



## Port Alberni Nuggets

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### Baha'i Quote of the Month



### Baha'i Stories:

*A rich man and a poor man lived in the same town. One day the poor man said to the rich man, "I want to go to the Holy Land." The rich man replied, "Very good, I will go also," and they started from the town and began their pilgrimage. But night fell and the poor man said, "Let us return to our houses to pass the night." The rich man replied, "We have started for the Holy Land and must not now return." The poor man said, "The Holy Land is a long distance to travel on foot. I have a donkey, I will go and fetch it." "What?" replied the rich man, "are you not ashamed? I leave all my possessions to go on this pilgrimage and you wish to return to get your donkey! I have abandoned with joy my whole fortune. Your whole wealth consists of a donkey and you cannot leave it!" You see that fortune is not necessarily an impediment. The rich man who is thus detached is near to reality. There are many rich people who are severed and many poor who are not.* -Abdu'l-Bahá, Divine Philosophy, p. 134

## News and Events:

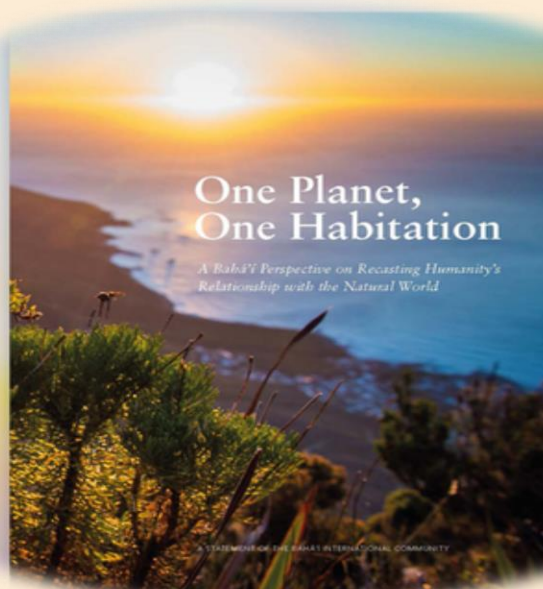
### **News from our twin community of Jaipur, India**

*The children's classes, JY, and conferences are going on nonstop. There was an appeal by the treasurer of the State Baha'i Council for donations since extra teaching activities need finances to be sustained.*



### **Bahá'í World News Service**

**BIC New York: Recasting humanity's relationship with natural world**



*BIC NEW YORK — “Will humanity act on the truth that its own destiny and that of the planet are irrevocably intertwined? Or will still greater calamities be required to move it to action?” asks the Bahá’í International Community (BIC) in a statement it recently released on the occasion of Stockholm+50.*

*“Climate change and other major crises in the world are compelling humanity to recognize its singular existence as a species, and therefore, its need for new patterns of organization that are commensurate with today’s needs,” said Daniel Perell, a representative of the BIC, at a discussion forum held at the Swedish Parliament and co-hosted by the BIC with two Swedish MPs, and other civil society organizations.*

*The statement presents a thought-provoking reading of the root causes of escalating environmental breakdown and highlights principles and proposals for action that draw on experiences over many decades “where the international community not only imagined a better world, but attempted action along paths previously untraveled.”*

*At its heart, the statement underlines the gap between intention and action as one of the central challenges facing humanity. This gap, says the BIC, can be bridged by efforts of individuals, communities, and nations who are contributing their share toward this goal every day. However, the pace of transformation has not yet risen to the demands of the moment.*

*“For action to rise to the scales required, far stronger consensus and collective will among the nations is needed around the values demanded by the current stage of humanity’s development,” reads the statement.*

*Some of the themes explored by the BIC in One Planet, One Habitation include: the essential principle of humanity’s oneness as the only foundation on which sustainable societies can be raised; justice as process and outcome; consultation and fostering consensus in action; and redefining notions of progress and development.*

*Among the proposals offered in the statement are some concerning the important role of government in building a more sustainable world. For example, the BIC suggests that a mechanism to ensure global tax coordination and a framework for regulating illicit financial flows could reduce the disparities of wealth between nations, allowing them to raise resources to address pressing and future requirements.*

*Maria Fernanda Espinosa, former President of the United Nations General Assembly, expressed her appreciation for these ideas, stating that “a new pact for the future requires a values-based multilateral system.”*

*She added: “This is not an abstract statement. It requires the redistribution of wealth and power and a transition from greed to solidarity, from prejudice to empathy and kindness, from indifference and hate to radical love for humankind and nature.”*

*One Planet, One Habitation is among the latest of the BIC’s ongoing contribution to the discourse on the environment. Other significant statements include those submitted to the 21st meeting of the UNFCCC Conference of Parties in Paris in 2015, to the 1992 United Nations Conference on Environment and Development or “Earth Summit”, and to the original 1972 United Nations Conference on the Human Environment.*

## Sharing:

### ***Lesley's sharing:***

*Nine days of intense study, visits to advanced clusters and being inspired and uplifted by what is possible, finding receptive souls, being blessed to have our beloved Counsellor, a member of the National Spiritual Assembly and the secretary of the Regional Council with us during this journey, becoming one with all my fellow future pioneers - really it is impossible to convey the joy and wonder of being part of the first Pioneer Training Orientation in North America.*

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



*I expected little help for my project "Naz Rest Home" for the needy elders in Jaipur due to the intense activities of the Baha'i friends with so many conferences and other activities. I felt so privileged when ABM of Rajasthan called to say that he and the secretary of the Baha'i Council had personally gone to the site to talk to local contractors to put the foundation of a room for bringing electricity. Once electricity comes, we can pump water and start planting. The arrangements are made on a 50/50 partnership with villagers to grow barley. Our share of the profit will be donated to the small high school after the sale. Prayers are needed since the Monsoon rainy season is soon coming, and we have no proper road yet, which means no work can be done for three months.*

## Poem of the month

### **Poem by Rumi:**

In broad day with a lamp  
the sheikh walked 'round:

"I'm sick of beasts!  
A human's what I seek."

They said, "We have looked,  
none are to be found."

He said, "That which isn't  
found is what I seek."

## News and Nuggets from our First Nations and other Communities

### **The history is in the trees as Nuchatlaht trial unfolds**



#### **Vancouver, BC**

*Unlike the empire that claimed sovereignty over Nuchatlaht territory and other parts of British Columbia in 1846, the Nuu-chah-nulth nation did not document its history with written records.*

*Although the legacy of habitation on Nootka Island was transferred from one generation to the next orally, other evidence of ancient ties to the remote area can be seen in the forest, which archaeologists and Nuchatlaht members look to as proof their land was stolen when the Crown asserted authority 176 years ago.*

*This point is currently being contested in the B.C. Supreme Court, where a trial is underway over the Nuchatlaht's Aboriginal title claim to the northern half of Nootka Island. Although the 20,000-hectare area is considered part of the First Nation's traditional territory – with several federally recognized Indian reserves by historical village sites – the provincial government is disputing the Nuchatlaht's claim of continued historical habitation.*

*The trial hinges on the legal test of proving uninterrupted occupation of the land since 1846, the date that Britain claimed sovereignty of the area, declaring all forest property of the Crown. In a statement filed to the court, the province disputes the Nuchatlaht's continued use of inland areas, stressing the First Nation's reliance on fishing.*

*“The Nuchatlaht at the date of sovereignty and at all material times relied mostly on marine resources and used upland areas to a limited extent,” stated the province. “The claim area includes pervasive geographic features, which historically and at the date of sovereignty and at all material times, limited or prevented access, use and occupation by the Nuchatlaht, such as areas of high elevation, steep and densely forested upland areas, and steep, rocky, exposed shorelines.”*

#### **Cedar used from birth to burial**

*The examination of pre-contact forestry practices has become a central part of the Nuchatlaht’s argument in court. Of particular interest is the prevalence of culturally modified trees – known as CMTs within archaeology circles - which are stands altered by Indigenous people employing pre-industrial harvesting practices. Most CMTs had a long strip of cedar bark peeled off the trunk, showing healing lobes of continued growth on either side of the recessed portion where the piece was removed generations ago. This pliable, tough material was woven into fabric for clothing, napkins or hats, and the bark also provided rope for fishing tools as well as surfaces on roofs.*

*Philip Drucker documented the versatility of the material in his book, *The Northern and Central Nootkan Tribes*, published in 1951 from excursions he made to Nuu-chah-nulth communities in 1935 and 1936.*

*“Products of red cedar bark and yellow cedar bark were used in almost all aspects of Nootkan life. One could almost describe the culture in terms of them,” he wrote. “From the time the newborn infant’s body was dried with wisps of shredded cedar bark, and he was laid in a cradle padded with the same material and his head was flattened by a roll of it, he used articles of these materials every day of his life, until he was finally rolled up in an old cedar-bark mat for burial.”*

*At least 8,400 culturally modified cedar trees have been identified throughout the claim area, but archaeologist Jacob Earnshaw believes there are many more that are hidden in the forests of Nootka Island or have been logged since the mid-20th century. In his expert witness report provided for the Nuchatlaht trial Earnshaw notes that, although clearcutting was undertaken in the claim area from 1957-2017, archaeological surveys weren’t conducted in cutblocks until 1999.*

*“Of great concern to archaeological visibility, large areas of the Nuchatlaht claim area were industrially logged prior to the existence of provincial protections for CMT sites,” he wrote. “The majority of Nuchatlaht coastline and forested areas have not been systematically inventoried for archaeological sites. In the few areas that were assessed, dense sites of human occupation and utilization were identified.”*

*Another issue facing the identification of the Nuchatlaht’s pre-contact forestry practices is the elusiveness of how the trees were harvested. Unlike the industrial standard of clearcutting large blocks of forest, in the past Nootka Island’s residents only took what they needed from the trees, leaving the stands to continue growing. Cedar trees that had their bark stripped hundreds of years ago have continued by producing multiple layers of healing lobes on either side of the harvested portion. Sometimes these trees grow to the point that the bare strip is covered by the lobes completely, making a cedar’s existence as a CMT unrecognizable to many archaeologists performing impact assessment that are currently required under provincial regulations.*

*Other CMTs had a section of the trunk removed for a plank or canoe. A few found on northern Nootka Island were completely cut high above the base, a logging method that allowed Indigenous people to avoid the wide flares around the roots, a practice sometimes called a “barber chair” that leaves an elevated stump.*

*Drucker observed that the desirable cedar with knotless trunks often grew back in the woods, where falling an entire tree would “foul those of the forest giants clustered around it.”*

*“Therefore, the usual procedure was to split a large slab off a standing tree,” he wrote. “This was done by making two cuts, one above the other, the lower narrow, the upper one a high, open notch. The distance between them was that desired for the length of the boards or canoe.”*

*Using scaffolding to access the upper parts of the tree, each of these cuts were deeply made nearly to the centre of the trunk.*

*“Then wedges were driven in, downward, in the upper cut until a good-sized pole could be inserted in the split,” continued Drucker. “The logger then went home. After some time the action of the wind rocked the tree and the weight of the cross pole combined to extend the split till it reached the lower notch, and the slab fell off.”*

## *From the editor's desk:*

### **Five Ways to Optimize the Powerful Tool of Baha’i Consultation**

*Baha’i consultation – an essential tool for reaching an agreement or consensus and deciding a course of action – asks every participant to master a set of communication skills based on spirituality.*

*The Baha’i writings offer a treasury of insight and meaning on the complex subject of consultation – including this quotation from the writings of Baha’u’llah, the prophet and founder of the Baha’i Faith:*

***Consultation bestoweth greater awareness and transmutheth conjecture into certitude. It is a shining light which, in a dark world, leadeth the way and guideth. For everything there is and will continue to be a station of perfection and maturity. The maturity of the gift of understanding is made manifest through consultation.***

*Baha’i consultation is an acquired skill, so I try to visualize it in a way that I can understand. I imagine a filtration system where impurities come through the system, and the water that carries them is filtered, cleansed, and purified—the outcome: something beautiful.*

*My metaphor for consultation oversimplifies the concept – entire books have been written on it, and many will be written about consultation’s vital toolkit for the progress of humanity. I’ll attempt to explain it briefly.*

#### ***What Is Baha’i Consultation?***

*Baha’is use the tool of consultation to conduct discussion, discourse, and even administrative meetings. Essentially, it’s a decision-making tool that relies on seeking many people’s views rather than just one. Those who consult together attempt to build a sense of fellowship, mutuality, love, harmony, and unity rather than simply expressing personal views. Together they resolve to search out the truth by freely expressing their opinions, then weighing all the views dispassionately. Once an idea is put forth, it becomes the property of the group, not an individual’s. No one belittles the thoughts of anyone else.*

*The Baha’i teachings say that decisions made during the consultation, with harmony, purity of motive, and love, will attract divine assistance and, in the words of Abdu’l-Baha, “**causeth the living waters to flow in the meadows of man’s reality...**”*

*But to my simple mind, consultation represents a unique filtration system, a spiritual filter for those “living waters” in which we bring all our strengths and weaknesses as input. When we consult, we enter*

*the discussion from different backgrounds, with differing baggage, quirks, cultures, attitudes, and knowledge.*

*Of course, the ideas come from our different approaches, which, when first examined, rarely look like they match each other. Still, as the consultative process continues, the impurities get left behind, just like a filtration system. When that happens, people start seeing the validity of each other's points of view and discarding the inadequacies unrelated to that topic. If spiritual Baha'i consultation is done correctly, it becomes that unique filtration system that takes all impurities and harmful elements and makes the outcome pure.*

*However, the purity of this consultation and its result depends on the purity of motives and our approach to the task. We can do many things not to tax this system and hinder its efficiency and make the process efficient and easy. Preparation, both spiritually and materially, are essential for a consultation to work.*

*I'll suggest a few ideas that have made the consultative process more efficient for me – and have increased the purity of the consultation's filtration system:*

### **1. Dealing with the ego – the “insistent self”**

*No matter how we succeed spiritually, intellectually, or materially in science, arts, sports, business or any other field, the greatest enemy within us presents a constant danger – our own ego.*

*It can manifest itself in the form of a gesture, a look, a word, or an action, but the result is often the same. Our egos are always with us, like a volcano ready to erupt. They need to be constantly supervised by our higher nature.*

*The Baha'i Faith has numerous teachings and writings to prepare us to face this daily test and handle it. The writings differentiate between our two selves: our animal, material or lower nature and our spiritual, divine or higher nature. In consultation, nothing can pollute the discussion process more than the lower nature's ego – than its attachment to its own viewpoints, ideas, and preconceptions. When we work on our egos and keep them in check with the oversight of our higher spiritual natures, our attachment to our opinions and ideas will gradually diminish. In his mystical book *The Hidden Words*, Baha'u'llah wrote, “**Loose thy soul from the prison of self.**”*

### **2. Prayers**

*Consultation requires preparing spiritually by saying prayers and meditating before any discussion takes place. There are so many writings and books on its powers, effects and benefits. Abdu'l-Baha, the son and successor of Baha'u'llah, gave us the gist of it when he said that prayer and meditation: “... **creates spirituality, creates mindfulness and celestial feelings, begets new attractions of the Kingdom and engenders the susceptibilities of the higher intelligence.**”*

### **3. Self-knowledge**

*Knowing ourselves can produce many benefits, both material and spiritual. When we know why we do things, we understand our actions. Besides helping us manage our ego, self-knowledge can help us be aware of our strengths and weaknesses. Baha'u'llah wrote, “**True loss is for him whose days have been spent in utter ignorance of his self.**”*

### **4. Love**



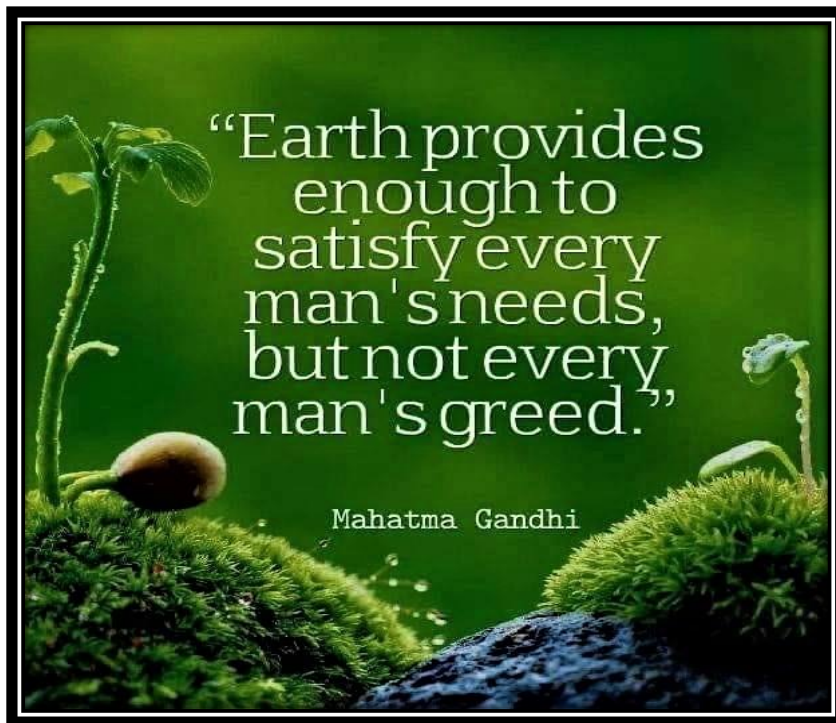
Love is the best lubricant for the practice of true consultation. Love is the link that connects us to God, to ourselves and to others. Love makes its functions effortless. There is no end to love's powers and usefulness. In a talk he gave in Paris, Abdu'l-Baha said: "... in the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all – even his life."

## 5. Humility

We sometimes misunderstand humility, thinking of it as a lack of determination, but really it is the freedom from pride and arrogance. True humility – an extension of self-awareness and self-knowledge – gives us a powerful way to connect with others and see our own opinions from the proper perspective. Baha'u'llah wrote, "**Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.**"

If consultation is understood and carried out effectively, then we can be confident that we cannot find a better filtration system for conducting our discussions. Baha'i consultation combines the best of human abilities and our spiritual values, all gifted to us by the Creator, to solve the problems challenging humanity.

### Famous quotes:



### Upcoming Events:

**Next feast, Kalimat/Words, July 13, 2022**

Contact us at: [bshams@telus.net](mailto:bshams@telus.net)