

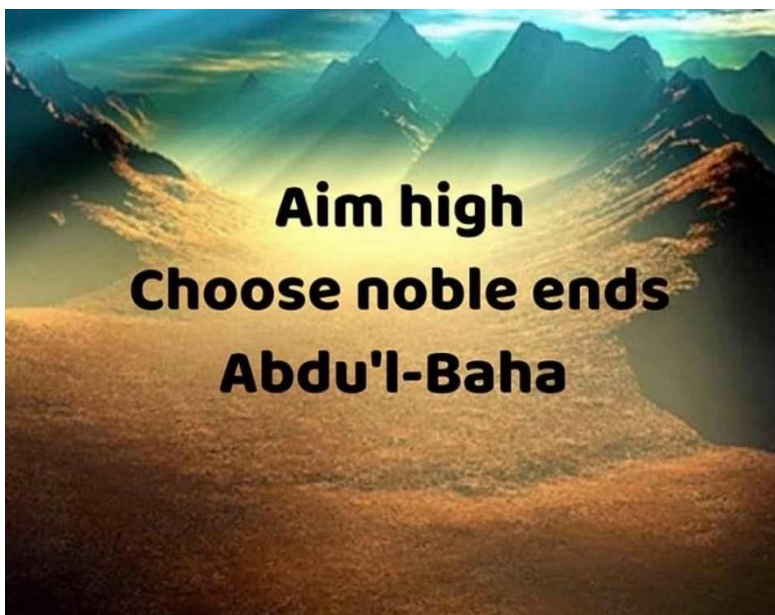


Port Alberni Nuggets

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Baha'i Quote of the Month



Baha'i Stories:

Naw Ruz

On the [day] of the first Naw-Ruz (1909), which He celebrated after His release from His confinement, 'Abdu'l-Bahá had the marble sarcophagus transported with great labor to the vault prepared for it, and in the evening, by the light of a single lamp, He laid within it, with His own hands -- in the presence of believers from the East and from the West and in circumstances at once solemn and moving - the wooden casket containing the sacred remains of the Báb and His companion. When all was finished, and the earthly remains of the Martyr-Prophet of Shiraz were, at long last, safely deposited for their everlasting rest in the bosom of God's holy mountain, 'Abdu'l-Bahá, Who had cast aside His turban, removed His shoes and thrown off His cloak, bent low over the still open sarcophagus, His silver hair waving about His head and His face transfigured and luminous, rested His forehead on the border of the wooden casket, and, sobbing aloud, wept with such a weeping that all those who were present wept with Him. That

night He could not sleep, so overwhelmed was He with emotion. The most joyful tidings is this," He wrote later in a Tablet announcing to His followers the news of this glorious victory, "that the holy, the luminous body of the Báb ... after having for sixty years been transferred from place to place, by reason of the ascendancy of the enemy, and from fear of the malevolent, and having known neither rest nor tranquillity has, through the mercy of the Abhá Beauty, been ceremoniously deposited, on the day of Naw-Rúz, within the sacred casket, in the exalted Shrine on Mt. Carmel... By a strange coincidence, on that same day of Naw-Rúz, a cablegram was received from Chicago, announcing that the believers in each of the American centers had elected a delegate and sent to that city ... and definitely decided on the site and construction of the Mashriqu'l-Adhkar. -Shoghi Effendi, God Passes By, p. 276

News and events:

Bahá'í Feast recognized as part of Singapore's cultural heritage



The Nineteen Day Feast—gatherings dedicated to prayer, consultation, and fellowship—has been added to Singapore's intangible cultural heritage list.

SINGAPORE — Singapore's National Heritage Board (NHB) has added the Bahá'í Nineteen Day Feast to its *intangible cultural heritage list* following a national mandate to document and preserve the diverse cultural expressions of the island nation.

The Bahá'í Feast refers to a spiritual "feast" of prayers, consultation, and fellowship and is held once every 19 days by Bahá'í communities throughout the world.

"The Feast serves as the bedrock of Bahá'í community life," says Meiping Chang of Singapore's Bahá'í Office of External Affairs. "Its inclusion on the heritage list is a recognition of the Bahá'í community as an integral part of Singaporean society."

Ms. Chang explains how at the Feast, Bahá'ís come together to consult on how they can better serve their society. "It is a space where the relationships between members of the community and institutions, such as the Bahá'í Local Spiritual Assembly, are strengthened."

Peta Yang, a member of Singapore's Bahá'í community, states: "Consultations at these gatherings allow people to reflect together on their experience in community-building efforts. People of all ages explore how they can support one another. The rich discussions often lead to ideas for further practical action."

Dr. Yang continues to explain the important role of the Feast during the pandemic. "These regular gatherings are a powerful remedy for isolation," she says. "The Nineteen Day Feast helps people to keep connected to something beyond themselves, and creativity during this time has allowed this feeling to intensify. Many are making a special effort to include poems, stories, songs, and other art forms to contribute to a vibrant atmosphere."

"If we want to build the world anew, spiritual foundations marked by devotion and consultation need to be laid among individuals, the community, and institutions. With our interactions limited by the pandemic, we've seen more than ever that the Feast is a point where these elements all come together."

Sharing:

Mr. Mirani's sharing:

Mr. Mirani has been thinking about the young generation of the Baha'i children and youth who decide not to follow the Baha'i Faith. He wondered if there is something there that could be done as a community or family. You can send your response to this or other sharing to the Port Alberni Nuggets' contact address.

Daryl's sharing:

Aligning with oneness

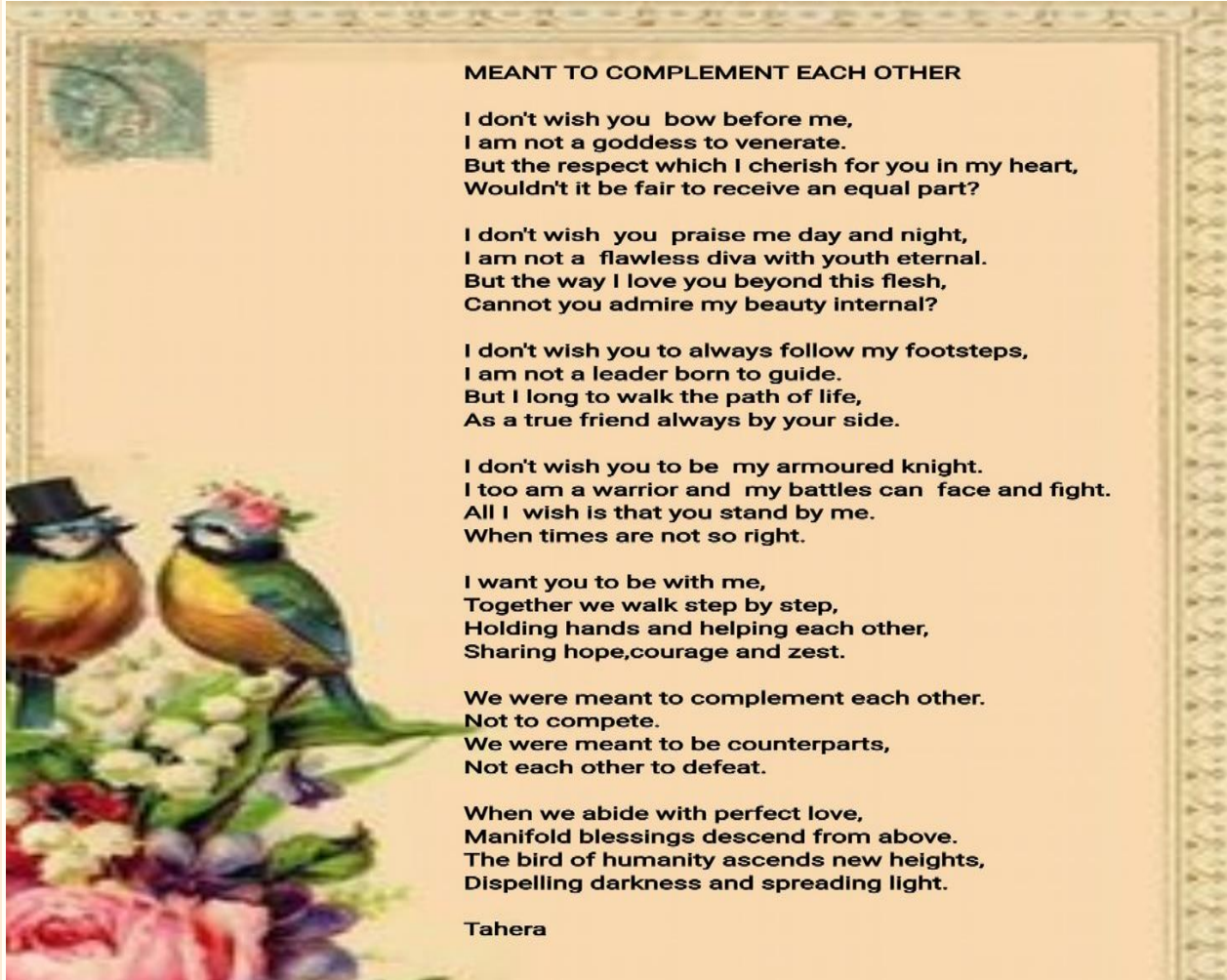
I have often caught myself with unconscious stress weighing me down, reminding me that getting to know and control our stress level can reveal to us a new world of inner peace.

I find I need all the tools I can acquire as we all move into an ever more rapidly changing world. When we examine our stress levels, we can feel that stress is a layer holding us down in many ways.

If we could see life through the lens of complete detachment, we can let go of these mounting and debilitating stresses. It would be far more beneficial if we actively address our stress both on a physiological /mental and creative level.

Seeing all that we encounter and observing or directly challenging without high-stress levels is so much more manageable and enjoyable. Perhaps if we were to see our world as though this day was our last in knowing, we would drop the underlying day-to-day stresses. Removing this burden of stress would allow us to embrace all the beauty we see instead. I think these are some of the benefits of completely trusting through unity consciousness.

Tahera's poem (from India), written for the Women's Day



From the editor's desk:

Study of the Bahá'í Writings on Economics

THE GOLDEN RULE

"... 'All economic problems may be solved by the application of the Science of the Love of God'. That is to say: If the Rule called golden ... were actually applied to the world's economic problems, which if not solved bid fair to destroy us, and the love of God, the sort of love which makes a home life happy, were used as a scientific measurement to regulate our international and national affairs; to settle all relations between labour and capital, between rich and poor, to regulate all coinage and commerce, can there be any doubt that the results would be far more conducive to human welfare than our present policies have produced? – Abdu'l-Bahá, Portals to Freedom, p.156

The cause of most of the world's problems is a lack of empathy in that people are unable to put themselves in the place of others and can't imagine, for example, how it feels to be poor or how it feels to be jobless. When we don't have empathy, we become numb to others' sufferings and don't understand the implications of our actions and words and their consequences.

If the factory owner understood the working class's struggles, what they experience and how they juggle to manage their incomes and pay their bills, he would ensure that they receive fair wages, and the workers would know that their employer understands their situation. Similarly, if the workers or employees have empathy, they would understand the difficult job to run a factory. Both the employer and employee would be aware of each other's struggles and realize that decisions made are for the benefit of both. Then we wouldn't experience so many disruptions in economic activities such as strikes and "work to rule."

Below are some Writings from different religions on this subject. After reading them, you may realize that different religions agree and derive their inspiration from the same Source.

"We are as much alive as we keep the Earth alive." -Chief Dan George

"One should treat all creatures in the world as one would like to be treated." – Mahavira, Sutrakritanga (Jainism)

"I am a stranger to no one, and no one is a stranger to me. Indeed, I am a friend to all." – Guru Granth Sahib, p. 1299 (Sikhism)

"Regard your neighbor's gain as your own gain and your neighbor's loss as your own loss." – T'ai Shang Kan Ying P'ien, 213-218 (Taoism)

"Not one of you truly believes until you wish for others what you wish for yourself."
– Muhammad, Hadith (Islam)

"Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for anyone the things ye would not desire for yourself." – Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p.128 (Baha'i Faith)

"Do not do unto others whatever is injurious to yourself." – Shayast-na-Shayast 13.29 (Zoroastrianism)

"Treat not others in ways that you yourself would find hurtful." – The Buddha, Udana-Varga 5.18 (Buddhism)

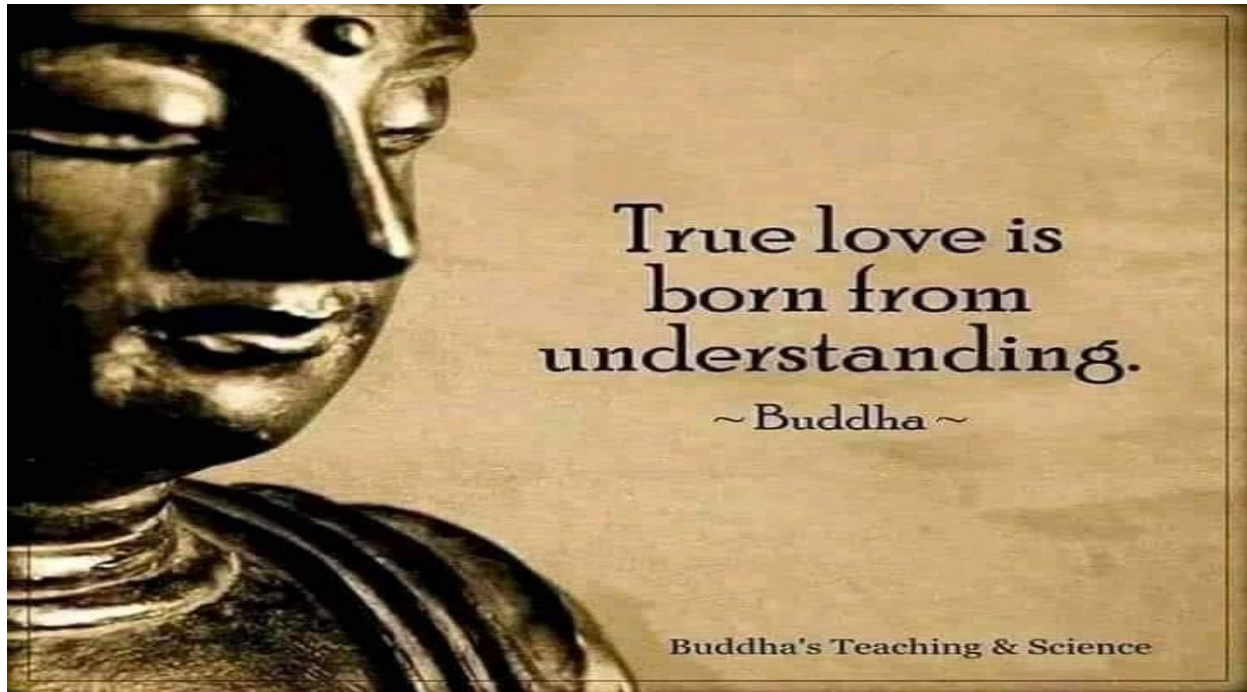
"This is the sum of duty: do not do to others what would cause pain if done to you . . ."
– Mahabharata 5:1517 (Hinduism)

"In everything, do to others as you would have them do to you." – Jesus, Matthew 7:12 (Christianity)

"One word which sums up the basis of all good conduct . . . loving kindness. Do not do to others what you do not want done to yourself." – Confucius, Analects 15.23

"What is hateful to you, do not do to your neighbor. This is the whole Torah; all the rest is commentary." -Hillel, Talmud, Shabbath 31a (Judaism)

Famous quotes:



Upcoming Events:

Coming feast: (Baha Glory), 19 March 2021

Next feast: 2021

Contact us at bshams@telus.net