

Beloved Kuan Yin

Strike a Blow for Joy

Gentle hearts, as I prepare to bring you my living instruction this day, instruction for guidance in the unfoldment of the spiritual life God has given into your trust, it is first of all to remind you that there is a divine pathos in the universe, a feeling that wells up within the individualized manifestation of the monad as it is united phase by phase with the universal Presence.

The factor of love, so often neglected by many, must be experienced rather than discussed. For frankly, I say to you this day that the buoyancy and beauty of radiant humility within mankind when at last he comes in contact with the reality, the blazing reality, of mercy from the heart of his own individualized God Presence—as a shining dewdrop unites with the sea—is beautiful to behold. It is a tribute of cosmic honor that straightens the spine of each man or woman, that causes them to feel the enormous potential of their own spiritual possibilities.

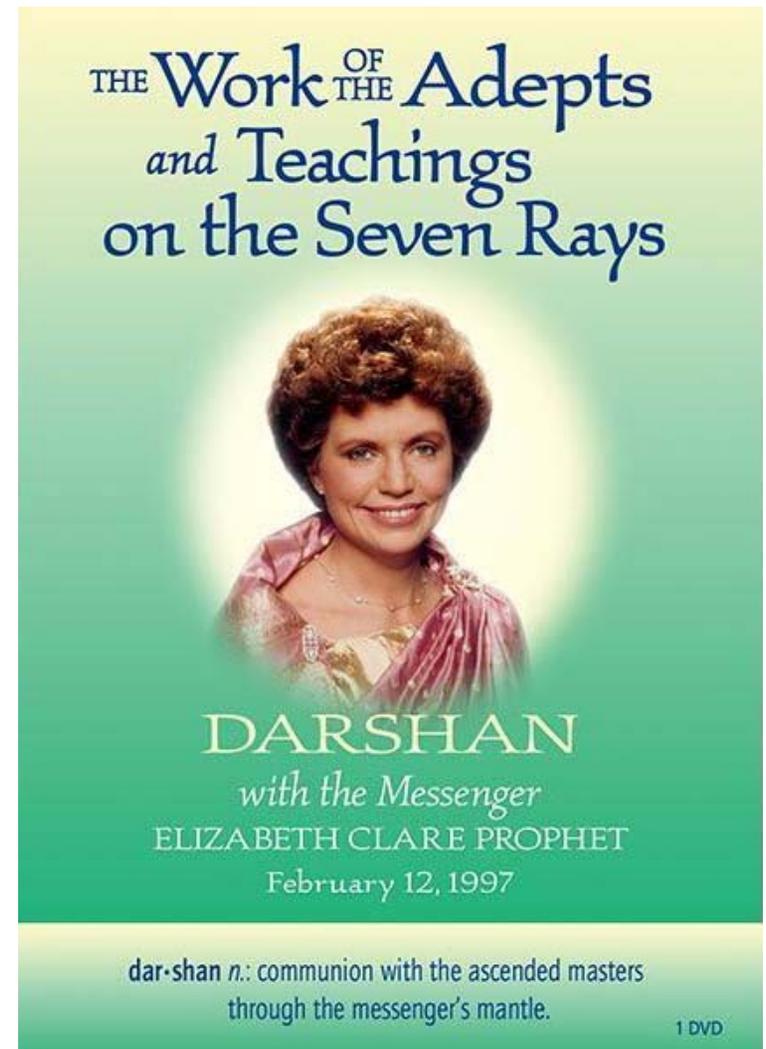
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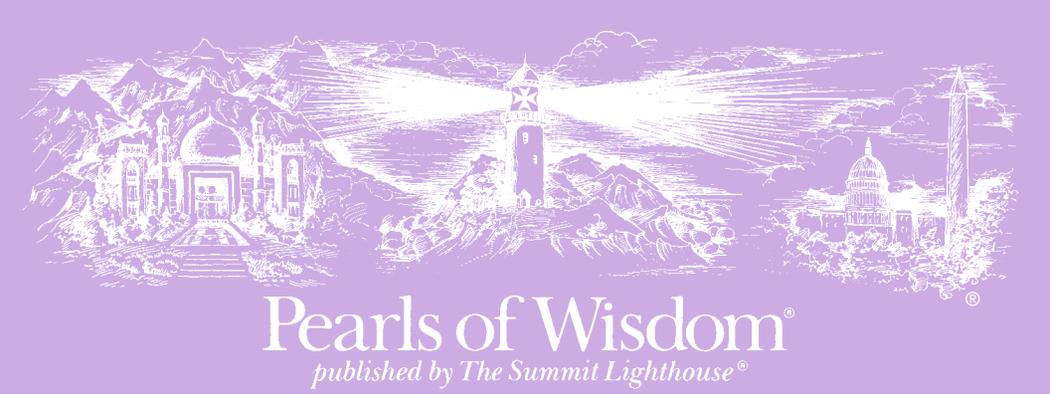
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Heaven has exhibited the quality of mercy unto them. And by reason of this mercy, there is hope, appearing perhaps for the first time to their consciousness, that God's mercy will make a pathway, a channel carved out almost of the solid rock of manifestation before them on the way, that they may pass

through and be reunited with that God Presence that gave them birth and perfection ordained from the beginning—a Christic manifestation, a shining pathway of light held before their gaze as a gossamer veil for a moment and then taken away. And perception looms before them with that inward feeling in the heart that is no longer frustrated by reason of the various vicissitudes of life that have thwarted them, that have frustrated them in their divine search. Now, at last, heaven has taken interest in them, each one per se and each one really.

For God does take interest in his creation. Beckoning mankind onward, the beacons of hope are indeed ablaze before the gaze of all. The sweet divinity of universal love ever awakens and never creates a condition of sleep upon mankind imposed as a heavy veil, but rather [awakens] a sense of the dominant reality of God.

And so I speak of the veils of form, those blessed manifestations that, whereas at times they may not seem to fulfill human needs, in reality, by their realism enable mankind to capture a sense of progress—the knowledge of where they are at a given moment on the spiritual pathway—that they may take those necessary steps (in the name of the cosmic hierarchy) that fulfill destiny for them.

For they have spiritual needs, the need for progress. And they perceive this and they do what is needed that they may become one with God. Afterwards, when there dawns upon them the magnificence of cosmic action, the magnificence of cosmic love and care, they understand that “all things work together for good to those who love God, to the called according to his purpose.”¹

When we speak of the veils of form, we may often speak of dusty roads. We may speak of barren lands and of fruitful

ones. We may speak of glorious growing things that appear before the gaze of man—a stalk of wheat or even a grain thereof, a bud or a flower in bloom, the injured wing of a tiny bird that holds him earthbound, or the radiance that pours from the sun and illumines a skylark in flight.

All things that appear before the gaze of man that consist of form are not to be discarded or condemned, for the handiwork of heaven is everywhere apparent in the world, mingling darkness and light, creating strands of shadow and strands of cosmic brilliance.

The sunburst of infinite reality is transmuted and transmutative—transmuted, for even light is varying in its colorations and its intensities. Therefore, embodied mankind can learn much from the forces of nature. They can either bask in the sunlight of God’s love or remain imbued in consciousness with the darkened skies and oppressions of human hatred which they allow to permeate their feeling world.

In the name of sweet mercy, then, I come to you this day to bring the spiritual sun of mercy into manifestation among you—mercy not only to yourselves but also unto others. For embodied mankind need the anointing of the sweet oil of mercy.

The laws of karma are also the laws of mercy. When mankind understand that, they will cast aside the pricks of ignorance that make it difficult for them to understand why they are experiencing a specific action in their life.

Well, beloved ones, won’t you, then, accept the offerings of this morning from the platter of mercy which I bring, literally laden with those precious treasures of divine mercy?

Won’t you have this quality toward yourself?

Won’t you exhibit it toward others?

Won’t you expand the quality of mercy in the world order?

For as you give mercy and forgiveness unto those who have wronged you, will this not also invoke the same procedure from the hand of the Karmic Lords, from the hand of heaven?

O beloved mankind, what a treasure heaven has prepared for you! What sweetness and joy lies ahead upon the spiritual path once the obscurities and challenging conditions which are the result of your own karmic meandering are fulfilled!

Do you see that out of the bounty of God’s mercy will come forth a flood of great spiritual strength, a treasure of knowing that is the indomitable will of God for you? No longer will you involve yourself just in varied aspects of your human will, but now the treasures of the Infinite are yours, consciously, willingly, lovingly received and lovingly bestowed upon mankind.

“Great is our God and greatly to be praised.”² The mercy of God that “droppeth as the gentle rain” upon the earth³ is a symbol—teardrops of diamond, crystal, vibrating white radiance, bestowing with that radiance the oil, the golden oil, of peace and rejoicing. For all acts of mercy are magnificent, bestowing a quality upon mankind that is almost unspeakable.

For there wells up within the human soul, within the human heart a fountain, softly, gently flowing, that as it appears in the heart it takes on new dimensions of service and opportunity. The past that is prologue becomes the gateway to new opportunity ever unfolding. The doorway—shining, as diadems of crystal white light appear—is a doorway of hope.

I shall not ask you to consider the opposite today, for your world has been too filled with shadow and pain and the sense of struggle and the turmoil and the vanity and the confusion. Instead, I shall ask you to consider the garments you wear, the spiritual garments, as you do your outer adornment.

For when the spiritual garments men wear (which may

not be seen by all) are washed by the spiritual anointing and the gospel of mercy is everywhere revealed by the acts of your life, there will come into manifestation the shining garments of a Christ. A seamless robe of pure light will appear upon your blessed bodies, transmuting and changing all the dust and the manifestations that are less than perfection into the radiance of pure light by the alchemical transformation of the power of God's love for man.

I AM Kuan Yin. I am available to those who need me. I offer myself in the service of the universal Christ and the universal Mother to create that understanding that will literally tie you to her apron strings, as some among mankind have said. And strong men without shame shall rejoice at the tie, at the union, at the blessed opportunity to wear the garments, the anointed garments, of her son.

O beloved among mankind, in the name of infinite mercy, I say, let us spare the world great suffering this day. Let us see to it that wherever mankind are, by the power of the angelic ministrants, we may strike a blow for joy, we may strike a cymbal, signifying the anointing of happiness, that we may spread abroad everywhere the fruit of cosmic weaving, the intent of God for man.

Let us send a ray of bright hope, then, into the old folks' homes and places where those who wait for death linger. Let it be as a sun shining in intensity, and [let it be seen] inwardly, with eyes of inner vision, that even the dull-witted ones may perceive the gaiety and joy of God this day. In the prison houses, in the places where the insane are incarcerated, everywhere where there is unhappiness, let us anoint them, as on the Passover eve,⁴ with the drops of infinite mercy.

So I charge you. So I charge the angelic ministrants. So be it done. By the power of the infinite sun of universal wisdom and the power of the entire Karmic Board, I say, let it be

done. Let happiness be increased upon this plane, be it but for a time or for a season. Wherever possible, let us set aside karmic action and retribution. Let us give mankind the joy bells of the year of Jubilee.⁵ Let the joy bells of jubilee ring out.

And in my closing statement I give the greatest wisdom: Let all take advantage of their opportunity to expand their life into the forcefield of God's love this very year.

Summum bonum.* In the name of the greatest Good, your own I AM Presence, I say, let it be done.

I thank you.

* *Summum bonum* (Latin): the supreme good from which all others are derived

"The Summit Lighthouse Sheds Its Radiance o'er All the World to Manifest as Pearls of Wisdom." This previously unpublished dictation by **Kuan Yin** was delivered by the Messenger of the Great White Brotherhood Mark L. Prophet on **Sunday, April 23, 1972**, in Colorado Springs, Colorado. [N.B. Bracketed words have been added for clarity in the written word.] (1) Rom. 8:28. (2) Ps. 48:1; 96:4; 145:3. (3) Shakespeare, *The Merchant of Venice*, act 4, sc. 1, lines 183–86. (4) At the original **Passover**, when the Israelites were enslaved in Egypt, their leaders received God's message that each household was to sprinkle the blood of a sacrificed lamb on the door posts and lintel of their home to signal the death angel to pass by. In dwellings without this sign, the firstborn was slain. See Exod. 11–12:33. (5) **Year of Jubilee**. Following the dictation, Mark Prophet, at the request of El Morya, gave the following comment: "I wish to explain the year of Jubilee. Every fifty years was the year of Jubilee, and it has a specific meaning that was brought forth by Kuan Yin. It is called the year of the setting free of the captives. Let us ask then this year for the freedom of Tibet from Chinese domination, for the freedom of all oppressed nations and all oppressed peoples, and for the increase of greater understanding in our world, as she has offered." In ancient times the Israelites observed a year of Jubilee every fiftieth year. In this year lands were restored to their original owners, debts forgiven, and slaves given their freedom. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10). The Catholic Church adopted the celebration of Jubilee years in 1300 as a means whereby the faithful could seek remission of the penalties for their sins through confession, penance, partaking of Holy Communion, and by performing other specified rituals.