



# *The Nuggets*

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## *Baha'i Stories*

**Ridvan**



*The Governor of Baghdad at this time was a relative of my father, but his enemy on account of differences in religious opinion and family misunderstandings. This man, rendered uncomfortable by the sight of my father's increasing fame and influence, exerted himself to effect his removal from Baghdad. He caused representations to be made to the Shah of Persia that, whereas Beha Ullah had been driven out of Persia because of the harm threatened by his presence to the Mohammedan religion in that country, now he was injuring the religion even more in Baghdad, and still exerting his evil influence in Persia; and that therefore he ought to be removed to a place at a greater distance from that country, and one where he could do less harm.*

*These representations and suggestions he sent repeatedly to the Court of Persia, until at length the Shah was moved to use his influence with the Sultan of Turkey to have the Bábís transferred from Baghdad to Constantinople. An order to this effect was at length made by the Sultan.*

*When this news came to us, from which we inferred that my father would again be made a prisoner, we were thrown into consternation, fearing another separation. He was summoned before the magistrates. My brother imperiously declared that he would go in his stead; but this our father overruled, and went himself. Great numbers of his followers had assembled about our house, and these witnessed his departure with many demonstrations of grief, feeling that it was possible that he might not return,*

*The magistrates expressed great sorrow to my father; they said that they respected and loved him, that they had not instigated the order, but that they were powerless to suspend or modify it, and must proceed with its execution. My father remained in conference with them nearly all day, but could do nothing to avert the catastrophe. When he returned, he told us that we must prepare to set out for Constantinople in two weeks.*

*This report was like a death-knell to his followers, who were still gathered about the house. Many of them were Arabs; their fierce natures rebelled and they gave way to violent remonstrances. They implored the Blessed Perfection not to desert them. 'You are our shepherd,' they said; 'without you we must die.'*

*The next day they so overran the house that we could not prepare for the journey. Then the Blessed Perfection proposed to go with Abbas Effendi to the garden of one of our friends and live there in a tent till the time of departure, that the family might be able to proceed with the packing. This remark was repeated and misunderstood, and the rumour circulated among the believers that the Blessed Perfection was to be taken away alone. Then they came pouring in by hundreds, so wild with grief that they could not be pacified; and when my father started to leave the house with my brother they threw themselves upon the ground before him. One man who had an only child, which had come to him late in his life, stripped the clothes from the child's body and placing it at my father's feet cried, 'Naked I give you my child, my precious child, to do with as you will; only promise not to leave us in distress. Without you we cannot live.'*

*Then, as the only way in which to soothe his followers, the Blessed Perfection took all his family to the garden, leaving to friends the preparation of his household goods for the journey. Here we pitched tents and lived in them for two weeks. The tents made, as it were, a little village, that of my father, which he occupied alone, in the centre. -Myron Henry Phelps and Bahiyyih Khánum, Life and Teachings of Abbas Effendi*

## *Events and News*

### **The Baha'i World News Service**

## Youth: BIC Highlights Essential Role of Youth in Social Transformation



**BIC BRUSSELS** — *The Brussels Office of the Bahá’í International Community (BIC) has released a statement highlighting the essential role of youth as protagonists in shaping societal progress.*

*The statement, titled A European Union Youth Strategy: Some Considerations, invites reflection on avenues for nurturing young people’s potential as catalysts for change through broadening the role and purpose of education, strengthening community life, nurturing intergenerational relationships, and enabling participation in consequential decision-making processes.*

*The statement has been distributed to EU and member state officials, as well as civil society organizations and academics, seeking to inform the discussions within the EU member states responsible for youth policy. Its release coincides with a significant meeting in Brussels that marks the mid-point of the European Union Youth Strategy (2019 – 2027).*

*Rachel Bayani, a representative of the Brussels Office, spoke with the Bahá’í World News Service: “Youth have a unique ability to address today’s challenges, as they are asking themselves fundamental questions about who they are and what their place in the world is.”*

*She added: “When encouraged and accompanied, particularly in their educational journey, that moment of questioning also gives them the ability to reimagine their society.”*

*She emphasized the transformative potential of education in empowering young individuals to channel their talents for both personal development and for the collective good.*

*Drawing inspiration from the experiences of Bahá’í educational programs that build capacity for service to society, the statement envisions the role of educational systems in inspiring young people to see their engagement in meaningful work not merely through the lens of self-interest but as a potent means to contribute to societal well-being.*

*This entails educational systems that foster analytical thinking about societal needs, instill a sense of moral responsibility, and guide youth in applying their knowledge to address social needs.*

*The BIC highlights the irreplaceable role of youth in fostering unity and collaboration among diverse groups, stating that young people are capable of leading efforts to forge new, inclusive relationships at the grassroots level, grounded in the conviction of the oneness of humanity.*

## News from the Twin Community of Jaipur

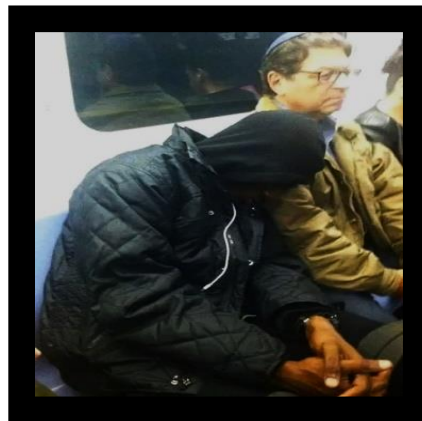
*Here is a sample of activities in pictures of many junior youth groups, Ruhi study groups, children's classes, home visits and devotional and prayer meetings in different parts of Jaipur and Rajasthan. Naw-Ruz was celebrated in Jaipur and other parts of Rajasthan. The Bahá'í Community celebrates the 100th Anniversary of the National Spiritual Assembly of the Bahá'ís of India, and there was a message from the Prime Minister of India for this occasion.*



## Food for the Mind, Heart and Soul

### Compassion is the Universal Solution

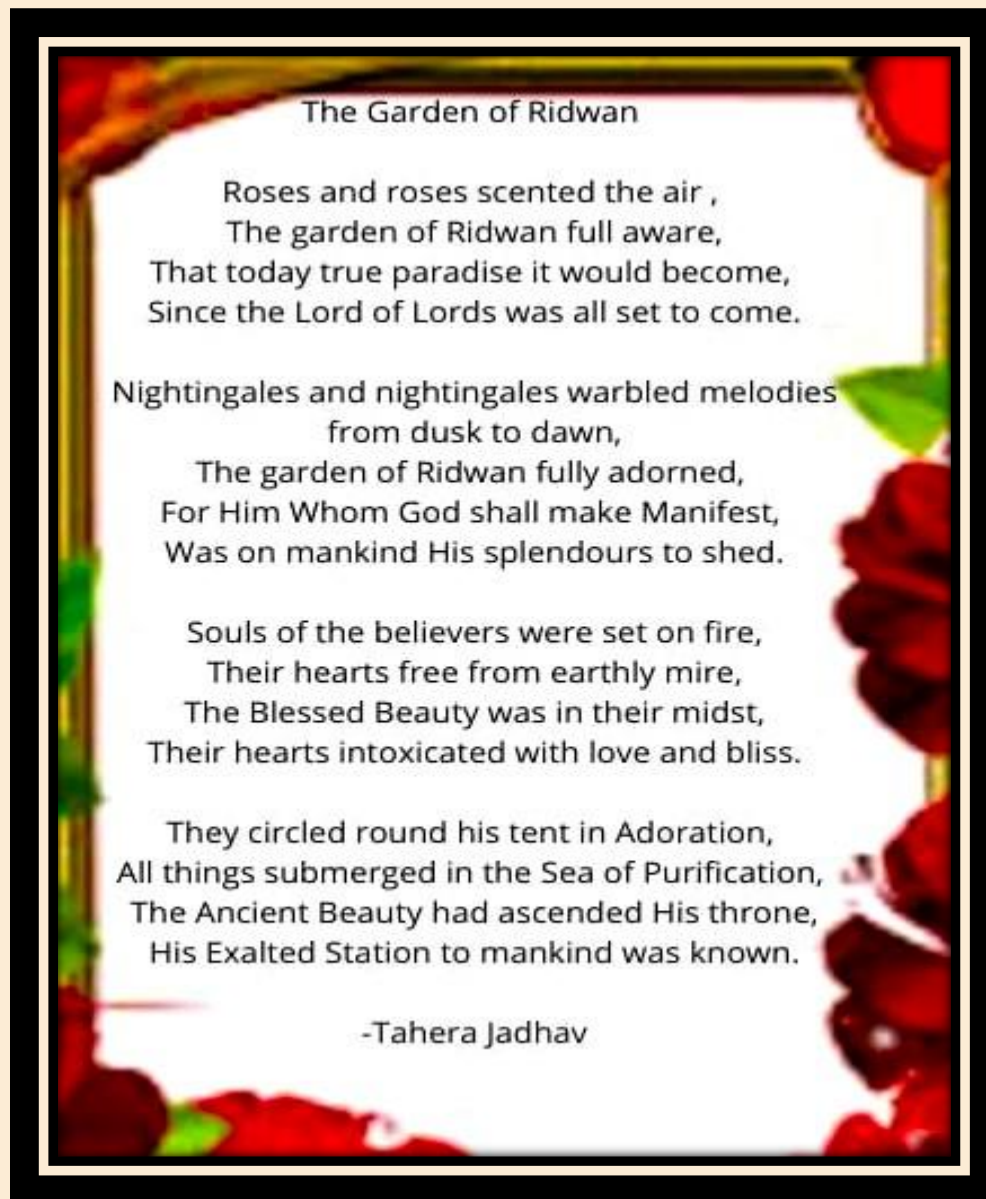
*"Heading home on the Q train yesterday when this young black man nods off on the shoulder of a Jewish man. The man doesn't move a muscle, just lets him stay there. After a minute, I asked the man if he wanted me to wake the kid up, but he shook his head and responded, 'He must have had a long day, let him sleep. We've all been there, right?'"*



*We could use more people like this. Compassion is the universal solution to a lot of the world's problems. Let's remember to be compassionate. We don't always know where someone is at or the battle they are facing.*

## Poems

**By Tahera Yadev:**



## Social Action

### **Social Action in the Bahá'í Nine-year Plan 2022-2031**

*A clear sign that the society-building power of the Cause is being released in a cluster is that efforts are being made by a growing band of its inhabitants, inspired by the teachings of the Faith, to help improve*

*the spiritual character and social conditions of the wider community to which they belong. The contribution made by Bahá'ís is distinguished by its focus on building capacity for service; it is an approach founded on faith in the ability of a population to become the protagonists of their own development. ~Universal House of Justice*

*As the intensity of community-building work in a cluster increases, the friends there inevitably become more conscious of social, economic, or cultural barriers that are impeding people's spiritual and material progress. Children and junior youth lacking support in their education, pressures on girls resulting from traditional customs related to early marriage, families needing help with navigating unfamiliar systems of healthcare, a village struggling for want of some basic necessity, or long-standing prejudices arising from a legacy of hostility between different groups—when a Bahá'í community's efforts in the field of expansion and consolidation bring it into contact with these situations and many others, it will be drawn to respond to such realities as its circumstances permit. In reflecting on such situations it becomes evident that... expansion and consolidation, social action, and contributing to prevalent discourses are dimensions of a single, unified, outward-looking endeavour carried out at the grassroots of society. ~Universal House of Justice*

*The initial stirrings of grassroots social action begin to be seen in a cluster as the availability of human resources increases and capacity for a wider range of tasks develops. Villages have proven to be notably fertile ground from which social action initiatives have emerged and been sustained, but in urban settings too, friends living there have succeeded in carrying out activities and projects suited to the social environment, at times by working with local schools, agencies of civil society, or even government bodies. Social action is being undertaken in a number of important fields, including the environment, agriculture, health, the arts, and particularly education. ~Universal House of Justice*

*We wish to stress that, historically and now, social action and efforts to participate in the prevalent discourses of society have emerged not only in the context of growth, but also as a result of individual Bahá'ís striving to contribute to society's progress in ways available to them. As a personal response to Bahá'u'lláh's summons to work for the betterment of the world, believers have variously chosen to adopt certain vocations and have sought out opportunities to support the activities of like-minded groups and organizations. Projects, both large and small, have been started in order to respond to a range of social issues. Numerous Bahá'í-inspired organizations have been established by groups of individuals to work for many different objectives.... ~Universal House of Justice*

*Projects, both large and small, have been started in order to respond to a range of social issues. Numerous Bahá'í-inspired organizations have been established by groups of individuals to work for many different objectives, and specialist entities have been founded to give attention to a particular discourse.... We rejoice to see these diverse, harmonious expressions of faith by the devoted followers of the Blessed Beauty, in response to the tribulations of a perplexed and sorely agitated world. ~Universal House of Justice*

*The efforts of the friends to build communities, to engage in social action, and to contribute to the prevalent discourses of society have cohered into one global enterprise, bound together by a common framework for action, focused on helping humanity to establish its affairs on a foundation of spiritual principles. ~Universal House of Justice*

## *From the Pages of History*

## The Bab's arrival at Jaddih, and an incident on the way to Mecca

*Upon His arrival in Jaddih, the Bab donned the pilgrim's garb, mounted a camel, and set out on His journey to Mecca. Quddus, however, notwithstanding the repeatedly expressed desire of his Master, preferred to accompany Him on foot all the way from Jaddih to that holy city. Holding in his hand the bridle of the camel upon which the Bab was riding, he walked along joyously and prayerfully, ministering to his Master's needs, wholly indifferent to the fatigues of his arduous march. Every night, from eventide until the break of day, Quddus, sacrificing comfort and sleep, would continue with unrelaxing vigilance to watch beside his Beloved, ready to provide for His wants and to ensure the means of His protection and safety.*

*One day, when the Bab had dismounted close to a well in order to offer His morning prayer, a roving Bedouin suddenly appeared on the horizon, drew near to Him, and, snatching the saddlebag that had been lying on the ground beside Him, and which contained His writings and papers, vanished into the unknown desert. His Ethiopian servant set out to pursue him, but was prevented by his Master, who, as He was praying, motioned to him with His hand to give up his pursuit. "Had I allowed you," the Bab later on affectionately assured him, "you would surely have overtaken and punished him. But this was not to be. The papers and writings which that bag contained are destined to reach, through the instrumentality of this Arab, such places as we could never have succeeded in attaining. Grieve not, therefore, at his action, for this was decreed by God, the Ordainer, the Almighty." Many a time afterwards did the Bab on similar occasions seek to comfort His friends by such reflections. By words such as these He turned the bitterness of regret and of resentment into radiant acquiescence in the Divine purpose and into joyous submission to God's will. --THE DAWN-BREAKERS & NABIL'S NARRATIVE*

## Sharing

### Douglas Wislon's sharing:

The hour is ripe for the proclamation, without fear, without reserve, and without hesitation, and on a scale never as yet undertaken, of the One Message that can alone extricate humanity from the morass into which it is steadily sinking, and from which they who claim to be the followers of the Most Great Name can and will eventually rescue it.

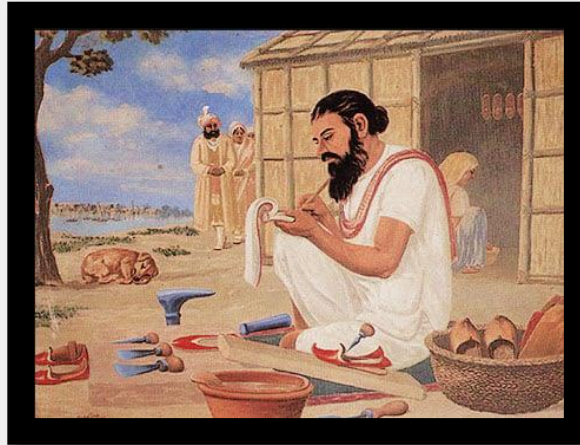
Shoghi Effendi



# News and Nuggets from Other Religions and Communities



## **BHAGAT RAVIDAS: HOPE AND EQUALITY** SIKH HISTORY



*In a world often divided by barriers of caste and social status, the story of Bhagat Ravidas unfolds as a relatable journey of resilience, devotion, and the pursuit of equality. His life, rooted in humility and an unwavering connection with the divine, offers lessons that can resonate with us on a personal level.*

### **Early Life:**

*Picture a bustling neighborhood in Varanasi, where Bhagat Ravidas, just like many of us, grew up in a humble family. From the very start, he faced the challenges of caste-based discrimination, something that sadly remains a familiar reality for many. Yet, in the midst of adversity, Bhagat Ravidas discovered solace and strength in his devotion to the divine.*

### **Devotion and Challenges:**

*Bhagat Ravidas's hymns, found in the **Siri Guru Granth Sahib**, echo the sentiments of a heart seeking connection with the divine amidst life's everyday struggles. His words remind us that, like him, we can find spirituality in the midst of our daily lives, transcending the confines of societal expectations and norms.*

*(We have a great lecture by Siri Singh Sahib about the Neuroendocrinology and Electromagnetic Infinity of Siri Guru Granth Sahib [here](#).)*

*A cobbler by trade, Bhagat Ravidas used his daily work as an expression of devotion. Just as he challenged societal norms in his time, we can draw inspiration to break down barriers and challenge stereotypes in our own lives. Bhagat Ravidas invites us to recognize the spiritual value in our everyday actions, regardless of our occupation.*

### **Community Service:**

*Bhagat Ravidas didn't restrict his love and service to the divine within the confines of a temple. His community service was an extension of his spiritual practice, a call for us to engage with and uplift our*



communities. In a world where selfless service is more vital than ever, Bhagat Ravidas's example encourages us to be active contributors to positive change.

### **Legacy to the World:**

*Though Bhagat Ravidas lived centuries ago, his legacy isn't confined to the past. His hymns and teachings resonate with people across cultures and religions today, inspiring us to embody love, humility, and equality in our own lives. His story invites us to embrace our spirituality, challenge societal norms, and champion equality within our personal spheres of influence.*

*As we reflect on his story, let us draw inspiration from his resilience, compassion, and commitment to equality, weaving our own stories of spiritual awakening in the tapestry of our everyday lives.*

## *From the Editor's Desk*

### **Please God, Put it on My Account**

*Sometimes, we're very hard on ourselves and can't forgive our mistakes in certain areas of life. As a result, many of us lack self-esteem and consequently lose sight of life's big picture.*

*When that happens to me, I often forget that life represents a collection of my good and bad actions—sort of a balance sheet that keeps track of my good and bad deeds. The negative side or the bad deeds are like an open account I have at a store or with a credit card company that keeps track of my purchases and payments. The expectation? Payments must be made by the end of the week or month at the most.*

*Our life's open account is no different—because we are spiritually brought to account by the end of our physical existence. So when we know this tab is open and understand that we will make many mistakes until we die, why do we suddenly pick one mistake and become obsessed with it to the extent that we cannot forgive ourselves? Why one when many could be singled out and made to be the stumbling block on the way of our human journey?*

*Forgiving others for what they have done is much easier for me than forgiving myself.*

*The [Baha'i](#) teachings have a wealth of insight and knowledge to help us forgive others—and ourselves. But my problem has always been being unable to forgive myself. My self-esteem has rarely been high enough to take me to the happier side of self-forgiveness. Even after finding out some great people also felt like me, it did not help me with my struggles. But when I read the holy scripture of many different Faiths, they take away some of the pain.*

**Even the great apostle Paul looked at his past with great regret: “For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.” – 1 Corinthians 15:9.**

*Maybe we need to be reminded that our account with the Creator remains open and that we should not let one mistake stop us from moving on with our lives. He has not given upon us, so why are we writing ourselves off? We will eventually balance our account.*

*As a result of doing so many wrong things in my life, I sometimes feel paralyzed and filled with deep regret. This negativity becomes so intense that I find ways not to deal with it, postponing that intense and difficult reckoning to some future time so that, hopefully, I am better equipped to face it and deal with it by then. So when those intense guilt attack moments occur, I repeat this to myself: “Please God, put it on my tab.”*

*That way, I buy myself some time to deal with it later—to pray, silently ask God for forgiveness, and find the inner strength to resolve to be a better and more spiritual soul.*

*By using this method, I have survived many moments of utter despair. It also proved to me that God’s account with us is very flexible. He is kind because he sees our weaknesses and gives us opportunities to try again. Were it not for His flexibility, we would have had to give up trying.*

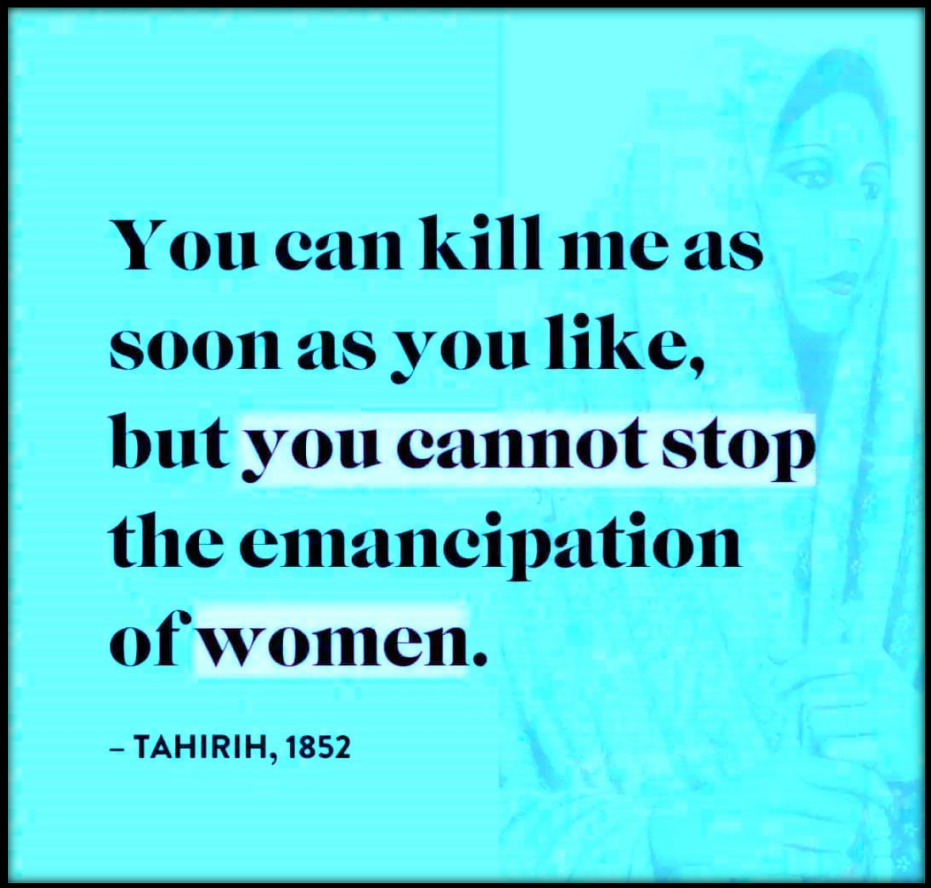
*The Baha’i teachings say that the spiritual Writings can wash our consciences clean if we let them:*

**“Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men’s souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean...” – Abdu’l-Baha**

*I finally resolved this inner problem later in life when I made a pilgrimage trip to the Holy Land. There, I met a very wise man who noticed my troubles when I could not find myself worthy. This wise person asked me if I believed God is forgiving, and I said yes. He said do you think He has forgiven you for the bad things you have done? I said I am sure He has. Then he looked at me with a look of disappointment and said, “Then who the heck do you think you are? Are you higher than God? Forgive yourself! He has!”*

*At that moment, my spiritual eye opened for the first time, and I could see my life clearly.*

*When we obsessively occupy our minds and souls with negative thoughts, we lose sight of the big picture and forget who runs the show. If God has forgiven all your shortcomings, please do yourself a favour and accept it with gratefulness. After all, our lives are God’s gift to us, and He wants us to live wisely, cheerfully and free from guilt and regrets.*



**You can kill me as  
soon as you like,  
but you cannot stop  
the emancipation  
of women.**

**- TAHIRIH, 1852**

*Writings to Ponder and Practice*

**“Be a lamp, or a lifeboat, or a ladder. Help someone’s soul heal.  
Walk out of your house like a shepherd.” ~Rumi**

For sharing materials and questions, write to [bshams@telus.net](mailto:bshams@telus.net)