

The Coming One



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Right down the ages, in many world cycles and in many countries (and today in all) great points of tension have occurred which have been characterised by a hopeful sense of expectancy. Some one is expected and His coming is anticipated. Always in the past, it has been the religious teachers of the period who have fostered and proclaimed this expectancy and the time has always been one of chaos and difficulty, of a climaxing point at the close of a civilisation or culture and when the resources of the old religions have seemed inadequate to meet men's difficulties or to solve their problems. The coming of the Avatar and the advent of a Coming One are the keynotes of the prevalent expectancy. When the times are ripe, the invocation of the masses is strident enough and the faith of those who know is keen enough, then always He has come and today will be no exception to this ancient rule or to this universal law. For decades, the reappearance of the Christ, the Avatar, has been anticipated by the faithful in both hemispheres—not only by the Christian faithful, but by those who look for Maitreya and for the Boddhisattva as well as those who expect the Imam Mahdi.

When people feel that they have exhausted all their own resources and have come to an end of all their own innate possibilities and that the problems and conditions confronting them are beyond their solving or handling, they are apt to look for a divine Intermediary and for the Mediator Who will plead their cause with God and bring about a rescue. They look for a Saviour. This doctrine of Mediators, of Messiahs, of Christs and of Avatars can be found running like a golden thread through all the world faiths and Scriptures and, relating these world Scriptures to some central source of emanation, they are found in rich abundance everywhere. Even the human soul is regarded as an intermediary between man and God; Christ is believed by countless millions to act as the divine mediator between humanity and divinity.

The whole system of spiritual revelation is based (and has always been based) on this doctrine of interdependence, of a planned and arranged conscious linking and of the transmission of energy from one aspect of divine manifestation to another—from God in the "secret Place of the Most High" to the humblest human being, living and struggling and sorrowing on earth. Everywhere this transmission is to be found; "I am come that they may have life" says the Christ, and the Scriptures of the world are full of the intervention of some Being, originating from some source higher than the strictly human. Always the appropriate mechanism is found through which divinity can reach and communicate with humanity, and it is with this communication and these Instruments of divine energy that the doctrine of Avatars or of divine "Coming Ones" has to do.

An Avatar is one Who has a peculiar capacity (besides a self-initiated task and a pre-ordained destiny) to transmit energy or divine power. This is necessarily a deep mystery and was demonstrated in a peculiar manner and in relation to cosmic energy by the Christ Who—for the first time in planetary history, as far as we know—transmitted the divine energy of love directly to

our planet and in a most definite sense to humanity. Always too these Avatars or divine Messengers are linked with the concept of some subjective spiritual Order or Hierarchy of spiritual Lives, Who are concerned with the developing welfare of humanity. All we really know is that, down the ages, great and divine Representatives of God embody divine purpose, and affect the entire world in such a manner that Their names and Their influence are known and felt thousands of years after They no longer walk among human beings. Again and again, They have come and have left a changed world and some new world religion behind Them; we know also that prophecy and faith have ever held out the promise of Their coming again amongst us in an hour of need. These statements are statements of fact, historically proven. Beyond this we know relatively few details.

The word "Avatar" is a Sanskrit word, meaning literally "coming down from far away." Ava (as prefix to verbs and verbal nouns) expresses the idea of "off, away, down." Avataram (comparative) farther away. The root AV seems at all times to denote the idea of protection from above, and is used in compounds, in words referring to protections by kings or rulers; in regard to the gods, it means accepted favourably when a sacrifice is offered. With the result that the root word can be said to mean "Coming down with the approval of the higher source from which it came and with benefit to the place at which it arrives." (From Monier-Williams' Sanskrit Dictionary.)

All the world Avatars or Saviours, however, express two basic incentives: the need of God to contact and have relationship with humanity and the need of humanity for divine contact, help and understanding. Subject to those incentives, all true Avatars are therefore divine Intermediaries. They can act in this fashion because They have completely divorced Themselves from every limitation, from all sense of self hood and separateness and are no longer—by ordinary human standards—the dramatic centre of Their lives, as are most of us. When They have reached that stage of spiritual decentralisation, They Themselves can then become events in the life of our planet; toward Them every eye can look and all men can be affected. Therefore, an Avatar or a Christ comes forth for two reasons: one, the inscrutable and unknown Cause prompts Him so to do, and the other is the demand or the invocation of humanity itself. An Avatar is consequently a spiritual event, coming to us to bring about great changes or major restorations, to inaugurate a new civilisation or to restore the "ancient landmarks" and lead humanity nearer to the divine. They have been defined as "extraordinary men Who from time to time appear to change the face of the world and inaugurate a new era in the destinies of humanity." They come in times of crisis; They frequently create crises in order to bring to an end the old and the undesirable and make way for new and more suitable forms for the evolving life of God Immanent in Nature. They come when evil is rampant. For this reason, if for no other, an Avatar may be looked for today. The necessary stage is set for the reappearance of the Christ.

Avatars are of all degrees and kinds; some of them are of great planetary importance because They express whole cycles of future development within Themselves and strike the note and give the teaching which will bring in a new

age and a new civilisation; They embody great truths towards which the masses of men and women must work and which still constitute an objective to the greatest minds of the age, even though as yet unrealised. Certain Avatars also express in Themselves the sum total of human achievement and of racial perfection, and thus become the "ideal men" of the ages. Others, greater still, are permitted to be the custodians of some divine principle or some divine quality which needs fresh presentation and expression upon Earth; this They can be because They have achieved perfection and have attained to the highest possible initiations. They have the gift of being these embodied spiritual qualities, and because They have in fullness expressed such a specific principle or quality They can act as channels for its transmission from the centre of all spiritual Life. This is the basis for the doctrine of Avatars or Divine Messengers.

Such an one was the Christ; He was twice an Avatar because He not only struck the keynote of the new age (over two thousand years ago) but He also, in some mysterious and incomprehensible manner, embodied in Himself the divine Principle of Love; He was the first to reveal to humanity the true nature of God. The invocative cry of humanity (the second of the incentives producing a divine Emergence) is potent in effect because the souls of men and women, particularly in concerted action, have in them something which is akin to the divine nature of the Avatar. We are all Gods, all the children of the One Father, as the latest of the Avatars, the Christ, has told us. It is that divine centre in every human heart which, when awakened into activity, can call forth response from the high Place where the Coming One awaits His hour of appearance. It is only the united demand of humanity, its "massed intent," which can precipitate the descent (as it is called) of an Avatar.

To sum up, therefore: the doctrine of Avatars is paralleled by the doctrine of the continuity of revelation. Ever down the ages, and at every great human crisis, always in the hours of necessity, at the founding of a new race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God—impelled by the Law of Compassion—sends forth a Teacher, a world Saviour, an Illuminator, an Avatar, a transmitting Intermediary, a Christ. He gives the message which will heal, which will indicate the next step to be taken by the human race, which will illumine a dark world problem and give to humanity an expression of some hitherto unrealised aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine Nature, is based the doctrine of Avatars, divine Messengers, divine Appearances and Saviours. To Them all, history unmistakably testifies. It is upon the fact of this continuity, this sequence of Messengers and Avatars, and upon the dire and dreadful need of humanity at this time, that the worldwide expectancy of the reappearance of the Christ is based. It is the innate recognition of all these facts that has led to the steadily mounting invocative cry of humanity in every land for some form of divine relief or divine intervention; it is the recognition of these facts which also prompts the order which has gone forth from "the centre where the will of God is known" that the Avatar should come again; it is the knowledge of both these demands which has led the Christ to let His disciples in every land know that He will reappear when they have done the needed preparatory work.

The Avatars most easily known and recognised are the Buddha in the East and the Christ in the West. Their messages are familiar to all, and the fruits of Their lives and words have conditioned the thinking and civilisations of both hemispheres. Because They are human-divine Avatars, They represent what humanity can easily understand; because They are of like nature to us, "flesh of our flesh and spirit of our spirit," we know and trust Them and They mean more to us than other divine Emergences. They are known, trusted and loved by countless millions. The nucleus of spiritual energy which each of Them set up is beyond our measuring; the establishing of a nucleus of persistent energy, spiritually positive, is the constant task of an Avatar; He focusses or anchors a dynamic truth, a potent thoughtform or a vortex of magnetic energy in the world of human living. This focal point acts increasingly as a transmitter of spiritual energy; it enables humanity to express some divine idea and this in time produces a civilisation with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is after all only the record of humanity's cyclic reaction to some inflowing divine energy, to some inspired leader, or to some Avatar.

An Avatar is at present usually a Representative of the second divine aspect, that of Love-Wisdom, the Love of God. He will manifest as the Saviour, the Builder, the Preserver; humanity is not yet sufficiently developed or adequately oriented to the life of the Spirit to bear easily the impact of an Avatar Who would express the dynamic will of God. For us as yet (and this is our limitation) an Avatar is one Who preserves, develops, builds, protects, shields and succours the spiritual impulses by which people live; that which brings Him into manifestation is men and women's need and demand for preservation and help. Humanity needs love, understanding and right human relations as an expression of attained divinity. It was this need which brought the Christ to us before as the Avatar of Love. The Christ, that great human-divine Messenger, because of His stupendous achievement—along the line of understanding—transmitted to humanity an aspect and a potency of the nature of God Himself, the love Principle of Deity. Light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God, prior to the advent of the Buddha, the Avatar of Illumination. Then the Buddha came and demonstrated in His Own life the fact of God Immanent as well as God Transcendent, of God in the universe and of God within humanity. The Selfhood of Deity and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to humanity.

However, until Christ came and lived a life of love and service and gave men and women the new command to love one another, there had been very little emphasis upon God as Love in any of the world Scriptures. After He had come as the Avatar of Love, then God became known as love supernal, love as the goal and objective of creation, love as the basic principle of relationship and love as working throughout all manifestation towards a Plan motivated by love. This divine quality, Christ revealed and emphasised and thus altered all human living, goals and values.

The reason He has not come again is that the needed work has not been done

by His followers in all countries. His coming is largely dependent, as we shall later see, upon the establishing of right human relations. This the church has hindered down the centuries, and has not helped because of its fanatical zeal to make "Christians" of all peoples and not followers of the Christ. It has emphasised theological doctrine, and not love and loving understanding as Christ exemplified it. The Church has preached the fiery Saul of Tarsus and not the gentle Carpenter of Galilee. And so, He has waited. But His hour has now come, because of the people's need in every land and because of the invocative cry of the masses everywhere and the advice of His disciples of all faiths and of all world religions.

It is not for us yet to know the date or the hour of the reappearance of the Christ. His coming is dependent upon the appeal (the often voiceless appeal) of all who stand with massed intent; it is dependent also upon the better establishment of right human relations and upon certain work being done at this time by senior Members of the Kingdom of God, the Church Invisible, the spiritual Hierarchy of our planet; it is dependent also upon the steadfastness of the Christ's disciples in the world at this time and His initiate-workers—all working in the many groups, religious, political and economic. To the above must be added what Christians like to call "the inscrutable Will of God," that unrecognised purpose of the Lord of the World, the Ancient of Days (as He is called in The Old Testament) Who "knows His own Mind, radiates the highest quality of love and focusses His Will in His Own high Place within the centre where the Will of God is known."

When the Christ, the Avatar of Love, makes His reappearance then will the

"Sons of men who are now the Sons of God withdraw Their faces from the shining light and radiate that light upon the sons of men who know not yet they are the Sons of God. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful, silent Will.

"Then will the sons of men respond. Then will a newer light shine forth into the dismal, weary vale of earth. Then will new life course through the veins of men, and then will their vision compass all the ways of what may be.

"So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men."