



# Port Alberni Nuggets

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## Baha'i Quote of the Month



## Baha'i Stories:

*Howard Colby Ives struggled for several months to understand the reality of 'Abdu'l- Bahá's message. He was the pastor of the Brotherhood Unitarian church in Jersey City. He had organized the church in mid-1911, but by late 1912, the church was in financial trouble and he was forced to close it. Ives wrote to 'Abdu'l- Bahá about this and about his growing interest in the Faith. The Master turned Ives anxiousness about the failure of his church into opportunity: "In brief: be thou not unhappy. This event has happened so that thou mayest become freed of all other at occupations, day and night thou mayest call the people to the Kingdom; spread the teachings of Bahá'u'lláh; inaugurate the Era of the New Life; promulgate the reality, and be sanctified and purified from all save God. It is my hope that thou mayest become as such.*

*-Earl Redman, 'Abdu'l-Bahá in Their Midst, p. 67*

## News and events:

Bahá'í World News Service

### Gender equality: Families as basis for change



A seminar held by the Bahá'í Office of Public Affairs in India looked at reconceptualizing the institution of the family based on the Bahá'í principle of equality between women and men.

*NEW DELHI — A gathering held recently by the Bahá'ís of India looked at the need to reconceptualize the institution of the family based on the principle of equality between women and men. Among the attendees of the gathering were organizations concerned with the issue of gender equality, academics, and school teachers.*

*“The challenges women face within the family have become a most pressing issue during the pandemic in many societies. In some cases, education has come to an end for many girls. There are a lot of child marriages taking place because families see no other path for their daughters during this crisis. At the same time there are many organizations that are trying to reach out and help out,” says Carmel Tripathi of the Indian Bahá'í Office of Public Affairs.*

*“We felt it was timely,” she continues, “to create a space for various segments of society to explore together the kinds of changes that the family as an institution must undergo.”*

*This gathering is among numerous other efforts of the Indian Bahá'í community over the past decades to contribute to the discourse in society on gender equality.*

*Anshu Gupta, a panelist at the gathering and founder of the relief organization Goonj, spoke about the effects of culture and tradition on the family environment, asking: “What is tradition? It is something you keep following. To stop taboos, we have to talk about them ... in a common language. So we create dialogue and stop claiming that we have to do certain things because it is tradition.”*

*Commenting on the significance of the meeting, Ms. Tripathi explains that people often hold back from a deeper exploration of the role of family in contributing to gender equality. “There is a tendency to think of the family as something isolated from society and very private. In reality this should be discussed openly because this is where patterns of thought and behavior that are associated with being a man or women are learned and practiced.”*

*In a paper prepared for the discussion and distributed to participants at the gathering, the Bahá'í Office of Public Affairs highlighted several themes, including "Sharing the functions of nurturance and care-giving" and "Consultation as the basis for decision-making."*

*The paper reads in part: "If decision making in a family is not to be an outcome of arbitrary and dictatorial authority, members of the family will need to learn to communicate with each other with respect and openness drawing on a whole range of qualities such as love, humility, tact, empathy, courtesy and moderation. The capacity to consult in a loving, considerate and yet frank manner in arriving at collective decisions is an art whose value humanity is only beginning to appreciate."*

*Murari Jha, a panelist and an educator in Delhi government schools, spoke about the need for greater rigor when analyzing social progress, stating: "We need to be vigilant of misunderstandings. When you look at what was mentioned in the seminar paper about decision making within the family, the real measure of gender-equal practices is who is making the decisions, such as whether and whom to marry. If we are not allowing our daughters, our sisters... to be part of important decisions, then the act of sending them to school is not really the symbol that we are practicing equality."*

## **Sharing:**

### **Anne's sharing:**

*O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning. Hidden Words #5*

*Actions must be more to them [Baha'is] than words. By their actions they must be merciful and not merely by their words. They must on all occasions confirm by their actions what they proclaim in words. Their deeds must prove their fidelity, and their actions must show forth Divine light.*

*Let your actions cry aloud to the world that you are indeed Bahá'is, for it is actions that speak to the world and are the cause of the progress of humanity.*

*If we are true Bahá'is speech is not needed. Our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop.*

*Without action nothing in the material world can be accomplished, neither can words unaided advance a man in the spiritual Kingdom. It is not through lip-service only that the elect of God have attained to holiness, but by patient lives of active service they have brought light into the world.*

*Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!*

*This is the work of a true Bahá'í, and this is what is expected of him. If we strive to do all this, then are we true Bahá'is, but if we neglect it, we are not followers of the Light, and we have no right to the name.*

*God, who sees all hearts, knows how far our lives are the fulfilment of our words.*

*'Abdu'l-Baha, Paris Talks, 79-81*

*I've got a new job and it has become eminently apparent that my deeds, as I strive to be a true Baha'i, are the single most important thing that I can offer ... any words can be spoken by anybody, but our actions speak to who we truly are. There is going to be a LOT of learning ahead of me .... and simultaneous unlearning of what I thought was a 'teacher'! Prayers for detachment and Divine assistance will be much appreciated!!!! Thanks, all!*

### **Daryl's sharing:**

*Is it true: Once we reach and endorse a conclusion regardless of its value, we admit to our present knowledge's limitation, in turn, our creative strength and influence? As we learn to adapt and depend on the infinite potential of spirit and choose its limitless power as our go-to resource, we can significantly reinforce our capacity to support our efforts before all we face.*

*We owe it to ourselves to learn how to extend our interpretations beyond our first conscious impressions based on a limited assumption. Creating an expectation beyond our normal parameters is our direction for enhancing our capacity and endurance before the tests we face.*

*To increase our capacity, we must learn to accept that our reality is the obvious physical and, more likely, our reality responds to how we think and feel because of what we believe. Accepting we have the capacity to resolve the problems and situations we face from the point of trust in the spiritual process represents our real strength and freedom from these assumed limitations.*

*By trusting first, in turn, freeing the creative power of spirit, our own creative power becomes realized. By letting go and stepping beyond the time-bound restraints and inconclusive assumptions, we release the sustaining life hidden within our spiritual relationship.*

*We assume our conclusions are valid and justified, but by what knowledge and understanding have we made them? Is that knowledge pure and complete as it relates to a unified understanding? As we refer to our past to guide our present, it's no wonder we may have trouble progressing. Strong and deepened ties to our spiritual nature these days appears even more essential. The reality in its makeup places a few parameters on the creative process. It saves the thoughts and emotions we provide, where we should certainly take advantage of sound, open-minded interpretation.*

*We don't need to remain creatures of limited intention, in so realizing we could shift our perception and expectation of what is possible due to past experience and accept the infinite potential of our creative intention through adopting a true tie to our creative spiritual reality.*

*It is our nature that we first depend on what we know presently gained within time-bound awareness and not from the pure wisdom from the infinite spirit. By trusting our spiritual perception to create change from beyond what we personally know or can ever truly understand, we engage our most incredible resource. Our comfort and best support know the open doorway to our solution is but a moment of trust away.*

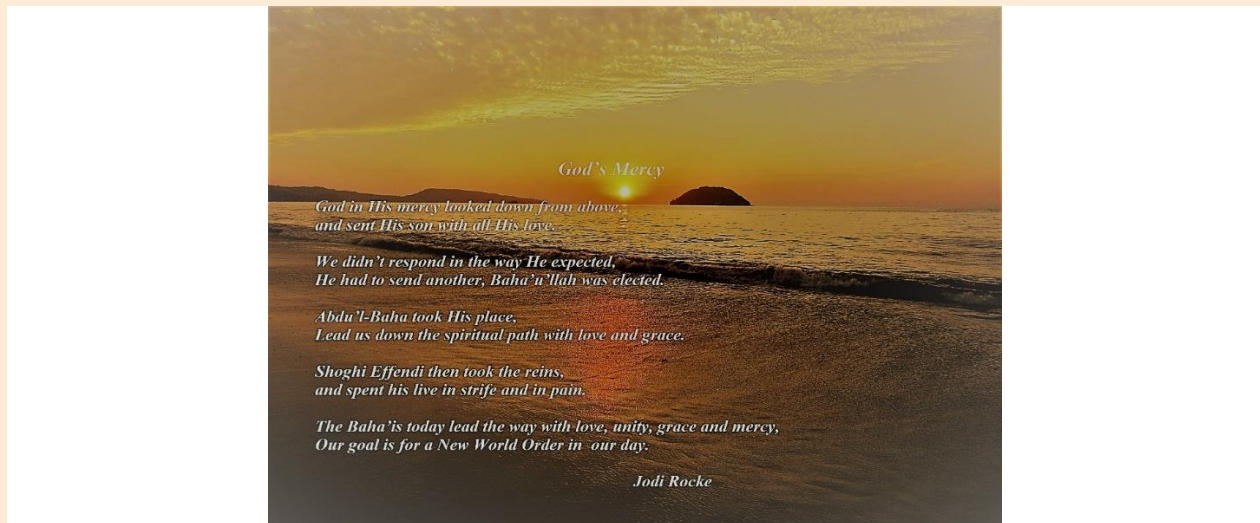
*As we face any issue, our choosing to turn in the direction of the present beyond the limitations of time-bound awareness provides a creative matching frequency for us to disallow a foundation for what we first believed was beyond our control. God is the all sufficing.*

*As we choose to react within time-bound duality, not turning to our most incredible resource, we fix into being the event at hand. Should we have first chosen to see beyond time-bound observation, the event may well have not occurred. The quantum spiritual reality in which we survive and interact takes time to appreciate; nevertheless, the nature of our creative reality is what it is, and our spirit knows all.*

### **Badi's sharing:**

*I am happy that a few of my articles with quotations from the Baha'I Writings will be published on the Times Colonist newspaper. The first one will on coming Wednesday January 13<sup>th</sup>.*

### **Jodi's poem:**



#### *God's Mercy*

*God in His mercy looked down from above,  
and sent His son with all His love.*

*We didn't respond in the way He expected,  
He had to send another, Baha'u'llah was elected.*

*Abdu'l-Baha took His place,  
Lead us down the spiritual path with love and grace.*

*Shoghi Effendi then took the reins,  
and spent his life in strife and in pain.*

*The Baha'is today lead the way with love, unity, grace and mercy,  
Our goal is for a New World Order in our day.*

*Jodi Rocke*

### **From the editor's desk:**

***In these trying days, when it looks like we have ample time, this may help.***

### ***Yá Allahu'l-Mustaghath***

*One of the most powerful invocations, used by 'Abdu'l-Baha' in His times of crisis, (prior to the end of WWI, when the Ottoman soldiers came to take Him to be executed, and when the Holy family was distraught from the absence of Baha'u'llah in the mountains of Sulaymaniyah. The Bab also prescribed His followers to repeat it 2098 times as they never knew which day would be their last!*

*"'Abdu'l-Bahá told of the time in Bagdad when Bahá'u'lláh had retired to the mountains. His family did not know where He had gone and were extremely worried.*

*'Abdu'l-Bahá was a boy at that time and the absence of His Father was very difficult. One night, 'Abdu'l-Bahá recited and supplicated with all his heart saying "Ya Allah el Mustaghas!*

*Ya Allah el Mustaghas!" all night. In the morning after, at the break of dawn, 'Abdu'l-Bahá received a message which he understood to be about the return of Bahá'u'lláh.*

*Ali Kuli Khan understood that the invocation of “Ya Allah el Mustaghas!” would be the prayer to utter in moments of need.*

*It seems that `Abdu'l-Bahá used this powerful prayer at different occasions.*

*-Mirzieh Gail recounts the following (Arches of the Years, page 312)*

*Shoghi Effendi also had the burden of the believers' personal griefs.*

*Florence once asked him for a very powerful prayer, and he answered, ‘What could be better than Yá Allahu'l-Mustaghath?’ ...*

*It was her ounderstanding that this was the prayer repeated over and over by the Master, as He paced His garden when the Turkish ship was coming to take Him away.*

*The Universal House of Justice clarifies that the phrase “Yá Allahu'l-Mustaghath”, ... is an invocation revealed by the Bab.*

*He prescribed it for recitation by His followers in times of trouble and difficulty.*

*Shoghi Effendi has translated the word “Mustaghath” as “He who is invoked for help”.*

*~ The Universal House of Justice, 25 Nov. 1999*

*In the same letter, The Universal House of Justice clarifies that “In the Writings of the Bab, “Mustaghath” refers to Bahá'u'lláh, and “the time of ‘Mustaghath’” refers to the time of Bahá'u'lláh's Dispensation...*

*Mustaghath literally means “He Who is invoked”.*

*It denotes the cycle of every Divine Manifestation, referred to in the Writings of the Báb and Bahá'u'lláh.” ~ The Universal House of Justice, 25 Nov. 1999*

*“It seems that the One being invoked for help is Bahá'u'lláh.*

*Perhaps the following explanation of `Abdu'l-Bahá about the phrase “He is God”, can explain why Bahá'u'lláh is invoked.”*

*“In Paris, when Shoghi Effendi was on his way to the University in England, he told madam Kahn that shortly before the World War I ended, he used to accompany ‘Abdu'l-Baha’ to Haifa, and each week they would spend 4 days usually looking after the shrines and to see about conditions in general.*

*One day the Master closed His door and Shoghi Effendi (he said) knelt outside it, leaning his head against it.*

*For 8 continuous hours the Master paced in the room, praying only one prayer ... ‘Ya ALLAH-EL-MUSTAGATH!’*

*When Shoghi Effendi related this to Madame Ali Kuli-Khan she exclaimed ‘Why it was shortly after this that the European War ended!’*

*Shoghi Effendi smiled, but did not reply either yes or no.*

*In 1924, when she was leaving the presence of the Guardian at Haifa, en-route for Persia to America, she enquired if there were any prayers she could use for special help.*

*The Guardian smiled and replied:*

*‘Is there any prayer better than ‘Ya Allah-el-Mustaghath’ ? showing he recalled their conversation in Paris.”*

*~ The above was given to Doris Lohse by Madame Khan in her own handwriting,*

*This is a copy of the original statement.*

*Mustaghath literally means 'He Who is invoked.'*

*It denotes the cycle of every Divine Manifestation, referred to in the Writings of the Bab and Baha'u'llah.*

*See also glossary in Kitab i Iqan."*

*With regard to the number of times these words are to be repeated, the repetition of this invocation is not definitely fixed, and there is a great deal of flexibility concerning the repetition of this and other prayers.*

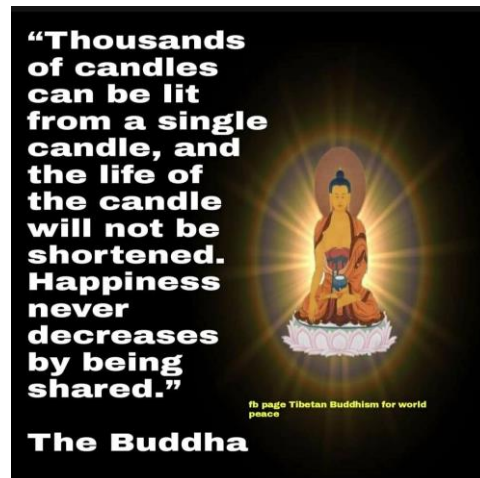
*While the invocation is prescribed in the Writings of the Báb to be repeated 2098 times during occasions of great need, 'Abdu'l-Bahá in one Tablet states that this verse is to be repeated 95 times and, in another Tablet, 81 times.*

*Letters from the Guardian concerning this invocation , as well as other prayers, indicate that repetition is a matter of individual choice.*

*In a postscript added in his own handwriting to a letter to an individual he stated:*

*"There is no objection to saying "Yá Ilaha'l-Mustaghath" any time you like and as often as you like." ~ The Universal House of Justice, 25 Nov. 1999*

## **Famous quotes:**



## **Upcoming Events:**

**Coming feast: Sultán (Sovereignty), 30 December**

**Next feast: 18 January 2021**

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