

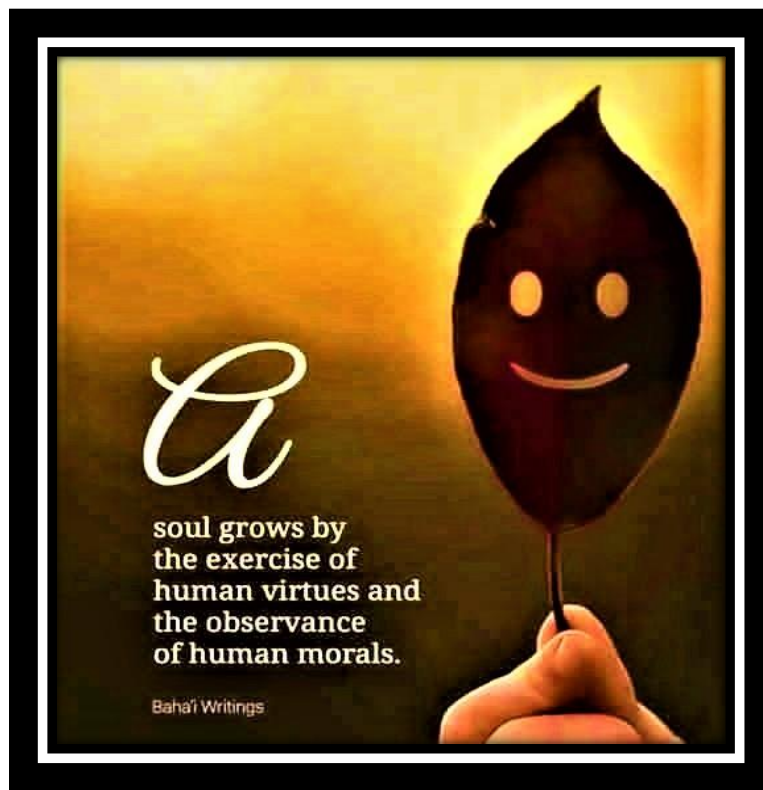


Port Alberni Nuggets

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Rahmat/Mercy, 180, BE

Baha'i Quote of the Month



Baha'i Stories:

Breakwell

These words are especially poignant when one thinks of Thomas's young age, of the influence he demonstrated both during his life and after his death. For, truly, he was unlike anyone else. The spiritual maturity he evinced was that of a much older person. Thomas continued a fortnightly correspondence with Dr Yunis Khan, who shared all his letters with 'Abdu'l-Bahá. He would inform Him of Thomas's situation and of his desire to do the Master's will. In one of his letters, Thomas asked whether the Master would permit him to leave Paris for a few days for England, should one of his

parents become ill or die. Then, upon reflection, he thought it was not necessary to trouble 'Abdu'l-Bahá with this question, since He would certainly reply as Christ had already replied, that he must 'Let the dead bury their dead'. Dr. Khan read the message to 'Abdu'l-Bahá, Who smiled and told him to reply that, today, 'the living must bury the dead'. In one of Thomas's later letters to 'Akká, he said that he now understood what he must do, but was still hoping to please the Master more, to suffer more for his Beloved. No one yet knew what this suffering was of which he spoke. Matters became more complex when Thomas's parents arrived in Paris, seeking to persuade him to return at once to England, to convalesce from his increasingly poor health. But Thomas steadfastly refused to leave Paris. He asked 'Abdu'l-Bahá to pray for his parents, so that they might become Bahá'is. The Master replied that Thomas should not worry over that matter, and, only a fortnight later, Thomas informed 'Abdu'l-Bahá that his father, who had previously disowned him for rejecting Primitive Methodism, had embraced the Bahá'í Faith. Edward Breakwell even went so far as to write his own letter of supplication to the Master. 'Abdu'l-Bahá revealed a Tablet in his honour. -Lakshiman-Lepain - The Life of Thomas Breakwell

News and Events:

News from our twin community of Jaipur, India

There were too many activities past 19 days. A short list follows Summer camp in Vatika cluster. Todabhim Baha'i house Ruhi book one, two, three, and five campaigns. Grade one children's class with 9 participants along with book 5 in Vatika camp. Summer camp at Vatika concluded with 20 participants. Campaign in Todabhim sub-region Ruhi books three, four, and five have been covered. Youth groups of Hanuman and Dhanraj were started. There was also a Baha'i wedding.



The Bahá'í World News Service

Brazil: National Congress honors 10 Bahá'í women at public hearing



BRASÍLIA, Brazil — The National Congress in Brasília, Brazil, held a public hearing on Friday to address human rights violations against the Bahá'ís of Iran.

In a powerful gesture, those present observed a moment of silence to remember the 10 Bahá'í women who were hanged in Shiraz, Iran, 40 years ago by the Islamic Republic of Iran while holding images of the women. The president of the session, Federal Deputy Erika Kokay of the lower house of Congress, stated: "I invite everyone to observe a minute of silence, remembering [how] ... their example of faith and courage... can guide our lives."




The hearing was attended by over 100 people, including representatives of the Ministry of Foreign Affairs, the Ministry of Human Rights, and parliamentarians, as well as civil society organizations and academics.

This session was the second in a series of public hearings exploring the issue of social justice and transformation of culture with a cross-section of Brazilian society, organized by Brazil's Bahá'í Office of External Affairs and government officials. The previous session in this series held at the National Congress was on the role of religion in promoting a shared identity among the diverse populations of the country through recognition of humanity's spiritual nature.



This evening the Bahá'í International Community is launching a two-hour social media event starting at 5:30 p.m. GMT to honor the sacrifice of the 10 Bahá'í women. The event is part of the broader #OurStoryIsOne campaign (see video), which sheds light on the continuing sacrifices made by Iranian women of every background in their pursuit of justice and gender equality.

Poem of the month



TRIBUTE TO THE VALIANT TEN



Today, let us offer
Our heartfelt tributes
To ten valiant women
Whose Faith was unwavering and resolute.



Four decades past,
In the still of night,
They faced a cruel hanging,
Despite being truthful and right.

They had committed no crime,
But were found guilty to teach -
The lesson of oneness,
The nobility in each.

They championed equality,
They championed peace,
Their love for all humanity
Would never cease.

Unyielding and undaunted,
Courage flowed through their veins,
Though their bodies were imprisoned,
Their beliefs, no chains could restrain.

Their faces radiant,
Till their last breath.
For their actions were immortal,
Beyond this worldly death.

The radiance they had shed -
Multiplies each day.
As we walk the path of service,
Their sacrifice illumines our way.

Tahera

From the pages of history

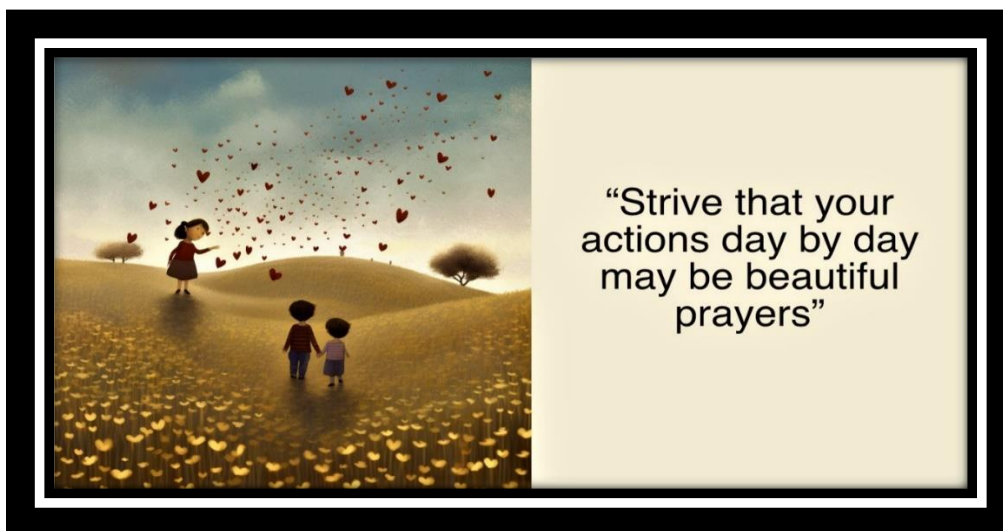
Bab's message to the Sherif of Mecca, and the account related by Haji Niyaz-i-Baghdadi

No sooner had the Bab performed the last of the observances in connection with His pilgrimage to Mecca than he addressed an epistle to the Sherif of that holy city, wherein He set forth, in clear and unmistakable terms, the distinguishing features of His mission, and called upon him to arise and embrace His Cause. This epistle, together with selections from His other writings, He delivered to Quddus, and instructed him to present them to the Sherif. The latter, however, too absorbed in his own material pursuits to incline his ear to the words which had been addressed to him by the Bab, failed to respond to the call of the Divine Message. Haji Niyaz-i-Baghdadi has been heard to relate the following: "In the year 1267 A.H., ⁽¹⁾ I undertook a pilgrimage to that holy city, where I was privileged to meet the Sherif. In the course of his conversation with me, he said: 'I recollect that in the year '60, during the season of pilgrimage, a youth came to visit me. He presented to me a sealed book which I readily accepted but was too much occupied at that time to read. A few days later I met again that same youth, who asked me whether I had any reply to make to his offer. Pressure of work had again detained

me from considering the contents of that book. I was therefore unable to give him a satisfactory reply. When the season of pilgrimage was over, one day, as I was sorting out my letters, my eyes fell accidentally upon that book. I opened it and found, in its introductory pages, a moving and exquisitely written homily which was followed by verses the tone and language of which bore a striking resemblance to the Qur'an. All that I gathered from the perusal of the book was that among the people of Persia a man of the seed of Fatimih and descendant of the family of Hashim, had raised a new call, and was announcing to all people the appearance of the promised Qa'im. I remained, however, ignorant of the name of the author of that book, nor was I informed of the circumstances attending that call.' 'A great commotion,' I remarked, 'has indeed seized that land during the last few years. A Youth, a descendant of the Prophet and a merchant by profession, has claimed that His utterance was the Voice of Divine inspiration. He has publicly asserted that, within the space of a few days, there could stream from His tongue verses of such number and excellence as would surpass in volume and beauty the Qur'an itself--a work which it took Muhammad no less than twenty-three years to reveal. A multitude of people, both high and low, civil and ecclesiastical, among the inhabitants of Persia, have rallied round His standard and have willingly sacrificed themselves in His path. That Youth has, during the past year, in the last days of the month of Sha'ban, (1) suffered martyrdom in Tabriz, in the province of Adhirbayjan. They who persecuted Him sought by this means to extinguish the light which He kindled in that land. Since His martyrdom, however, His influence has pervaded all classes of people.' The Sherif, who was listening attentively, expressed his indignation at the behaviour of those who had persecuted the Bab. 'The malediction of God be upon these evil people,' he exclaimed, 'a people who, in days past, treated in the same manner our holy and illustrious ancestors!' With these words the Sherif concluded his conversation with me." -THE DAWN-BREAKERS & NABIL'S NARRATIVE

Sharing

Douglas' sharing:



Badi's sharing:

I am delighted to share with you that finally, after a few years of an arduous journey, the "Baha'i Inspired Economics website has reached a milestone of being visited by 50,000 visitors from more than 150 countries.

This milestone reflects the desperate need of humanity to look everywhere in search of solutions for its unresolved economic problems. This website serves as a tool to direct attention to the economic system's need for humanity, morality, and spirituality. The present economic system is helplessly drowning in the ocean of a never-ending onslaught of crisis after crisis with no hope of finding a solution.

The time has come to view economics from a fresh angle—a moral and spiritual approach. We have a role in infusing morality and spirituality into the system to serve humanity.

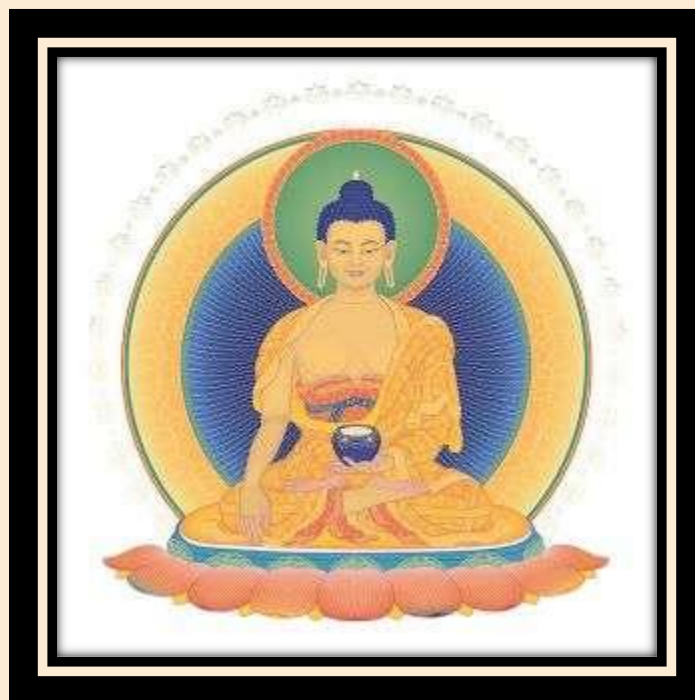


News and Nuggets from Other Religions and Communities



avalokiteshvara
kadampa buddhist centre

About Buddha



In Introduction to Buddhism, Geshe Kelsang Gyatso explains:

In general, 'Buddha' means 'Awakened One', someone who has awakened from the sleep of ignorance and sees things as they really are. A Buddha is a person who is completely free from all faults and mental obstructions. There are many people who have become Buddhas in the past, and many people will become Buddhas in the future.

Qualities

There is nothing that Buddha does not know. Because he has awakened from the sleep of ignorance and has removed all obstructions from his mind, he knows everything of the past, present, and future, directly and simultaneously.

Moreover, Buddha has great compassion which is completely impartial, embracing all living beings without discrimination. He benefits all living beings without exception by emanating various forms throughout the universe, and by bestowing his blessings on their minds. Through receiving Buddha's blessings, all beings, even the lowliest animals, sometimes develop peaceful and virtuous states of mind.

Eventually, through meeting an emanation of Buddha in the form of a Spiritual Guide, everyone will have the opportunity to enter the path to liberation and enlightenment. As the great Indian Buddhist scholar Nagarjuna said, there is no one who has not received help from Buddha.

It is impossible to describe all the good qualities of a Buddha. A Buddha's compassion, wisdom, and power are completely beyond conception. With nothing left to obscure his mind, he sees all phenomena throughout the universe as clearly as he sees a jewel held in the palm of his hand.

Through the force of his or her compassion, a Buddha spontaneously does whatever is appropriate to benefit others. He has no need to think about what is the best way to help living beings – he naturally and effortlessly acts in the most beneficial way. Just as the sun does not need to motivate itself to radiate light and heat but does so simply because light and heat are its very nature, so a Buddha does not need to motivate himself to benefit others but does so simply because being beneficial is his very nature. Like the reflections of the moon that effortlessly appear in any body of still water, a Buddha's emanations spontaneously appear wherever living beings' minds are capable of perceiving them. Buddhas can emanate in any form whatsoever to help living beings.

Sometimes they manifest as Buddhists and sometimes as non-Buddhists. They can manifest as women or men, monarchs or tramps, law-abiding citizens or criminals. They can even manifest as animals, as wind or rain, or as mountains or islands. Unless we are a Buddha ourselves we cannot possibly say who or what is an emanation of a Buddha.

Of all the ways in which a Buddha helps living beings, the supreme way is by emanation as a Spiritual Guide. Through his or her teachings and immaculate example, an authentic Spiritual Guide leads his or her disciples along the spiritual path to liberation and enlightenment.

If we meet a qualified Mahayana Spiritual Guide and put into practice everything he or she teaches, we shall definitely attain full enlightenment and become a Conqueror Buddha. We shall then be in a position to repay the kindness of all living beings by liberating them from the sufferings of samsara and leading them to the supreme bliss of Buddhahood.

From the editor's desk:

The World Needs Meaningful Conversations

We sometimes spend hours talking to people without it amounting to anything concrete. Those conversations have the potential to build community and friendships, and we need to have them feel we are part of society. Small talk helps us connect with people safely without offending or contradicting them. That is why in many countries people talk about the weather — which to visitors seems strange, irrelevant and a waste of time.

As people get used to making meaningless small talk as a means of connecting, they're also forced to tolerate and observe conversations that are hateful, divisive, and hurtful. These harmful conversations are mostly based on the supremacy of one political view, ideology, race, religion, and nationality over others. These subjects and many more have been used to put one set of people down by criticizing them so that they feel good about themselves. Observing these conversations is so painful that I'll take meaningless conversations about the weather at any time.

The art of meaningful conversation is being gradually forgotten and has become a rare commodity. Humanity seems to be losing its way of communicating with each other and is choosing confrontation instead. Hurtful words are often used to inflict the most harm to the opposite views. The Baha'i Writings remind us about the importance of being courteous and sensitive in choosing our words while addressing others.

“Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world.” - Baha'u'llah

Social media, with all its benefits, has given a new dimension to this problem. It provides an avenue for anyone to say whatever comes to their mind under the pretext of "Freedom of Speech." As a result, some people have replaced logic and common sense with erratic emotional outbursts that achieve nothing except creating pain and hate.

The other side effect of this phenomenon is when people reject any logical and scientific idea which does not coincide with their views by labelling it "fake." Though misinformation and propaganda have been part of media since the beginning of newspapers, only recently has now reached its highest peak. It has entered areas of life that were untouched before.

By calling other points of view “fake,” we escape the chance of learning something new or finding a new way of looking at the issues, and that will lead to a war of words. These warring parties fight a bitter battle of conversations as if they are on the battlefield having one goal: the destruction of the other's point of view at any cost.

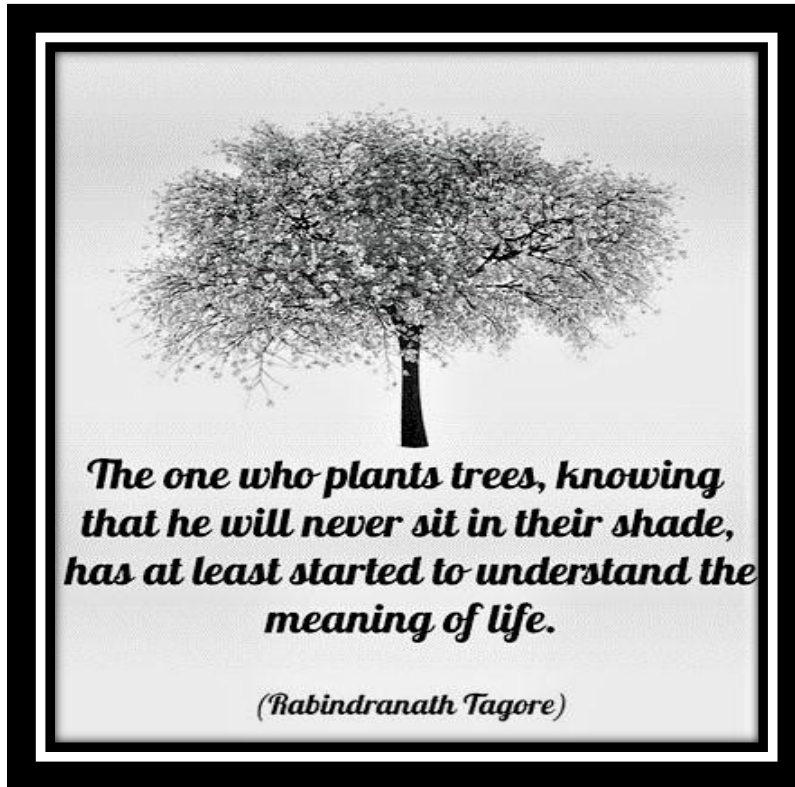
What we need is:

“...with words as mild as milk [and] with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befiteth man's station.” -Bahá'u'lláh

The world is going to destroy itself if it continues to tread in this path of inability to have a meaningful conversation. We need to see each other not as enemies instead as fellow human beings and be forgiving in dealing with one another.

They say from the clashes of ideas comes the spark of truth. However, the problem lies in bringing the ego into the conversation, and then it becomes the clashes of egos rather than ideas, and that leads us to conflict and hatred.

Famous quotes:



Upcoming Events:

Coming feast, Rahmat/Mercy, June 24, 2023

Martyrdom of the Bab, July 10, 2023

Next feast, Kalimat/Words, July 13, 2023

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