

Beloved Saint Germain

You Must Fight for Your Spiritual Freedom as though Nothing Else of Worth Existed

Part 1

Gracious ladies and gentlemen, the pulse of America needs definition, requires redefinition, that the world and the people of the world may understand the great love that the ascended masters have for this ascended master nation.

This is not because we express some form of preference for one nation as opposed to another, but it is because of our heart's desire and the plan of the sacred Brotherhood to establish a pattern of exemplified perfection to the family of nations. We desire this so that other nations may learn, by the pattern of freedom externalized, just how they too can produce the democratic way of life and make available to their people that culture which heaven itself desires to preserve as a form of beauty until better things do come.

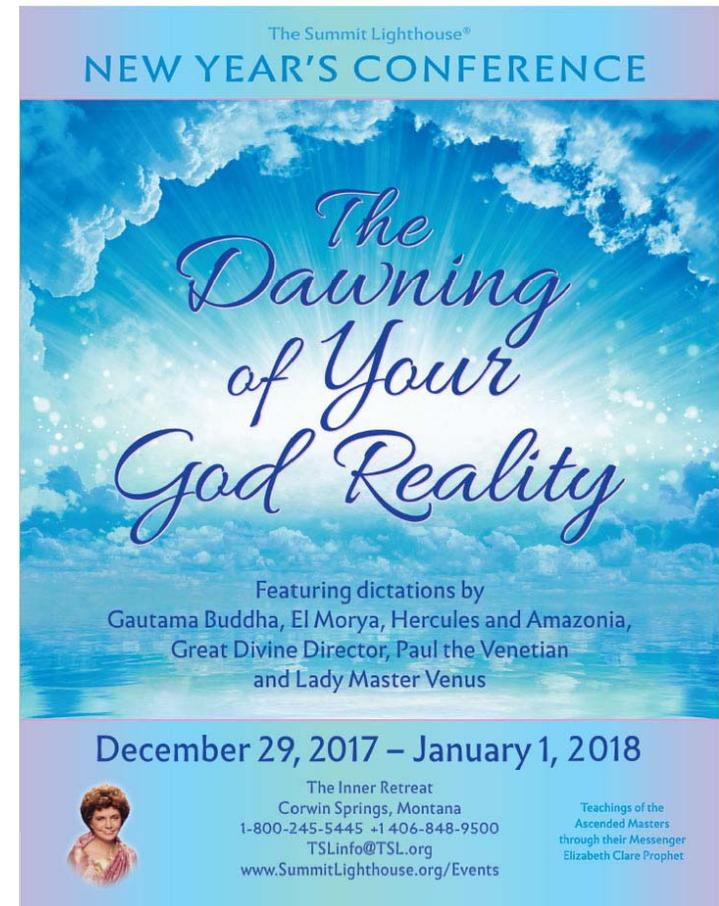
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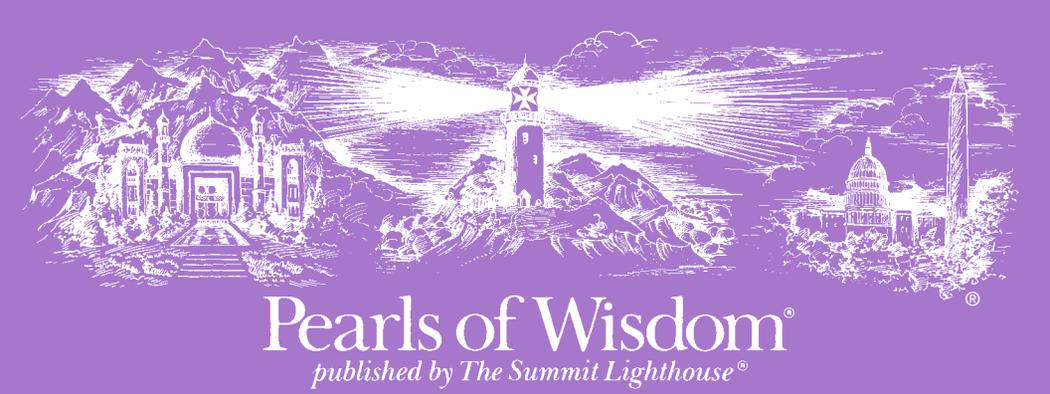
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Beloved Saint Germain

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Part 1

Gracious ladies and gentlemen, the pulse of America needs definition, requires *redefinition*, that the world and the people of the world may understand the great love that the ascended masters have for this ascended master nation.

This is not because we express some form of preference for one nation as opposed to another, but it is because of our heart's desire and the plan of the sacred Brotherhood to establish a pattern of exemplified perfection to the family of nations. We desire this so that other nations may learn, by the pattern of freedom externalized, just how they too can produce the democratic way of life and make available to their people that culture which heaven itself desires to preserve as a form of beauty until better things do come.

The glory of heaven and the radiance of heaven is a crown of great beauty that many among mankind feel, in error, they are not quite ready for. Many individuals today seem to feel that if they were to join our band or to become a part of our group that they would be, in effect, turning their backs upon life. This is a complete refutation of truth.

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For when men become a part of the Great White Brotherhood and a part of those holy endeavors dedicated to the freedom of man, they save their lives; they do not lose them. Those who seek to save their lives by going their own way, as solitary climbers upon the mountain, are often bereft of the comfort that comes in group dynamics as souls are led to the higher teachings and to a greater comprehension of the beauty of perfection.

The fires of freedom are real. And the passions of the ascended masters for the radiation of effective God-control into the community of the Brotherhood are essential. It is essential that, as representatives of our light and of this high calling, you should understand how you are led out of the shadow of darkness, the shadow of imperfection, and into the light and into a greater sense of the light that is to come. One of the great errors that many of the students make is the error of not clearly understanding the perfection of heaven at its own levels and the imperfection of earth at human levels. Men often seek to bite off more than they can chew (to use the vernacular of the human) and to swallow more than they can digest.

It is our wish, in the interests of the freedom of man, that the students will understand that we do often temper the winds of heaven to the shorn lamb of human identity.¹ For there are times when men do feel woefully small because they sense the great vacuum that is present in the human person when one's values are aligned against the beautiful patterns of heaven. And they, in contrast, seem to hold little promise [for themselves] except perhaps in the approbation of their fellowmen.

Those who pursue the higher goals seldom seem to come into tangible contact in their flesh forms with the ascended masters and to actually see us with their fleshly eyes.

They sense, however, our presence from time to time and often know that they have our protection. But in moments of trial, the greatest blessings are sometimes forgotten. And men, as though the house were on fire, run out into the street and forget to bring with them those simple treasures that they could easily hand carry. This is typical of human nature but not of the divine nature.

And therefore as I come to you tonight, it is as a practical man—a practical man of the Spirit who desires to see freedom as a breathing immanence that men will carry about them almost as an amulet. Freedom, in order to become practical, must be used in all of man's thought processes. It must be kept in view as an objective in all of his thoughts so that his eye can truly be said to be full of freedom.

Freedom is not always learned, beloved ones, by reading or by study, even by spiritual study (which I do not frown upon but approve of). I merely wish to comment upon the fact that study alone will not bring freedom into prominence in consciousness. But rather, many times the simple affirmation and desire to hold freedom in consciousness will do it, whereas a strange* formula might actually resist the magnification of freedom simply because the effort to use it is too great and is not required.

There is a great deal to be said for the power of simple acceptance. And I think that I shall give to you tonight a little formula often used by this messenger. It is a formula of simply affirming a thing to be true and knowing that it is true; a formula that is so simple that it would seem to hardly hold any validity. Yet we have seen even this messenger use this simple formula and produce miracles in the lives of the students for whom he called. He does not pretend to be of any specific greatness or worth in his mortal self, having committed himself

**strange*: unfamiliar; extraordinary; eccentric

unto the highest calling. And we ourselves certainly have no intention of tooting our own trumpet. Therefore, when I say to you tonight that we at times recommend simplicity as one of the greatest keys in the universe for man's freedom, it is because God listens to that which man speaketh.

Many people do not realize that the production of thought is almost instantaneous. In other words, when individuals formulate thought or thought is formed within their consciousness, this thought [often] becomes either extremely powerful for good or it becomes insidiously evil. This is sometimes because it is not the great dwelling upon one subject that produces the miracle of quick manifestation. But at times it is the quickest thought flashed forth that will produce a more effective good in the world of men, rather than a long and senseless dialogue where men seek to convince the Almighty as to why he should set aside his laws and honor their purposes. A simple request, "God help me," has often produced more miracles than a long prayer uttered before men.

We recall that when Mr. Rickenbacker was lost at sea² and in great distress, it was a simple call from his heart that triggered the divine response and caused one of the great beings to see to it that a fish was placed in his view and grasp. Great protection was afforded this man because of the simplicity of his heart and because he had an almost transcendent faith in the omnipresence of God.

I therefore wish tonight to stir [in your consciousness] the memory of the divine ages as a memory of perfect beauty. Wishing to burst into manifestation, the power of the Christ and the power of freedom have always desired to be expressed in man. There is simply a great gentility in the consciousness of the Most High, which is actually transmitted to every ascended master.

There are times when strangers who come to [our services]—to hear our words and to listen to such great beings as Ray-O-Light, the beloved El Morya, Zarathustra, Archangel Michael and many of the other great beings who at times come forth with a bursting sound—feel that perhaps there is almost an attempt by heaven to intimidate them, as though we would prod them into doing something that was against their will.

I hasten to tell you that this is not the motive behind the volume. Much of the volume is governed by the radiation patterns which are intended to open up the flower of man's being and to assault the bastions of mortal consciousness in order that, as the petals of consciousness open, we may deposit something of worth and value therein. It is sometimes necessary to almost "sandblast" man's consciousness in order to break away the scum of mortal thought and feeling, which adheres so closely to the surface of thought and to the surface of consciousness that it produces not miracles of beauty but the pallor of ugliness.

We therefore stress to you tonight that you must learn to have a mind that is like the sling of David.³ You must learn to have a mind that can resist evil with fierce intensity on the instant, *and you must fight for your freedom, your spiritual freedom, as though nothing else of worth existed in all creation!*

When you learn to do this, blessed chelas of the light, when you learn to cognize and understand that you are in an eternal battle for the highest prize that the universe holds, you will see that these trivia of thought and feeling that obscure the face of God and put your fellowmen in a bad light in the eyes of others are not a part of the divine plan. For the divine plan intends to give *all* men their freedom and to see to it that freedom is cognized by man as the power to render service as

a great example. Great example does not of necessity require huge words or complex meanings. There are times when simplicity of service is of the greatest value because it is most easily transmitted.

Therefore tonight, as I come to you seeking to create in the student body an awareness of the treasure of life that is in you and to evoke a response calculated to develop polish in your culture and in your expressions to one another, I do it not in a sense of condemnation for past errors but because errors can be backdrops upon which the light can shine more brilliantly.

We do not say that you should go out and form these backdrops deliberately in order to provide contrast for light media. But we do say that it would be well if you would recognize that when man has sinned much and been forgiven much, he can, as Christ has said, love much.⁴ And love is the fulfilling of the Law.⁵ And when love acts in man's consciousness, there is a sense of such reverent beauty within him that he is better able to survive with simplicity than with complexity.

Now I am not, tonight, taking action to cause individuals to shun the complex. For the complex formulas enable man to attain a greater level of achievement than simplicity does. Yet simplicity is the key that opens the door and affords mankind the weapons of spiritual warfare whereby he is able to thrust aside sudden impulses that seize him at unexpected moments. These are projections of hostile errors and arrows of darkness that are disgorged from the dragon's mouth to pull the consciousness of man down and to prevent him from having the beautiful divine sense that the ascended masters desire to create in man and for which man hungers.

to be continued

Archangel Michael, Help Me!

“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 **Saturday, December 30, 1967**, during the *Class of the Sign*, held at La Tourelle, Colorado Springs, Colorado. [N.B. Bracketed words have been added for clarity in the written word.] Parts 2 and 3 of this *Pearl of Wisdom* are published in this volume, nos. 38 and 39. (1) **Temper the winds.** This refers to the expression “God tempers the wind to the shorn lamb.” The most well-known attribution of this expression is from the novel *A Sentimental Journey through France and Italy* (1768), by Laurence Sterne. The expression first appeared, with slightly different wording, in *Les Prémices* (1594), by Henri Estienne: “God measures the cold to the shorn lamb.” (2) **Edward Vernon Rickenbacker** (1890–1973) was a pilot, industrialist and the most celebrated U.S. World War I air ace. In October 1942, the plane taking Rickenbacker as a military observer to the Pacific theater ran out of fuel and landed in the ocean. He and six other men (a seventh man died at sea) spent twenty-four days drifting across the Pacific in life rafts before they were rescued. While they were lost at sea, they survived on the occasional fish, sea-gull meat and any rainwater they could collect. (3) **Sling of David.** I Sam. 17:48–51. (4) Luke 7:47. (5) Rom. 13:10; Gal. 5:14.

I would stand with you daily, but I must have that Call given once in each twenty-four-hour cycle, for it is the Law of octaves. I can and shall step through the veil in any hour of the day or night—but I must have that Call:

Archangel Michael, *Help me! Help me! Help me!*

Archangel Michael, Come into my life!

Archangel Michael, *Bind* this condition now and *bind* the foe and *release* me from this imprisoned substance!

(Here compose your personal prayer:
name the problem and describe the misqualified energy.)

Release me now from all temptation and all backsliding and going astray and nonbelief in the power of Almighty God to save my life and to give me my victory in this embodiment!

Archangel Michael, *Help me! Help me! Help me!*

Archangel Michael, Come into my life!

Archangel Michael, Stand with me!

Save my child!

Save my household!

Save my nation and *bind* those Communist hordes!

Mighty I AM Presence, I AM here, O God,

And I AM the instrument of those sevenfold rays
and Archangels!

And I will not retreat.

I will take my stand.

I will *not* fear to speak.

And I will be the instrument of God's will, whatever it is.

Here I AM, so help me, God!

In the name of Archangel Michael and his legions,

I AM freeborn and I shall *remain* freeborn!

And I shall *not* be enslaved by any foe within or without!*

*Archangel Michael, July 3, 1984, *The Flame of Freedom Speaks*, held in the Heart of the Inner Retreat, published in *Pearls of Wisdom*, vol. 27 (1984), Book II, no. 48A. This decree is printed in the decree book *Prayers, Meditations and Dynamic Decrees for Personal and World Transformation* (#1778), p. 214, no. 10.22.