

THE REVELATIONS OF PETER

By
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1. Sethian Preface

God “holds an ‘idea-shape’ of himself as human, to which you can relate. He literally was made flesh to dwell among you...”

Potential individuals, in your terms, had consciousness before the beginning and before any beginning as you know it, then. They clamoured to be released into actuality, and All That Is, in unspeakable sympathy, sought within itself for the means.

Seth

We gave you the patterns, behind which your physical selves are formed. We gave you the patterns, intricate, involved and blessed, from which you form the reality of each physical thing you know.

Seth 2

2. The Question

Like Seth, the Christian-Sethian gnostics distinguished also between Christ as a historic personage and Christ as an ‘entity’ or *aeon*. The Christ entity, according to Seth, has had several incarnations, the last of which took the form of three parallel incarnations – John the Baptist, Jesus and Saul/Paul, together with other fragment personalities, the other disciples.

“John and the historical Christ each performed their roles and were satisfied that they had done so. Paul alone was left at the end unsatisfied, and it is about his personality that the future Christ will form...This personality will refer to the historical Christ, will recognise his relationship with that personality; but within him the three personality groupings will form a new psychic entity...As this metamorphosis takes place, it will also initiate metamorphosis on a human level also, as man’s inner abilities are accepted and developed....Through the development of these abilities, the sacredness of all life will be intimately recognised and accepted.

Seth says of the ‘Second Coming’ of Paul that “...He will lead man behind the symbolism upon which religion has relied for so many centuries.”

According to Seth the reformed Paul personality “will emphasise individual spiritual experience, the expansiveness of soul, and teach man to recognise the multitudinous aspects of his own reality. “ “He will clearly state methods by which each individual can attain a state of intimate contact with his own entity...”

This is clearly also the emphasis and aim of our Work.

But Seth, like the early gnostic and Sethian Christians, also distinguishes between historic personalities such as Jesus or Paul and the ‘Christ’ understood as a soul-entity or *aeon*.

This leaves us with many important questions to meditate: what is the essential nature of the Christ-entity as such, its relation to the symbolism of the Christian religion and of other religions? For according to Seth “The ‘new religion’ following the second coming will *not be Christian* in your terms, although the third personality of Christ [Paul] will initiate it”, “refer to the historical Christ” and “recognise his relationship with that personality.”

3. The Revelations

Without the ‘idea-shapes’ or ‘patterns’ of each potential thing and being that he bears in his vast awareness, God the Father (in gnostic terms the pregnant fullness or *pleroma* of ‘non-being’ or potentiality) cannot actualise himself, cannot give voice to his fullness and utter all universes. These ‘idea-shapes’ are what I have called those ‘field-patterns’ of awareness which constitute individual beings and through which they each form their own world or ‘patterned field’ of awareness. Together they constitute what the gnostics knew as ‘the word’ or *logos*, the Son being the “living word” of the Father, the word “become flesh” as a human being.

The source of the Christ entity is the *logos* or ‘idea-shape’ of the human being held within the awareness of God. As a soul-being its entire role is to guard the essential and undistorted ‘idea-shape’ of the human being – and to ensure the unfoldment and fulfilment of all its potentials. Though it is aware of multiple universes and spheres of reality beyond our own, its principal focus is on the human sphere - on the development of humanity and of each human being. Its awareness is *trans-historical*– spanning and embracing all the epochs of planetary evolution and human history. Its awareness is also trans-religious and trans-cultural – spanning and embracing *every culture and religion* that has ever or will ever exist. It is the overarching bridge between the world soul of humanity and the soul world. It understands all religions as diverse expressions of the divine idea-shape of the human being – creative ways that human beings have found to cultivate and express their consciousness of the divine and thereby fulfil their own divine potentials. But it also knows that the idea-shape of the human being has, in different ways, been distorted in its historical expression, distorted through the word and distorted also through the flesh. Each historical culture and religion has been a more or less distorted expression and embodiment of the potentials held within its *own* unique idea-shape. Similarly, each individual’s mind and body is a more or less distorted expression of their unique idea-shape. The unique and essential nature of the human being exists as an idea-shape in the awareness of God. The essence of each individual human being also exists as a unique idea-shape in the awareness of God. This idea-shape is the healing power or ‘Christ’ within.

The last incarnation of the Christ entity was intended to once again provide *humanity as a whole* with a fleshly reflection of its own essential and undistorted idea-shape or *logos* (the Son) as held within the awareness of the *pleroma* (All That Is or God the Father). The question was whether 'he' would be recognised as such. For "flesh and blood" would not reveal it in themselves, except to those in tune and in resonance with it. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

With its vast overarching historical awareness the Christ entity knows exactly what humanity needs at any given time. The new incarnation of the Christ entity is intended to provide each individual human being with the means to embody in an undistorted way their own quintessential idea-shape, and to realise its potentials – their unique gifts or *charismata* - through a new expansiveness and new powers of soul.

The relation between the idea-shape of the individual human being and that of humanity as a whole can be compared to the relation between the individual's genetic make up and that of the human race as a species. Modern-day genetics, with its focus on our biological genes is a distorted expression of the physiology of the soul and its body. The Greek word for 'flesh' – *sarx* – meant skin. The soul body is 'the flesh' in its essence, a skin or "tissue capsule" (Seth) of awareness comparable to a cell membrane. Just as our skin does not bound our bodies but is a sensitive and breathing membrane, linking the breath to the air and atmosphere around us, so too is the soul body a breathing membrane linking the life-breath of *awareness* within us (*psyche* or 'soul') with the air around us (*pneuma* or 'spirit') and the soul-atmosphere (*ether*) within which we dwell. Just as each cell of our body has a nucleus which contains unique chromosomes, so does our soul body or tissue capsule contain within it a subtle glowing filaments comparable to chromosomes of the soul. The patterning of these soul-chromosomes is the quintessential idea-shape of the individual human being.

Each human being is a unique human embodiment, not of their genes alone, but of their inner soul-being. For it is our soul-being that in-forms our biological genes, bearing within it all those soul qualities that constitute our spiritual genes. The spiritual body is the soul-chromosome made up of those spiritual genes, uniting them according to our unique idea-shape or pattern. Just as particular biological genes can be suppressed or lie dormant, so can the soul-qualities that constitute our spiritual genes. Our genetic potentials are activated or suppressed according to those spiritual genes or soul-qualities we activate or suppress – not the other way round. The idea-shape of the human being, identified with Christ, was what Paul named the spiritual body (*soma-pneumatikos*) in contrast to both our biological flesh (*sarx*) and body-soul (*soma-psychikos*) - the aware inwardness of our organs, cells and molecules. That is why he said: "In him (Christ) dwells the whole fullness (*pleroma*) of divinity *somatically*". Cor: 1:8-10

To "rise in the flesh" meant for him to fully *embody* that idea-shape, and thus release and realise all those still dormant or unutilised patterns and potentialities of awareness that constitute the innermost spiritual potentials of our soul-being.

The Christ entity knows that for this to become possible now it is no longer enough to appeal to the undistorted idea-shape of the human being as such. Rather it is the unique

idea-shape of each individual human being that must be cherished and cultivated. The biological manipulation of human genes is not only a poor substitute for, but also a destructive *violation* of our spiritual genes and with them, the soul-chromosome or idea-shape of the individual. Genetic modification of the human being and other species is of course not the only area where humanity now stands at the brink of self-destruction. That is why the Christ entity has taken upon itself the mission of once again intervening in human history. For so close to the brink of self-destruction does humanity now stand – and so blithely do the powers that be ignore the havoc they are wreaking over the earth – that, as Heidegger said “Only a god can save us now.”

The Christ entity, however, is not a ‘god’ in the same sense as the gods men have worshipped in the past. For these were not so much soul-beings as personifications of divine soul-qualities. As such they were also psychical projections of potentialities latent in the divine idea-shape of the human being – projections that took on their own reality. The Christ entity is not a ‘god’ of this sort.

4. Revelations

I ‘saw’ the Christ entity itself as a vast soul-being whose ‘tissue capsule’ embraces the whole planet. At a certain point on its surface this tissue capsule forms a stem or tunnel which reaches away from the earth and has its roots in the very soul-centre of the cosmos. I also ‘knew’ that the Christ entity is now able to send out hollow stem-like tubes from the *cosmic* soul-core to encapsulate each human being from just above the head in a bell-shaped colour aura or envelope rather like a large tulip in form, and with a deeply healing peach-blossom soul-hue. Allowing my awareness to flow into and through the stem of this ‘Christ-flower’ I found myself spiraling into and then through the centre of the cosmos. It was then that I experienced myself as the *pleroma*, the fullness of aware potentiality lurking behind the outermost circumference of the cosmos. As the *pleroma* I knew my own need for the *logos* – for those ‘idea-shapes’ which like thoughts, were essential to the expression of its still unutterable voice and to the utterance of whole Worlds as its Word.

The vision began by soul-sensing and entering into soul-resonation with a powerful image of the Apostle Peter painted by Peter Wilke (see **attached image**). I felt my own soul-body as a flower with its roots in the earth soul, roots fed by the soul-core and soul-vitality of the earth as well as by forces raying in from the soul-circumference of the cosmos. Sensing the deep compassion in the eyes of Peter I knew that just as All That Is had, according to Seth, “unspeakable sympathy” for the “potential individuals” clamouring for release into actuality, so has the Christ-entity an intimate understanding and equally unspeakable sympathy for all the intrinsic and often painful dilemmas of human beings - knowing them all as expressions of their own clamouring potentialities of being. Moved to touch my sternum, I felt my ‘heart centre’ of awareness in the middle of the diaphragm as the place where each human being is in touch through their own pain, with the ‘Agony of All That Is’ as Seth describes it, and as the sensitive centre of those filaments of awareness that make up our soul-chromosome. From this I understood also that Christian crucifixion myth and with it the sufferings of Christ were a projection onto the Christ entity of the collective suffering *pain* of humanity, the death of Christ on the cross being a symbol of the loss felt by each individual who inwardly

crucifies their own Christ, denying expression to their own larger soul-identity, and its idea-shape – their spiritual individuality. Christianity used the crucifixion myth to present Christ *both* as the ultimate sufferer (with whom one could identify by projecting one's own suffering on him) *and* as the ultimate source of healing or salvation. Mourning the death of Christ and celebrating his resurrection became a way of feeling the crucifixion or 'death' of one's spiritual individuality whilst at the same time guarding an abstract awareness of its possible resurrection - "in the flesh".

5. Political Postscript to the Second Coming of Paul

From Seth:

Slayers and victims will change roles as reincarnational memories rise to the surface.

Many of your problems result from spiritual ignorance [a-gnosis]. No man will look down upon an individual from another race [or a homeless person or an asylum seeker] when he recognises that his own existence includes such membership. No sex will be considered better than the other, or any role in society, when each individual is aware of his or her own [reincarnational] experiences at many levels of society and in many roles.

An open-ended consciousness will feel its connection with all other living beings. [‘The Inner Connection’ as a field-continuum of awareness]

The continuity of consciousness will become apparent [Consciousness and identity will cease to be experienced as private property bounded by the physical body].

As a result of all this the social and governmental structures will change, for they are all based on your current beliefs [These being beliefs about the nature of reality and personal identity represented by the idea ‘one reality’, ‘one universe’, ‘one body’, ‘one life’. In other words the belief in ‘one identity’ - whether biological or racial, cultural or religious, sexual or social.]

There will be many who will be afraid to accept the nature of their own reality, or to be shown the dimensions of true identity. [This very fear will maintain what Seth describes as man's (and Paul's own) ‘militant’ nature – his need to project his fears prejudicial perception and sense of powerlessness upon a lowlier or seemingly higher and more powerful ‘other’ that must be fought or militated against.]

6. The Enduring Message of Paul

...let us leave behind the elementary doctrines of Christ and go on to the level of maturity.

Among the mature do we speak of this wisdom, though it is not a wisdom of this age or of its rulers.

Those who are immature do not receive the gifts of God's spirit, for they are foolishness to them.

The kingdom depends not on talk but on power [soul-spiritual powers]

...You should be teachers by now, but you still need someone to teach you the elementary things, you still need milk not meat.

7. 'The New Religion'

It is a 'religion' in inverted commas. It will not be Christian. It will lead man 'behind the symbolism' on which religions have hitherto relied. Yet it will be initiated by the Christ entity. Another part of my revelation was the understanding that this Entity knows exactly what humanity needs now. That is a new understanding of what Paul called the *soma-psychikos*. This term was used to refer to the physical body-soul - and with it all those the inherited genes or sexual and emotional drives that supposedly shape our soul. Instead the *soma-psychikos* is now to be understood in a new aspect - as a *soul-body* with its own skin or tissue capsule, its own spiritual genes and chromosomes, its own soul-senses. 'The New Religion' will be based on a new *science* of the soul and a new understanding of bodyhood. Its mantras will be "the rediscovery of the soul through the body", or "soul work for every body". 'The New Religion' will also be based on a new understanding of the relation between language ("the word") and bodyhood ("the flesh"). It will be based on a new *semantics* of the soul, one that recognises that meaning or sense derives not from symbols or words but from wordlessly sensed qualities of awareness - from sensual 'soul qualities' or 'qualia'.

'The New Religion', far from being commercial or weakly apolitical, will be a *socialism* of the soul. For it will recognise that each of us is a *society of selves*, and that political structures are but a outer reflection of the inner politics of the individual and mass psyche - the way we ourselves structure and rule our inner societies of selves. It will also recognise that the individual is not powerless - that instead the smallest transformation in the individual psyche has the power to directly and immediately effect the *mass psyche*, and with it society as a whole.

Only in Hinduism was the intrinsically *sensual* character of the soul implicitly recognised, as was the existence of a soul body or 'awareness body'. Hinduism also acknowledged the reality of reincarnation, though it gave little indication of the nature of the live between lives. A decisive historical turning point in Christianity occurred when it became official dogma to deny the *pre-existence* of the soul - and with it, the entire reality of the soul world and soul body we inhabit in the afterlife. Seth was sent as a messenger to remind us in an undistorted way of the multidimensional nature of reality - including the nature of the afterlife and the multiple non-physical planes and spheres of awareness into which the soul can travel when it *leaves* the reincarnational cycle. This is something about which Hinduism or even Buddhism had little to say. What these religions both recognised however, was that the overcoming of spiritual ignorance and

development of human knowledge depends not only on the rational mind alone but on a metamorphosis of our *bodily awareness* and with it, the development of whole new *organs of cognition* with which to perceive and understand the world. The practices designed to bring about this metamorphosis and cultivate these organs were not genetic but *yogic*. ‘The New Religion’ will therefore indeed take the form of a ‘New Yoga’ – yet this must become a yoga that not only leads behind archaic Hindu or Buddhist symbolism but entirely frees itself from it.

8. Rethinking the Body

The ‘New Religion’ will be a ‘New Yoga’ with roots in both gnostic and tantric traditions. But whether terms such as *yoga*, *tantra* and even *gnosis* itself have already been rendered too misleading by old and New Age distortions is a moot point. And although ‘The New Religion’ will not be Christian, these terms also beg the question as to what elements of Christianity itself, ‘gnostic’ or otherwise, it will retain. The final part of my revelation was a response to this question. It came in the form of a saying that went: “Thinking is a loving devotion to the unique and undistorted idea-shape of things and beings.” ‘The New Religion’ is in essence a New Thinking – and that is what, like the thinking of Marx, will cause people to resist it. This was already anticipated by Martin Heidegger, whose *thinking* challenged the entire edifice of current scientific and spiritual world outlooks. The focus of Heidegger’s thinking was the essential nature of human being, but he himself recognised that the next task of the New Thinking must be to address the essential nature of the human body. For in the way the human body itself is currently *thought* we find a key to all the beliefs that rule the *body politic*. To transform the body politic requires a thinking that questions the current *politics of the body* – a politics above all reflected in the current purely biological and genetic understanding of both individual and social health. The soul-less New Age division of the human being into separate compartments of ‘mind, body and spirit’ must be replaced by an understanding of the fundamental unity of the missing fourth element – that of *soul*. The division of ‘mind’ and ‘body’ is, from a Marxist perspective, merely a reflection of the social division of mental and manual labour. In reality, what we call ‘the mind’ is just as much a part of our *soul body* as our brain is part of our *physical body*.

The idea-shapes, unique and individual that lie at the heart of that body are the devotional object of The New Thinking. They can be explored only through using our soul bodies to sense the souls of others in a bodily way, and to perceive the undistorted idea-shape of the individual that lies at their heart, and to free that idea-shape from both mental and bodily restrictions, from distorting beliefs, distorting bodily compartments, and a distorted relation to our own inwardly felt body and that of others. When Jesus said “This is my body” he meant it quite literally – he meant that not only the bread he broke but every thing and every being - every ‘body’ that we perceive in our physical environment - is part of our own larger body, a materialisation of *idea-shapes* present in our soul body. Ideas in our mind are but a more or less distorted – and distorting - reflection of these idea shapes, and yet it is through the mind, as part of the soul body, that they are materialised. That is why we require The New Thinking – a thinking that is loving devotion not only to the soul-inwardness of every body in space but to its

beingness - the undistorted individual idea-shape from whence it springs. All fundamentally new thinking meets with resistance. As a defence, people seek to either pick holes in it or to pigeon-hole it in old terms and categories. What is true of new thinking in general will most certainly be true with regard to 'The New Thinking' – for this is not merely a set of new ideas but a new awareness of thinking itself as something that transcends mental reasoning and calculation. The New Thinking is not an ideology or dogma to be followed, a tool to be used or a theoretical model to be applied. It is not calculative thinking but a meditative thinking engaged in with one's whole body – one's soul body. It is not a means to an end but an end itself. It is not a disembodied, feeling-less intellection but the very essence of Christ and of humanity, of universal and individual love.