

Beloved Saint Germain

The Great Melody of Cosmic Hearts

Part 2

We come forth today, as we have on a number of previous occasions, and we say, “Sign that document of independence, yea!” But understand what it is that you sign and what it is that you pledge your lives, your fortunes and your sacred honor to! It is one thing to give of the substance of your world and to give and pledge of the substance of your life in a generative manifestation, and it is another to then repudiate that gift which you have offered by a little smug conceit of human pettiness.

I tell you that when you face your Self in its awful and awesome majesty, when you see the Real You, the great God-creation made in the image of God, and you hold the hands of the Freedom that made you, you will know the need to bring lesser manifestations under the willing dominion of greater manifestations. And the law of assumption will be understood by you...

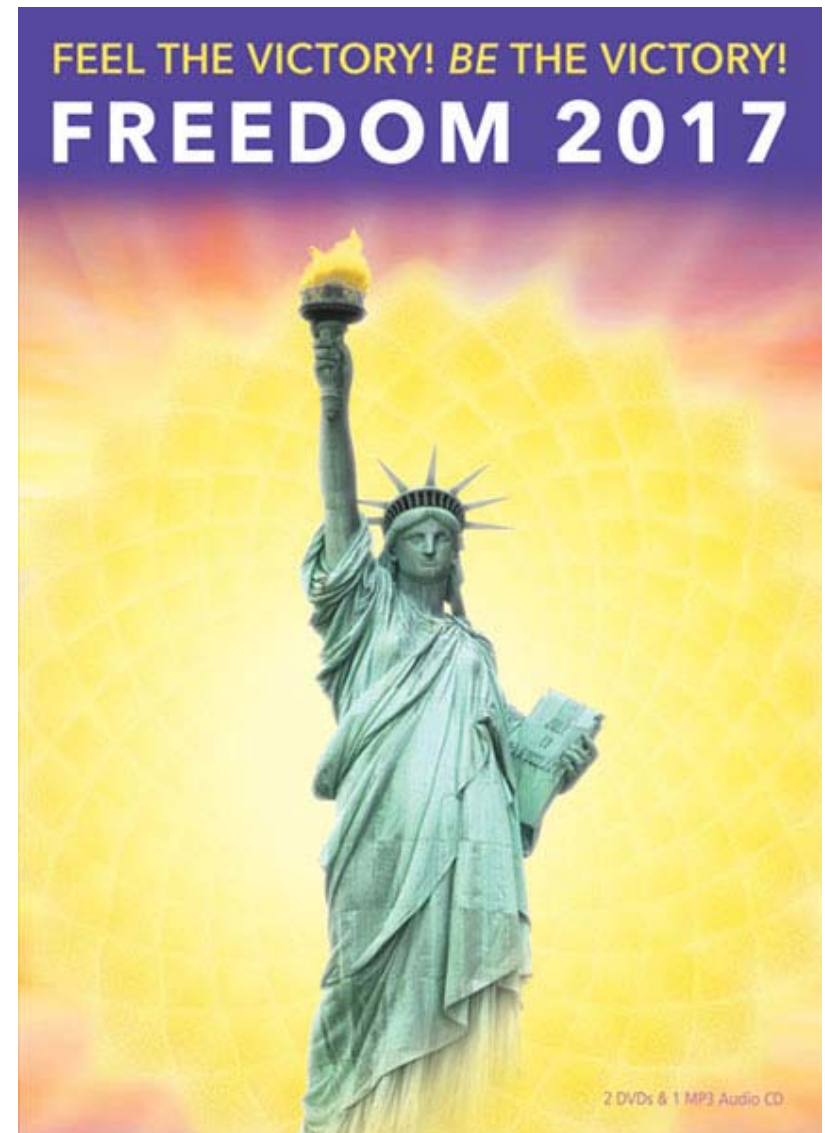
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Beloved Saint Germain

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Part 2

We come forth today, as we have on a number of previous occasions, and we say, “Sign that document of independence,¹ ye!” But understand what it is that you sign and what it is that you pledge your lives, your fortunes and your sacred honor to!² It is one thing to give of the substance of your world and to give and pledge of the substance of your life in a generative manifestation, and it is another to then repudiate that gift which you have offered by a little smug conceit of human pettiness.

I tell you that when you face your Self in its awful* and awesome majesty, when you see the *Real You*, the great God-creation made in the image of God, and you hold the hands of the Freedom that made you, you will know the need to bring lesser manifestations under the willing dominion of greater manifestations. And the law of assumption will be understood by you—the *law whereby you assume with joy and happiness the qualities of your great winged God Self!* And its great wings of freedom will buoy you upward into the understanding of brotherhood and the understanding of

* *awful*: exceedingly great

fatherhood and the majesty of the cosmic domain!

Think you for one moment that we are living in a realm of unreality? Do you consider that the world is unreal to you? Then it is, simply because you have not understood *the quickening manifestation of the connecting link between yourselves and your great Divine Source*—the great Divine Source that surges through the universe with the quickening strength of infinity, pouring that infinite love into every cell at every given microsecond of time and consciousness.

What is freedom? *It is freedom to do the will of God*, not license to do your own will. Again and again you have heard similar references calling to your attention the truth that can make you free.³ And again and again you have gone forth with, as the poets have said, the ruck of ant concern⁴ occupying your consciousness.

And so, although we love you still,
Regardless of your many manifestations of ill will,
I assure you that the time will come
When men must cease the mortal fun
And understand there is a divine pun
That will set men free
When they understand the need to be
What God is in Reality.

What is real unto you is divine; what is unreal is human. But men often live in their unreality and, although fatigued and tired of it, will not exert the simple effort to let God [take them from unreality unto Reality]. And God *wills* to do it. He wills to take you through it, *to penetrate the veil* and to hold your hand right now. I do not expect to stir you to a new vow but to see you keep the ones you’ve made.

O gracious ones of this Heart Center and of the world at large, I hope you will understand the connection between

God and the language of music. For music is the thoughts of God when that music is the expression of true symphony and not a mere cacophonous manifestation of jungle feet and rhythms, coarse and granulated.

Now then, we come to the smooth connection between the heart of God and the heart of man.

The great cosmic harp resounds
 And the tones move the trees
 To a soft response to every breeze.
 The hearts of men rejoice at love's call
 And they rejoice to see the wonder of it all!
 And there is a beat
 Of rhythmic feet
 Marching down the paths of life,
 Seeking to end all struggle and strife
 And to find their way to harmony's hill—
 The ascension of man in accordance with the
 divine will.

You see, your freedom is linked with God, and God is linked with harmony and that which is harmonious. And God is linked with music, which is intended to be the musings of his heart—*m-u-s*—“muse-I-see.”

I see the thoughts of God parading themselves in the music. And this is how he speaks in the great symphonies of life—the cosmic symphonies—until the hearts [of men] are stirred toward regeneration and freedom, and their causes are enhanced.

And so, gracious ones, there is a link of light that beams out from God's heart in the music and in the strains thereof. And the flowers respond, and nature is but a manifestation of the bursting chords of life into color and movement, lightness and freedom. These little creatures—so tender and so brief

is their span, they bring a great delight to man. They nod their heads and dance to Pan.⁵

But I tell you, precious ones, in all of these blossoms fair that wave throughout the world, there is a contact with the immortal gardens of paradise. And if you could see, as we do, the love-light in the tiny eyes of the daisies, the roses, and in all of the diverse manifestations of the floral kingdom, you would understand that there is a bursting forth of God's love into manifestation.

But how little this is understood by the intellectual brittleness of those who seek to see behind every cause-effect relationship but some mortal understanding of happenstance. “It happened,” they say. Yes, it did. It happened God's way, and so it ever shall. And although men may hide their light under a bushel⁶ of their own neglect until their souls are tarnished unto blackness, we assure you that God will not neglect his creation. He will continue to strive with mankind until the last farthing has been paid.⁷

And then, with the sadness of the Father above,
 He will send forth an emanation of the Son*
 of love,
 Hope's renewal, lifting heads nodding with
 regret,
 Lifting heads and saying, “Rest awhile;
 the end is not yet.”
 But be assured that God shall wipe
 from every eye all tears⁸
 And flood with light every eye,
 Assuaging all fears.
 Comfort and grace
 And freedom erase

*This could be Son or Sun.

The patterns of shame and despair.
 Purity's ray cancels today
 And floods the world with God-care.
 Consideration, not fancy, and sweetness and love
 Are ever abounding in God.
 He sees the response
 Thy heart makes to his love
 And lifts thee one step at a time.

I thank you.

"The Summit Lighthouse Sheds Its Radiance o'er All the World to Manifest as Pearls of Wisdom." This previously unpublished dictation by **Saint Germain** was delivered by the Messenger of the Great White Brotherhood Mark L. Prophet on **Sunday, July 17, 1966**, at La Tourelle, Colorado Springs, Colorado. [N.B. Bracketed words have been added for clarity in the written word.] Part 1 of this *Pearl of Wisdom* is published in this volume, no. 25. (1) Saint Germain broke the deadlock at Independence Hall when he shouted "**Sign that document!**" from the balcony. It was July 4, 1776. The delegates signed the Declaration of Independence, and when they looked up to thank him, the "mysterious stranger" had come and gone. (2) "For the support of this Declaration [of Independence], with a firm reliance on the protection of Divine Providence, **we mutually pledge to each other our Lives, our Fortunes and our sacred Honor**" (The Declaration of Independence, July 4, 1776). (3) John 8:32. (4) **The ruck of ant concern.** Numerous poems have been written about ants, and occasionally the word *ruck* is used in the same poem. In general, *ruck* has several meanings that could be connected to ants. *Ruck*: A heap or stack of combustible material, especially when to be used as fuel; a stack of hay, corn, etc. (Scottish, English northern dialect); a heap or pile of anything (dialect); a large number or quantity of people or things; a crowd; a mass [Oxford English Dictionary]. (5) In Greek mythology, Pan is traditionally the god of hunters, shepherds, meadows and forests. He is usually represented with the horns, ears and legs of a goat on the body of a man. Pan was the most widely known deity of Arcadia, a mountainous region in Greece. He roamed the countryside chasing after nymphs and playing music on his panpipe (an instrument created by a row of reeds of varying lengths). In Roman times he came

to be seen as a universal god, or god of nature. On July 11, 1987, in a lecture "On the Defense of the Freedom of the Child," the messenger Elizabeth Clare Prophet revealed a dark side to Pan: "Pan, the goat-footed, manlike god, was supposed to preside over shepherds and flocks and to delight in rural music. He was the giver of fertility, and thus he was shown as vigorous and lustful. Representations of Pan often show him frolicking with virgins in the hillsides. Pan, however, was also regarded as the creator of sudden and groundless terror, panic. The word *panic*, which appeared in English about A.D. 1600, symbolized the contagious emotion that was attributed to the influence of Pan—a sudden and excessive feeling of alarm or fear, usually leading to extravagant or injudicious efforts to secure safety. Literally, Pan made humans stampede in terror. . . . The combined elements of satyrisms* (with its essential component of companionship and/or loss of it) and panic are two important underlying parts of [suicide] clusters. . . . The connection among some of history's group virgin-suicides with satyrisms, the myth of Pan, panic, and other suicide clusters may have been noticed by the Greeks long ago but was apparently forgotten in later [times]. . . . In Pan and through his effect—panic—we see the personification of behavioral contagion, the spreading of one form of conduct or action from person to person." (6) Matt. 5:15; Mark 4:21; Luke 11:33. (7) Matt. 5:26; Luke 12:59. (8) Rev. 21:4.

Notes continued from *Pearl* no. 25 by Saint Germain:

(1) Matt. 19:26; Mark 10:27. (2) The doctrine of **the divine right of kings** claimed that (legitimate) kings derived their authority from God alone and were not subject to earthly authority. In English history, the phrase came into specific use in the seventeenth and eighteenth centuries. (3) "**Good King Wenceslas**" is a popular Christmas carol that tells a story of Good King Wenceslas braving harsh winter weather to give alms to a poor peasant on the Feast of Stephen (the second day of Christmas, December 26). As the song relates, his page, who accompanies him, is about to give up on the journey because of the bitter cold, but he is able to continue by following in the king's footprints through the deep snow. The legend is based on the life of the historical Saint Wenceslaus I, Duke of Bohemia (907–35). (4) The expression "**my right**" can have different meanings. "My right" in French is *mon droit*, taken from the French motto *Dieu et mon droit* (literally "God and my right"). It is the motto of the British royalty. It appears on a scroll beneath the shield in the English version (non-Scottish) of the coat of arms of the United Kingdom. The motto refers to the divine right of the monarch to govern and is said to have first been used by King Richard the Lionheart as a battle cry. It was then adopted as the royal motto of England by King Henry V in the fifteenth century.

**satyrisms*: characteristic behavior or quality of a satyr, a class of woodland creatures in Greek mythology who are fond of drunken merrymaking