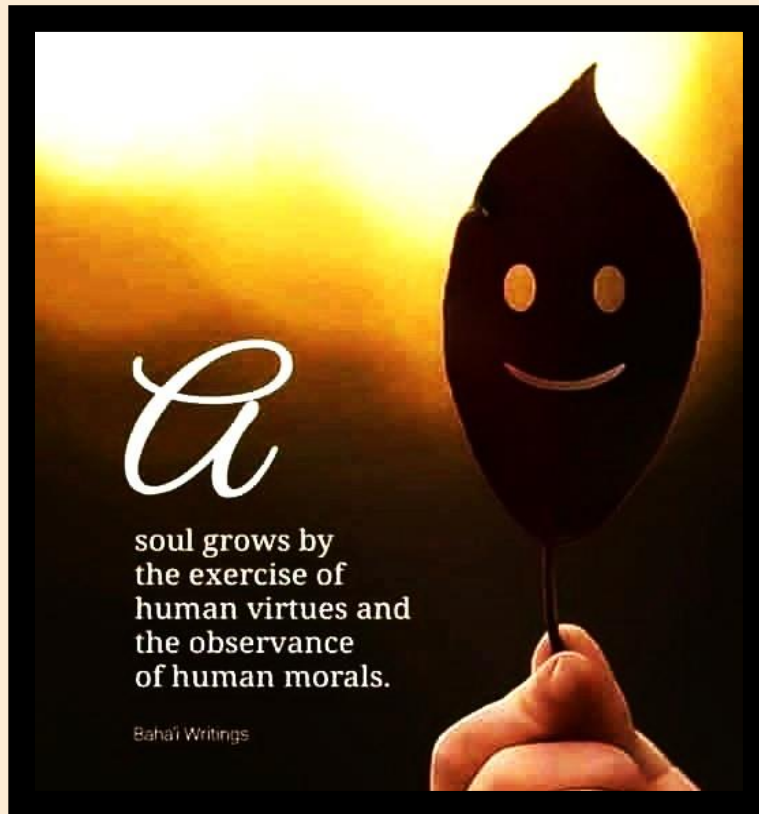




# The Nuggets

Volume 4, Issue No.3



## Baha'i Stories

### Hands of the Cause

*'Abdu'l-Bahá's train passed through the small town of Aitkin, Minnesota, pausing briefly to let off and board passengers. On the platform was a small boy, aged one and a half, and a man, waiting for the boy's aunt to disembark. Suddenly, the young lad's attention was grabbed by a very unusual man standing in one of the train exits. The stranger was dressed in a white, full-length robe, wore a turban and had a white beard. The stranger was, of course, 'Abdu'l-Bahá, but the boy wouldn't know this for 28 years. The little boy was William Sears, who would be appointed the Hand of the Cause of God 45 years later. That night, William had the first of a long running series of dreams about 'Abdu'l-Bahá, but not until 1940 when his new wife Marguerite, showed him the picture of the Master did William know who it was he had seen. ~Earl Redman, 'Abdu'l-Bahá in Their Midst*

## Events and News

### Chile Bahá'í Radio: National Sound Archive of Mapuche Culture Comes to Life



**LABRANZA, Chile** — *Situated amid communities rich with Mapuche heritage, Radio Bahá'í in Labranza, Chile, has embarked on an extraordinary journey to connect past and present through the power of sound. The recent launch of a national archive project by this radio station has transformed decades of sound recordings into a living repository that reflects the spirit of the Mapuche community.*

*“The archive goes beyond conservation,” said Nabil Rodríguez, the project’s coordinator. “It harmonizes ancestral knowledge with spiritual principles found in the Bahá'í teachings, aiming to inspire both present and future generations.”*

*The archive, titled “Oral Heritage of Wallmapu: Identification, Inventory, and Memory of the Mapuche Sound Archive of Radio Bahá'í,” was established in collaboration with the Chilean government’s National Service for Cultural Heritage.*

#### **Harmonizing voices through a shared identity**

*On 12 November 1986, Radio Bahá'í aired its inaugural broadcast, celebrating the anniversary of Bahá'u'lláh's birth.*

*“The station was established to help address the spiritual and material aspirations of local communities, notably the Mapuche people, who are among Chile’s largest indigenous populations,” said Mr. Rodríguez.*

*He reminisced about the station’s beginnings: “A new platform emerged where these aspirations could flourish through music, stories, and conversations.”*

*Mr. Rodríguez added that among the principles underpinning the station’s programs has been unity in diversity. “The broadcasts explored that, in our diversity, we all have a shared identity as members of one human family.”*

*From its start, Radio Bahá'í has aired programs in both Spanish and Mapudungun—the Mapuche language—covering themes such as agriculture, health, and education while also exploring how spiritual principles can enrich these fields. This initiative has allowed communities to share experiences and foster spirituality in the personal and professional spheres, catering to a wide array of interests.*

*“The content was shaped by residents of local communities, while drawing on ideas from other Bahá'í radio efforts worldwide where suitable,” said Mr. Rodriguez.*

*“This approach,” he continued, “ensured that programming would be locally resonant and enriched by a global perspective.”*

*Alex Calfuqueo, coordinator of Radio Bahá'í and a member of the Mapuche community, highlighted the Mapuche's vital role in shaping the endeavor. “The spirit of keyuwün, or mutual support, has been integral to how we have been operating—sharing traditional wisdom, reporting on community events, and being part of the storytelling process,” he said.*

*Mr. Calfuqueo described the expansion of Radio Bahá'í's efforts, connecting this to the station's evolving engagement with the community. “Initially, our broadcasts were 5 to 6 hours long. As we developed more bilingual content, we were able to extend our airtime to 16 hours daily, reaching out to a wider rural audience, including farmers, women, children, and entire families,” he explained.*

### **Archiving for the future**

*The dedicated efforts of those involved in Radio Bahá'í's early days laid the groundwork for a project of profound significance several decades later—the establishment of a national sound archive of significant cultural value.*

*Mr. Calfuqueo shed light on the archive's scale, describing a comprehensive database with some 3,400 indexed audio recordings. These recordings amount to roughly 120 hours of the Mapuche community's invaluable cultural expressions.*

*He added: “It has emerged as one of the most extensive collections of its kind, rich with Mapuche musical and cultural expressions.*

*“The archive, built from years of dedicated work, serves to enrich humanity's diverse heritage.”*

*Katherine Zamora, a musicologist who assisted with the digitization of analog recordings, said that the direct involvement of the Mapuche community in the cataloging process underscores the initiative's collaborative ethos, “As a researcher, I found the collaboration between the Bahá'í and Mapuche communities in establishing this archive to be groundbreaking.”*

*The cataloging process, as Dr. Zamora highlighted, not only involved the Mapuche community but was also deeply influenced by some of its forms of social organization. “The way materials are named—noting the individual, their family, and place of origin among other details—reflects the Mapuche's pentukun,” she explained.*

*Pentukun is a formal introduction among people to establish connections, share knowledge, and maintain social bonds. This approach within the archive does more than organize materials—it encapsulates the Mapuche's profound sense of belonging and interconnectedness.*

*Dr. Zamora added, “The collaboration in establishing the archive has fostered a shared sense of ownership.” She explained that the project’s approach transcended conventional subject-observer dynamics to foster a partnership where everyone contributes equally to “what is the largest repository of oral traditions of the Mapuche people in Chile.”*

*The archive not only offers a unique window into the Mapuche culture through sound but also connects it with the broader historical context of written literature and documents, as noted by Nekulmañ Núñez, a Mapuche journalist and archivist.*

*“While many historical documents exist from the 1600s onwards, it’s through Radio Bahá’í that we gain access to a living dimension of our heritage from this century, encompassing memory, oral tradition, and spirituality,” explains Ms. Núñez.*

### **Revitalization of the Mapuche language**

*From its inception, Radio Bahá’í recognized the precarious state of the Mapudungun language, already experiencing a decline in speakers. This fueled a commitment, woven into the aims of the station’s broadcasts over the years and now into the heart of the archival endeavor.*

*Mr. Calfuqueo highlighted that “these initiatives aim to contribute to the revitalization of our language and to safeguard our traditional knowledge.”*

*A former coordinator of the radio station, Roberto Jara, added, “The archive plays a crucial role in celebrating Mapuche cultural narratives.”*

*Nestor Chavez, a local radio station director, expressed his appreciation for Radio Bahá’í’s role in nurturing the Mapuche’s linguistic heritage. “Radio Bahá’í’s efforts in revitalizing Mapudungun go beyond merely preserving sounds.*

*“The project allows us to embed ourselves in a rich culture and its history at a time when fostering indigenous heritage has become an issue of national and global significance,” he said.*

*Felipe Duhart, a member of the National Spiritual Assembly of the Bahá’is of Chile, highlighted the significance of the national archive in contributing to social betterment. “This initiative stands as a source of hope for a community striving to overcome historical challenges and forge a future rooted in both their ancestral heritage and a common human identity that transcends differences,” he said.*

### **The continuing role of Radio Bahá’í in promoting oneness**

*Over the years, the radio station has become an integral part of community life, contributing to the devotional spirit of communities in the area and promoting service to society.*

*Mr. Calfuqueo described how the radio station features programs for morning prayers, including some that are broadcast from the Bahá’í House of Worship in Santiago, Chile. “These inspire people with noble ideas and assist them to reflect on how they wish to serve their society,” he said.*

*Jose Toro Cariqueo, a youth from the Mapuche community, highlighted the significance of the radio station in his life. “My great-grandmother used to listen to it, then my mother, and now we follow that tradition, every day.*

*“It’s beautiful listening to the radio because it carries a powerful message of unity to so many people.”*

*Another member of the Mapuche community, Aurora Cayuman, shared her hopeful outlook, saying, “Radio Bahá’í is a source of great joy for us, offering insights from the Bahá’í teachings in Mapudungun—our own language—connecting us deeply with our cultural and spiritual roots.”*

*The radio station’s inauguration ceremony, which was held on 20 December 1986, brought together over a thousand people.*

*The sound archive features four decades of recordings of Mapuche culture through music, storytelling, and conversations.*

## **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. The celebration of Ridvan and the election of the Local Spiritual Assemblies was successfully conducted in Jaipur and throughout Rajasthan.*



## *Food for the Mind, Heart and Soul*



**Nest Man of India**



*In the second-largest greater metropolitan area on Earth, one man's dedication and love of the common sparrow have the potential to transform a generation of young Indians.*

*Rakesh Khatri, known as the "Nest Man of India," has always found sparrows a source of "great joy" and even growing up in the bustling streets of Delhi, wherever he saw the simple seed-eating birds, he was gladdened.*

*In an effort to make sure the sparrows of Delhi have a home in the big city, Khatri builds nests out of coconut husks, cotton, jute, rattan, and other materials, and has already hosted nest-building workshops in 3,500 schools across India, totaling more than 100,000 pupils.*

*"On my way to my office in south Delhi, I would see a large number of birds that would give me great joy. One day I saw a couple of men cementing the holes in the pipes where birds had taken refuge. When I told them I would file a complaint with the National Green Tribunal, they stopped immediately," Khatri told the Guardian referring to the statutory body that deals with environmental cases. Before the 1980s industrial boom in Delhi, Khatri's home near a bustling marketplace was filled with sparrows. The terrace of his family house had several nests there, and his family used to wake to their pleasant chirping every morning.*

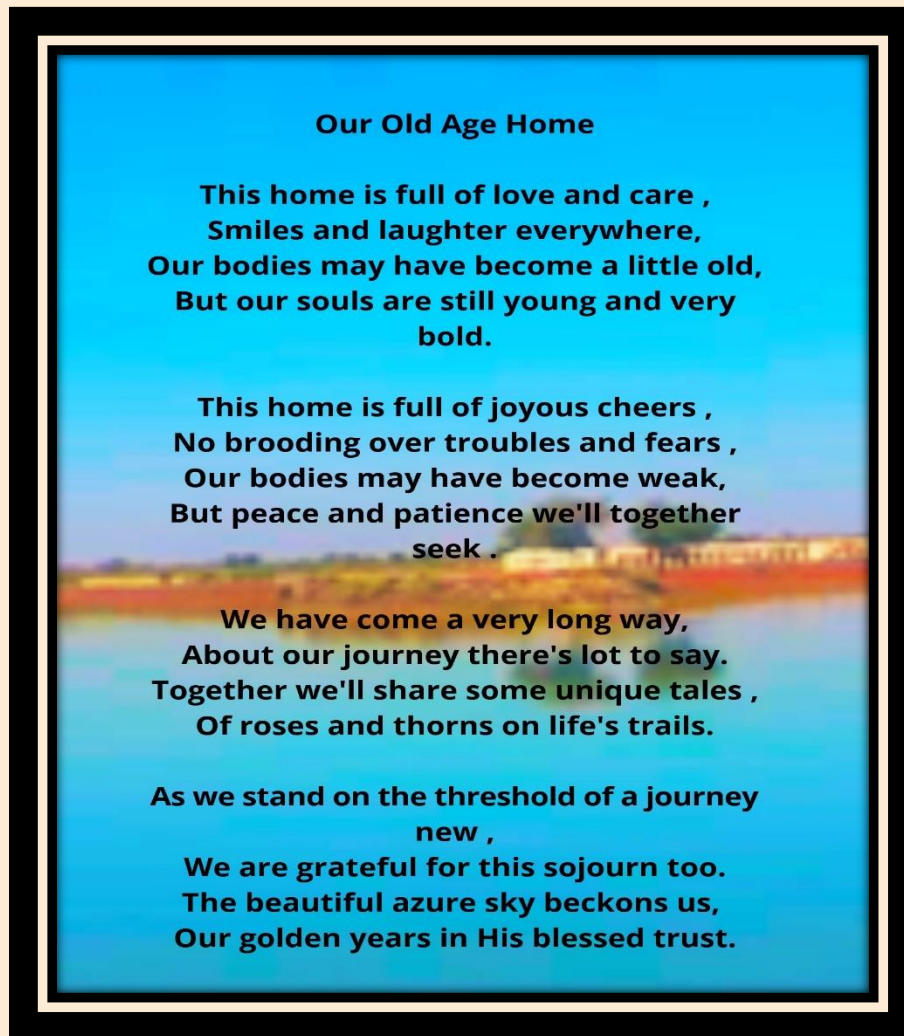
*More and more, the small nooks and crannies in old buildings where the sparrows would nest were disappearing, and so Khatri sought to ensure they remained welcome in Delhi by starting the Ecoroots Foundation and teaching school children to build their nests for them.*

*His efforts, The Better India reports, have resulted in nearly half-a-million nests being made entirely of recycled or biodegradable natural materials.*

*“There’s no greater blessing than building a home for a sparrow whose home has been snatched by [humanity],” says the Nest Man. “We need nature, but nature doesn’t need us. If we wish to live and keep ourselves happy, then we need to work together with nature, because she supports us the most.”*

## Poems

**By Tahera Yadav:**



## Social Action

**14 inspiring stories that will make you eager to engage with your community**

**1. Bring a diverse community together**

*The City of Akron, Ohio embraced it's diversity by opening a multi-cultural gathering space and air bnb called The Exchange House. The house is close to many cultural and ethnic businesses and restaurants which gives locals and visiting guests a chance to experience everything North Hill has to offer. With a location so close to downtown, it gives guests a great experience of that area as well. Many community hands were involved with the successful implementation of this project. They have found a great way to bring a diverse community together to embrace the different cultural experiences they have to offer.*

## **2. Make residents feel safer**

*A few years ago, the Eastside community of Olympia, Washington became concerned about recent increasing crime rates in their neighborhood. The crime and safety committee conducted a survey and found that 80% of respondents said that getting to know their neighbors would help to reduce crime in the area. The community began hosting free neighborhood events which led to them feeling much safer. The community realized that its members had great ideas and in order to prepare for a better future they needed to get more of their neighbors involved in the planning and engagement process.*

## **3. Put residents needs and hopes for the future in front of town planners**

*With a growing population, towns in Australia are constantly planning for a better future. Economists are saying that its most important for communities that are expecting to grow to focus on creating a more holistic well-being to create a strong sense of community. The council in Port Headland held an extensive engagement plan. Residents and stakeholders were encouraged to 'Live It, Tell It' by participating in surveys and pop-up exercises, planning workshops and meetings to review the goals and strategy for the community plan.*

## **4. Unite people with similar interests**

*Residents asked for a pet-friendly community and they got it. Peet's The Avenue Estate accommodates many dog lovers. When a resident suggested an event that included dogs, they saw an opportunity to bring residents and local businesses together with 'An Avenue for Dog Lovers'. From 'A Dog's Breakfast' to discounted microchipping, these events have brought their community closer than ever before.*

## **5. Enable local council to create plans based off of community desires**

*The city of Maplewood, Minnesota has grown steadily over the last 60 years to more than 38,000 residents and 27,000 employees. The city is expected to continue to grow to be the second largest in Ramsey County. To keep up with a growing population, Maplewood had to create a comprehensive plan for redevelopment of the community. They used three phases of community consultation for this project – Understand what is desired, Consult and Collaborate, and Seek Approval and Distribute. Local council knew that if they wanted a successful plan that would make current residents happy, they had to involve them in the process as much as they could. Residents were greatly impressed with the final plan as it addressed many issues that they identified.*

## **6. Save local places and wildlife that you care about**

*Angus Council in the UK recognize that the River South Esk catchment is a very important place to residents as it's a hot spot for wildlife watching. Their goal was to understand how residents and*



visitors in the catchment enjoy wildlife and how sustainable travel can be made easier in the area with their 'Wildlife Watching on the River' project. Council used an online community engagement strategy to encourage residents to easily note the types of wildlife they enjoy in the catchment, and how they travel to these areas whether it be by walking, cycling or driving.

## **7. Bring light to issues that are close to your heart**

13-year-old Aiden Horwits has taken a school project to a whole new level. She came up with a website to pair adopters with compatible shelter dogs. Students were asked to create a project that addresses an issue that they care about. Aiden's website asks adopters to fill out a survey that collects information on what kind of home they can provide for a shelter pet. Based at Austin Pets Alive! in Austin, TX, the shelter is receiving adoptions through this site and Aiden hopes to expand the service to other shelters and states.

## **8. Demand changes that are needed for residents but aren't considered important by those with authority to make changes**

A neighborhood in Portland has a total of 11 interchanges from just one highway. This is a major road for commuters who live outside of the city, so the danger and interference of this highway has persisted. Many residents in this neighborhood frequently walk or cycle through the area and are forced to deal with the busy traffic. The City of Portland conducted a study of the area and came up with some solutions to make it safer. The department of transportation quickly shot down the idea and put proposed changes on hold. Local council and the community have teamed up to re-study the area with hopes to prove that the changes are necessary.

## **9. Encourage other community members**

This couple moved to Rockford, Illinois because they loved the historic homes, amenities and sense of community in the area. They soon realized that although they loved the town, it also had a great opportunity for growth. Over time, they have recognized many areas that are in need of improvement. With their help initiating a movement, the town council has recognized that changes can be made and will begin working on plans for a better Rockford.

## **10. Highlight differing community opinions**

A large urban redevelopment plan is causing a feud between neighbors in St. Paul, Minnesota. On one side, those in favor look forward to land use with affordable housing and access to public transport. The other side says that the redevelopment would cause a radical population density increase that will burden city infrastructure and public services. In a diverse community like St. Paul, both 'sides of the neighborhood' make good points and have strong opinions but in a community plan, they have to find a way to work together. In a community where residents are invested in their town's planning, council is able to embrace community input to create a plan to best meets the needs of the community.

## **11. Bring people together to make changes for the greater good of the community**

An organization called "Re-Form Shreveport" spent a year working in a local park. Shreveport decided to embrace what they already have and spend time making what they have better. The community started in a neighborhood park and worked together to clean trash and make the grounds look

healthier. The project showed the community that changing your city doesn't have to be expensive, it just takes a community working together to make a difference for a better future.

## 12. Embrace cultural differences

Harmony day is held every year on March 21st in Australia to celebrate cultural diversity. With such large diversity in the country, dedicating a day to celebrate any and all cultures has greatly bettered a sense of belonging across Australia.

## 13. Make people enthusiastic about community plans and events

With the community undergoing many changes, Beaconsfield City council implemented an extensive consultation process with stakeholders and residents. When the project team ran the first of two conversation meet-ups, they received lively and varied responses which shows that residents are interested and enthusiastic to improve their local area. Community engagement with the project will enable local council to plan the future of Beaconsfield to tend to the needs of the community.

## 14. Address important issues

Low income families are those who are most in need of affordable transportation options such as light rail. Unfortunately, where light rail systems are put in place, housing prices sky rocket and many people who can't afford it are forced out of the area. Seattle understands the community's need for affordable transportation but also wants to avoid driving out low income residents, so they have taken steps to make sure that their light rail systems will serve people with low incomes.

## [From the Pages of History](#)

### **Bab's Declaration to Mirza Muhit -i-Karmani**

*On the last day of His pilgrimage to Mecca, the Bab met Mirza Muhit-i-Kirmani. He stood facing the Black Stone, when the Bab approached him and, taking his hand in His, addressed him in these words: "O Muhit! You regard yourself as one of the most outstanding figures of the shaykhi community and a distinguished exponent of its teachings. In your heart you even claim to be one of the direct successors and rightful inheritors of those twin great Lights, those Stars that have heralded the morn of Divine guidance. Behold, we are both now standing within this most sacred shrine. Within its hallowed precincts, He whose Spirit dwells in this place can cause Truth immediately to be known and distinguished from falsehood, and righteousness from error. Verily I declare, none besides Me in this day, whether in the East or in the West, can claim to be the Gate that leads men to the knowledge of God. My proof is none other than that proof whereby the truth of the Prophet Muhammad was established. Ask Me whatsoever you please; now, at this very moment, I pledge Myself to reveal such verses as can demonstrate the truth of My mission. You must choose either to submit yourself unreservedly to My Cause or to repudiate it entirely. You have no other alternative. If you choose to reject My message, I will not let go your hand until you pledge your word to declare publicly your repudiation of the Truth which I have proclaimed. Thus shall He who speaks the Truth be made known, and he that speaks falsely shall be condemned to eternal misery and shame. Then shall the way of Truth be revealed and made manifest to all men."*

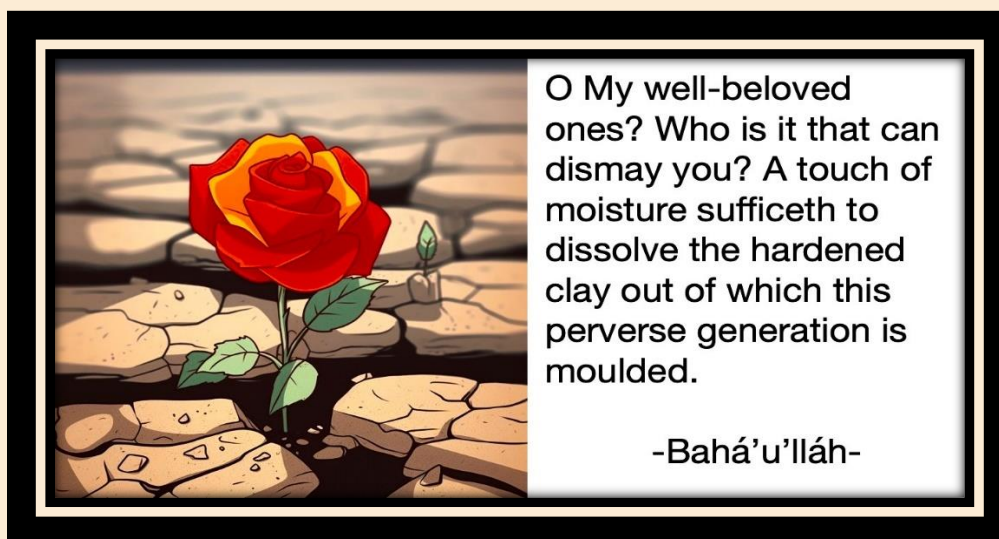
*This peremptory challenge, thrust so unexpectedly by the Bab upon Mirza Muhit-i-Kirmani, profoundly distressed him. He was overpowered by its directness, its compelling majesty and force. In the presence*

of that Youth, he, notwithstanding his age, his authority and learning, felt as a helpless bird prisoned in the grasp of a mighty eagle. Confused and full of fear, he replied: "My Lord, my Master! Ever since the day on which my eyes beheld You in Karbila, I seemed at last to have found and recognised Him who had been the object of my quest. I renounce whosoever has failed to recognise You, and despise him in whose heart may yet linger the faintest misgivings as to Your purity and holiness. I pray You to overlook my weakness, and entreat You to answer me in my perplexity. Please God I may, at this very place, within the precincts of this hallowed shrine, swear my fealty to You, and arise for the triumph of Your Cause. If I be insincere in what I declare, if in my heart I should disbelieve what my lips proclaim, I would deem myself utterly unworthy of the grace of the Prophet of God, and regard my action as an act of manifest disloyalty to Ali, His chosen successor."

The Bab, who listened attentively to his words, and who was well aware of his helplessness and poverty of soul, answered and said: "Verily I say, the Truth is even now known and distinguished from falsehood. O shrine of the Prophet of God, and you, O Quddus, who have believed in Me! I take you both, in this hour, as My witnesses. You have seen and heard that which has come to pass between Me and him. I call upon you to testify thereunto, and God, verily, is, beyond and above you, My sure and ultimate Witness. He is the All-Seeing, the All-Knowing, the All-Wise. O Muhit! Set forth whatsoever perplexes your mind, and I will, by the aid of God, unloose My tongue and undertake to resolve your problems, so that you may testify to the excellence of My utterance and realise that no one besides Me is able to manifest My wisdom." ~ The Dawn Breakers & Nabil's Narrative

## Sharing

### **Douglas Wilson's sharing:**



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

After almost 4 years of facing numerous setbacks and patiently waiting for the work to start, I am excited to see the construction of the room needed for bringing electricity has started. This makes my dream of building a "Nazz Rest Home" home for underprivileged elderly more real than just a dream. I hope to bring water soon, too, and start planting fruit trees and flowers before constructing the big building to accommodate many elderly people who are facing poverty without any financial assistance. May He assist us in bringing this dream to reality.

Next will be the kitchen and bathroom, and the room will be plastered. Once electricity comes and a deep well for water is dug, this room works as a base to start planting fruit trees and flowers and herbs to supply the elderly occupants and the village with ample fruits and beauty. Here are pictures of the progress and its service to the school nearby, where all 75 students on India's Independence Day and in front of government officials, parents and teachers received a gift of a school bag with school supplies from the proceeds of the sale of crops grown on Nazz Rest Home's land. The representatives of the Faith explained the goal of Baha'i, which is service to humanity and "Nazz Rest Home" is a step in that direction.



## News and Nuggets from Other Religions and Communities



### About The Four Noble Truths



### **You should know suffering**

*In general, everyone who has physical or mental pain, even animals, understands their own suffering. But when Buddha says “you should know sufferings,” he means that we should know the sufferings of our future lives. Through knowing these, we shall develop a strong wish to liberate ourselves from them. This practical advice is important for everybody because, if we have the wish to liberate ourselves from the sufferings of future lives, we shall definitely use our present human life for the freedom and happiness of our countless future lives. There is no greater meaning than this. If we do not have this wish, we shall waste our precious human life only for the freedom and happiness of this one short life.*

### **You should abandon origins**

*This is also very practical advice. “Origins” refers mainly to our delusions of attachment, anger and self-grasping ignorance. Normally we have a sincere wish to avoid suffering permanently, but we never think to abandon our delusions. However, without controlling and abandoning our delusions, it is impossible to attain permanent liberation from suffering and problems. Therefore, we should follow Buddha’s advice and, through our concentration on the profound meaning of Dharma and the force of our determination, emphasize controlling our attachment, anger, and other delusions.*

### **You should attain cessations**

*This means that we should attain the permanent cessation of suffering. Generally, from time to time, everybody experiences a temporary cessation of particular sufferings. For instance those who are physically healthy are experiencing a temporary cessation of sickness. However, this is not enough because it is only temporary. Later they will have to experience the suffering of sickness again and again, in this life and in countless future lives. Every living being without exception has to experience the cycle of the sufferings of sickness, ageing, death and rebirth, in life after life, endlessly. Following Buddha’s example, we should develop strong renunciation for this endless cycle, and make the strong determination to attain enlightenment, the permanent cessation of suffering, and to lead every living being to that state.*

### **You should practice the path**

*In this context, “path” does not mean an external path that leads from one place to another, but an inner path, a spiritual path that leads to the pure happiness of liberation and enlightenment.*

*The practice of the stages of the path to liberation can be condensed within the three trainings of higher moral discipline, higher concentration and higher wisdom. These trainings are called “higher” because they are motivated by renunciation, a sincere wish to attain permanent liberation from the sufferings of this life and future lives. They are therefore the actual path to liberation that we need to practice.*

*The four noble truths can be understood and practiced on many different levels. Directly or indirectly, all Dharma practices are included within the practice of the four noble truths. Through the above instructions we can understand in general how to practice them. We should also understand how to practice them with regard to particular sufferings, origins, cessations and paths; for example, the suffering of anger, its origin (which is anger itself), its cessation (the true cessation of the suffering of anger) and the path that is the practice of patience.*

## *From the Editor's Desk*

### **Two Effective Ways to Fight Your Ego, that Dangerous Enemy Within**

*No matter how we succeed in any field, a great danger exists within us all—the human ego. That common inner enemy has destroyed the relationships, careers and lives of millions.*

*Our ego—the insistent, grasping, demanding lower self inside everyone—can make a lifetime of achievements disappear in an instant. It can manifest itself in the form of a gesture, a look, a word or an action, but the result is often the same.*

*When the ego dominates our behaviour, it usually results in a victory for negativity and the forces of passivity or evil. Like a volcano ready to erupt, our egos constantly require the supervision of our higher, more spiritual nature.*

*In our human history and the history of different religions, we can find many examples of how this hidden enemy victimized even good-hearted and spiritual men and women, destroying the great achievements earned in a lifetime. It has been the cause of the downfall of many great leaders and learners from all walks of life. They could not see it coming or recognize its imminent danger until it was too late. Great religious figures, philosophers, poets and people of vision, such as Rumi, have recognized this truth and warned us to be aware of this invisible and elusive enemy.*

*We need to be aware of our egos' demands and recognize its signs. This awareness is essential for those who want to progress in life both materially and spiritually. Though very difficult, there are ways that the insistent self can be contained and subordinated with the help of two age-old methods used by different spiritual disciplines:*

#### **1. Self-knowledge**

*Because it lets us take an inventory of our minds and souls with honesty and the intention of discovering more about who we truly are, self-knowledge represents a valuable tool for controlling the ego. It allows us to find out what abilities we have to face our insistent self; it also helps us find the areas where we will likely be tested and where possibilities of failure exist. This ongoing process of self-examination requires the courage to face ourselves as who we are and not who we might wish to be. It requires honest self-examination, which the Baha'i teachings advise us to implement on a daily basis:*

**“Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.” – Baha’u’llah**

*An added benefit of self-knowledge is the spiritual growth and depth of understanding of that ongoing process. It requires a lifelong conversation that we need to have with ourselves.*

## **2. Meditation**

*Research has proven that meditation can strengthen the powers of your higher nature to deal with the challenges of life—and no challenge is bigger than the insistent self residing within.*

*We have to deal with our insistent self or ego; otherwise, it can undo any success or progress. Once we recognize it as a serious threat to our good efforts—that our lives and efforts in this world and our progress in the next world depend on our decisions—we will recognize the necessity to be vigilant.*

*If we do not make the right decisions and give our higher nature the upper hand, we can easily fall victim to our lower nature. So, we need to tune ourselves spiritually to make the right choices and receive the rewards and benefits of those choices. When we read the spiritual writings and meditate on their meaning, our souls are uplifted, affecting our decision-making. Our souls are tuned by reading, praying, meditating, and bringing ourselves to account each day. This important matter has great consequences in our lives, and we need to take the opportunity to adequately deal with it so that our lifelong achievements are not left to our egos.*



## *Writings to Ponder and Practice*

**“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 splendour of those eternal principles proclaimed by Bahá’u’lláh.” ~Shoghi Effendi**

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