

# BEHOLD THE TEMPLE OF THE LIVING GOD

THE PULSE OF SPIRIT  
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**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.

Are you ready to dream the dream? Are you ready to take a stand for what your life is really about? And then to take a step based on the stand that you're taking in your life?

Are you ready to open your heart? To let in a Higher Love and share that Love with the world? I hope that in reading these words you take that opportunity in a particular way, and then live that in your life.

In the middle of all our human affairs, there is the Temple of the Living God. The whole earth is meant to be the Temple of the Living God. Our human forms are made to be the Temple of the Living God. We have a chance to behold that temple and to participate in it.

How do we participate in the Temple of the Living God? By dreaming the dreams of God. By sharing God's inspiration and ideas. By standing in the reality of God and by opening our hearts

to that reality and sharing it with others. All of those things add up to spiritual expression—letting the spirit of the Living God express itself through us. That's what we do when we participate in the Temple of the Living God.

The Dome at Sunrise Ranch is a physical representation of that temple. You can feel the Temple of the Living God present in this place because there are people here who are having an experience of that temple. But the Temple of the Living God isn't just the building, and it isn't available to be experienced only when you are in a sacred place. Wherever you go in your day, whatever you are doing, you have the opportunity to behold the Temple of the Living God.

When we look out at the world we see a big karma problem. There's a generation of karma based on how people are orienting in their lives and how they are living their lives. Karma is the

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law of cause and effect. There is the ultimate cause of Creation that's within our very atoms, within our hearts and souls. It creates everything.

In the human world, that reality is expressing itself through human beings, including us. We become the intermediate cause of what's happening in the human world. God, the creative power of the universe, is the ultimate cause. But the ultimate cause is expressing itself through humanity, who is the intermediate cause of what is happening in the human world.

Even though the creative power of the universe created all things that are present on Planet Earth, it is humanity that is the intermediate cause of war, global warming and all the other afflictions that are affecting humanity. Humanity has a karma problem, and it's showing up in our world.

Karma is the intermediate level of cause in the human experience. It is the accumulated belief, culture and emotional pattern that has built up in the human experience over the ages.

Currently, the karma of humanity isn't creating the Temple of the Living God. Sometimes I think it's creating the temple of the walking dead, another kind of dwelling place. Generally speaking, people dwell in something other than the Temple of the Living God. They behold something different. And if you are beholding something different, you might question

where you are living and how you're orienting.

Karma is held in the pneumaplastic body of humanity, also referred to as the aura or the human energy field. That pneumaplastic body can be filled with light and therefore filled with potentiality. It can be a transparent window that is the cause of something wonderful in our world as human beings. But it can also obscure rather than be a transparent window for God to come into our world.

Do you think it's possible that a person's presence could obscure and distort the reality of God that they're meant to bring into the world, more than it provides an open window for it? You could think of it from the standpoint of the species of the world. Humanity is here to be a blessing to all Creation and to all the species of the world. So how do you think it looks from their perspective? How's it working for them, realistically?

A report produced by the World Wildlife Fund, the Zoological Society of London and the Global Footprint Network says that animal species are declining at a rate that is "unprecedented since the extinction of the dinosaurs," and that biodiversity has declined by almost a third in the 35 years ending in 2005.

So we have a karma problem, something that's been built up over years and decades and, for humanity as a whole, over centuries and millennia. Spiritually awake human beings are here to change that karma.

Recently, I was sharing with people who lead Small Groups of our Creative Field project that their role is to facilitate a change in the karma of all who participate. That is the essential purpose of anyone who is spiritually awake—to facilitate a change in their own karma, in the karma of people they meet, and ultimately in the karma of all humanity. That is the purpose of this *Pulse of Spirit*.

Understanding that our karma is very closely connected to the emotional body, spiritually awake people are very interested in allowing for a transformation through the heart.

The human heart—not just the physical heart but the emotional body—is a connection to all the patterns that are present in the pneumaplasm for a person. And it is those patterns that are the intermediate cause of what is occurring in the human experience.

In a Creative Field Small Group, there is a four-step process through which we facilitate this change:

1. *We gather the waters of truth, the Mother, in the heart*
2. *We surround those waters with the atmosphere of Spirit*
3. *We become conscious of the destructive patterns that have formed in the waters of the heart*
4. *We incinerate those patterns in the fire of Love, the Father*

This is a work of spiritual magic that is relevant to our relationship with any person or any group

of people. It is profound magic that is behind the transmutation of one's own human experience. In fact, it is through practicing this magic on oneself that you learn to share it with others.

Are you a spiritual magician who knows how to work this magic? Do you know how to allow the waters of your own emotional body to be open and available? Do you know how to surround those waters with the atmosphere of your spirit? And then to allow something to happen to the forms that are present in your emotional body? Those forms are habits—ways of thinking, feeling and acting that you've become accustomed to. Those patterns are present in your emotional body, as they are in mine, and as they are in the emotional body of humanity.

This is the four-step process that changes those patterns. It transmutes resentment, jealousy, envy, hatred and fear—all the patterns of the old human experience. Those patterns may be in us as individuals, but we can't take too much pride of ownership—we *inherited* them from the larger karma of humanity. Following this four-step magical process, these patterns are flambéed in the fire of Love.

Here is the goal of this process in a Creative Field Small Group:

*To effect a permanent change in the fluidity, transparency and responsiveness of the emotional body, so that the person becomes God the Means.*

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This is the same opportunity we have in our life every day.

The ultimate cause of Creation is *God the Possible*, who contains the potentiality for a whole, thriving world. As the human heart is transparent and human karma clears, then humanity becomes *God the Means*—the intermediate cause of a whole, thriving world, which becomes *God the Manifest*.

*God the Possible*

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*God the Means*

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*God the Manifest*

Through the spiritual magic available to an awake human being, karma is transmuted. Our karma becomes the intermediate cause, which is the means by which *God the Possible* manifests in the world. For this to happen, there must be a permanent change in the fluidity, the transparency, and the responsiveness of the emotional body.

We can do something instantaneously by bringing the fire of love to the emotional body, and it becomes permanent because there is a new pattern that is set in the emotional body. Then there is the conscious centering spiritually in *God the Possible*, so that when old patterns attempt to assert themselves a person can consciously remember: *I'm here for spiritual*

*expression. I'm here to dream the dream and live the dream. I'm here to take a stand in the Temple, wherever I am. I'm here to live with an open heart, to see the face of God, and to Behold the Temple of the Living God.*

We're here to effect a permanent change in ourselves. We're here to assist other people to make a permanent change. And we're here to effect a permanent change in humanity.

Many years ago, the American anthropologist Margaret Meade addressed our inclination as human beings to believe that we cannot make a difference in the world; that we are powerless, that corporations and governments are what are setting the pattern for our world, when in fact every important change that's been made on this planet has been made by an intensely committed small group of people. She said this:

*Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has.*

We are a small group of people talking about the ultimate change in humanity—coming out of all the old karmic patterns rooted in the human world. Those include cultural patterns, religious patterns, ethnic patterns, patterns of social standing—all of those old-world tribal factors that cause people to obscure and distort *God the Possible*. I know that a small group of people can change that karma.

I sure wouldn't want people saying, when I

leave, “Whew! We can feel God more closely because David’s gone.” But how is it for human beings generally? Are we feeling God more closely because of another human being? Let’s get real. Is that what’s really happening for us? I suppose there are two parts to that equation. There’s the other person, who perhaps isn’t revealing the face of God clearly, and then there is us. Can we see? Are we beholding the Temple of the Living God?

What is the Temple of the Living God? Walking around Eden Valley, where I live, I feel the beauty of this earth. It’s easy to look at red sandstone and pines and know that this is the Temple of the Living God. So yes, it’s physical form; it’s nature. But it isn’t just the physical form itself. There are all the layers of Creation that we’re connected to, that we’re meant to allow to come to focus through our consciousness and through our being. There are seven levels of consciousness that include thought, feeling, and all the essences of spirit for which we are meant to provide a home. All of it is the Temple of the Living God.

We are here to allow there to be clear karma at all those levels. All those levels are differentiations of one reality. That one reality is the core reality of *God the Possible*, and it is the reality of Love. It takes seven levels of human consciousness to truly reveal the wonder and the glory of the reality of Love. People want to reduce Love to romance. It takes the Temple of the Living God, shared among human beings, to create spiritual flesh at all seven levels for the

reality of Love to be known. In what you share with people every day you have an opportunity for spiritual expression—the opportunity to express Love at all those vibrational ranges.

As we do, we are creating a new karma. That’s spiritual expression. It is spiritual expression that creates the Temple of the Living God in human experience. When we participate in that, and see everything we’re doing as an opportunity to know that, we cannot help but bring it to the human world.

There is a first-things-first way to do this, and there’s a backwards and wrong way that doesn’t work. There is no way that you or I could ever make our human affairs come out right, so that they became the Temple of the Living God, if we start with trying to work out our human issues successfully. Have you worked it out yet? Have you got everything happening in your life just the way you want? Now it’s just lovely and it’s a revelation of the seven planes of Love, because you worked it all out right and you solved all your problems and you got everybody else in your world to act the way you think they should act? And now it’s heaven on earth? I know it doesn’t work that way, and I think you do too—not now, not ever.

The human world can come to God’s world and be part of it. And if we live in God’s world, our human world can come to us and be part of it. It can be part of a revelation of the Temple of the Living God. Our world will participate in this experience because *we* participate in it, because

that's where we live, because that's what we're expressing, that's what we are creating. We are effecting a permanent change in the fluidity, transparency and responsiveness of the emotional body, so that we are becoming *God the Means*. We are present in our temple.

Although it's not usually thought of this way, human beings generally are bereft of their temple. They're wanderers in the wilderness, outside of the temple of Being. In a physical sense, the temples of old were destroyed. In Jerusalem there's one retaining wall that's left of the Second Temple. It's called the Wailing Wall, and Jews from around the world pray in front of it. They wail, and they write little prayers on notes that they stick into the crevices between the stones in what's left of the physical temple. They believe that the temple was destroyed. The building was. The spiritual reality was not.

The true temple is *never* destroyed, even though it can disappear from human experience. It's always present and available. You can leave your temple and you can destroy your own personal temple for yourself, but God's temple is never destroyed and it never goes anyplace. It is present for us the minute we express ourselves spiritually, working the spiritual magic that is natural for us to work in our temple. When we work that magic, there is the temple. There is the face of God—our face—and the face of anyone who's with us in that place.

A true priest or a true priestess is *always* in the temple. The temple forms around a true priest

and the temple forms around a true priestess. You don't find the temple. You realize that it's present because you are present, because you are ministering as a priest or a priestess. I say we are all priests and priestesses of the Most High, not of any religion. We are a priest or priestess of *God the Possible* in the Temple of the Living God.

We return to that temple, not because we go looking for it or find it, not because we make a geographical move, but because we are fully present as ourselves, man or woman; and because we are involved in something that's summarized so efficiently in those two little words, *spiritual expression*. We are expressing that great spirit of Love, which is who we are, at the seven levels of our Being. And magically we are in our temple.

Feel your own presence in the Temple now. May we effect a permanent change in our experience because there is the fire of Love, the Father, that's brought to the forms that are present in consciousness. We find ourselves thinking new thoughts and feeling new feelings. We find ourselves with new perceptions of what's real and what's true. We embrace the strength of conscious centering so that we live the pattern of that, and it expands and deepens. We build our temple and there is a strengthening and an ascending.

We don't find that we're going in and out of the temple, because we have effected a permanent change; because not only are we

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having an experience but because there's the degree of conscious centering that *keeps* us having the experience, we remain in the temple always and in all things.

Here is the potential downfall of orienting to a physical church: you go into the temple and you go out of the temple. Truly, we never leave the temple because the temple isn't a building. We can magnify the experience of the temple in a building, together with other people. But the temple is that pattern of pneuma and karma that's building around you because of your expression. And no matter what happens, you can live in that expression and bring it into every moment of your work, in every relationship and in everything you do. You can even do it while you're watching TV.

With the strength of that spiritual centering, the temple grows in your experience and in mine. For those of us who have committed to this together and committed to each other that we will do this together, what we're sharing collectively grows.

I'll make you a promise if you'll make the same to me: even if you go out of the temple, I won't. Even if, in the middle of doing that together, you go out of phase, I'll stay in phase. Will you make that same promise to me? Then we really have something.

So may it be for me, for you, for us. So may it be.

David Karchere  
[dkarchere@emnet.org](mailto:dkarchere@emnet.org)



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