

*Peter, not an Initiate,
was the enemy of Paul.*



Abstract and train of thoughts¹

Peter and Paul are archetypes of two Opposing Powers in Christianity.

The Secret Doctrine preached by Jesus has been disfigured by the Fathers beyond recognition. 5

What the Fathers fought for was not Truth, but their own interpretations and unwarranted assertions. 5

From the early days of Marcion of Sinope, the primitive Church has been split into two opposing parties: one viewing Christianity as a Hebrew institution and law, a narrow faction and extension of Judaism; the other, striving to replace Mosaic law with universal compassion and true brotherhood. Peter was the representative of the former; Paul, of the latter. 6

The mission of Jesus, according to Marcion, was to abrogate the Jewish “Lord,” who “was opposed to the God and Father of Jesus Christ as Matter is to Spirit, impurity to purity.” 7

The Apostle of Circumcision made his mission to persecute the Apostle of the Gentiles.

After denying the very existence of Simon Magus, the Roman Church merged his individuality entirely in that of Paul, whose Epistles were secretly as well as openly calumniated and opposed by Peter, and charged with containing “dysnoëtic learning.” 9

Saul in the flesh was the function and parallel of Chrēstos. Paul freed from earthly obligations, the function and parallel of Jesus Chrēstos becoming Christos in spirit. 10

Unlike Jesus Chrēstos, Paul revoked openly the Jewish law of circumcision. 11

For Paul, Christ was not a person but an embodied ideal. 11

Paul was a Nazar, a Chaldean Theurgist. 11

Paul was a Master-Builder, an Adept in a Kabbalistic, Theurgic, and Masonic sense. 12

That is why he was so persecuted and hated by Peter, John, and James. 12

Whoever else might have built the Church of Rome it was not the Apostle of the Circumcision.

The assertion that hen-hearted Peter suffered martyrdom at Rome is the greatest of all Patristic frauds. 13

Scared at the accusation of the servant of the high priest, the apostle had thrice denied his master. 14

¹ Frontispiece: Peter Penitent, attributed to Adriaen Thomasz.

The extraordinary forgeries of the Fathers have been plainly demonstrated by diligent research and the power of informed logic. 15

Did you know that the first fifteen Christian bishops of Jerusalem, commencing with James and including Judas, were all circumcised Jews? 15

Who was the Peter who invented a burning hell and threatened every one with it? Who promised miracles, but worked none?

The controversy sparked by the death of Jesus, between the Petrine and the Pauline sects, was deplorable. What one did, the other vowed to undo. 16

His “chair” was not apostolical either: it had been plagiarised from old initiatory rites.

There were two chairs of the titular apostle at Rome. But the chair holder was conspicuous by his absence. 18

Why? Because the real “Chair of Peter,” was sacred rather than apostolical: the “Fathers” had plagiarised a chair occupied by the Hierophant during initiations, when showing to the candidate the last revelation set in two tablets of stone. 19

That was how Popes appointed themselves successors to the title of Peter.

The Roman Church has attempted to connect the leader of the Apostles with the initiatory stone tablets or Petroma, and appointing him vicar of Christ on earth and first Pope. 20

Thus, Popes have gained the right to call themselves successors to the title of Peter, but hardly successors to the doctrines of Jesus. 20

While the old Aramaic Patar or Peter would connect master and disciple with the Secret Doctrine, any connection of the “Seat of Peter” with Petroma at the Supreme Initiation is far-fetched. 21

Paul is the real founder of Christianity. Peter never had anything to do with the foundation of the Latin Church. 21

Peter the Apostle and Petroma are miles apart. The former, represents matter and spiritual darkness; the latter, the Spirit of Christos within the heart of everyman. 22

Who, really, were the first Christians?

Peter never lost an occasion to contradict Paul without naming him, but indicating him so clearly that it was next to impossible to doubt whom he meant. 23

Peter and Paul epitomise the two Opposing Forces of the Universe. It is doubtful whether either of these men were historical figures.

This awful and ugly state of Christianity has been cunningly preserved from too close scrutiny by an array of formidable Church penances and anathemas, which kept the curious back under the false pretence of sacrilege and profanation of “divine mysteries”; millions have been butchered in the name of the God of Mercy. 25

Chrestos and Christos are keys to the double-faced Janus.

Study Greek myths, the so-called “fictions” of the ancients, and they will give you the key to unravelling the great fraud perpetrated by the Church. 26

The real significance given to the two terms Chrēstos and Christos by the ancients will now be made plain.

While Chrēstos is the lonely traveller journeying through the valley of matter, Christos is the glorified Spirit of Truth for whose sake the journey is being made. He is the starting point, lost in the mist of time, and ultimate destination of the pilgrim-soul. 28

**PETER NOT AN INITIATE AND THE ENEMY OF PAUL
ABSTRACT AND TRAIN OF THOUGHTS**

Paul had been converted, not to the Jesus of Nazareth, but to the Christos of the Gnostics. In his Epistles, he has been made to fulminate against the heretics but these heretics were actually Peter, James, and the other Apostles.	28
The Christos of Paul is the same Christos who directs our occult movement.	29
Poor old Janus! How he must look perplexed at the sight of the wounds inflicted by religion!	
Janus the God of Time, presided over the four seasons; Peter, over the four Evangelists.	29
One who believes in Paul cannot believe in James, Peter, and John. For, what Paul preached, was preached by every other mystic philosopher.	30
The author of the fourth evangel was not John, the friend and companion of Peter, whom he contradicts point-blank in chapter i, verse 18.	30
Even the Romish monastery and nunnery are servile copies of similar religious houses in Thibet and Mongolia.	31
Neither a false nose nor a black mask could prevent an old pagan from recognizing double-faced Janus in the Apostle who denied his Master.	31
One legacy of the Roman Church and seed of its own demise was the fabrication of an anthropomorphic god.	32
Another, was the passports to heaven . . .	32
. . . bearing an image of Peter holding the keys to paradise!	32

Peter and Paul compared and contrasted.

Suggested reading for students.



Peter and Paul are archetypes of two Opposing Powers in Christianity.

Do not waste life clinging to ecclesiastical dogmas which represent no eternal verities, but search elsewhere for truth which may haply be found.

— WALTER RICHARD CASSELS¹

The Secret Doctrine preached by Jesus has been disfigured by the Fathers beyond recognition.

There was a Secret Doctrine preached by Jesus; and “secrecy” in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the *Clementine Homilies* we read:

And Peter said:

“We remember that our Lord and Teacher, commanding us, said ‘Guard the mysteries for me and the sons of my house.’”

Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens.²

What the Fathers fought for was not Truth, but their own interpretations and unwarranted assertions.

Having so far shown the amount of reliance to be placed in the Patristic literature, and it being unanimously conceded by the great majority of biblical critics that what the Fathers fought for was not *truth*, but their own interpretations and unwarranted assertions,³ we will now proceed to state what were the views of Marcion, whom Tertullian desired to annihilate as the most dangerous *heretic* of his day. If we are to believe Hilgenfeld, one of the greatest German Biblical critics, then

¹ A reply to Dr. Lightfoot's *Essays* published anonymously by W.R. Cassels, author of *Supernatural Religion*. London, 1889; VIII, Conclusions.

² *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV p. 162; [quoting *Homilies*, XIX, xx.]

³ The author of *Supern. Religion* (Vol. II, Pt. II, vii, p. 103), remarks with great justice of the “Heresiarch” Marcion, “whose high personal character exerted so powerful an influence upon his own time,” that “it was the misfortune of Marcion to live in an age when Christianity had passed out of the pure morality of its infancy; when, untroubled by complicated questions of dogma, simple faith and pious enthusiasm had been the one great bond of Christian brotherhood, into a phase of ecclesiastical development in which religion was fast degenerating into theology, and complicated doctrines were rapidly assuming the rampant attitude which led to so much bitterness, persecution, and schism. In later times Marcion might have been honoured as a reformer, in his own he was denounced as a heretic. Austere and ascetic in his opinions, he aimed at superhuman purity, and, although his clerical adversaries might scoff at his impracticable doctrines regarding marriage and the subjugation of the flesh, they have had their parallels amongst those whom the Church has since most delighted to honour; and, at least, the whole tendency of his system was markedly towards the side of virtue.” These statements are based upon Credner's *Beiträge*, etc., I, p. 40; cf. Neander, *Allgem. Geschichte*, etc., II, pp. 792, 815, *et seq.*; Milman, *The Hist. of Christ*, pp. 77 *et seq.* (1867); Schleiermacher, etc., etc.

“From the critical standpoint one must . . . consider the statements of the Fathers of the Church only as expressions of their *subjective view*, which itself requires proof.”¹

From the early days of Marcion of Sinope, the primitive Church has been split into two opposing parties: one viewing Christianity as a Hebrew institution and law, a narrow faction and extension of Judaism; the other, striving to replace Mosaic law with universal compassion and true brotherhood. Peter was the representative of the former; Paul, of the latter.

We can do no better nor make a more correct statement of facts concerning Marcion than by quoting what our space permits from *Supernatural Religion*, the author of which bases his assertions on the evidence of the greatest critics, as well as on his own researches. He shows in the days of Marcion “two broad parties in the primitive Church” — one considering Christianity “a mere continuation of the Law, and dwarfing it into an Israelitish institution, a narrow sect of Judaism”; the other representing the glad tidings “as the introduction of a new system, applicable to all and supplanting the Mosaic dispensation of the law by a universal dispensation of grace.” These two parties, he adds, “were popularly represented in the early Church, by the two apostles Peter and Paul, and their antagonism is faintly revealed in the *Epistle to the Galatians*.”²

¹ Hingenfeld, *Kritische Utersuchungen über die Evang. Justin's, etc.*, p. 445

² [Vol. II, p. 104] But, on the other hand, this antagonism is very *strongly* marked in the *Clementine Homilies*, in which Peter unequivocally denies that Paul, whom he calls Simon the Magician, has ever had a *vision* of Christ, and calls him “an enemy.” Canon Westcott says: “There can be no doubt that St. Paul is referred to as ‘the enemy.’” (*Hist. of the Canon*, p. 252, note 2; *Supernatural Religion*, Vol. II, p. 35) But this antagonism, which rages unto the present day, we find even in St. Paul’s *Epistles*. What can be more energetic than such like sentences:

“Such are *false* apostles, deceitful workers, transforming themselves into the apostles of Christ. . . . I suppose I was not a whit behind the very chiefest apostle” (2 *Corinthians*, xi, 13, 5). “Paul, an apostle *not of men*, neither by man, but by Jesus Christ *and* God the Father, who raised him from the dead . . . but there be some that trouble you, and *would pervert* the Gospel of Christ . . . *false brethren*. . . . When Peter came to Antioch I withstood him to his face, because he was to be blamed. For before that certain came from James, *he did eat* with the Gentiles, but when they were come, he withdrew, fearing them which were of the circumcision. And the other Jews dissembled . . . insomuch that Barnabas also was carried away with their *dissimulation*,” etc., etc. (*Galatians* i, 7; ii, 11-13)

On the other hand, we find Peter in the *Homilies*, indulging in various complaints which, although alleged to be addressed to Simon Magus, are evidently all direct answers to the above-quoted sentences from the Pauline *Epistles*, and *cannot* have anything to do with Simon. So, for instance, Peter said:

“For some among the Gentiles have rejected my lawful preaching and accepted certain *lawless* and foolish teaching of the hostile man [enemy].” — *Epistle of Peter to James*, § 2

He says further:

“Simon [Paul] . . . who came before me to the Gentiles . . . and [I] have followed him as light upon darkness, as knowledge upon ignorance, as health upon disease.” (*Homilies* ii, 17)

Still further, he calls him *Death* and a *deceiver* (*ibid.*, ii, 18). He warns the Gentiles that

“Our Lord and *Prophet* [?] [*Jesus*] announced that the evil one he would send from among his followers, apostles to *deceive*. Therefore, above all remember to avoid every apostle, or teacher, or prophet, who first does not accurately compare his teaching with that of James, called the brother of our Lord” (see the difference between Paul and James on *faith*, *Epistle to Hebrews* xi, xii, and *Epistle of James* ii.). “Lest the evil one should send a false preacher . . . as he has sent to us Simon [?] preaching a counterfeit of truth in the name of our Lord, and disseminating error” (*Homilies* xi, 35; see above quotation from *Galatians* ii, 11-13.)

He then denies Paul’s assertion, in the following words:

“If, therefore, our Jesus indeed was seen in a vision . . . it was only as an irritated adversary. . . . But how can anyone through a vision become wise to teach? And if you say, ‘It is possible,’ then wherefore did the Teacher remain and discourse for a whole year to us who are awake? And how can *we believe thy story that was seen by thee?* And could he have been seen by thee when thy thoughts are contrary

The mission of Jesus, according to Marcion, was to abrogate the Jewish “Lord,” who “was opposed to the God and Father of Jesus Christ as Matter is to Spirit, impurity to purity.”

Marcion, who recognized no other *Gospels* than a few *Epistles of Paul*, who rejected totally the anthropomorphism of the *Old Testament*, and drew a distinct line of demarcation between the old Judaism and Christianity, viewed Jesus neither as a King, Messiah of the Jews, nor the son of David, who was in any way connected with the law or prophets, “but a divine being sent to reveal to man a spiritual religion, and a hitherto unknown God of goodness and grace.” The “Lord God” of the Jews in his eyes, the Creator (Demiourgos), was totally different and distinct from the Deity who sent Jesus to reveal the divine truth and preach the glad tidings, to bring reconciliation and salvation to all. The mission of Jesus — according to Marcion — was to abrogate the Jewish “Lord,” who “was opposed to the God and Father of Jesus Christ as *Matter is to Spirit, impurity to purity.*”¹

Was Marcion so far wrong? Was it blasphemy, or was it intuition, divine inspiration in him to express that which every honest heart yearning for truth, more or less feels and acknowledges? If in his sincere desire to establish a purely spiritual religion, a universal faith based on unadulterated truth, he found it necessary to make of Christianity an entirely new and separate system from that of Judaism, did not Marcion have the very words of Christ for his authority?

“No man putteth a piece of new cloth into an old garment . . . for the rent is made worse. . . . Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but *they put new wine into new bottles*, and both are preserved.”²

In what particular does the jealous, wrathful, revengeful God of Israel resemble the unknown deity, the God of mercy preached by Jesus — *his* Father who is in Heaven, and the Father of all humanity? This Father alone is the God of spirit and purity, and, to compare Him with the subordinate and capricious Sinaitic Deity is an error. Did Jesus ever pronounce the name of Jehovah? Did he ever place *his* Father in contrast with this severe and cruel Judge; his God of mercy, love, and justice, with the Jewish genius of retaliation? Never! From that memorable day when he preached his Sermon on the Mount, an immeasurable void opened between his God and that other deity who fulminated his commands from that other mount — Sinai. The language of

to his teaching? . . . For thou has directly withstood me who am a *firm rock, the foundation of the Church*. If thou hadst not been an adversary thou wouldst not have calumniated me, thou wouldst not have reviled my teaching [circumcision?] in order that, when declaring what I have myself heard from the Lord, I may not be believed, as though *I were condemned*. . . . I thou callest me condemned, thou speakest against God who revealed Christ to me.” [*Homilies xvii, 19*]

Observes the author of *Supernatural Religion* [Vol. II, p. 37]:

“This last phrase, ‘If thou callest me condemned,’ is an evident allusion to *Galatians* ii, 11: ‘I withstood him to the face, because he was to be blamed.’”

Adds the just-quoted author:

“There cannot be a doubt that the Apostle Paul is attacked in it, as the great enemy of the true faith, under the hated name of Simon the Magician, whom Peter follows everywhere for the purpose of unmasking and confuting him.” (p. 34)

And if so, then we must believe that it was St. Paul who broke both his legs in Rome when flying in the air.

¹ [*Supernatural Religion*, Vol. II, ch. vii, p. 104]

² [*Matthew* ix, 16-17]

Jesus is unequivocal; it implies not only rebellion but defiance of the Mosaic “Lord God.” He tells us,

“Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but *I say* unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.¹ Ye have heard that it hath been said [by the same ‘Lord God’ on Sinai], Thou shalt love thy neighbour, and hate thine enemy. But *I say* unto you; Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”²

And now, open *Manu* and read:

“Resignation, *the action of rendering good for evil*, temperance, probity, purity, repression of the senses, the knowledge of the *Śāstras* [the holy books], that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty . . . Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the supreme condition.”^{3, 4}



¹ [Cf. “Occult laws and paradoxes,” pp. 5 & 7, in our Living the Life Series. — ED. PHIL.]

² *Matthew* v, 38-44

³ *Manu*, Bk. VI, ślokas 92-93

⁴ *Isis Unveiled*, II pp. 160-64

The Apostle of Circumcision made his mission to persecute the Apostle of the Gentiles.

After denying the very existence of Simon Magus,¹ the Roman Church merged his individuality entirely in that of Paul, whose Epistles were secretly as well as openly calumniated and opposed by Peter, and charged with containing “dysnoëtic learning.”

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two — one of a “mixed nature” — the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil Principle, this intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabbalists. The Church, to which a belief in his actual existence and great powers is a necessity — in order the better to set off the “miracle” performed by Peter and his triumph over Simon — extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul. The anonymous author² of *Supernatural Religion*³ assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose *Epistles* were secretly as well as openly calumniated and opposed by Peter, and charged with containing “dysnoëtic learning.” Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, *insincere*, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the Initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article entitled “Paul and Plato,” by Dr. A. Wilder, in which the author puts forward one remarkable and, for us, very precious observation. In his *Epistles to the Corinthians*, he shows Paul abounding with “expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the

¹ [See “Mead’s Essay on Simon Magus” in the same series. — ED. PHIL.]

² [Walter Richard Cassels]

³ [Vol. II, p. 34 ff., 1874 ed.]

[Greek] philosophers. He [Paul] designates himself as *idiōtēs* — a person unskilful in the Word, but not in the *gnōsis* or philosophical learning. ‘We speak wisdom among the perfect or initiated,’ he writes, ‘not the wisdom of this world, nor of the Archōns of this world, but divine wisdom in a mystery, secret — which *none of the Archōns of this world knew.*’¹

What else can the Apostle mean by those unequivocal words, but that he himself, as belonging to the *mystai* (initiated), spoke of things shown and explained only in the Mysteries? The “divine wisdom in a mystery which none of the Archōns of this world knew,” has evidently some direct reference to the *Basileus* of the Eleusinian Initiation who *did know*. The *Basileus* belonged to the staff of the great Hierophant, and was an Archōn of Athens; and as such was one of the chief *mystai*, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance.² The magistrates supervising the Eleusinia were called Archōns.^{3, 4}

Saul in the flesh was the function and parallel of Chrēstos. Paul freed from earthly obligations, the function and parallel of Jesus Chrēstos becoming Christos in spirit.⁵

The more so, since the whole Christian scheme rests upon *their* sayings. But we find now another corroboration, and this time on the perfect reading of biblical glyphs. In *The Source of Measures*⁶ we find the following:

It must be borne in mind that our present Christianity is *Pauline*, not *Jesus*. Jesus, in his life, was a Jew, conforming to the law; even more, He says:

“The scribes and Pharisees sit in Moses’ seat; whatsoever therefore they command you to do, that observe and do.”

And again:

“I did not come to destroy, but to fulfil the law.”

Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and *he* (Paul) abrogated the law. *Saul* and *Paul* — that is, Saul, under the law, and Paul, freed from the obligations of the law — were in one man, but parallelisms *in the flesh*, of Jesus the man under the law as observing it, who thus died in *Chrēstos* and arose, freed from its obligations, in the spirit world as *Christos*, or the trium-

¹ 1 Corinthians ii, 6-8

² Cf. Thos. Taylor, *The Eleusinian and Bacchic Mysteries*, p. 14 (4th ed., New York, 1891)

³ *Isis Unveiled*, Vol. II, pp. 89-90

⁴ *Blavatsky Collected Writings*, (POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES) XIV pp. 113-14

⁵ See § “Chrēstos and Christos, hinted at in pre-Christian myths, are keys to double-faced Janus.”

⁶ [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

phant Christ. It was the Christ who was freed, but Christ was in the spirit. Saul in the flesh was the function of, and parallel of, Chrēstos. Paul in the flesh was the function of and parallel of Jesus become Christ in the spirit, as an earthly reality to answer to and act for the *apotheosis*; and so, armed with all authority in the flesh to abrogate the human law.¹

Unlike Jesus Chrēstos, Paul revoked openly the Jewish law of circumcision.

The real reason why Paul is shown as “abrogating the law” can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brāhmanical institutions, caste included, with impunity, and that is the *perfect* “Svāmis,” the Yogis — who have reached, or are supposed to have reached, the first step towards the Jīvanmukta state — or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from *Isis Unveiled*, for we can say now nothing better than what was said then:

For Paul, Christ was not a person but an embodied ideal.

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. “If any man is in Christ, he is a new creation,”² *he is reborn*, as after initiation, for the Lord is spirit — the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him.³

Paul was a Nazar, a Chaldean Theurgist.

But Paul himself was not infallible or perfect.

. . . bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the Eoptai.⁴

Another proof that Paul belonged to the circle of the “Initiates” lies in the following fact. The apostle had his head shorn at Cenchreæ (where Lucius Apuleius was initiated) because “he had a vow.” The *Nazars* — or set apart — as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which “no razor touched” at any other time, and sacrifice it on the altar of initiation. And the Nazars were a class of Chaldæan Theurgists [or Initiates].⁵

It is shown in *Isis Unveiled* that Jesus belonged to this class.

¹ *The Source of Measures*, p. 262

² [2 Corinthians v, 17]

³ *Isis Unveiled*, II p. 574

⁴ *ibid.*

⁵ *op. cit.*, II p. 90

Paul was a Master-Builder, an Adept in a Kabbalistic, Theurgic, and Masonic sense.

Paul declares that:

“According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation.”¹

The expression, master-builder, used only *once* in the whole *Bible*, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *epopteia*, or revelation, reception into the secrets. In substance it means [the highest stage of clairvoyance — the divine] . . . but the real significance of the word is “overseeing,” from *ὀπτομαι* — “*I see myself*.” [In Sanskrit the root *ap* had the same meaning originally, though now it is understood as meaning “to obtain.”]²

The word *epopteia* is a compound one, from *επι* — “upon,” and *ὀπτομαι* — “to look” or be an overseer, an inspector — also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a “master-builder,” he is using a word pre-eminently Kabbalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept*, having the right to *initiate* others.

That is why he was so persecuted and hated by Peter, John, and James.

If we search in this direction, with those sure guides, the Grecian Mysteries and the *Kabbalah*, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James. The author of the *Revelation* was a Jewish Kabbalist *pur sang*, with all the hatred inherited by him from his forefathers toward the [Pagan] Mysteries.³ His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles — the former of whom wore the Mitre and the Petalon of the Jewish Rabbis — preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in “Greek learning” and philosophy, must have naturally appeared as a magician, a man polluted with the “*Gnōsis*,” with the “wisdom” of the Greek Mysteries — hence, perhaps, “Simon the Magician” [as a comparison, not a nickname].^{4, 5}

¹ *1 Corinthians* iii, 10

² In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply “revelation,” by no human agent, but through the “receiving of the sacred drink.” In India the initiated received the “Soma,” sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the *Epopteia*. The Grecian Mysteries are wholly derived from the Brāhmanical Vedic rites, and the latter from the Ante-Vaidic religious Mysteries — primitive Buddhist Philosophy.

³ It is needless to state that the *Gospel according to John* was not written by John but by a Platonist or a Gnostic belonging to the Neo-Platonic school.

⁴ *op. cit.*, Vol. II, pp. 90-91. The fact that Peter persecuted the “Apostle to the Gentiles,” under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul, and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the “antithesis of the Gnosis” (*1 Timothy* vi, 20), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

⁵ *Blavatsky Collected Writings*, (ST. PAUL, THE FOUNDER OF CHRISTIANITY) XIV pp. 121-24

Whoever else might have built the Church of Rome it was not the Apostle of the Circumcision.

The assertion that hen-hearted Peter suffered martyrdom at Rome is the greatest of all Patristic frauds.

We will devote the present chapter mainly to a brief survey of the numerous sects which have recognized themselves as Christians; that is to say, that have believed in a *Christos*, or an ANOINTED ONE. We will also endeavour to explain the latter appellation from the Kabbalistic standpoint, and show it reappearing in every religious system. It might be profitable, at the same time, to see how much the earliest apostles — Paul and Peter, agreed in their preaching of the new Dispensation. We will begin with Peter.

We must once more return to that greatest of all the Patristic frauds; the one which has undeniably helped the Roman Catholic Church to its unmerited supremacy, *viz.*: the barefaced assertion, in the teeth of historical evidence, that Peter suffered martyrdom at Rome. It is but too natural that the Latin clergy should cling to it, for, with the exposure of the fraudulent nature of this pretext, the dogma of apostolic succession must fall to the ground.

There have been many able works of late, in refutation of this preposterous claim. Among others we note Mr G. Reber's, *The Christ of Paul*, which overthrows it quite ingeniously. The author proves,

- 1 That there was no church established at Rome, until the reign of Antoninus Pius;
- 2 That as Eusebius and Irenæus both agree that Linus was the second Bishop of Rome, into whose hands "the blessed apostles" Peter and Paul committed the church after building it, it could not have been at any other time than between A.D. 64 and 68;
- 3 That this interval of years happens during the reign of Nero, for Eusebius states that Linus held this office twelve years, entering upon it A.D. 69, one year after the death of Nero, and dying himself in 81.¹

After that the author maintains, on very solid grounds, that Peter could not be in Rome A.D. 64, for he was then in Babylon; wherefrom he wrote his first Epistle, the date of which is fixed by Dr. Lardner and other critics at precisely this year. But we believe that his best argument is in proving that it was not in the character of the

¹ *Ecclesiastical History*, Bk. III, ch. xiii

cowardly Peter to risk himself in such close neighbourhood with Nero, who “was feeding the wild beasts of the Amphitheatre with the flesh and bones of Christians”¹ at that time.

Perhaps the Church of Rome was but consistent in choosing as her titular founder the apostle who thrice denied his master at the moment of danger; and the only one, moreover, except Judas, who provoked Christ in such a way as to be addressed as the “Enemy.” “Get thee behind me, SATAN!” exclaims Jesus, rebuking the taunting apostle.²

Scared at the accusation of the servant of the high priest, the apostle had thrice denied his master.

There is a tradition in the Greek Church which has never found favour at the Vatican. The former traces its origin to one of the Gnostic leaders — Basilides, perhaps, who lived under Trajan and Adrian, at the end of the first and the beginning of the second century. With regard to this particular tradition, if the Gnostic is Basilides, then he must be accepted as a sufficient authority, having claimed to have been a disciple of the Apostle Matthew,³ and to have had for master Glaucias, a disciple of St. Peter himself. Were the narrative attributed to him authenticated, the London Committee for the Revision of the Bible would have to add a new verse to *Matthew*, *Mark*, and *John*, who tell the story of Peter’s denial of Christ.

This tradition, then, of which we have been speaking, affirms that, when frightened at the accusation of the servant of the high priest, the apostle had thrice denied his master, and the cock⁴ had crowed, Jesus, who was then passing through the hall in custody of the soldiers, turned, and, looking at Peter, said:

“Verily, I say unto thee, Peter, thou shalt deny me throughout the coming ages, and never stop until thou shalt be old, and shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not.”⁵

The latter part of this sentence, say the Greeks, relates to the Church of Rome, and prophesies her constant apostasy from Christ, under the mask of false religion. Later, it was inserted in the twenty-first chapter of *John*, but the whole of this chapter had been pronounced a forgery, even before it was found that this *Gospel* was never written by John the Apostle at all.

¹ *The Christ of Paul*, p. 123

² *Mark* viii, 33

³ [Cf. “. . . out of the four, the Gospel of Matthew is the only original one, as the only one that was written in Hebrew or rather in one of its corrupted forms, the Galilean Syriac — by whom or when it was written not being now the main point. *Epiphanius* tells us that it was the heretic Nazarenes or the Sabians,

‘who live in the city of the Beroeans toward Coeli-Syria and in the Decapolis towards the parts of Pella, and in the Basantis’ [*Epiphanius*, *Panarion*, Bk. I, tome II, Hæc. XXIX, § vii; p. 123 in Petavius’ ed. of *Epiphanius*, Paris, 1622]

who have the Evangel of Matthew most fully, and it was originally written — in Hebrew letters; and that it was St. Jerome [Hieronymus] who translated it into Greek. . . . Matthew, the despised publican, be it remembered, is the only identified and authenticated author of his Gospel, the other three having to remain probably forever under their unidentified *noms de plume*. *Blavatsky Collected Writings*, (ORIGIN OF THE GOSPELS AND BISHOP OF BOMBAY) IV pp. 238-39]

⁴ [See “Cock, a very occult bird,” in our Down to Earth Series. — ED. PHIL.]

⁵ [*John* xxi, 18]

The extraordinary forgeries of the Fathers have been plainly demonstrated by diligent research and the power of informed logic.

The anonymous author of *Supernatural Religion*, a work which in two years passed through several editions, and which is alleged to have been written by an eminent theologian, proves conclusively the spuriousness of the four gospels, or at least their complete transformation in the hands of the too-zealous Irenæus and his champions. The fourth gospel is completely upset by this able author; the extraordinary forgeries of the Fathers of the early centuries are plainly demonstrated, and the relative value of the synoptics is discussed with an unprecedented power of logic. The work carries conviction in its every line. From it we quote the following:

“We gain infinitely more than we lose in abandoning belief in the reality of Divine Revelation. Whilst we retain, pure and unimpaired the light of Christian Morality, we relinquish nothing but the debasing elements added to it by human superstition. We are no longer bound to believe a theology which outrages Reason and moral sense. We are freed from base anthropomorphic views of God and his government of the universe; and from Jewish Mythology we rise to higher conceptions of an infinitely wise and beneficent Being, hidden from our finite minds, it is true, in the impenetrable glory of Divinity, but whose Laws of wondrous comprehensiveness and perfection we ever perceive in operation around us . . . The argument so often employed by theologians that Divine revelation is necessary for man, and that certain views contained in that Revelation are required for our moral consciousness, is purely imaginary and derived from the Revelation which it seeks to maintain. The only thing absolutely necessary for man is TRUTH; and to that, and that alone, must our moral consciousness adapt itself.”¹

We will consider farther in what light was regarded the Divine revelation of the Jewish *Bible* by the Gnostics, who yet believed in Christ in their own way, a far better and less blasphemous one than the Roman Catholic. The Fathers have forced on the believers in Christ a *Bible*, the laws prescribed in which he was the first to break; the teachings of which he utterly rejected; and for which crimes he was finally crucified. Of whatever else the Christian world can boast, it can hardly claim logic and consistency as its chief virtues.

Did you know that the first fifteen Christian bishops of Jerusalem, commencing with James and including Judas, were all circumcised Jews?

The fact alone that Peter remained to the last an “apostle of the circumcision,” speaks for itself. *Whosoever else might have built the Church of Rome it was not Peter.* If such were the case, the successors of this apostle would have to submit themselves to circumcision, if it were but for the sake of consistency, and to show that the claims of the popes are not utterly groundless. Dr. Inman asserts that report says that “in our Christian times, Popes have to be privately perfect,”² but we do not know

¹ *Supernatural Religion*, 5th ed., London, 1875, Vol. II, pp. 489-91

² *Ancient Pagan and Modern Christian Symbolism*, Introduction, p. xxviii

whether it is carried to the extent of the Levitical Jewish law. The first fifteen Christian bishops of Jerusalem, commencing with James and including Judas, were all circumcised Jews.¹

Who was the Peter who invented a burning hell and threatened every one with it? Who promised miracles, but worked none?

In the *Sēpher-Tōledōth-Yeshu*,² a Hebrew manuscript of great antiquity, the version about Peter is different. Simon Peter, it says, was one of their own brethren, though he had somewhat departed from the laws, and the Jewish hatred and persecution of the apostle seems to have existed but in the fecund imagination of the fathers. The author speaks of him with great respect and fairness, calling him “a faithful servant of the living God,” who passed his life in austerity and meditation, “living in Babylon at the summit of a tower,” composing hymns, and preaching charity. He adds that Peter always recommended to the Christians not to molest the Jews, but as soon as he was dead, behold another preacher went to Rome and pretended that Simon Peter had altered the teachings of his master. He invented a burning hell and threatened every one with it; promised miracles, but worked none.

How much there is in the above of fiction and how much of truth, it is for others to decide; but it certainly bears more the evidence of sincerity and fact on its face, than the fables concocted by the fathers to answer their end.

We may the more readily credit this friendship between Peter and his late co-religionists as we find in Theodoret the following assertion: “The Nazarenes are Jews, honouring the ANOINTED [Jesus] as a *just man* and using the *Evangel* according to Peter.”³ Peter was a Nazarene, according to the *Talmud*. He belonged to the sect of the later Nazarenes, which dissented from the followers of John the Baptist, and became a rival sect; and which — as tradition goes — was instituted by Jesus himself.⁴

The controversy sparked by the death of Jesus, between the Petrine and the Pauline sects, was deplorable. What one did, the other vowed to undo.

The first groups of Christians, whom Renan shows numbering but from seven to twelve men in *each church*, belonged unquestionably to the poorest and most ignorant classes. They had and could have no idea of the highly philosophical doctrines of the Platonists and Gnostics, and evidently knew as little about their own newly-

¹ Eusebius, *Eccl. Hist.*, Bk. VI, ch. v; Sulpicius Severus, *Chronica*, II, xxvi

² It appears that the Jews attribute a very high antiquity to *Sēpher-Tōledōth-Yeshu*. It was mentioned for the first time by Martin, about the beginning of the thirteenth century, for the Talmudists took great care to conceal it from the Christians. Lévi says that Porchetus de Salvaticis [*Victoria Porcheti adversus impios Hebræos*, Paris, 1520, fol.] published some portions of it, which were used by Luther (see Vol. III, pp. 109-10, Jena ed. 1583; also Wittenberg ed., 1556, Vol. V, pp. 509-35). The Hebrew text, which was missing, was at last found by Münster and Buxtorf, and published in 1681 by Christopher Wagenseil, in a collection entitled *Tela Ignea Satanæ*, or *The Burning Darts of Satan* [Aldorf, 2-vols.; and by Jah. Jac. Huldrich, as *Historia Jeschux Nazareni*, Leyden, 1705]. (See also É. Lévi's *La science des esprits*, pp. 37-38.)

³ Theodoret, *Hæret. fabul.*, II, ii

⁴ *Isis Unveiled*, II pp. 124-27

made-up religion. To these [men] — who if Jews, had been crushed under the tyrannical dominion of the “law,” as enforced by the elders of the synagogues; and if Pagans had been always excluded, as the lower castes are until now in India, from the religious mysteries — the God of the Jews and the “Father” preached by Jesus were all one. The contention which reigned from the first years following the death of Jesus, between the two parties, the Pauline and the Petrine — were deplorable. What one did, the other deemed a sacred duty to undo. If the *Homilies* are considered apocryphal, and cannot very well be accepted as an infallible standard by which to measure the animosity which raged between the two apostles, we have the *Bible*, and the proofs afforded therein are plentiful.¹

¹ *Isis Unveiled*, II pp. 175-76

His “chair” was not apostolical either: it had been plagiarised from old initiatory rites.

There were two chairs of the titular apostle at Rome. But the chair holder was conspicuous by his absence.

The Devil seemed to have no objective existence, and this struck at the very foundation upon which the chair of St. Peter rested.

There were two chairs of the titular apostle at Rome. The clergy, frightened at the uninterrupted evidence furnished by scientific research, at last decided to confront the enemy, and we find the *Chronique des Arts* giving the cleverest, and at the same time most *Jesuitical*, explanation of the fact. According to their story, “The *increase* in the number of the faithful decided Peter upon making Rome henceforth the centre of his action. The cemetery of Ostrianum was too distant and would *not suffice for the reunions of the Christians*. The motive which had induced the Apostle to confer on *Linus and Cletus* successively the episcopal character, in order to render them capable of sharing the solitudes of a church whose extent was to be without limits, led naturally to a multiplication of the places of meeting. The particular residence of Peter was therefore fixed at Viminal; and there was established that mysterious Chair, the symbol of power and truth. The august seat which was venerated at the Ostrian Catacombs was not, however, removed. Peter still visited this cradle of the Roman Church, and often, without doubt, exercised his holy functions there. A *second* Chair, expressing the same mystery as the first, was set up at Cornelia, and it is this which has come down to us through the ages.”¹

Now, so far from it being possible that there ever were two genuine chairs of this kind, the majority of critics show that Peter never was at Rome at all; the reasons are many and unanswerable. Perhaps we had best begin by pointing to the works of Justin Martyr. This great champion of Christianity, writing in the early part of the second century *in Rome*, where he fixed his abode, eager to get hold of the least proof in favour of the truth for which he suffered, seems *perfectly unconscious of St. Peter's existence!!*

Neither does any other writer of any consequence mention him in connection with the Church of Rome, earlier than the days of Irenæus, when the latter set himself to invent a new religion, drawn from the depths of his imagination. We refer the reader anxious to learn more to the able work of Mr. George Reber, entitled *The Christ of Paul*. The arguments of this author are conclusive. The above article in the *Chronique*

¹ [“La fête de la chaire de saint Pierre,” 1897, pp. 47-48, 73]

des Arts, speaks of the *increase* of the faithful to such an extent that Ostrianum could not contain the number of Christians. Now, if Peter was at Rome at all — runs Mr. Reber's argument — it must have been between the years A.D. 64 and 69; for at 64 he was at Babylon, from whence he wrote epistles and letters to Rome, and at some time between 64 and 68 (the reign of Nero) he either died a martyr or in his bed, for Irenæus makes him deliver the Church of Rome, together with Paul (!?) (whom he persecuted and quarrelled with all his life), into the hands of *Linus*, who became bishop in 69.¹ We will treat of it more fully in chapter iii.

Now, we ask, in the name of common sense, how could the *faithful* of Peter's Church *increase* at such a rate, when Nero trapped and killed them like so many mice during his reign? History shows the few Christians fleeing from Rome, wherever they could, to avoid the persecution of the emperor, and the *Chronique des Arts* makes them increase and multiply! "Christ," the article goes on to say, "willed that this visible sign of the doctrinal authority of his vicar should also have its portion of immortality; one can follow it from age to age in the documents of the Roman Church." Tertullian formally attests its existence in his book, *De præscr. hæret.*, xxxvi. Eager to learn everything concerning so interesting a subject, we would like to be shown when did *Christ* WILL anything of the kind? However:

"Ornaments of ivory have been fitted to the front and back of the chair, but only on those parts repaired with acacia-wood. Those which cover the panel in front are divided into three superimposed rows, each containing six plaques of ivory, on which are engraved various subjects, among others the 'Labours of Hercules.' Several of the plaques were wrongly placed, and seemed to have been affixed to the chair at a time when the remains of antiquity were employed as ornaments, without much regard to fitness."

Why? Because the real "Chair of Peter," was sacred rather than apostolical: the "Fathers" had plagiarised a chair occupied by the Hierophant during initiations, when showing to the candidate the last revelation set in two tablets of stone.

This is the point. The article was written simply as a clever answer to several facts published during the present century. Bower, in his *History of the Popes*,² narrates that in the year 1662, while cleaning one of the chairs, "the Twelve Labours of Hercules unluckily appeared engraved upon it," after which the chair was removed and another substituted. But in 1795, when Bonaparte's troops occupied Rome, the chair was again examined. This time there was found the Mohammedan confession of faith, in Arabic letters: "There is no Deity but Allah, and Mohammed is his Apostle."³ In the appendix Prof. Alexander Wilder very justly remarks as follows:

"We presume that the 'apostle of the circumcision,' as Paul, his great rival, styles him, was never at the Imperial City, nor had a successor there, not even in the Ghetto. The 'Chair of Peter,' therefore, is *sacred* rather than apostolical. Its sanctity proceeded, however, from the esoteric religion of the former times of

¹ See Reber's *The Christ of Paul*, p. 122

² Vol. I, p. 7

³ See Appendix, pp. 96-97, to *Ancient Symbol-Worship*, by H.M. Westropp and C. Staniland Wake.

Rome. The hierophant of the Mysteries probably occupied it on the day of initiations, when exhibiting to the candidates the *pētroma* [stone tablet containing the last revelation made by the hierophant to the neophyte for initiation].”¹

The candidate for initiation always personified the god of the temple he belonged to, as the High Priest personified the god at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner altar — the Christian “Holy of Holies.”²

That was how Popes appointed themselves successors to the title of Peter.

The Roman Church has attempted to connect the leader of the Apostles with the initiatory stone tablets or Petroma, and appointing him vicar of Christ on earth and first Pope.

As to Peter, biblical criticism has shown that in all probability he had no more to do with the foundation of the Latin Church at Rome than to furnish the pretext, so readily seized upon by the cunning Irenæus, of endowing the Church with a new name for the Apostle — Petra or Kēphas — a name which, by an easy play upon words, could be readily connected with Pētroma. The Pētroma was a pair of stone tablets used by the Hierophants at the Initiations, during the final Mystery. In this lies concealed the secret of the Vatican claim to the seat of Peter. As already quoted in *Isis Unveiled*, Vol. II, p. 92:

In the Oriental countries the designation [Jewish], Peter [in Phoenician and Chaldaic, an interpreter], appears to have been the title of this personage.³

Thus, Popes have gained the right to call themselves successors to the title of Peter, but hardly successors to the doctrines of Jesus.

So far, and as the “interpreters” of Neo-Christianism, the Popes have most undeniably the right to call themselves successors to the title of Peter, but hardly the successors to, least of all the interpreters of, the doctrines of Jesus, the Christ; for there is the Oriental Church, older and far purer than the Roman hierarchy, which, having ever faithfully held to the primitive teachings of the Apostles, is known historically to have refused to follow the Latin seceders from the original Apostolic Church, though, curiously enough, she is still referred to by her Roman sister as the “Schismatic” Church. It is useless to repeat the reasons for the statements above made, as they may all be found in *Isis Unveiled*,⁴ where the words, Peter, Patar, and Pitar, are explained, and the origin of the “Seat of Peter” is shown. The reader will find upon refer-

¹ *Isis Unveiled*, II p. 23 & fn. ff.

² *Secret Doctrine*, II p. 466 fn. [See “The Original Sin is a Jewish invention,” p. 27, in our Black versus White Magic Series. — ED. PHIL.]

³ *Eleusinian and Bacchic Mysteries*, A dissertation by Thomas Taylor, 3rd edition, annotated by Dr. Alexander Wilder. New York, J.W. Bouton Co., 1875, p. x fn.; 4th ed., pp. 17-18. [Reprinted, “with additional notes to the 1875 edition, by Wizards Bookshelf, San Diego, 1980 — *Boris de Zirkoff*. Students to consult “The holy rites of Eleusis were Archaic Wisdom Religion, in the same series. — ED. PHIL.]

⁴ Vol. II, pp. 91-94

ring to the above pages that an inscription was found on the coffin of Queen Mentu-hetep of the Eleventh Dynasty (2782 B.C. according to Bunsen), which in its turn was shown to have been transcribed from the Seventeenth Chapter of the *Book of the Dead*, dating certainly not later than 4500 B.C. or 496 years before the World's Creation, in the Genesiactal chronology. Nevertheless, Baron Bunsen shows the group of the hieroglyphics given (*Peter-ref-su*, the "Mystery Word") and the sacred formulary mixed up with a whole series of glosses and various interpretations on a monument 4,000 years old.

This is identical with saying that the record [the true interpretation] was at that time no longer intelligible We beg our readers to understand that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state, about 4,000 years ago . . . as to be all but unintelligible to royal scribes.¹

"Unintelligible" to the non-initiated — this is certain; and it is so proved by the confused and contradictory glosses. Yet there can be no doubt that it was — for it *still is* — a mystery word. The Baron further explains:

It appears to me that our PTR is literally the old Aramaic and Hebrew "Patar," which occurs in the history of Joseph as the specific word for *interpreting*; whence also *Pitrun* is the term for interpretation of a text; a dream.²

While the old Aramaic Patar or Peter would connect master and disciple with the Secret Doctrine, any connection of the "Seat of Peter" with Petroma at the Supreme Initiation is far-fetched.

This word, PTR, was partially interpreted owing to another word similarly written in another group of hieroglyphics, on a stèle, the glyph used for it being an opened eye, interpreted by de Rouge³ as "to appear," and by Bunsen as "illuminator," which is more correct. However it may be, the word Patar, or Peter, would locate both master and disciple in the circle of initiation, and connect them with the Secret Doctrine; while in the "Seat of Peter" we can hardly help seeing a connection with Pētroma, the double set of stone tablets used by the Hierophant at the Supreme Initiation during the final Mystery, as already stated, also with the Pītha-sthāna (seat, or the place of a seat), a term used in the Mysteries of the Tāntrikas in India, in which the limbs of Satī are scattered and then united again, as those of Osiris by Isis.⁴ Pītha is a Sanskrit word, and is also used to designate the seat of the initiating Lama.

Paul is the real founder of Christianity.⁵ Peter never had anything to do with the foundation of the Latin Church.

Whether all the above terms are due simply to "coincidences" or otherwise is left to the decision of our learned Symbologists and Philologists. We state facts — and nothing more. Many other writers, far more learned and entitled to be heard than the au-

¹ Bunsen, *Egypt's Place in Universal History*, Vol. V, p. 90

² *ibid.*

³ *Stèle*, p. 44. [Possibly *Étude sur une stèle égyptienne*, etc., Paris, 1858. See also *Isis Unveiled*, II, pp. 91-93.]

⁴ See John Dowson's *Hindu Classical Dictionary*, *sub voc.* "Pītha-sthāna," (p. 235). Trübner & Co., London, 1879; 1979.

⁵ Cf. *Blavatsky Collected Writings*, (ST. PAUL, THE FOUNDER OF CHRISTIANITY) XIV p. 121

thor has ever claimed to be, have sufficiently demonstrated that Peter never had anything to do with the foundation of the Latin Church; that his supposed name Petra, or Kēphas, also the whole story of his Apostleship at Rome, are simply a play on the term, which meant in every country, in one or another form, the Hierophant or interpreter of the Mysteries; and that finally, far from dying a martyr at Rome, where he had probably never been, he died at a good old age at Babylon. In *Sēpher-Toldoth-Yeshu*, a Hebrew manuscript of great antiquity — evidently an original and very precious document, if one may judge from the care the Jews took to hide it from the Christians — Simon (Peter) is referred to as “a faithful servant of God,” who passed his life in austerities and meditation, a Kabbalist and a Nazarene who lived at Babylon “at the top of a tower, composed hymns, preached charity,” and died there.^{1, 2}

Peter the Apostle and Petroma are miles apart. The former, represents matter and spiritual darkness; the latter, the Spirit of Christos within the heart of everyman.

[On *Matthew* xvi, 19: “And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”]

Just so; only these words scarcely apply to Peter the Apostle, but rather to *Peter*, the symbol of the mystery between Soul (the earthly, *lower* manas) and Spirit (the Higher Manas or Ego), the *Christos* within man. The “Spirit of God” spoken about is evidently our “Higher Ego”, the only divine Entity upon which act and react all the deeds of the terrestrial *Personality*. But this is a theosophical teaching with which too few are acquainted, to make of it a subject of any lengthy dissertation.³



¹ [See *Isis Unveiled*, Vol. II, p. 127, and *Blavatsky Collected Writings*, Vol. VIII, pp. 380-82.]

² *Blavatsky Collected Writings*, XIV pp. 124-27

³ *ibid.*, (THE LETTERS OF JOHANN CASPAR LAVATER) XII pp. 210-11

Who, really, were the first Christians?

Peter never lost an occasion to contradict Paul without naming him, but indicating him so clearly that it was next to impossible to doubt whom he meant.

Those who were readily converted by the eloquent simplicity of Paul, who promised them, with the name of Jesus, *freedom* from the narrow bonds of ecclesiasticism. They understood but one thing; they were the “children of promise.”¹ The “allegory” of the Mosaic *Bible* was unveiled to them; the covenant “from the Mount Sinai which gendereth to *bondage*” was Agar,² the old Jewish synagogue, and she was “in bondage with her children” to Jerusalem, the new and the free, “the mother of us all.” On the one hand the synagogue and the law which persecuted everyone who dared to step across the narrow path of bigotry and dogmatism; on the other, Paganism³ with its grand philosophical truths concealed from sight; unveiling itself but to the few, and leaving the masses hopelessly seeking to discover who was *the* god, among this overcrowded pantheon of deities and sub-deities. To others, the apostle of circumcision, supported by all his followers, was promising, if they obeyed the “law,” a life hereafter, and a resurrection of which they had no previous idea. At the same time he never lost an occasion to contradict Paul without naming him, but indicating him so clearly that it is next to impossible to doubt whom Peter meant. While he may have converted some men, who, whether they had believed in the Mosaic resurrection promised by the Pharisees, or had fallen into the nihilistic doctrines of the Sadducees, or had belonged to the polytheistic heathenism of the Pagan rabble, had no future after death, nothing but a mournful blank, we do not think that the work of contradiction, carried on so systematically by the two apostles, had helped much their work of proselytism. With the educated thinking classes they succeeded very little, as ecclesiastical history clearly shows. Where was the truth; where the inspired word of God? On the one hand, as we have seen, they heard the apostle Paul explaining that of the two covenants, “which things are an allegory,” the old one from Mount Sinai, “which gendereth unto bondage,” was *Agar* the bondwoman; and Mount Sinai

¹ *Galatians* iv, 28

² *ibid.*, 24

³ The term “Paganism” is properly used by many modern writers with hesitation. Professor Alexander Wilder, in his edition of Payne Knight’s *The Symbolical Language of Ancient Art and Mythology*, says: “It [‘Paganism’] has degenerated into slang, and is generally employed with more or less of an opprobrious meaning. The more correct expression would have been ‘the ancient ethnical worships,’ but it would be hardly be understood in its true sense, and we accordingly have adopted the term in popular use, but not disrespectfully. A religion which can develop a Plato, an Epictetus, and an Anaxagoras, is not gross, superficial, or totally unworthy of candid attention. Besides, many of the rites and doctrines included in the Christian as well as in the Jewish Institute, appeared first in the other systems. Zoroastrianism anticipated far more than has been imagined. The Cross, the priestly robes and symbols, the sacraments, the Sabbath, the festivals and anniversaries, are all anterior to the Christian era by thousands of years. The ancient worship, after it had been excluded from its former shrines, and from the metropolitan towns, was maintained for a long time by the inhabitants of humble localities. To this fact it owes its later designation. From being kept up in the *pagi*, or rural districts, its votaries were denominated *pagans*, or provincials.”

itself answered to “Jerusalem,” which now is “in bondage” with her circumcised children; and the new covenant meant Jesus Christ — the “Jerusalem which is above and free”; and on the other Peter, who was contradicting and even abusing him.” Paul vehemently exclaims,

“Cast out the bondwoman and her son” (the old *law* and the synagogue).

“The son of the bondwoman shall not be heir with the son of the freewoman.”

“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. . . . Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing!”¹

What do we find Peter writing? Whom does he mean by saying,

“They speak with great swelling words of vanity . . . While they promise them *liberty*, they themselves are servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. . . . For if *they have escaped* the pollutions of the world through the knowledge of the Lord and Saviour . . . they are again entangled therein, and overcome . . . it had *been better for them not to have known the way of righteousness*, than after they have known it, to turn from the holy *commandment delivered unto them*.”²

Peter and Paul epitomise the two Opposing Forces of the Universe. It is doubtful whether either of these men were historical figures.³

Peter certainly cannot have meant the Gnostics, for they had never seen “the holy commandment delivered unto them”; Paul had. They never promised any one “liberty” from bondage, but Paul had done so repeatedly. Moreover the latter rejects the “old covenant,” Agar the bondwoman; and Peter holds fast to it. Paul warns the people against the *powers* and *dignities* (the lower angels of the Kabbalists); and Peter, as will be shown further on, respects them and *denounces those who do not*. Peter preaches circumcision, and Paul forbids it.

¹ *Galatians* iv, 30; v, 1-2

² *2 Peter* ii, 18-31

³ Cf. “The *Diritto* [Italian Newspaper] remarks that “modern, utilitarianism has little respect for historic *souvenirs*.” True, but how can the *Diritto* say that the Municipality regards St. Peter and St. Paul as *historical* personages? Many do not.” *Blavatsky Collected Writings*, (RAILWAY AND OTHER VANDALS) III p. 88

Also cf. “It cannot be proved *historically*, that the “Apostle Peter” had preached the gospel in Parthia, not even that the blessed ‘Apostle,’ whose relics are shown at Goa, went there at all. But it is an *historical fact*, that a century before the Christian era, Buddhist monks crowded into Syria and Babylon, and that Buddha (Bodhi-sattva), the so-called Chaldean, was the founder of Sabism or *baptism*.” *ibid.*, (“BUDDHIST DOCTRINE OF THE WESTERN HEAVEN”) IX p. 137; [on the alleged influence exercised by Christians upon Eastern beliefs.]

This awful and ugly state of Christianity has been cunningly preserved from too close scrutiny by an array of formidable Church penances and anathemas, which kept the curious back under the false pretence of sacrilege and profanation of “divine mysteries”; millions have been butchered in the name of the God of Mercy.

Later, when all these extraordinary blunders, contradictions, dissensions and inventions were forcibly crammed into a frame elaborately executed by the episcopal caste of the new religion, and called Christianity; and the chaotic picture itself cunningly preserved from too close scrutiny by a whole array of formidable Church penances and anathemas, which kept the curious back under the false pretence of sacrilege and profanation of divine mysteries; and millions of people had been butchered in the name of the God of mercy — then came the Reformation. It certainly deserves its name in its fullest paradoxical sense. It abandoned Peter and alleges to have chosen Paul for its only leader. And the apostle who thundered against the old law of bondage; who left full liberty to Christians to either observe the Sabbath or set it aside; who rejects everything anterior to John the Baptist, is now the professed standard-bearer of Protestantism, which holds to the *old* law more than the Jews, imprisons those who view the Sabbath as Jesus and Paul did, and outvies the synagogue of the first century in dogmatic intolerance!¹

¹ *Isis Unveiled*, II pp. 178-80

Chrestos and Christos are keys to the double-faced Janus.

Study Greek myths, the so-called “fictions” of the ancients, and they will give you the key to unravelling the great fraud perpetrated by the Church.

If called upon to explain the names IĒSOUS CHREISTOS, the answer is: study mythology, the so-called “fictions” of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the “Healer,” and the allegory about his son Janus (or Ion), his priest at Delphi, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the *Sōtēr*, or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisea¹ (now spelt Crisa), was built in memory of Kreousa (or Creüsa), daughter of King Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.² We learn that Janus, abandoned by his mother in a grotto “to hide the shame of the virgin who bore a son,” was found by Hermes, who brought the infant to Delphi, nurtured him by his father’s sanctuary and oracle, where, under the name of Chrēsis (Χρήσις) Janus became first a *Chrēstēs* (a priest, sooth-sayer, or Initiate), and then very nearly a *Chrēstērion*, “a sacrificial victim,”³ ready to be poisoned by his own mother, who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar with the intention of killing her — when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creüsa, the mother, built the city of Chrisea, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation.⁴

¹ In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation, and the name of *Chrēstos* used as a title during the mysteries. It is mentioned in the *Iliad*, II, 520, as “Krisa” (Κρίσα). Dr. Clarke suspected its ruins under the present site of *Krestona*, a small town, or village rather, in Phocis, near the Crissæan Bay. (See E.D. Clarke, *Travels in various Countries of Europe, Asia and Africa*. 4th ed., Vol. VII, ch. vi, “Lebadæa to Delphi,” p. 239)

² The root of *χρητός* (*Chrētos*) and *χρηστός* (*Chrēstos*) is one and the same: *χράω* which means “consulting the oracle,” in one sense, but in another one “consecrated,” *set apart*, belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word *χρε*, (*χρεώ*) means “obligation,” a “bond, duty,” or one who is under the obligation of pledges, or vows taken.

³ The adjective *χρηστός* was also used as an adjective before proper names as a compliment, as in Plato’s *Theætetus*, 166a, “οὗτος δὴ ὁ Σωκράτης ὁ χρηστός” [Note 32 by Boris de Zirkoff: Usually translated as “. . . our estimable Socrates . . .” Cf. *Loeb Class. Library*] (here Socrates is the *Chrēstos*); and also as a surname, as shown by Plutarch (*Vitæ*: Phocion, ch. x, sec. 2), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrēstos*. [Note 33 by Boris de Zirkoff: In the same “Life of Phocion,” ch. xix, Plutarch speaks of the fact that “the reputation [of his second wife] was not less than that of Phocion for probity,” the last word being the equivalent of the Greek *chrēstotēti*.]

⁴ There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos*, others, of *Coelus* (heaven), hence he is “two-faced” because of his two characters of spirit and matter; and he is not only “Janus *Bifrons*” (two-faced), but also *Quadrifrons* — the perfect square, the emblem of the Kabbalistic Deity. His temples were built with *four* equal sides, with a door and *three* win-

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the “Initiator” and the “Opener of the Gate of Light,” or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chris*), and that he was a *Chrēstos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepios, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepios (Æsculapius) was the divine physician, the “Healer,” the “Saviour,” *Σωτήρ*, as he was called, a title also given to Janus of Delphi; and IASO, the daughter of Asclepios, was the goddess of healing, under whose patronage were all the candidates for initiation in her father’s temple, the novices or *chrēstoi*, called “the sons of Iaso.”^{1, 2}

The real significance given to the two terms *Chrēstos* and *Christos* by the ancients will now be made plain.

It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chrēstos* and *Christos* by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrēstos*, as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, as in *Luke*,³ where it means “kind;” and “merciful,” *χρηστός ἐστὶν ἐπὶ τοὺς*, [and] in *1 Peter*,⁴ where it is said, “Kind is the Lord,” *χρηστός ὁ Κύριος*. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man:

“All who believe in *Chrēst* (a good man) both *are*, and *are called Chrēstians*, that is good men.”⁵

dows on each side. Mythologists explain it as an emblem of the *four* seasons of the year, and *three* months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoch and *Enoch* in the Bible) is, as may be shown on Kabbalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), “he is the *Initiator, Instructor* — of the astronomical circle and solar year,” as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or god). See *Book of Enoch*. [Full text in our Blavatsky Speaks Series. — ED. PHIL.] This patriarch has many features in common with Janus who, exoterically, is Ion but IAO kabbalistically, or Jehovah, the “Lord God of Generation,” the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also *Consivium, a conserendo*, [Note 34 by Boris de Zirkoff: “He who sows or plants,” according to Macrobius, *Saturnalia*, I, 9; I, 15. *Conserentes dii*, who preside over generation.] because he presided over generation. He is shown giving hospitality to Saturn (*Chronos*, time), and is the *Initiator* of the year, or time divided into 365.

¹ See for name, *Plutus*, 701, by Aristophanes.

² *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII pp. 191-93

³ vi, 35

⁴ ii, 3

⁵ *Strom.*, lib. II, ch. iv

While Chrēstos is the lonely traveller journeying through the valley of matter, Christos is the glorified Spirit of Truth for whose sake the journey is being made. He is the starting point, lost in the mist of time, and ultimate destination of the pilgrim-soul.

The reticence of Clemens, whose Christianity, as King truly remarks in his *The Gnostics and Their Remains*, was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a Gnostic, one who *knew*, Clemens must have known that *Christos* was “the WAY,” while *Chrēstos* was the lonely traveller journeying on to reach the ultimate goal through that “Path,” which goal was *Christos*, the glorified Spirit of “TRUTH,” the re-union with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words *ους πάλιν ωδίνω άχρις ου μορφωθή χριστός εν υμίν*, or, as given in the authorised translations,

“of whom I am again in travail until *Christ be formed in you*,”

mean, but what we give in its esoteric rendering, *i.e.*,

“until you find *the Christos* within yourselves as your only ‘way.’”^{1, 2}

Paul had been converted, not to the Jesus of Nazareth, but to the Christos of the Gnostics. In his Epistles, he has been made to fulminate against the heretics but these heretics were actually Peter, James, and the other Apostles.

There is another extraordinary thing which the Abbé Roca really ought to explain to us. It would appear, *from every calculation*, that Paul had been converted to Christ three or four years *before the crucifixion of Jesus!* Thus, according to the *Acts*, his vision dated from the year 30 or 31, but according to what he also told the Galatians, it must have occurred in the year 27. He said, in fact, that he had not gone to Jerusalem for three years after his conversion,³ and after this he spoke⁴ of returning there fourteen *years* later, with Barnabas and Titus. Now,

“the date of that second visit at least, if not of the first, can be *historically fixed*, because it was made during the great famine that is known to have occurred in the year 44, when Paul and Barnabas sent relief to the poor.”

If then we subtract 17 from the date of 44, it follows that St. Paul was converted in the year 27, that is, while Jesus still lived! And that can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis — see *Isis Unveiled*, Vol. II),⁵ Paul had been converted, not to Jesus of Nazareth, but to the *Christos* of the Gnostics. In his Epistles he has been made to

¹ See *Galatians* iv, 19

² *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII pp. 188-89

³ *Galatians* i, 18 *et seq.*

⁴ *ibid.*, ii, 1 *et seq.*

⁵ [The most likely passages are those on pp. 89-91, 137 and 162 *fn.* — *Boris de Zirkoff.*]

fulminate against the *heretics*, but these heretics were actually Peter, James, and the other Apostles.¹

The Christos of Paul is the same Christos who directs our occult movement.

But if it is so, it is not with the idea that *Saint Peter, who denied his Christ three times*, should receive the keys of the mysteries from the hands of the Mahātmans, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahātmans, the Hierophants of Egypt, repeated every 19 years, according to the *Metonic Cycle*, five or six thousand years, at least, before the XIXth century. The astronomical Christos can have but one anniversary of birth and of resurrection in 19 years, as shown by Gerald Massey, because his parents are the Sun and the Moon, the heavenly bodies which accompany “the Man crucified in Space,” which images preceded even the figure described by Plato. That day, consecrated by a ceremony, was fixed in Egypt according to the full moon of Easter.^{2, 3}

Poor old Janus! How he must look perplexed at the sight of the wounds inflicted by religion!

Janus the God of Time, presided over the four seasons; Peter, over the four Evangelists.

January — the *Januarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God — has one face turned to the East, the other to the West; the *Past* and the *Future!* Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and — the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini*, *dies solis*, the “Sun-days.” *Puer nobis nascitur dominus dominorum*,⁴ sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and *a ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Oc-

¹ *Blavatsky Collected Writings*, (ON ABBÉ ROCA’S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII pp. 385-86

² Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!

³ *ibid.*, VIII p. 383

⁴ [From *Piæ Cantiones*, 1582, and earlier MS. from 14C. Full tetrastich and translation below:]

Puer nobis nascitur	Unto us a boy is born
Rector angelorum;	The King of all creation
In hoc mundo pascitur	Came he to a world forlorn
Dominus dominorum.	The Lord of every nation.

cultism the potency and significance of Numbers and Numerals lie in their right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE — the Sun. Now what would be the best thing for *Lucifer* and his staff to ask from the latter for 1889? Our joint wishes are many, for our course as that of true love, does not run altogether smooth.¹

One who believes in Paul cannot believe in James, Peter, and John. For, what Paul preached, was preached by every other mystic philosopher.

There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought.

Gautama-Buddha is mirrored in the precepts of Christ;

Paul and Philo Judæus are faithful echoes of Plato; and

Ammonius Saccas and Plotinus won their immortal fame by combining the teachings of all these grand masters of true philosophy.

“Prove all things; hold fast that which is good,” ought to be the motto of all brothers on earth. Not so is it with the interpreters of the *Bible*. The seed of the Reformation was sown on the day that the second chapter of *The Catholic Epistle of James*, jostled the eleventh chapter of the *Epistle to the Hebrews* in the same *New Testament*. One who believes in Paul cannot believe in James, Peter, and John. The Paulists, to remain Christians with their apostle, must withstand Peter “to the face”; and if Peter “was to be blamed” and *was wrong*, then he was not infallible. How then can his successor (?) boast of his infallibility? Every kingdom divided against itself is brought to desolation; and every house divided against itself must fall. A plurality of masters has proved as fatal in religions as in politics. What Paul preached, was preached by every other mystic philosopher. “Stand fast therefore in the liberty wherewith Christ hath made us free, and *be not entangled again with the yoke of bondage!*” exclaims the honest apostle-philosopher; and adds, as if prophetically inspired: “But if ye bite and devour one another, take heed that ye be not consumed one of another.”^{2, 3}

The author of the fourth evangel was not John, the friend and companion of Peter, whom he contradicts point-blank in chapter i, verse 18.

In the religious metaphysics of the Hebrews, the Highest One is an abstraction; he is “without form or being,” “with no likeness with anything else.”⁴ And even Philo calls the Creator, the *Logos* who stands next God, “the second GOD.” “The *second* God who is his WISDOM.”⁵ God is NOTHING, he is nameless, and therefore called *Ain-Soph* — the word *Ain* meaning *nothing*.⁶ But if, according to the older Jews, Jehovah is *the*

¹ *Blavatsky Collected Writings*, (THE YEAR IS DEAD, LONG LIVE THE YEAR!) X pp. 279-80

² [*Galatians* v, 1, 15]

³ *Isis Unveiled*, II p. 84

⁴ A. Franck, *La Kabbale*, II, iii, p. 173; ed. Paris, 1843

⁵ Philo Judæus, *Quæst. et sol. in Gen.*, Bk. II, § 62

⁶ Franck, *op. cit.*, II, iv (pp. 160, *et seq.*)

God, and He manifested Himself several times to Moses and the prophets, and the Christian Church anathematized the Gnostics who denied the fact — how comes it, then, that we read in the fourth gospel that

“No man hath seen God AT ANY TIME, but the *only-begotten* Son . . . he hath declared him”?¹

The very words of the Gnostics, in spirit and substance. This sentence of St. John — or rather whoever wrote the gospel now bearing his name — floors all the Petrine arguments against Simon Magus, without appeal. The words are repeated and emphasized in chapter vi, 46: “*Not that any man hath seen the Father, save he which is of God, he [Jesus] hath seen the Father*” — the very objection brought forward by Simon in the *Homilies*. These words prove that either the author of the fourth evangel had no idea of the existence of the *Homilies*, or that he was *not* John, the friend and companion of Peter, whom he contradicts point-blank with this emphatic assertion. Be it as it may, this sentence, like many more that might be profitably cited, blends Christianity completely with the Oriental Gnosis, and hence with the KABALA.

Even the Romish monastery and nunnery are servile copies of similar religious houses in Thibet and Mongolia.

While the doctrines, ethical code, and observances of the Christian religion were all appropriated from Brahmanism and Buddhism, its ceremonials, vestments and pagentry were taken bodily from Lamaism. The Romish monastery and nunnery are almost servile copies of similar religious houses in Thibet and Mongolia, and interested explorers of Buddhist lands, when obliged to mention the unwelcome fact, have had no other alternative left them but, with an anachronism unsurpassed in recklessness, to charge the offense of plagiarism upon the religious system their own mother Church had despoiled. This makeshift has served its purpose and had its day. The time has at last come when this page of history must be written.²

Neither a false nose nor a black mask could prevent an old pagan from recognizing double-faced Janus in the Apostle who denied his Master.

I am but the humble interpreter of the more or less veiled truths and symbols, well known to all who have studied their Virgil and their Horace, as well as their Ovid. Neither a false nose nor a mask could prevent an old pagan from recognizing his double-faced Janus in the Apostle who denied his Master. The two are identical, and everybody has the right to take what is his own, wherever he finds it. Saint Peter is the *coeli Janitor*³ merely because Janus was that too. The old doorkeeper of heaven, who pulled the door-cord at the palace of the Sun, at every dawn and every New Year, and closed it again when ushering them out, is but too easily recognizable in his new role. It is written in the stars which rule the destiny of gods as well as mortals, that Janus — who held the key to heaven in one hand and a halberd in the other, just as St. Peter, having succeeded him, does — would relinquish his role of jani-

¹ [i, 18]

² *Isis Unveiled*, II pp. 210-11

³ [Cf. Ovid's “*coeli Janitor est Janus*,” *i.e.*, the door-keeper of heaven is [two-faced] Janus. Kenning's *Masonic Encyclopædia*, q.v. Janitor]

tor to the Sun to him who would become the guardian of the portals to Paradise, the abode of Christ-Sun. The new *coeli Janitor* has become the successor to all the functions and privileges of the ancient one, and we see no harm in that. Solomon has said: “There is nothing new under the sun”; and he was right. It would be silly to invent new functions and new gods — which we fashion in our image — when our forefathers on the other side of the flood went to all the trouble of doing so for us. That is why everything has been allowed to remain as in the past, and why nothing has been changed in this world — except the names.¹

One legacy of the Roman Church and seed of its own demise was the fabrication of an anthropomorphic god.

It was given to Christianity to paint us God Almighty after the model of the Kabbalistic abstraction of the “Ancient of Days.” From old frescos on cathedral ceilings, Catholic missals, and other icons and images, we now find him depicted by the poetic brush of Gustave Doré. The awful, unknown majesty of Him, whom no “heathen” dared to reproduce in concrete form, is figuring in our own century in *Doré’s Illustrated Bible*. Treading upon clouds that float in mid-air, darkness and chaos behind him and the world beneath his feet, a majestic old man stands, his left hand gathering his flowing robes about him, and his right raised in the gesture of command. He has spoken the Word, and from his towering person streams an effulgence of Light — the Shekhinah. As a poetic conception, the composition does honour to the artist, but does it honour God? Better, the chaos behind Him, than the figure itself; for there, at least, we have a solemn mystery. For our part, we prefer the silence of the ancient heathens. With such a gross, anthropomorphic, and, as we conceive, blasphemous representation of the First Cause, who can feel surprised at any iconographic extravagance in the representation of the Christian Christ, the apostles, and the putative Saints? With the Catholics, St. Peter becomes quite naturally the janitor of Heaven, and sits at the door of the celestial kingdom — a ticket-taker to the Trinity!

Another, was the passports to heaven . . .

In a religious disturbance which recently occurred in one of the Spanish-American provinces, there were found upon the bodies of some of the killed, passports signed by the Bishop of the Diocese and addressed to St. Peter; bidding him “*admit the bearer as a true son of the Church.*” It was subsequently ascertained that these unique documents were issued by the Catholic prelate just before his deluded parishioners went into the fight at the instigation of their priests.²

. . . bearing an image of Peter holding the keys to paradise!

Diodorus of Sicily³ and Berosus⁴ give us the names of the twelve great gods who presided over the twelve months of the year and the twelve signs of the zodiac. These

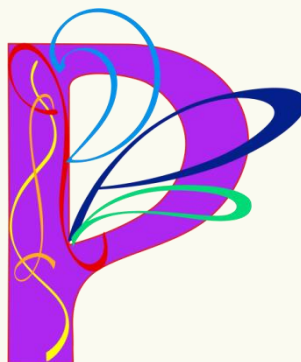
¹ *Blavatsky Collected Writings*, (THOUGHTS ON THE NEW YEAR AND THE FALSE NOSES) XII p. 99

² *Isis Unveiled*, II pp. 242-43

³ [*Biblioth. Hist.*, II, 30]

⁴ [Cory, *Ancient Fragments*, pp. 26 et seq. Cf. Movers, *Die Phönizier*, Vol. I, p. 165]

names, which include Nuah,¹ are too well known to require repetition. The double-faced Janus was also at the head of twelve gods, and in his representations of him he is made to hold the keys to the celestial domains. All these having served as models for the Biblical patriarchs, have done still further service — especially Janus — by furnishing copy to St. Peter and his twelve apostles, the former also double-faced in his denial, and also represented as holding the keys of Paradise.²



¹ The *Talmud* books say that Noah was himself the *dove* (spirit), thus identifying him still more with the Chaldean Nuah. Baal is represented with the wings of a dove, and the Samaritans worshipped on Mount Garizim the image of a dove. — *Talmud*, Hulin, 6a. [Cf. Nork, *Hundert und ein Frage*, p. 37]

² *Isis Unveiled*, II pp. 448-49

Peter and Paul compared and contrasted.

Apostle of Circumcision

Apostle of the Gentiles

Preaches circumcision.	Forbids circumcision.
Cautious.	Outspoken.
Cowardly.	Brave.
Insincere.	Sincere.
Ignorant.	Learned.
Uninitiated.	Initiated (Idiōtēs).
Holds fast to the old covenant.	Turns away from the old covenant.
Perpetuates bondage to everyday life and the Church.	Promises liberty from the yoke of sensual and ecclesiastical bondage.
Accepts the jealous, wrathful, revengeful, and anthropomorphic “Lord” of Israel. ¹	Rejects the Jewish God in favour of the God of Mercy, the Unknown Deity of the old Athenians.
Respects the lower angels of the Kabbalists, ² the inferior Elōhīm (<i>i.e.</i> , the God of Israel), and denounces those who do not.	Warns against the lower angels of the Kabbalists.



¹ [See “The Holy of Holies and Its degradation” in our Black versus White Magic Series. — ED. PHIL.]

² Cf. Commentary on *physical* Nature’s unaided attempts to construct even a perfect *animal* — let alone man. “For the “Fathers,” the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man. “Living Fire” was needed, that fire which gives the human mind its self-perception and self-consciousness, or *Manas*; . . . The first creators, then, were the Pygmalions* of primeval man: they failed to animate the statue — *intellectually*.” *Secret Doctrine*, II p. 102; [on Stanza VI.15*b*; also cf. *ibid.*, p. 150.]

*[Consult “Pygmalion-Galatea is an allegory of man’s soul,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING TO STUDENTS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING TO STUDENTS

- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON



- THE ORIGIN OF GOOD AND EVIL
- THE ORIGINAL SIN IS A JEWISH INVENTION

— in our Black versus White Magic Series.

