



The Nuggets

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Mulk/Dominion, 180, BE

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

[News and Events:](#)

The Bahá'í World News Service

Fostering hope and fellowship: Series of gatherings in 'Akká-Haifa promote warm interactions

BAHÁ'Í WORLD CENTRE — *In recent weeks, the 'Akká-Haifa area has seen a series of heartwarming prayer gatherings welcoming all people. Friends and neighbors, irrespective of their cultural or religious backgrounds, including those from Jewish, Muslim, Christian, and Druze communities, as well as those who do not identify with a religious tradition, have come together in a shared spirit of kindness and fellowship.*

These gatherings, most of which have been co-organized by representatives of the Bahá'í Faith, have drawn together local residents to share prayers or inspiring readings from their religious traditions. In these challenging times, such exchanges have fostered warm interactions and kindled hope among attendees, who have valued the opportunity to engage with people from different backgrounds in a meaningful way.

A gathering this week in the vicinity of the Shrine of Bahá'u'lláh in Bahjí brought together residents from the nearby towns of Kafr Yasif, Sheikh Dannun, Clil, and Yarka, sharing prayers and music from their diverse traditional backgrounds.

One of the residents at that gathering noted: "When you see such souls, you believe that the world is still good."

An earlier gathering in the series held in Bahjí included a visit by some 30 youth from the Akko Center for Arts & Technology (A-CAT)—an organization fostering societal harmony among that city’s diverse population.

Naim Obeid, CEO of A-CAT, captured the essence of these gatherings: “When people with diverse perspectives meet in such spaces, they meet the ‘other,’ and the ‘other’ becomes ‘us.’”

Below is a selection of images from these gatherings.



News from the “Nazz Rest Home” project and twin community of Jaipur, India

I am thrilled to see the video and pictures of the function where the gifts of backpacks with supplies purchased from the sale of the harvest of the crops of the land of “Nazz Rest Home,” my project of building a home for disadvantaged elderly in Rajasthan, India, were given to all 75 students of the village. The school staff, students, and their families were pleased and welcomed the coming of Nazz Rest Home into their village. In the future, we will continue to find other ways to provide more services, such as children's classes, with the help of staff, students and their parents.



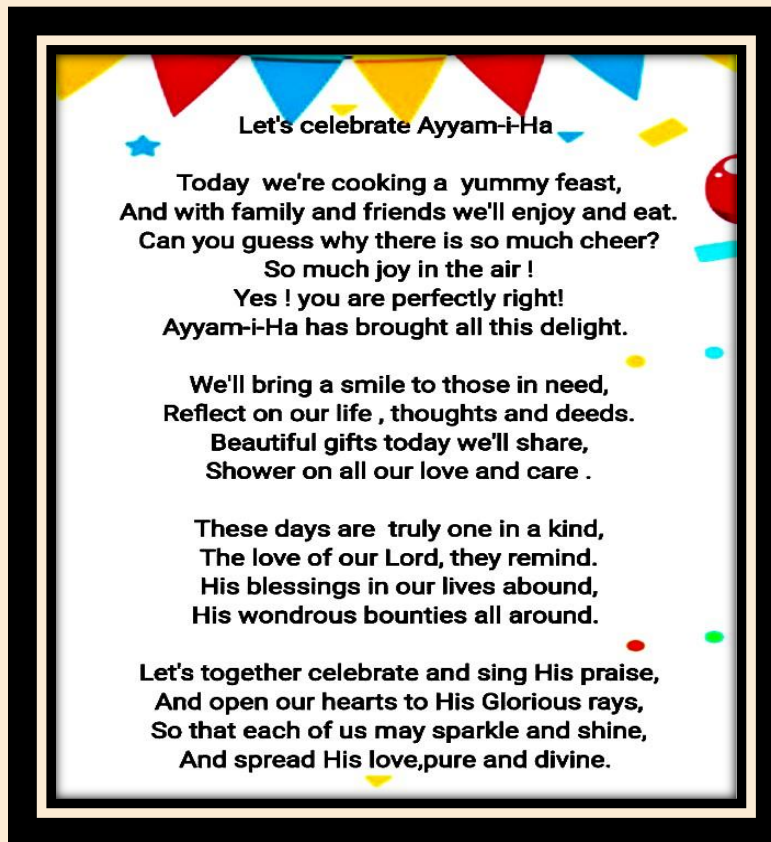


Here is a sample of activities in pictures of many junior youth groups, Ruhi study groups, children's classes, and devotional and prayer meetings in different parts of Jaipur and Rajasthan. A new youth group was started in Sitapura. There was a cricket match, a junior youth group, a children's class, and a study of a Ruhi book.



Poem of the month:

Poem by Tahera Yadev:



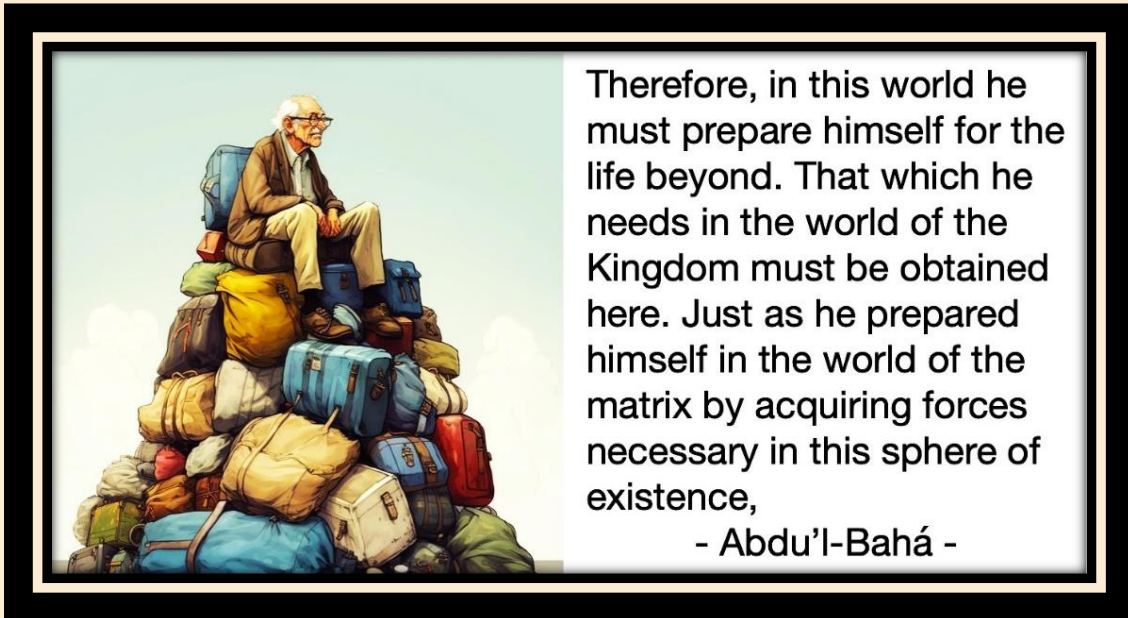
From the pages of history

Baha'u'llah's conversation with a dervish

One day, in the course of one of His riding excursions into the country, Baha'u'llah, accompanied by His companions, saw, seated by the roadside, a lonely youth. His hair was dishevelled, and he wore the dress of a dervish. By the side of a brook he had kindled a fire, and was cooking his food and eating it. Approaching him, Baha'u'llah most lovingly enquired: "Tell Me, dervish, what is it that you are doing?" "I am engaged in eating God," he bluntly replied. "I am cooking God and am burning Him." The unaffected simplicity of his manners and the candour of his reply pleased Baha'u'llah extremely. He smiled at his remark and began to converse with him with unrestrained tenderness and freedom. Within a short space of time, Baha'u'llah had changed him completely. Enlightened as to the true nature of God, and with a mind purged from the idle fancy of his own people, he immediately recognised the Light which that loving Stranger had so unexpectedly brought him. That dervish, whose name was Mustafa, became so enamoured with the teachings which had been instilled into his mind that, leaving his cooking utensils behind, he straightway arose and followed Baha'u'llah. On foot, behind His horse, and inflamed with the fire of His love, he chanted merrily verses of a love-song which he had composed on the spur of the moment and had dedicated to his Beloved. "Thou art the Day-Star of guidance," ran its glad refrain. "Thou art the Light of Truth. Unveil Thyself to men, O Revealer of the Truth." Although, in later years, that poem obtained wide circulation among his people, and it became known that a certain dervish, surnamed Majdhub, and whose name was Mustafa Big-i-Sanandaji, had, without premeditation, composed it in praise of his Beloved, none seemed to be aware to whom it actually referred, nor did anyone suspect, at a time when Baha'u'llah was still veiled from the eyes of men, that this dervish alone had recognised His station and discovered His glory. -THE DAWN-BREAKERS & NABIL'S NARRATIVE

Sharing

Douglas's sharing:



News and Nuggets from Other Religions and Communities



SERVING THE ONE IN ALL
SIKH DHARMA
INTERNATIONAL

CARING COALITION FEEDING FAMILIES



Over the past three years, Sikh Dharma International has donated \$3,000 to Caring Coalition AZ. This amount has provided 2,100 lbs. of food for many Arizona families through the pandemic and beyond. Thank you for donating to Sikh Dharma International!

Each one of the families we serve are a daily reminder that it is possible to meet adversity with courage and gratitude. And that each one of us has the ability to share even if the only thing we have to give is a kind word, a loaf of bread, or our warmth.

Vicki works hard as plumber. There is always an uncle, a cousin, or a neighbor, or a brother that needs help. She is always there for all of them, whether she is sharing food, love, or a space on her couch.

Marisol lost her job as teacher's aide at the beginning of the pandemic. She started a small home baking business. After five months, she proudly let me know she did not need our help any more.

After the birth of her second child, Brenda was able to stay home with her newborn for a few months because of the food boxes you helped to provide.

For each of these families, your kindness created possibilities for a better life.

When I created the Caring Coalition, I wanted to provide a way for my Sikh neighbors and friends to come together, serving the mission of Guru Ram Das by feeding the masses. Together over the past ten years, we have succeeded in doing that.

I am uplifted every day by the greater community of Caring Coalition that our volunteers and families have created.

The families we serve help with deliveries, share food with their neighbors, and even send some items to the border towns in Mexico.

The Yoga and Kirtan Community here in the neighborhood I live in, and people I have never met, have donated thousands of dollars and hundreds of volunteer hours.

I expected Caring Coalition AZ would bring comfort and fulfillment to the families we serve. I did not anticipate the boundless joy I would feel in serving these families, and working with our volunteers, donors and vendors.

“Your Gifts are beyond all measure, then how may one describe The Giver.” It is by the Grace of God that this mission has succeeded. Thank you for being the hands and feet of the Unseen.

From the editor's desk

Spirituality, Morality and Economics Rely on Each Other

How does humanity and morality—spirituality, really—fit into an economic system? To most people, spirituality and economics are completely separate subjects.

*It surprised me when I learned that the first book written by the 18th Century Scottish economist Adam Smith, widely considered to be the father of modern economics, was *The Theory of Moral Sentiments*. It was published seven years before his magnum opus, *The Wealth of Nations*, which founded modern economic theory and virtually invented the free market idea. It never occurred to me that morality might be part of his philosophy.*

*Every economist studies *The Wealth of Nations*, and most will tell you that Adam Smith's work is all about the science of making wealth. His ideas have formed the guidelines for so many economists, and*

his words are still the accepted authority on the subject. His influence is still felt, and his assumptions are still the foundation of economics.

But Adam Smith certainly recognized the inherent danger of wealth, even as he provided ideas for generating it:

“This disposition to admire, and almost to worship, the rich and powerful, and to despise or, at least, neglect persons of poor and mean conditions, though necessary both to establish and to maintain the distinction of ranks and the order of society, is, at the same time, the great and most universal cause of the corruption of our moral sentiments.”

One of the most prevalent concepts in the economy, and one of Smith’s most significant assumptions, was the concept of the “Invisible Hand,” which brooked no interference from the government in the economic marketplace—because Smith’s invisible hand would solve the problems, balance supply and demand and also fix prices in an unregulated economy. Smith has thus been called the founder of “laissez-faire capitalism” and denigrated for his lack of a moral component in his economic theories.

But suppose you combine this “invisible hand” idea with Smith’s Theory of Moral Sentiments, where he says that human beings have a natural tendency to care about the well-being of others. In that case, you get a different picture of this conceptual framework:

*Smith’s quotations indicate that he strongly believed in morality. He discussed the welfare of the individual, saying it depends on the welfare of all: “No society can surely be flourishing and happy,” he wrote in *Moral Sentiments*, “of which the far greater part of the members are poor and miserable.”*

The Universal House of Justice, the international governing body of the Bahá’is, recently reminded us of the same important point:

“The welfare of any segment of humanity is inextricably bound up with the welfare of the whole. Humanity’s collective life suffers when any one group thinks of its own well-being in isolation from that of its neighbours’ or pursues economic gain without regard for how the natural environment, which provides sustenance for all, is affected.”

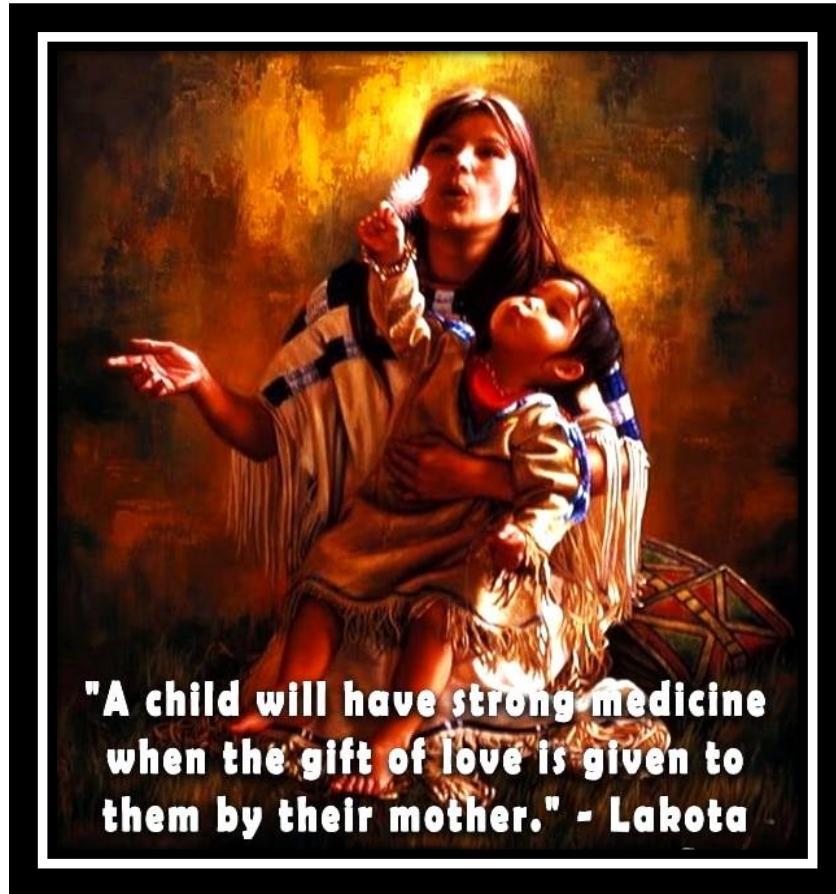
Smith himself said:

“To feel much for others and little for ourselves; to restrain our selfishness and exercise our benevolent affections, constitute the perfection of human nature.”

I am so grateful that I discovered the moral side of economics—and how I wish more economists would explore it too. We can talk about this in our universities and make it an essential part of economic studies to learn the relationship between morality and economics.

Morality and economics have to balance each other rather than competing for organizing and governing economics. They need each other to be complete.

Famous quotes:



Holy Writings to Ponder and Practice

“You live to do good and to bring happiness to others. Your greatest longing is to comfort those who mourn, to strengthen the weak, and to be the cause of hope to the despairing soul. Day and night your thoughts are turned to the Kingdom, and your hearts are full of the Love of God. Thus you know neither opposition, dislike, nor hatred, for every living creature is dear to you and the good of each is sought.” - Abdu’l-Baha

Upcoming Events:

Coming feast of Mulk/Dominion, February 6, 2024

Ayyam-i-Ha, February 25 to February 29, 2024

Next feast of Ala/Loftiness, February 29, 2024

For contributions and inquiries, don't hesitate to get in touch with Badi at bshams@telus.net