

Christ and the Message of the Master Therion.

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Probably by Frater Achad (C Stansfeld Jones )

among whose papers the typescript was found.

Copied 1954 from a typescript in the possession

of Dr J.P. Kowal.  
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## Christ and the Message of the Master Therion.

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 <sup>Divine</sup> 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 "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 9 = 2. He knew <sup>Grade</sup> 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 <sup>may</sup> 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

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 2 "Wills" in the highest sense of the word. It must be admitted then that Christ recognised 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 had 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 also 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, this 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 or any 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 Freewill.

A friend, hearing the Message read for the first time, said "Is not this more plainly stated in that 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 even of the plain words quoted. And yet, as

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previously pointed out, this Message is in ~~accord~~ 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". And 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 Book 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 alway for the one Goal". Detachment: "Consider the Lillies" and "Consider the birds of the air". "Are not ye 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 live have receive, and who have much shall grieve". or St Paul "To me it is a very small thing if I be judged of you or of Man's judgement, 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 ~~be~~ turned aside".

"And whosoever will let him come and drink of the Water of Life freely."

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