

# THE PULSE OF SPIRIT



EMISSARIES  
OF DIVINE LIGHT

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## MYSTICS OF THE TRANSCENDENT NATION

10 OCTOBER 2011

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It feels like an important day in the life of the world—certainly an important day in my life. I feel a sense of urgency, a sense that there is something of great significance to be known and expressed. Today, as we met here in England, we were considering finances. That was all well and good—we need to consider finances at times. In the middle of it, it seemed important from my perspective to ask a question, and ask that we see our finances in light of it. The question related to each of us individually who were in the room and how much time we have in our life remaining to bring what we have to bring into the world. That made our conversation very personal. None of us are decrepit, so we're not *that* old, but none of us are spring chickens either. So it is a relevant question in a personal sense.

It is also relevant to ask how much time *we*, the body of humanity, have to bring new consciousness in this world in which we live. I have no way of measuring scientifically what kind of time we have to bring what we have to bring on this planet. But I can tell you that the spirit within me says there is something to be brought into the world now. I could say “in this cycle of our life” or “in this year,” but even that stretches it out. Recently I listened to an audio recording of Lloyd Meeker, in which he said that as long as we put off what must happen to even a little later, then it could always happen a little later, and a little later could always be tomorrow and tomorrow and tomorrow. And, on that basis, what needs to be landed on earth from a spiritual standpoint will never happen. So we are here together, and I am not deterred or confused by time zones and miles and such things, because I know that we are all together now in this present moment with a remarkable opportunity before us.

Key to this opportunity is our open acceptance and our embrace of our role as a mystic. Using the word, I get to define it as I would like. So, as I understand it, the primary role of a mystic is to embrace the opportunity that we have to connect with the highest level of vibration that relates to this world in which we live. We each have that opportunity as there is openness, surrender and response to the highest heaven, the

highest reality related to this planet and related to our lives. To have that kind of openness, there has to be space for it in human consciousness. We have to exercise that power and ability that we have to drive out everything that is in mind and heart that's irrelevant to this opening. We have that capacity. Without it, people can struggle forever with meditation. But we each have available to us the inherent capacity to set aside the irrelevant and the petty. We can tap that power within us to banish the irrelevant to someplace else, to banish it from our individual and our collective awareness; and as we do, we begin to open in a very meaningful way to the highest levels of vibration within us, personally and individually, and collectively.

We have called our connection to that highest reality the "silver cord." That connection is the silver cord for us individually, and it is the silver cord for us collectively, but more importantly, for all of humanity. We are one body of humanity around the world, connected in consciousness and energetically, and we share a common connection with the highest vibration. That connection depends on people doing the work that we are doing right now: creating space in consciousness and being open in a remarkable way, while setting aside all those small voices in the head that say we don't have the capacity to do so.

The body of humanity that transcends individual culture, organizations, countries and religions is a transcendent nation. We participate in the transcendent nation as we allow our participation therein to be more important to us than any of the individual groups in which we participate. And if there is a transcendent nation, there must be as well a transcendent priesthood to lead that nation, a priesthood that goes well beyond any of the religions or spiritual paths of the world, a priesthood composed of those who have tapped their ability to banish the trivial and to open mind and heart to the highest vibration and welcome it into consciousness and into the field of energy that you and I share in common; and in essence, say to the highest vibration, "You are welcome to resonate in and through us. You are welcome here, in this world. And for us, you represent what we bow to"—what we honor, what we serve, knowing that we serve that vibration not by holding ourselves separate from it but by welcoming it into our capacity of consciousness and into our expression in the world, so that it's informed by what we say, by our words, our voice, our actions, by how we are with each other, and in the feeling and in the spirit with which we bring those actions and those words to other people, so that love has become real. It is a living reality of life, made real in the forms of our life and in the spirit that fills those forms. And I don't know how you fill forms with the spirit of love without feeling.

There was an early twentieth-century philosopher, William Hocking, who said, "The prophet is a mystic in action." We certainly need the mystic, the transcendent priesthood, which not only looks inward but opens up inward, so that what has been a mystery is no longer. It becomes real. It becomes known. Where there is the courage of the mystic, there is the prophet of love and of truth in the world. Necessarily, there must be truth. In fact, there's no way that love, of itself, is meaningful in the world without truth. So if we're going to speak meaningfully about love in expression, certainly it must be implicit that it must be expressed truthfully, because otherwise it isn't love—it's a false promise or a pretense.

There are many kinds of actions to be taken in the world. Some of us had the privilege of spending time with Matthew Fox at the Creative Field Conference, and he offered a call to action, a call to courage—and he is a courageous man. For many of us, and I think particularly for the men in the gathering, our hearts sang to see a man of courage who brought love into the world in practical ways and put his life on the line to do it.

So there is, certainly, action to take in this world. The most meaningful action is the action we can take right now. It is always so. The most significant action we take is with the people we're with right now, with the deep respect for that spirit that is within us and wants out. It carries the deep honoring of those who we are with, and the courage to declare openly and clearly and strongly, to one another and to our world, who we are and what our life is about: what we will live for, what we will fight for if necessary, what we stand for, what we will accept in our life and what we reject, what we welcome, what we cherish, what we love, what we will make space for and what we will *not* make space for.

There is a profound relationship between the space that we hold and the highest vibration that is within us. Without a quality of space that is holy in the truest sense of that word, what is in the highest heaven stays there, as far as we are concerned. We have many troublesome things that we inherit in our human makeup, in our karma. And it seems all too easy to allow those troublesome things to take hold and to rule our lives—human patterns of all sorts, morphic resonant fields that are bad habits created by humanity over ages. But at the same time, our *first* nature—more deep and more real and more lasting within our human makeup—is this profound capacity to make space that is holy. We don't need a church to do it; we don't need a Bible or a religion. We have this capacity to provide holy space, deep in our makeup. And it is the accessing of that capacity that welcomes the vibration of the highest heaven to live here and now among us, in us and through us, filling our world.

This is the promise, felt by the mystics of the ages, to be realized here and now in this day by us. And if time is short, most importantly it is short relative to this. The moment is here when time must not only be short but it must be over, so that here and now we find ourselves together, holding a quality of space that welcomes fully into expression what we love most, shared freely among us. And if the time is not now, for us it won't be. As it *is* now, this is what we share. This is our reality.

So may it be in this eternal moment. So may it always be, as we say the time is now.

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