

Beloved Kuthumi
Ciphers of Being
Part 1

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This dispensation will continue as long as there are receptive souls to catch the Word and to be the flowers in the garden. For one flower will not make a bouquet, and a bouquet is the acceptable offering on the altar of the Lord Maha Chohan.

Why a bouquet? Because in the age of the mastery of the Holy Spirit it is community, it is souls who have redefined the self in the Self of the All and the Self of the One, who must show forth the victory. In other words,...

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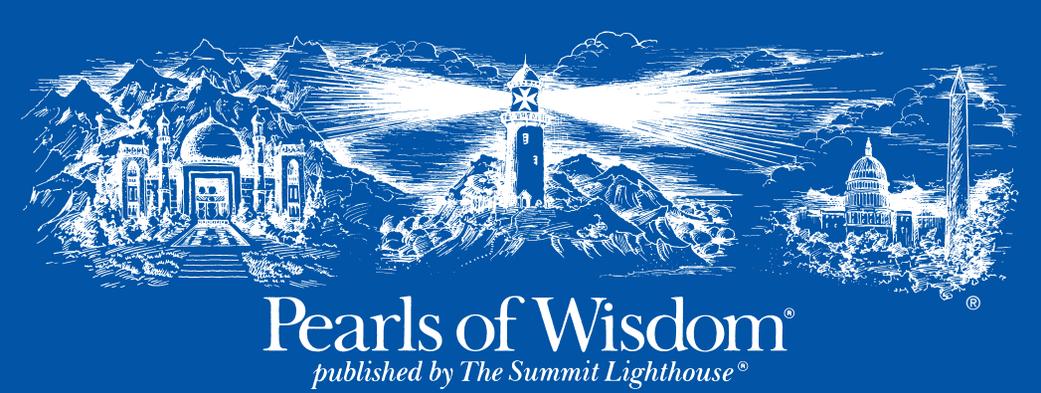


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Beloved Kuthumi

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Ciphers of Being

Part 1

Oh, how wondrous are the glories of God to exalt the soul, to transport the soul above the din and the madness of the world into those octaves where communion is with the saints and with the spirits of those who are the quickened in all heavens and in all earth.

Oh, how these moments of the transport of the light of the soul are for the nourishing of the whole man. And how those who are burned by the sun and parched, without water—in a dry land where the Spirit and the consciousness of God has gone begging, who would serve without the climate of the Holy Spirit in this octave—must truly absorb themselves in holy prayer so that they might feel and know and experience God in order to find nourishment, to find the water of Life, and to find the balance for those energies of strife that surround always the group of souls who have determined not to compromise the truth.

There is very little difference in the circumstances of the ages of evolution, where the great lights have come and where God has given his Word. There he has planted a flower in the center of a garden, and around that flower are other

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flowers. And these together make the bouquet, the fragrance, the point of release for the Spirit to an age.

Always and always, the Spirit has been received by those who were either divested from birth from the things of this world or who were wealthy and yet were able to put all aside in a spirit of nonattachment and to be free to absorb directly from God his Spirit.

It is not that the possessions of this world are evil. Oh, no, they are the instrument of much good. It is only that the possessiveness of these possessions spawns an energy veil that becomes the evil that separates the soul from that Good that is God.

But above all, the things of this world, including that which appears to be many powerful selves surrounding the individual lightbearer, all of these tend to give the impression that God is imparted indirectly, that his comforts come indirectly through things, through money, through another self than your own, through people.

Now, all of this may be true, for God may make his energy available through a million instruments. But realize first that God is as accessible to you who are with as to you who are without, who are filled with the things of this life or who have nothing. God is as accessible to you as the nearest tree or blade of grass or a mountain spring. You have only to reach out your hand and enjoy the cool, refreshing flow of that energy to know that you can apprehend God directly.

Even meditation or spiritual exercises or the memorizing of various passages of metaphysical literature may be confused with the directness of the Presence of God. As long as you hold in perspective the instrumentation as always being available but never placing the instrument before God himself, [there is no confusion]. For it is man who requires the instrument, but it is God who does not need anything except

a thought upturned to him—the tuning in, the plugging in to the great love of life.

Let all cease the struggle, then, to “get God” and simply let God be as the motor of life within—as the Spirit, as the love, as the energy. Then with ease the pouring out of the Spirit upon all flesh will take place.

Now, once you have entered into this consciousness of you alone with God, and once you master that aloneness in the wilderness, then it is all right to come forth, to band together, to form the necessary organization, to print the necessary books. For then you will never lose the perspective that originally, in the Beginning, it was God alone and you alone, and a oneness that was formed—*an invincible oneness*.

But if God to you is a book or a picture or a statue first, then you will build that unnecessary reliance upon a hundred and a thousand other things. You ought to be able to know God even if you never saw another form of life for a hundred days or if you were to wander in the wilderness or be closed in an iron box. You ought to have the equanimity and the poise, the inner stability, and the finding of the truth within.

How many could endure silence even for a hundred days? How many could endure even *themselves* for a hundred days? Do you not find surcease from the odor of your own contaminations and your own astral consciousness by moving among people, by saturating your life with noise and unhallowed movements and conversations, all to escape that which is the self, unclaimed, untransmuted, uncommitted and unredeemed?

I AM Kuthumi. I have walked the road of Christian sainthood.¹ And when I walked that road as it was taught to me, then God took me into his heart and I saw the Lord Christ face-to-face. And do you know what God told me and the blessed Son revealed? [It was,] “O Francis, you must go to the East and walk the path of the Hindus, walk the path of

the Muslims and find your sainthood again.”

Can you imagine my momentary astonishment upon passing from the screen of life at the conclusion of that incarnation to find that all that the Church had promised me, all that I had learned of one life and one salvation—all of that was now transmuted almost in an instant by my penetration of a cosmos so vast, and a mission and a past and a future and a goal in this century?

Therefore you see how some have taken this message of another assignment in earth’s schoolroom as the failure of the Church or the failure of God. And instead of leaping to win yet another prize—as Boy Scouts and Girl Scouts work for still another badge and still another manifestation of victory, to seize that opportunity and to win and to win again for Christ—some have taken thereby the left-handed path. For they have said, “I have sacrificed enough! I have done enough! I have worked enough! And if my offering is not good enough, then I will go elsewhere!”

This sounds incredible to you, but I will tell you that many a chela on the Path, whether in the Christian church or through other avenues of service, have had built into their consciousness a time and a space of service, and they have builded this themselves and not in communion with the I AM THAT I AM. And therefore they have said, “I will work just so long, and if I do not receive my reward at the end of that time, then I will not stay around and wait for it any longer.”

And so the pride and the ambition of seeking the reward has been exposed, more often to the Lords of Karma than to the individual himself. For the individual is then hopelessly lost in a state of his own self-rationalization.

Well, have we not seen chelas who have come, even to this dispensation or a hundred years ago, and they would

have stayed with us in the Himalayas for a decade or perhaps longer, but the novelty had worn off? They had become accustomed to the masters K.H. and M.² They had become accustomed to our gruff ways and to our gruff messenger, Blavatsky,³ or another or another. They have decided that they could analyze and dissect our amanuensis, and therefore they have found out all things. And therefore because they seem to know all things (or so they think), they have become both master and messenger, needing neither one any longer. And they go out into the world to seek their fortune, unfortunately soon forgetting their promises to themselves to follow the Path, which they think they have now become.

Some have found me a bit sarcastic as I have spoken directly to many souls in this hundred-year period of the dispensation of Theosophy. Some have noted the care of the Master M. to speak to chelas, even those who are unworthy, so that the teaching might be recorded and so that others who would pursue the same folly of judging the masters or the messenger might realize that the end result is the judgment of the self. For there is no one else that you can judge but yourself, and as you judge others so it is meted unto you and you find yourself so weighted down by that judgment that you have become the lie that you have accused others of.

Now, we have walked from the Himalayas to visit our chelas in the West. We have drawn certain individuals who think perhaps that this is a game. Well, they have written their books about Blavatsky. They have written their exposures about the Ballards.⁴ Now let them try again, for they will always fabricate a lie out of the whole cloth, even if they have not even a grain of proof against those who represent us.

Well, I will tell you the truth that is above all lies, and the truth is this: that in reality God does not acknowledge your sin or the sin of the messengers, but God looks to every living

soul on earth as an instrument and as a *type* of messenger for a *type* of energy. And since there is not a soul on earth except perhaps one or two who have balanced 100 percent of their karma, you can see that a case can be builded against anyone who purports to represent God, East or West.

For always there is the fragile instrument. Always there are the flaws and the necessary flaws that enable the instrument to retain a semblance of the human whereby other humans will recognize in the flesh one like themselves with whom they can feel comfortable.

For I assure you that were the God Himalaya or the Lord Vaivasvata Manu to stand before you in bodies of flesh and blood, you would all run out the door because you would be so uncomfortable. You would be hot! You would be cold! You would be scratching yourselves like monkeys! [Laughter] You do not know the power that is wielded by these beings!

Therefore understand that God is very careful as he lowers into this octave just enough energy so that you can identify the Christ within, the Christ in the ascended ones, the Christ in the messenger, and also retain awareness of the nonperfected self.

This is a mighty science, which the Lords of Karma have sponsored in this age—to release the teachings of the Brotherhood whereby we have dispelled the fear of death, whereby we have drawn the curtain on other planes and other worlds, whereby those who have light have been given hope that there is a passageway to the Infinite.

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Why a bouquet? Because in the age of the mastery of the Holy Spirit it is community, it is souls who have redefined the

self in the Self of the All and the Self of the One, who must show forth the victory. In other words, we have passed the hour of cosmic initiation for the individual to attain alone to Godhood.

This indeed is necessary for the ascension. But for the salvation of Terra, for the changing of civilization that must come about in order to preserve individual opportunity, it is necessary for all lightbearers to pass the initiation of coming together on the LORD's day to receive in unity, in harmony, in one's soul and heart that Spirit. Understand, then, why the Brotherhood stresses this point of the Law.

And those who have been disappointed in organized religion and who have said, "I will never join anything again because the evil is in the organization and in the joining" have not understood that the evil is in the Liar and in the lie. An organization is not an entity of flesh and blood. It is only as good as its members. And after all, if you withhold yourself, you are withholding the best member of all! And how can you expect that organization to succeed if the best member is not included?

Therefore, there is no rationale for the lonely ones who would climb to the summit without the guidance of hierarchy. It takes longer, it is more dangerous, and it does not fulfill the law of love whereby each step taken becomes a gift to the one who will place his foot in that footprint on the way.

If you cannot leave your footprint for another who is walking behind you, who is perhaps blind and without direction, then I tell you, you have not the love to enter the kingdom of God.

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 **Kuthumi** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Sunday, March 13, 1977**, during a Sunday service in Pasadena, California. Part 2 of this *Pearl of Wisdom* is published in this volume, no. 27. [N.B. Bracketed words have been added for clarity in the written word.] (1) **I have walked the road of Christian sainthood.** Kuthumi was embodied as Saint Francis of Assisi (c. 1181–1226). Kuthumi's next known embodiment was in India as the Mogul Emperor Shah Jahan (1592–1666), who built the Taj Mahal. (2) **The masters K.H. and M.** The masters Kuthumi and Morya were known to many of their students in Theosophy as K.H. and M. These two masters founded the Theosophical Society through Helena P. Blavatsky and Henry S. Olcott in 1875. The letters from Kuthumi and Morya to A. P. Sinnett and A. O. Hume, known as *The Mahatma Letters*, were signed with the initials K.H. and M. (3) **H. P. Blavatsky.** Helena P. Blavatsky (1831–1891) was a Russian-born mystic and amanuensis/messenger for the masters Morya and Kuthumi for the Theosophical Society. Under the masters' direction, Blavatsky wrote *Isis Unveiled*, *The Secret Doctrine*, *The Voice of the Silence*, and other works. Well-traveled, sensitive, gifted, and temperamental by nature, she was often the "gruff" instrument of Morya and Kuthumi in the training of their chelas. (4) **The Ballards.** Guy W. Ballard (1878–1939) and Edna Ballard (1886–1971) were messengers for Saint Germain for the I AM Activity, which was founded in the 1930s. Early in 1940, Gerald B. Bryan published *Psychic Dictatorship in America*, a polemic against the Ballards, the I AM Activity, and other new religions. This was followed by indictments and convictions through the U.S. courts, which continued until 1954.