

Beloved Saint Germain

The Purpose of Identity

Part 1

With the fullest sense of the rapture of the eternal morning, I come to you, brethren of the holy light of God that never fails, to remind you of the early purposes of identity—those purposes that are related to a sense of purity, clarity, beauty, honor and loveliness.

The world, now in the latter days, has approached a point where it seems that the old values are in a state of decay. But this is an illusion and we say, “Perish the thought!” For we would teach mankind the method whereby they can recapture the old patterns and movements of progress and order, which were intended to guide the family of nations and the illustrious men and women who have achieved a more than ordinary accomplishment for mankind and for God down through the ages.

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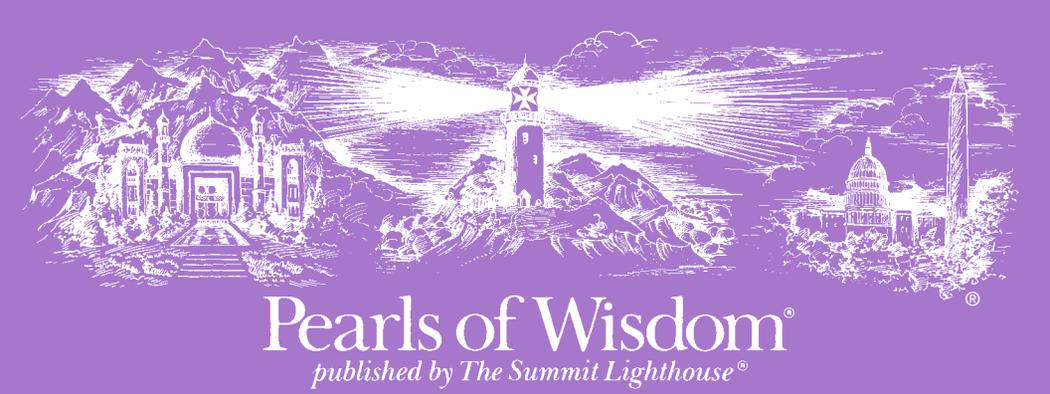
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The world, now in the latter days, has approached a point where it seems that the old values are in a state of decay. But this is an illusion and we say, “Perish the thought!” For we would teach mankind the method whereby they can recapture the old patterns and movements of progress and order, which were intended to guide the family of nations and the illustrious men and women who have achieved a more than ordinary accomplishment for mankind and for God down through the ages.

We are concerned, then, with a sense of victory that must and ought to be captured by the mind. For the mind of man possesses a most marvelous quality and capacity whereby the most fragile thoughts can actually be spread upon the canopy of the mind. And when those thoughts are sustained, in all of their beauty and wonder, when they are composed of the ideas

that are themselves the very thoughts of God, individuals will find themselves leaving behind the cups of darkness, of shame, of discouragement, of pleasure-madness and pleasure-satiation. And instead, they will find themselves entering into a most beautiful sense whereby they will be able to then see clearly how they may provide, for themselves and their posterity, the fullest measure of universal complementation.*

And by this little phrase, I simply mean the capturing of the Reality of the Self. For the divine image, in all of its usefulness from the Beginning onward, has ever been the star that has magnetized hope to a dying world. It is the star that has brought forth the fructifying ideas that will enable the soul to bask at last in its real and true sense of Cosmic Christ potential.

And while we are on the magnificent subject of Cosmic Christ potential, let me tell you that mankind do not for one moment, in most cases, exert more than 5 percent of their energy in seeking to magnetize spiritual goals for themselves. The bulk of their time is spent in earning a living or in human nonsense, such as involvement in the snarls of competition and struggle, which is all vanity.

We would teach mankind the glorious way of becoming Godlike through the simple idea (which has been conveyed to you earlier this day) of meditating upon the thoughts that God thinks and then making them your own.¹ Now when you do this, you will find a very subtle but beautiful state of reality blossoming upon the stalk of identity. You will find that the fabric of your lives will become changed.

For the interweaving of cosmic ideas into the strands of mortal thought and feeling will soon cause the little gray nubs of mortal consciousness to show forth. But the pure snow-white wool that comes from the infinite Lamb of God,

* *complementation*: completion by the addition of a complement or of complementary matter; also, the fact or condition of constituting such completion

which taketh away the sins of the world,² is able to phase out those awful anomalies of mortal thought and feeling, of sense consciousness (which one can well call “the sins of the world”), and to make them white as snow, though they be as scarlet.³

For behold! The Lamb of God, which taketh away the sins of the world, is to reveal the immaculate state of the consciousness of God that would ever provide for those in his creation the fullness of all their requirements, both now and forever. The Father of all is not only the Master Shepherd of life, but he is also the Lamb of God himself.

For the Father himself went forth into the son. The Father went forth into the son of manifestation. From the Beginning, the Father identified with the creation that he had made and offered unto the creation the sacrifice of himself—the eternal sacrifice of the Lamb of God, which has stood in every generation in order to provide a propitiation for the weaknesses of the manifestation of the created son. God has ever sought to assuage mortal grief in order to bring mankind to the realization that their freedom is real, that the flame of freedom possesses the capacity to cause the dross to be pulled off from the human nature and to be replaced by the refining gold of the sacred fire.

Somehow, in the consciousness of mankind, in the human consciousness, there is a sootiness which has been introduced by the periodicals of the world. For with the art of hieroglyph and writing also came the means of conveying and sustaining, in stone or upon papyrus or paper, some communication of basic ideas, which in many cases have not only been basic but base. And thus there has been a continual conveyance to mankind via the so-called printed page of those communications that have established keys in the consciousness of men whereby they have been pulled down rather than exalted.

Conversely, when the Brotherhood has sought to expand

the domain of God-reality to the world by the tomes of sacred writings, some awful individuals, who have lent themselves (wittingly or unwittingly) to the dark forces to become their tools, have altered the structures of the scriptures or their interpretation thereof. And they have caused mankind to feel no certain sense of reality, which would give them that required sure-footedness that the Great Law would insist should come about because of the hungers in the hearts of men. For the hungers in the hearts of men, today and in all ages, have been very great. Often, individuals have felt that they could not give voice to these hungers, and in shame they have kept them to themselves.

Yet we are sure you will understand that whenever the cosmic beings, who dwell in the higher octaves of light, have approached the mankind of earth—either in actual manifest form or in the invisible state whereby they provide the pulsations of hope, of joy, of love, or of some celestial opportunity—these cosmic beings have always approached mankind with some degree of apprehension. For in the state of consciousness in which the angels dwell, there are never any of those concepts which mankind hold here, which are so common in their interchanges with one another.

We want you, then, to understand and to grasp the principle that heaven is the light and the human consciousness is the night. We also want you to understand that it is the desire of God to project, simply and sweetly into the night, the fullness and brilliance of his light that comes forth as manifest intelligence and is the capacity to create in the world of form poetic art forms, sculpture, architecture and painting. This light also comes forth to sculpt in the human consciousness those magnificent patterns which will bring mankind into the awareness of the kingdom of God, the kingdom of light, the kingdom of heaven (call it what you will).

The quickening power of the Spirit is ever at hand to give mankind the inspiration for which their hearts cry out. But there are always those individuals who are clothed with garments of hypocrisy and who stand forth in the marketplaces of life to convey to man the false teachings, which are actually the emptiness of their own souls.

These individuals mouth strange platitudes and creations of human thought, which never satisfy the hungry of heart who would have only the marvelous God-activity of the Divine Presence revealed to them. These hungry of heart are not satisfied by the food that is fed unto swine. But they demand that the bread which came down from heaven be made manifest upon the table of life so that they may receive it and be nourished thereby and expand the flame of their identity and existence into higher octaves of truth.

O beloved ones, as you were told earlier in some rather odd form that seemed to provide some amusement to your being,⁴ let me say to you that there is a great opportunity for individuals to realize the reality of God simply by meditating upon the things that are in heaven, the things that are manifest in the higher consciousness. You must bear in mind that these things, which you are not always able to conceive of, are already conceived of by the mind of God and therefore have a real and permanent existence. These are not things or qualities that you need to imagine or conceive of. They already exist, and their potency simply needs to be contacted by the individual.

Therefore, you should understand that when you meditate upon your own thoughts and find that they are made of the substance of vanity, you should quickly drop them like a hot potato and reach out to receive the fruit of the Spirit that is being dispensed to humankind—the *panis angelicus*,⁵ the “bread of angels,” which comes down to humankind and

tutors them in the inward revelation of the heart and imparts to them the knowledge that God’s love is always surrounding them.

The only problem here is the matter of attunement. And attunement is a sweet and simple process that requires a quieting of the ordinary activities of the mind. These activities of the mind, in their vain and repetitious circles and cycles, continue to persecute the real identity of the God-man by forcing him into a state of consciousness—almost as a billiard ball is knocked into a pocket—where he has no will of his own, where he is deprived of his very God-existence through those habits which he himself has created or acceded to by his acceptance of them in previous times.

Bear in mind, then, that the law of light—the mighty power of light and the infinite radiation that comes forth from the heart of God—is the power of freedom to the world. But individuals often do not know what this really means. And so I shall try tonight to create, in a worded pattern, some idea of just what this means.

And in addition to this, while I am speaking to you, I will also strive to penetrate with the light of the flame of freedom the shrouds of darkness that surround the outer being of man. I do this so that you may have some concept of what it feels like to be an ascended being, to enter into the consciousness of an angel, to be able to possess the power of penetrability whereby you can penetrate the dense substance of thought and feeling.

Thus you can begin to have an inward sense of the joy of the atoms and electrons as they are pulsating—by the magnificent power of God that is rhythmically released from on high by the passions of the Great Central Sun—as *light, light, light, light, light, light, light* seeks to *manifest, manifest, manifest, manifest* in form. Light seeks to manifest in order that it

might magnetize and draw forth *from* form the power of light itself so that mankind can understand that they are, in all reality, not darkness but light. And as they understand this they will rise, as crescendos of music, through the marvelous pathways of light that are provided in cosmic space everywhere. And they will return to the heart of the Great Central Sun through the grand hall of the galaxies, where they might once again hear that which is known as the music of the spheres, the pulsations of freedom.

The flame of freedom is very much there, actively engaged in singing to mankind the song of the angels, the song of reality, the song of life that somehow or other is not often heard by mankind in this world of form. And it is in this world of form that the busyness of life—like the spinning of an old spinning wheel or the weaving sounds of an old loom as the shuttle moves to and fro—seems to occupy the consciousness of mankind almost as fire, with its pulsations, holds their rapt attention.

We do not so much object to the pulsations of fire holding the manifest attentions of men, because we know that fire, with its multitude of pulsations, has a quality of relaxation that conveys to the consciousness. Through this quality of relaxation, the consciousness, as it comes to a point where it *can* let go of itself, will finally do so. And in that moment of sweet surrender, [one's human] individuality no longer means any more than a bubble upon the ocean. And man suddenly realizes he must let go of that bubble, for it will burst as the pressures of the ocean come in contact with it.

And when it bursts, it is as though the first sun of all systems of worlds has finally come forth and has risen out of the swamps and the morasses of darkness, glowing there in the dark and providing man his first gaze upon Reality. And he begins to understand that he was not created, then, to occupy

some confining prison of mortal form whereby he could no longer understand the miracle of being. But he was given a body and an opportunity therewith, whereby he could understand that that body is a vehicle of expression that he himself should learn to bring under dominion, even as he should learn to bring under dominion his mind and his entire being and spirit. This he should do so that he learns how to respond to the pulsations of the living flame of the living God.

This is the pulsation of freedom. *This* is the meaning of freedom—to express the intent of God that is able to fashion those marvelous activities of beauty within the psyche and being of man that have never before been dreamed of by him in his philosophy or his reason.⁶

to be continued

Break Thou the Bread of Life

“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 **Friday, July 4, 1969**, during the *Freedom Rally 1969* class, 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. 42 and 43. (1) **Meditating upon the thoughts that God thinks.** In her dictation on July 4, 1969, Mother Mary said: “Holiness is the point of light within the consciousness of God. Holiness reaches its fullest expression in the point of light within the consciousness of man. . . . For you must rise to the point where you may preconceive and have preknowledge of the creations within your own consciousness. . . . Children of his heart, sent forth to do the will of God, your thoughts and your feelings are your offspring. . . . Beware, then, you who would carry the mantle of God and the flame of his Spirit, that you must have preknowledge of that to which you will give birth. . . . Realize, then, what beauty can come to you in the playing and the replaying of the words of light of the masters. For each word is a cup, and in that cup is poured the essence of the elixir of the divine consciousness. And when you take in the Word, the living Word, you drink from the Holy Grail a portion of the body of God. And so in that act of Holy Communion, which you can take hourly and daily, beloved ones, you become more like him. For as you take that substance, which is transformed, into your body, it replaces the focuses of imperfection, of the carnal nature within you” (Mother Mary, July 4, 1969, *Pearls of Wisdom*, vol. 55, no. 1, July 1, 2012). (2) John 1:29. (3) Isa. 1:18. (4) After Mother Mary’s dictation of July 4, 1969, Elizabeth Clare Prophet invited the congregation to take this opportunity to commune with nature on the property. She said, “We will ring the big elephant bell that can be heard everywhere when we’re ready to serve. So you can go all over the grounds and talk and commune with the elementals.” Mark L. Prophet said (to the laughter of the congregation): “This elephant bell comes from India, but we do ask that you don’t trample down the little flowers.” (5) The Latin term *panis angelicus* (“bread of the angels”) also refers to the piece of music “Panis Angelicus” from the hymn “Sacris solemniis” by Saint Thomas Aquinas. “Panis Angelicus” is often treated as a separate hymn and set to music, as did composer César Franck. This particular composition is one of Franck’s most famous works. See also Ps. 78:25. (6) See Shakespeare, *Hamlet*, act 1, sc. 5, lines 167–68 (Shakespeare-online.com).

Break thou the bread of Life
Dear Lord, to me
As thou didst break the loaves beside the sea.
Beyond the sacred page
I seek thee, Lord; my spirit pants for thee
O living Word.

Bless thou the truth, dear Lord
To me, to me
As thou didst bless the bread by Galilee.
Then shall all bondage cease
All fetters fall, and I shall find my peace—
My All-in-all.

Thou art the bread of Life
O Lord, to me
Thy holy Word, the truth that saveth me.
Give me to eat and live
With thee above; teach me to love thy truth
For thou art Love.

O send thy Spirit, Lord
Now unto me
That he may touch my eyes and make me see
Show me the truth concealed
Within thy Word and in thy Book revealed
I see thee, Lord.*

*Words by William F. Sherwin (hymn tune by Mary Ann Lathbury)
This song is printed in the *Book of Hymns and Songs* (The Summit Lighthouse), no. 131.