

# TWO SEEDS

PULSE OF SPIRIT  
AUGUST 29, 2018



**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.

I want to say in brief what I didn't get to in the service this morning. It could come off as a teaching, and I suppose I won't deny that in some way it is. But my greater interest is in our creation together. So what I would like to do is simply point out a pattern to you so that we might more consciously participate in Creation together.

Very simply it goes like this. There are two seeds. There's an earthly seed and there's a heavenly seed. So if you think of this in terms of human genetics, there is the earthly DNA. And there's all kinds of complexity to this, so I will try to keep it simple. There is a male and female contribution to the DNA of the embryo that comes together and creates an earthly seed. But then there is also a heavenly seed. There is a spiritual Being who incarnates into what comes out of the earthly seed. There is the seed of heaven. Without the seed of heaven the

earthly seed isn't energized; it is not animated, so without the seed of heaven the earthly forms don't embody divine Being. They're just inert forms.

So you have the earthly seed and you have the heavenly seed. There is something that connects the two. For us as human beings, the connection is tied to consciousness. Our emotional body plays a particular part in that connection; and pneumaplasm, which relies on consciousness for its generation, is fundamental.

Pneumaplasm is the intervening substance that connects and allows the heavenly seed to activate and enter the earthly seed. In scientific study, epigenetics describes what surrounds the earthly seed and affects how it contributes to life. Here is how the *Encyclopaedia Britannica* defines *epigenetics*:

*Epigenetics, the study of the chemical modification of specific genes or gene-associated proteins of an organism. Epigenetic modifications can define how the information in genes is expressed and used by cells. The term epigenetics came into general use in the early 1940s, when British embryologist Conrad Waddington used it to describe the interactions between genes and gene products, which direct development and give rise to an organism's phenotype (observable characteristics). Since then, information revealed by epigenetics studies has revolutionized the fields of genetics and developmental biology. Specifically, researchers have uncovered a range of possible chemical modifications to DNA and to proteins called histones that associate tightly with DNA in the nucleus. These modifications can determine when or even if a given gene is expressed in a cell or an organism.*

Bruce Lipton says this about epigenetics:

*Epigenetics doesn't change the genetic code, it changes how that's read. Perfectly normal genes can result in cancer or death. Vice-versa, in the right environment, mutant genes won't be expressed. Genes are equivalent to blueprints; epigenetics is the contractor. They change the assembly, the structure.*

There are the genetics of the earthly seed, but they are finding that they can't explain what happens in the human experience or in biological life just through the physical genetics. Epigenetics are affecting how DNA is turned off or turned on.

So there is something surrounding the physical seed that changes its potentiality. At an earthly level, the quality of what's brought together in the seed that becomes the embryo depends on the consciousness of the mother and the father. Their consciousness is significant in the quality of the connecting substance of pneumoplasm that is generated, and that affects the creation of the earthly seed.

More generally speaking, this same principle is at work. The way you think and the way you feel—or among us collectively, what we call culture—is affecting our genetics. It is turning on and turning off our genes and determining how our genetics function. That's what epigenetics is all about, but epigenetics doesn't necessarily introduce the idea that there's a connection between the earthly seed and the heavenly seed.

So you can look at it individually. Individually you have a heavenly seed to bring to your earthly seed. Your earthly seed is in your physical body. It's the design of Creation that is present within

your body. But you have heavenly seed to bring to that. You have the essence of Creation that you carry as a Creator to bring to your physical seed. And right now we are mostly talking about just a physical level. But at every level of your Being there are the earthly seeds of Creation within the form—within your mind, within your emotional body, within your spiritual body. But then there's also the activating seed of the heavenly reality that you have to bring, and both are relevant. When they come together, you have thriving life.

What is the critical factor? It is the epigenetics, the layer in between. That is why it is so important to have a gratitude practice. In a gratitude practice, you are changing the epigenetics. You are creating a situation in which the heavenly seed can enter the earthly seed that's present all throughout your Being.

The presence of the earthly seed is referenced in the Creation story in Genesis:

*Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

All living form has earthly seed within itself. For us, as human beings, that seed is DNA at the physical level. It is the eggs held in a woman's ovaries and the sperm

generated by a man. But there is the equivalent at every level of human experience. There is the core pattern that plays its part in governing the experience of life at that level. There is a core pattern to our thoughts, to our feelings, and to our spiritual nature. For us as human beings, this core pattern at every level forms our earthly seed.

The earthly seed contains our potential as a human being. But it has got to be turned on by the heavenly seed. If the potentiality present in the earthly seed is not activated, it is not making any difference in our life.

That is how it works at an individual level. The question becomes: *How do we bring the heavenly seed and welcome it into the earthly seed at every level of our human experience? How do we let it stream on through?*

The heavenly seed is like a bolt of lightning that strikes your earthly heredity. How do you welcome that bolt of lightning? That's the question for us. How do you create the conditions—the epigenetics—that let the lightning electrify your earthly seed? The answer is a state of mind and a state of heart. It is prayer. It is attunement. It is all those things that generate the substance of connection. It is meditation, and then it's a living meditation that allows the heavenly seed and the earthly seed to

come together so that there can be life, so that there can be regeneration.

That is at the individual level. How about us collectively? We have the opportunity in this mini-culture to create the epigenetics of culture so that the earthly seeds of culture that are present in our awareness can be electrified and illuminated by the heavenly seeds.

So how do we bring heavenly seed through and how do we let the earthly seed connect to it? It depends on the state of our consciousness. And consciousness creates atmosphere, which is central to the shared culture that we deliberately cultivate. It is the space that we're holding together, and then the deliberate intention to let the earthly seed join with the heavenly seed. That is a creative drama.

There is a creative drama to be played out among us. Who's got some heavenly lightning to bring? The power of it that comes down to earth and charges us. Who has earthly seed that is available and willing to be activated? Who has the atmosphere that allows the connection between the heavenly seed and the earthly seed? Who knows how to lead us in the generation and cultivation of the atmosphere that brings it all together? These are the magic makers—the artists, the ritual leaders, those who walk between worlds—the wizards who are

creating the condition where it can all come together.

In the heavenly seed, there's brilliance and wisdom. There is intelligence. We need to bring in the intelligence, not only the love. We need the love, but we need the divine intelligence, the pattern of unfolding design that's coming on through. And then we need to access the wisdom that's in the form of things, so that we're not just arbitrarily trying to impose something heavenly on a world without respect to the seed that is in the form. We need to respect the inherent design of other people and the inherent design of this community, and let it unfold.

We've had people come to Sunrise Ranch and say, *Hey, I got a big plan for you. I've got this, this, this and this. You can do all of that. How about it?* Everything they talk about is wonderful and we tell them *No*, because what they have brought, as heavenly as it sounds, isn't respecting the unfolding pattern of the earthly seed that's present in us all and in this community. We won't just obliterate the seeds that are here and try to plan something new. We're not doing that. We're bringing heavenly seed to activate the earthly seed, knowing that when they come together you have a thriving community.

There was a beautiful lightning storm last

night. It just kept going and going, illuminating the heavens. You know, let's let that be us bringing the heavenly seed, activating every level of our Being, so that there's thriving life at every level—physically, emotionally, mentally, and then in all the forms of our Creation. And let's stay with that process and not get distracted by all the human culture around us and the promise of things that are outside ourselves that we have nothing to do with and have no control over. How about the thing we have that has been given into our laps, which is life itself? Heavenly seed, earthly seed—we have it all. It's given to us. We have power over it, and we have authority over it. It is our community. We could do this.

I appreciate Rachel Morrison's urging of us to get our hands dirty and do this for real. And I hope you know that if you are worrying too much about what anybody else thinks about you, you just can't play. I think about our public image. *Should we post something more that somehow explains to the world what we're doing here?* I have written things before, and so I am not above doing such things. But you know, in my heart of hearts, I don't care. When I am dying, I am not going to be worrying about that. I am going to be worried about this: *Did I do it or not?*

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August 19, 2018  
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