

Beloved Saint Germain

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

Part 2

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However, be that as it may, we are concerned with evolution, with progress, with a forward sense of movement that at no age or time in the life of an individual should be forestalled.

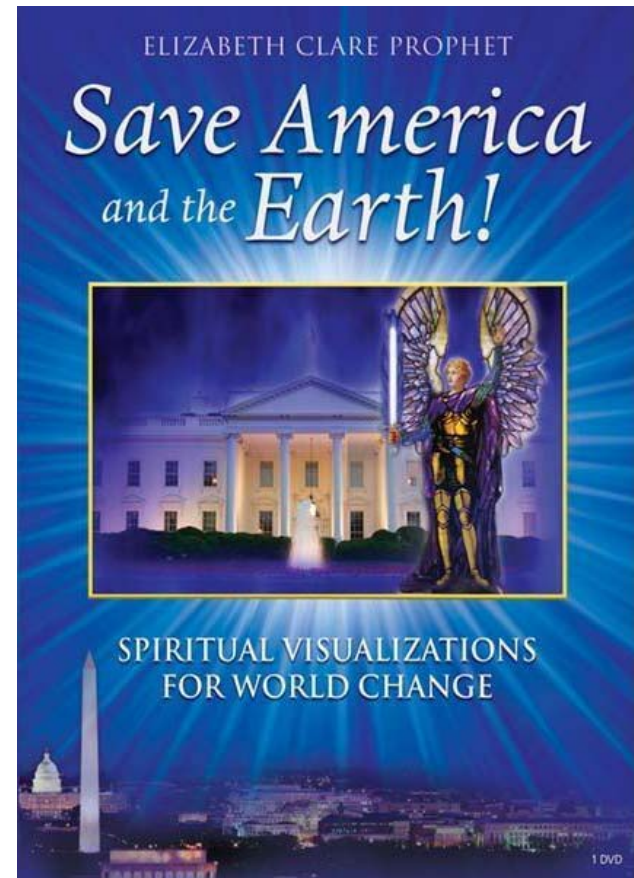
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The hunger of the soul for the development of God consciousness is the culture of heaven. And heaven's culture, tact and diplomacy are, in my opinion, without peer.

Certainly I think you will grant me this point: that Emily Post¹ would probably welcome the opportunity to take lessons in our school, where she would find that perhaps the concepts she disseminated were in themselves quite crude in comparison to the code we hold most highly in our octave of light.

However, be that as it may, we are concerned with evolution, with progress, with a forward sense of movement that at no age or time in the life of an individual should be forestalled. We wish to see men possess the sense of forward movement. We are concerned that men should cognize that this is the divine intent and that they are not supposed to vegetate in consciousness—albeit sometimes I suspect that the hand of heaven chastens men and leaves them in the sloughs of their own dishonor just long enough until they are ready to shed the uncomfortable octaves that they themselves have created. As was said long ago, “You have made your bed; now lie in it.”

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Therefore we do not advise you, the students, to hold resentment toward heaven when some particular situation in your own life occurs that is not to your liking. Quite frequently the reasons [that these situations occur] are for the development of greater spirituality in you (if clearly apparent to your consciousness) and also for the balancing [of a breach] of cosmic law. [In some cases such a breach may have occurred] in a rash moment when you were seized by some impulse that did not assist your fellowman to understand how he could rise at that moment toward greater heights. But rather, some act of yours perhaps served to shun the impulse [from within him] to move forward, thus causing him to remain fixed and immobile when it was the will of heaven that he should progress.

You see, precious ones, many times brothers will cast stones in the pathway of their brothers.² It is not so much that they desire to do so as it is that that impulse becomes translated into action before it can be gauged and assessed by the mind and consciousness. We are not particularly concerned with condemnation for these matters, for we find that the lives of almost all men have been, at one time or another, engaged in some form of activity that has not been in their highest interest.

We are concerned, however, that calmness of mind and sane evaluations of the self will yet produce the fruit of condemnation [for past or present deeds] to where inertia and a sense of wallowing in misery come into the consciousness of the chela. Rather, we would like the students to understand that the learning process in itself is often assisted by the chiding of the Law, whereby that chiding awakens man to right action through his own error.

If this be the case, and if the soul be amenable to change and willing to recognize that these moot* points of chiding

and seeming subtleties of the Law are not in themselves all-inclusive or determinate insofar as a man's life goes, the soul will recognize that though these points be small, they are also mighty in the release of the soul of the individual chela from the bondage that small things can produce.

And thus, out of a host of right actions and the overcoming of a multitude of wrong actions, the students will gradually come up from the swamps and marshes of life to where they become flowers indeed, free from the sense of strife, stainless in consciousness, and dedicated to those principles which have made every ascended master a useful vehicle in the hands of Almighty God. When the consciousness is then purified and whitened by the labors of the Law and the necessary struggles in the production of freedom for the self [have been overcome], the soul is ready for the next step. And to that next step we are dedicated.

In this case we have a twofold problem. We have amongst our children those whose levels of perfection do not quite fit them for the highest offices. And yet, because of a dearth of those who should be ready for the service of the king and for the freedom of man, we press into service those untried and untested chelas. And sometimes we take the plumber and put him in the place of the electrician, and in other cases we must use the plumber for the doctor simply because there is no well-trained physician in the house.

I think you will understand exactly what I am talking about and see that we must, by reason of this shortage of individuals to fill the various offices of service to mankind, use people who are not exactly fitted, insofar as their training goes, for the jobs they hold. But they are dedicated and willing. And heaven accepts this willingness and this dedication in lieu of a diploma and provides that on-the-job training

*moot: open to question, debatable, disputed

which the Law requires all to pass through in order that they may be better servants of the light and more perfected in their ways.

Do not, then, do that which we do not do—do not condemn any of our children who are seeking so valiantly to serve our cause. Rather, join hands together in the beauty of cosmic understanding, giving to others the freedom which you yourselves expect to receive from the hand of heaven and from your fellowmen.

You know, precious ones, it is a strange thing that men today, as in times past, often seek to effect a judgment upon one another. And we have often heard individuals say, "What has happened to you is the result of your own karma." Sometimes we are impelled to say, "Not so." For in many cases it is not of necessity the karma of the chelas of the light, who are serving to hold down avant-garde positions, [that has brought them misfortune]. [But it is sometimes] the very position they are holding that makes them a target for malignant forces which seek to do them despite and to ruin their reputations before their fellowmen, simply so that they cannot be the best servants of our cause.

Therefore, I think that if you will recognize the meaning of a tolerant charity toward one another, you will see that by giving charity you will also receive it. And this is as it should be. For the Law can never be trifled with or trampled upon, but it always produces its perfect effects in due course of time—sometimes ahead of time, sometimes behind time, and sometimes on time. There are reasons why there are lags and there are reasons why there are delays in fulfillment. All of these things are governed by law. And mercy, in many of these actions, is not to be discounted. For mercy has been prevalent in our service to our many chelas.

We fully realize the dedication and devotion of your

hearts. And we are most grateful for the stern disciplines that many of you have effected in your own lives, which disciplines have enabled you to progress at a rate that is at least twice as fast as nature seemed to intend according to the karmic pattern of the self. But we think that when you find that your freedom is complete, you will never regret the fact that you made haste while the sun did shine upon your blessed lives and you were exposed to our teachings in the spirit of freedom.

I would like to elucidate upon this just a little bit further by explaining that we had to do a great deal of arranging, in some cases, in order to bring some of you into families and situations where you could contact this light of freedom and understand the principles of the I AM consciousness, which is the All-in-all in all men. Therefore, when you understand that all of this arranging and rearranging had to be done in order to bring you to a place where you could receive the teaching and the Law and have this understanding, you will perhaps be a little more careful with the days that are given to you and the hours that are given into your hand.

You may also realize that whereas it is not our intention to have you suffer with what we may call “rigor mortis,” at the same time we do desire that you shall feel the continual pressure of the Law from within so that not a day passes that you do not at least follow the prescribed rituals of your being in your connection with your heavenly Father, the Great White Brotherhood, and your service to the light.

Yet we do not desire to see the students reach a state of tension, where their relaxation becomes so necessary that days must be passed in which they never think of God. Rather, we would desire that every day should be a *holi*-day for you all, a holy day in which your consciousness and the consciousness of freedom is enshrined.

Remember, precious ones, it does not take an entire day

to meditate upon a quality of God. You can meditate upon a quality of God in a matter of a few seconds or a fraction of one second. And if you accept into the chalice of your being the answer of the Father, you will find that you have received your precious allotment of qualitative essence of the divine nature for that day. And it will become your own as you walk in the spirit of the divine quality. And you will feel that it is your own.

to be continued

“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 1 and 3 of this *Pearl of Wisdom* are published in this volume, nos. 37 and 39. (1) **Emily Post** (c. 1872–1960) was an American authority on social behavior, who crafted her advice by applying good sense and thoughtfulness to basic human interactions. After her divorce in 1906, she began writing light fiction as well as articles for magazines and newspapers. At the request of her publisher, she undertook her major work, *Etiquette in Society, in Business, in Politics, and at Home*, published in 1922 (later titled *Etiquette: The Blue Book of Social Usage*). Immediately popular, the book’s charming and lively presentation differed from other guides to manners since it was directed to popular audiences. It laid down fundamental rules that remained unchanged through the book’s many printings, although Post took care to remain abreast of the times in dealing with broad changes in society. Proper behavior, she believed, was a manifestation of common sense and consideration of other people. The guide went through ten editions and eighty-nine printings before her death. Her work continues through The Emily Post Institute. (2) Isa. 8:13–15; Rom. 9:31–33; 14:13; I Pet. 2:6–8.