



The Book of Avatar

by

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The Book of Avatar

This is the book of the Avatar. What is book? And who is Avatar?

Praise ye the Lord, O ye lands. Shout and rejoice for the Lord is come. This is the end of dissimulation, and this is the establishment of love. For the day of Alast is come, even come to earth. Praise ye the Lord.

The ancients said: **Hallelujah**, which interpreted means: **Praise the Eternal Who Is the Source Whence Life Manifests**. Moderns say: "We praise Thee, Oh Lord." How far from Truth which places person first and God second! Who is This Who is without a second? How can the praise which comes not from the Seventh Plane reach the Seventh Plane? Therefore Avatar appears that the praises of man may reach even to the uttermost.

By itself Hallelujah is a mantram which raises the mortal to immortality, which breaks down the bondage of ego and produces the state of ecstasy. But to bring the fruits of earth to the Highest Plane one must not be lost in the ecstasy; one finds God, not ecstasy. And what is the difference? Ecstasy is a condition, God is beyond condition.

And what is Book? The ancients used to make scrolls on sheep's parchment which had to be unrolled. This symbolized the unrolling of heart, and the unfolding of the Book of Life from the highest heaven down to the heavy earth-plane.

The ancients, who were wise, signed their works with the subscription of **Avatar**. So we find innumerable writings in Egypt ascribed to Hermes Trismegistus, which is to say, Avatar. For who is Author but One? How can the eternal delineate the eternal? And who is there whose name persists without change through the cycles? What is man, when flesh is but grass? And what says the book of the Beginnings of Life: "In the beginning was the Eternal who created the six super-planes and the earth."

How wise were those greater Buddhists who ascribed their great writings to one who had disappeared from the historical scene! What manner of ignominy has been heaped upon them! They have been regarded as heretics, as plagiarists, as charlatans, but why they were veritably the wise ones. Does not God reveal at all times? And may he not reveal through all?

How wise were those who established the school of Zen based upon the succession of Hierarchs and not upon books! Those who could read from life, how superior to those who could comprehend the teachings of man! And what is the tradition of Buddha? Full of Seventh Plane vitality he brought forth what he would bring forth and he was not understood. Even by those whom he elevated to the Arhat enfoldment did not understand. Their release from sanskaras did not bring to them the understanding of the Seventh Plane. So Buddha made it easy for them, and the scriptures were given.

Now comes Avatar, and he fulfills the canons of Zen. He shouts in a loud voice, but the world is deaf. O city dwellers, notice ye the sound of the electricity through the wires, or the hum of the traffic or the noise of the factories. You live and move and have your being in sound and know it not. So the world lives and moves and has its being in Avatar and does not know his Voice, and prayers that he speak as man and break from his Seventh Plane activity.

This is the song of the Avatar. What is song? And who is Avatar?

Speech rises to mind and song rises to heart, and even when he speaks Avatar sings and even when he sings people may hear it as if he has spoken. Speech is of the stars which illumine the night and song is of the sun which illumines the day. For in the song there is order, there is the heart-order and the love-order and the universal order which keeps the stars in their courses and the sun in its place and the earth where the earth should be.

No more is their Mantra-Yoga which catches the devotee in a sphere which is not the inevitable. Who is this Zakir who, in the fulfillment of his duty still catches glimpses of himself? If the Lord be all in all, there are to be no remnants. And there are no remnants, though psychologically we consider that there are. So Avatar comes to end the foolishness of the wise as well as to utilize the wisdom of the ignorant.

Sing ye praises of great emptiness, and love ye that great ghost of imagination which has been elevated in human consciousness under the guise of religion? No, religion must go and God must come. But God must come with a coming and this coming is Avatar.

Praise what may be realized, and not what may be imagined. Lose yourself in the song, and find yourself in the singing. Look, there is the universal symphony ever affirmed but seldom part of our experience. He comes, that it may be so, and the unfinished may be perfected.

Ah! In the ancient of times he appeared as Shiva, and the civilization was noble, and the intensity was great, but there was no writing in the sense that we know it. Not even the Vedas were available then. But the Lord instructed through the heart, and from the heart records have been made and handed down from generation unto generation, even to this day.

What is the secret of Angkor? That which is beyond mind cannot be explained by mind? What means aesthetics? What is an art? The great sciences of heart were given to man by Shiva, and the arts of many civilizations sprang therefrom. The great sciences of breath were also given to man by Shiva, and many systems of Yoga were developed therefrom. But with the eye of analysis and not with the heart mankind has sought to fathom the ineffable.

Come and laugh with me, sahib-i-dil, at this folly of the learned who would cleave the ray of light with a scalpel and employ the sword on a mountain of sand. The smiling face of Avatar persists as Angkor. The generations pass but truth remains.

When to the island of Great Java the Arya Dharma was presented, and the traditions of Avatar as Buddha Sakya Muni were recorded, not on tablets of stone or leaves of palm, within the records of heart. And there to Avatar was a second temple built. First a temple to Shiva, like at Angkor where Avatar smiled at man, and second a temple at Borobudur, depicting the struggle of divinity from the lowest stages of earth's manifestation even unto the perfect state called Avatar.

Not in terms of man can Avatar be explained but in terms of Avatar can man be explained. Thus Avatar is first recorded in the Hebrew Scriptures under the name of **Adam**.

Only God can praise God to perfection. Therefore He must be born, and even reborn, for the music of the song of Avatar dies away in the distance as the cycle becomes aged.

He comes to restore, he comes to fulfill, he comes to perfect.

In the beginning was perfect Silence. Not absolute silence which is the sign of death, but Perfect Silence which connotes life unending and unlimited. To bring this perfect silence to the world Avatar does what he does, and mankind then explains and comments, favorably or unfavorably but totally without understanding.

Not a word was spoken in the building of the Great Temple at Jerusalem by Rassoul King Solomon. He who was in need of words was unworthy to perform even the smallest task in the building.

If Avatar would be as Shiva and as Buddha and as Solomon, comment not—Avatar is as Avatar.

The Seventh Plane knowledge ceases to be Seventh Plane knowledge when it is presented in any form or method comprehensible only to those who have not had a glimpse at this so-called Seventh Plane. Thus it has been said: "To describe God is to dethrone God."

When Avatar manifested as Shiva he taught the meaning of the ten universal sounds. He taught through these sounds and gave the world music and Mantra-Yoga. His breath was the source and power of the sounds. He communicated the qualities through these sounds. People knew the meaning of sounds. They learned also mannerisms and postures and mudras, and had a complete knowledge and civilization without the use of script.

When Avatar manifested as Krishna he taught the meaning of the aspects of heart. He also made use of sound and music and gesture and pose and poise and posture, culminating in the dance. O you who see this dance as dance, awaken, and feel the heart as dance. In dancing heart is Avatar. When Avatar comes, heart dances and when heart dances, Avatar comes.

When avatar manifested as Rama he taught the meaning of harmony and order and so established the government and brought justice and after war, gave the world the blessings of peace. He exemplified love in marriage and family which became the cell-units in the state. All this he did by example, so that Rama became for men the perfect man and his wife, Sita, became for women the perfect woman.

When Avatar manifested as Buddha he taught from all planes but mostly he achieved the Seventh Plane and emphasized the Seventh Plane. The intellectuals knew not what he meant and derived great philosophies from his teaching; the mystics knew what he meant and what they derived the world cannot measure.

O Avatar who was and is and will be, who comes and goes and comes again, all the accomplishments of the past are before us, and all the accomplishments of the future are with us. There is nothing that is not stretched forth before man. Great are the blessings bestowed by you, great beyond intellectual comprehension.

O Avatar, we come not to greet thy greatness which is beyond our comprehension. Neither do we come to throw ourselves in the dust and be proud of our humility. To do the will of Avatar is the greatest of blessings, and in the pursuit of this will, all things must be abandoned including self-conscious knowledge, self-conscious humility and self-conscious love.

When man recognizes Avatar that brings a million blessings and when Avatar manifests through man that brings a million million blessings.

Through the ages the world has recognized Avatar and worshipped him. Now comes Avatar to show that man's duty is to awaken, and not even to worship.

Come, Song of the World, and sing through my heart. Let thy music be spontaneous, that God may shine through me and in me and round and about me.

Man, recognizing his ego, seeks to control it by permitting it to manifest in other ways. When he is tired his ego comes out in praise of Avatar. Long and loud he praises Avatar, but seldom and softly does the will of Avatar. So the world continues to be racked on the wheel of karma.

What is Dharma? What is Abhidharma? What is Saddharma? Dharma can be studied in books and heard from the lips of others. Abhidharma can also be studied and it comes with the deep knowledge, but of Saddharma, what can be said? He who explains it, has it not, but he who manifests its simplicity makes it comprehensible to all the world.

Avatar is not different in East and West. What difference is it if he be called Messiah or Mahdi or Blessed One? Who has not foretold his coming? Who has not pictured his return? Who has not prophesied concerning him? And what holy devotee has not remained in patient expectation?

No religion is there, was there, will there be without Avatar, though the form of expression of one may be incomprehensible to the orthodox of another. Cursed be those orthodox who denied the purity of devotion of others. Who are they to condemn God's creatures and beloved? Who is there who is not to be gathered under the sheltering wings of Avatar?

I came and they knew me. Knowing me not, they vowed to recognize me on my return. And a million pictures were drawn, nets for the God-man, and snares of delusion for the selfish. But there was a secret door in the inner-recesses of heart, and like a thief in the night does Avatar enter. Blessed are they who are awake at his coming and blessed also be they who become awakened by his coming.

The fulfillment of the past is in the present and future, and the completion of evolution is promised in him and by him who represents all things. Not God alone as God is Avatar, but the perfection of all things in creation manifests in Avatar who is the Khalif (representative) of all.

He who excludes excludes Avatar and he who includes is included by Avatar.

Heart laughs at him who proclaims heart and then heart proclaims heart, for what else is there to proclaim? Do not unravel this mystery. It ceases to be a mystery when he appears.

Man has attributed much to God. In the prayers of many religions we hear of God mentioned as Wise, Good, Merciful, Forgiving, Powerful, Just, Loving, and by many other attributes. Sometimes man, still in his egoicity, repeats the name of God with many attributes, so it is hard to distinguish a bribe from a prayer. Nevertheless what man may say even in his egoicity or ignorance is true and he should not be stopped therefrom.

God is Greatness. Man is great when contrasted with other men. God is Just. Man is just when contrasted with other men, so God is Justice itself. Man is called tall because he is taller than other men, but before the worms all men are huge and before the whale all men are puny. This shows that words have relative and absolute meanings; with man the meanings are relative, with God they are absolute.

There is nothing to be compared to God but God, and nothing that can be placed alongside of God but God. Nevertheless as God is not an abstraction and as He should not always be treated as an abstraction, He, in a sense, comes to incarnation in man and that man is called Avatar.

Avatar has all the Divine Attributes, as **he chooses**. He may be tall, he may be small, he may be heavy, he may be light, he may be dark, he may be fair—these are matters of his choosing.

Avatar expresses Divine attributes, as compassion in Buddha, wisdom in Shiva, Fortitude in Rama, Self-Sacrifice in Jesus, purity in Zardusht. Behind these other qualities are hidden or manifest. And this is true in all mankind, most evident in the Avatars and Sadgurus, less evident in the wise, and still less evident in the ordinary people.

In the dark days of striving only the heart can know this monistic aspect of God: that He possesses all attributes and all draw upon Him, more or less. But in the times of Avatar even the mind can come to grasp it. Although the Avatar calls to men of heart, through the awakening of heart, even mind is perfected.

Man compares and contrasts with man, but before God is only God. Neither should one Avatar be compared or contrasted with another for all are One.

The names of the Avatars may be repeated by those who seek the Avatars and the names of the attributes of God may be repeated by those needing those attributes to be expressed in themselves. Whatever man calls upon, and for, to that he moves, consciously or unconsciously. But while the Avatar is upon earth, those calling upon him may be led even to God.

When disciplines are looked upon as love, and philosophies are recognized only as outpourings of love, then is the message of Avatar taking effect.

God without the Attributes is cold thought, and God without Personality is like empty space. When we consider God or conceive God, it should always be along with Attributes. These Attributes have formed the basis of many beautiful Names of God. Their repetition has brought solace and enhanced spiritual development. Those who have experienced union with God know the Truth of this.

Attributes have found themselves singly and in groups in the various forms and kingdoms of manifestations. They may be known as good or bad, but really they are degrees of good, of goodness or Godness according to the evolution of type and species. In man many of these attributes come to fruition, and in the genius they may come to perfection, but man is always the slave of attribution.

The Abdal, or servant of God, is free as to attribution. He may live humbly; he may be like a saint or a normal man. But again he may appear in strange guise, covering his spirituality or appearing to assume some characteristic which is not really his norm and which may even be contrary to his norm.

Usually, after adopting that guise he remains in it, or returns to his earlier self-norm. He is free as to attribution, but is the slave of God.

Avatar is not only free of attribution; he is continually God-conscious. Therefore nothing can be posited of him to say he is this, and not that. It may be that all his life he adopts a single line of behaviorism and adheres to it, and again it may be that he changes so often no one can follow him. Buddha seems to have adhered to the first line and Krishna to the second, and other Avatars took lines between these extremes, which has often brought about charges of inconsistency.

From the standpoint of the outer world Avatar may be inconsistent, but from the standpoint of unison with the will-of-God, and in his efforts to wipe out sanskaras Avatar is never inconsistent.

Affirmations should be made of God, not of Avatar. The Avatars have usually encouraged worship of God and have usually discouraged worship of themselves. They wish to be free to appear even in opposite guises. Thus Avatar may be one moment an iconoclast and another time may bow before an idol and again may appear to have no kind of devotional life. Again he may be wealthy, or he may be poor, or he may depend entirely upon others for his physical sustenance. This illustrates the freedom with which he works.

Avatar must be free, work free, as it is said: "The truth shall make you free." Avatar is not bound by religionists or devotees who clothe him in certain patterns, thought-moulds, attributes and worship him along with those patterns, thought-molds and attributes. Then when he appears to them either in the same incarnation or in another incarnation he is rejected, for he never fits into patterns, thought-moulds or attributes from one moment to the next except for a universal purpose.

The monistic outlook is the only true outlook and free outlook which conceives, considers and retains the principle that God is the All-in-all. God, being the All-in-all is the basis of all patterns, outlooks, forms, and characteristics. Avatar, being, so to say, God-incarnate must also be free to exhibit all patterns, outlooks, forms and characteristics. He must not even be bound by the idea of love, or love itself, though he emanates love every instant.

To describe Avatar is to describe your memory of Avatar, or your thought of Avatar, or your ideal of Avatar or your picture of Avatar, but it is not a description of Avatar.

Those who behold the aura of Avatar are astounded and those who feel the heart of Avatar are bewildered and those who feel the touch of Avatar lose consciousness of self.

The work of Avatar goes on for ages, but he appears or reappears from time to time on the different planes, to wind the machinery of those planes, so to speak. Otherwise they would disappear and the universe would disappear. The old Sanskrit terms such as Kalpa, Nirvikalpa and Manvantara should not be considered arithmetically but in principle alone and along with the idea of a personal Avatar, not a mechanical, impersonal cosmos.

There is no room for love in a mechanical cosmos and there is no capacity for mercy in an impersonal cosmos. It has been a mistake to consider metaphysics at any time without recognizing the existence of God. And some day man may also reach the point that he will not even study the phenomena of physics without taking into account the existence of God.

It is not wrong to worship Avatar if one is not bound by that worship. It is not wrong to worship Avatar if one does not make a virtue or show of it. But it is wrong to describe one's worship of Avatar to impress another. Every soul is free to come to Avatar or not to come. When impelled by the will of another there is often a reaction which produces more misery in the end than if one had remained in complete ignorance of Avatar.

Every soul must be left free to come to Avatar or not to come. Yet this Universe is governed by the masters and by hierarchy, and Avatar is also free to determine whether some people should have Spiritual Teachers, and some have Masters and some come to him without intermediaries and some be assigned intermediaries and others, perhaps remain outside of his pale for the whole incarnation.

Better it is to affirm Avatar than not to affirm. Better it is to meditate upon Avatar than to affirm. Better still is it to be able to concentrate upon Avatar than to meditate. But best of all is it to contemplate Avatar for in contemplation you become Avatar.

To say that man cannot become Avatar is to deny that God is All-in-all or that Avatar is not God-incarnate. A Master may be an illuminated soul and have consciousness of all, but the Avatar not only has consciousness of all but is not separate from any. Therefore in the end all mankind become conscious of Avatar, and thus Avatar.

God has created men in His image and man stands, so to say, between God and the Universe. In some occult schools the whole of creation is described as having three aspects: God, man and the Universe. In other places it is described as Providence, Will and Fate. Providence is the aspect of God-as-God, Will of God-as-man and Fate of God-as-Universe but from first to last, all is God.

It is proper in philosophy, discussion and mental gymnastics to analyze the universe and in common sense parlance to consider, for purposes of distinction and discussion the aspects of Providence, Will and Fate, or God, man and the Universe. But it is better never to forget all is One, which is God, and never to base any aspect of life upon other than the Seven Realities.

The Seven Realities may be the bases for philosophy, morals and civilization itself. They remain as ideals until they are realized. **Realities are those which can be realized.** What cannot be realized cannot be considered as reality. When man unites with Avatar and becomes Avatar he recognizes only these Realities.

The ancient Hebrews and some of their descendants were not wrong in describing themselves, in their strivings, as Beni Israel, or **the sons of the man who saw God.** In a purer sense it means the builders or strivers who have seen God, and in a still purer sense it can be applied to those who have become united with God. In this sense all **Beni Israel** are Messiah, or Avatar. **But it is Avatar who alone makes this possible.**

It is more important to become Avatar than to praise him and it is better to incarnate attributes than to continually ascribe them to him. People have worshipped Masters of all grades and conditions without ever considering the possibility of their own taking on these grades and conditions.

Priests would have man worship Avatar. Avatar would have man become Avatar. Priests would have man try to become obedient to the will of God. Prophets would do nothing without being con-

scious of the will of God. Priests assign high spirituality to some remote historical period. Masters manifest the light of God at all times.

When man divides Master from Master and affirms or denies the perfection or perfectibility of some, he causes harm in two directions. First, he affirms his own self-will in a region where personal mind, ego-self and separated will have no capacity or arena for action. Second, he disgraces his Lord by adding or subtracting from that which the Lord himself has affirmed. This has led to the establishment of religion and the institution of priestcraft.

Priests are correct in saying that man's sins keep him from the vision of God. But thousands of years of experience with priests have given no evidence that they actually remove sins to the degree that the vision of God is made plain. The Avatar comes to produce the vision of God and the vision of God itself obliterates those sins.

He who can sin in the presence of an Avatar must veritably be a devil. But he who can not win a devil to the love of God will in the end prove to be only a false Messiah.

The greatest miracles performed by Avatar are not usually observed because devotees too often look for other miracles. The work of Avatar is not usually to transcend nature but to perform to perfection simple and ordinary acts. If only miracles could bring many to the consciousness of God, then verily is God different from man and love ineffective. Sometimes, it is true, a shock is needed to rid man of disease but usually a healing balm is effective.

One becoming conscious of Avatar unites with hierarchy, but one who is merely conscious of the outer form, or subtle emanations, advances in evolution without necessarily attaining the higher states.

To be conscious of Avatar for even one moment is a blessing, and to be aware of Avatar even by viewing his physical form is to introduce the seed of salvation for the soul.

The one who sees Avatar without reflecting, the one who rejects Avatar and the one who accepts him and worships him are all alike under his influence and may be near and dear to him.

Over-enthusiasm and ebullition of heart are not substitutes for love, although many consider them as high forms of love. Yet with respect to Avatar they are better than calm, cold, egocentric deliberation.

Our enthusiasm over Avatar does not necessarily lead us to Avatar. But our recognition of him in any respect is helpful.

It is wrong to look askance upon those who have rejected Avatar. What Avatar wants is recognition, not acceptance or rejection. The Jews rejected Christ, yet in the reaction to this rejection accepted many teachings from him and universalized their nationalistic religion. The Hindus rejected Buddha but began to realize more and more the merits of many of his teachings and so reformed their institutions and perfected their philosophies.

Those who persecute others in the name of Avatar are the only enemies of Avatar. Not even demons and devils and rakshasas are the enemies of Avatar. He will deliver them all in due time and due course.

Those who divide the friends of Avatar from the enemies of Avatar suffer from delusion and dualism. In a stock company some play the parts of heroes and some play the parts of villains and some are in supporting roles, but all in one stock company. All the people on earth at the time of his coming unto his going form the stock company in the drama in which Avatar plays the leading role. It is wrong to excuse anybody and accuse anybody in it.

Priestcraft has nourished itself upon the myth of enemies of Avatar or Master and has exploited humanity through the dramatic presentation of episodes in the lives of Holy Ones. These have produce great emotional stirrings and often led to unholy persecution of heretics and followers of other faiths. For this, among many reasons, Avatar comes to remove priestcraft.

Not the individual priests, but priestcraft itself as an institution must be removed to understand the work of Avatar, both in the historical sense and the practical sense. Once upon a time priests served God, but mostly their service has been to a sectarian church, a religion and an institution.

The priest has substituted the nufs (ego) of priestcraft for his own ego and priestcraft in its turn has accepted the ego of a church as recognition of a higher ego. These are like small streams emptying into larger streams, but these bodies of water are lost in the desert of illusion and never reach the ocean of Truth.

All the great Founders of religions have come to destroy the established priestcraft which has congealed religion and hidden the vision of God. Among the Beni Israel the priest supplanted the prophet, in Egypt he supplanted the hierophant, in Iran the mobed overcame the magus, and in India the Brahman controlled society and the muni all but disappeared, the rishis withdrew and the appearance of one Avatar after another only brought a repletion of the same phenomena. And what was true in those countries has been true in all countries at all times so that many have come to denounce religion and accept irreligion. But the spirit of devotion and deep enthusiasm has never been removed from human nature and now Avatar comes to awaken all to Truth, and so to God.

The Avatar comes this time to warn that even he will denounce those in the future who would establish priestcraft in his name and in recognition of him. True devotees are warned because the title and function of priest may be removed by those who would establish their own authority and set themselves up as intermediaries between God and man, without hierarchal permission and without themselves having attained to yoga.

Those who are awakened become the true co-workers with Avatar, but those who are completely surrendered may help without having attained consciousness on the higher planes.

While Avatar is on earth, his best and most important work will be on earth, and when Avatar is withdrawn, his best and most important work will be in the unseen. But there he will touch souls, both those coming toward incarnation upon earth and those withdrawing from earth.

When the work of Avatar is completed and he attains Nirvikalpa, then the universe will be no more.

It is best not to speculate too much on the work and mission of Avatar and it is blessed to be able to assist in that work, or be associated with it in any capacity.

Some say that Avatar alone can help, but does Avatar work only through physical means? What is this heart which God has placed within us? And what is love? And what is soul?

Even they who proclaim Avatar alone, not having permission, set up obstacles before Avatar. It is not an easy thing to accept without addition, subtraction or reservation the Seven Realities. It is simple, but still it is not easy.

The Avatar will choose his circles and the members thereof by the awakening of souls, each in the proper time and order and proper grade. The work of his time and of the immediate future will operate as if managed by these circles and the members thereof. They will appear to be substitutes for priestcraft and like them will have Hierarchy for model. But there will be this difference: the circles as groups and the individuals thereof will be conscious of an actual hierarchy and will follow no unseen pattern or that of which they are unaware and can only worship from a distance.

When members of a circle cease to be aware of their common life they no longer belong to the circle and when Avatar awakens those not assigned to circles so that they become aware even of the common life of that circle, they are really members of it and successors of former members, though there be no formal institution.

Formal institution means mental institution. Avatar comes not to destroy institutionalism, but to substitute heart-order for thought-order and love-order for mind-order.

The love-order and heart-order which Avatar brings will make it possible for women to function as spiritual co-equals of men in all those fields which may be proper for them, according to the hierarchal and metaphysical point of view. But his equality and co-equality should not be confused with physical, political, social or economic co-equality.

There can never be equality between man and woman except in the highest spiritual stages, but there can be co-equality even in the lowest stages. In equality measurements are made and comparisons are made. This is nothing but maya, i.e. the measurable. In co-equality, the complementary, the supplementary and cooperative faculties and duties are required. This eventually will result in the spiritual liberation of humanity from sex and the transmutation of faculties which now manifest and operate mostly physically.

It is of no importance to make a philosophy of sex, and it is of utmost importance for man and woman and society and the race to evolve along the lines set up by God, through Avatar.

Those who strive to attain some end by willful or mental effort must reap the fruits of their striving, though they seem to be motivated by highest purity. No ideal is sufficient to be a substitute of God, and none is necessary with the appearance of Avatar.

There are some pitiable persons even among followers of Avatar who claim that he alone can accomplish transmutation. Yet they lay down lines for the accomplishment of this transmutation in firm faith that they serve and cooperate with Avatar. The truth is that no man comes to Avatar unless God be willing, and a crystallized philosophy, even one based upon the purest teachings and examples of Avatar is of little relative value or importance. Avatar may hold to truth, but any affirmation made of him which is true, its denial is also true. In this Avatar differs from all else which bears name and form.

Transmutation is most easily accomplished when there is no thought of it, when the heart is filled with love or the mind skilled in deep meditation, or the physical self lost in selfless service.

Selfless service ceases to be valuable when it is impressed upon one. Love is of no accord to God when it is made a fixed ideal. Meditation is impossible when it is made to appear as the be-all and end-all of life. The greater the spiritual scope, the greater the liberty. Those who seek spirituality gain liberty but those who seek liberty obtain only serfdom. "To him that hath shall be given, and from him that hath not shall be taken even that which he hath."

He who would become a member of the circle excludes himself from the circle, and he who would be a lover of Avatar excludes himself ultimately from Avatar. But he who seeks God unceasingly will be included by Avatar. Thus Avatar will gather those of whatsoever faith who are the God-seekers and unite them all in his Being.

It is not so important to affirm concerning the Avatar as to exemplify in oneself some attribute which one sees in Avatar. This is love, but the affirmation of love is not love.

Avatar becomes for man and woman father-mother when one inherits or adopts from him some characteristic and quality, which he recognizes as divine in Avatar and would develop or perfect in himself.

There is nothing which Avatar has received from God which is not for mankind, and there is nothing which he does which is not exemplary. The people at the time of Mohammed made records of his private and intimate acts which formed the Hadith or traditions of Islam. Today we have many physical and mechanical means which make it possible to record even the smallest events and episodes and leave them as Hadith for the future.

One should not compare or contrast Avatar of the day with Avatar of another day even with regard to Hadith. Jesus openly confessed he came to the lost sheep of the children of Israel and Mohammed averred that Qur'an was given in Arabic. Whatever their followers may say, they came to certain groups and their followers are not universal even to this day. But Avatar now comes to give from the silence, which is God, and to give to all peoples of the world. Therefore the Avatar of the day **alone is the light of the whole world.**

Avatar of the day does not affirm concerning himself as different from other manifestations. But Avatar acts in person all over the world and from every plane from highest to lowest consciously "at the same time."

Affirmations **concerning** Avatar may be false but actions **of** Avatar are **Truth itself made manifest.**

Everything of Avatar is a record but everything of Avatar is not necessarily a record for everybody. Everybody is free to search these records for that which he needs.

The discourses became pages of deliverance for those who seek God and pages of hindrance for those desiring a philosophy.

Avatar will direct the construction of Centers, call them Ashrams, Arks, Refuges, Retreats, Viharas, Khankahs, they will serve as the repository of his emanations (Baraka). The Baraka (literally "bless-

ings") will remain after he has gone and will help in the accomplishment of that which he alone can do. Man can attain even to the actions, attributes and duties of Avatar, but one thing he cannot do and that is deposit Baraka by himself, of himself, for that is only possible in the highest sense of the God-man. It is also possible, but in a lesser degree and to a limited extent of all saints, masters, prophets, rishis, munis.

The work of the Avatar is negative in the removal of sanskaras and positive in the depositing of Baraka on earth. All the Great Ones have worked with Baraka but not all have emphasized it.

The Baraka of Avatar will outdistance and also assimilate all the forms and grades of Baraka from all holy ones of the past and thus lead to the establishment of the brotherhood of man **in the Fatherhood of God**. This will be fact, not fancy.

The wonders of Avatar will be the wonders of Baraka and the wonders of Baraka also are the wonders of Avatar. Whether he performs one miracle or a multitude of miracles or no miracles during his incarnation, afterwards, through Baraka, many miracles will be performed. But if any effort is made to set up a priestcraft over Baraka and to encourage pilgrimages to this place or that, that is a sure sign of another decay of dharma, and this may even be the last for the whole earth.

It is not easy to comprehend Avatar. We worship Avatar, praise Avatar, adore Avatar. Thus we psychologize ourselves into the false view that Avatar is different and we are different. With such an attitude we can never come to the realization of our true selves, and much less grasp the worthiness, the mission, and the transcendent sublimity of Avatar. Although he comes and comes and comes and says and says and says, it has been preferable to worship than to obey, to praise than to love. Thus every Avatar has in one sense failed in his Mission.

If God is All-in-all and Avatar is God-in-man, then Avatar is All-in-all-in-man.

Avatar, the All-man, is not to be considered as superior man, or superman. He is superman but in the sense he is superman he is also inferman, less than man, the least of mankind. Did not Jesus Christ constantly point out the dignity, worthiness and spirituality of the smallest tots? And who does not recognize that at Buddha's passing not only were present the representatives of all grades of humanity, but the representatives of all sections of the animal kingdom, and from the unseen, many representatives of the kingdoms of the spheres. What was it that drew them? The all-ness of Avatar.

Conceive the all-ness of Avatar as separate from the some-ness of Avatar, the person of Avatar as other than the person who dwells in the heart (atman), the acts of Avatar as separative acts and you pile confusion upon confusion.

Avatar comes now to avoid the confusion of the ages, to prevent its recurrence, to substitute God for religion, and to show the right and straight path to everybody.

The attitude of some people to call upon the name of Avatar and to separate from Avatar not only Divine Qualities (Sifat) but even those which Avatar has specifically selected as applying to himself, produces the obstacles before Avatar which not even those who regard themselves as his enemies can produce. It is true that Avatar sets up opposition but his so-called followers often become deluded when they suppose they are his friends and allies and his non-followers are the enemies. This

may be true of man, of superman, of angelic hosts and of the highest beings but it is untrue of God. There are no real “enemies” of God but in each situation some appear to be on his side and some appear to be on opposing sides. All this is sport (Lila).

The best attitude to have toward Avatar is that of surrender. This means one may even have to dispense with praise, worship, reverence, the sense of helping Avatar, the sense of being used by Avatar, and most especially any feeling against others who seem to take very different stands in life.

The bestowal of blessing is the norm of all illuminated souls and servants of God. The bestowal of peace is the norm of all the Perfect Ones. The ability to bestow peace upon souls and liberate them so that they can bestow peace upon others is a faculty of Avatar. Other souls can pass on the light of blessings, the light of love and the light of illumination. It is for Avatar not only to bestow peace but enable others thereby to bestow peace. Thus many became Arhats in the presence of Buddha.

The Avatar of the day will seek not only to bring the illumination of Arhat but that of Bodhisattva, whereby the freed one will straightway seek freedom for others and the peaceful one straightway seek to bestow peace upon others.

It is not wrong to see perfection in Avatar. God we cannot see in the ordinary state of consciousness. Akhlak Allah and Sifat (Manner of God, Attributes), can best be realized through a perfect form, and man is the most perfect of forms for that purpose. Thus while there is a danger in praise to Avatar for the sake of ego, there is endless benefit in beholding perfection in Avatar, for in that way man becomes conscious of the actual attributes of God.

Avatar is always the same, never the same. He is the same in his consciousness of the Seventh Plane, or of many planes or of all planes simultaneously. And he is ever different in his appearance on the same plane in every single instant. When you glance at the sun it is ever the same, ever different, so it is with Avatar.

There is nothing wrong in beholding perfection in Avatar. Only perfection can really behold perfection. And that is one way for human beings to uncover the light and power hidden in their souls. But ultimately there is only one soul through all. The perfect ones have this soul-consciousness.

It does not matter that everybody sees the Avatar differently or even praise him differently. It does matter that the hearts of all are awakened.

Avatar elevates some consciously, others unconsciously, according to their needs and according to the world's needs.

The manner in which Avatar works cannot correctly be subject either to judgment or approval.

There has only been One Religion as there has only been and ever will be One God. Life is One and forms are many, but the essence of each is the same.

He who loves as to no longer be conscious of self loves truly. He who loves who lives again in the beloved has come to the perfection of Love.

Avatar comes not only of himself and for himself but **of** all and **for** all.

Those who love Avatar will not be concerned over enemies of Avatar. It is by God's Grace alone that persons function as if enemies of Avatar. But no one can be the enemy of his own soul.

The world divides humanity into the friends and enemies of God. People of religions divide further and people of sects divided still further and ego divides furthest. But Avatar does not divide at all.

The circle of Avatar is an operation of Grace, not of Truth. All humanity belongs in the ultimate circle of God.

Do not be concerned over the wonders of Avatar. Concern may make you blind to still greater wonders.

The greatest acts of Avatar will often be ordinary things done in an ordinary way, but bringing more than ordinary results.

The man who benefits from the ordinary acts of Avatar is just as much the recipient of grace and love as he who benefits from extraordinary or seemingly miraculous acts. Grace does not always produce miracle but miracle is always a sign of Grace.

The history of Avatar may never be completely written because of the marked effect upon every soul in his time. The wonders of radio, newspapers and other means of communication unite the globe and the utterances of one with globular consciousness are bound to affect everybody as never before. All persons have not heard of all Avatars of the past, or if they have, not been effected much by that. This is no longer possible, and no longer intended. Emanations from Avatar will touch every soul on the earth and affect him in some way.

The breaking of the silence will be admired by man and the breaking of the ego will be relished by God.

The power of the Avatar may extend far and wide, but the use of that power is only completed with the breakdown of human ego. Oceans may be crossed, the space may be conquered and great political and social upheavals occur. But the lasting benefit is only made available with the end of **Nufsaniat** (sphere of ego-consciousness).

The attempts to attain to world peace fail because of the lack of knowledge of peace. In Nufsaniat or Samsara there is continual and continuous agitation: it cannot be otherwise. Every activity, of whatsoever sort, with whatsoever purpose, with whatsoever morality, creates ever fresh sanskaras and keeps the world as a whole, and the individuals thereof, in a state of turmoil. This turmoil is overt when it is called "war" and it is covert when it is called "peace" but the knowledge of the nature of peace and war is unknown.

The idea and ideal of peace in all scriptures has been a state in which there is no agitation before the soul. In any machine, there is apparent calm at the centre and activity on the outside; the sea is noisy on the surface and at the shoreline and calm in the depths. So is the nature of the whole universe, that it is calm in the within of the within and in constant tumult in the without of the without. Nevertheless this calmness actually pervades the whole and can be felt at any time if it can be discovered or attained.

The Hierarchy are ever present on all planes to bring the love, light, blessing, mercy and ultimately the bliss of God to all creatures on all those planes. Each Hierarchy generally works on a particular plane and often in a special department or area or with a specific capacity. Avatar works on all lines, all departments with all capacities. That is why he can be called God-Man. Whether he is God in the Absolute sense has been a matter of endless discussion, but that he is God in a practical and dynamic sense can be demonstrated.

Evil drives away or drives into secrecy the more advanced members of hierarchy so that they appear restricted. But when this restriction reaches its ultimate, in the spreading of decay and confusion, there is a reaction, because the limitation itself is limited. So in the apparent confusion of extreme darkness—which has a limit—the reaction brings forth the Spiritual Ray in its mightiest form. It incarnates in many, as man. This is Avatar. No doubt Sadgurus, Kutubs, etc. have all the same powers, faculties, capacities, but they do not appear when dharma is at its lowest ebb and God does not need them for the mightiest of His acts.

We must not consider the coming of Avatar apart from the history of the world, or the problems of humanity, individually, socially and collectively, or from the evolution of the race, or from the original and ultimate purpose of creation, or from our own efforts to attain spiritual liberty. If so, we add to the confusion. Avatar is the **unseparate** being, who **appears** in a cloak called “body.”

The grades of lovers of Avatar may roughly be distinguished. Those who use his name; those who use his name with feeling; those who love him so much that there is a great activity of magnetism and power with every utterance of his name that they pronounce. Finally those who seldom utter his name, because to utter it would be to make a noise and to make “Avatar” as a sound among many sounds, as a thought among many thoughts, even as a feeling among many feelings and a love among many loves. They keep silence, but when they do speak his name it has mantric value.

The original purpose of the Vedas was not philosophy, but the chant, or utterance, which if repeated, with or without ritual, would induce the state of consciousness in the devotee so as to bring about the realization in consciousness of the words uttered. This made it possible for many to explore even into the sixth plane. But he only discovered that there was a limit even there.

In most ancient times there were silent devotees called “munis” who had all knowledge and some who could penetrate beyond the sixth plane. The Avatar is the silent devotee who not only can and does penetrate beyond the sixth plane into the ultimate of the Seventh but is bringing the Seventh plane down to the lowest plane.

The silence of Avatar is beneficial not only to the super-worlds, and to the manifest, but to the infra-worlds. It marks the beginning of the end of the human evolution and of the whole pralaya.

Many people would imitate Avatar with silence: that is good. If they also learned the perfection of each body and each faculty in its turn, using, so to say, Karma-Yoga for the body, Jnana-Yoga or its equivalent for this mind, Bhakti-Yoga or its equivalent for heart, and then achieved the silence, they would become servants of perfection.

All systems of Yoga seem to begin with man and end with God. Yoga-Yoga begins with God, ends with God and moves with God throughout. It is not really a Yoga system but is a signification of the abiding presence of God and God-consciousness.

All systems of Yoga operate as if there were such a thing as the will of no man; actually, that could operate freely and independently in the cosmos, and that man, by his free will, has surrendered or attuned his will to something greater, which is the Will of God. This is to assume that the will-of-man is like the river, and the Will-of-God is like the ocean. Actually the Will-of-God is more like the total world of water, whether in the river, or in the ocean or even in the clouds (maya).

There is no exercise; there is no practice in Yoga-Yoga. Exercise and practice assume “same” and “different” and this is a denial of Truth, which is to say, God alone is.

The Seventh Plane Master is **in** Yoga-Yoga and **is** Yoga-Yoga rather than **does** Yoga-Yoga. The yogi, the aspirant **performs** an act of service, of discipline, of austerity, of surrender, of ego control. He requires action, and as Krishna said, even apparent non-action is a form of action. With the Perfect One however there is nothing which can be safely called action or non-action or rest or movement. These words and these ideas spring from the world of duality.

Yoga-Yoga works in Grace, creates through Grace, and bestows Grace.

Perform any Yoga and you are on the way to Yoga-Yoga. When the Yoga is achieved, attained, perfected, accomplished, and the Seventh Plane or soul-consciousness is realized then Yoga-Yoga manifests in time-space.

Yoga-Yoga is not to be thought of, as thought arises from it, not it from thought. It is not the subject-matter of anything in the heavens above, or on the earth beneath. It is not subject to any function of body or mind or heart or personality in any aspect, except that it is ever with the Seventh Plane Master and manifests, so to speak, with him and in him and through him.

One may never safely analyze Avatar; one may always safely wonder concerning him and one by loving Avatar comes to realize love, and through that, God.

If there were no Avatar, no Hierarchy, no Seventh Plane, no Yoga-Yoga, there would be no God, either in a definable or verbal sense. But there is no God in the sense that there is anything else but God, Who alone is.

God is the heart of Hierarchy. Hierarchy is the heart of humanity and humanity is the heart of the creation.

To say that God alone is should not produce any conception of allness, nothingness or something, because these concepts all fall short of Truth which can be attained only through realization. By means of Yoga-Yoga Avatar can bring this instantaneously.

All systems of yoga require time and belong to evolution and in theory come at the end of the evolution of each apparent entity, but Yoga-Yoga is beyond evolution. The Avatar says: “Be ye saved, be ye healed, be ye made whole, be ye perfected” and it is so. As the Bible says, “He spake, and it was done.”

Because a word “Avatar” is used and because another word “God” is used, a number of thought-forms, concepts and imaginations come into existence, dividing men. Some identify Avatar and God and some relate them and some few even seem to separate them. They form religions, sects, cults.

But in the end it does not matter whether we unite or separate or divide, so long as we do not hold on to the conception or feeling that there is any separation, any division.

It is not necessary to bring the Unitarians to the acceptance of personality or sonship; and it is not necessary to bring others to Unitarianism. All is **shirk** until God is realized and comes into Seventh Plane Consciousness.

Avatar comes to put an end to all differences among mankind in so far as these differences interfere with progress toward the realization of the True Self, and to utilize all differences in as far as these differences may be of assistance in the realization of the True Self. Thus one may progress by art, religion, mathematics, travel and communication, music and even by philosophy toward the true goal. And among the arts for instance there are many divisions and departments. Among the divisions and departments are many schools. And among many members of the same school, no two personalities are identical in time-position, age, eyesight and faculties, and so uniformity and unanimity are not possible on the outer plane. Nor does this matter, for out of Union comes love and harmony and beauty which are most desirable.

The more one reflects on agreements, differences and harmonies the more one comes to realize the whole universe is but the sport of Allah, or God. Usually He plays no part in that sport, not even as referee or judge or umpire. But as Avatar He may even appear as one of the players. If this were not so, God would be limited by His own creation.

The God limited by His creation is a Transcendental God, and the God permeating His creation is an Imminent God, and the God manifesting in His creation is a Personal God, and all of these are true aspects of the Godhead.

Among many aspects of God, to man his own is best, and to God all are good. But the realization of God is not even "better" than the aspects, for it transcends them entirely and may include them one and all.

He who looks upon the inferior as an inferior and upon the superior as a superior is a clever man; he who sees the potential superiority in every one is a wise man; but he who sees God in the cleverness of everybody and in the wisdom of everybody and in the efforts of everybody recognizes the purpose of Creation. He is the servant of God.

Those who look upon themselves as being on God's side and on others as being against God's side do not understand God or the Seven Realities. God is the real self in every self, regardless of how undeveloped that personality may seem. The crucifixion was an event which showed that God was willing, in incarnation, to face the severest of experiences with the same zest as one would accept the most happy of experiences. Each one had to act exactly as in the cinema, and if some did not play the part of villains and cowards the play could not have gone on.

It is a severe mistake to have sentimental sympathy for Avatar. That produces the impression that Avatar is different from the creation and has consciousness apart from the humanity in it. Such an attitude may be excellent toward a guru, but shows a complete misunderstanding of the nature of Avatar.

Many people look for a Messiah or Messenger upon whom they can lean, who will deliver **them** from their troubles and who will solve the world's problems. Very few look for a Messiah or messenger whom they will service, and very few among them really regard that messiah or messenger as the Self of the very selves. But until this is done—and it is not easy—the recognition of Avatar is complete.

Avatar looks for help from no man, not even from Hierarchy, but accepts with joy any sacrifice or devotion, no matter how little.

As there is no great and small in infinity, but either union with it, or absence of existence before it, so there is neither great nor small before Avatar, and either union with him, or absence before him.

It is not the physical recognition of Avatar or even the devotional surrender which matters, but the real surrender which is listed as the last of the Seven Realities. This brings recognition of the devotee by the Avatar.

No man is great or mighty before the Avatar on his own cognizance. No one is small before Avatar who accepts him as the Realities propose and propound.

Avatar is separate only in the formation of the body he temporarily inhabits, and the mind and other appurtenances which he selects to go with it. If this were not so, the body would be a flame of light, too bright to man to withstand and even his love might be totally destructive.

Avatar is small only for the purpose of bringing about some sort of recognition and he is large for the purpose of enabling souls to come into their consciousness of that which is large and even beyond largeness.

A very wrong attitude is held toward Avatar, as well as toward God. No one plants a tree and cuts off all the branches. There would be neither leaves nor flowers. One does not admire the trunk of a tree or stem of a bush, or select plants because of their roots alone. It is the ensemble, the total, which makes a tree, a bush, a flowering shrub. So Avatar comes to completion with his circle and the dependent circles, and then with the whole of humanity.

People read the Qur'an and criticize its severity. Then they admire the character of the first successors of the Prophet, and the poetry of the Sufis and the architecture of Cairo and the Taj. All these go together, as trunk and branch and leaf and flower. Infinite manifests as one in infinity and unfolds in time to show its beauty.

People read the Sutras without much edification. Then they see the temples and rock carvings and wonder. They regard the Vedas as mysterious and enjoy Gita-Govinda. So with all Scriptures. The beauty in the heart of the Messenger of God gestated, so to speak before it came into full manifestation.

Those who see the body of Avatar will see only the seed of manifestation. The root is there, but the branch will not come forth immediately. The transformation of human character which is the purpose of his coming will blossom out in the Love-Order. Heart-faculties will make themselves known and felt and from these a new civilization will arise. At the acme of this civilization one will behold

Avatar as they could not have seen him in the form. Yet all is there in essence in the form and blessed are they who recognize it.

Avatar does not forgive enemies. He does not have any. He recognizes the role that everyone plays in life and so sees what they must do to ease their karma and accomplish their dharma. He does not, therefore, condemn. He would enlighten and sometimes may guide. But condemnation and forgiveness have no special place in his life, although he would forgive a contrite heart. This, however, is different from explanations he may give from time to time in order to help humanity.

Avatar does not have enemies. No one could partake of the breath of life without the Grace which he himself enfolds. If he held out his hand against enemies, they could be destroyed instantaneously. These persons merely set up the obstacles which he must overcome and he enjoys the overcoming. So it is a grievous mistake to look upon anybody with the ideas of enmity toward Avatar. They are merely personalities who temporarily fill roles "on the other side" to help Avatar with his tremendous tasks.

The way of the breath, the way of the eye and the way of heart are even more perfect in relationship to the Avatar than in any other relation. Avatar breathes in and out as if the universe were being created and destroyed with every breath. This is truly the Holy Spirit or Divine Breath. He nourishes everything in the world.

The in-breathing of Avatar compensates the out-breathing of the world. Man sends out his sanskaras of whatever nature with his exhalation, and Avatar takes these unto himself with his inhalations. By that means he removes sanskaras, pain, karmic ties and complexities and every sort of burden, according to the need of the person. In that way, too, prayers and supplications are answered and meditations made effective. This holds true whether the devotee, the suppliant, the aspirant is following Avatar or not. Whomever he follows, whatever he seeks, it is really Avatar, though mostly he is unconscious of it.

While his inhalation balances the exhalations of everybody, the exhalation of Avatar sends forth blessings. By that means gifts are received which are called **karamat** in Arabic. These are gifts of grace and include miracles of every sort, healing and release from pain, curing of disease, occult powers and faculties, inspiration of every degree and type and range. This quickens the instinctive and intuitive faculties in all creatures, preserves memories, health, vigor and is the preserving faculty and factor everywhere. Thus Avatar is regarded as the Incarnation of Vishnu, the Preserver.

In one sense the inhalation of Avatar is like unto Siva and in another sense the exhalation of Avatar is like unto Vishnu. But if one sees keenly and deeply he will find in Avatar the source and reincarnation of every Messenger of God.

By concentration upon the breath of Avatar and by attunement to it one's breath becomes refined according to his capacity, evolution, and refinement. This is a Yoga exercise which does not belong particularly to any school. Attunement is conscious or unconscious wherever there is devotion or mediation, and conscious when there is concentration. Generally Avatar himself will request this practice but it may be assigned by any of his advanced followers, consciously. Every practice in what the Sufis call fana-fi-Rassoul really leads to the Avatar of the day who is not different in essence from any named personal Messenger from God.

People eager to concentrate upon the breath of Avatar are hindered by their eagerness which raises storm waves in the breath and personality and helped by love which brings the attunement.

For those who have had their breath refined by Yoga, it is possible to practice Tasawwuri Avatar, without seeing Avatar, without knowing where he is, or even on what plane he is momentarily functioning. For this love is of great value as conscious practice of attunement of breath may otherwise become a subjective concentration and not a means of objective action.

Those who follow Avatar with the breath also follow Avatar on the breath and those who follow Avatar on the breath also follow Avatar with the breath.

The way of the breath is independent of space-relations with Avatar, but the way of the eye usually requires at least one meeting face-to-face, though not always so.

Way of eye with Avatar is limited so long as one "looks" at or for Avatar, and is unlimited when one looks "with" Avatar. Way of eye helps one in conscious existence when one feels separation and helps one in the spiritual life when one does not feel separation.

Way of heart is limited when one loves Avatar, and is unlimited when one loves with Avatar. Jesus said, "Love ye one another," and "if ye love me keep my commandments." To love Avatar is to remain in dualism and to learn to love as he loves helps one rise above dualism.

Many are they who accept the Seven Realities and few are they who live as if God alone were.

Many are they who accept the Seven Realities and few are they who long and love so intensely as to become united with Truth. This is the real Bhakti yoga, which makes one a Bhakta.

Many are they who accept the Seven Realities and few are they who can make the complete sacrifice, so that even sacrifice is sacrificed.

Many are they who accept the Seven Realities and few are they who can renounce even renunciation, so that there is no selfishness. For there is a danger in becoming so attached to renunciation that the ego re-asserts itself even at the threshold of God. In pure selflessness this disappears.

Many are they who accept the Seven Realities and few are they who arrive at Real Knowledge and become Jnanis, or in the Sufic sense, attain to Marifat.

Many are they who accept the Seven Realities and few are they who achieve that self-control which becomes divine control.

Many are they who accept the Seven Realities and few are they whose surrender is so complete that they maintain poise through all experience.

The maintenance of poise is not separate from the experience of peace, and the Hierarchs, Sadgurus and Avatars seek to awaken every soul to this experience.

To make a difference between Sadguru and Avatar is to lose sight to both, and to gain sight of God is to learn the distinction between Sadguru and Avatar, in the manner in which God works.

Many are they who accept the Seven Realities but few are they who see them all as parts of One Truth and do not try to interpret them each apart from the other as if they were seven distinct truths.

Way of heart or Karuna Yoga is better than Bhakti before Avatar as one is through it and by it not lost on the inner planes but serves Avatar even as he may be worshipping him.

The best service before Avatar is (a) to function on the plane he requests, even though it may be a lowering of a state of consciousness; (b) perform those duties which he advises, or which are in closest harmony to his, the Avatar's desires, (c) be completely detached so that one does not feel even this detachment.

To be conscious of Avatar on outer planes alone may mean that one is lost in form; to be conscious of Avatar on inner planes alone may mean that one is lost in the light of those planes. These experiences are both relatively true—they are not false—yet mayaric.

Awareness of Avatar does not release one from maya, unless there is union with Avatar. But Grace of Avatar may release one from maya even without there being any union. However, in this case, attunement becomes normal, though not always of one's doing.

The result of Grace is not necessarily different from the result of Tasawwur, although in Grace one seems to have no will and in Tasawwur one seeks to unite the will which he possesses with the Will of God. This is possible because in reality there is only One Will beyond all manifestations.

There is no path of Grace. Grace is the operation and function of Avatar. In this he stands, in a sense, beyond all others in the cosmic chain. They may have all the attainments other than this one—the free disposal and bestowal of Grace.

Acceptance of Avatar is not a substitute for heart-repentance. Acceptance of Avatar is completed with heart-repentance.

Acceptance of Avatar is not a substitute for a recognition of the Seven Realities. One cannot say "Yes" to Avatar and "No" to these Realities. They are part and parcel of the same Truth.

One who accepts the Seven Realities as a Credo has accepted them, at the most, only so far as the Subtle Plane and one who recognizes the Seven Realities as Truth will find them a ladder even unto the Seventh Plane, and on all planes.

Through the ages verbal worship of Avatar has been regarded as the highway to truth, but heart-worship of Avatar has sometimes actually been the highway to Truth.

It is the same now and always that not those who call the Avatar "Lord" are thereby delivered, but those who actually recognize the Divine Will in all things and acts and relations.

Those who regard the suffering of others as less than their own are to be pitied, for it is the same Lord who suffers in all.

Those who acclaim Avatar with their own voices, they will be benefited, but those who acclaim Avatar with the Voice of Truth will be delivered, if they have not already been delivered.

Avatar comes to bring to the open that which has been kept hidden and to reveal the limitations of man in that which has seemed to be open.

Those who see their superiority because of their acceptance of Avatar have not yet rid themselves of egotism and priestcraft and cult and sect. Those who cease to see themselves because of their acceptance of Avatar are the blessed ones.

When devotees cease to see themselves in recognition of Avatar it is then that Avatar recognizes himself perfectly.

It is not wrong to adhere to one's philosophy or code of morals if one does not propose it as a substitute for the Message of Avatar, or consider them parts of that message, or something to be added or addendumed to it. Avatar comes to perfect us as we are, not to alter us into something entirely different.

To be made perfect is essentially the same as being made whole. It does not imply that we must become our own material or psychological opposites. During the ages this has already been. We are often what we appear to be in order to bring out a balance, harmony and order in our personality. Spiritual Directors then come to awaken us to the next stage of progress. Avatar comes to awaken all to the next stage of evolution.

Avatar comes in what appears to be a body, it is a body. Analyze chemically, physiologically and anthropometrically and it is a body. Yet it has some differences. The induction coil and the transformer are made out of usual materials, but possess unusual faculties. So Avatar may express the unusual through his usual body.

The bodies of Sadgurus and Avatars are in a sense transformed because they are not resistant to vibrations from higher planes, so that even the highest light may in a sense manifest through them. What the diamond is to the mineral world and the lion is among beasts, so is the body of the Perfect Ones to the human body. However, the Avatar does select his own parents before incarnating.

The body of man is in theory the temple of divinity and the body of Sadguru and Avatar is in fact such a temple. The feet of the Perfect Master especially bring down the vibrations of highest heaven to lowest earth and impregnate the soil with a transforming power which continues to emanate spiritual radioactive vibrations through the ages. This was early expressed in the word "Dhammapada" and ceremonially expressed in the washing of feet.

The ancient Egyptians had a knowledge of the perfect body which was contained in the symbol of crux-ansata or **ankh**, that it was male-female, **transcendent** androgyny, and not subject to those temptations and forces which keep man close to earth and affixed to karma.

The Avatar by example show what the pure life can be in the body and what life can be with a pure body.

The form of the body of Avatar of itself is not important and is taken because of the need of the day. In each cycle the world has a different predominating need, and yet always the same need—for God.

People who worship Avatar can go only so far as that worship goes, and people who follow Avatar can follow as long as they have capacity. But for those who unite with Avatar, there are no limitations.

Although Avatar possesses a body as if an ordinary human individual, he utilizes the universal mind. He can have immediately any knowledge, first, what is held or known at the time, whatever that time be, and then also what has been known by humanity. This knowledge is recorded in vibrations which have been known as "akashic records."

Avatar is free to use these "akashic records" or what one may call his individualized mind. But he also uses the minds of those around him in several ways: to answer their inquiries, to assist in their needs, to soothe or arouse them, to rid them of sanskaras or awaken them to the next stage of evolution.

Avatar may not do more than he does because he avoids destruction. Many do not realize the destructive nature of miracles. To be unusual is not necessarily to be spiritual, much less, to be divine.

Avatar utilizes universal mind to speak in the words of the day, or to suggest terms which may become popularized in the immediate future.

Avatar does not come to promote a transcendent intellectual revolution, nor does he come to assure the world of lasting material prosperity. He comes to make man wise. Perhaps as a result of wisdom there may be an intellectual revolution and there may be material prosperity. But another result of wisdom will be to make mankind realize both the ease by which these things can be secured and their unimportance in the attainment of happiness, or peace.

Avatar comes because man has lost the secret of transforming his own nature, avoiding his own pitfalls, or attaining happiness. Even when he is willing, he cannot do what the Perfect Ones can do. It requires perfection to illustrate perfection; imperfection can only produce imperfection, although in varying degrees.

It is not necessary to abandon the fruits of civilization in order to attain bliss and it is not necessary to secure the fruits of civilization either before or after the attainment of bliss.

No doubt the New Humanity will continue to be curious and advance considerably in the material and intellectual directions, but this will be like trying to attain heaven through a tower of Babel. It is through the heart that bliss comes, by the heart's awakening.

The heart of Avatar is greater than the universe. It contains the essence of all the six planes, or in ancient language, "the three worlds."

The light of the universe is derived from the inner light of man and the light of man is derived from God. Avatar sustains man who sustains the universe. He does this through his breath, his love and his light, which are "witnesses" on all planes.

The heart of Avatar is unfathomable and the love of Avatar is unfathomable. Yet man always seeks to "understand" it even while proclaiming its excellence and transcendence. Therefore Avatar often comes with a shock by doing that or seeming that which people not associate with divinity.

In man there are opposites, in Avatar there is union.

Heart of Avatar can be appreciated by the heart of awakened man. Avatar comes to awaken man not so that man can comprehend his (the Avatar's) heart, but so that man can come to realize his true nature.

The Seven Realities come to manifestation in life, through Avatar.

Avatar is neither the same nor different from Avatar of a different cycle. Terms "same" and "different" only apply to that which is under maya and therefore finite.

Man is what he is, and Avatar also is what he is not.

The soul of Avatar is the soul of all that is.

The work of Avatar is the work of God, although it is permissible to regard Avatar as God-man and the Ineffable or Zat as God-God.

The spirit of devotion may become so great that agreements or differences on the part of man will be considered unimportant. Avatar comes to produce this harmony even though he may permit opposition or actually incite it. Sometimes people uniting against Avatar come to appreciate more the worth of one another, and that may be what Avatar has desired above all.

To consider Avatar as separate from anything or anybody is to have a short view of Avatar.

There are no "wrong" views concerning Avatar, but there are partial views and imperfect aspects. These imperfections are not harmful except when one person arrives by coercion to force his views on another. Just as a ray of light, striking another ray, produces the phenomena of "interference" whereby from light shadow-darkness seems to arise, so when one form of imperfection strikes another form of imperfection, instead of light being produced, there is an internal interference which often puts an unnecessary obstacle before the one still in darkness.

Avatar has stressed love in place of coercion and some, in blindness, have tried to coerce love, which is certainly an interference before love.

If one really respected Avatar as God, the All-in-all, he would never coerce in the name of Avatar, knowing that tall fruit ripens in due season, and so does every soul come to God when it is the "right time." This does not in any way hinder Avatar from bestowing Grace on whom he will whenever he will.

It is not wrong to consider Avatar as King-Emperor of the world. But there are two great differences between Avatar and a world-emperor. The first is that he is not restricted by anybody or anything in this world. The second is that he is unseparate from his subjects. He is not only **over** them but **in** them.

Church tradition and unenlightened devotees have chosen to behold God, of God's Messengers as "forceful rulers." The Avatar, as King-Emperor arrays his love and draws people by his holiness

and may rule them without any sign of force. It is the false or unenlightened devotee who associates force rather than love and wisdom with the God-man.

If one, in loving Avatar, does not see him either as God or as emperor, but is aware of his loving light, that is sufficient.

No one has the right to use the name of Avatar to abuse or criticize anybody or anything which is in creation, unless Avatar has given permission. This shows that the critic is either not a lover, or has failed, through love, to attain to wisdom. He is still further from perfection.

Avatar may not correct those who wrongly use his name, but he will never get such an example. Watch him, not his followers.

Avatar has a purpose in appearing and a purpose in disappearing, but always he has a purpose and life, as he experiences, is always the fulfillment of purpose.

The devotee of Avatar does his work not by seeking the purpose in Avatar's action, but by dutiful submission in love to Avatar.

Avatar does not force his will upon others. There is only one will in life and that is life itself. But Avatar seeks to awaken in humanity that self-sameness which He, in reality, is.

Spiritual teachers unite in consciousness with their pupils in their common journey to the common goal. Of Avatar it is said: "I am the Way, the Truth, the Life."

Alone among all devotees Sufis have preserved the maxims and practices of all the Avatars, but that which they have been performing in sacred will become popular, because of Avatar, **without becoming profane.**

In past ages division between the sacred and profane led to the mysteries, and these in turn were profaned by priestcraft. Avatar manifests that the whole of humanity will rise in evolution to heart-consciousness. That which was sacred, esoteric, mystical to the masses of humanity becomes natural, proper and purposeful to the people-of-heart (**sahib-i-dil**).

The guru helps elevate chelas, the Murshid is supreme companion to mureed and Avatar is the guide of all humanity without using the authorization of guide.

Avatar is guidance without being guide, leadership without being generalissimo, and perfect man without descending into the vices which plague humanity.

Discussions over the nature of Avatar do not throw light upon the being of Avatar. Union with Avatar in spirit is the best of experiences by which knowledge of the nature of Avatar comes to man. Union with God in spirit is the best of experience by which knowledge of the nature of self comes to man.

While Avatar and self are different man has still a distance to travel.

Claims made concerning Avatar are often the means by which strong egos endeavor to prove their superiority over other egos. Loving is the best means of advocating the mission of Avatar.

The claimants of Avatar are often strong egos who, with all their strength, lack love and propose a substitute. They are often the hardest enemies with which Avatar has to deal.

Avatar will bring into the world a new knowledge by which one who has received the light of his Grace can look into the hearts of others, and perceive their state of consciousness and evolution. Then everyone will be judged according to his own standard and not according to some artificial standard. This will bring about the perfection of Justice.

Avatar will bring into that world a new light by which one will be able to see the relation of everyone to his own karmic debts and dues, and when the time is ripe, help pull him out of his thralldom. This will bring about the perfection of Mercy.

No one by striving to become a saint may ever reach the state of saint. But Avatar, through his wisdom, will know how to select, protect and guide those who are fitting to become the saints of the new age.

There will be no distinction and difference made between the saints of the new age and of all ages. When man comes into a greater knowledge of the Seven Planes, he will recognize fairly and impersonally and not confuse the spiritual evolution of anybody with a particular time or a particular religion.

No man has to worship Avatar. Avatar does not make man worship him. He who worships Avatar expecting a reward worships himself. But he who, because of Avatar, forgets himself and lives by worship, is a blessed soul.

The Light of Avatar penetrates beyond humanity in all directions. In the worlds above, though Avatar be on earth, he affects the lives of beings of many grades, sub-human, human and super-human. Also while he is on earth and even after, the light which he personifies affects the existence of all creatures down to the basic mineral world.

Any cataclysms which occur because of Avatar are movements of the very earth to throw off the evils and debris of past karma and to re-orient itself in accordance to the equilibrium of the new day.

All changes that seem to take place because of Avatar are changes of God, by God, in God, though in the world of manifestation they may be explicable in terms of name and form.

Love is the key and mergence in the beloved is the door to eternal salvation.

Acts of the Avatar are often contrary to social niceties and even contrary to what he may at times preach. Every act of Avatar is not to produce karmic dues and debts but to raise the world above its karmic ties and to promote liberty for the universe.

Praising the Avatar is the first stage of praise. Doing what the Avatar requests is the second stage of praise. Imitating the Avatar in thought, word and deed is the third stage of praise.

The world adheres to be first stage of praise. Avatar comes and teaches humanity to rise to the second stage of praise. After that humanity gives Avatar another name and uses it in the third stage of praise. Now Avatar comes in another guise to insist upon the third stage of praise. This time humanity will be unable to use the new name and return to its first stage of praise, but will actually pass through a complete initiation and arrive at the stage of following the Avatar.

Following the Avatar is midway between praising the Avatar and striving to be Avatar. Avatar alone is the striver and the goal. At all other stages of development man raises himself from one scale of ego to another, from one stage of evolution to another. But by Avatar and through Avatar he arrives at the end of striving.

When it is Avatar following Avatar and nothing is seen but Avatar in all, through all, around all, then has the world come to its perfection.

What is new may be very ancient, but new in the world of manifestation. What is just learned may have been known before, here or elsewhere. The complete wisdom was given to the world at its creation, with its creation. It has taken ages for the wisdom to reach manifestation, yet that was the very purpose of creation and always is.

Heretofore Avatar has come to perfect the imperfect; now he comes even to perfect the perfect.

The average man has his individual point of view, the saint has a universal point of view, the prophet has the universal point of view and yet retains his individual point of view and consciousness of this plane. The Avatar has the universal point of view and **all** individual points of view and also retains consciousness of the planes as he sees fit.

The true love enables man to see what he has not seen before, know what he has not known before and love what he has not loved before. If there is no gain the love is false.

The love of Avatar is such that, poured upon the individual soul, it adds gain to that love. The love returns to itself and is fulfilled in itself.

When what is written is known without reference to writing,

Truth becomes man's possession.

