

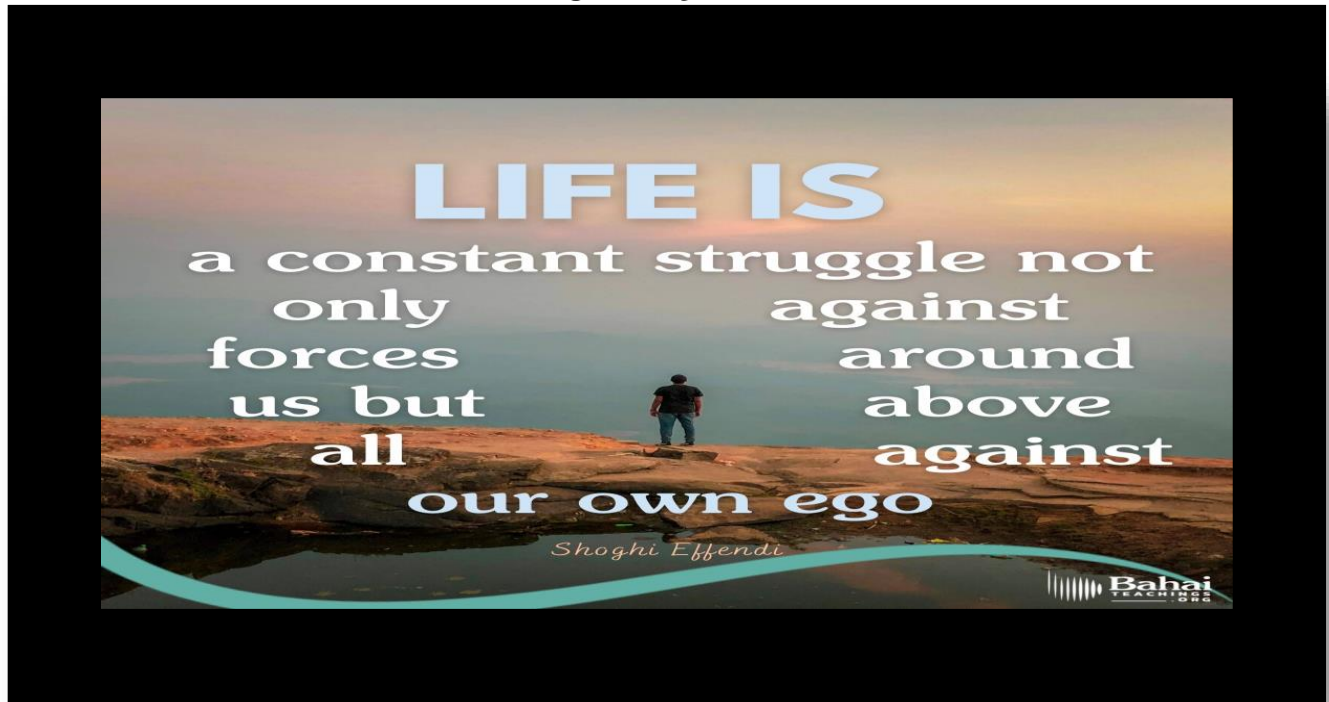


Port Alberni Nuggets

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Baha'i Quote of the Month



Baha'i Stories:

Covenant Breakers

The American Bahá'í community was suffering from three ailments during those early years of the century: covenant-breaking, the cult of the individual and racism. The first problem was due to Abraham Kheiralla's. He learned of the Bahá'í faith in Cairo, then went to America in 1892 to teach the new faith, settling in Chicago. Kheiralla was an effective teacher and, together with Thornton Chase, the first American Bahá'í, he taught, raised up the community of a few hundred spiritually enlightened souls. Kheiralla's teachings, unfortunately, included many of his own beliefs, including reincarnation, dream interpretation, and occultism. This great success, however, quickly inflated Kheiralla's already overlarge ego and resulted in him hoping to split the leadership of the Bahá'í world with 'Abdu'l-Bahá. From Kheiralla's viewpoint, since he was so successful in America, it seemed only right that he be the one to guide and administer the faith there, while 'Abdu'l-Bahá could lead the rest of the world's Bahá'í

community. Meeting 'Abdu'l-Bahá in Haifa in 1898 was a huge blow to Kheiralla because it became obvious that 'Abdu'l-Bahá would have no part in his desire for leadership. That frustration led him to Mirzá Muhammad-Ali, 'Abdu'l-Bahá's half-brother and Arch breaker of Bahá'u'lláh's covenant. Mirzá Muhammad-Ali sent his eldest son Shu'á'u'lláh to America to aid Kheiralla. Kheiralla had written a book which was theoretically about the Faith, but also included his superstitions and mistaken ideas. When 'Abdu'l-Bahá told him not to publish his book he did so anyway, resulting in a split in the American Bahá'í community. -Earl Redman, 'Abdu'l-Bahá in Their Midst, p. 4

News and events:

News from our twin LSA of Jaipur, India

The LSA of Jaipur, during their meeting, made a short video of sending their greetings to our community. The Baha'i House of Jaipur got a major cleanup and beautification thanks to all the volunteers who worked hard. Below are a few photos of their work. The Baha'is of Port Alberni are trying to collect some funds for the teaching work in Rajasthan.



Bahá'í World News Service

Gender equality: Change begins in the family, say Bahá'ís of South Africa



JOHANNESBURG, South Africa — The pandemic has awakened many societies to the possibilities for progress when people, inspired by noble ideals, come together to address inequities, such as racial divides, economic hardship, access to education and healthcare, and the rights of marginalized populations.

At the same time, the global health crisis has compounded many existing problems, chief among them violence against women, described by the United Nations as the “shadow pandemic.” In South Africa, President Cyril Ramaphosa drew national attention to that issue in an open letter just weeks after the first nationwide lockdown in March 2020.

As part of its efforts to contribute to this national conversation, the Bahá’í Office of External Affairs of South Africa is highlighting the role of the family in promoting gender equality through a series of discussions with government officials, civil society actors, and academics.

“The equality of women and men is not only an ideal to be realized in society, it is a truth about human nature. As members of the human race we all have a shared identity, a soul which has no gender,” said Mlingane Poswayo of the Bahá’í Office of External Affairs at a gathering held last week.

He continued: “The family provides a powerful environment in which consciousness of this truth can be raised and put into action. Therefore, moral education about the equality of women and men from an early age within the family and community is essential.”

Bapaletswe Diphoko, founder of Courageous Act Foundation, emphasized the need for moral education, stating: “There is no universal approach to educating young people about gender equality. We therefore rely on culture and social norms to guide us, some of which are outdated.”

Highlighting the importance of cultural change, Tlale Nathane, an academic and social worker, stated: “In the past, women were referred to as inkosikazi, which is a term of respect (in Zulu), and played an important role in the family and community, in leadership and decision making. However, certain attitudes and practices have emerged that have eroded women’s place in society.”

She continued: “I want to see progress in South African families on the basis of the equality of women and men.”

Reflecting on the discussions, Shemona Moonilal, a member of the Bahá’í National Spiritual Assembly of South Africa, shares a hopeful outlook based on experiences in Bahá’í educational programs. “In these programs, young girls and boys learn together about spiritual qualities and principles which provide them with opportunities, from the earliest years of their lives, to see each other as equals and to foster a culture of collaboration.”

She adds: “The attitudes and perspectives nurtured in these initiatives also develop in them the capacity for service to society. Young women and men learn to consult together, make decisions, and take unified action for the spiritual and material well-being of their communities.

“What we see is that as more young people participate in this process in neighborhoods and localities throughout the country, expressions of the equality of women and men are becoming more pronounced and the spiritual ties that bind families are becoming stronger.”

The Office of External Affairs plans to hold additional discussions on issues such as the role of men and boys in promoting gender equality.

Sharing:

Anne's sharing:

I have never seen these two writings before, and they both struck a chord within me ... such clear images!!!!

In this day the tastes of men have changed, and their power of perception hath altered. The contrary winds of the world, and its colors, have provoked a cold, and deprived men's nostrils of the sweet savors of Revelation.

Bahá'u'lláh

Do not let your character stand like stagnant water in a rut, breeding slime and germs. Recognize that within you there are springs fed from strange and infinite sources of supply. You are supposed to flow like a brook, giving out of your good - which you possess in this way or that, in large or small measure - to others, contributing your share to the life of the world. Do not labour - serve.

Ruhiyyih Rabbani
Prescription For Living, p. 98.

Lesley's sharing:

On Friday mornings, I join the Tranquility Zone on zoom, and we discuss the virtues and the challenges we face in daily life to practice the virtues. In our Ruhi study circle, we are also studying such virtues as purity and love for humanity as part of a generous heart. I am beginning to understand and experience that there is much more to each of the virtues than appears on the surface. There are heights to increasing our capacity to reflect a virtue, and we can measure our progress in acting in a way that demonstrates that virtue. We were pondering in our study circle how we can help the homeless – what exactly would make a difference - and it became clear from our study that our actions of demonstrating loving-kindness and purity of heart in increasing measure through practice are the greatest gift we can bestow, always remembering our beloved Master's example.

From the editor's desk:

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Practical Economic Suggestions for Everyday Use (Part three)

Note: Due to the length of this material, it will be presented in many parts.

Based on the Baha'i Writings, the suggestions below may hopefully help you bring about this fundamental change in your character and everyday economic actions. There are 53 suggestions, but we discuss 9 on this blog. The remaining will come on future blogs.

This list of suggestions may seem overwhelming, and you may not be able to practice all those that apply to your situation. But you have to remember that it is not about the results; it is about sincere and wholehearted efforts. It is a pure intention that counts.

1. **Focus on the essential questions of life.** After answering the questions “*Who am, I?*” and “*What is the purpose of my life?*” the equally important question of “*How much is enough?*” should be answered. One of the biggest problems everyone faces is that we do not get a chance to understand who we are and what constitutes the purpose of our lives. Also, we are so busy that we do not ask how much money is enough. How much do we need to live a fruitful life? Practice contentment. Life distracts us from asking ourselves some fundamental questions. Answering these questions can guide us to go through tests and difficulties in life.
2. **Live a simple life, a life like Abdu’l-Bahá.** Living a simple life brings peace of mind and removes some of the distractions of our life journey. Many studies indicate that simplicity reduces stress in life and creates a sense of freedom from the burden of material possessions. A movement already in place called “voluntary simplicity” encourages people to live a simple life. There are some benefits to living a simple life. It is a decision made by many who had too much to handle.
3. **Change your mindset.** It would help if you believed that you are essentially a spiritual being and have a spiritual purpose in your life. You need to realize your spiritual destiny. Once this is realized, then acting accordingly is much more effective and easy. This mindset will help you to have a healthy approach to your material life. Every change begins first in your mind.
4. **Pay a fair price.** If you feel that the price is too low, pay more than the asking price. The Báb practiced this when He worked as a merchant. One of the most beautiful things related to economic activities is the commitment of fair-minded people to disregard existing prices and pay more because they believe their estimate of the price to be fair.
5. **Share the profits with employees.** Abdu’l-Bahá taught us how important it is for the workers to have a share of the profits. Besides profit-sharing, there are many ways to help. Get medical coverage for employees. Support the emotional and physical well-being of employees. Taking care of workers is a privilege and an opportunity to be of service to people. Looking for such opportunities is a wonderful act.
6. **Pay fair wages, not based on what society dictates.** We do not need to follow the minimum wage guidelines. The Baha’i Writings provide the guidelines to ensure that we pay what we feel is fair. Again the wage guidelines should not prevent us from paying more if we think that is fair.
7. **Be honest in your dealings.** Present it with all the facts explained. In our society, we tend to misrepresent a product or share only enough information to present it in the best possible light.

Truthfulness is the foundation of all virtues. When selling your car, house or other possessions, clearly describe the real condition. Mentioning the negative points about a car or a house is not wrong. I have done it, and it did help me to get a good price.

8. **Provide the best quality of service or the best product possible and do so in a spirit of service.** We are privileged to have the assurance that we have demonstrated an act of worship by doing our job well. Make customer satisfaction a goal. There is more to our jobs than just earning money. How satisfying it is to know that the customer is happy and we have played a part in it. Being proud of our work is a blessing millions do not have. They make money but are not happy and satisfied inside.

9. *Look for opportunities to extend to co-workers and co-operate in the workplace. Most workplaces are very isolating, and individuals work by themselves. Reaching out and extending help and treating each other fairly creates a better spirit and working environment. Extend support to others, even your competitors. Be a cause of unity by seeing them as you see your own employees or colleagues and do as much as you can to help them.*

Famous quotes:



If wealth was the inevitable result of hard work and enterprise, every woman in Africa would be a millionaire"

~ George Monbiot

Upcoming Events:

Coming feast: Qudrat, Power, November 2, 2021, 7 PM

Next feast: Qawl, Speech, November 21, 2021, 7 PM

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