

Beloved Saint Germain

Be Perpetual Flames of Divine Youth

*Let Your Light Shine So That God's Good Works
Shine Through You*

Part 1

Gracious ladies and gentlemen:

Élan, the science of an individual's buoyancy, and [divine] bon vivant, the understanding of the good feeling that is manifest within the soul that is finely attuned to divine grace and able to distinguish the Source of her being raised up—this is to be conveyed to the aspirant upon the Path. And it needs to be conveyed at the time that he is able to overcome those fearful momentums of the past that have generated pain and sorrow within the orbit and world of the individual.

It is our desire to teach you how to rise and how not to remain bound by the cords of inertia and inactivity. It is our desire to teach you how to understand...

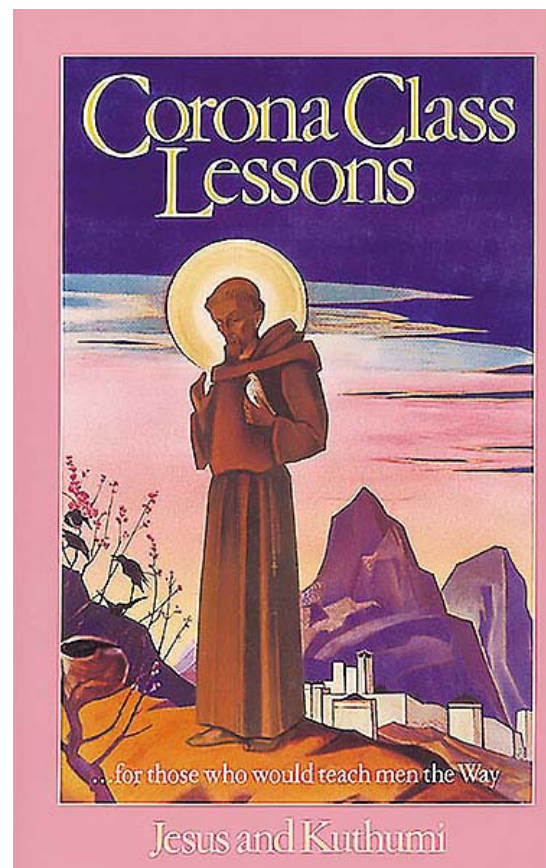
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"Think not that you can get here and there on earth what the Masters are able to give you from above and in their retreats. Therefore seek the highest Teachers and be the best taught among earth's evolutions. And qualify yourselves to become teachers of men by pursuing the Corona Class Lessons. For the corona of the sun is a corona of Victory." - Mighty Victory, July 8, 1984

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Gracious ladies and gentlemen:

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It is our desire to teach you how to rise and how not to remain bound by the cords of inertia and inactivity. It is our desire to teach you how to understand the meaning of divine grace.

When I moved among the crowned heads of Europe and in the courts of Europe,¹ I entered a room carrying with me an aura of élan. That men were made to feel the buoyancy of their own souls was to them a cosmic miracle. For many of them “surfaced” and, like a cork bobbing upon the waves,

they were able to feel the joy of the sparkling and gaily dancing sun. Yet a few moments before, they were indeed in a subterranean world. They were in a world of emotional substance, each one trying to impress the other with the grandeur of their face and form or to display the garments which they wore because they did not understand how they could draw forth from on high the great electric spark of God, which is far superior to all fashionable designs.

As I come to you this afternoon (under somewhat obstinate circumstances),* I desire to bring to you, nonetheless, the mighty favor of the court of Almighty God, which will win for you that raiment that is of divine origin. I desire this for you so that you may learn how to cultivate the sparkle in the eye that is God inspired, that you may learn how to manifest the beauty of countenance that is occasioned by familiarity with the face of God.

This favor of the court of Almighty God will also win for you that divine raiment so that you may understand how you may reinforce the technique divinely employed by mystics down through the centuries whereby they were able to maintain a change in their appearance, from time to time, from [old] age to youth, and they were able to show forth the power of light as the power of transformation. This raised not only their thoughts and feelings to a state of buoyancy and joy, but it also raised their physical form so that the very atoms within the substance of that form did cavort and behave as though the very spirit of youth were indeed alive and in manifestation in themselves.

You do not know, precious ones, the activity of God that is manifest in a tiny baby. That infant, sparkling with divine desire for perfection, does attract your smile and you are able to rejoice in the face of this infant who has come, yet a little

*Later in the dictation the master revealed that a negative force had attempted to prevent this dictation. See part 2, pp. 224–25.

while past, from the very courts of heaven.

Precious ones, understand the law of God that does not take exception to a man or a woman because he or she is advanced in age or has matured. But understand that God is perfectly willing to bestow this selfsame spark, which is manifest in a baby, upon an individual whose “thatched roof” has become somewhat gray in tone.

I wish to call to your attention, then, that the life and joy of God is sparkling and dancing in the atmosphere all the time, and it requires merely an attunement of your own blessed selves with the joy of God to bring it into manifestation. First, there is needed the still pool of the mind. And as though one were to cast a pebble into the mind, one places a thought of gaiety and of youth and of divine delight into the pond of being. And then that one stands back at the very edge of the pond, throwing back the head with a joyous laugh and watching the ripples of this idea of gaiety, now implanted in the self, begin to manifest and stir the entire pond.

So is the emotional body affected. And when one affects the emotions, soon the mind must be in hot pursuit. As a lady will drop her handkerchief and then cause a man to pursue her in order to bring it to her, so the mind will come and bow to the emotions when stirred by God-ideals. And thus there will be a reunion of mind and feeling. And in that sublime moment, one can apply to the great etheric body of his being and ask that there be released therefrom a stream of radiant energy from the Godhead, which is reminiscent of the moment when the soul first came to self-awakening and self-awareness and spoke and said, “Lo, I AM,” with the joy that that occasion brought.

This will then be brought again to mind and rekindled so that the soul can laugh at age and at all the passages of time. And the ravages which seem to take their toll on other men

need not of necessity affect you. For you can maintain (if not in the appearance world, then in the thought and feeling world) that spirit of elastic joy which is ascended master, God inspired.

It is so desirable to do this. And yet I was able, at the court of France and other courts throughout Europe, to manifest the appearance of a man about forty years of age when I was, in actuality, in one given embodiment, more than one hundred years old.² Many did not quite understand just what was taking place. And some of them, I fear, secretly thought that perhaps I was, in reality, my own grandson or that perhaps I was a look-alike who therefore did manifest some similarity of appearance to that which they had seen and witnessed thirty or forty years past.

You must realize, blessed ones, that there lies within the domain of yourself great cosmic laws that can change your feelings and your thinking about yourself until you are able to manifest the God-victory which overcomes the world. This in itself is a prime and potent example to mankind, who, when they gaze upon you and see this manifestation, will also recognize that perhaps there is some slight deficiency in themselves. And they may desire, after all, to pursue the fountain of youth with greater alacrity.

Alas, O vanity, thy name *is* vanity. Thus mankind seek to manifest the appearance of youth and the feelings of youth. Yet they do it for the sake of human vanity, whereas we do it for the sake of the human family, that we may manifest the pure image which God himself adores. And thus we fulfill the edicts of divine manhood.

Understand the recompense of the Law, precious ones. Each child of the light who manifests the divine principles of freedom will bring to the great God Designer the beneficent approbation of a world that cannot deny the evidence of their

senses. But when individuals insist upon living in such a manner as to bring discord and inharmony into their thought and feeling worlds, they will inevitably manifest this in some manner or other before their fellowmen. And thus they do, in effect, actually bring discredit upon the God who created them to be perpetual flames of divine youth and to manifest it at all times.

I do not in any way despise the fact that individuals will show the appearance of age. For until they come of age and are spiritually mature, they cannot, of necessity, be expected to manifest [the appearance of youth] in the outer world of form. Yet perhaps our hopes are too high.

I recall that in a conversation with El Morya of recent date I quoted the old poem: "I shot an arrow into the air. It fell to earth, I knew not where."³ And Morya, with a twinkle in his eye, replied, "I know where." Therefore, you see, we do have our own little private jokes among ourselves. For there was a specific function involved here concerning past history and concerning an arrow and concerning an individual (and including a lady), which I am not permitted to tell you about lest I breach a cosmic confidence. And heaven perish the thought!

For, after all, blessed ones, if I should breach a cosmic confidence, you might be so inclined to breach an earthly one and say, "Well, the ascended master Saint Germain himself did it. Why can I not do it?" You see, precious ones, the power of example from our level must be brought to your attention, and it must be the power of a good example. Therefore you will understand that when we bow to you, it is to regenerate self-confidence within your own world, because you then say to yourself, "After all, Saint Germain bowed to me. And there must be something good within me that he saw, else he would not have bowed to me."

I want you to understand, precious ones, that all that the ascended masters do is with purpose and none of it is without purpose. Even when we seem to be engaged in some aspect of levity, it is because we desire in our heart to spark some God-demand within your own world that will bring you the blessings of God eternally. And it will produce some change in your world that will cause joy to manifest, not for a moment, like a burning candle, but as a permanent forcefield in your world that will never go out because it is sparked by divine ideation.

Now, if you will grasp with me this precious thought for a moment, you will recognize that all of you actually hold within yourself the capacity to think. If you hold the capacity to think, then why not do so? And if you hold the capacity to think, why not do so in a cogent way (that is, *divinely* cogent) and recognize that such a thought is a spark to lift you up?

Therefore, if you think that God has wrought deliverance and freedom for you—freedom from fear, from doubt and from all that mankind have imposed upon themselves of bondage—you will say of this: "This [unreality] is nothing. It is human creation. It lacks the warmth of my Divine Presence. It lacks the warmth of the ascended masters. It has no identification with permanent Reality. And, therefore, why should I not discard it?"

Thus you will cast aside the outworn garments of self and you will replace them by the mighty transcendent garments of light by simply saying to yourself, "I AM a being of divine delight. My consciousness is fair." You will recall that in a dictation of some time past, I myself did speak and said, quoting an old fairy tale, "Mirror, mirror on the wall, who is fairest of them all?" And I said, with all of the "vanity" I could muster, "Why, I AM!"⁴

And therefore I brought to your attention the great power

and potency of reality whereby you could strengthen your own consciousness—not by seeing human vanity or seeking to daub on, by paint and powder, some outer semblance of divine youth, but rather by dipping into the fountain of God-reality and drawing forth the spark that made you beautiful as a baby.

Understand, then, precious ones, that this power lies within yourself and is from the dimensionless realm of Almighty God. It is the infinite capacity to change plastic substance into divine Reality. Take your flesh forms, for example, and consider for a moment that you are a sculptor, endowed with the great wisdom, the breadth, the depth and the perceptions of Leonardo da Vinci.⁵

to be continued

⁵“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 **Saturday, October 15, 1966**, during the *Harvest Class 1966*, held at La Tourelle, Colorado Springs, Colorado. [N.B. Bracketed words have been added for clarity in the written word.] Part 2 of this *Pearl of Wisdom* is published in this volume, no. 32. (1) For information about Saint Germain when he was embodied as the Comte de Saint Germain and appeared in the courts of Europe in the eighteenth and nineteenth centuries, see *Pearl* no. 2, this volume, p. 13, n. 1. (2) Voltaire described the Comte de Saint Germain as the “man who never dies and who knows everything.” The Count, also known as the “Wonderman of Europe,” awed old-world

Europe with his seemingly magical feats and ageless appearance. No one knew quite where he came from or how old he was. For more than the one hundred years that European society reported seeing him, the Wonderman appeared to be about 45 or 50 years of age. But when asked, he would graciously decline to reveal his date of birth. To one countess he would admit only that he was very old. All this is documented in the diaries of many notables covering the period between 1711 through the era of Napoleon. (See the opening section of *Saint Germain On Alchemy*, entitled “The Wonderman of Europe,” and I. Cooper-Oakley, *The Comte de St. Germain: The Secret of Kings* [London: The Theosophical Publishing House Limited, 1912]). (3) The following lyric poem, “The Arrow and the Song,” was written by Henry Wadsworth Longfellow (1845). Its opening stanza: “I shot an arrow into the air, / It fell to earth, I knew not where; / For, so swiftly it flew, the sight / Could not follow it in its flight.” (4) In a dictation given on October 12, 1964 (*Pearl* nos. 29 and 30 this volume), Saint Germain said: “And now I say, as I part from you, the flaming awe of the celestial hosts, as they bow to the great cosmic messengers of light from the Great Central Sun, ought to also appear in your consciousness. You ought not to imagine for a moment that you are mortality. You ought to catch the vision and retain it forever, as we do. This is the mirror of perfection. ‘Mirror, mirror on the wall, who is fairest of them all?’ Why, I AM!” The question “**Mirror, mirror on the wall, who is fairest of them all?**” derives from *Snow White*, a German fairy tale. See also *Pearl* no. 30, this volume, p. 211, n. 19. (5) **Leonardo da Vinci** (1452–1519) was a painter, sculptor, draftsman, architect, engineer and scientist. With his curiosity and genius da Vinci had knowledge in many areas, including biology, anatomy, physiology, mechanics and aeronautics that were far beyond his times. Two of his most famous paintings are universally considered to be masterpieces: the wall mural *The Last Supper* (1495–97), at a convent in Milan, and the beautiful portrait the *Mona Lisa* (c. 1503–06), housed at the Louvre in Paris. Around 1490, da Vinci began writing treatises on the “science of painting,” architecture, mechanics, and human anatomy. These writings included original observations and remarks about his areas of study as well as illustrations and designs. He believed that art and science were not separate disciplines but they informed and complemented each other. At one point da Vinci also served as a military architect and engineer, who designed such machines as a giant crossbow, a catapult and a tank. He also studied landscape and mapmaking. His notebooks, written in script from right to left, required a mirror to be read.