

THE NEW ERA: A SIMPLE TRUTH ABOUT RACE SPIRIT



By Alexandra Porter, Ph. D.

“The eye of the cormorant is emerald. The eye of the eagle is amber. The eye of the grebe is ruby. The eye of the ibis is sapphire. Four gemstones mirror the minds of birds, birds who mediate between heaven and earth. We miss the eyes of birds, focusing only on feathers.” __**Terry Tempest Williams**

Greetings

Good evening, everyone!

Welcome to the third lecture on the topic of Race Spirit. It is so refreshing to see that so many people are interested in this topic. This is the first time we have had so many early birds in the audience. This means that many of you registered and have been waiting several weeks for this lecture. We hope that you will enjoy this lecture as much as, or more than, the first two lectures on this topic.

Before we begin, let us prepare to start this lecture by asking for God's blessings. Please unite with me in the Lord's Prayer.

Our Father, who art in heaven...

Mother - Father God, God of the Universe, God of our hearts and creator of all creatures. Lord, we call upon you, today, to ask for the safety of your presence. I ask that you touch our lives today and honor us with your Divine presence. May only that which is for our highest wisdom be revealed to us today. We ask this in the name of Jesus Christ, Amen.

Introduction

The content of this conference comes from my research work in the area of Health and Human Services. This topic of Race Spirit has been given in three parts in order to expand on the issues of this topic. We ask that you hold on to your questions until we have finished each part.

The topic of our family ancestors and descendants will be explored, as it relates to our prevalent habits and behaviors. This conference will help you answer the question: "How can I brake free from my Race Spirit?" In this respect, innovative ideas will be presented to explore the question: "What is racism?" Also included, is a brief explanation of "How to Be Dependent and in Harmony with Christ". I hope this lecture is educational and inspiring. I also pray that it will serve as a point of reflection to measure your own views on this topic.

So... Let us begin.

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PART ONE

We all make assumptions about the nature of the universe. About why things happen as they do, or how different types of man arise. These questions are in the same way like “What becomes of the reflection in the mirror when the lights go out?” Life appears to be continuous yet man has become different from what some people say are his hairy ancestors. Assuming that there is order in the universe we can interpret the past by what we can see in the present.

As esoteric students affiliated with the Rosicrucian Fellowship we are accustomed to thinking that causes precede effects. It is therefore normal for us to try to explain the universe by looking back to its first cosmic beginning. Through the Holy Scriptures we may see an evolutionary process that stops with the appearance of the human race. Within the framework of human evolution, commencing about fifteen billion years ago, we have in common all the elements of creation and are attached to them by indestructible bonds. And... so it is, that we are children of the Cosmo that gave birth to humanity.

As for the human form, conceived in the image of the Creator we are given Adam and Eve as the first inhabitants of this terrestrial planet. The story of Adam and Eve is not a scientific explanation of the origin of the universe or the origin of the human race, but it is spiritually true. The idea in back of it is that there is only one human family and that all people, regardless of color, race, creed, or gender are children of God. It is the idea of the new era that just like there is only one God, there is only one human race.

Concerning this subject, the symbolism of the story of Adam and Eve is especially appropriate in these uncertain times. For some of our Christian brothers and sisters the issues related to one human family continues to be a learning process; while for others the concept is so overwhelming they avoid

any discussion related to the philosophy of a God or a person's color, race, creed, or gender. Some people believe that these are issues of concern to those who are strict and adamant about their own color, race, creed, or gender. Within this group, some feel that their God has selected them as superior to the rest because of their color, race, creed, or gender; while others in this same group feel that they are the children of God because of their race and the country they were born. I believe that we can find examples of this in people of all countries, all colors, all races, all creeds, all genders, and in all walks of life.

Be that as it may, the 21st Century will be spiritual. We appear to be on the edge of a new era, but true progress in human relationship must be built on the proven values and accomplishments of our heritage. Since we do not have true progress, at least in this area, it is safe to say that the accomplishments of our heritage were small. To examine the possible reasons why the accomplishments of our heritage are small, we must ask ourselves this question:

If all people are children of God, as I have stated and as most of us believe, why, then, must we be reminded to include every human being in our human race, regardless of their color, race, creed or gender?

Well, like most vexing problems, we must first ask a deeper question. In this case, we must ask ourselves: ***What motivates us?***

What are the reasons for our behavior? How can we break free from our Race Spirit? And, how can we change?

Here's the simplest answer I have found to that question. I looked for a simple answer because I have learned, and I am sure you have also learned, that simple solutions lead to the best results. So let us look into our mind's eye and imagine a balance, like the Scales of Justice in a courtroom. Imagine that in one side, you have your "Why-To" [WT]; these are your motives or reasons to do something. On the other side, you have your "Why-Not-To" [WNT]; these are your reasons not to do something.

For example, why are you attending this lecture right now?

The answer is that you perceive there are more benefits to attending this lecture than the benefits of not doing so.

The perceived WT's, of attending this lecture right now might include:

- I want to learn what the world's most successful people do...
- So I can learn how I can be successful in my own life...
- So I can educate my family on the topic.
- So I can stop sabotaging my relationships with others...
- So I can make a distinct difference in my community...
- So I can work with groups of cultural diversity...
- To meet the state mandated programs''''
- So I can get a promotion at work...

The WNT's for not attending this lecture might include:

- I have a million other things to do today.
- Why should I listen to Alexandra Porter?
- What guarantee do I have that what she say will works for me?

Our minds are like an infinite weighing machine. Our mind is weighing our perceived benefits against our perceived Cost of doing anything at every moment of the day, even during the time we sleep. Every decision we make is built upon our perceived "WT's" and our perceived "WNT's". This includes:

- What to eat (for every meal and for every snack)
- What to wear
- Where to live
- etcetera

In fact, every decision we have ever made was based on the same sensor motivator of WT's and WNT's. This sensor motivator contains the reasons why we think we should do something versus the reasons we think we shouldn't do it.

Scientists at Stanford, MIT, and other esteemed institutions have determined that the human mind operates like an iceberg: 10% is visible (above the surface) and 90% is hidden (below the surface). We know that the part of our mind that makes intentional decisions is the Conscious Mind, or the 10% that is visible. We also know that the hidden 90% is our Subconscious Mind. Our Subconscious mind is where we store a vast collection of unintentional, actions, behaviors and habitual thoughts. We don't know what's in there, because we can't see it. It's like a completely dark room in the attic. It's like a room that is hidden beneath the surface, like the bottom 90% of an iceberg. As we might all agree, when we can't see something, it's awfully hard to examine it, correct it or change it. Perhaps this is one of the reasons why people tend to justify their errors or put the blame upon others instead of making themselves responsible for their own errors

This brings me back to the original question:

If all people are children of God, as I have stated and as most of us believe, why, then, must we be reminded to include every human being in our human race, regardless of their color, race, creed or gender?

1. One of the reasons we might not include every human being in our human race, regardless of their color, race, creed or gender might be that most of us do not know how all men are alike.

By learning how people are alike and in what way they are different, human behavior is understood. The most pragmatic approach to this quest is to study anthropology. It is the science of understanding aspects of culture concerning: heredity, race, class, sex differences, and nearly every other aspect of human behavior. The study of anthropology will help to clear a lot of misinformation and superstition about man, which has permeated throughout societies and infested everyone in it.

We know for example that there are no pure races. That biologically there are no superior races, and that man must be studied as both a biological and cultural being; for both factors are interrelated. Some people believed that the people of black race were more rhythmical or musical than the people of white races. We know, today, that biologically this cannot be

proven. We also know now that the capacity for rhythm and music may develop as a result of experience. By studying both factors we are able to eliminate and differentiate one from another.

2. Another reason we might not include every human being in our human race, regardless of their color, race, creed or gender might be that most of us do not know why every man behaves the way he/she does.

Culture:

By learning why people behave the way they do and why this behavior is different than ours, human behavior is also understood. This can be accomplished by the study of human cultures throughout the world.

In the book *The Rosicrucian Cosmo Conception*, written by Max Heindel, several concepts of culture are explored. This book was written in 1909, and today, almost 100 years later, the information can still serve as a reference for these topics. The author states: “It is true that we divide mankind into races, tribes and nations; we note the difference between the Caucasian, the Negro, the Indian, etc.; but that is not to the point. If we wish to study the characteristics of the lion or the elephant or any other species of the lower animals all that is necessary is to take any member of that species for that purpose. When we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are alike. That is the point. A lion, or its father, or its son, all look alike; there is no difference in the way they will act under like conditions. All have the same likes and dislikes; one is the same as another.

“Not so with human beings. If we want to know about the characteristics of Negroes, it is not enough that we examine one single individual. It would be necessary to examine each individually, and even then we will arrive at no knowledge concerning Negroes as a whole, simply because that which was a characteristic of the single individual does not apply to the race collectively.” [Max Heindel, *The Rosicrucian Cosmo Conception* p. 72.]

Culture is learned as opposed to physical features, which are biologically inherited. A new born American Indian raised by Japanese in Japan would resemble his biological parents in appearance, but would behave like the Japanese parents in which culture he was raised. In this same line we learn that any cultural trait is good if it works harmoniously within that cultural setting to attain the goal which that society seeks.

Premarital pregnancy is looked down upon in our society and no arrangements are made for the rights or care of illegitimate children or their mothers. However, in the Bantoc of the Philippines a woman is considered more marriageable when she has established her fertility. The central point is that in a particular culture certain traits are good because they work well in that setting. These same traits, however; may clash in another culture making them undesirables.

It is obvious to anyone who knows conditions in the world today that some societies have made more progress towards “civilization” than other societies. Since there are no biologically superior races the progress is explained as progress in culture. All men share common needs for survival and all cultures provide a system for dealing with these needs. One common need is food. In the Amazon, hunters get their food by attacking wild animals with poison arrows. In the Ivory Coast, tubers called taro are cultivated. And in North America farmers grow cereal. As you can see the types of foods and the way it’s gotten differ from culture to culture but the need for food is universal. Another common need is shelter. The forms of shelter range from the simplest windbreak of sticks and leaves, made by the Aborigines in Australia, to the concrete homes in Asia. So in the final analysis it is man’s adaptation to his culture which is most critical.

3. Another of the reasons we might not include every human being in our human race, regardless of their color, race, creed or gender might be that most of us tend to compartmentalize human beings by their external features. In this endeavor we have created categories of races based on different external features, place of birth, human behavior and gender.

Race:

In this area, Max Heindel tells us that “The total number of Races--past, present and future--in our scheme of evolution is sixteen; one at the end of the Lemurian Epoch, seven during the Atlantean Epoch, seven more in our present Aryan Epoch and one in the beginning of the Sixth Epoch. After that time there will be nothing that can properly be called a Race.

“Races did not exist in the Periods which have preceded the Earth Period and they will not exist in those Periods which follow it. It is only here, at the very nadir of material existence, that the difference is so great between man and man as to warrant the separation into Races.” [Max Heindel, The Rosicrucian Cosmo Conception p. 272.]

Race is explained with accurate knowledge through the study of anthropology. This study helps us in two main ways: First, looking backwards we are able to trace a man's history through his race; second, from his past we are able to understand man and his culture and his relation to other men.

4. Another reason we might not include every human being in our human race, regardless of their color, race, creed or gender might be that most of us are unable to interpret what we see as physical features as well as not being able to connect these physical features with a universal human race.

Heritage:

When we study this area, we enter into the real of human heritage. It is the study of how a specific human being is observed by the naked eye and how that observation compares to his ancestors and descendants. In this area, Max Heindel tells us that “If we desire to know the character of Abraham Lincoln it will avail us nothing to study his father, his grandfather, or his son, for they would differ entirely. Each would have his own peculiarities quite distinct from the idiosyncrasies of Abraham Lincoln.” [Max Heindel, The Rosicrucian Cosmo Conception p. 72]

This is similar to what we do with the auric field we see around every human being. It is fairly easy to see a man's aura but many times more difficult to interpret it. We tend to rely on our intuition and powers of

observation. As people began to notice the same experiences, such as movement of light, colors and intuitive feelings were repeated over and over again with various subjects, their beliefs were verified.

Personally, I do not feel comfortable with labeling groups of individuals within the human race. True culture would not exist as it is an intangible concept that cannot be given or taken away. In addition, every culture is disadvantaged through the eyes of another. As esoteric students we were given a wealth of knowledge related to the cultures of the human race. A way to enhance and expand our cultural knowledge is to carefully study the Teaching levels of an esoteric student. Along this esoteric path, it is imperative that we have knowledge of cultures but never to accept it as a label for an individual. The connotation and uses of human labeling, depicts the poverty of our human race. Like Socrates, I conclude that a man's highest virtue is knowledge. Without knowledge proper action is impossible. With knowledge proper action is inevitable.

PART TWO

Several years ago, I had the distinct pleasure of attending a lecture related to this topic that was given by the actor-comedian, Dick Gregory. After listening to Dick Gregory's lecture many of my questions on race were answered.

The inhumane actions imposed upon the black people of our human race will always be a part of our American history. The most horrendous stories and experiences are yet to be told. It is always good to remember our past and claim our errors because it will keep us humble. In our past errors we find the courage to begin the process of forgiveness. It is a long and grueling period for all of us, but once completed we become like that rich and fertile mustard seed.

The past black history is very sad and I admire Mr. Gregory and completely concur with him with some of his many viewpoints in that very enlightening lecture. In his lecture, Mr. Gregory depicted American history in a story form of cowboys and Indians. The clear implication of his message was that

through the ages man has always had a need for an underdog. Throughout the ages all races had a turn at being the underdog, but as the wheels of time rotated toward any given race being the underdog, only the African American the people of color and the dark skin people had a turn at being black. During his in-depth research of black people in our human race, we discovered a group of people that had been labeled by other groups. This part of our North American history is as follows:

In the United States, by 1930, black people were the largest minority group without an organized affiliation. When black people tried to achieve identity they were met with resistance by most of the white populace. The long road to achieve identity and secure equality was begun by the [NAACP]. This association relied upon the constitution and the federal government to bring out the vestiges of discrimination. By 1950 the failure to implement decisions and to carry them out, increased the pressure, and a new method was sought.

One of the many alternatives used was force. This alternative did not garner the support of the majority of the black population. This method failed because, as a whole, the black populace lacked a cohesive force and funds to fight. Another method was unification. In this method it was felt that black and white people from the lower class should unite to get a firm and broader base. This method failed because the white lower class felt superior to the black lower class. So for the white to unite with the black would only mean a step backwards for the white lower class. Another method was separateness, one which was adopted by the Muslim party. In this method it was felt that if a person cannot fight the society in which he lives, that person can exist within that society separately. This alternative did not garner the support of the majority of the black population.

Then, there were those who called upon the churches for answers. In the olden days, the sovereign or king claimed that he was on earth to represent the divinity which gave him the right to exact absolute obedience from his subjects. Although it is true that some sovereign ruled with great wisdom and gave the impression that they were guided by Divine power in their mission, history has also shown that many rulers did not rise to the heights of

power and authority that they had claimed for themselves, or that had been accorded to them.

Speaking for myself, in our society, an economy of abundance, the most important thing in every human being's mind should be to recognize that no individual is capable of ruling in that manner. It would be necessary that the people themselves should be sufficiently evolved to accept the notion of being ruled. This presumes that a great majority of its citizens would be spiritually inclined and that they would have the conviction that the goal of all humanity was to evolve towards an understanding of divine laws.

Then, the leader of the Southern Christian League of Conference, Dr. Martin Luther King, found that the church was the establishment to which most black people were affiliated. Thus, to make legal the decision to bring about the change fell upon the clergy. Dr. Martin Luther King's method of non-violence was used by the early Christians. This was a method that was not represented by the power structure or by money, which the lower class did not possess. This method brought about the Washington march of 1963. This march was the most peaceful liberal revolution this country ever witness, in which there was universal participation. This non-violent direct action allowed everyone to participate by providing safety for those who wanted to achieve what was rightfully theirs. Because of their strong religious beliefs, black people were able to accept this method in masses.

Reverend Martin Luther King's solution for dealing with the needs of the lower classes was planned compensatory consideration. In his book, *Why We Can't Wait*, he shows how the achievement of identity, instilled pride in the black population for universal participation. He spoke of the teaching and learning of enduring values; both for black people and white people alike, and had the needed charisma to move the masses. In one of his many famous speeches he said, "I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism that the bright daybreak of brotherhood can never become a reality. I believe that unconditional love will have the final word." By his method the confrontation was finally forced to examine its own society, thus providing the proper focus for attention. The problem was not Bill Connors, nor Governor George Wallace; but the society that allowed this to happen-the White power structure. With

the death of Dr. Martin Luther King we were left with the same old question, “Where do we go from here?”

Sometime after listening to the lecture of Dick Gregory, I discussed the issues of that lecture with some of my friends, students, colleagues and acquaintances. I wanted to know where they stood on these issues and perhaps to know their ideas to implement in their respective communities. Most of the comments were alike; or similar. The people I interviewed felt that Mr. Gregory had to exaggerate the data and facts of the theme of the lecture in order to prove his point. The consensus was that they doubted his factual knowledge. On the bases of those discussions I came up with the assertion that the average white American does not fully understand what racism is all about.

Most white people interpret the term racism as joining a lynching party, not wanting to sit next to a person of a certain race in any public facility, or voicing racial words. Since most of these overt acts do not exist today, most white people believe that racism does not exist either. Modern racism, however, does exist and it is more subtle than that. It permeates into, around and through our society and infects everyone in it. It may take the form of an over-bearing manner, a refusal to show the least politeness or an attitude of fear mixed with hostility that lets a person know that we see him as somewhat less than human. United States president Jimmy Carter once said, "We are, of course, a nation of differences. Those differences don't make us weak. They're the source of our strength." Another form of Modern racism, equally as subtle, is putting up with outrageous behavior from an individual person simply because that person is of a certain color, race, creed or gender.

In my humble opinion, no man is without a culture. No action by man is really accidental. Man is a product of his culture and views things as being relevant through the eyes of his culture. What appears ill-mannered or uncouth in my eyes may appear logical and desired in the eyes of another person through the eyes of his culture. Hence, cultural anthropology teaches or provides reasons to base understanding on. Not just the statement “love thy neighbor”, or “love thy brother” but here is a logical, intelligent relevant reason why that man, that culture, or that group of people looks and act as they do. If we understand others conduct based on verifiable facts gained

through anthropology it seems probable that the welfare of all human beings is tied up together and that the continued progress of the human species depends upon our recognition of that fact.

To express my feelings related to the past American history, I will quote Omar by saying, “The moving finger writes and having writ moves on, not all your piety not wit, shall lure it back to cancel half a line, nor all your tears wash out a word of it!”

In our last segment, I will tell you a short story as food for thought.

PART THREE

As I began to explore more on this subject, I discovered that people of all countries, all races, all creeds and all genders harbored some form of racism. I also found that people of color also discriminated each other within their own group. It was almost as though they were conditioned to accept different levels of superiority within their ethnic group.

In today’s lecture, I want to leave you with a recollection of a very personal experience in which my world became a celestial example of my life in the body of Christ. This experience has a certain connotation to the topic of Race Spirit in that one can see “how” or “why” racism exists. It is my understanding that what I am about to divulge will be appreciated by those whose mission in this world is similar to mine. This information is specifically for those who are Celestial Healers in the making. I hope that I can present this to you in a manner that will touch your hearts in the same way it touched mine. I am hopeful that what was spiritually given to me can be heard and read by those Souls who are specifically searching for the information I want to share with others. The fact that you decided to be present and have participated in the workshops of these lectures tells me that we are all searching for the same thing.

When people are united in a common bond, the ties among them are always very strong. In this common bond each person is a piece of every other

person. Because the common bond is so strong, sometimes a person is used as a conduit in order to display the shenanigans of a few. When we are connected to others in a common bond and experience the racism of color, creed, nationality, language, place of birth, sex preference, etc., we are usually following a lifetime that needs to be completed.

When that common bond is lacking one, or several, ingredients the bond remains but the essence they had in common loses some of its splendor and strength. When this happens the group can be better described as a Dystopia Society, characterized by human misery – squalor, oppression, discrimination and deprivation. Then, if we are lucky, we will find a leader that will strengthen that common bond and lead us back to the work we had begun. In this case, the immediate Leaders of humanity are Beings much further advanced than man along the path of evolution. They come on this errand of love and leave us once they have completed their Soul's mission.

Meanwhile, the people who live in the Dystopia Society are the “so-called” victims and/or perpetrators of the acts of racism. Because I believe that these people are still part of a common bond and continue to be brothers and sisters of today, this leads me to believe that I am a part of all those who have been part of, and in cahoots with all the wrong-doings against me and against others. I also intuit that every Dystopia Society possesses another characteristic – that being that in the midst of all these shenanigans... when all is said and done, and the party is over... the good guys... always prevail in the end. When this happens the common bond has been healed and each Soul is able to complete its terrestrial mission. Those who are Celestial Healers may have other common bonds to heal, which may require other lifetimes.

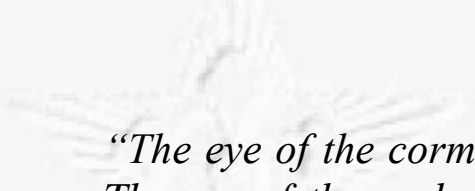
In my humble opinion, in order to allow the common bond to tie our Souls to each other we must begin by healing the ingredients that have united us. This is not an easy task. This healing process is a learning experience for all those who are composing the links of the common bond. In this process, we must begin by healing ourselves. This can be accomplished by healing that piece of us that is inside of each and every person within that common bond. By healing ourselves we make evolutionary progress.

Recently, while preparing for this process of forgiveness I had a very beautiful and humbling experience. I saw a pathway surrounded by a deep hue of celestial blue. Within my immediate vicinity I could feel the fragrance of a familiar scent. As I observed my surroundings I heard a female's melodic voice that said, "This is the road that leads you to whence you came." As I continued to orient myself to those surroundings, I noticed thirty three green daffodils. That melodic voice then said, "The road to heaven is paved by a delightful scent of green daffodils."

The information that followed was very detailed and culminated in a summary of what had been said to me. She said, "This road represents the earth years in our physical dense body that leads us to that golden wedding garment. The daffodils represent what we have chosen as our mission. Each daffodil is a lifetime of earth years, and the more daffodils along the road, the more lifetimes we have had. Each lifetime coincides with the mission we have chosen in order to return to that place from whence we came. The flower along the road is always a daffodil to represent the spiritual welcoming of trumpets announcing that an earth visitor has returned to stay." Upon my request she explained to me that these lifetimes are only those in which we worked harmoniously with others in our Soul's mission. My understanding of this was that we could have had many more lifetimes in which we had not worked in our Soul's mission.

She continued saying that the quality of the colors "depicts the vibratory frequency that we have acquired in all our lifetimes in order to return from whence we came. In our physical world the color green is a combination of yellow and blue. A daffodil is a plant of the genus *Narcissus*, having a bulbous root, long narrow leaves and a flower with a trumpet-like corona of a deep yellow hue. The color of the daffodils we will see along this road is green. She ended by saying that "the yellow daffodil becomes green when we have passed through life and given ourselves the luxury of completing the process of forgiveness."

I now conclude this lecture by reminding you that there is only one human race. Racism will continue to exist until each and every one of us begins to treat every human being as if he was our biological brother and "until those who are not affected are as indignant as those who are."



“The eye of the cormorant is emerald. The eye of the eagle is amber. The eye of the grebe is ruby. The eye of the ibis is sapphire. Four gemstones mirror the minds of birds, birds who mediate between heaven and earth. We miss the eyes of birds, focusing only on feathers.”

- Terry Tempest Williams

“The difference we see in people is the wealth of our human race.”

--Alexandra Porter

In Loving Service,
Alexandra Porter