

Beloved Saint Germain

**Be Free in This Day and Age!
For Freedom Is the God-Intent of the Age**

Part 1

Gracious ladies and gentlemen, with the passing of the years into retrospect, I am mindful of the struggles of humanity and of how the unfolding destiny of mankind casts upon the screen of the future a projection of their present-day acts.

The reaper of life—the karmic lords, the Law, the manifestation of individualized and collective destiny—is brought keenly to the minds of the alert from time to time. And thus men are able to discern, in the happenings of the present moment, many of the errors of the past which have stemmed from the fact that they have dwelled in ignorance of the Law.

To ignore the laws of God may seem to be done with impunity.*

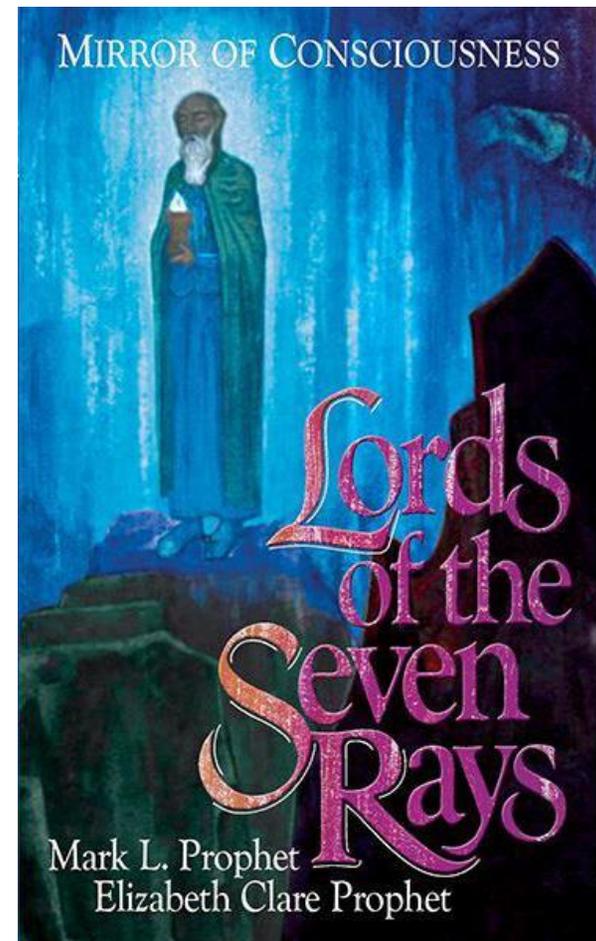
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Beloved Saint Germain

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Be Free in This Day and Age! For Freedom Is the God-Intent of the Age

Part I

Gracious ladies and gentlemen,

With the passing of the years into retrospect, I am mindful of the struggles of humanity and of how the unfolding destiny of mankind casts upon the screen of the future a projection of their present-day acts.

The reaper of life—the karmic lords, the Law, the manifestation of individualized and collective destiny—is brought keenly to the minds of the alert from time to time. And thus men are able to discern, in the happenings of the present moment, many of the errors of the past which have stemmed from the fact that they have dwelled in ignorance of the Law.

To ignore the laws of God may seem to be done with impunity.* But I would call to your attention now that this “seeming” is, in fact, only an act of compassion and mercy through the mercies of God, which have been revealed to mankind and to the ascended masters as the record has been opened to us. When this record is opened to us we are able to unravel the tangled threads of destiny and to see how,

**impunity*: exemption from punishment

out of the outgrowth of past error, all things which now occur [to individuals] are brought into focus, as the karmic web spun by mankind brings about the fruition of that which they have sown.

Enough, then, I say, of the nonsense of the past! For the time has come when men must look to the future with hope because they have projected into that future, as into a cosmic bank, the deposits of their own energy given in holy dedication to the solemn purposes of life.

You would be interested, blessed ones, if you were to see clearly the thoughts of men, as I do, steeped as they are in the vanity of the ego. Long ago, individuals at the court of France thought to deceive me and thought me to be a charlatan or a pretender. But I fear that I have outlived them and their usefulness. For many of them today, who dwelled in positions of grandeur in the outer world of form, are presently engaged in sweeping the streets of some of these larger cities.

Thus the Law, coming full circle, has exacted from them the very demands that they placed upon those whom they thought to be “inferior” in their time. I do not mean to imply that [all who perform] the menial tasks of life [have committed some] injustice or that a justice is required of all who [are in a position to] command others. I am simply bringing about a reminder to all of the Law come full circle, that men may understand that compassion, flooding forth from their heart to one who may dwell in a lesser set of circumstances than themselves, may one day stand them in good stead with the karmic lords. Yet I pray that men will not pay consideration unto their brothers solely because they fear lest some ill destiny befall themselves, but rather that they will do so from a heart that is charged with the divine light of the Christ.

The light of the Christ, gracious ones, is the compassionate light of God that never fails. And when men cast aside the

dim perceptions that they have of life [in exchange] for the largesse of heart that comes from the Godhead, they will find that the flame intensifies its action within the domain of their being and becomes a tangible pulsation which floods their being with the joys of cosmic youth.

Men have often speculated as to what century I passed from the screen of life. And some that I knew often speculated concerning the statements which I made to them. For I knew many of the noblemen at the court of France, and I loved them with a love beyond their comprehension. They were fascinated by the allure I was able to project into that court, which was steeped in glamour and outer-world opulence. But, gracious ones, they did not understand the message which I sought to convey.¹ They were captured by illusion, as men are to the present day.

And it is this shard of illusion that must be stripped from man's consciousness in order that he may clearly see the domain of perfection rising within the structure of self. For it is the structure of self to which men must pay heed. God, the grand architect of universal perfection, needs no promptings from the hearts of men in order to guide mankind. He has ever and anon, from the very beginning, sent forth not a transitory wave but a permanent wave of cosmic grandeur and nobility. This has gone into the universe and permeates it.

Men often go prospecting in mountainous places seeking for gold. Yet they know not that beneath their feet are vast untapped reservoirs of this wonderful shining stuff which mankind seem to treasure so dearly. And truly it is a treasure, but a symbolical one, charged with the radiance of the sun and the fire of life. It is charged with no delusion or illusion but rather with the golden wisdom of Almighty God.

You see, gracious ones, the self is a mountain of holy treasure. And within the domain of the self, joy must be brought

forth and multiplied. *Joy is indeed the motor of life!* This, when properly understood and harnessed, will cause the regenerative processes within the forcefield of individuals to amplify the light energy within the cells. Thus a renewal of the power of eternal youth occurs within the dimension and forcefield of the individual *because God is there and pours out his limitless light, even as the sun gives forth her energy.*

If individuals would understand this, they would be amazed at the possibilities of retarding the aging process. Unfortunately, individuals are always looking about them for what others think and they do not seem to be concerned with the flow of their own thoughts into the domain of the world at large. You see, precious ones, what you think of those around you has a tremendous influence. And if one individual within a room is to think in a negative way, the influence of that one individual is a great deterrent to the correct and constructive thinking of the many. Thus has come into manifestation your accepted statement that "one rotten apple in the barrel can spoil the entire barrel."

You, then, knowing this law, must recognize the power of God to overcome this within the domain of yourself. And you must take dominion over that personal domain because it is your plot of ground—and in reality it is God's acre.

"Be still, and know that I AM God"² is an affirmation of great power when rightly used. To still the self and the flow of mortal thoughts is valid. To still the self and its trends of negativity is holy. To guard the entrances to consciousness as though one were guarding a treasure-house is the greatest possible assistance to every lifestream. For when an individual understands the necessity of guarding the citadel of his own being, he will pay heed to the need for others to guard the citadel of their being.

Thus both grace and courtesy (which stems from the word

court)³ will be multiplied among mankind, even as the sciences are coming now into a greater measure of influence in the world and have brought about the renaissance of the ages in a temporal, outer way of manifestation.

Now then, of what value is all this great culture, this manifestation of the wonders of science to the world, when the world has gone mad? For the world today has literally gone mad. In the midst of all that it has of blessedness, it seeks to destroy that blessedness and to lavish it upon the personal self and upon the ego until the hearts of men are literally quaking and failing for fear. And that which you call heart failure is being multiplied among mankind who cannot stand the exhaustive pace.

Understand, then, that there can be and there is no heart failure where the power of Almighty God, as the generative and regenerative flame of life, is stabilizing every activity within the domain of the individual person.

How can life cease to be? Life simply *is*, blessed ones. And if it *is*, then nothing can put a stop to it. Understand this! Take this into your consciousness! Be quickened by it! And recognize that if life is Life, it cannot die. It is that simple. Yet mankind have come to accept the lie of the Tempter and the idea that consciousness will terminate in an abysmal blackness wherein they will have no consciousness to continue the life round which they came forth from the heart of God to fulfill.

The life round, the great round, the Sisyphian⁴ round of existence, is a circle vast and grand. If it were to end, it would simply be in order to begin again. For a straight line may have a beginning and an ending, but in the divine geometry of life you will perceive clearly that life is circular within its great cosmic sense. It begins somewhere upon the trajectory of the circle and passes on around to come to the point of its beginning, then to begin once again a new cycle of existence,

creating thus a spiral ever-rising into the transcendence of infinity.

Life is continuous. But in order for it to be continuous and thus progressive, as God intended it to be, men must consciously become identified with the mighty currents and lifewaves which are the valid presentation of a blueprint of being that God has made for each lifestream.

to be continued

"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 29, 1966**, during *Saint Germain's Class of Malta*, held in San Francisco, California. **[N.B.** This dictation was previously printed in a booklet of 1966 class dictations that is no longer available. This *Pearl* is the original dictation with edits from the first publication. The bracketed words are words added by the current editors for clarity in the written word.] Parts 2 and 3 of this *Pearl of Wisdom* are published in this volume, nos. 34 and 35. (1) For information about Saint Germain when he was embodied as the Comte de Saint Germain and appeared **at the court of France** as the "Wonderman of Europe" in the eighteenth and nineteenth centuries, see *Pearl* nos. 2, 16, 31, this volume, pp. 13, n. 1; 113, n. 2; 219–20, n. 2. (2) Ps. 46:10. (3) The word **courtesy** does not stem from the word *court* in an etymological sense. But courteous behavior is associated with courtly elegance, graceful politeness and having manners or breeding befitting the court. Here Saint Germain may be speaking of the court of the Father, where words and their inner meanings are spiritual and may not be recorded in a human linguistic form. (4) The adjective **Sisyphian** pertains to Sisyphus, a king of Corinth in Greek mythology, whose punishment in Hades was to roll a heavy stone up a hill. As he reached the top, the stone rolled down again. *Sisyphian* can mean a task like that of Sisyphus, resembling fruitless or endless and ineffective toil. Saint Germain's use of the word translates the myth into the great wheel of life, the grand cyclic nature of the Spirit-Matter cosmos, and the circle of creation.