

# Christ and the Message of the Master Therion

Charles Stansfeld Jones (Frater Achad)

*Do what thou wilt shall be the whole of the Law.*

To those interested in the study of the Religious development of Humanity, the continuity of the Path through all the ages is a very remarkable feature. Unfortunately for the races of the Western World, we have been so surrounded by petty dogmas and little schisms that until very recently the Churches held that their Christianity was the only means of what they thought to be salvation, and the revelation of the Master whose teaching they strove vainly to follow was the only direct Divine Manifestation ever granted to Earth. Neither do they understand how completely that Jesus was "very man". Trained in the great school of Human Experience, he was able not only to perform many marvellous works, but also "to know what was in Man." Having attained the highest knowledge which human experience can give, passing through the place of darkness, he was led through the appointed Pylons and became Magus of the degree J=N. He knew that he must take up the Curse of his Grade and teach his Law unto Men. This then is His Law as it is written in the book of the LAW. "Love one another." "A new commandment I give unto you that ye love one another." Christ knew that "He must speak Truth that the falsehood thereof may enslave Man." "That seeing they may see and not perceive, and hearing they may hear and not understand."

Further, he knew his mission was not a complete revelation of Divine Knowledge, for he told his disciples that "Greater works than these (which I have shown) shall ye do because I go to the Father" i.e., the supreme Self, because he says also, "I and my Father are One." Again, "I have finished the Work Thou gavest me to do," thereby showing clearly that this was not the only revelation as the work was not complete. He also speaks of "Another Comforter." No matter how prejudiced one may be those words can only imply a promise of further revelation.

It is noteworthy that in those discourses he lays special stress upon the "Will of my Father." In the early chapters of St. John he says, "If any man will do his Will he shall know whether it be of God or whether I speak of myself." And in the Lord's

Prayer, "Thy will be done on Earth as it is in Heaven." Or take that dark saying, "Nevertheless not my will but thine be done." There can be no doubt that my will is earthly desire, Thine is the Thelema of the Message. It must be plain that since two different selves cannot possess identical "Wills" neither can the same Self have two "Wills" in the highest sense of the word. It must be admitted then that Christ recognized the Will (or purpose) as an ultimate end in view for all humanity.

This brings us to the second phase—as we may say—of the Message—that is Freedom. Levitical Law "Condemned all under Sin" and "the wages of Sin is death." The Law of Love gave forth the promise of expiation through Sacrifice. Naturally, we must look for the more perfect Law of Freedom through attainment, and such is the Message now delivered. The contrast is very marked: first we have a Law of Prohibition "Thou shalt not;" secondly, the Law of Sacrifice and reward; and now freedom through our own attainment. Breaking through the illusion of our own self ideation which is overshadowed by death, we are vouchsafed a glimpse of the Eternal through Sacrifice and then, encouraged on "the Way", we receive the Message,

"Freedom by our own effort." "Wherefore he says: Awake thou that sleepest and arise from the dead and Christ shall give thee light."

The word of Sin is Restriction, or as St Paul puts it, "I had not known sin except the Law has said Thou shalt not covet." On the other hand, it must be clearly understood that this Liberty is also "the strictest possible bond." There is no mention of either punishment or reward—as Knight Monks of Thelema we are beyond either fear or favour. But we have accepted the calling knowing full well "that God is not mocked—as a man sows so shall he reap." Again, there is no choice—"We have no right but to do that Will." In other words, no matter how I may shirk, no matter how often I fall down, I alone must find out and ultimately attain that Will.

Do not let there be any misunderstanding; there is no sentimental fate or Kismet. You can lie or perjure yourself to others, you may try to hoodwink yourself, but you can never get away from that Other SELF. Listen to the Psalmist: "If I go up into Heaven, Thou art there; if I go down to Hell, Thou art there also; if I fly to the uttermost parts of the Earth, even there shall thy hand seek me and search me out." Therefore to all who have accepted the Law it is "The strictest possible bond." The doctrine of intercession has always been a stumbling block in Church Doctrine. We do need all the help that our Brothers

can give us, but it is only our own feet that can tread the Path and our own experience that will lead us. Christ declares, "I am the Way." "Come unto Me" but we must seek that Way of our own Free will.

A friend, hearing the Message read for the first time, said "Is not this more plainly stated in the passage 'Be ye therefore perfect even as my Father which is in Heaven is perfect'?" This, however, is far from being the case. The Gospel narrative is nearly 100 times as long as the short Message, and contains so many matters of controversy that no two Christian sects agree as to the meaning of the plain words quoted. And yet, as previously pointed out, this Message is in sweet accord with the teaching of Jesus. Let us take the passage, "First find out what is thy Will. Second, Do that Will with (A) One-pointedness (B) Detachment (C) Peace." Besides the quotations already given, we may add, "If with all your heart ye seek me surely ye shall find Me," "Seek ye my face." How better can we approach that search than by following the Command "Do the Will of my Father?" Or again, "In the volume of the Books it is written of Me that I should do Thy Will—Then said I, Lo I come to do Thy Will." As to the performance of that Will is it not written, "With all thy heart and with all thy might, with all thy soul and with all thy strength." "Now therefore whatsoever ye do, do all to the Glory of God," or again, "Striving always for the one Goal." Detachment: "Consider the Lilies" and "Consider the birds of the air." "Are ye not much better than they?"—and "Wherefore do ye haste to rise up early and so late take rest and eat the bread of carefulness." Truly, as Lao Tze says, "Who little have received, and who have much shall grieve." Or St. Paul, "To me it is a very small thing if I be judged of you or Man's judgment, yea, I judge not myself." Then as to Peace: "Thou shalt keep him in perfect Peace whose mind is staid on thee." And that glorious Benediction, "The Peace of GOD which passeth all understanding keep your hearts and minds."

Surely then it cannot be said that the Message of the Master Therion contradicts that other. One great point which is shewn clearly in the Message is "While there is much of Love, there is no word of Sentimentality." This cuts deeply into the false sentiment and hypocrisy which has grown up among our would-be reformers. Pity is so often the expression of the "Holier than Thou" feeling, and on this point both Christ and the Message are in Harmony. "Judge not that ye be not judged", "Judge not by outward appearance." We learn, "It cost more to redeem their souls so they may leave that alone for ever." Then you will

be able to understand that "every man and every woman is a Star, and each Star moves in its own path without interference." Never must it be forgotten for a moment that "Every man and every woman in thy surrounding is consciously or unconsciously striving to follow the Path." "See to it then that it be not thy fault if another be turned aside."

"And whosoever will, let him come and drink of the Water of Life freely." Jesus, the God-man, the First fruits of them that slept, incarnated in a human body. But he clearly showed through the symbolism he used in regard to himself that not alone was he One with the Father—Who is Greater than I—but that he associated himself with an ever more universal series than the human. Thus he united with the animal kingdom as the Lamb; with the birds as the Dove; with the Fish through his name; with the vegetable as the Vine; his disciples he called the Salt of the earth (cubic crystals) and there is the Mystery of the Perfect Stone, for him that overcometh, in which a new name is written. Aleister Crowley associated himself with the God-Beast. He incarnated in a human body, but symbolically claimed to be the Sun-Lion. He received "Liber Legis" and became the Prophet of the Aeon of Horus—the Crowned Child. But he did not associate himself with the other kingdoms in the way indicated above, although, through Liber Legis, he did proclaim in Space, and the Star Universe and the Mystery of Hadit. He also set up a System of Scientific Illuminism, the A:A:., whose motto is: the Method of Science, the Aim of Religion. Science has greatly advanced since the time of Jesus and even the birth of Aleister Crowley, and the Revelation of Liber Legis in 1904.

Particularly there is the Theory of Evolution and quite recently the incoming of the Atomic Age for all to see. We, too, must be prepared to advance with the times. The old formulae are outdated. Were I the incarnation of the lamb of God itself, it would still be true that I inhabit an elderly physical body, with aches and pains and many weaknesses, and so far it is in no sense proved that these are due to a process of regeneration rather than merely the natural one of old age, sickness, and ultimately, physical death. For the moment it is better to be a living dog than a dead lion. We own our own home and grounds—so long as we pay taxes. The family consists of my wife and grown daughter, who provides for herself, an adopted boy of 13; and two foster brothers of 11 and 12, whose bare maintenance is provided for by the Children's Aid and Government. I must provide my share in order to keep going. This money "comes" without asking from those of my students who

are satisfied with their own progress—rather than with what they get from me, for they are often much neglected.

It seems to me that things are working out for all of us in quite unexpected fashion—which at first is rather confusing. Let us see if this very fact is not a key to the situation which, if once glimpsed and at least partially understood, may well help towards proper equilibrium. Not alone of the prophecies of Liber Legis, but of the Christian and other Scriptures, seem suddenly to be working out with startling accuracy, but in a quite unexpectedly reverse and humorous sense. There may be only very few of us who have so far been permitted to witness these things or know anything about them, and yet they have a not merely personal, or even magical, but worldwide implication. It's not alone a sort of gamble in regard to human events and persons, but implies the transformation of Time and Space and Motion, the Atoms, etc. Also, it does not take me to tell you that on this planet it is obvious that we are living in an age of potential abundance, while the best thing the powers that be see to do about it is to start another war to get rid of it rather than let the common man benefit by the fruits of science.

Anything I may say, then, will be no crazier than that—I hope. Let's take a few of the strange combinations, which mark this present "mix-up" as seen in the light of the new Aeon. The Hindus may have been right in calling things the Play of Shiva—or the Sport of the Gods. The Qabalists were wrong in affirming the Void as the Source and omitting the Plenum. The orthodox Jews were right in affirming the One God, but wrong in rejecting the Qabalists, for it needs the Qabalah to prove it. They were wrong in rejecting Jesus as the promised Messiah. But the Catholics were wrong in rejecting the Jewish Rock Jehovah in preference for Peter. The Roman Communion was right in regard to the Mystery of the Trinity in the Plenum; and the Greek Church wrong in the formula. The Christian Church seems entirely to have misunderstood the mission and teachings of Jesus, and has set up an outer gate. It is built on a sandy foundation, yet has endured for a long time. Jesus said to his disciples: "Make unto yourselves friends of the mammon of iniquity, that when ye fail they will receive you into their houses." They make friends with mammon; alright, but do not remember that he foretold their failure.

Godless science discovers Evolution; the Church is about to define—make part of the Deposit of Faith for all time ex cathedra—the nature of the Mystery of the Assumption of the Blessed Virgin. Jesus indicated his Second Coming as like a

"Thief in the Night," the day and the hour no man knoweth. An April Fools Day "crazy" joke was issued long ago at the probable "day and hour" but it was the Feast of Mary Magdalene not the Virgin.

Aleister Crowley proclaimed himself as the Beast and Anti-Christ throughout most of his life, and became, according to the Press with millions of readers, "The Wickedest Man in the World." The Catholics take no notice. To come closer home: Liber Legis is true, but it tended to fool A.C. A.C. shouts "A ka dua—I adore the might of Thy breath"—and dies of asthma. Achad, who gets the "reward" of Ra Hoor Khuit the Hawk-Headed—hawks and spits to beat the band. (If not on crapulous creeds.) The candidate representing the "Lamb" looks like an old goat without a beard. Now, all of this seems to indicate that this is the working out of the Comedy side of the picture, which people have not expected. Perhaps Jesus was a friend of publicans and sinners. Perhaps he dislikes the moneychangers at the door of the Temple as much as he ever did. Perhaps they are in for a jolt. And wouldn't they like it to be able to pin it onto an anti-Christ?

We are in an age of paradox. Let us accept it. We need to look both sides of the shield. We need to try to understand the other fellow's view as well as our own, as complementary. When we do we shall also see the humorous side and that there was nothing to be afraid of in being sympathetic instead of hostile. It'll likely take a long time for things to manifest on a wide scale. There are those still very much in the Old Aeon (or Aeons); there are some who know a bit about the New one. Once we get rid of fear, which is failure, things begin to go much better. Let's keep our sense of humour at all costs. The fun is only just beginning. The individual formula which was uniquely necessary in order to fulfill the prophecies of Liber Legis involved the strange correspondences and proportions of 13 and 31. This has been clearly proved. But thrice 13 and thrice 31 is the formula of Liber Legis, whose Law is for All. Therefore we must consider the meaning of the same proportion tripled, 9: As 39 is to 93. This means "As The Eternal One is to the Sons of the Merciful God!" The Qabalistic proof of this is IHVH AchD (39) and BNI AL (93)—see Sepher Sephiroth. Shall we not then face the Open Road in confidence as true BENI AL—Sons of God!

*Love is the law, love under will.*