

Although the world is full of suffering,  
it is also full of overcoming it.

- Helen Keller

**SOUL FOOD**  
reflective moments



**JUSTICE**

Proudly presented by the Baha'i community of Adelaide

The Baha'i Faith celebrates the unity and diversity of the human family,  
the essential harmony of all religions and the oneness of the Universal Creator

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## *Opening Music*

# JUSTICE

### 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.

—*Bahá'u'lláh, from the Baha'i writings*

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye. Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, Thy God, and glory therein amidst all peoples.

—*Bahá'u'lláh, from the Baha'i writings*

# THE GOLDEN RULE

The Golden rule, the teaching that we should treat others as we ourselves would wish to be treated, is an ethic variously repeated in all the great religions:

Buddhism: 'Hurt not others in ways that you yourself would find hurtful.'

— *Udana-Varqa, 5:18*

Zoroastrianism: 'That nature is only good when it shall not do unto another whatever is not good for its own self.'

— *Dadistan-I Dinik, 94:5*

Judaism: ‘What is hateful to you, do not to your fellow men. That is the entire Law, all the rest is commentary.’

— *The Talmud, Shabbat, 31s*

Hinduism: ‘This is the sum of all true righteousness: deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbour which thou wouldst not have him do to thee after.’

— *The Mahabharata*

Christianity: ‘As ye would that men should do to you, do ye also to them likewise.’

— *Luke 6:31*

Islam: ‘No one of you is a believer until he desires for his brother that which he desires for himself.’

— *Sunnah*

Bahá’í Faith: ‘He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil.’

— *Gleanings*

## COUNT THAT DAY LOST

If you sit down at set of sun  
And count the acts that you have done,  
And, counting, find  
One self-denying deed, one word  
That eased the heart of him who heard,  
One glance most kind  
That fell like sunshine where it went –  
Then you may count that day well spent.

But if, through all the livelong day,  
You’ve cheered no heart, by yea or nay –  
If through it all  
You’ve nothing done that you can trace  
That brought the sunshine to one face –  
No act most small  
That helped some soul and nothing cost –  
Then count that day as worse than lost.

— *George Elliot*

## *Musical Reflection*

### THE NEW MILLENIUM

The ages of its [society's] infancy and childhood are past, never again to return, while the Great Age, the consummation of all ages, which must signalize the coming of age of the entire human race is yet to come. The convulsions of this transitional and most turbulent period in the annals of humanity are essential prerequisites, and herald the inevitable approach, of that Age of Ages, "the time of the end," in which the folly and tumult of strife that has, since the dawn of history, blackened the annals of mankind, will have been fully transmuted into the wisdom and the tranquillity of an undisturbed, a universal, and lasting peace, in which the discord and separation of the children of men will have given way to the worldwide reconciliation, and the complete unification of the diverse elements that constitute human society.

—*Shoghi Effendi, from the Baha'i writings*

Soon will your swiftly passing days be over, and the fame and riches, the comforts, the joys provided by ...the world will be gone without a trace...Be ye the helpers of every victim of oppression, the patrons of the disadvantaged. Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: Act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: For love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest.

—*'Abdu'l-Baha, from the Baha'i writings*

# NOBILITY

True worth is in being, not seeming, -  
In doing, each day that goes by,  
Some little good – not in dreaming  
Of great things to do by and by.  
For whatever men say in their blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure-  
We cannot do wrong and feel right,  
Nor can we give pain and gain pleasure,  
For justice avenges each slight.  
The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight, for the children of men.  
— *Alice Cary*

## *Visual Presentation*

# THE GULLISTAN OF SA'DI

I noticed the son of a rich man, sitting on the grave of his father and quarreling with a dervish-boy, saying: 'The sarcophagus of my father's tomb is of stone and its epitaph is elegant. The pavement is of marble, tessellated with turquoise-like bricks. But what resembles thy father's grave? It consists of two contiguous bricks with two handfuls of mud thrown over it.' The dervish-boy listened to all this and then observed: 'By the time thy father is able to shake off those heavy stones which cover him, mine will have reached paradise.'

A dervish who carries only the load of poverty  
Will also arrive lightly burdened at the gate of death  
Whilst he who lived in happiness, wealth and ease  
Will undoubtedly on all these accounts die hard.  
At all events, a prisoner who escapes from all his bonds  
Is to be considered more happy than an amir taken prisoner.

— *Gulistan of Sa'di by Sheikh Muslih-uddin Sa'di Shirazi (1258)*

## TRUE GLORY

What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasures, on the diversity and the cost of ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

Nay! By Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.

— *Bahá'u'lláh, from the Baha'i writings*

*Musical Reflection*

# MAKING A DIFFERENCE

"The oneness of humanity is at once a statement of principle and the ultimate goal of human existence. It implies more than a willingness to cooperate; it speaks to the longing of people everywhere for a world infused with such a spirit of community, fellowship and compassion that human misery and degradation, violence and oppression will become intolerable and eventually unthinkable."

— *Bahá'í International Community*

There was a frog which sat upon the shores of the ocean, and ceaselessly, day and night he sang its praise. "As far as mine eyes can see," he said, "I behold nothing but thy boundless surface." Some fish swimming in the shallow water heard the frog's song, and were filled with a desire to find that wonderful ocean of which he spoke, but go where they would, they could not discover it. At last, in the course of their search, they fell into a fisherman's net, and as soon as they were drawn out of the water they saw beneath them the ocean for which they had been seeking. With a leap they returned into it.

—*Reknowned Poet, Nur ad-Din Abd ar-Rahman Jami, illustrating the universal presence of God, and the blind searching of man for that by which he is surrounded on every side*

Compassion is not simply a sense of sympathy or caring for the person suffering, not simply a warmth of heart toward the person before you, or a sharp clarity of recognition of their needs and pain. It is also a sustained and practical determination to do whatever is possible and necessary to help alleviate their suffering.

— *Sogyal Rinpoche*

# THE WISE MAN

There was once a very pompous and conceited wise man. He was very proud that he had devoted all his life to theology (the study of religion) and could explain and debate the most difficult questions that anyone could ask him on this subject.

He became so famous that a king, far away in a country across the sea, sent for him to share his learning with the king's own wise men. The wise man was much flattered that his learning had become so well known and took a ship straight away to visit the distant king.

When the ship had been at sea for several days, the wise man was on deck walking to and fro, enjoying the warm sun, the gentle breeze, and the calm sea, and feeling very pleased with himself. The ship's captain passed by and asked if he was well and enjoying the voyage.

The wise man was so full of his theology and of this own importance that he replied: "Tell me, my good man, do you know anything of theology?" The captain answered that he did not. "Then," declared the wise man with all his pompous pride, "you have missed much, captain. Half your life has been lost!" The captain did not reply but looked hard at the man and continued with his inspection of the ship.

Several days later, a great storm arose. The ship was blown and tossed about, the sails were torn, the ship began to leak and was in great danger of sinking. The poor traveller was in his cabin, wretched and ill with sea-sickness.

The captain went down to see how his proud passenger was fairing. "And how are you today, sir?" he asked. "Tell me, O learned one, do you know how to swim?" The man replied regretfully he did not. "Then," roared the captain, "you have missed something in your life, sir, and all your life is lost!"

— *Star of the West, from the Baha'i writings*

Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord, the light of Whose grace hath enveloped the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favour. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.

— *Abdu'l-Baha, from the Baha'i writings*

## *Musical Finale*

*join us* for the next program

**Peace: Planet Dreams**  
**Sunday the 21<sup>st</sup> of September, 11am**  
*Radford Auditorium,*  
*Art Gallery of South Australia*