countries within its circle and in providing your deceived selves as an offering, sacrificed at the alter of their desires and ambitions...**

**Good intentions will never reign as long as there are mines containing diamonds, silver, gold, and platinum and as long as there are wells for crude oil...**

**Cain! Cain! Where is your brother Abel?**

**I don’t know. Am I my brother’s keeper?...**

**You are the ones who control material forces and nuclear power.**

**You are the ones who claim to have love for mankind.**

**If you truly believe that your goal is to achieve peace, your nature would be to do what is right, and your wish would be to realize justice, then prove to me the truth of your intent. Come on mighty ones and make the universe witness your sacrifices...**

**Return to each individual his rightful property; liberate the slave from his bondage and the oppressed from his oppression; and strengthen the head of a household in his home, for he who knows better what is obvious or obscure.**

**However, you have turned things upside-down and reversed the truth and lost the intent.**

**The head of the household now moans from the yoke of penalties, while the mighty among you enjoys the loot...**

**Why then have you drawn your sharp daggers in one hand and extended an olive branch in the other—since you are meeting to lay the foundation of world peace governed by comprehensive justice? Each one of you is waiting for the proper moment to stab the colleague sitting next to him!...**

**I assure you that no conferences, resolutions, discussions, or maneuvers, will prevent a Third World War from breaking out and completely annihilating humanity. As long as the demons of your greed continue to reside in your hearts and thoughts...the dreadful hour of destruction, that you have been preparing for and anticipate, will come.**

**In that fateful hour, the infernal devils will be unleashed to destroy Earth and everything on it.”**



Dr. Dahesh sees that clash of interests to control earth will end in its total annihilation and that moment maybe closer than we imagine. However, is there a solution? Yes, it is through the return to and the practice of Divine teachings and adherence to Spiritual values that Guides, Messengers, and Prophets were persecuted for their sake. It is the belief in the essence of the unity of religions and comprehensive brotherhood of man. It is the feeling of compassion and mercy towards the weak or poor factions within the country, as well as the weak or poor people within the family of nations and the duty to assist them to lift them up after their stumble. If the Spirit of religious tolerance found in Christianity, Islam, and all religions continued to be well and active, the Europeans would not have placed the cross—the sign of love and redemption—on their chests, invaded the Middle East to kill and destroy in the name of the cross. They would not have returned to the region in modern times to colonize and exploit the people, and they would not have engaged in massacres between Catholics and Protestants; Sunni and Shi'a; Seikh and Hindu; and Christians, Muslims, and Jews. However, the emptiness of religions from their true Spiritual sap—the sap that descended to this world in order to spread and strengthen Divine Messengers, Guides, and wise men—is what makes everyone worship money and forget the commandment of the Lord of Glory, so their greed drives them to conquest and war. Also, it is the absence of this sap that makes atheist researchers that see religion merely as a blind social phenomenon driven by political or economic factors and nationalistic and ethnic reaction in order to increase their regional or international control.

In this national or cultural clash that is devoid of the essence of civilization, winning will not be sustained in the long run for any country. For all nations are in the shadow of a nuclear cloud who are about to commit mass suicide. The greatest nation today will suffer the same fate of the greatest nation 2000 years ago. Earth used to shake under the feet of Rome's army, but in the end she was shredded to pieces and wailed her sons. We should not delude ourselves if we truly believe in a Divine Justice where retributions and rewards apply to individuals, as well as to people and states. A corrupt and oppressive government will receive its punishment and a greedy and arrogant government will be overthrown and others will feast on it. However, if justice leads the way for people and virtue follows suit, then there is no danger on that country and there is no danger on earth. **“For Earth that God created and filled it with abundance can drown every living creature living on its surface and at the same time stop the attacks—provided that the intentions are clear, the hearts are faithful, and we cast away the devils of greed that dwell within us just like the way vipers nest in cracks and holes.”**

Until the Syyals [Spiritual Fluids] of humanity over the coming decades become closer to each other in their level and interests, as well as in their intelligence and inclinations, in order to establish a single civilization governed by one international wise government, we should continue to say: **“O mankind, We have created you male and female and made you nations and tribes, so that you might come to know one another. Surely the noblest of you in Allah's sight is the most pious. Allah indeed is All-Knowing, All-Informed.”** (Sura Al-Hujurat 13) And **“To each of you, we have laid down an ordinance and a clear path; and had Allah pleased, He would have made you one**

**nation, but [He wanted] to test you concerning what He gave to you. Be, then, forward in good deeds. To Allah is the ultimate return of all of you, that He may instruct you regarding that on which you differed.” (Sura Al-Ma’ida 48)**