

COME WALK WITH ME

Pulse of Spirit

May 13, 2026



DAVID KARCHERE is a speaker and workshop leader who assists people to renew their Primal Spirituality—an experience that virtually all human beings know at birth, and that ideally grows as they mature.

What a joy it is to be together, all of us! It is a particular joy to be presenting this morning with my brothers, Yujin (Pak) and Howard (Goodman), men of divine fire.

With the world as it is, we certainly hear the cry of the people from the distress of our world. Perhaps it registers in the distress we feel in our own heart. And we know there is a need for an answer to what is happening today.

Ultimately, it is a spiritual answer that is required. That is the only answer that will meet the needs of today, unless we think AI is going to give us the answer. So how is it that the true answer is given? It is because there are people who have allowed an ascension in consciousness—people who have risen to a higher awareness from which the answer comes.

And how does that happen? How do we become those people? We become those people in our own rising up. As we have been considering, we rise up when we look up. When we turn to what

is above—not just the sky, but to a higher level of Being, a higher level of awareness than what is common in human culture.

And when we look up, we find that someone is speaking with us, attempting to have a conversation with us, attempting to tell us something and inviting us to something.

To rise up, we have to look up, and then we have to receive what is coming to us from above. Yes, there has to be a response to what is coming to us, but you can't respond to something you have not received. And so, the process depends on the depth of our receiving, letting it all the way in. In heart and mind, including all the levels of subconscious mind, we have to let it all the way in. And when what comes from above comes in, it displaces what is there. We have to be willing to let go of what is present in the current experience so that we can be filled with what is coming to us from above.

That is what we are doing right now in this moment and in this hour. We are opening up to receive. All of us are taking that opportunity in this hour to look up and receive. I know I am. Someone is speaking with us. Someone is telling us something. Someone is giving us something.

Ezekiel says this:

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

—Ezekiel 36:26

And it takes a heart of flesh, a true heart, to receive what is coming and take it in deeply. Then something else is needed. If the current experience is to be displaced by what is from above, there has to be a letting go. We cannot grab on to what we have and then take in something new, refusing to let go of our current experience. No, there has to be a letting go so that it can be displaced.

Years ago, Martin Cecil painted a funny picture of someone holding on to weights at the bottom of a swimming pool. His point was that a person cannot rise up to the surface as long as they are holding on to those weights. And yet as we are open to what is above, letting it in and letting go, there is a natural process of ascension, a natural process of rising up, just like that person who lets go of those weights and very easily finds that they are buoyant.

We *are* buoyant. We are meant to rise up to a higher level of knowing. But for that to happen, the current experience has to be let go. Probably not all at once. There are many levels to it.

There are parts of our experience that are conscious, that we become aware of. We become aware that there are habits of culture and habits out of our own past and our own human lineage. There are habits of thought and feeling and action that we become aware of. And when we become aware of those things, we can let go of them consciously because they have come to consciousness.

You cannot do too much about all that has not come to consciousness—all the subconscious factors that are there. They will be displaced over time if we let in what comes from above. But our job is especially to let what is coming to us from above in and then let go of those things that come to consciousness that reek of the old.

It could be anything—a way of thinking, a way of acting, a way of feeling, a familiar mood. And we become aware, *This is the old me; this is the old culture. I'm letting go. I'm rising up. I'm making a conscious choice.*

We can make a conscious choice about those things of which we have become consciously aware. When we make that conscious choice, all the things that are unconscious, that are tied to the things that *are* conscious, are also affected. But if we are unwilling to make the conscious choice, then those unconscious things just stay there in their old state, unaffected, ruling the day.

So, we look up and take into ourselves what is coming to us from above—a new power, a new awareness of who we are, a new lightness, a new fire, a new optimism, a new zeal, a new love. We let it in.

Will you let it in with me here this morning? It is there for each of us. Someone is speaking with us. Someone is calling our name. Someone is

giving us new life and new love. So, we receive and we let go. And because we let go, we rise up. We find that we are buoyant. And it's only the things that we have been holding on to, those weights that Martin spoke of in his parable, that have been holding us down. They do not really belong to us. They are not who we are. It is not who we are as an individual, for any of us, and not who we are as humanity. We are not this human culture. And we are allowing the culture that is in us to be displaced from above.

There is the infilling from above, and, therefore, we rise up. And we see the distress of our world now from a new perspective—not just enmeshed in it, not just a part of it, not struggling with it, but from above it. We see. We understand. We understand what is happening and we see it from the perspective of a higher love.

We might think, *You are being really ignorant. And yet, I love anyway.* The world *is* being ignorant, yes? And yet, a supreme love is present in the middle of that ignorance. A higher love. We say a love that is unconditional. In the middle of the ignorance, I am here.

Jesus said on the cross, *Father, forgive them, for they know not what they do.* That is about the unconsciousness that is present. In that unconsciousness, people do not know what they are doing. And they are not responsible in the same way for what they are not aware of. How could they be? They don't know. Forgive them. Forgive us in our unconsciousness.

But here is the critical factor. Where we become conscious, we are responsible for what we have become conscious of. We could say, *I didn't know, but I know now. And I'm open to know more. I'm open to see; I'm open to understand so that I can act out of*

that higher understanding, so that I can bring an answer to the world that needs one.

I honor the Korean servers here who are very busy about bringing an answer—a real answer. Bringing that answer to the world, as we are here. We are servers. We are being of service to the world from a high place.

Taken in the wrong way, that could be seen as arrogance. Arrogance is when someone does not let go of the weights and tries to elevate themselves and pretend they are in some high place. It is condescending, looking down at everybody else as if they are better than them. Arrogance and condescension are repugnant, of course. None of us want that. We simply want to rise up and see from above with true beneficence, true compassion, true higher love, and then bring an answer.

Our answer is, first of all, that higher love that we know in our own hearts. That is an essential element of the answer. And then there's a higher truth, a higher understanding of life itself and how it works. A higher understanding of the truth of who we are as individuals, as a people, and as humankind. A higher understanding of the God that created us. A higher understanding of our fulfillment as human beings, and of the process by which we allow that fulfillment to come, which is the process of Creation, in all the phases of that process. And all phases of the process of Creation are significant.

I almost brought with me today Volume 6 of the *Third Sacred School*. For those of you who aren't familiar with the *Third Sacred School*, it's a collection of the writings of Uranda and Martin. Volume Six is about the Seven Days of Creation—a whole volume devoted to that. And it wasn't only there that they talked about the

Days of Creation. If you read their writings, sprinkled through many of them are references to the Days of Creation.

So why would they use this mystical portrayal of the process of Creation? Well, you might ask, how else were they to do it? How else were they to lead people into an understanding of what was necessary in the process of Creation? How else to say that at the beginning of things, as we start out, darkness is on the face of the deep? And then that darkness and that deep has to open to allow in what comes from the above. And behold, the Spirit of God moves on the face of the waters—our waters—at the very beginning of things. That is telling us something to be understood spiritually.

As we have often said, spiritual things are spiritually discerned. The Spirit of God moving on the face of our waters. And what is the Spirit of God? At its core, it is love. And so, the story of Creation in Genesis goes through the whole unfoldment of the cycle, until, on Day Six, man is created in the image and likeness of God.

Way back then? That's not what we are talking about. We are talking about what we are doing now. This is the creative process we're involved in now. It is leading to a re-creation of who we are as humanity. We are walking in that path, taking all the steps along the way as they unfold for that day when we have re-created who we are as humanity, perhaps in miniature in this grouping today, to whatever degree.

We are walking in that path, and the world needs those who know that path and are walking in it—who *have* walked in it and can teach and see with that perspective. *This is the way it happens. This is the way a human being is re-created. This is the way we as humanity are re-created by walking this path.*

Last week in the Expansion Period, Diana de Winton and I sang a song that was sung here many years ago, entitled “Come Walk with Me.” When we walk the path of re-creation, we say to the world, *Come walk with me. Walk in this path.* We are bringing an answer. It is the answer we are knowing, we are sharing, and inviting others to know with us. *Come, walk with me.*

To rise up and be in that path, we have to let go. Does anybody have any pettiness they need to let go of here this morning? Do it. Maybe hold your hands like this (David made a tightly clenched fist in both hands.) and just say, *I let go of any pettiness. It's gone. I rise up.* (David opened his clenched fists.)

Now I want to bring to mind another image. It's the image of a waterfall. Has anybody been to Niagara Falls? Jane (Anetrini) grew up at Niagara Falls. Or perhaps some other great falls in the world. You can feel the power of that rushing water as the torrents of it come over the falls and come crashing down below. They have harnessed some of that power at Niagara Falls for electricity, lighting up parts of the surrounding area by the power of those falls.

What is the principle behind a waterfall? It's very simple. One level is higher, and another level is lower. And there's a fluid—water—that is coming over that waterfall and dropping with great power down below.

That is a symbol of us. When we rise up, we are at another level, and we become aware of a spiritual flow at that level. And then, relative to the world, we can allow that waterfall to flow. Are we trying to push the water into the world? No, we don't have to push the water. It is coming from a higher place. Gravity brings it down into the world.

When we are at that higher place—when we have risen up and we are living from there—we are offering that water. It is pouring out of us. This is an outpouring of Holy Spirit. These times of service are for us who are gathered here. But more importantly, it is called a service because we are being of service to the world. Something is pouring out of us collectively from the waterfall into the world.

We are beginning to do that even now, allowing that waterfall to move, to pour, allowing the Holy Spirit to move and displace what should not be there in the body of humanity, in the heart and mind of humanity. The flow of pure consciousness is flowing out from us to the degree that we have risen up and are allowing it to flow down into the world, into human culture, into human awareness.

All that is connected with us here—those of us in the room and those online—has the opportunity to receive that flow. That does not make us better than anybody else. We have been called and become consciously aware of that calling. And becoming aware of it, we have risen up to whatever degree—allowed ourselves to be buoyant, to see from above, and to act from above.

On the Sixth Day, humanity is recreated. And why? So that the Lord God may have an instrument on Earth through which His love and His power, His authority, His dominion, His government can be present on Earth through human beings.

We observe a world that is missing that divine government, that divine power, and has substituted human governments and human power for it. Here is the bigger picture, and I know I'm jumping to the end—to Day Seven—in

the last part of the process. We have to go through the whole process. But somebody needs to know what this process is for and where it is going.

It is not all about any one step along the way. We have to take the steps. But the process is ultimately about its fulfillment—the re-creation of humankind so that the Lord above can be present in His body, bringing His power, His authority.

We are here for this. To human culture today, it could seem like many things. Antiquated, religious, patriarchal. Is it really any of those things? No, it is not.

We speak of something that, for the most part, is foreign to human consciousness as it is. It comes off as something different from what we know. Something different from human culture. Yes, it is different from the culture that we know—different from Korean culture, different from American culture, from the culture in Africa, or any other place of the people online.

This is another culture. It is not defined in terms of this culture. It has its own definition, its own expanse, its own reality, its own truth. We can speak words that point to that, but it's not about the words we use or even the pictures that we paint. It is ultimately about entering that reality, knowing that reality, being it, and letting that reality move through consciousness and pour over the waterfall.

So, I invite you to be with me here. Be with us here. Allow your awareness not necessarily to be filled with all the words and the pictures of it, but with the reality of it. Enter that reality. Know that reality. And let the Holy Spirit pour over the waterfall and into the world through consciousness, through heart, through mind. 5

And now, not only is someone speaking with us; we are speaking to the world. We have something to say. You have something to say. I have something to say. We have something to say. *Come walk with me, and very soon you'll see the wonder of all wonders you are living.*

It is good to be together, all of us—the Koreans who have come here and those of us who live here in Colorado. Good to be together with our friends online. Our hearts reach out to you to include you in this body of substance, this body of awareness. And your little images on the screen help us tune in to you and know that you are there. But our hearts reach out to you, heart to heart, to bring you in.

We do that work. For this body, we reach out with our hearts and include all. Our loving arms extend out consciously. You are over in Korea? My heart reaches out. I include you. You are part of my world; you are part of what is happening in my field, wherever you are.

We do that work consciously. It is a work of the conscious mind, a work of the heart, and a work of the spirit. We are one people, one priesthood, one body of servers. We are together. I declare it loudly this day: we are together.

Good to move with you in this flow today.

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