

Beloved Saint Germain

Gather Together in a Temple of Magnificent Christ-Unity

I often feel a great yearning, very similar perhaps to the yearning of the great ascended Jesus the Christ, to gather together the people of all the cities of the earth into one great temple of concord, a temple of magnificent Christ-unity. And I think that this feeling which I have is very much the same feeling that beloved El Morya and others of the sons of heaven have and which we share and which we are.

Beloved ones, if our feelings could be externalized, the cosmic miracle would be produced. But the recalcitrant substance of human consciousness is almost harder than cement. It is calcinated, it is harsh, it is misqualified. This is understandable and simple. And yet all energy is God and it possesses some of the qualities of infinity.

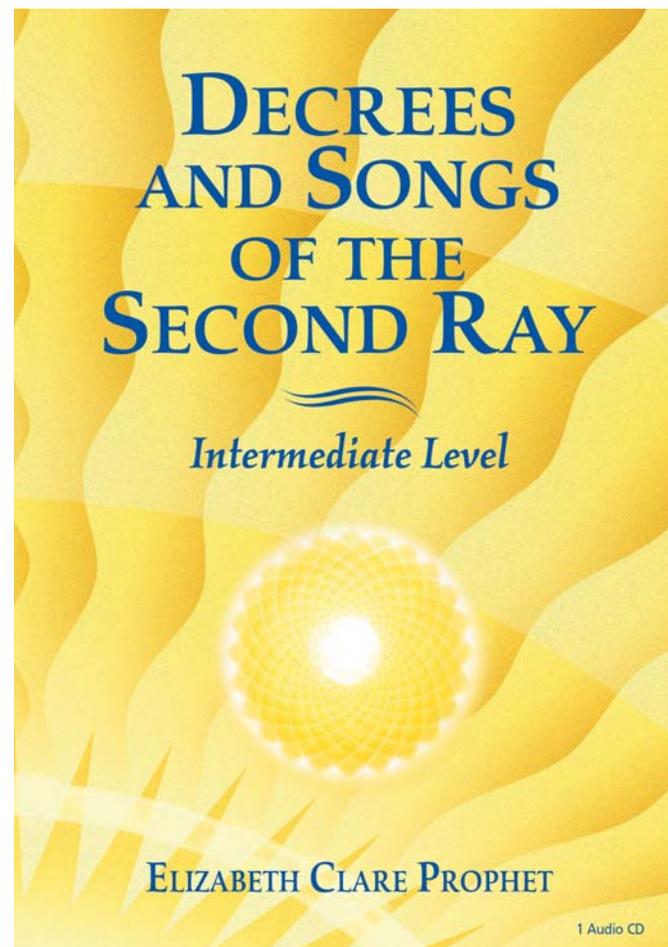
www.SummitLighthouse.org

[Sign up for your free *Pearls of Wisdom*](#) sent via e-mail (ePearls).

Stay informed on upcoming events, webinars, recent articles and new products – sign up for your free [TSL Now newsletter](#).

Follow us on:  Facebook  Twitter  YouTube  RSS from Feedburner

Permission is hereby granted without fee to freely distribute this complete and unmodified *Pearl of Wisdom®*. For any other uses, please contact the publisher.
Copyright © 2015 Summit Publications, Inc.



Decrees and Songs of the Second Ray

Prayers, decrees and songs to the archangel and masters of wisdom for world peace, illumined action and the guidance of the youth of the world.

Wisdom decrees for “wise dominion” and the opening of the crown chakra. Includes decrees for balancing and expanding the threefold flame in your heart.

[*Enjoy the wisdom ray!*](#)



Pearls of Wisdom®

published by The Summit Lighthouse®

Vol. 58 No. 12

Beloved Saint Germain

June 15, 2015

Gather Together in a Temple of Magnificent Christ-Unity

Thou magnificent cosmic light, thou fire of heaven, thou peace of the infinite Cosmic Christ: Blaze forth thy mighty light rays here and saturate the hearts of these thy children!

People of Boston, I am so grateful for the open door into your hearts that permits me to come, in the name of Almighty God and by his light and by the light of the sacred fire of heaven, and once again to speak my words and my love to each and every one of you.

Many of you have labored long and served the light with all of the fire and fervor of your being. Your vigil has been kept, as Florence Nightingale of old kept her vigil.¹ Many of you have maintained a constant watch upon the affairs of mankind, which resembles, to a very large extent, the same vigil that we, heaven's sons, keep constantly over this earth lest, through human error and miscalculation, destruction should blossom rather than love, as God intends.

The love of the sacred fire, as you know, is so little understood by mankind in their human consciousness. They utter a multitude of words. These words are qualified only with

human consciousness and can never produce God-perfection.

The words of the ascended masters are cups of liquid light. They are cups of light charged with our radiance, with our energy, with our heart's love. And never, never, never, never in all eternity is it possible to qualify our words or our consciousness with the mundane, discordant and misqualified energies of this earth.

I often feel a great yearning, very similar perhaps to the yearning of the great ascended Jesus the Christ, to gather together the people of all the cities of the earth into one great temple of concord, a temple of magnificent Christ-unity. And I think that this feeling which I have is very much the same feeling that beloved El Morya and others of the sons of heaven have and which we share and which we are.

Beloved ones, if our feelings could be externalized, the cosmic miracle would be produced. But the recalcitrant substance of human consciousness is almost harder than cement. It is calcinated,² it is harsh, it is misqualified. This is understandable and simple. And yet all energy is God and it possesses some of the qualities of infinity.

Therefore, when mankind continually misqualify energy and use it discordantly, misqualified energy builds up layer upon layer upon layer, until ultimately it must end of itself—because the vibratory action to set life free will burst forth from within the very heart of the atoms themselves and release that imprisoned energy.

Therefore, it is our wish to utilize all of the light of *all* of the various uplifting movements of Earth. When beloved Morya originally worked so diligently through Theosophy and various other early endeavors known to you in this age,³ his service to light was truly to build a temple of concord for all mankind.

Never have we in our octave desired discord. Never have

we in our octave desired to make a splinter from the heart of God. How could this be? This could not be. Only where misqualified and discordant energy exists, beloved ones, is it possible for mankind to be divided. As men draw closer to the spirit of the Christ and closer to the spirit of light and love, all the shadows are removed and erased by the transcendent light. And it is utterly impossible when one salutes the Holy Christ Self of any mortal to feel discord.

For the Holy Christ Self, after all, is a great and magnificent light. Was it not spoken that this is the light of the world? And it is the light that lights every man who comes into the world.⁴ And, therefore, if mankind would only look up to this Holy Christ Self, they would be able to see virtue in all men. But, by reason perhaps of mortal necessity and perhaps born of misfortune, mankind feel the great need to be compelled to look downward upon this great bundle of nervous energy which mankind presently manifest to their own discomfort.

The sons of heaven have all desired, and ever shall desire, to produce naught but divine God-perfection *everywhere*. Our wishes, were they heeded, would long ago have produced an Eden upon this planet. Unfortunately, the drama of the ages has been played out with human prompters. And so, as I wrote long ago when embodied as Francis Bacon, "The quality of mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath. It is twice blessed: It blesseth him that gives and him that takes."⁵

And so, heart friends of light, I say to you this evening, mercy, as epitomized by beloved Kuan Yin, is a magnificent God-virtue. And men ought to be more kind and merciful to one another and not hard, harsh or calcinated in thought. Pliancy and obedience are necessary.

However, no one knows better than we of the ascended host that discipline and diligence and respect to a principle

are likewise necessary. We do not advocate the compromising of all that is sacred to mankind in their search for their pathway to the light. We do not advocate that men shall abandon those things which they love. We ask them to realize that as they have a *mighty I AM Presence*, so every child of God on Earth has a mighty I AM Presence. And the mighty I AM Presence of everyone on Earth must, by cosmic light and love and law, *salute* every I AM Presence of another.

Ultimately it must come about that all of the children of the one God, underneath one canopy of light, must embrace each other without fear or without shadow. If this is an ultimate end, therefore, then those who love the light, as we do, must recognize and pay allegiance to that cosmic light in one another and recognize that that which does not meet their individual approval is perhaps misqualified energy. And if it is not, it may be *divine* energy which these individuals have drawn forth and which others do not quite understand.

Many times, too, it is absolutely God-proven that even mere phrasings of words are so expressed by mankind as to make two individuals who are actually saying the same thing feel that these are two different statements. Beloved ones, in the name of the Cosmic Christ, the great universal light, I say I recognize that this is a pity.

How much more would I rather speak to you tonight about the Elysian fields of light on your planetary home among the Father's many mansions.⁶ How much more would I rather speak to you entirely about the various spiritual processes of raising the atoms of your physical body, of removing the appearance of age from your faces so that you might be restored to that God-youth which Gautama and others of the ascended host now and always shall have.

You too shall one day, of course, reach that stage. Meanwhile, it is necessary, in connection with the cosmic councils,

that we speak to you concerning those things which are apt to produce the greatest results for mankind.

And, therefore, whereas I would rather speak of many things of personal benefit to you—especially in view of the fact that so many of you have been, for so many years, my children—I say to you, then, tonight I speak in the interest of the Cosmic Christ, in the interest of expanding the God flame upon Earth among mankind. And I speak of the removal, as beloved Morya once put it, of the thorn from the flesh so that mankind might not feel any pain whatsoever that is brought about as a result of their mistakes.⁷ And so in its place the great cosmic light might flood forth a swaddling garment of pure light substance around each individual who loves the light, until they might feel as comfortable as a new babe in the arms of their cosmic Father.

Beloved ones, you are flowers in the garden of God. Exude, then, the perfume of your Holy Christ Self among men. We did and we do. You can if you will.

Beloved ones, as I am speaking to you tonight, beloved El Morya, from Darjeeling, unanticipated, has entered the room and stands here wishing to conclude the address to you. And so, though I may not speak again to you for some time, know, and know it with certainty, that Saint Germain loves the efforts of every one of you to serve the light. Know that you are united by a great cosmic band of pure fire between the hearts of *all* of my children everywhere—in other cities, in other lands and across the great planetary spaces.

You are children of the eternal Father. Rejoice, therefore, and be comforted forevermore. Let no man take thy crown.⁸ Let no discordant thought annoy you. *You are masters of your own worlds!* Assume, then, your cosmic dominion. This is no idle statement. I have proven this law myself under most dire circumstances. And you can too, as I said before, if you will.

Children, feel my love, feel my light, feel our radiance.

I thank you and bid you good evening, turning now to our beloved Morya, who will speak from his heart to you.⁹

⁷“The Summit Lighthouse Sheds Its Radiance o’er All the World to Manifest as Pearls of Wisdom.” This dictation by **Saint Germain** was delivered by the Messenger of the Great White Brotherhood Mark L. Prophet on **Sunday, July 17, 1960**, in Boston, Massachusetts. (1) **Florence Nightingale**. See p. 103, n. 7, this volume. (2) *Calcinated* (or *calcined*) is a term used to describe a substance that has been reduced, through heating or roasting, to a hard and brittle residue or chalk-like powder. (3) **El Morya worked through Theosophy and other endeavors**. The Rajput prince El Morya Khan (the Master M.) worked closely with Kuthumi, Djwal Kul, Serapis Bey, Saint Germain and others to found the **Theosophical Society** through Helena P. Blavatsky in 1875. During the 1920s and 1930s the ascended master El Morya worked with **Nicholas and Helena Roerich**, who released the teachings of El Morya and other masters of the Great White Brotherhood through books published by the Agni Yoga Society. (4) Matt. 5:14–16; John 1:4, 9; 8:12; 9:5; 12:46; Phil. 2:15. (5) Shakespeare, *The Merchant of Venice*, act 4, sc. 1, lines 183–86. (6) John 14:2. (7) **Thorn in the flesh**. II Cor. 12:7–10. In a *Pearl of Wisdom* dated October 10, 1958, El Morya said: “Mankind are not to be blamed for seeking comfort and even complete escape from the briars and thorns of human experience which so distress them as they walk life’s pathway—whether those discomforts are the results of their own previous mistakes or those of others. However, I am offering you here a phase of God’s divine law which, if one will joyously cooperate with it, will enable anyone to more quickly mitigate his or her own distressing karmas as he, in mercy, helps others to do likewise.” Vol. 1, no. 9. (8) Rev. 3:11. (9) See El Morya, “The Chastening of a Father for His Children,” July 17, 1960, in *Morya I* (Gardiner, Mont.: The Summit Lighthouse Library, 2001), pp. 27–30.