

# Using the External processes to understand Freedom from Racial Prejudice Communication Processes

Binding Contract, Communication, and Fallout

# Prayer

O Thou Whose tests are a healing medicine to such as are nigh unto Thee, Whose sword is the ardent desire of all them that love Thee, Whose dart is the dearest wish of those hearts that yearn after Thee, Whose decree is the sole hope of them that have recognized Thy truth! I implore Thee, by Thy divine sweetness and by the splendors of the glory of Thy face, to send down upon us from Thy retreats on high that which will enable us to draw nigh unto Thee. Set, then, our feet firm, O my God, in Thy Cause, and enlighten our hearts with the effulgence of Thy knowledge, and illumine our breasts with the brightness of Thy names.

***Bahá'u'lláh***

# Land Acknowledgement

Halton as we know it today, is rich in history and modern traditions of many First Nations and the Métis. From the Anishinabe to the Attawandaron, the Haudenosaunee, and the Métis - these lands surrounding the Great Lakes are steeped in Indigenous history.

As we gather today on these treaty lands we have the responsibility to honour and respect the four directions, land, waters, plants, animals, ancestors that walked before us, and all the wonderful elements of creation that exist.

We would like to acknowledge and thank the Mississaugas of the Credit First Nation for sharing their traditional territory with us.

# Guidelines for a focused Practice

- We want to acknowledge the sacrifice that all of us are making to spend 2 hours on Saturday in learning how to practice the ADJ Process.
- It is critical that during these 2 hours, we focus solely on the Practice of the ADJ Process, freedom from racial prejudice. **Please stay on topic.** We will gently remind you of this.
- During the presentation, everybody should be on mute.
- We are aware that in learning and practicing this process, emotions will be stirred up and awakened that will surprise and confuse us.
- How do we move forward with this double-edged sword where our personal lived experience and tests and difficulties can obscure our path forward in our quest for freedom from racial prejudice?
- If an emotion becomes overwhelming in this process and in the meeting, write it down for your self. Do not ignore, avoid or deny it. This is a gift.
- If you wish to explore this with the facilitators reach out to them by email so that we can honour the allotted 2 hours that we have for the ADJ Process.

# Let us walk with our true brother Shoghi Effendi

Close your eyes, relax, imagine that you were summoned into a room where there are two comfortable chairs. You take a seat and wait patiently.

2. The door opens and Abdu'l-Baha walks in. He sits down next to you, greets you and says,

**O SON OF BEING!**

**Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant. Bahá'u'lláh**

3. Abdu'l-Baha asks about your day and you decide what standard you wish to work on.

4. Beloved Abdul Baha, in this year, the Centenary of your passing, guide us, keep us steadfast and ask our true brother Shoghi Effendi for his help on this road.

# Lesson for today

1. Summary
2. New lesson – Deep Dive - Using the External Processes to understand Freedom from Racial Prejudice – Binding Contract, review Communication and Fallout

# Summary

We started the Deep Dive Series to deepen our understanding of the zenith point of the 3 spiritual prerequisites, freedom from racial prejudice. Aziz Yazdi wrote, “The Faith is not something extraneous; it is not merely something beautiful, logical, just and fair – it is the very blood and fibre of our being, our very life.”

How do we achieve this? We will examine freedom from racial prejudice at each step of the ADJ Process. We have started by looking at freedom from racial prejudice when we do our self examination in the Reflection Process, and when we Bring ourselves to Account with the 5 steps of prayer.

Freedom from racial prejudice represents the creation of a new paradigm, whereby we learn a new language, the language of the heart.

- The actualization of the principle of the oneness of humankind, “**the pivot round which all the teachings of Bahá’u’lláh revolve**” requires freedom from racial prejudice, from fault-finding, in our thoughts, our communication, our conduct and deeds.
- The journey requires sacrifice, suffering and discernment if we are going to build our capacity to persevere towards the goal, the oneness of humankind.

# Do we remember why we became Baha'i?

- We have to keep reorienting ourselves to the commitment we made when we became Baha'is.
- Our focus is Baha'ullah and must remain so.
- That fire was ignited and we must ensure that that Sacred Fire remain alive.
- Starting with our belief in the Manifestation for today, Baha'u'llah, the fire is lit.
- From belief, we follow the path of the Covenant. When we accept Baha'u'llah, we accept the authority of the Covenant. The path of the Covenant has brought us from Baha'u'llah, Abdu'l Baha, Shoghi Effendi, and to the current day, the Universal House of Justice.
- What does this authority represent? It represents a clear path of what God wants done through His Manifestation and Sacred Scriptures. Therefore, the Writings are the guidance of how we must demonstrate our acceptance of the Covenant.
- Our acceptance of the Covenant must be reflected in how our deeds and our conduct demonstrate true justice.
- That means we have to watch the Fire and keep it lit.
- We are in the old world order trying to birth the new world order and it is so difficult that it feels like a breeched birth.



# Baha'i Standard for our Commitment – Binding Contract

**A tremendous effort is required by both races if their outlook, their manners, and conduct are to reflect, in this darkened age, the spirit and teachings of the Faith of Bahá'u'lláh. Casting away once and for all the fallacious doctrine of racial superiority, with all its attendant evils, confusion, and miseries, and welcoming and encouraging the intermixture of races, and tearing down the barriers that now divide them, they should each endeavor, day and night, to fulfill their particular responsibilities in the common task which so urgently faces them.**

**Let them, while each is attempting to contribute its share to the solution of this perplexing problem, call to mind the warnings of 'Abdu'l-Bahá, and visualize, while there is yet time, the dire consequences that must follow if this challenging and unhappy situation that faces the entire American nation is not definitely remedied.**

The Advent of Divine Justice, Shoghi Effendi

# Characteristics of a contract

The Binding Contract contains all the characteristics of a Contract

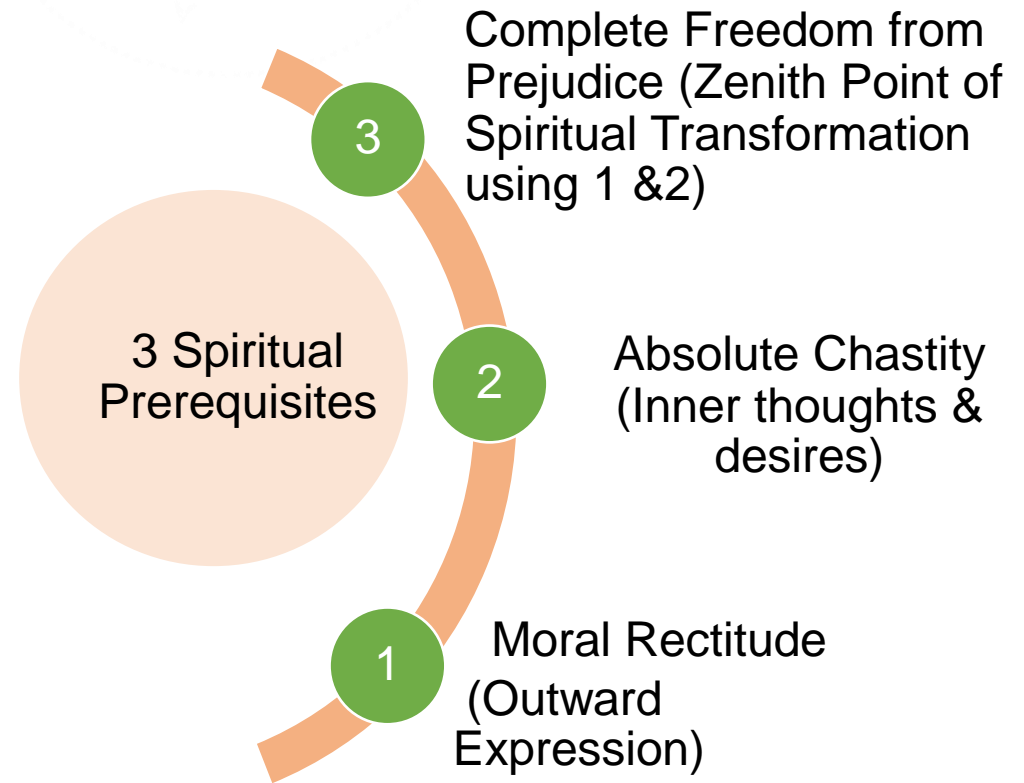
- Contract Date - **in this darkened age** (Now)
- 2 or more Parties - **both races** (stands for all humanity)
- Acceptance (of Terms and Conditions): **A tremendous effort is required by both races if their outlook, their manners, and conduct are to reflect, in this darkened age, the spirit and teachings of the Faith of Bahá'u'lláh. Casting away once and for all the fallacious doctrine of racial superiority, with all its attendant evils, confusion, and miseries, and welcoming and encouraging the intermixture of races, and tearing down the barriers that now divide them, they should each endeavor, day and night, to fulfill their particular responsibilities in the common task which so urgently faces them.**
- Value: **...(W)elcoming and encouraging the intermixture of races, and tearing down the barriers that now divide them, they should each endeavor, day and night, to fulfill their particular responsibilities in the common task which so urgently faces them.**
- Duration of the Contract - **once and for all** (Forever)
- Penalty for non – adherence - **Let them, while each is attempting to contribute its share to the solution of this perplexing problem, call to mind the warnings of 'Abdu'l-Bahá, and visualize, while there is yet time, the dire consequences that must follow if this challenging and unhappy situation that faces the entire American nation is not definitely remedied.**

# How the 3 Spiritual Prerequisites connect to the Binding Contract

- **Upon the extent to which these basic requirements are met, and the manner in which the American believers fulfill them in their individual lives, administrative activities, and social relationships, must depend the measure of the manifold blessings which the All-Bountiful Possessor can vouchsafe to them all.**
- **These requirements are none other than a high sense of moral rectitude in their social and administrative activities, absolute chastity in their individual lives, and complete freedom from prejudice in their dealings with peoples of a different race, class, creed, or color.**

**The Advent of Divine Justice Shoghi Effendi**

# 3 SPIRITUAL PREREQUISITES FOR SUCCESS



# The Binding Contract – The Commitment

- Rectitude of Conduct, A Chaste and holy life and the freedom from racial prejudice constitute the 3 spiritual prerequisites. With humility and honesty, we will focus on freedom from racial prejudice, the zenith point of the 3 prerequisites.
- As we move towards a deeper understanding of the 3<sup>rd</sup> spiritual prerequisite, we start to become aware of the land mines of racial prejudice, hidden within ourselves. As they manifest themselves, the challenge is to learn how to deactivate them before they bring harm to ourselves and others.
- We were given the capacity to connect with God to open our hearts with prayers.
- Through prayer, we acknowledge that we are spiritual beings. Through this process we realize that there isn't a bad me and a good me. This is the healing and integration of our reality. We accept our failings as lessons that we need to work on. Developing an awareness of the lessons is our achievement. Working on these lessons brings us closer to spiritual growth, the awakening of our virtues.
- As we awaken our virtues, we start to see with our spiritual eyes, and we can see what true justice looks like.
- These virtues are latent. Our commitment to Baha'u'llah is to awaken them so that we can grow spiritually.

# Exploring Commitment

- What we need to understand is that as we get deeper into the process we will encounter new land mines and fallouts. And we will deal with these fallouts based on our current understanding of the Practice. The Practice detaches us from the false belief that we have some control. As we detach, we become more reliant on God and acknowledge that we have no control. The Practice will assist us and guide us in our spiritual growth.
- Our spiritual growth is not linear. It is fluid. So we must be patient and loving with ourselves. As we will need this to maintain our commitment in re-examining ourselves and sometimes starting over.

# How can we live up to the Binding Contract, our Covenant

- **A tremendous effort is required by both races if their outlook, their manners, and conduct are to reflect, in this darkened age, the spirit and teachings of the Faith of Bahá'u'lláh. Shoghi Effendi**
- Implementing the 3<sup>rd</sup> spiritual prerequisite through Reflection and Bringing Ourselves to Account, the inner processes
- The inner processes build the core and the foundation of our spiritual transformation
- Then we are able to demonstrate this by our commitment to the Binding Contract, through our actions.

# The actions in the Binding Contract

- **Casting away once and for all the fallacious doctrine of racial superiority, with all its attendant evils, confusion, and miseries, and**
- **Welcoming and encouraging the intermixture of races, and**
- **Tearing down the barriers that now divide them,**
- **They should each endeavor, day and night, to fulfill their particular responsibilities in the common task which so urgently faces them.**

**Shoghi Effendi, The Advent of Divine Justice**



## Penalty if we don't adhere to the Binding Contract

- **Let them, while each is attempting to contribute its share to the solution of this perplexing problem, call to mind the warnings of 'Abdu'l-Bahá, and visualize, while there is yet time, the dire consequences that must follow if this challenging and unhappy situation that faces the entire American nation is not definitely remedied.**

The Advent of Divine Justice Shoghi Effendi

# The Binding Contract and Freedom from Racial Prejudice

- The Binding Contract connects the inner and outer processes.
- It defines our commitment to God, in complying with the Covenant as articulated in the Sacred Writings .
- It also defines our commitment to action to the external processes, the Communication Process and the Double Crusade.

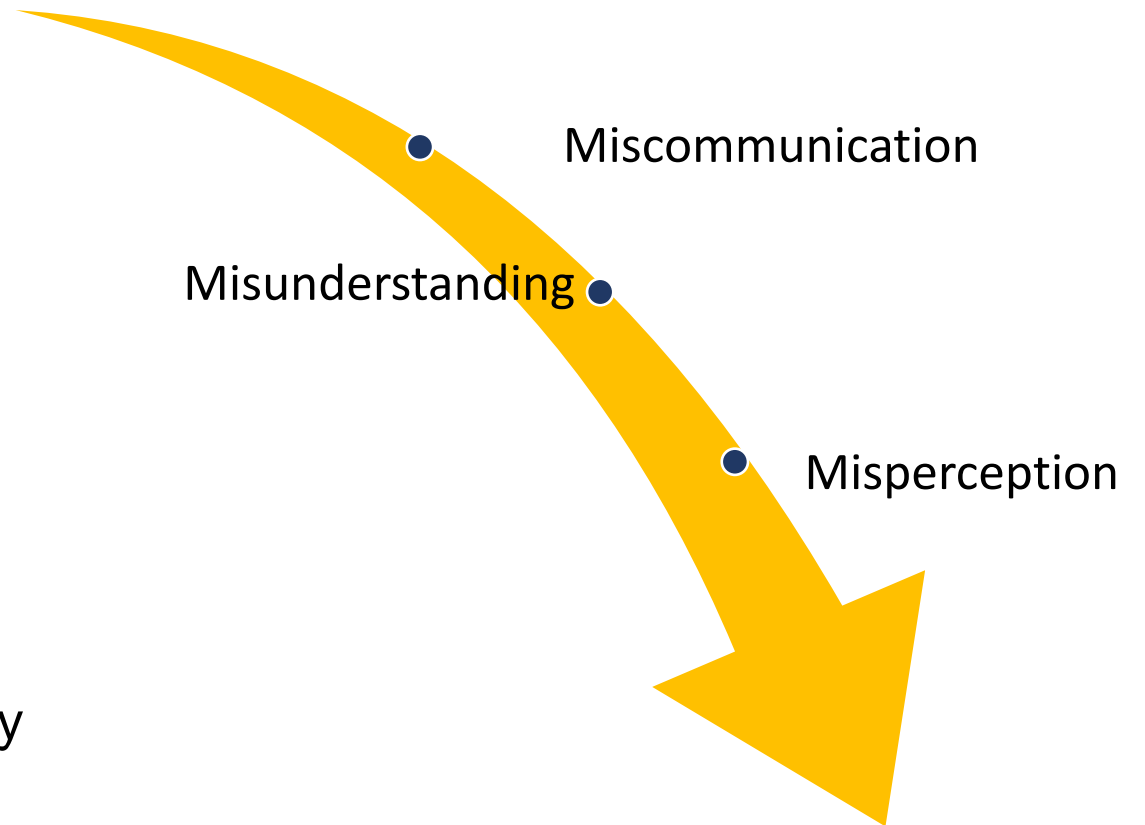
From this point on, we will explore the responsibilities around our individual conduct and communication through the lens of the instructions in the 3<sup>rd</sup> spiritual prerequisite that Shoghi Effendi gave us. The conduct and communication refers to how the individual talks and acts (Communication Process), as well as listens and perceives (Double Crusade).

# Review of the Double Crusade Fallout

# When communication breaks down – Fallout (Note 3)

- Believing you have communicated. ...
- Talking without listening. ...
- Cross talking
- Failing to connect. ...
- Trying to convince. ...
- Second-guessing. ...
- Saying too much. ...
- Saying too little. ...
- Talking down.
- Not being meaningful (Changed from Being boring)
- In other words, wanting/needing to win! Our very own personal twofold crusade...

## Negative Interaction



# Fallout

# Assessment of my Anger (Fallout)

- Fallout is an emotional reaction that results in the first Level of suffering.



# Shoghi Effendi's solutions – Caveats and God's Assurances

- Shoghi Effendi has provided us with guidance on how to handle a fallout and its emotional suffering.
- He provided a list of caveats for us to be aware of when our interaction fails.

# List of Caveats

- **In the conduct of this twofold crusade the valiant warriors struggling in the name and for the Cause of Bahá'u'lláh must, of necessity, encounter stiff resistance, and suffer many a setback. Their own instincts, no less than the fury of conservative forces, the opposition of vested interests, and the objections of a corrupt and pleasure-seeking generation, must be reckoned with, resolutely resisted, and completely overcome. As their defensive measures for the impending struggle are organized and extended, storms of abuse and ridicule, and campaigns of condemnation and misrepresentation, may be unloosed against them. Their Faith, they may soon find, has been assaulted, their motives misconstrued, their aims defamed, their aspirations derided, their institutions scorned, their influence belittled, their authority undermined, and their Cause, at times, deserted by a few who will either be incapable of appreciating the nature of their ideals, or unwilling to bear the brunt of the mounting criticisms which such a contest is sure to involve. “Because of ‘Abdu’l-Bahá,” the beloved Master has prophesied, “many a test will be visited upon you. Troubles will befall you, and suffering afflict you.”**

**The Advent of Divine Justice**

**Shoghi Effendi**

# Acknowledging the Caveats

- Acknowledging the caveats constitutes the second level of suffering. We know what's wrong, but we may still be afraid to move forward.
- We have taken personal responsibility as a first step of identifying and acknowledging what is wrong.
- To move forward, we need Shoghi Effendi's next set of tools. These are God's Assurances.



# List of God's Assurances

- **Let not, however, the invincible army of Bahá'u'lláh, who in the West, and at one of its potential storm centers is to fight, in His name and for His sake, one of its fiercest and most glorious battles, be afraid of any criticism that might be directed against it. Let it not be deterred by any condemnation with which the tongue of the slanderer may seek to debase its motives. Let it not recoil before the threatening advance of the forces of fanaticism, of orthodoxy, of corruption, and of prejudice that may be leagued against it. The voice of criticism is a voice that indirectly reinforces the proclamation of its Cause. Unpopularity but serves to throw into greater relief the contrast between it and its adversaries, while ostracism is itself the magnetic power that must eventually win over to its camp the most vociferous and inveterate amongst its foes.**

**The Advent of Divine Justice Shoghi Effendi**

# List of God's Assurances

- **Already in the land where the greatest battles of the Faith have been fought, and its most rapacious enemies have lived, the march of events, the slow yet steady infiltration of its ideals, and the fulfillment of its prophecies, have resulted not only in disarming and in transforming the character of some of its most redoubtable enemies, but also in securing their firm and unreserved allegiance to its Founders. So complete a transformation, so startling a reversal of attitude, can only be effected if that chosen vehicle which is designed to carry the Message of Bahá'u'lláh to the hungry, the restless, and unshepherded multitudes is itself thoroughly cleansed from the defilements which it seeks to remove.**

# List of God's Assurances

- **It is upon you, therefore, my best-beloved friends, that I wish to impress not only the urgency and imperative necessity of your holy task, but also the limitless possibilities which it possesses of raising to such an exalted level not only the life and activities of your own community, but the motives and standards that govern the relationships existing among the people to which you belong. Undismayed by the formidable nature of this task, you will, I am confident, meet as befits you the challenge of these times, so fraught with peril, so full of corruption, and yet so pregnant with the promise of a future so bright that no previous age in the annals of mankind can rival its glory.**

**The Advent of Divine Justice Shoghi Effendi**

# Double Crusade Process – Transition from Fallout to Reflection Process

Interaction between individuals, groups and/or institutions may result in fallout. Fallout creates suffering which can be mental and/or physical stress.

## CAVEATS

• Shoghi Effendi has identified and listed all possible outcomes of fallout. We call them Caveats (warnings). This is a blessing because it allows us to be able to identify the nature of the fallout, and to confirm that the fallout is a necessary part of the process in the total cycle. We can link the specific fallout to a caveat. The result is the acknowledgement and understanding of the issue.

SUFFERING takes two forms:

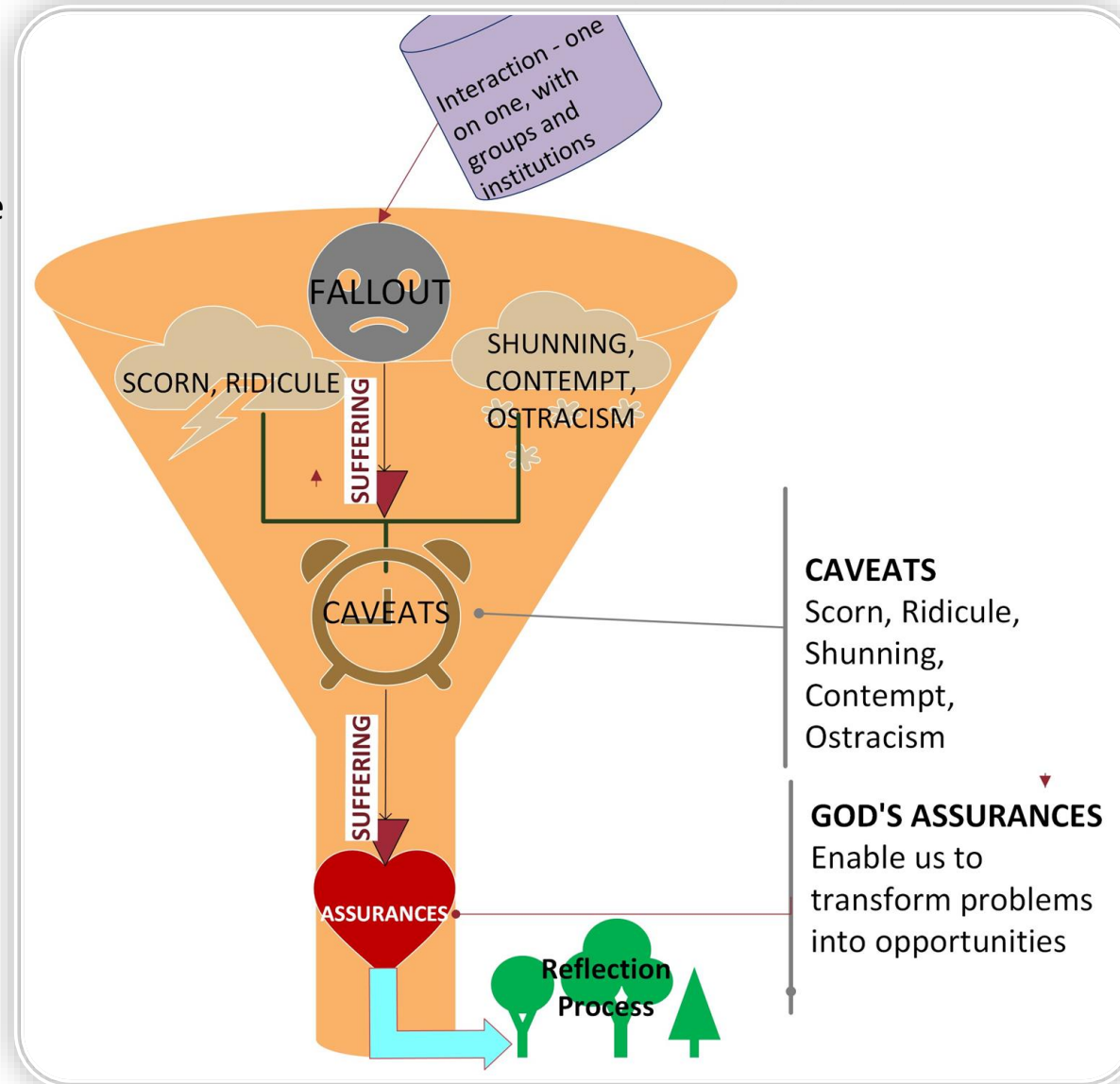
- Physical mental or emotional pain. This is when we are stuck in the suffering state, after initial fallout. It is a result of a human interaction.
- Spiritual suffering, which is to bear, suffer, endure, abide and tolerate, occurs after we acknowledge the caveats. The Caveats refer to the spiritual process of the acknowledgement and acceptance of the issue that we must face.

## GOD'S ASSURANCES

Shoghi Effendi lists God's Assurances to help us:

- Accept the struggle that we must go through to develop our spiritual qualities
- Transform our perception of the struggle from a problem to a spiritual opportunity.

Without God's Assurances we would stay in spiritual suffering mode and not move forward to do the hard work required to move the issue to the Reflection Process.



# Double Crusade Fallout – The Practice – Stage One - Acknowledging my Caveat

- I'm walking down the street. Heart racing, head throbbing what did I do? What do I do now? What's going to happen to me? Why did you do this to me? Me, me, me, caught in the whirlwind of me. This is rumination.
- I grasp the hem of His robe. The hem is a list of Caveats. What are these? Caveats mean warnings. It is a list that Shoghi Effendi has identified for us. I can use as an aid to help me identify where my fallout belongs.
- **“In the conduct of this twofold crusade the valiant warriors struggling in the name and for the Cause of Bahá'u'lláh must, of necessity, encounter stiff resistance, and suffer many a setback. Their own instincts, no less than the fury of conservative forces, the opposition of vested interests, and the objections of a corrupt and pleasure-seeking generation, must be reckoned with, resolutely resisted, and completely overcome. ...”**
- What is this **“two fold crusade...”**? As I read and feel the words, **“Their own instincts, no less than...”** the opposition, the fury, the objections of any external force. I feel my breathing smoothing as I read these words. And the other who has caused me pain and suffering, where is he?
- I read these caveats, over and over, ending with **“Because of ‘Abdu’l-Bahá,”** the beloved Master has prophesied, **“many a test will be visited upon you. Troubles will befall you, and suffering afflict you.”** This is our lowest spot. I am at my lowest point, in the middle of the hurricane, assaulted by shame and guilt. And I may see which caveat applies. And I acknowledge the caveat. I see the world of God, I no longer have to drown in the world of me.

# Double Crusade Fallout – The Practice – Stage Two

## Building my Reliance on God’s Assurances

- Pull out God’s assurances. Can I really believe that that hand is there, that I can detach from emotion? **“Let not, however, the invincible army of Bahá’u’lláh, who in the West, and at one of its potential storm centers is to fight, in His name and for His sake, one of its fiercest and most glorious battles, be afraid of any criticism that might be directed against it....”**
- And a question comes to me. What part of this belongs to me? Not blaming myself as I recognize that I have so much to learn. **“The voice of criticism is a voice that indirectly reinforces the proclamation of its Cause. Unpopularity but serves to throw into greater relief the contrast between it and its adversaries, while ostracism is itself the magnetic power that must eventually win over to its camp the most vociferous and inveterate...”**
- I need not blame the other. He has a journey. I take responsibility and have faith that God’s Assurances will help me detach from the tsunami, I can identify my responsibility. And I can examine my responsibility with detachment, faith, humility and honesty.
- I start the Reflection Process.

# Abdu'l Baha's Vision

**Look ye not upon the present, fix your gaze upon the times to come. In the beginning, how small is the seed, yet in the end it is a mighty tree. Look ye not upon the seed, look ye upon the tree, and its blossoms, and its leaves and its fruits. Consider the days of Christ, when none but a small band followed Him; then observe what a mighty tree that seed became, behold ye its fruitage. And now shall come to pass even greater things than these, for this is the summons of the Lord of Hosts, this is the trumpet-call of the living Lord, this is the anthem of world peace, this is the standard of righteousness and trust and understanding raised up among all the variegated peoples of the globe; this is the splendour of the Sun of Truth, this is the holiness of the spirit of God Himself. This most powerful of dispensations will encompass all the earth, and beneath its banner will all peoples gather and be sheltered together. Know then the vital import of this tiny seed that the true Husbandman hath, with the hands of His mercy, sown in the ploughed fields of the Lord, and watered with the rain of bestowals and bounties and is now nurturing in the heat and light of the Day-Star of Truth.**

**Wherefore, O ye loved ones of God, offer up thanks unto Him, since He hath made you the object of such bounties, and the recipients of such gifts. Blessed are ye, glad tidings to you, for this abounding grace.**