

Introduction

and the basics of gnosis

To say that our existence here contains many mysteries is perhaps the greatest understatement of all time, and that is plainly obvious to all; for a mystery is simply that which we know that we do know something of and yet also know full well that we do not fully understand it. But, insofar as all the mysteries that are known by us to exist then perhaps the greatest and most important of them all, to us anyway, is that of our own existence and our place in the vast cosmological scheme of things.

Ever since we lived in caves human beings have had an innate instinctual desire or deep psychological need to understand our situation and place in the vast web of all that exists; and as to why we exist at all. Or for that matter as to why and how anything exists at all – and let alone to be known and lived in by we observers of the observed. Hence, the age old and perennial questions were, and still are: What are we; Where do we come from: What are we supposed to be doing here, and how best to go about it: and what happens to us, if anything, when this very brief lifetime here is over? Thus, the over all question being – What is the purpose (or meaning, as some like to say) of our existence; if any?

Needless to say that probably every human being that has ever existed has had their own answer to such questions; or their own guesses and or theories shall we say. And of course it also seems to be a craze that where answers to these questions are not found, or assumed not even to exist to be known at all, then the craze is to simply invent ones own answer according to ones wishes or desires. And sometimes of course it seems that at least half of humanity jumps on to somebody else's band wagon of assertions which are said to be the facts of the matter – hence organised traditional philosophies, religions, churches, cults, or whatever. I suppose the latter does eliminate the time and need to do ones own thinking and observing; and assuming that there is any merit and wisdom in that.

In this day and age (the so called beginning of the third millennium – 2005 c.e.) there are two organisations which set themselves up as the guru or final authority on the answers to these perennial questions. One of them is science and the other is the worlds various religious belief systems. But of course one has to ask oneself as to if they really are the authority on these questions; and if so then how come, and on who's say so. Moreover, science has thousands of various departments all studying different aspects of the things which we find around us; and religions, and their own inner sects, must have numbered thousands since humanity first existed here – and all different at that. So that would certainly eliminate all of them except one (for they cannot all be right), and it does not imply that any of them are right. But, as I say, adopting one by choice (or by nurture) does remove the problem of seeking the truth of such things for ones self; and by simply going along with what somebody else is claimed to have said, thought or written, in ages past.

My own approach to these thing however, has always been different, and albeit far from unique. That is to say that I am one of those who is innately content to let life and existence itself reveal to us its own things, and as to what existence has to offer us. True, this is no quick way or short cut to answers, but I can see no better or more genuine (even pragmatic) way for us to go about it than by letting life and existence itself reveal to us what it is and what it is all about. Hence, simply living it, asking questions about it, observing it all closely, and finding out as we go along. Let life and existence reveal what it has on offer to reveal to us; and without our inventing our own answers to it. Q.E.D. We did not ask to exist, therefore it is life's job and function to reveal the answers to us – IT owes US answers; not WE IT. And just how satisfying and fulfilling to this innate human desire to understand things is it to simply invent our own answers to it? Well, I cannot answer that question for I have never done it: so one would have to ask those that do.

When we come into this world we are innately hungry for learning things and then coming to understand them – for there is no point in learning things if they never become understood, and hence not used. Knowledge and understanding is for using, and not simply to satiate an academic desire to know. As a mere child I did not want to understand my own existence in this world simply for an academic exercise, but rather that I could use that understanding to best effect in this world as it is here and now. Why? I do not really know the answer as to why – other than that is the way it was and is; and my system of inner dynamics simply works that way; and motivates one that way. It is a bit like asking somebody as to why they love this or that thing or this or that person. We do not know why exactly, it just IS that way. It is obviously some kind of deep seated psychological empathy, harmony or resonance. But not knowing why and how exactly does not alter the fact that it is so – for some mysterious reason.

However, the point of this preface is simply to state my own perspective and understanding (thus far anyway), in so far as where I am coming from; for people seem to love to know right from the start as to what reference point one is speaking from, and why. Well, the why question is easy to answer; and the answer being that I find these things to be important for people to give serious thought to – and that it might just help, albeit perhaps just a few people, to perhaps look at things from a different perspective to that which is on offer from the so called traditional indoctrinated modes of thinking about important questions.

There are of course a percentage of people around (and always have been) who spend all their life devoted to one major topic of interest, and hence take very little else into their awareness and comprehension. They are invariably seen to be academics and experts in their chosen field of operation by way of all the effort and study that they have put into it. But be that as it obviously is one could surely only think of them as being experts in this or that field if they have come up with the genuine right answers. For to come to know a hell of a lot about something and having got it all or most of it wrong can hardly be thought of as being an expert in this or that field.

And then there the folk like myself, which comprise the vast majority of us it seems, who throughout the course of our life come to have many different interests and motivations, and hence are not absolute experts or authorities in any of them – but simply with a more rounded knowledge and understanding of things in general.

Likewise I myself have had very many interests over the last sixty five years; some short lived and some long term, and hence meandering over many aspects of life. This of course makes one an expert and authority on nothing at all; and nothing but a mere amateur on all topics. So, that is my stance and point of reference – totally ignorant of most things; but not all things.

I mention this simply because one of the things that interests me, quite deeply in fact, (and which this particular book is about anyway), is a phenomenon which for some few hundred, or a couple of thousand years even, has been called ‘*gnosis*’ by many people. This is a phenomenon that has been studied by academics for at least two thousand years – and also by other names since we lived in caves. But for at least two thousand years in the western world both the academics and the amateurs all seem to differ in their understanding of what this phenomenon really is, and as to how it has come to be related to a so called belief system or perennial philosophy known as *Gnosticism*. Thus, I restrict this book to that phenomenon which they call *gnosis* – as I see it. Unlike the multitude of academics on this subject I have only ever briefly read a few books on *Gnosticism*, and never studied any of them in a great depth; for it does not interest me – but the phenomenon which they call *gnosis* does.

I say this because everything I have to say on this topic (or any other topic for that matter) is purely down to my own direct conscious experience of things – and not what I read in books or any other kind of hearsay or indoctrination. I am one of those kind who have always accepted that knowledge can only come from direct personal experience – and that the understanding of that data of information can only take place within ourselves; and that process is all very mysterious indeed – as is everything else. The truth is that I fully understand nothing at all – and I know it. Hence, I write from what can only be called humility; but humility is in being smart enough to be aware that we are not aware of very much – and that there is much more to become aware of. However, humility, in that sense, does not equate with being humble and apologetic. And why indeed should any person be apologetic about the things that living their life has revealed to them by way of conscious existence? You and I did not bring forth the phenomenon of life and self conscious existence; it is simply thrust upon us. So, it is not our project as such, it is simply a cosmological product that we find ourselves in and wish to know and understand as to why.

One more point which I wish to touch upon here before getting on with the book is that which we call *opinions*. No matter what you say, or assert, in this world there are those who like to reply, ‘Well, that is just your opinion, but it is not mine’! I would just like to point out to young people that our life here is not about opinions and beliefs; likes and dislikes etc – it is about existing: learning; understanding, and then acting on it. Life, for us at least, is about being and becoming. It is indeed a journey beginning in ignorance of anything and everything on this globe, and then inwardly evolving through experience and understanding and acting on that understanding. But we are certainly not all at the same place at the same time on this journey. In the nature of reality as we come to know it and experience there is both opinions and matters of fact. And matters of opinion do not always correlate with the matters of fact. When I was a kid before the age of three I was of the opinion that we lived inside the world and not on the outer surface of it – and I was wrong. And many people choose to believe many things that are not so in the matters of fact department.

When it comes to mere opinions which relate to personal likes and dislikes then of course there is no other truth to relate them to, so they can never be wrong. The fact that in my opinion the game of chess is far more interesting than the game of golf, and the fact that many others have a different opinion is irrelevant – other than to ourselves of course; and variety is indeed the spice of life on a world like this. But if somebody claims that in their opinion the moon is made out of Stilton Cheese, then they are wrong; for it is not. If they claim that they believe that it is made out of Stilton Cheese then so be it – but their belief does not correlate with the facts of reality as it is – and truth is that which is so about something.

Bringing this back to the topic of this book one must say that there is no such extant phenomenon as gnosticism, for it can be whatever anybody wants it to be. But there is such an event which has come to be called (by some) gnosis. And that is a fact of reality as it is. Up to the point in which I discovered that there were folk who called this event by that name – and given the vast increase of public interest in it over the last twenty or thirty years - I used to call this event by the name of mystical experience – albeit one very particular type of transcendent mystical experience. And in all truth I still prefer that name – albeit that gnosis is much shorter and quicker to write and say. But I should mention right from the start that when I did first come to read literature and ancient texts by many of the people who called themselves gnostics, and had this gnosis, I thought to my self.... ‘Hang on chum, these ancient guys and woman are talking about exactly the same thing that I have been talking and writing about for the last twenty years’ ! Not only that but I found that I had written things and said the identical things years before, and thinking they were new to this world, when these folk had been saying and writing stuff that I thought I had discovered and written about. So, there is very little that is new is there.

However, I did find that nearly all those people of that time were ONLY talking about one mere half of it all – and missing out on the most important part of it at that. These people (some of them anyway) certainly had undergone that very profound mystical experience which is the deepest and most profound mystical transcendent experience known to man, and they called it gnosis (as good a word as any I suppose); but they did not mention a jot about even further experience which brought all back to earth again and rounded the lot of it up. Hence, Gnosticism seems to be the nearest religion to the truth of things which exist to be experienced by us – but it only goes half way; and the rest they seem to have invented as have all the religions of priestcraft since we lived in caves – and still do to this day. So, gnosticism is whatever you want it to be – but best done away with altogether – along with other man made belief systems. But the phenomenon of gnosis (a specific transcendent mystical experience encounter) is a fact of life which we have to live with – like it or not.

My aim here is to talk about this gnosis event (and in fine grain detail) simply from my own experience of it - not from books or academia – but from life experience itself. I also talk of what it reveals, what effect it has, and also the implications of it. So that is a personal and private (to me) event and understanding. But one has to point out the fact that others have known the identical thing, and from antiquity even, and come to the same conclusions in so far as they had seen of it all. So, it is not something which is simply relative to the individual observer, but rather a something in the nature and reality of Man; and Man is a part of the nature of reality; and seemingly central to it at that.

It is also plain enough that virtually all religions (from what I have read of them anyway) were originally based upon this experiential event of personal revelation by way of mystical experience – at least up until the time when the state authorities (politics and priestcraft) grabbed the controls of this phenomenon for their own socio-political vested reasons. There is an old saying in politics (and religions – the same thing really) that the people, the masses, the mob, like to be fooled – so let them be fooled (whilst we make a profit out of them by exploitation obviously). Well they sure have been. An ignorant slave is far more useful to people of that ilk than people who think and act for themselves – and based on what they know from life itself thus far. And how, and why, I wonder, will they elect their next pope or spiritual advisor? And will it not be yet more of the same case of the blind leading the blind? We will see in due course.

So, What are you? From whence do you come? What are you supposed to be doing here? What is the truth of these things? And who's word will you take on it and why? There is one simple and effective answer to this.... Do not take anybody's word on it – even if they were right – but simply go and find out for yourself. It may take a while; indeed even a long while; but we are all the same thing at root and all come from the same ground of being. And back to that ground of being we can and do return at times – even during a lifetime here; and we all come to eventually learn and understand the same things; for that is the way it is; and it is all written into your system of inner dynamics now. Keep in mind that experience only works on the person that has experienced this or that – tis just like food being digested by our system and then doing what it does. Your experience can never have the effect of inner growth and movement on anybody else. At best your experience can be mentioned to others and then be food for thought for others. It might even inspire and motivate some of them. But it can never work on them. Hence, even if you come to hear something which is indeed true of the nature of reality and events, then do not settle for simply hearing it – but go find it; for it is only in the finding of it that it can then have the resulting effect of change in the becoming process of our individual growth. Hence there is no substitute for experience. And no amount of believing this or that is a substitute for knowing something by experience and then growing from the effect of it. Beliefs are dangerous in that they can prevent this process from happening even – for nothing can get into a closed and intransigent mind – not even the things which exist for life and the nature of reality to spontaneously reveal to us if we are receptive to them.

We ARE the observers of the observed, and partakers in the cosmic process – so let the nature of reality do its job on us. That is not only pragmatic, it is also fun, and illuminating. But above all that – it is necessary in the scheme of things. And the flow of life and consciousness cannot flow where a damn has been erected by sheer ignorance and stubborn wilful intent. As has been said many times before – and it is true: A great miracle and wonder is Man. And man is just a mere part of it all – but an important part – for nothing could be known without a conscious observer of it all. And who, on this planet here and now, could do anything about anything if things were not known and understood to a degree at least. That is what gnosis is for – to act on it; and become shaped on earth by it. And thus it is done.

*

The basics of Gnosis

If, in this day and age, one were to pump the words gnosis or gnosticism into an internet search engine then one would come up with probably more information than anyone could read during an average lifetime. That in itself is fine. But the problem is that a newcomer to this subject would be totally lost and confused; for much of it is saying different things, and some even totally contradictory things. So, most of this information today is obviously not written by gnostics (people with this gnosis event) but rather by academics, clingers on, amateurs and what knows else. Also, and as has happened for centuries, much of what is written about gnosis and gnosticism has deliberately been written and distorted by people who have some kind of vested interest in these things not being disseminated and read about – for it conflicts with their religion or philosophy; and shows much of it up for being what it is – lies and inventions; and of course simply many distortions which have become the conventional ‘orthodox’ belief system. Knowledge can be dangerous if it conflicts with your means of earning a living it seems.

Also, if one were to pump the words mysticism, transcendence, spirituality, etc into the search engine then things are even worse and even far more of it. Thus, if anyone has a truly deep and sincere interest in any of these things (or anything else for that matter) and whilst admitting that they know nothing or very little about the subject of their interest, then what do they do and what do they take on board as reliable information? And by what do they make that judgment? Therein lies the rub of an abundance of information – and which in itself is a potentially good thing of course. In some respects we live in a very exciting time and with oh so much to do, to learn, to see, to take part in, whatever. In fact human beings have never had it so good – and along with all the medical and technological inventions and gadgets; and a little more personal private time to enjoy them. No, Man has never had it so good.

And yet, on the other side of the coin, we live in a strange and dangerous time. With so much knowledge, and much of it available to so many people now, we could blow the planet up into small pieces (and that would end all our problems and arguments; on this world at least). One lunatic with a machine gun can, and they do, mow down many people in the vast supermarkets, schools, halls of entertainment, and whatever. Likewise does there seem to be far more paranoia, neurosis, psychological problems, suicides, vandalism, helplessness, stress, drunkenness, apathy and sheer hedonism per capita of population than has perhaps ever existed before. And all this in a time which gives us so much in the way of potential, communication, luxuries, the benefits of organised societies, etc etc. Either mankind is some kind of foolish and irrelevant epiphenomena in the nature of things or something seems to have gone wrong in the short term somewhere along the line. And it is predominantly social nurture and man made religions which is the obstacle to real life.

What has all this got to do with the phenomenon of gnosis one might well ask. The answer is simple enough – This gnosis event is the only thing which I (and many others who have known it) have discovered which reveal to us the answers to the perennial questions. But it does more than just that, for it changes peoples attitudes and motivations.

Thus, and it is not often mentioned anywhere (if at all anywhere) that it would be true enough to say that for all practical and pragmatic purposes the effects of gnosis is even far more important in human life on earth than that which it actually reveals.

So, what does the gnosis experience reveal in fact? It reveals much; but suffice for this section to say that, among other things, it reveals (whether ones likes to accept it or not) that we, the real essential inner being, is not a product of this world at all; and not manufactured in space and time. It reveals the very deep inner sacred and eternal ground of our being, and as to what we are whilst there within it. In absolute and unarguable terms it reveals to us what we are in absolute terms; and in that learning and knowing we learn something even more important – that which we are NOT. These things cannot be known and learned in time and space; hence ones consciousness has to leave them behind and travel back through that darkness which eventually leads to it. It is like going home (inward and downward through the emanation of our psyche) by some kind of cosmological gravity. These are not acts of our own choice, volition and potential, they happen to us and come spontaneously. There are no magic pills or rituals to achieve this – though many self erected guru's would like you to believe that they can sell you a method; but none work. Only life can reveal this event and its process to you. Hence a kind of cosmological secret between you and the nature of reality itself. But of course it is no secret at all, and it is there for everyone – for that is what they are made of. But much more of which later.

I mention that wee bit of information now simply to point out that if many millions of people on earth had this mystical gnosis of what they are and where they came from then human existence and human society would become very different from what it is now and what it has been in the past. Hence, one can also look at it (in group terms anyway) as being an evolutionary jump in human comprehension and then motivation by virtue of it. The event is both illuminating and life enhancing. After this gnosis event the recipients of it are living on another level of being – and albeit on this world here and now. And no observer could detect this simply by observing them. The only way to know it is to gain their confidence and talk to them in private. And which I have been doing for about thirty years now. I can only know that they are talking about the same thing that I have seen and known by talking to them in private and in confidence; for I cannot read their mind or jump into their conscious awareness and live it for them. But so many people could not invent all this stuff; for it is too way out from both normal daily experience and also from all the things which are taught to them in schools, universities, and by way of their religions if they ever had one. So, either there is some kind of mass sub-conscious conspiracy going on or they are simply talking about their own genuine experience; and just as I speak of my own.

It is plainly obvious to all that over the last fifty years there has been a tremendous popular interest in Gnosticism; but what is even more important is that evidence suggests that in each generation there are more reported cases of this mystical gnosis. So, something very interesting is happening at least. We have to keep in mind that on the scale of our own individual lifetime evolution moves very slowly.

But, it most certainly seems to be the case that when the hardware is done (physical creation or emanation) then the evolution seems to be predominantly in terms of consciousness, awareness, and potentials therein – and there is no set or preordained time limit on evolutionary change and the becoming process. For perhaps many

thousands of years it was possible for a person to be born and live their whole life in more or less the same world and set of circumstances which they had always known. But even during my own lifetime thus far it is safe to say that the world which I was born into simply does not exist any more; and the world of today is whole new social set-up, and hardly anything of what life here was like a mere fifty or sixty years ago.

For the large part of course this particular leap in human social experience on earth is due, in this instance, to industrialisation and the advanced technology that comes along with it; and it is as simple and straight forward as that. But of course, at a deeper level one has to ask as to what is going on in our psyche (or inner system of dynamics) to bring such events about in the first place. In human social terms change comes about simply because people demand change, and they go for it. And that instigates its own set of effects and causations, and of course discoveries that come by virtue of it. But one should not fail to overlook the fact that something is going on inside people at a far deeper level than merely that of the rational discursive daily mind in order for such motivations, feelings, desires, to have an effect on the topside mind in the first place. Neither does this mean that we (in the fullness of our physical form) are mere robots acting on impulses from subconscious events – for unless our daily rational mind and the power of choice, and the willpower to enact it, allows a thing to happen, then it will not happen. An idea, and or a feeling in the mind, are not going anywhere unless we choose and decide to act on it.

We are all well aware that we do not create ideas, nor have them by choice, nor invoke them – they just pop up out of the inner blackness of our subconscious realms. Hence ideas are not a matter of human choice. But what we do about them and with them are. There are all kinds of ideas: constructive and practical ideas that are fitting for their time and place; good ideas that are not practical for their time and place; ideas that are not constructive at all; and ideas that are downright dangerous and rotten. None of this is any problem whatsoever however, the problem is what we do with them. They are much like a challenge are they not.

What do we decide to let out into the world from within us, and why do we choose this or that idea to manipulate into effect in the first place? Unless one is mentally deranged in some unfortunate way then we all have the power to say yes or no to any idea which pops up into our conscious mind. And upon such things human civilisations are born and grow. Wars start and end in the human mind. Towns, cities, villages and hamlets start in the human mind. None of this stuff grows on trees. But during all this we must never forget that we are ourselves a part of the cosmic flow – we are not something independent of it and out there watching it from an objective viewpoint – we are IT in action in time and space; and our volition and freedom of choice is a part of the cosmic package; so too are the ideas which come to us. So, do not credit your self with the power and glory of pure invention from nothing; for it does not work that way and it is not like that at all. But the degree of freedom of choice in our actions, and the power to enact it, which we do have is much indeed – and at this point in time can we really cope with it? And what guides our actions?

Well, that is the crux of gnosis – it guides our actions. One of course can be, and often is, simply guided by what we call our inner gut feelings; even fully fledged gnostics do just that for much of the time; and it is good and necessary. But with this mystical gnosis these ‘gut feelings’ are no longer sub conscious for the large part; for

one is fully conscious of as to why one makes this or that choice – for they know what they are; they know their SELF. There is an old saying in esoteric literature which goes like this.... Let us make Man in our image. This sounds like a paradox of some kind does it not. But it is not; it is as simple and obvious as daylight. What it means is that a person in time and space (here and now) is simply affirming that he or she wants their temporal mind and personality to become an incarnate reflection of that part of their self which exists in that sacred womb of eternity; the ground of being; home – or Paradise or Elysium as some like to call it. That is all it means. It is the affirmation whilst in time and space of a desire for an essential ideal which is found, known and lived, in the ground of our being. It means, ‘let me become like you’. But the ‘me’ and the ‘you’ are simply the same thing; or that is to say that the incarnate bit is a product and extended emanation of the transcendent bit. And that is all it really means. One could also say.... Oh, my love, wouldst that you and I could grasp this sorry scheme of things anew and remould it a little closer to our hearts desire. Or one could say – let it become on earth as it is in paradise. Same thing. It all means the same thing. Hence the knowledge of experience of that level of being is ones guide through life on earth – from mere instinct into direct conscious experience and knowledge. And thus it is. So, conscious experience is not for nothing; and nothing is for nothing.

Now, think on the truth of this. If one were simply prattling on about a good one-off experience, even that sublime transcendent mode of existence, then my answer to it would be – so what?! If one hears it said that one is not a product of time and space but rather an emanation of eternal being, then my answer to it would be – so what; one lifetime is more than enough for me! If one is told that one must do this or that for the good and not do this or that for it is wrong; then my answer to it would simply be go to hell, for I will do what I feel to be fitting, and what I want to do. I was like that as a child and I am still like over sixty years later. I will not be told what to do by any man or any so called god. I will not be pushed around by anyone at any time. Many have tried but nobody and no organisation has ever succeeded. I will often do what I am asked if I will do – but it will be of my choice; and the choice of nothing else. And if people and society do not like it they have two choices – to lump it or blow me away. And that is their choice. So, I am not the nicest and most convivial guy that ever walked the face of the earth. And gnosis does not alter any of that nor does it demand anything from one. One does what one does out of pure unconditional love. And that is it – nothing else. So this spiritual gnosis experience does not turn one into a nominee for an old ladies Sunday afternoon tea party scenario. Gnosis is about passion – raw undiluted cosmic passion for TO BE. That is what it is and does.

Gnostics (genuine ones) cow-tow to nobody and nothing; and they do their own thing until the day they are no longer extant on earth; for they know what they are and they know where they came from and they know what they are doing here and why. And that is it. The gnostic has affinity with creation (the cosmos of all being and existence) and the creative pulse; and hence that implies and means everything which exists.

Now, one has to add to that above statement that any gnostic, of any time and place, any race or culture, any political system, can only operate in the time and place they are existing in. They do not live in a dream world or fantasy or make believe. They have no time or need for faith or religions. Neither do they require substantiation of

their being and existential position from anything or anyone. The gnostic sees no problem or contradiction between matter and pure metaphysical energy (or as some like to think spirituality and the world as it is).

It is true enough that some aspects of contrived gnosticism (which is not gnosis I hasten to repeat) is said (by whom one can only guess) that gnostics find this world to be a prison for the spirit and soul, and hence this world or indeed all matter is some kind of inferior product of the creative emanation; and brought forth by some kind of lesser power. This is absolute tosh, lies, and distortions of the truth if it. I for one would rather be here on earth than existing in that transcendent mode of being. And there is just so much to say on this – and which I have said in other books, hundreds of articles (and poems) and many thousands of emails – that I m not going to say it all again here. Suffice to say here that here on earth, in time and space, I have freedom from the divine ground of being; and I intend using that incarnate freedom with every fibre of my being and until the last breath has been extinguished in the lungs.

In the paradise of the ground of being one has no freedom; no choice, nothing changes, so on and so forth, but here on earth I can say ‘I love you’ – and then do something about it. I love my freedom (no matter how short lived it might be) and I love to sit among the trees, walk the hills, feel the sun wind and rain on my skin – and talk and laugh with children. And that is not only good but it is what creation and existence is all about - TO BE. And to be a walking, breathing, active part of it all. And thus it is. Matter and material creation is divine. You can have paradise, I will have the earth, and space and time, and freedom from the divine and sacred ground of being. And I love it all – but I can only act here. Thus is gnosis and being. We are not made for paradise and eternity; we are made IN the paradise of eternity for here and now, on a physical world with freedom of choice in our actions. But that freedom of course must not conflict with the freedom of others – it has to be freedom in collective harmony and accord; laughter, singing and dancing with creation and the sum of the all. That is how it is for the gnostic mind.

But of course, that is not how we find it here on earth, and that is why the mystics/gnostics often weep when alone. They are not weeping for themselves, but for humanity and the physical globe itself – and indeed, for creation itself. But, as I say, a gnostic can only operate in the world which they find themselves existing in. But they also know, or soon come to realise, that this world is not very evolutionary evolved as yet – and that takes time; and change; and effort on behalf of the collective sum of human beings on earth here and now, and at any point in time. This world can only become what people allow it to become and hence strive for. Nothing else is going to do it for us – and YOU is where the proverbial buck stops. If this world is not good enough, not fitting to the dignity of man and the life force – then it is your fault, so look to yourself. And that means everyone. You cannot complain and then do nothing about it – or perhaps even more fitting to say that you cannot do nothing about it and then complain. For this world reaps what the consensus of humanity sows. And the world will not come right, or even improve a little, until humanity gets itself right, or even improves a little. And so it is. And that is gnosis.

So, is this world of today (2005) the worst place a gnostic could find themselves in? No, far from it. In fact it is probably the best time for so many people that the world has yet known. But this world of today, is, without any shadow of doubt, the most

dangerous time that has ever existed on earth. And there is much to do to even make it all a little better – and the starting point is not in discovering your spiritual realm, or gnosis – it starts in politics and human actions derived from their desires.

But what is happening now; and what is playing games with the human mind by trying to manipulate their desires? Rampant International Monopoly Capitalism is. And therein lies the rub and the major problem on earth at this point in time. I am informed that over the last twenty years South America has lost eighty percent of its rain forests; and this is despite being fully aware now that the world cannot breath without tree's – that is why they are there; so that we can exist here. What happened on Easter Island? And did we not learn the lesson of it then? Oh, but this has got nothing to do with spirituality they say. Like hell it has; it has got everything to do with it. I need somewhere to live and act out my life – and so will the next generation – if there is one on this planet. Rampant commercial profit is killing the world, and not even slowly these days.

Does any of it really matter in the long term – because there must be millions of worlds for life to exist on? Yes, it matters, for this world is the home of its people, and life, and it matters. It could well all go pear-shaped by outside forces and events anyway - and the world will end one day anyway. But, in the meantime, this world of humanity is the product of your and my efforts – nothing else. In the final analysis will they say as to how well done it was of Mankind on earth whilst they did have the opportunity? That is the criteria one should be working on and toward – not simply 'what can I do which suits me best'. People have to grow up and see the bigger picture. And gnosis does just that – and steps one back out of it all for a while – to see the bigger picture. And it works; I know. That is gnosis.

So, is gnosis practical and pragmatic or is it not? You decide in your wisdom. But I should find that wisdom within you first if I were you – for you cannot use that which you have not found and thus able to use. Instinct and gut feeling is fine – but knowledge and understanding it is even better – and it does the job quicker. And that is why we have it whilst we live on earth. The dead can do nothing about these things or this world – only you can do that here and now. Tis worth remembering – for in due course remembering can be very painful – until such time that it is annihilated – and that is a gift to the mind. By 'mind' I mean cognitive existence. And cognitive existence is that which says 'I AM' and 'I AM ME' and 'I AM WHAT I AM'; and it is you. YOU are the first to be brought forth from the point of no duration and no extension. Not you the incarnate physical body and personality; but YOU the cognitive essence of your being; the real you that endures beyond time and space. But keep in mind as to what is the point of existing and being if you do not use it to the full whilst you have it in form, in time and in space? Be yourself, know your SELF, and make your form a living incarnate reflection of that SELF which exists in eternity; for you too are from eternity, and here for this purpose.

Should you believe this and then have faith that it is true? No. Simply put yourself in the path of having it come to you – that is all you can do. And when empty of trivia and thinking, and selfishness – it will eventually come spontaneously – for it has no choice in the matter; that is what it IS and what it does. And that I know for an absolute fact. These things, and life and existence itself, is not for believing; it is for knowing it, and for living it; here, now, and always; and anywhere that one can exist.

If you feel, or believe, that there is some kind of alienating barrier between you (the observer) and the objectivity of the observed; then pull down that barrier yourself, for it is only there within you. With the gnostic there is indeed a duality in creation – the observer and the observed. But with the gnostic it is not an alienated duality; it is but a divine dance, harmony and union, between the observer and the observed. I do not live for me, I live for the dance and the union of the two – for it is good; and better than to be without it.

I am not the phenomenon of the tree which I observe – but the vision of it is a part of me, and the cosmic marriage of the two in one perception, is a part of me and IT; and the result is a gift divine and wondrous. Have you ever existed where nothing else existed but your self – with no objectivity? I have, and it is not good; it is a dark and lonely place – and I call it LIMBO. I have known it – but the world of objectivity, and forms, and time and space to walk among it all, is a better place to be. To lose yourself amongst all this, and live for IT, is what it is all about on earth. You cannot love life if you love only your self. But when you know it, you will love both IT and your self existence IN IT. And IT needs you as much as you need IT – for that is why IT and YOU exist. The consummation of creation is done on earth. And I have known it; and lived it; and it is good – good beyond words to encompass it. That is fully fledged gnosis. To know paradise and your SELF is only a half of it; but to know the world and objectivity is the other half of it – and gnosticism does not know that. But I do, and so do others – and that is the fullness and resolution of gnosis, and TO BE. And thus it is.

Religions of priestcraft claim (and wrongly claim) to give you real life only when you are dead and gone from here; and only if you believed them. They are life parasites. But the nature of reality and its natural gnosis give you real life here and now, and always; and anywhere it may send you. And thus is the truth of it. There is more than just this world of time and space. But here on this world of time and space the cosmic project is fulfilled – but it cannot do that without YOU. Life does not exist to fulfil you or your plan, but rather you exist to fulfil ITS goal and plan. Do you see? And do you see how important YOU are? And can you shirk that responsibility? You sure have the power to do so and say no – sod the lot of it. That is the miracle of your freedom of choice – for man is not a robot; but a free entity whilst in time and space. But it is guided and motivated by the wisdom within it, and which resides within it at its deepest inner root – home; from whence it came. A spark of the eternal life force, and the project of TO BE. These then are very basics of gnosis; what it reveals, the effects which it brings, and implications for further events yet to come. If anything contradicts or conflicts with these things, then it is not gnosis, but something else.

Within these pages I will not only say much more but I will repeat the little which I have said in the preface here in far more detail. Unlike the claims of self erected guru's and charlatans, and bishops and popes et al, I cannot give this gnosis to anybody. I cannot even share it with them – and that is not my job anyway. Moreover, and as many do, one could simply shut up and say nothing to anybody; and that is also our choice; and that would be dead easy and generate a lot of peace and quiet for myself. But I know that life is for sharing; and I also know, that on occasions at least, words do have some power in making a few people think for themselves; and thinking can and does bring forth changes.

One could also talk and write in such a way that many seem to like to believe that so called mystics or spiritual people should talk (there are hundreds of thousands of that ilk on bookshelves all over the world – and most of them are utter rubbish and irrelevant junk). But no, I talk to people, and always have done, simply from what I am here and now – an ordinary person with a burning desire to see a better world for children to be born into – for I have five of my own (and that alone was enough work for one lifetime me thinks).

Likewise do I write (I am no writer by the way) in the same way in which I talk and think; for I know of no other way of doing it. And neither do I pull punches or beat around the proverbial bush of niceties and political correctness (whatever that is supposed to mean). I can only be myself – and I would not want to be anybody else anyway. I know full well that I know so little about so many things, and that I am dead ignorant of some things. But within these pages I do talk about what I do know from life experience – and the passion which goes with it. And, of course, one does not bother to take the time to talk and write for nothing – nothing is for nothing. At best I hope the following can help some others when they first come to encounter these things for themselves – for I had to walk alone with no confirmation of anything from anybody for many years. And that can be lonely – but it does not bother me personally.

But even better than that if, at least some of these pages, could also help to inspire some young minds (which is seriously lacking on this world right now) then that would amount to a small miracle of achieving the seemingly impossible. Well, we live in hope whilst time lasts here do we not. Anyway, what is the point of aiming for a mere miracle when one could have a stab at achieving the impossible? Oh yes, and a prerequisite for all budding gnostics is a crazy sense of humour – for you will need it to survive in this world.



Back in the mid 1980's I began to receive many letters and telephone calls, and many of which were from some very well known people of that time, asking me to talk and write about the phenomenon of this mystical gnosis experiences and its effects, and as to what exactly it revealed. This was due to my having written some private poems which were found and distributed by a certain person without my knowledge or consent. Initially I was quite annoyed and had no interest in talking or writing of such events. However, not only did I become amazed by the amount of interest in these things but also by the sincere attitude toward it by so many highly intelligent and serious people. But be that as it was I could not even imagine as to how one could put all this into simple prose and within the limited space of mere books and articles; hence I was still very disinclined to attempt such a seemingly impossible and fruitless task at that time.

However, initially I simply gave them something to read for their own interest which put the verses into experiential context in simple prose, and left it at that; and which I called the Exegesis. On doing this I was informed that I was talking about the most deep and profound mystical experience event known to mankind – presumably from folk who had had a long and deep interest in these things for many years. And who

was I to argue with them, for I had never studied such things up to that point in time. And thus it was that like it or not, want it or not, and initially by way of simply writing letters and answering questions, that for the next twenty five years, ones life was simply taken over by something which one did not even want to get involved with in the first place. I suppose the moral being that whilst we are busy making our plans life unfolds irrespective of them.

Looking back now over the last forty five years I have to ask myself as to whether it was all really worth it or not; leastwise up to this point in time. Alas I think perhaps not. My innate instinctive gut reaction at that time was simply to keep it to myself; and maybe I should have stuck to it. But I came eventually to communicate with many thousands of folk all over the world, and especially so after the advent of email communication. It would seem to me now, from hindsight of all that, (including a few death threats along the way – and which did not bother me one jot) that any real good that it might have done was in such a small percentage of cases that it is hardly worth the effort involved. But then again, and perhaps in the greater scheme of things, maybe to have helped just a few along the way who were beginning to find these things for themselves anyway was as much as could be thought of as worthwhile. But in this world, as it is as yet anyway, to try to convince folk that life experience and its effects is more important and profound than their self erected or indoctrinated beliefs or wishes, is a few bridges too far - as yet anyway.

Whilst humanity places more regard and importance to their belief systems as opposed to the extant reality of their own mind and the nature of reality itself, then maybe society and humanity gets what it deserves – in a simple cause and effect relationship. The following pages are but a mere small collection from the books, articles, poems, email communications, which I did eventually come to write some time ago now, and because I was asked to do so. Some folk told me that they also liked to read of my personal feelings about all these things, and also of my interactions with people over the years; so I have included just a few of those as well. I have pointed out that I am not a writer, nor a poet, nor an academic, and I can only write in the same way that I talk and think. But some at least have claimed to enjoy it that way, for it comes over as real, they say. But as to whether it does or does not then I have no option anyway, for I have no magic ability to turn a pigs ear into a silk purse. So, before continuing with this final edition I would just say this.....

Humility is being intelligent enough to be fully aware that one is not aware of very much; as I have previously said; and time is both the redistribution of energy and the emergence of our personal understanding of things. But time, changing events, is not the only teacher of things which we have to come to eventually know and thence understand; for so too is the teaching wherein there is the lack of moving time and changing events. When we do however come to discover, and thence eventually understand a little more than we did, then we also find that humility is added to as opposed to being removed. And those that find the truth of this will know their Self. Or, to put it another way, those that come to know their Self, will also simultaneously know this to be true: and truth is that which is so about something which exists in fact, not in fiction or lies or make believe.

When we come into this world we do so in total ignorance of anything and everything, much like a clean slate or a clean start to things. There are of course fields and forces operating below the level of our conscious awareness, and we are naturally enough connected to all the forces and dynamics which come to shape our being, and to say nothing of some kind of mysterious life force without which we would not exist at all. However, we are not consciously aware of these things on coming into this world. Thus, that which we call knowledge is the stuff, data, which we acquire about all things, and ourselves, by way of consciously existing; for while unconscious we know and experience nothing - oblivion. Hence, everything we ever come to learn, know, understand, is done by way of personal conscious existence; a gnosis by way of personal life experience.

When it comes to knowledge however, it seems to be believed or accepted by some people that the things which we come to hear or read are some kind of acquired knowledge, but in reality that is not so; for that is but mere hearsay, and which maybe true and maybe not; but we do not know for sure as to which. Hence, I for one do not accept hearsay as personal knowledge. Knowledge is that which only life, and living it, can give us; and privately on the inside of our being. If that which somebody tells us, or that which we read, is indeed true, then fine; but it is their knowledge not ours; for ours has to be learned the hard way – by living it and experiencing it. This does not of course mean that the data or information of hearsay is of no value; for indeed it is all food for thought and contemplation, and can also warn us of things to look out for. But one should not confuse hearsay with that of the direct knowledge of personal life experience; for to do so is a potentially dangerous cull-de-sac to enter into; and assumption is not a good travelling companion.

In this day and age we seem to have no one simple word to differentiate between experiential knowledge and that of such things as inference, deduction, hearsay, and mere beliefs; and therein lays one of the greatest stumbling blocks for the human mind. It is by virtue of this confusion between true knowledge of experience and that of hearsay, inference or deduction, that one can become captive and slave to those who wish to control the minds of people for their own vested interests and hence gain power and authority over them; as has been used by corrupt politics, priestcraft and their organised religions; and also self erected false gurus, for millennia. And still it goes on.

I have mentioned that there was a very well known saying, and which vast empires have implemented and been built upon - *Vulgus vult decipi – decipiatur*. And which means, ‘*The common people like to be deceived – deceived let them be*’. And deceived they certainly have been. It seems that for some folk knowledge is power, and the lack of it in others is highly advantageous for the purpose of exploitation; and religions and politics know this only too well, and are the past masters at using it for their own ends. And still it goes on yet again. The humour and flip-side of course is that in the end life itself always wins, and comes to teach people what they have to know in order to play their role and serve their purpose and function in the vast scheme of things. Hopefully the practice of priestcraft and its divisiveness will not survive this millennium; and along with other such mass hypnotic and dangerous regimes such as rampant international monopoly capitalism and the world-wide drug trafficking scene.

It is high time that humanity got its act together; for nothing else will do it for us. Greed, selfishness and alienation is not the way to a better world to live on and bring children into. As a mere child it struck me as amusing that Humanity, which calls itself the most intelligent life form on earth, did not even know what it was, where it came from, and as to what we are supposed to be doing here and why they exist even; and yet at the same time being actually aware of our own ignorance. But, being fully aware and accepting this axiomatic ignorance is an advantage or potential which other life forms here did not have it seems – axiomatic knowledge of their ignorance of things. For if one is fully aware that we come here ignorant of anything then that knowledge acts as a catalyst and motivation to learn things, and then hopefully to eventually understand things. But why? What is understanding for in the vast scheme of things; and where does all that learning and understanding end? What is understanding for? It is obviously not an end in itself. No, understanding is for using that power of past experience wisely and effectively for the very purpose of its existence and playing our part in the whole. And nothing is for nothing.

Hence, we come to learn that human existence is not just a learning curve for the sake of learning things which is an end unto itself, but rather for using it effectively. And thus it is that our existence, and all existence, is not only a case and phenomenon of being, but also of becoming. If we compare modern day humanity, and the power which the collective of humanity has with that of ancient cave dwellers and hunter gatherers, then there is no comparison. True, on an individual basis you and I alone are no more powerful than any individual cave dweller was, for we cannot achieve much alone. But together we can move out into space, bring forth wonders, achieve much; and make this world a better place for beings to come into. And thus we soon learn that no man is an island and that the nature of reality itself forces us to live together, to work together, and to achieve things together; and thus the need for real open politics and co-operation. Society, or indeed the world of humanity itself, is of course the sum of the parts; but the sum of the parts working and striving together can achieve far more than the individual sum of human beings working alone. So there is a lesson for the learning in that one too.

*

If all the stars were paper, and all the space was ink, and if I had forever, the time for which to think; then never would the stars suffice, and ne'er would spread the ink, to tell the story of my love, and what I came to drink. And even if the words were there to shed a little light, among the existential gloom of those in troubled flight, would that amount to giving what is not mine to give, or can the power of the word encourage them to live? A little learning is a dangerous thing, or so it has been said; but if you do not give it now, then you cannot when you're dead. And for what purpose then I ask is freedom given for? The choice is mine, at least for now, to give them something more: to tell them of from whence they came, and to whither they return; for the end is the beginning - and so much there is to learn. And never did the ancients of that mystic thread through time, describe the realm of paradise - So I'll make that project mine.

So list to me old Omar, of whence you come and go; and that of which you had no ken, but dearly longed to know. I'll turn a few old pages, the lesson for to see, beyond sans wine, and dust to dust; beyond the temporal tree. You wondered what the

vintners buy with that from which they sell, that ever could be quite as good, and do the work so well. There is another vine you see, much sweeter than the brew; who's roots go deeper into truth, and lift your mind anew.

So many doors you entered, and tallied there so long; but ne'er a one there told you of the singer and the song. So stay a while yet longer while I tell of what I know; and the swan-song of my story, of whence we come and go. But better by far than being told, as many have done from days of old, just sit alone with quiet mind, and let the mystic road unwind. You seek it now and then you say, but your spirit seeks you every day. Fear not the journey through the dark, or being alone without a spark, of light to guide you on your way, for such it is, whence comes that day. Or learn it now but second hand, from those who lend a helping hand, to save you fear upon that day, when spirit takes you far away. Once upon a time there was a time when there was no time; and the end is as the beginning, and the beginning as the end. And you already know it, if you did but know it.



Would that I could sleep tonight, and ne'er awake again; and shackled to my soul could take the harbinger of pain; that catalytic virus now which burrows like a screw, and entwines itself like poison on what was pure as dew. For if I did not love you, then I would never care, and never would I worry, or your pain then have to share; but it is done - I love you; and the dark side I must know, until the temporal course is through; when all the pain will go. Why is it thus, that love must have its dark side like the Moon, or rust beneath a painted sheen which shows itself so soon? Ah love! Could we conspire to grasp this sorry scheme, and mould it in a fashion more conducive to our dream?

Thus it is, the analogy, that the '*Cave of Shadows*' is true; but alas we never know it until we see the other view; of light beyond the light we know, and in temporal fields returned. And whence comes such a time on earth when the inner light so true, by each and every being is prominently in view? But still I say, dear Omar, and unto you my love, me thinks it's not the time on earth where such truth fits like a glove, while the sacred cow of profit rings its hollow bell, exploits through fear and violence, and intimidates then of hell. I understand that in due course such things will come to be when the seed of inner movement engulfs temporality. But the climate of the temporal mind, me thinks is not yet ripe, but wallows still in Somnus, in a depth which is unripe. The time is not yet ready to reap the Golden Fleece: return then, to your magic realm; and rest - in heavenly peace.

Sometimes I've cursed the day I saw beyond the temporal tree, and the innocence of beauty amid this worlds poverty. Life could be so simple if such things we never knew; or observers of such wisdom at least were not so few. Where knowledge is but second hand at best it makes one think; but when you know; you can compare; and that is pain to drink. You cannot be affected by what you do not know; but that which you have been in which set the heart aglow, can never be forgotten, negated or put down, and that is why the mystics weep when this world they look around. Think not such knowledge is all fun while on this world we dwell; for if you care to sup of truth, then you must drink it well.

Knowledge which is second hand, like an angelus that rings, offers knowledge of the truth, without the pain it brings. Enjoy your time among the trees when next the gate swings in the breeze! But times there are, which sometimes come, 'tis easier said, my friend, than done. Thus, I would cast such Wisdom many fathoms deep; that only those who long for truth its knowledge would then reap. But neither do I have to, for it is already done, by one that is much wiser, and to which all things must come. But knowledge which is second hand, like an angelus that rings, offers knowledge of the truth where the child of Wisdom sings. But to seek within religion for the singer and the song, is much like opening vintage wine with the aid of a nuclear bomb. And when at last your reason knows, no more then can be done, and offers up its being - When you need Me - I will come!

*

Can you imagine a place which is beautiful beyond compare, in which you are in ultimate love such as you have never known could exist, and in ecstatic perfection which never changes; and there are no people there to spoil it or commercialise it? Well, such a place exists. I will tell you of it herein in detail – and how many so called gnostics do that? But keep in mind that this is only a half of it, for there is more; and I will also talk about the more. And how many so called gnostics do that? And what does priestcraft tell you? They tell you nothing at all about your Self, spirituality; the transcendent realm, nothing at all. All they tell you is how to live your life, and to believe what they tell you – and only that way will your receive a ticket to paradise and eternal life. They are humbugs and cretins and parasites of life and humanity – and they must go.

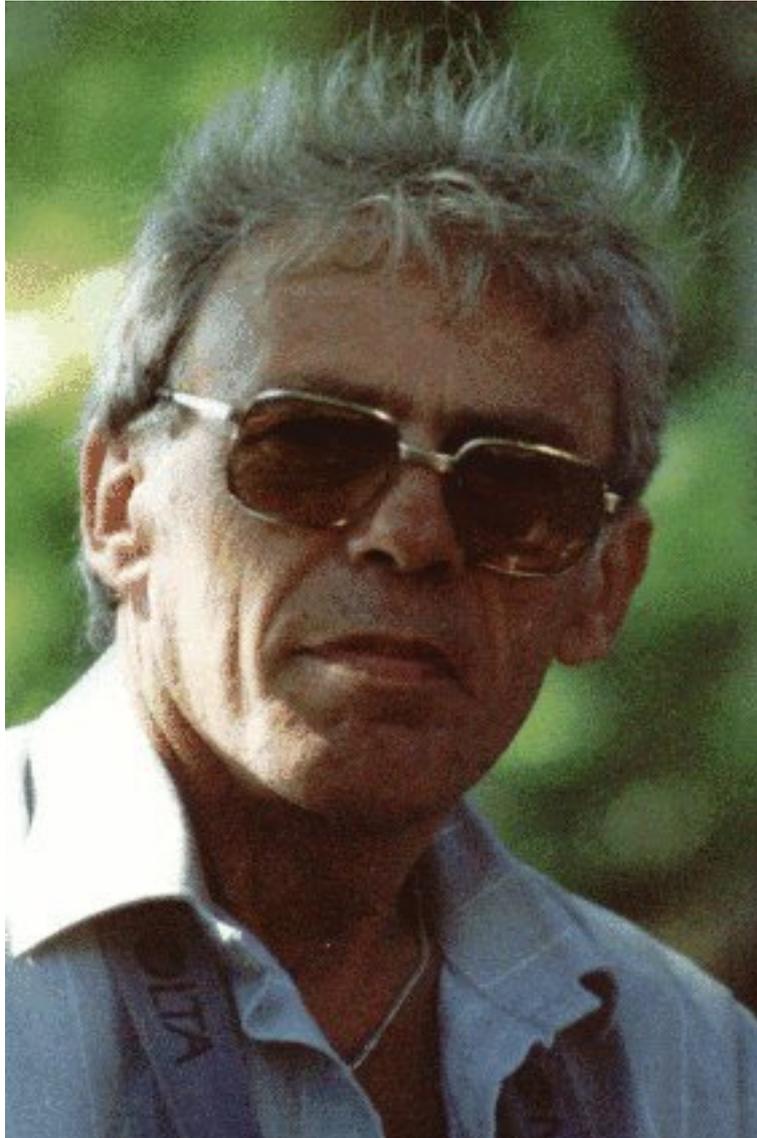
But in a way, there is a price to be paid; and I wrote the price above. There is only one resolution to this dichotomy and heartache, and that is for us to become a reflection and mirror image of what we are in Essence in the ground of our being. And I will tell you of it now. But words, alas, are only sign posts, symbols, not the thing itself; and the rest is up to each of us. For the nature of reality has done its part of the job already, right at the beginning; and the remainder is our job and responsibility. We only have to 'eat' and digest what is there already. Open our mind, and wisdom can creep in to reveal what we are; and when it does we know and understand what we are doing here. And when we understand what we are then we come to understand the nature of objectivity also; and when done then the two dance in harmony and accord as if one. Thus is gnosis and its effects. And it is so. May you find it and fare well in this lifetime.

* * *

Dick Richardson

West Somerset, UK, 2005 CE

Photograph - 1988



Born; Tottenham, North London, 1st November 1938. Resided in London until aged seventeen, and thereafter lived in the West of England; predominantly in the North Devon and West Somerset areas.

* * *