

“And one of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colours. In that, surely, are Signs for those who possess knowledge.”

These profound Islamic teachings, creating a universal human culture, are based on the Oneness of Almighty God and the unity of His created humanity.

Love for all, hatred for none.

Sathya Sai Baba

Spirituality means seeking to realize the oneness in all beings. The entire creation itself came from the One. Nature is God’s vesture. Nature is the effect and God is the cause. The Universe is the “*university*” for man. Man should treat nature with reverence. He has no right to talk of conquering nature or exploiting the force of nature.

Everything in the Universe, from sub-atomic particles to the biggest star, has a form. It was this fact that impelled the ancients to worship the earth as a Mother. Some scientists ridiculed this adoration as a superstitious worship of mud and stone. They asked: “What is the meaning of worshipping mud and stone?” The answer is: “That mud is the source of our food. The air is enabling us to breathe and live. The sun is enabling crops to grow. Without these elements, there will be no world at all.”

Sikh

Sikh Holy Scripture, Guru Granth Sahib includes uplifting writings of Hindus and Muslim saints to illustrate that godness can be found in all communities. Sikh scripture also recognizes that God is the only Doer and what we see is the manifestation of the One Life Giver. God created all the creatures in all the varied forms, and God exercises control over them. All that happens is according to His Will.

Guru Gobind Singh teaches us: Some people call themselves holy monks, sanyasi, yogi or ascetic. Some call themselves Hindu, some Muslim. Among them are Shias and Sunis. But the entire human race should be recognized as one. God in His Bounty, God in His Mercy, is all one God. Even in our errors we should not separate God from God! To serve only One is our duty. He alone is our Guru. All mankind is One manifestation of His Light.

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Interfaith Annual Gathering 2007

Year of Planet Earth

“One World - One People”



Baha’i

World order can be founded only on an unshakeable consciousness of the oneness of mankind, a spiritual truth which all the human sciences confirm. Recognition of this truth requires abandonment of prejudices - prejudices of every kind - race, class, colour, creed, nation, sex, degree of material civilisation, everything which enables people to consider themselves superior to others.

“The well-being of mankind,” Baha’u’llah wrote more than a century ago, “its peace and security, are unattainable unless and until its unity is firmly established.”

Acceptance of the oneness of mankind is the first fundamental prerequisite for reorganization and administration of the world as one country, the home of humankind. Universal acceptance of this spiritual principal is essential to any successful attempt to establish world peace. It should therefore be universally proclaimed, taught in schools, and constantly asserted in every nation.

“The earth is but one country and mankind its citizens.”

Brahma Kumaris

Every day we hear about environmental upheaval, human suffering, and seemingly endless acts of violence and cruelty. We ask ourselves: “Why?” Everyone is crying out for PEACE, unable to cope with the escalating disturbance in this World.

For us to return to a world where each and every one of us feels loved and valued, we must start with ourselves. “When we change, the World Changes.”

We think that as an individual we are powerless to change anything. In fact, it is very simple - with a positive, peaceful attitude, we can all contribute to a change for the better, for everyone.

Taking responsibility for our Planet and its current condition has never been so important. We can no longer afford to blame one another, either individually or collectively.

Peace is actually every soul's right, not just a temporary 'gift'. It is our 'gift' to the World.

Buddhist

The Buddha was a strong champion of the preservation of the environment and Planet Earth. He preached that courageous mental practice is needed to create a powerful alliance between man and earth.

In one of his Discourses, Metta Sutta (Loving Kindness), he advised people: "May all beings be happy without any hatred and enmity." He mentioned ways of radiating loving kindness to the world.

The Buddha foresaw that later generations will be entrusted with the future of the planet. He visualised that human craving will lead to its exploitation. This scenario is seen today, in which the type of progress has not always protected nature's delicate equilibrium.

It is time that we heeded the Buddha's message of showing Loving Kindness to each other as well as Planet Earth.

Christian

Central Christian belief has both themes of this year's Annual Gathering, drawing attention to the teachings of our faith in Holy Writ. Genesis 1 has its message of order in the creative process and the reminder that the earth is "good" and has purpose. The Psalmist said: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

As Christians, 'One World, One People,' means we move out from our isolation and beyond mere tolerance to meaningful engagement with others. Jesus said: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

To up-lift all God's children should be foremost among people of the world today. Speaking of our responsibilities to care for all, Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Hindu

"Yaathum oore yaavarum keleer
Theethum nantrum pirar thara vaara."

"Every town is our hometown and all are our relatives.
Bad and good does not arrive from others."

Bad and good does not arrive from others but from ourselves. Such was the wisdom and counsel passed down by our ancestors governing human conduct. This is applicable today as we aim for unity in diversity.

Saint Ramakrishna, the modern day guru, reinforces this view by stating that our ills are from greed and desire; when one throws away worldly desires, one becomes undisturbed and at peace. We need to overcome our desire to conquer the world respecting all religions in their aspiration for higher truth. Saint Ramakrishna's main saying: "Truth is one but sages call it by different names," does not exclude any belief. This inclusive view of Hinduism makes it easier to practise universal brotherhood and aim at oneness of mankind.

Jewish

If there is one key area of agreement between all the world's religions, it is that it is important to look after the Earth.

Because "the Earth is the Lord's and the fullness thereof" (Psalm 24:1), its gifts are intended for the benefit of all.

Human beings are called into covenant with the Creator as stewards of life. In love, we care for the conditions of another's well-being; in justice, we attend first to the needs of the most vulnerable. When significant danger threatens, the traditional value of prudence requires us to prevent damage to the common good. All of these obligations apply to the protection of future generations.

We have a responsibility to life, to defend it everywhere, not only against our own sins, but also against those of others. We are all passengers together in this same fragile and glorious world.

Muslim

Our beautiful planet earth, carefully designed as the only planet for human beings and all other forms of life in the whole universe, is a great sign of our Creator, God Almighty. The Holy Quran says:

"And one of His Signs is that the heavens and the earth stand firm by His command."

"Allah is He who has made for you the earth a resting-place and the heaven a structure for protection."

As part of divine wisdom the remarkable, unique feature of our planet earth is its diversity.