



Port Alberni Nuggets

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Jamal/Beauty, 180, BE

Baha'i Quote of the Month



Baha'i Stories:

Ridvan - the ninth day

Four days before the caravan was to set out, the Blessed Perfection called Abbas Effendi into his tent and told him that he himself was the one whose coming had been promised by the Báb - the Chosen of God, the Centre of the Covenant. A little later, and before leaving the garden, he selected from among his disciples four others, to whom he made the same declaration. He further said to these five that for the present he enjoined upon them secrecy as to this communication, as the time had not come for a public declaration; but that there were reasons which caused him to deem it necessary to make it at that time to a few whom he could trust. These reasons he did not state; but they are to my mind suggested by the subsequent events which I shall narrate farther on, and which I think he at that time anticipated, and

in view of which he felt that he needed special protection. -Myron Henry Phelps and Bahiyyih Khánum, Life and Teachings of Abbas Effendi

News and Events:

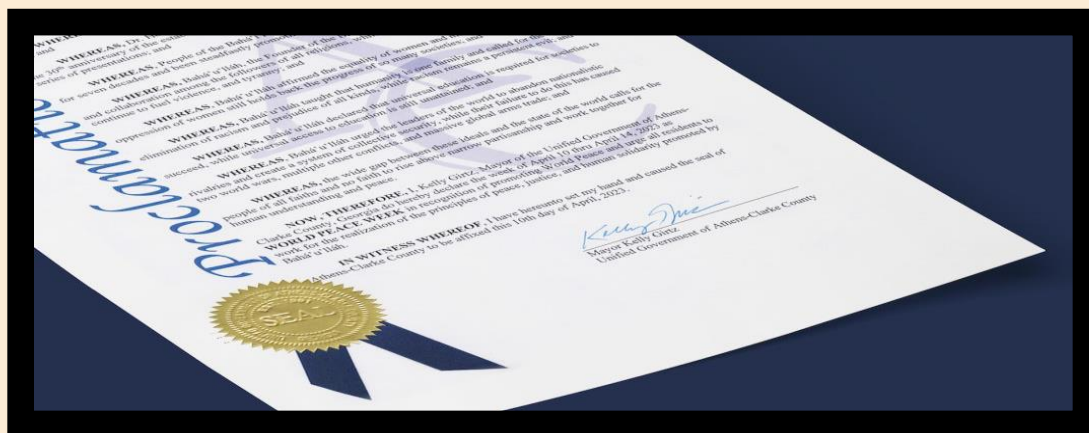
News from our twin community of Jaipur, India

The activities of Junior youth, devotionals and children's classes are continuing and added activities are elections of many Local Spiritual Assemblies and celebrations of Ridvan throughout the State of Rajasthan. The youth planted fruit trees for the commemoration of Ridvan.



The Bahá'í World News Service

United States: Mayor Declares 'World Peace Week' in Honor of Bahá'í Chair Anniversary



ATHENS, Georgia, United States — Mayor Kelly Girtz of Athens-Clarke County, Georgia, has declared 10 to 14 April 2023 as “World Peace Week” in honor of the 30th anniversary of the establishment of the Bahá’í Chair for World Peace at the University of Maryland.

Mayor Girtz signed a proclamation emphasizing the importance of working together to overcome the challenges faced by society, including religious fanaticism, gender inequality, racism, and inadequate access to education.

He urged all residents “to work for the realization of the principles of peace, justice, and human solidarity promoted by Bahá’u’lláh.” The proclamation further states that “the wide gap between these ideals and the state of the world calls for the people of all faiths and no faith to rise above narrow partisanship and work together for human understanding and peace.”

The proclamation was issued during Hoda Mahmoudi’s visit to Athens, where she was invited as the holder of the Bahá’í Chair for World Peace to commemorate the Chair’s 30th anniversary.

During her four-day visit, Dr. Mahmoudi delivered a series of thought-provoking lectures to the students and faculty of the University of Georgia (UGA) and met with members of the Interfaith Clergy Partnership of Greater Athens throughout the week.

Philip Hong, the Dean of the College of Social Work at the UGA, expressed his appreciation for the lectures. “Dr. Mahmoudi’s visit was a breath of fresh air. She brought her spirit of peace and compassion to our students, faculty, and staff in the School of Social Work.”

He added that her emphasis on dialogue and the principle of oneness invited lecture participants to consider innovative means for promoting “unifying peace and justice by advocating for human rights and wellbeing together as a common human race rather than fighting a zero-sum game where one group has to win over another.”

Reflecting on the week’s events, Dr. Mahmoudi states: “The highlight of my visit was the conversations and interactions with the students. The students are eager to speak about the challenges that humanity faces today.”

Her lectures covered a wide range of topics related to the Chair’s central themes: structural racism and the root causes of prejudice; human nature; empowerment of women and peace; global governance and leadership; and overcoming challenges in the globalization of the environment.

Dr. Mahmoudi also expressed gratitude to the Bahá’í Student Association on the UGA campus and the Bahá’ís of Athens for organizing her visit.

Poem of the month

Happy Ridvan

The King of Festivals,
Twelve days of joy,
The Most Great Festival,
Enjoy, enjoy enjoy!

A Day when all prophecies,
Found their culmination.
When promises were fulfilled
And surged the ocean of His Revelation.

The Day when He arrived
In a garden grand,
That into paradise transformed,
As His feet touched its land.

The river Tigris rejoiced, its banks were blessed,
The Nightingales sang, their sweet melodies expressed,
The roses bloomed, their scents unsealed,
The whole creation in awe and adoration kneeled.

The lovers hastened to the summons of their Beloved,
His tent pitched in the soil of their hearts,
Like moths they become one with His flame,
Now no veil could keep them apart.

Ridvan, a time to celebrate, a time to renew,
A time to cherish, to be grateful, and true,
Let your heart sing, let your soul dance,
For in this festival, joy and love advance.

Tahera

From the pages of history

Bab's supplication for ocean travel soon be speedily improved

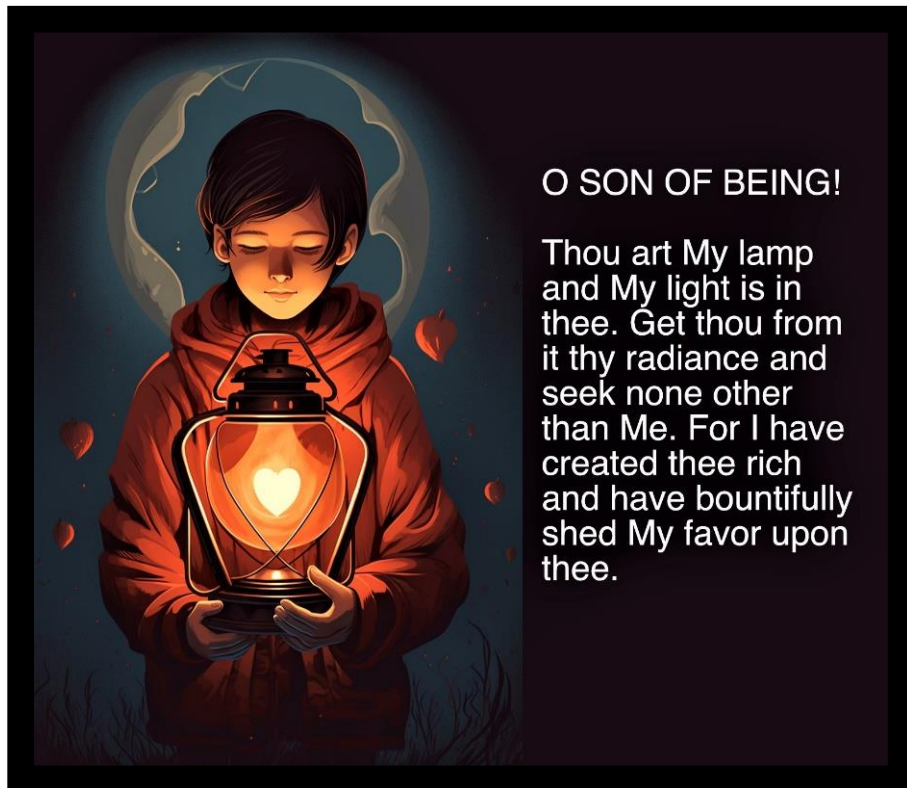
The Bab Himself, in the Persian Bayan, refers to the hardships of that voyage. "For days," He wrote, "we suffered from the scarcity of water. I had to content myself with the juice of the sweet lemon." Because of this experience, He supplicated the Almighty to grant that the means of ocean travel might soon be speedily improved, that its hardships might be reduced, and its perils be entirely eliminated. Within a short space of time, since that prayer was offered, the evidences of a remarkable improvement in all forms of maritime transport have greatly multiplied, and the Persian Gulf, which in those days hardly possessed a single steam-driven vessel, now boasts a fleet of ocean liners that can, within the range of a few days and in the utmost comfort, carry the people of Fars on their annual pilgrimage to Hijaz.

The peoples of the West, among whom the first evidences of this great Industrial Revolution have appeared, are, alas, as yet wholly unaware of the Source whence this mighty stream, this great motive power, proceeds--a force that has revolutionised every aspect of their material life. Their own history

testifies to the fact that in the year which witnessed the dawn of this glorious Revelation, there suddenly appeared evidences of an industrial and economic revolution that the people themselves declare to have been unprecedented in the history of mankind. In their concern for the details of the working and adjustments of this newly conceived machinery, they have gradually lost sight of the Source and object of this tremendous power which the Almighty has committed to their charge. They seem to have sorely misused this power and misunderstood its function. Designed to confer upon the people of the West the blessings of peace and of happiness, it has been utilised by them to promote the interests of destruction and war. -THE DAWN-BREAKERS & NABIL'S NARRATIVE

Sharing

Doug Wilson's work and sharing:



Badi's sharing:

The Nuggets is so grateful to **Tahera Yadav** from India for sending her poems directly to us, and it is like Nuggets has its own exclusive poet.

Also, **Douglas Wilson** from Victoria has adopted the Nuggets and shares his artwork with us.

News and Nuggets from Other Religions and Communities



SERVING THE ONE IN ALL
SIKH DHARMA
INTERNATIONAL

Sikhs Practices (Part One)



Sadhana – Daily Spiritual Practice

Sikh Dharma teaches that everything a person needs exists within himself or herself. We don't need anything outside. We only need to touch the waters of Divinity that live within us. And by experiencing that place, life comes into a perfect balance.

The very best time of day to experience your Higher Self is during the hours before sunrise. This time of day is known as the Amrit Vela – the time of Deathless Consciousness. Generally, those hours are from 4 am to 7 am. During this time, the mind is calm enough that we can meditate deeply. Life around us is still. We can connect with our own Infinity before the hustle and bustle of the day begins.

Bana – Sikh Identity

The “bana” or form, the personal appearance of a Sikh, is one of the foremost ways that a Sikh maintains his or her consciousness as the Guru intended. The Guru has given the Sikh specific instructions to keep his or her natural form as created by God. Thus, all hair is maintained, uncut and untrimmed. The Guru has given the Sikh a standard of dress which distinguishes him or her as a human being dedicated to a life of truthful living.

The Guru has instructed Sikhs to maintain high moral character symbolized by the wearing of the steel bracelet, (“kara”) and to stand prepared to defend righteousness, wearing the “kirpan” or sword. The long hair of a Sikh is tied up in a Rishi knot over the solar center and is covered with a turban, usually five meters of cotton cloth. (A man's solar center is near the front of the head. A woman's solar center is further back.) A female Sikh may also wear a chuni (chiffon scarf) draped over her turban. The turban of a Sikh is his or her primary identifying feature. It is a statement of belonging to the Guru and it is a statement of the inner commitment of the one who wears it. The uncut hair and the turban are a declaration to live in accordance with, and if necessary, die in support of, the teachings of the Sikh Gurus and the Siri Guru Granth Sahib.

Regardless of the circumstances or the type of employment or activity, a Sikh keeps his or her form and identity as a Sikh. Clothes are modest and exemplary of the identity and character of a soldier-saint.

Bani – Sikh Scriptures

After the first Amrit Ceremony, Guru Gobind Singh gave the Khalsa a code by which to live their lives. A key part of that code includes the recitation of and meditation on certain Banis. Banis are Sacred Teachings Songs given by the Divine to the Sikh Masters.

Bani means vibration or frequency of consciousness. Bani is not just what the words say or what the language conveys in a literal or philosophical sense. Bani is given to those with a totally enlightened mind. It comes as a wholistic understanding, a revelation of Universal and Ultimate Truth. The Sikh Masters received these visions of sound. Then, they took that vibrational revelation and put it into words for the times in which they lived.

Guru Ram Das says . . .

“Baanee guroo guroo hai baanee Vich baanee amrit saaray.

Gur baanee kehai sayvak jan maanaiPartakh guroo nistaaray.”

“Bani is the Guru and Guru is the Bani. In the Bani are contained all the nectars.

If the servant obeys whatever the Guru says, the Guru, in person, saves him.”

– Siri Guru Granth Sahib, p. 982

Everything contained within the Siri Guru Granth Sahib is considered Bani. And Bani, itself, is the Guru. Bani is the Teacher, the Guide who takes us from the darkness of our own ego to the light of our Inner Divinity. How can a song be a Guru? How can sound lead us to liberation? It is actually quite simple.

Power and Effect of the Nitnem Banis (Daily Prayers)

When the tongue chants these Sacred Songs, it stimulates the meridians of the upper palate in a very specific pattern. If you run your tongue across the roof of your mouth, you will see how sensitive that part of your body is – and how it affects your entire nervous system. Gurbani is a Divine Sound Code that re-programs the brain, the glandular system and the nervous system. It re-programs us to see what the Masters saw. To experience what the Masters experienced. And, slowly, over time, as we integrate these visions and experiences, to live as the Masters lived.

“The Sound Current of the Shabad Guru is a perfect permutation to make us Divine. These Banis give us a sense of excellence. They create a permutation and combination between the tongue and the upper palate. This, in turn balances the hypothalamus so we can be great automatically. The hypothalamus controls habitual patterns. Reciting these Banis enables us to reset our patterns to experience Infinity. By reciting the Banis daily, by the Grace of God, we will begin to understand what the Guru is saying and we will begin to understand how it applies to our lives.”

From the editor's desk:

The Spiritual Meaning of Wealth

One of the world's greatest driving forces is the desire for wealth. So many wars have been fought for money, and millions of lives have been lost in pursuing it. Every aspect of modern life is under its spell, yet we cannot define it. Wealth and money mean different things to different people and serve different purposes.

Investopedia defines wealth as: “the value of all the assets of worth owned by a person, community, company or country. Wealth is determined by taking the total market value of all physical and intangible assets owned, then subtracting all debts. Essentially, wealth is the accumulation of resources. Specific people, organizations and nations are said to be wealthy when they are able to accumulate many valuable resources or goods.”

Economic terms explain wealth in many ways — net worth for individuals and gross national product “GNP” for countries.

Before money was introduced, different societies had their exchange systems to create wealth and used wheat, rice, salt, cattle, and livestock. Silver and gold were used before currencies came to be, and since then, money has become the most common means of measuring wealth.

Considering all that, I've been thinking about defining wealth from a Baha'i point of view.

“The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.” - Baha'u'llah

This is the spiritual definition of true wealth. I understand it to mean that we acquire spiritual wealth when we work to develop virtues such as trustworthiness, truthfulness, assertiveness, compassion, honesty, honour, prayerfulness, etc.

If we spend our lives developing virtues, we will have something to show for it when our time in this world of material existence comes to an end, as these developed qualities will assist us in our next stage of existence.

Developing these virtues will naturally affect our financial and material lives.

I see wealth as an amazing tool for service to humanity, and I have not shied away from using my God-given abilities to strive to create wealth with this in mind.

The materialistic and capitalistic world we live in tries to convince us that there is no higher goal than buying and consuming. In these confusing times where “the cancer of consumerism” has taken hold of humanity, the Baha'i teachings tell us to look at wealth and life differently. Rather than living solely to maximize our pleasure, we can try our best to love the Creator, seek God's pleasure, and therefore love His creation — humanity. Instead of focusing only on personal satisfaction, we can turn away from ourselves and focus on a higher purpose. In this sense, we will be truly wealthy.

At that end of life, wealth loses its glitter and its charm, and the only thing that will satisfy our soul would be the fact that we understand the true meaning of wealth and use our material wealth for the good of others.

Famous quotes:



Upcoming Events:

9th day of Ridvan, April 29

12th day of Ridvan, May 2

Next feast, Asamat/Grandeur, May 16

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