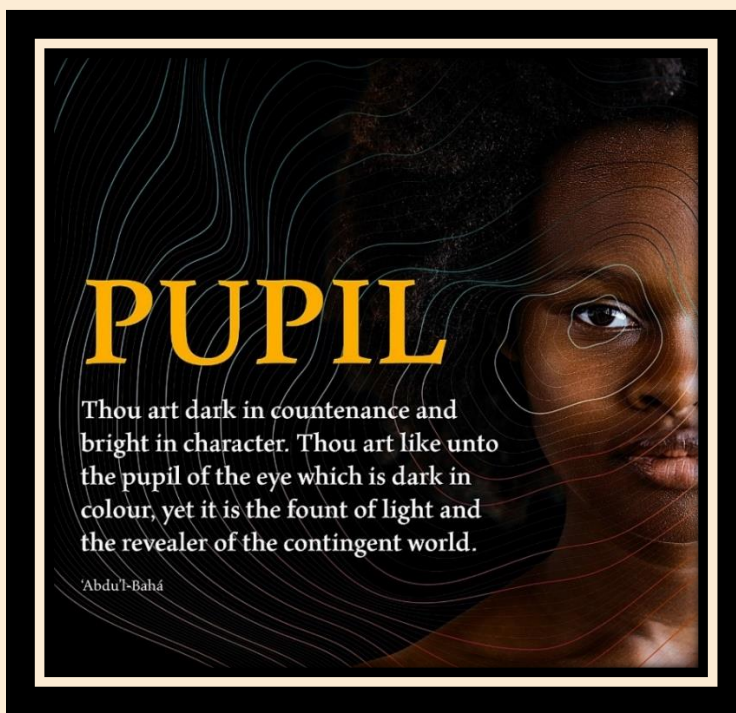




## The Nuggets

Volume 5, Issue No.7



## Baha'i Stories

### **Abdu'l-Bahá - and children**

*'When 'Abdu'l-Bahá first arrived in England, he was the guest of a friend in a village not far from London. The evident poverty around him in this wealthy country distressed him greatly. He would walk out in the town, garbed in his white turban and long Persian coat, and all eyes were centered upon this strange visitor, who, the people had been told, was "a holy man from the East". Naturally the children were attracted to him, followed him, pulled at his coat, or his hand, and were immediately taken into his arms and caressed. This delighted them, of course, and children are never afraid of 'Abdu'l-Bahá, but what pleased and amazed them still more was that when they were put down, they found in their little hands a shilling or sixpence from the capacious pockets of "the holy Man's" long coat. Such bits of silver were a rarity in their experience, and they ran home with joy to tell the tale of the generous stranger from the Orient, possessed apparently of an endless store of shining sixpences. 'The children*

*crowded after him and so many sixpences were dispensed that the friend who entertained 'Abdu'l-Bahá became alarmed, and talked the matter over with Miss Robarts, who was also a guest in the house. "It is a shame!" they said indignantly. "He comes to us accepting nothing, and is giving to our people all the time! It must not go on!" -Honnold, Annamarie, Vignettes from the Life of Abdu'l-Bahá.*

## Events and News



### **National Hearing Examines Efforts to Address Societal Violence**



**BRASÍLIA, Brazil** — *When the absence of war can sometimes be mistaken for the presence of peace, a gathering of government officials, academics, and civil society leaders in Brazil's Chamber of Deputies considered a question that has grown more pressing over four decades: What does it truly take to build lasting peace?*

*The commemorative gathering was recently convened by the Commission on Human Rights, Minorities and Racial Equality, at the request of Member of Congress Luiz Couto to mark the 40th anniversary of The Promise of World Peace, a statement addressed to the peoples of the world by the Universal House of Justice. The document, released in 1985 amid Cold War tensions, offered a vision of peace grounded in the fundamental recognition of humanity's oneness.*

*The forum brought together representatives from government bodies, academic institutions, and civil society organizations, alongside some 150 participants, including a notable number of young people. The forum emerged from an initiative of the Bahá'í Office of External Affairs in Brazil that explores the theme of "deconstructing a culture of violence." Those involved in the initiative have found that the conversations that unfold in many social spaces become more candid when beginning with the concrete realities of violence than appeals to "peace" in the abstract.*

### **Beyond the absence of war**

*In his opening remarks, Deputy Couto situated The Promise of World Peace in the Brazilian context, noting that the message was issued at a moment of global tension and during Brazil's own transition toward democracy. Yet, he said, its central argument remains timely: peace cannot rest solely on political agreements or treaties; it demands a deep change in the relationships that shape society.*

*Deputy Couto set the tone for the discussions by drawing attention to a paradox at the heart of Brazilian society.*

*"Brazil, though not experiencing a war, faces alarming levels of violence that touch millions of lives each year, intensified by inequality, structural racism, gender discrimination, and the marginalization of Indigenous peoples and those living in peripheral urban communities," he said. "We are, unfortunately, a nation living not in the presence of war, but in the absence of peace."*

## **Revisiting assumptions about human nature**

*Deputy Couto emphasized that The Promise of World Peace offers grounds for hope. "It is vital to remember that human nature is not condemned to violence," he said. "On the contrary, the message offers a sublime vision, suggesting that every person carries within themselves an inherent nobility and the capacity for solidarity."*

*This perspective, that human beings are not inherently violent but capable of altruism and cooperation, ran as a thread throughout the forum.*

*Pointing to forms of violence visible in contemporary Brazil, Marcos Alan Ferreira, a member of Brazil's Bahá'í Office of External Affairs, said that one of the most stubborn obstacles to peace is an assumption that violence is simply a part of human nature. Mr. Ferreira and other speakers explored how this insight might inform approaches to building peace as a practical endeavor rooted in communities, noting that overcoming violence requires more than addressing its symptoms.*

*"To nurture the spirit of care for others, we must dismantle the culture of violence that normalizes prejudice, exclusion, and inequality, and build in its place a culture of peace," he said. "Such a culture can flourish when justice, equality, and care are cultivated in the home."*

## **Youth as protagonists**

*A recurring theme throughout the gathering was the central role of young people in fostering peaceful communities. The notable presence of youth in the audience, remarked upon by several speakers, gave the discussions a sense of urgency as well as hope.*

*Roberta Maschietto, of the University of São Paulo's Center for Conflict and Peace Studies, described how polarization in Brazil can take on a deeper social character, touching questions of identity, recognition, and who is perceived as fully entitled to rights. Dr. Maschietto emphasized that differences need not be seen as a threat. "Young people are more open to change. They are open to new ideas... That is why listening and engagement with youth are so important."*

*Participants connected this insight to the experience of Bahá'í communities across Brazil. "In places such as Canoas, in Rio Grande do Sul; in São Sebastião and Santa Luzia, both here in the Federal District; and in localities across São Paulo," said Mr. Ferreira, "we have seen youth gather in groups dedicated to community service, leading processes of change, organizing spaces for dialogue, and taking responsibility for moving from a culture of violence to a culture of peace."*

## One human family

*Throughout the hearing, speakers returned to the principle that lies at the heart of The Promise of World Peace: the recognition of humanity's essential oneness.*

*“By recognizing that humanity is one, we begin to reject the logic of ‘us versus them,’ the boundaries of borders, and the exaggerated nationalisms that feed exclusion,” Mr. Ferreira said. “On the contrary, we foster a vision of global citizenship and shared belonging—one that transcends our differences.”*

*Paulo Ricardo Sampaio of the ISER (Institute for Religious Studies) closed the forum with a passage from the writings of Bahá'u'lláh's addressed to the rulers of the earth: “Hearken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace.”*

*Mr. Sampaio stated: “As The Promise of World Peace statement reminds us, peace is not something we find; it is something we build, brick by brick, sometimes painfully. Peace is not a final destination or a finish line we cross, but a choice we must make again and again.”*

*The forum was part of an ongoing effort by the Bahá'í community of Brazil to contribute to societal conversations about overcoming violence and building peace.*

## News from the Twin Community of Jaipur, India

*Junior youth groups, Ruhi study groups, children's classes, home visits, and devotional and prayer meetings continued in different parts of Jaipur and Rajasthan. Ayyam-i-Ha was celebrated with many youth in attendance and featured entertainment, including music and dances.*



# Food for the Mind, Heart and Soul



## **An Impressive Nonprofit is Marking its 40th Anniversary, Distributing Billions of Dollars**



*An impressive nonprofit is marking its 40th anniversary, distributing billions of dollars of new merchandise from retailers to families in need.*

*Since its founding in 1985, Delivering Good has distributed more than \$3 billion worth of clothing, toys, and other home goods to people affected by poverty, disaster, and other life challenges—all free of charge.*

*Today, they specialize in disaster relief, with distribution initiatives like the Basic Comforts Pack – a collection of essential new items to offer a first step toward comfort, normalcy, and hope.*

*It all started 40 years ago, when Kids In Distressed Situations (K.I.D.S. ) was founded by co-founders Karen Bromley, Barbara Toback, and Ezra Dabah. They asked nonprofits a straightforward question: Would you rather receive money or new product? The answer was unanimous: new product.*

*Karen, whose early years were spent in foster care, understood this deeply. For children in foster care, in shelters, or living in poverty, new clothing and toys were unheard of. Receiving something new—something chosen just for them—restored a sense of dignity and hope.*

*“I knew that giving a child a brand-new coat or a toy could make them feel special,” she recalled. “It could say, you matter.”*

*Two decades later, in 2005, the devastation of Hurricanes Katrina and Rita inspired industry leader Allan Ellinger to act. Watching the news, he realized that while telethons raised money, families needed immediate, tangible help.*

*“I was part of a community that had product—clothing, shoes, home goods,” Allan said. “I picked up the phone, called colleagues in the fashion industry, and within days, everyone said, ‘I’m in.’”*

*That effort grew into Fashion Delivers, which focused on mobilizing new product for adults impacted by disasters. In its first year, the organization shipped \$6 million worth of brand-new goods to the Gulf Coast.*

*For years, the two organizations worked side by side but finally merged, united by a shared belief in the dignity of new product and the power of the industry to respond.*

*“Delivering Good has always been fueled by heart and passion—people in the industry coming together to make sure families in crisis get what they need most, and that they receive it with dignity.” said co-founder Karen Bromley.*

*What began as two grassroots efforts—one sparked by the needs of children in poverty, the other by a call to help disaster survivors—has become a national leader in product philanthropy.*

*They’ve since responded to countless natural disasters, from Hurricane Helene to the CA Wildfires and beyond by partnering with thousands of brands, manufacturers, and retailers to funnel excess inventory out of landfills and into the hands of people who need them most.*

*And Delivering Good’s trusted community partners—local nonprofits that distribute the items—always know exactly where their products go.*

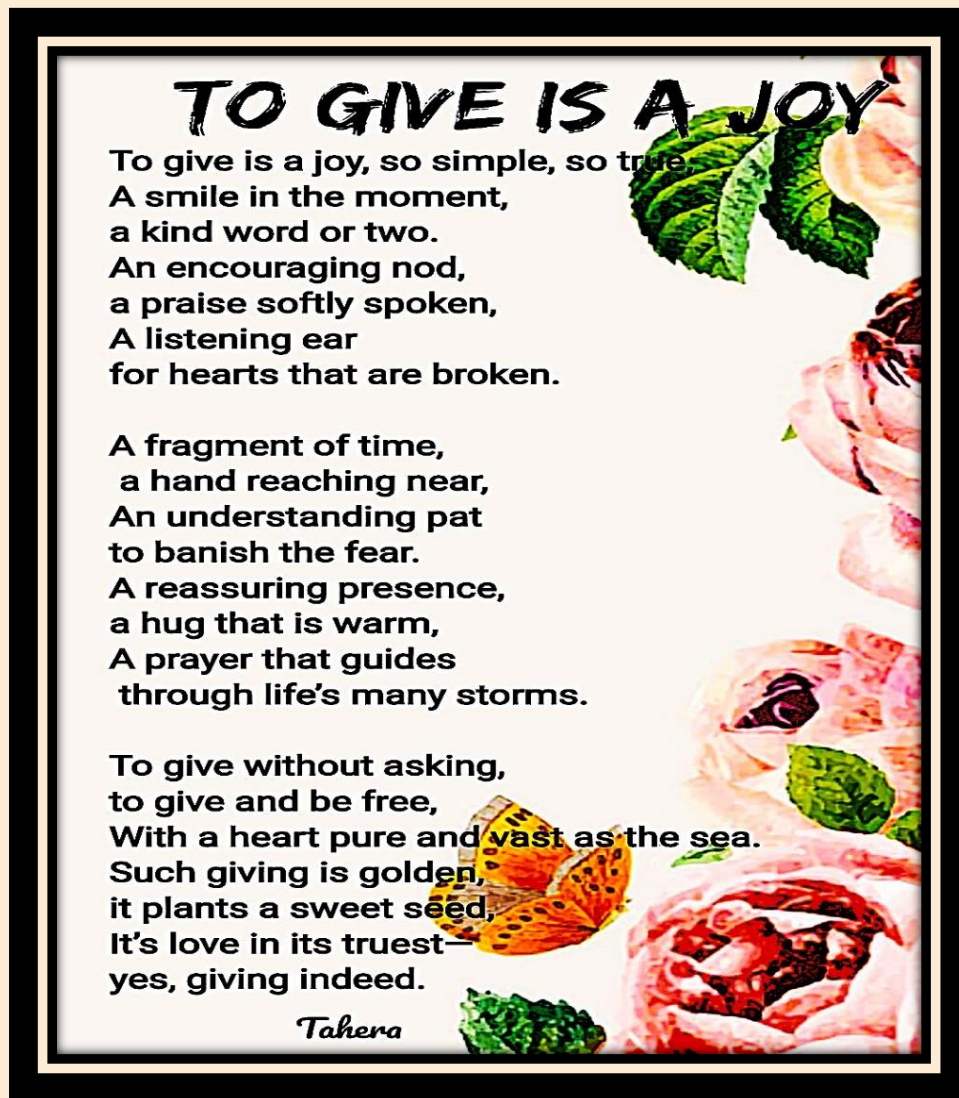
*“We started to solve a problem,” Allan said. “We never imagined we’d still be here 40 years later—more vibrant and needed than ever.”*

*“Our next chapter is about scale and innovation. We’re building on 40 years of experience to reach more people, respond faster to crises, and ensure that every excess product finds its way to someone who needs it, said Matthew Fasciano, the current President & CEO. “Our goal is to help improve 50 million lives in the coming years.”*

*It’s not just clothing. It’s a starting point: for healing after a disaster, for showing up at school or working with confidence, for beginning again when everything else has been lost.*

## Poetry

by Tahera:



## Social Action

### Spirit of Service Inspires Immediate Response to Floods



**SHAH ALAM, Malaysia** — *When heavy rainfall caused severe flooding in different regions of Malaysia last month, the spirit of service and collective action that had been fostered through Bahá'í community-building activities in and near affected areas was immediately channeled toward relief efforts.*

*A message from the Bahá'í Spiritual Assembly of Malaysia called on Bahá'í Local Spiritual Assemblies in that country to follow 'Abdu'l-Bahá's example, "remembering His all-embracing love for people of all nations, races, and beliefs," and to "respond to the crying needs of... [their] fellow countrymen at this hour of need."*

*Local Spiritual Assemblies moved to action, using Bahá'í centers as hubs for the collection and distribution of food, clothing, cleaning materials, and other essentials, while families throughout Malaysia opened their homes as shelters. In many instances, entire families and groups of people travelled long distances to affected areas to assist.*

*Among the first to respond were youth participating in community-building endeavors. Yamla Sathiyaseelan, a coordinator of Bahá'í educational programs in the city of Shah Alam, describes the experience of a group of young people near the Sri Muda neighborhood: "As soon as floodwaters had receded, groups of youth in the surrounding neighborhoods decided to take action.*

*“Several youth groups in different neighborhoods quickly connected with one another to coordinate their efforts. After consulting with Bahá’í institutions, some of these youth arrived in Sri Muda to assist different families.”*

*One of the youth involved in the effort describes how the act of service by a few people can inspire yet more people to action, saying: “Our numbers were small, and we were very tired after the first day. “That night, we sent out messages to people we knew, searching for more volunteers. More people came to help the next day, which allowed us to split up into a few different teams for cooking and packing meals, for distribution, and to assist families with cleaning their homes.”*

*The spiritual principle of consultation was key to the relief efforts in Bahá’í communities throughout Malaysia. Mirshal Lourdasamy, a member of a local Bahá’í institution in Shah Alam, says: “The culture of consultation that has emerged from the community-building process is what helped us to plan and act immediately and to collaborate with organizations of civil society. Conversations were also initiated with different faith communities to combine strengths in the relief efforts.”*

*Ms. Lourdasamy explains, “Many people now see themselves as part of an extended family, and not just as strangers, friends, or acquaintances who happen to live next to one another.”*

*A member of the Local Assembly of Shah Alam, Lourdasamy Packiasamy, reflecting on recent efforts, states: “This disaster has shown us that when individuals, the community, and institutions work harmoniously together, their power to contribute to the well-being of their society is greatly multiplied.”*

## *From the Pages of History*

### **The Bab’s Journey from Kashan to Tabriz**

*The Bab was accordingly ordered to proceed to Tabriz. The same escort, under the command of Muhammad Big, attended Him on His journey to the northwestern province of Adhirbayjan. He was allowed to select one companion and one attendant from among His followers to be with Him during His sojourn in that province. He selected Siyyid Husayn-i-Yazdi and Siyyid Hasan, his brother. He refused to expend on Himself the funds provided by the government for the expense of that journey. All the allowances that were given by the State He bestowed upon the poor and needy, and devoted to His own private needs the money which He, as a merchant, had earned in Bushihr and Shiraz. As orders had been given to avoid entering the towns in the course of the journey to Tabriz, a number of the believers of Qazvin, informed of the approach of their beloved Leader, set out for the village of Siyah-Dihan and were there able to meet Him.*

*One of them was Mulla Iskandar, who had been delegated by Hujjat to visit the Bab in Shiraz, and to investigate His Cause. The Bab commissioned him to deliver the following message to Sulayman Khan-i-Afshar, who was a great admirer of the late Siyyid Kazim: “He whose virtues the late siyyid unceasingly extolled, and to the approach of whose Revelation he continually alluded, is now revealed. I am that promised One. Arise and deliver Me from the hand of the oppressor.” When the Bab entrusted this message to Mulla Iskandar, Sulayman Khan was in Zanzan and was preparing to leave for Tihran. Within the space of three days, that message reached him. He failed, however, to respond to that appeal.*

*Two days later, a friend of Mulla Iskandar had acquainted Hujjat, who, at the instigation of the ulamas of Zanzan, had been incarcerated in the capital, with the appeal of the Bab. Hujjat immediately*

instructed the believers of his native city to undertake whatever preparations were required and to collect the necessary forces to achieve the deliverance of their Master. He urged them to proceed with caution and to attempt, at an appropriate moment, to seize and carry Him away to whatever place He might desire. These were shortly joined by a number of believers from Qazvin and Tihran, who set out, according to the directions of Hujjat, to execute the plan. They overtook the guards at the hour of midnight and, finding them fast asleep, approached the Bab and begged Him to flee. "The mountains of Adhirbayjan too have their claims," was His confident reply as He lovingly advised them to abandon their project and return to their homes.

Approaching the gate of Tabriz, Muhammad Big, feeling that the hour of his separation from his Prisoner was at hand, besought His presence and with tearful eyes begged Him to overlook his shortcomings and transgressions. "The journey from Isfahan," he said, "has been long and arduous. I have failed to do my duty and to serve You as I ought. I crave Your forgiveness, and pray You to vouchsafe me Your blessings." "Be assured," the Bab replied, "I account you a member of My fold. They who embrace My Cause will eternally bless and glorify you, will extol your conduct and exalt your name." The rest of the guards followed the example of their chief, implored the blessings of their Prisoner, kissed His feet, and with tears in their eyes bade Him a last farewell. To each the Bab expressed His appreciation of his devoted attentions and assured him of His prayers in his behalf. Reluctantly they delivered Him into the hands of the governor of Tabriz, the heir to the throne of Muhammad Shah. To those with whom they were subsequently brought in contact, these devoted attendants of the Bab and eye-witnesses of His superhuman wisdom and power, recounted with awe and admiration the tale of those wonders which they had seen and heard, and by this means helped to diffuse in their own way the knowledge of the new Revelation.

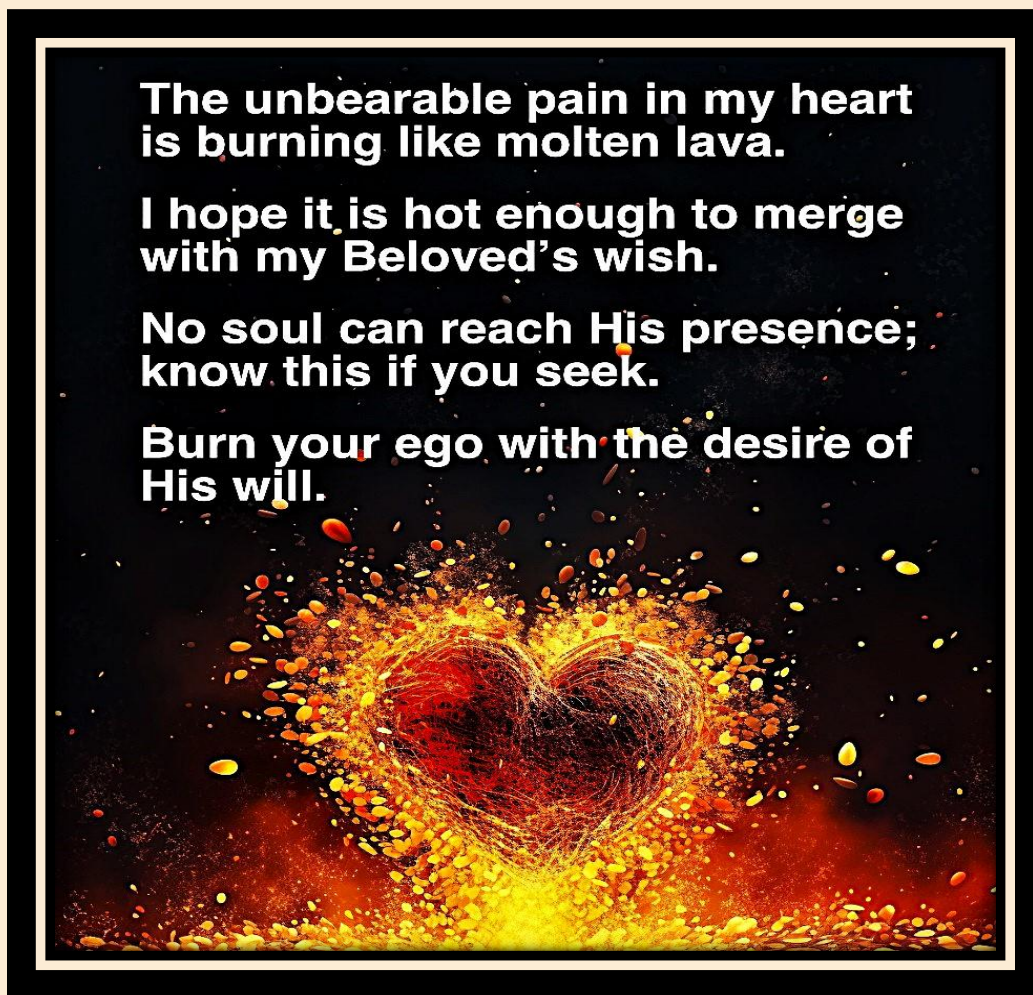
The news of the approaching arrival of the Bab at Tabriz bestirred the believers in that city. They all set out to meet Him, eager to extend to so beloved a Leader their welcome. The officials of the government into whose custody the Bab was to be delivered refused to allow them to draw near and to receive His blessings. One youth, however, unable to restrain himself, rushed forth barefooted, through the gate of the city, and, in his impatience to gaze upon the face of his Beloved, ran out a distance of half a farsang towards Him. As he approached the horsemen who were marching in advance of the Bab, he joyously welcomed them and, seizing the hem of the garment of one among them, devoutly kissed his stirrups. "Ye are the companions of my Well-Beloved," he tearfully exclaimed. "I cherish you as the apple of my eye." His extraordinary behaviour, the intensity of his emotion, amazed them. They immediately granted him his request to attain the presence of his Master. As soon as his eyes fell upon Him, a cry of exultation broke from his lips. He fell upon his face and wept profusely. The Bab dismounted from His horse, put His arms around him, wiped away his tears, and soothed the agitation of his heart. Of all the believers of Tabriz, that youth alone succeeded in offering his homage to the Bab and in being blessed by the touch of His hand. All the others had perforce to content themselves with a distant glimpse of their Beloved, and with that view sought to satisfy their longing.

When the Bab arrived at Tabriz, He was conducted to one of the chief houses in that city, which had been reserved for His confinement. A detachment of the Nasiri regiment stood guard at the entrance of His house. With the exception of Siyyid Husayn and his brother, neither the public nor His followers were allowed to meet Him. This same regiment, which had been recruited from among the inhabitants of Khamsih, and upon which special honours had been conferred, was subsequently chosen to discharge the volley that caused His death. The circumstances of His arrival had stirred the people in Tabriz profoundly. A tumultuous concourse of people had gathered to witness His entry into the city. Some were impelled by curiosity, others were earnestly desirous of ascertaining the veracity of the wild reports that were current about Him, and still others were moved by their faith and devotion to attain His presence and to assure Him of their loyalty. As He walked along the streets, the acclamations of the multitude resounded on every side. The great majority of the people who beheld His face greeted Him

*with the shout of “Allah-u-Akbar,” others loudly glorified and cheered Him, a few invoked upon Him the blessings of the Almighty, others were seen to kiss reverently the dust of His footsteps. Such was the clamour which His arrival had raised that a crier was ordered to warn the populace of the danger that awaited those who ventured to seek His presence. “Whosoever shall make any attempt to approach the Siyyid-i-Bab,” went forth the cry, “or seek to meet him, all his possessions shall forthwith be seized and he himself condemned to perpetual imprisonment.” ~ The Dawn Breakers & Nabil’s Narrative*

## Sharing

**Douglas Wilson’s artwork:**



**The unbearable pain in my heart  
is burning like molten lava.**

**I hope it is hot enough to merge  
with my Beloved’s wish.**

**No soul can reach His presence;  
know this if you seek.**

**Burn your ego with the desire of  
His will.**

**News from Nazz Trst Home project:**

We are excited to share with you the journey of “Nazz Rest Home”, a Baha’i-inspired project in India, which to date has completed the first phase. It started in 2020, just before the pandemic, when 5 acres of land in the beautiful village of Chabrana were purchased.

From the beginning, our dream of building a shelter surrounded by beautiful gardens and fruit trees for the underprivileged elderly to enjoy and be integrated into the community, which is the main goal of its construction, was understood and supported by the village and government authorities. But there were

many challenges facing us to bring the dream to reality -bringing electricity, digging a deep well, building a strong fence to protect more than 400 fruit trees and bougainvillea and growing crops such as wheat, chickpeas, mustard seed, the proceeds of which directly go to the community building and welfare of the village. One example of the use of proceeds from crop sales was making school bags filled with school supplies for 75 students at the school.

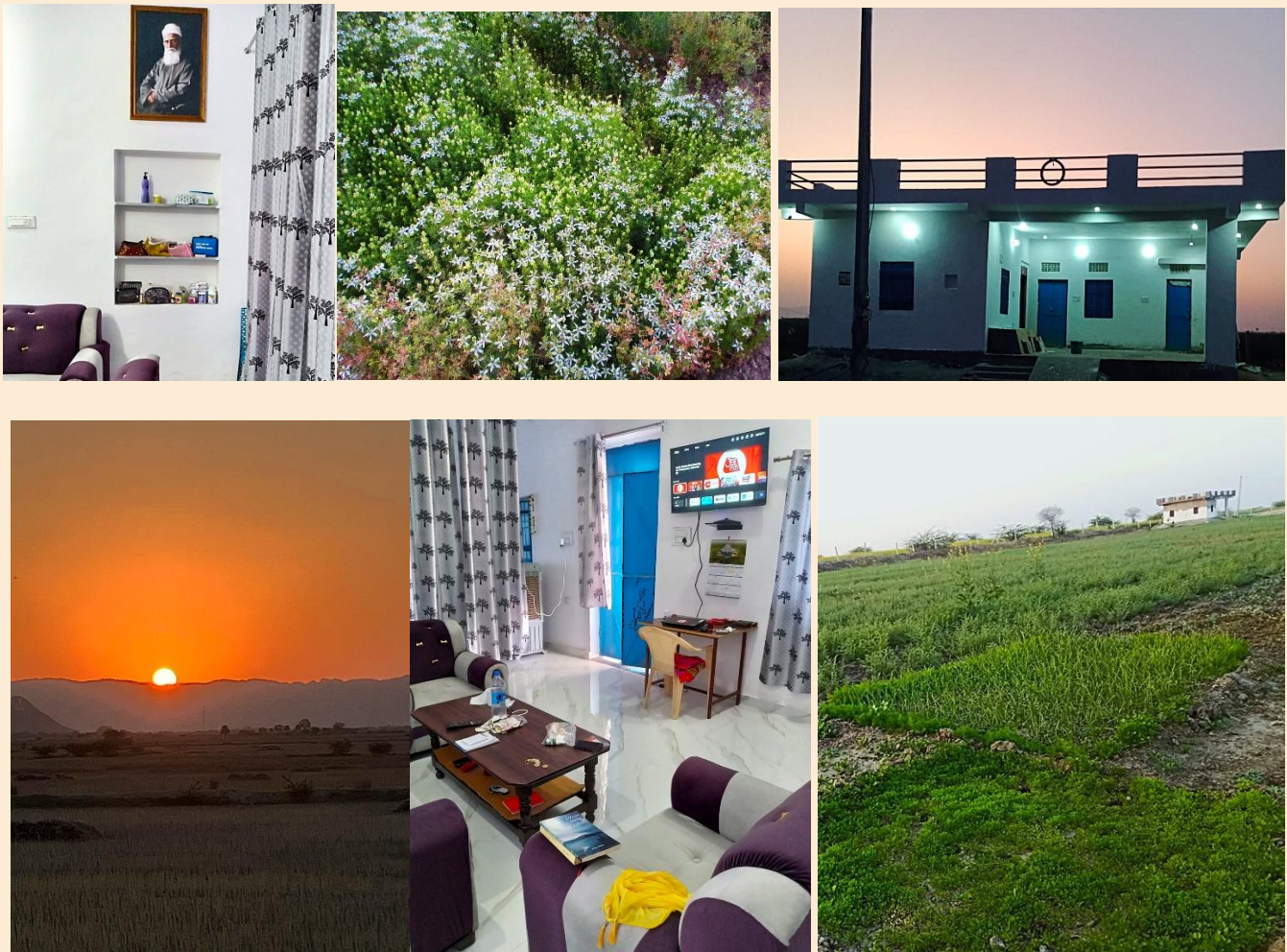
The Baha'i institutions of Rajasthan, the Spiritual Assembly and Council, were involved from the first day of breaking ground by the Board member, and the coordinator of Ruhi and the secretary of the Baha'i Council of Rajasthan were present.

It has been a long journey, but we are happy to announce that:

1. The "Nazz Charitable Trust" has been registered with the government to operate schools, orphanages, environmental projects, and other charitable initiatives across India.

2. Also, we are happy to see the construction of a two-bedroom building with all facilities, which serves as an administrative centre/Baha'i House to facilitate the construction of the main building to accommodate our dear elders and also to serve as a centre for community-building activities.

Below are a few photos showing the development of Nazz Rest Home up to now:



# History, News and Nuggets from Other Religions and Communities



SERVING THE ONE IN ALL  
**SIKH DHARMA**  
INTERNATIONAL

## Honoring the Sikhs of 1914 at Buckingham Palace



*The end of October and beginning of November (2025) marked a deeply moving moment of remembrance and pride as members of our global community traveled to London to witness the Sikhs of 1914 honored at Wellington Barracks, Buckingham Palace. The ceremony paid tribute to the valor and sacrifice of the Sikh soldiers who served in World War I—men who carried their faith and duty into the battlefields of Europe with courage, discipline, and devotion to Waheguru.*

*Under an insistently falling London rain, the Irish Guards Regimental Band played stirring martial hymns that rose through the mist, their solemn melodies intertwining with the sighing leaves of the centuries-old trees in St. James's Park nearby. The atmosphere was reverent and timeless; it was as if the elements themselves shared in the remembrance.*

*The gathering brought together Sikh dignitaries and leaders, men and women, representing the many diverse and beautiful expressions of Sikhi. Their presence symbolized the living unity of the Sikh global Panth — joined in gratitude and homage to those who came before.*

*Our community members were received with heartfelt warmth and respect. Among those welcomed were. SS Prem Kaur, Secretary General of Sikh Dharma International, SS Simran Singh, Director of the Office of Global Affairs to the SSSC; Angad Kaur, the Sikh Dharma International representative to the United Kingdom; and Sat Shakti Kaur, CEO of 3HO Europe. Their participation reflected the continuing alliance which that strengthens our presence in the global Sikh and interfaith community.*

*It was an exceptional honor to meet Mandeep Kaur, the first Sikh Chaplain of the Armed Forces of the United Kingdom. Her pioneering role and radiant leadership have inspired women of faith around the world to serve fearlessly and authentically.*

*The event was organized by Simran Singh of the Office of Global Affairs of the SSSC. A moment of proud continuity came as three members of our second generation — Lakhmi Chand Singh (USA), Sadhana Singh (Germany), and Haribhajan Singh (South Africa) — marched in recognition of the Sikh soldiers' sacrifices. It was wonderful to see these Singhs participating on our behalf in this moving day of remembrance and honoring.*

*As the band played and the rain softly fell, the spirit of those long-ago heroes seemed to be present among us — their courage echoing through time. This gathering was more than a ceremony of remembrance; it was a moment of connection — between past and present, history and hope, and across continents bound by shared purpose and prayer.*

## *From the Editor's Desk*

### **Trauma: How Can We Heal Our Wounded Souls?**

*You've likely heard of PTSD – post-traumatic stress disorder – but have you heard yet about PCSD? That acronym stands for post-Covid stress disorder, a newly emerging effect of the pandemic.*

*Increasingly, mental health professionals recognize that the global Covid-19 pandemic has wounded the entire world's emotions. Our souls suffer from that trauma. That seems logical since millions have died from the disease, and billions are at risk, causing severe stress, anxiety, depression, and fear.*

*Do you feel it? Most people do, and it has led to a wider recognition of the role trauma plays in our lives.*

### **The Impact of Mental Trauma**

*Many societies around the world have begun to recognize the impact of mental trauma, no matter the cause. Athletes who have recently withdrawn from the Olympics and other events emphasize the importance of their emotional health and well-being by highlighting the stress they feel. This is a healthy sign – their withdrawal from these events sends a signal that emotional health is more important than fame, medals, and trophies and permits more people to recognize their own trauma.*

*Medical science has made tremendous achievements in curing our physical diseases, but sadly we have little advanced understanding of the causes of mental and emotional ills. However, with greater knowledge of the brain's functioning in the future, we will hopefully have a better chance of receiving the correct remedies for the myriad of mental illnesses and traumas people experience.*

*Humanity has long dealt with emotional issues at every level in every profession, but the general advice so far has been to "toughen up." That approach doesn't work, which means failing to recognize and then forcibly moving on through the pain and stress. Of course, to achieve a goal in life, one must expend effort, go through some difficulties and stress, and make sacrifices. The question is, to what extent do the limits of emotional endurance have to be pushed to achieve those goals?*

*We have made heroes of people who ignored extreme stresses and pains to achieve their goals, but few cared enough to find out later about the emotional and psychological cost of that course of action. What price did those people pay with their bodies and their emotional health?*

### **Medicating Emotional Problems**

*One of the few currently available alternatives to just ignoring the inner pain of trauma – psychoactive medications – has helped many. So far, in our fairly limited knowledge of how to treat psychological and emotional trauma, the remedies have generally involved pills of different varieties for every disorder. In many instances, individuals consult professionals who prescribe medications along with their counselling sessions. Some of these medications work well, but others have significant side effects and may ultimately create more problems than they solve.*

*During my own work in the public school system, it surprised me that many of the students who could not cope with the system were given medicine to calm them down. Sadly, many of them behaved like zombies after taking those medications, which left them without sufficient energy or drive to accomplish anything.*

*The reality: emotional health is very complicated. Many experts are looking for solutions, but we have not yet progressed to the point that we know how to determine the root cause of emotional issues, so, in the meantime, we resort to medicines that may be band-aid solutions. Thankfully there is increased awareness in this field, and more books have been written, and more support groups are created every day. There have been significant improvements in finding new ways of talking about and tackling these issues.*

*So far, Western medicine has mostly avoided treating these kinds of afflictions with anything but medication. However, we need to further explore the spiritual methods and solutions for these problems, like counselling, consultation, and other kinds of more spiritually-based therapies. If we do not approach these challenges with the right tools, the present solutions may end up as good attempts but failures nevertheless.*

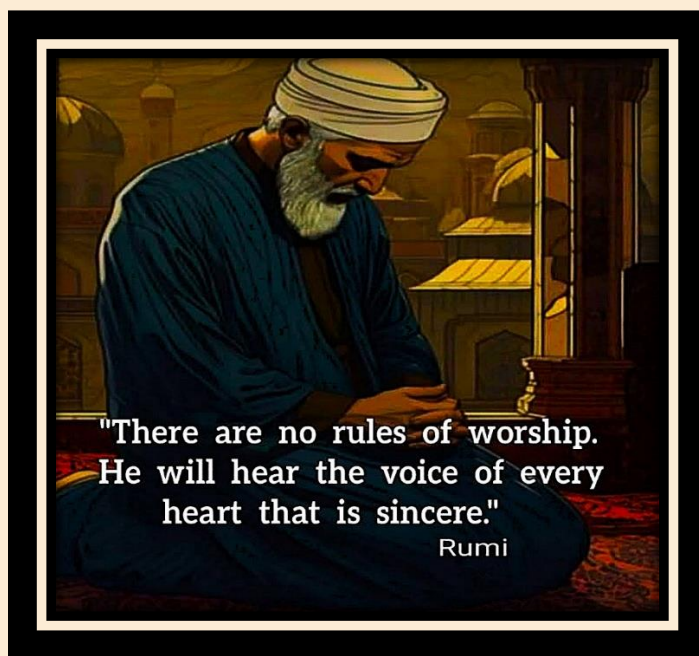
*There is no doubt that medical sciences have made significant progress. But it is time to face trauma and the emotional issues it produces with a new and different approach – to acknowledge that the root cause of many of these issues is spiritual, and then introduce spiritual methods to deal with them permanently. For example – we now have countless proven and effective methods of relaxation and meditation in every corner of the world based on some ancient philosophies, traditions and religions.*

*New techniques are also being invented every day. Thanks to social media, they are easily accessible in the comforts of our homes.*

*Prayers are essential for any healing. Almost all religions have healing prayers.*

**“Thy name is my healing, O my God, and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.” ~Baha’u’llah**

*Most emotional problems can be remedied temporarily with the help of medicine, but the question remains whether they sufficiently address the origin or the causes of these issues. The future direction of solutions to mental and emotional challenges is essential for humanity’s happiness, well-being, and progress. We have to widen our horizons in search of the most effective answers, and that search deserves wholehearted and earnest striving on everyone’s part.*



## *Writings to Ponder and Practice*

**“If any soul speak ill of an absent one, the only result will clearly be this: he will dampen the zeal of the friends and tend to make them indifferent. For backbiting is divisive, it is the leading cause among the friends of a disposition to withdraw.” ~Abdu’l-Bahá**

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