

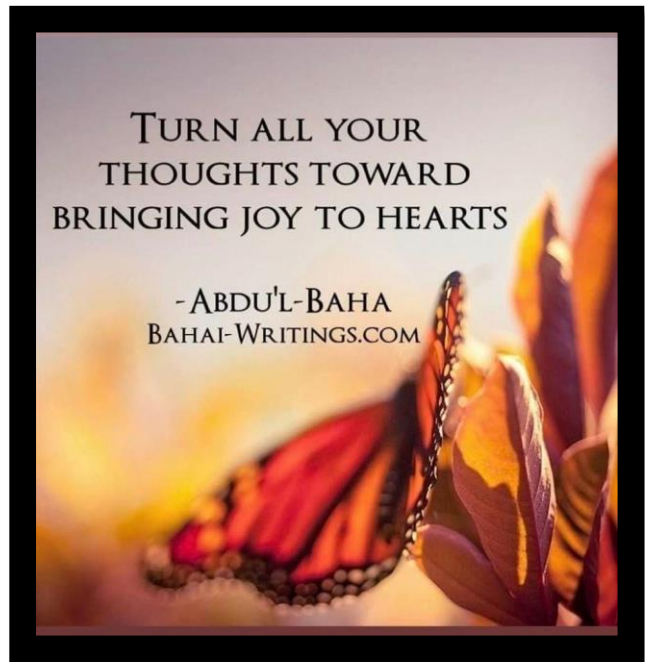
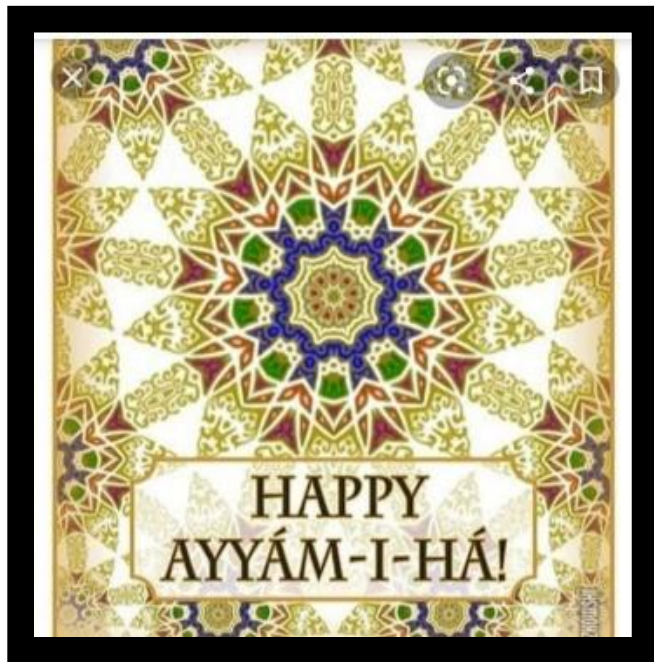


# Port Alberni Nuggets

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## Baha'i Quote of the Month



## Baha'i Stories:

### Ayyam-i-Ha

*In the spring season Bahá'u'lláh used to stay at Mazra'ih for some time. [ Bahá'u'lláh did not live at Mazra'ih or Bahji all the time. He used to go and stay in 'Akká sometimes] Mazra'ih is situated at a distance of about two farsangs [about 12 kilometers] from the city of 'Akká. To attain His presence I used to go to Mazra'ih in the daytime and at night I stayed at the Pilgrim House.*

*On the first day of the Ayyam-i-Há [Intercalary days] one of the pilgrims had invited Bahá'u'lláh and all the believers in 'Akká to lunch. I too went to Mazra'ih. Early in the morning a large tent was pitched in front of the entrance to the garden on a delightful open space. That morning all the believers, numbering almost two hundred, consisting of those who were living in the Holy Land and the pilgrims, came to Mazra'ih.*

*Around the time of noon, the Blessed Beauty came down from the Mansion and majestically entered the tent. All the believers were standing in front of the tent. Then Mirza Aqa Jan, standing in the presence of Bahá'u'lláh chanted a dawn prayer for fasting which had been revealed on that day. When the prayer was finished the Blessed Beauty instructed all to be seated. Every person sat down in the place where he was standing. His blessed Person spoke to us and after His utterances were ended He asked, 'What happened to the Feast, is it really going to happen?' Thereupon a few friends hurried away and soon lunch was brought in. They placed a low table in the middle of the tent. His blessed person and all the Aghsan[The male descendants of Bahá'u'lláh] sat around the table and since there was more room, He called some by name to join Him. Among these my name was called; He said, 'Aqa Tahir, come and sit.' So I went in and sat at the table in His presence.*

*At some point Bahá'u'lláh said, 'We have become tired of eating. Those who have had enough may leave.' I immediately arose and His blessed Person left. At first the food which was left over on His plate was divided among the friends, and then group after group entered the tent and had their meal. Everyone at this feast partook of both physical and spiritual food. I got the prayer of fasting from Mirza Aqa Jan and copied it for myself. Then in the evening all the friends returned to 'Akká. But the Master was not present that day. -Adib Taherzadeh, The Revelation of Bahá'u'lláh, vol. 4, p. 8*

## *News and Events:*

### **News from our twin LSA of Jaipur, India**

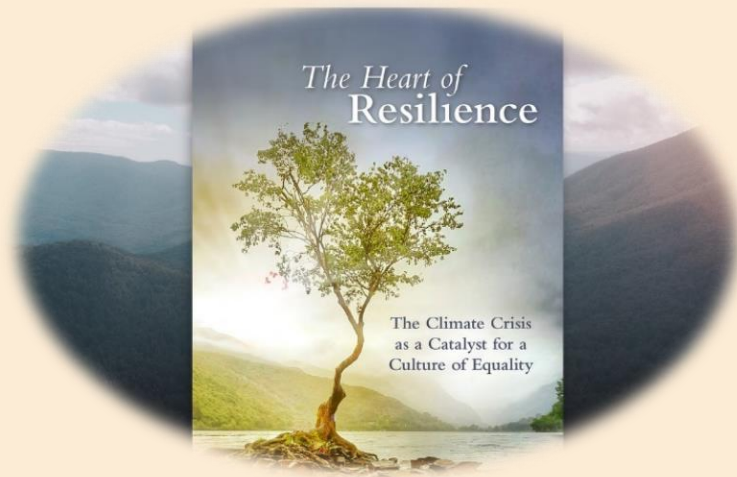
*The first conference of Rajasthan, India was organized with 50 children and 10 families at Shri Ram Ki Nagal, in which friends from Jaipur along with friends from Sitapura and Vatika also participated. After participating in various activities, children who came during the conference played different games and other fun activities.*

*The non-stop activities continue with a great enthusiasm with many JY groups, devotional gatherings and children's classes.*





## Equality of women and men necessary for response to climate crises



*BIC NEW YORK — A [new statement](#) by the Bahá'í International Community (BIC) proposes that the principle of equality of women and men will need to be intentionally woven into the processes of governance for fostering resilience in the face of the climate crisis.*

*“There have been many moments during the pandemic and in the wake of recent climate-induced disasters when humanity has shown its ability to come together. What these moments have shown is how essential a culture of equality is to an effective response,” says Saphira Rameshfar, a representative of the BIC.*

*The statement is part of the contribution of the BIC to the 66th session of the United Nations’ (UN) Commission on the Status of Women, which will be held in March. The Commission is the UN’s principal annual global forum for the promotion of gender equality and the empowerment of women. It promotes women’s rights and shapes global standards for equality.*

*Titled “The Heart of Resilience: The Climate Crisis as a Catalyst for a Culture of Equality,” the BIC statement highlights the need for greater participation of women in the processes of governance, economics, education, and society, and explores how, amid mounting climate risks, “it is becoming clearer how much humanity benefits when women’s leadership is embraced and promoted at every level of society...”*



*The BIC statement provides some examples of the efforts of the global Bahá'í community to breaking down barriers to women's participation in community and life and responses to crises.*

*The statement reads, in part: "Recognition that a multiplicity of perspectives is a prerequisite for effective investigation into the challenges of society will need to characterize every deliberative setting. This would form part of the work of transforming spaces historically dominated by men into inclusive environments where all feel empowered to engage, and where men, motivated by a spirit of understanding, learn to genuinely consult and act in concert with women."*

*It is precisely in times of turbulence, the BIC states, when profound opportunities exist to redefine collective values by re-examining the assumptions that underlie them.*

## Sharing:

### *Lesley's sharing:*

*I really like this Writing from Abdu'l-Baha which He wrote when He was in great danger. He is referring to what may happen in the Holy Land, but I think the message is for each of us and it is one of acceptance of difficulties in the path of God.*

**"O ye lovers of God! Do not dwell on what is coming to pass in this holy place, and be ye in no wise alarmed. Whatsoever may happen is for the best, because affliction is but the essence of bounty, and sorrow and toil are mercy unalloyed, and anguish is peace of mind, and to make a sacrifice is to receive a gift, and whatsoever may come to pass hath issued from God's grace.**

**See ye, therefore, to your own tasks: guide ye the people and educate them in the ways of 'Abdu'l-Bahá. Deliver to mankind this joyous message from the Abhá Realm. Rest not, by day or night; seek ye no moment's peace. Strive ye with all your might to bring to men's ears these happy tidings. In your love for God and your attachment to 'Abdu'l-Bahá, accept ye every tribulation, every sorrow. Endure the aggressor's taunts, put up with the enemy's reproaches. Follow in the footsteps of 'Abdu'l-Bahá, and in the pathway of the Abhá Beauty, long at every moment to give up your lives. Shine out like the day-star, be unresting as the sea; even as the clouds of heaven, shed ye life upon field and hill, and like unto April winds, blow freshness through those human trees, and bring them to their blossoming."**

### *Laurand's sharing:*

*When we feel tired or overwhelmed, we could employ these words from Abdu'l-Baha, which he spoke on August 17, 1912, at Green Acre, Eliot, Maine.*



**“Although the body was weak and not fitted to undergo the vicissitudes of crossing the Atlantic, yet love assisted us, and we came here. At certain times the spirit must assist the body. We cannot accomplish really great things through physical force alone; the spirit must fortify our bodily strength. For example, the body of man may be able to withstand the ordeal of imprisonment for ten or fifteen years under temperate conditions of climate and restful physical routine. During our imprisonment in ‘Akká means of comfort were lacking, troubles and persecutions of all kinds surrounded us, yet notwithstanding such distressful conditions, we were able to endure these trials for forty years. The climate was very bad, necessities and conveniences of life were denied us, yet we endured this narrow prison forty years. What was the reason? The spirit was strengthening and resuscitating the body constantly. We lived through this long, difficult period in the utmost love and heavenly servitude. The spirit must assist the body under certain conditions which surround us, because the body of itself cannot endure the extreme strain of such hardships.”**

**“O SON OF SPIRIT! Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.”**

*-The Hidden Words of Baha'u'llah from the Persian 38*

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

*My mind is very simple, and I struggle to grasp complex concepts, so I try to simplify them to understand and follow them. One of the areas that I have been examining is to find the most effective way of helping the process of the victory of my Faith. I am so grateful to the beloved Guardian for directing me towards that goal. Of course, being led to and succeeding in achieving it are two different things.*

**“Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even by the staunchness of our Faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.” -Shoghi Effendi**

*May Baha'u'llah assist us in reflecting His Teachings in our everyday lives.*

## Poem of the month

Poem by Tahera

### Realisation

When your death is near,  
And you know you have little time,  
How do you feel ?  
Is there regret for things undone?  
Is there a hope of eternal reunion?  
Is there sadness for those you will leave behind?  
Or some inner peace do you find?  
Is there a satisfaction that you did your best?  
Or is there haste to achieve what is left?  
Is there happiness to meet those who have earlier flown?  
Or is there fear of the unknown?  
Is there worry that your name will be lost?  
Or is there gratitude that the finishing line you would have crossed?  
It could be a mix of all these,  
Tears and smiles, joy and unease.  
But the beauty of death is that we never know,  
When it will time to finally go.  
So if we lived each day as if it was our last,  
Will there be time to fret our present or our past?

## News and Nuggets from our First Nations Community



### Carving a Totem Pole for Opitsaht





**Tofino, BC-** Most families from Tla-o-qui-aht First Nation had four totem poles displayed in front of their homes before European settlers arrived on the west coast in the late-1700s.

*When a woman married into a tribe, a totem pole was raised to depict her family's history. It would stand next to three poles. One for her husband's history, another for his parent's history and the fourth for his grandparent's history, according to teachings given to Joe Martin, master carver and Tla-o-qui-aht elder.*

*For Tla-o-qui-aht families, the totem poles served as daily reminders of the teachings relatives were expected to uphold. "It's our constitution," said Martin. "Teachings of natural law."*

*Today, only two totem poles from 1989 and 1993 remain in Opitsaht on Meares Island – one of which is rotting and leaning to the side, said Martin. This is why his eldest brother, Nookmis, asked Martin to carve a new totem pole for the ancient village.*

*As Europeans first arrived in the Clayoquot Sound and encountered the Tla-o-qui-aht, they couldn't make sense of the totem poles, said Martin.*

*Just like First Nations couldn't read English, Martin said settlers couldn't read the totem poles. "They were also illiterate," he said.*

*Totem poles are not read linearly. Often carved as animals or mythical creatures, the crests hold ancient teachings that change with the seasons, said Martin. Passed down through the generations, each one tells a familial story or serves to honour a specific event, or person.*

*Shaped as guiding principles, the teachings were often taught through song and dance, said Martin. As an example, Martin pointed to a sea serpent and said it represents the lightning in the sky. "It's a teaching about being quick," he said, recalling his ancestors who used to hunt whales. "They had to be."*

*In 1792, American trader Captain Robert Gray set fire to around 200 homes in Opitsaht, along with all the totem poles that stood beside them.*

*John Boite, one of the crew members who was ordered to burn the houses, described the village as "a work of ages," in his diary, according to *Tofino and Clayoquot Sound: A History* by Margaret Horsfield and Ian Kennedy. Around a century later, many totem poles were removed from Opitsaht.*

*The Indian Act was passed by the federal government in 1876. It aimed to eliminate Indigenous culture, with the goal of assimilating First Nations, Inuit, and Métis into a Eurocentric society.*

*Between 1884 to 1951, potlatches were banned in an amendment to the act. The law provided a framework for government officials and ethnologists to remove totem poles, as well as other cultural items, such as longhouse murals.*

*Some of the only remaining relics carved in the traditional Tla-o-qui-aht style can be found at the Field Museum of Natural History in Chicago.*

*According to the museum, the seven poles on display were carved by Shi-yus, chief of Tla-o-qui-aht First Nation, in 1890.*

*Ethnologist Charles Newcombe acquired the poles for the Field Museum in 1904 on a collecting expedition in the Pacific Northwest. Based on the museum's records, they were sold to him by Shi-yus' brother, Wickaninnish III, who had become Christian and acquired the name Joseph.*

*Martin said he has never seen the totem poles in person but keeps two images of them hung in his workshop in Tofino.*

*Even though they're no longer on Tla-o-qui-aht's traditional territory, Martin said that, in a way, he feels grateful because they're still around today.*

*A year and a half ago, Nookmis asked Martin to carve a new totem pole for Opitsaht. As the head of their family's house of Ewos, Nookmis wanted it to be carved in remembrance of "the pandemic we all faced together," said Martin.*

*Among other crests, four skulls are carved into the lower mid-section of the totem pole. One represents the most recent COVID-19 pandemic, another symbolizes past pandemics Nuu-chah-nulth peoples have endured, including smallpox and tuberculosis, the third skull honours all the Missing and Murdered Indigenous Women and Girls (MMIWG), and the final skull recognizes all the children who never returned home from residential school, said Martin.*

*With the help of various local artists, including Gordon Dick, Patrick Amos, Robin Rorick, Ken Easton and Nookmis, Martin began carving the totem pole on June 18. For Rorick, the process has been a journey of healing.*

*The Haida artist learned to carve while working on a totem pole with his late-cousin and mentor, Benjamin Davidson, around 2008. On Aug. 15, 2020, Davidson, a renowned Haida carver, suddenly passed from a heart attack. The loss continues to weigh heavy on Rorick's mind.*

*"I think about my late-cousin every day when I work," he said. "When I carve on the pole with Joe, it brings back good memories of time spent with my cousin."*

*After a long year of being unable to socialize, Rorick said he has also found healing in being surrounded by other artists.*

*The totem pole is being crafted from an 800-year-old red cedar tree that was felled during the construction of the Canoe Creek Hydro project, on Tla-o-qui-aht territory.*



## Practical Economic Suggestions for Everyday Use (Part Seven)

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.

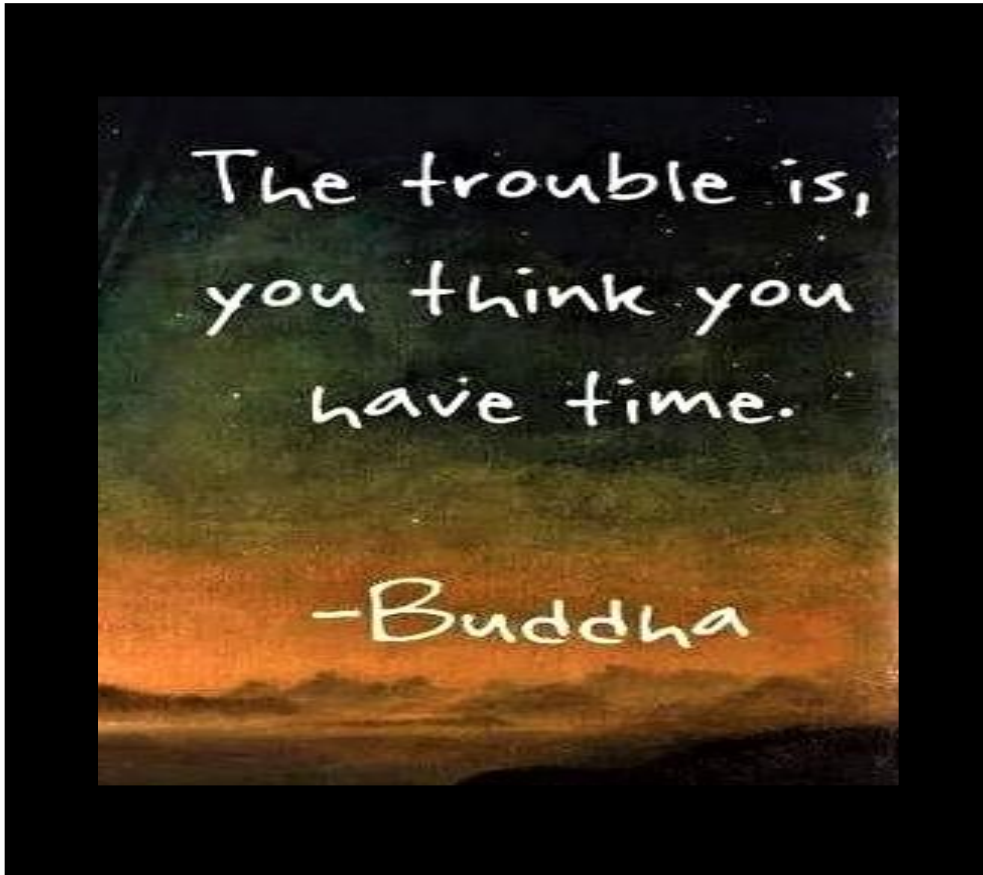
37. *Do not support the idea of the end justifying the means* when it comes to promotion at work or getting a contract, or applying for a job. Our goal is to grow spiritually, and these practices do not help us to grow. That is the worst kind of numbing our conscience.
38. *Be honest in a job interview.* Society has adopted the practice of magnifying positive and minimizing or omitting negative, but in reality, it is a form of lying. It will feel strange to the interviewer and us, but we have to start being honest.
39. *Be truthful in filling out forms or tenders.* Exaggerating has become a way of life, but it is not the Bahá'í way of life. It is a tough thing to do when competing, but we can have the satisfaction that Baha'u'llah is happy with us.
40. *Do not sacrifice your values in order to get a promotion* or contract even though there is nothing wrong with being ambitious and wanting to progress through the ranks. Some would do anything to get a promotion, but we cannot follow that practice.
41. *Use good quality material in production.* Do not use harmful ingredients in production. Be educated about the ingredients, so no harm comes as a result.
42. *Protect the poor and underprivileged* section of our society in any way you can. It is our spiritual duty and privilege.
43. *Give your Huqúqu'lláh* (the Right of God), knowing well that this kind of giving is a privilege and is not a tax. Give with a sense of sharing rather than a sense of loss. This is your opportunity to practice generosity. Giving is the best practical step for bridging the gap between the rich and poor.
44. *Create a consciousness that your welfare, wellbeing and happiness depend on the welfare, wellbeing and happiness of every poor, needy and underprivileged person in the world; that the real meaning of the oneness of humankind will come into being when we see others as members of our family. This should be easy for us since we have heard and said it many times that:*

***“Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.”*** – Bahá'u'lláh

45. *Money is a tool and not the goal of your life.* The biggest mistake that most people make is that they forget that we have not been created to make money. That should not be our life's goal. Money should be seen as an effective tool to serve mankind and to improve the spiritual and economic life of ourselves and others. This is the key that can make a person happy or sad at the

*end of our physical life. Since we cannot take it with us, then why not spend it for the good of mankind.*

*Famous quotes:*



*Upcoming Events:*

**Coming feast: Ala/Loftiness, March 1, 2022, 7 PM**

**Ayyam-i-Ha, February 24- March 1, 2022**

**Fasting starts March 2, 2022**

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