

# David's Desk #186 Audio Companion

## November 2022

**James:** Hi, David!

**David:** Hi, James!

**James:** Welcome back to another David's Desk audio companion.

**David:** Isn't it wonderful?

**James:** It is wonderful. I love reading and then listening because it's different and provides me with that other sense, that other perspective that I like to integrate whatever it is that you're sharing.

**David:** Thank you. Yes, it's just wonderful. I'm kind of surprised I haven't done this before this, but then I needed you to come up with the idea for me to do it. It's definitely a co creative venture.

**James:** It is. It's that "two or more are gathered in your name," it's the field that that comes out of our endeavors.

**David:** Exactly.

**James:** So David, we have another David's Desk. Today we're talking about "liminalites." What is a liminalite?

**David:** Well, here in the United States, we're about to culminate our—every two years—our spasm of conflict and polarization that we call elections. By the time people get this David's Desk, they will be a week away from our midterm elections. The airwaves are full of commercials with the different candidates assailing each other and saying how they spell doom for the Republic if they're elected. It's one of those...I was gonna say challenging times, but it's one of those turbulent times. A lot of conflict comes to the surface, as it does every two years. Actually, these days, it seems to be simmering along pretty much all of the time.

It's interesting that the rhetoric around this election—and I think not without good cause—is more apocalyptic than usual, particularly in terms of determining the fate of the American democratic experiment. The fact that there are a number of people—I think over 20 candidates in various offices—who absolutely denied the validity of Joe Biden's election and say that there's fraud, does not bode well—especially when most of them are running for the state office that governs elections and have the power to determine the outcomes of balloting and voting. So it is worrisome. And then there are lots of other things going on—we've got war in Ukraine and climate change. As somebody once wrote, these are the times that try men's and women's souls.

In coming up to this Davis Desk, I thought, do I want to write something about this election coming up? There's so much out there in print and in voice and in social media about the election that I felt it didn't need another voice adding to it. But the question I ask these days when doing David's Desk is what energy would be most helpful to put out there? What is the vibe that might be helpful? Taking a step back and just looking at the world situation, it seems to me that we're here in this cusp between something trying to emerge and something that's struggling to hold on to what's now outmoded. For many people, we're caught in this liminal place.

I look at the election and I see that the one party, the Democrats, are trying to in a way hang on to what has been of value but also try to pass forward. And the Republicans are saying no, we had such a good system in the last century or even 200 years ago, why not go back and reinstitute what we had then and create a more autocratic, hierarchical, patriarchal system. You have these two sides who are clinging to something that's outmoded and something else is trying to come forward to replace both of them. That's an awkward place to be. For those of us who are living through this time, it's not an easy time to be living in and it may get more troublesome and challenging as the months go by. It's hard to hear the emergence of what doesn't yet have that strong voice.

**James:** That's a really interesting and very, very useful perspective. Neither one is wholly right and neither one is wholly wrong. There are parts of both perspectives that are useful to carry forward and there's this something new that's more than either one of them by itself that's coming in. It helps me not take sides—it's like the third way. It's either left or right or the third way, and this third way that is wanting to be born will take the best of both and create this new way of being that we're all being carried into regardless of the positions that we take.

**David:** Yes, this is exactly right. The challenge is that—particularly when it comes to voting—we're not presented with three options. We're presented with two options. As somebody said years ago, we have to choose between the evil of two lesser. That's a hard position to be in. You can certainly just opt out and say I'm not going to vote because neither party, neither position represents what I feel needs to emerge. But that's not necessarily helpful. We can certainly opt out of voting, but we can't opt out of the struggle, we can't opt out of what's happening in this day and age. In some way, if we're dedicated to something new emerging, we have to find a way to give it voice and give it substance in the community and in the country.

So then I say, which of the options that are presented to me seem to best represent that? I have to look at people. I have to say, what's the vibe that this person is giving out? What is their integrity? What is their sense of being a public servant?

Here in our area, there's a Republican running for office—unfortunately not in our district, so I can't vote for him. But he's one of the vanishing breed of middle-of-the-road Republican who's really trying to address the needs of the future and what's emerging, but he wants to be faithful to the Republican Party. If he were in my district, I would probably vote for him. Otherwise, the Republican candidates in our district are not displaying any sense of being public servants. One way that I personally have for looking at that is, how much do they rely on disinformation? All politicians rely on disinformation to some extent and all politicians lie to some extent,

so I don't look for truth in politics. But I do look to see if a person is willing to weaponize disinformation.

**James:** That sense of integrity that you were just talking about takes it away from “my tribe, your tribe” to “that person represents something that I can align with.” I'm not in the States, I'm in Canada, but we have the same kind of thing here. Is this candidate looking forward and has some sense of a better future or a future that we can move into? We have not been able to address our issues and challenges thus far with with the status quo. It seems to be getting more and more chaotic as things are getting more and more turbulent in terms of our responses.

**David:** Yes. I think, which of the candidates has at least a glimmering [*chuckles*] of wanting to work in a cooperative way to rise above divisions and what candidates are exacerbating division and conflict simply because they want to win. Obviously, the goal of politics is to win because unless you're in office, you can't do what you would like to do. But if there's a scorched earth policy of winning, that doesn't help anybody. And so, if a particular party or candidate is relying on that kind of extreme divisiveness to get across and they're demonizing everybody on the other side, that to me is a sign that this isn't a person that I would particularly want to have in office. It's so complex. One of the challenges...Let me go back a little bit.

A number of years ago, when Trump was still president, there was a lot of polarization and controversy and upset around his presidency. I have such a deep feeling for the values that the American experiment is trying to manifest in the world and I could see Trump dismantling them one after another. That made me very sad and angry, too. One day, this being appeared. It wasn't a human entity, it was kind of an offshoot of the national deva, I guess. It was a being that was concerned with the Folksoul—I'm not sure what to call it.

But anyway, it appeared to me and it said...actually it did more than say, it gave me this experience of this very intense sadness and grief

and...not really anger, but pain that was coming from a large segment of our population who have felt disempowered and ignored and left behind by everything that's gone on around globalization. This being said this is what Trump is tapping into and this is where you have to have compassion and understand what's going on, that there are people who are genuinely suffering. Because they're suffering in that way, they're willing to bring the house down. If the house doesn't want them and can't serve them, let's get rid of the house—the house being the country. I still feel that's there. In some ways, in the rush toward globalization, which is something that can really only be profited by large corporations at the moment—the individual doesn't profit from the fact that you have all the industries moving from one country to another and jobs moving from one country to another and the dissolution of boundaries. That was another thing that another being similar to this one said to me—it said part of the challenge that you're facing is you've forgotten how to manage boundaries, you've forgotten how to manage the right use of boundaries. And of course, we see this in the southern border. I think these problems are going to exacerbate due to climate migration.

The fact is that globalization has been something that has profited large collective entities like corporations and not individuals. Individuals get trampled under foot by these titans, so to speak. There's something there of a sacred nature, something there of a deep spiritual nature that's trying to rise up in the life and the souls of people who are not benefiting and who are being held down or exploited in one way or another. I think, to some extent, whatever is happening in the Republican Party is trying to give some voice to that. But it's mainly, I think, being co-opted by those who would use that pain for violent purposes. They're weaponizing it. The Democrats have always said they're on the side of labor, but they don't seem to me to really deeply understand yet or get what's happening to many people in this country.

This is a larger evolutionary challenge, which is we have to arrive at a place where we have a consciousness of one world. I think one of the most significant events in the last century was the founding of

the United Nations and the spiritual energy that's anchored there. Even though it hasn't fully lived up to its promise, at least it's there and it holds the energy of "we're all one people and one world." At some point, that becomes a launching point for understanding that "one world" includes all the other species, all the other life, all of that which is more than human or not human. That's the level of human consciousness we need to get to. But the way we've been going about it is one that damages and, in some cases, destroys the sovereignty of individuals and the uniqueness of what can emerge through not just individuals, but individual countries and individual cultures and so on. That becomes a kind of shadow side of globalization—it becomes a negative globalization.

So you've got all these dynamics going on on the inner as well as on the outer, of trying to find what is the balanced path through to our future. And that's why it's such a liminal state and all of us living in it are liminalites.

**James:** As you're speaking, I'm getting a sense of it's hard to raise your level of consciousness when you are in pain—not just physical pain, but the pain that you are describing—the pain and the grief and the loss. It's hard to get yourself out of that to see something more. And then it's also hard when you're just so wedded to power, that all you see is power and you can use whatever's around you to help you get more power.

We're talking about a shift in consciousness that would elevate, that actually lifts you out of the "power-over" and lifts you out of the pain by providing a different level of support or a different story. Instead of being "I'm a victim" to "I'm here to do something apart from being a victim of my circumstance," or victim of a power-over kind of relationship. Being a liminalite and beginning to open your understanding to "yes, it's complicated." There are probably ways that people can integrate that into an understanding that you can move forward by little steps at a time, but we seem to be going from one apoplectic situation to another, just going back and forth like that without having a ground or a sense of sovereignty to stand on. Where are we standing?

**David:** I think that's an important point you bring up. It's really critical here. I coined the phrase "liminalite," but actually, while we're living in in liminal times, we're living within a threshold when one thing is giving way to another, we don't have to be liminal in ourselves. We can be clearly anchored and grounded in a particular vision and way of being. If I want a world to unfold that is caring and compassionate and loving and ecologically sound and so on, then I have to embody those things.

I know all through the 60s and 70s in the New Age movement, there was this interesting paradox between those who could say the right things—they could talk about the vision of a new age—but they couldn't embody it. Their personal lives, their emotional life, their mental life, was firmly embedded in the older paradigms that they wanted to be free of. So if I want this new third thing to emerge, then I have to give it flesh, I have to embody it in whatever way I can. That is not a liminal position. That's taking a stand, but it's not taking a stand between the alternatives that are offered on both sides of the old. It's taking a stand for what's emerging out of the middle, so to speak.

**James:** If I stand there in the middle and I embody that and it begins to emerge in the world, the world changes. I change, the world changes. And you also gave us another tool, which is, for example is that candidate in my area in somewhat of alignment with this place where I am right now, where what's emerging in me is this sense of the oneness of the world and the respect for boundaries and for other people and for the sovereignty of individuals. Is that person able to hold that or has a sense of holding that? Is there a better angel coming through them as it is coming through me, and in which case, that's the person who would be most in alignment with bringing this new consciousness forward and voting for that, as opposed to voting for my tribe, your tribe.

**David:** I agree with that and there's also another dimension to that, which is that I might not agree with the position the candidate takes, but that candidate himself or herself might be a person of full

integrity. If they're coming to those positions out of thoughtfulness and out of a sense of "This is an act of service, I really believe in these positions because I feel they will help," there's integrity there. That's contrasting with a candidate who takes up positions because they feel that's how they can win but there's no sense that they're personally really aligned with it. They're just saying what they need to say or going with what is convenient at the moment. You see candidates who, before Trump became president, were saying what a terrible person this is, and as soon as he becomes president, they're saying, wow he's god's second son, he's the messiah. That kind of shifting to align with the political winds doesn't speak well to the integrity of that individual.

I could vote for a candidate who held positions that I don't agree with if I felt that candidate had integrity because I feel if they have integrity, there's a chance for them to grow and change and for them to say, well, maybe I need to see a third way, maybe I need to see another way. Because they're coming to it as more or less of a whole person. But if the candidate is simply hollow, has no integrity, then they're less likely to change, they're less likely to be somebody who can really hold the energy of something new seeking to come forward.

That's challenging. It's challenging, because so many of the best people—people you would really like to see holding public office—are just saying "I don't want to get into that chaotic mess." To some extent, there is something to be said for the fact that our politics all throughout the world are so stymied, so caught up in gridlock and polarization, that if you want something done, you have to do it at a private level outside of government, outside of politics. You have to find other levers. At some point, you need to have influence where the levers are being pulled. As Hamilton says, you've got to be in the room where the deals are being made.

**James:** It becomes a very interesting time—not only for the States going into your election and the world at large with what's happening. There is hope because there are individuals of integrity who do stand up. In any situation that I have heard of, looking at



history, there are individuals who stand up and say, “Thou shalt not pass!” or they say “No!” or they say “Yes!” or they hold that energy of change, they hold that energy of this third way. Maybe this is a time for them to start coming up and stepping up and doing that because the times are calling for individuals to align within themselves with this neither that nor this, but this other way.

**David:** That's that's important, James. We're coming out of a time in human history—whether we call it the Piscean age or whatever we call it—when devotion to an individual or a cause has been the driving mechanism, so to speak. We have all these images of the man or woman on the white horse, the savior, the messiah, the king or queen. There's truth behind those images—we saw that when Queen Elizabeth died and you had this outpouring of feeling around the world for what this woman had represented.

But at the same time, the age we're moving into is really dependent on collective networking, collective collaboration. I have to find it in myself to be that person on the white horse without actually being the person on the white horse, so to speak, because we're giving birth to a collective energy that then people can surf on. It's like we're a wave generating machine. We've got to get the wave going, and that happens through the lives of many of us, not just one of us. Once there's a wave, there will be those who can surf on it and who can help to focus the energy in new ways. Or even in old ways, but better.

**James:** I truly get that. I wish I wish you well, in your November's that are up. Thanks very much, David. It was very illuminating.

**David:** It was fun. James, this is wonderful and I'll talk with you again next month and then we'll have probably more to say about where we stand.

**James:** Yes, definitely. Alright. Bye for now.

**David:** Bye bye and blessings to everybody.

**James:** Thank you