

# Chapter 30

## The Gnostic Church

There have probably always, or for thousands of years at least, existed small gatherings of people (a church or gathering by any other name) who had this inner mystical unitary experience which in the West has been called Gnosis – the experience of the deepest mystical knowledge of SELF and the all. Hence the Mystical Gnosis. Until recently these have been secret gatherings or organisations for obvious reasons – continued existence here. But for the last half century, since the discovery of certain ancient texts (and by virtue of it), many thousands, if not millions now, claim to adhere to Gnosis and that Gnostic philosophy which comes by virtue of it; and the collective name for it has become ‘Gnosticism’. Fine, no problem with that as such. But once again, and by virtue of mass communication, the old band-wagon syndrome kicks in. “Oh that sounds good, I think I will be one of them, and maybe even take charge of it all kind of thing”. And so alas such things often go. Or have done hitherto anyway. But it does not have to be this way.

However, there are now many gatherings of people springing up all over the world which go by the name of Gnostic Churches it seems – and just as any religion invariably does. Indeed, if ever I were interested in such a thing then I would call it ‘The Church of the Mystical Reunion’. Why so? Simply because it is straight to the point and eliminates any ambiguity of stuff which it is not about. And of course Gnosis is that which the experience itself brings. And the effects of which (as I keep reiterating) are more important than anything which we decide to call it as a mere handle. However, that is all academic as far as I am personally concerned, for my temple is creation itself, and all the ‘company’ which I want or need is simply living it and with it. I do not need, or even want, to be with other such people – although it is good to know that they exist. But I guess that I am an odd-ball and loner anyway.

I have read the websites and literature of some of these churches which call themselves ‘gnostic churches’, and as yet, with one exception (maybe two), these folk are not talking about the phenomenon of gnosis at all. Likewise, as it does with all things, aspects of Christianity have even jumped on the bandwagon, stolen it, and call themselves followers of the gnostic Jesus (he was no gnostic – and assuming that such a person ever even existed – which I doubt very much. If he did then he was way off beam and lost in a self erected delusion of grandeur and importance). They claim that a gnostic is a person who believes salvation from the shadows of this vile world can only come about by following this guy and his so called words of wisdom. The stuff which they write therein not only has nothing to do with gnosis and its effects, but in most cases is a complete contradiction and fabrication of the truth of it. I truly weep for the folk that join them.

But nevertheless many people do want, or feel a need, to be with folk of the same kind, or at least similar to what they are in outlook and understanding – and maybe in even what they merely decide to believe in collectively. But I certainly cannot speak for them – and they can do that well enough for themselves anyway; as is plain enough. I think I may have mentioned herein somewhere that I was once asked to become a Bishop in a Gnostic Church (can you imagine it – I cannot – I would probably baptise them with real ale and a cigar). This church was set up and registered in the USA but was operating somewhere in the Caribbean if I remember rightly. It was being run and organised by two very nice people at its helm (I came to know the Lady better), who certainly struck me as being recipients of this mystical gnosis. They certainly seemed to be saying all the right things anyway. However, it is not my scene for I am a loner and always have been and will be, so it did not interest me enough to give it a second thought even.

However, and even long before that (and before email even) I had heard about a Gnostic Church in Palo Alto in California which seemed to be saying all the right things. It was via a four hour TV documentary program which was called ‘The Gnostics’ – and extremely interesting it was too. This particular Gnostic Sanctuary was being run by a Lady Bishop by the name of Rosamonde Miller; and who had also been featured in the TV documentary. And when I heard her talking I just somehow knew that she knew what she was talking about – by first hand personal experience. Being somewhat taken a-back by watching this young lady talking so openly about these things, and even setting up her own Church I thought I would drop her a line of congratulations and good luck. But there was never any reply and I probably got the address wrong even, or it simply failed to get delivered. And I never gave it another thought for years. Many years later I was talking to a guy on the internet and I just made mention of this Lady and her church somewhere in California. He replied that not only did he know her but was also partly responsible for her ordination. Well, tis a small world is it not. So, he kindly gave me her email address and I dropped her a line, and we got talking, as one does. Tis a pity that one cannot get an accent on emails, for that half Spanish half English (with a bit of French) accent always turns me on – tis like music to my ears – like Flamenco music indeed.

However, and be all that as it is and was, my point here is that although many of the folk that belong to these Gnostic churches (certainly not all of them obviously) are not recipients of this mystical gnosis event - I guess they simply feel a deep gut empathy with it all; and why not indeed, for they are made of the stuff. However, this particular Lady and her Church is nevertheless saying virtually all the identical things which are experienced, learned and understood in that mystical reunion event which we call the mystical gnosis. Or, from Neurology’s point of view they are coming out in favour of the brain dead mystics of this world – he says smiling. Hence, this is the only one I have found which is talking the truth of this transcendent mystical gnosis event. Hence, I would recommend it to folk who seek such a gathering for this purpose. The internet web address of this Gnostic Sanctuary in Palo Alto California is....

<http://www.gnosticsanctuary.org> and I would certainly recommend folk to read it. Also thereon is a FAQ which I have permission to re-print here, and take great pleasure in doing so; so here it is.....

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## FAQ - Gnosticism

These most frequently asked questions have been taken from actual e-mails received. I hope that these answers will cover your own questions about our Gnostic Sanctuary. If you have any other questions not addressed in this website, please send us an e-mail. Due to the volume of requests, we are unable to answer personally or engage in any debates on the subject; however your questions will be taken into consideration the next time we update this page.

What does "Tau" Mean? Is that a part of your name?

What do the crosses before some of the names mean?

How is Gnosticism practiced in your Sanctuary?

Are you affiliated with any other Gnostic church or group?

Is the god of the Old Testament a false god?

Is the Bible the word of God?

Who is "The Unknown God"?

What is your position on gays and lesbians being ordained?

Good and evil in Gnosticism vs. the Abrahamic religions

Do Gnostics believe that the world is evil?

Can I have an example from another system?

Is Gnosticism deviant from Christianity?

Is Gnosis an intellectual pursuit?

At what time did the idea of Gnosticism emerge?

Can you make a reference between Gnosticism and the traditions of the Bible?

What is Wild Gnosis?

Who is Sophia? A female deity?

How would you describe the Eucharist service?

Are animals permitted to the services?

Do you give a homily at sometime during the Eucharist?

How do you attract a congregation?

How does the Sanctuary support itself financially?

Q. What does "Tau" mean? Is that part of your name?

A. "Tau" is a traditional title given to Gnostic bishops.

Q. What do the crosses before some of the names mean?(✝)

A. A cross before a name means the person is a bishop. A cross after a name means the person is a priest.

Q. I have read your website and I find some different Gnostic groups have differed from one another in the early centuries. Can you tell me in a few words how Gnosticism is practiced in your Sanctuary?

A. In our Sanctuary there is no doctrine, no dogma, and no belief system. Ours is a mystical approach that has existed for centuries at the core of most major religions, even though that core is usually considered heretical. It is also found outside the confines of religion. Words fail to grasp the meaning of gnosis, so we use myth, stories, poetry, meditation and other resources as means to connect with the Ultimate Reality within us. When we bring that touch of the eternal back into ordinary consciousness, it usually translates (at least for a time) into serenity, love, tolerance, compassion, and joy to name a few outcomes of the experience.

Q. Are you affiliated with any other Gnostic church or group?

A. No, we are not affiliated with any other Gnostic or non-Gnostic church or group; however, we maintain friendly, warm hearted relationships with a number of other churches.

Q. I have read that early Gnostics rejected the God of the Old Testament and said that He was a false God.

A. In my view, it is clear that it was not God as Supreme Being that the Gnostics rejected, but the statements and stories that people wrote about God. They also rejected as false the worship and obedience of a portrayal created by human beings. Human beings, being flawed, projected a mixture of all their self-hatred as well as their loftiest aspirations even to a being they called God.

Q. Do you believe that the Bible is the word of God? How about the Gnostic Gospels?

A. No and No. They were written by men.

Q. Who is the "Unknown God"?

A. It is impossible to know Divinity by description, Divinity is Unknown until Divinity is experienced. The experience and the description are two distinct and separate things. Even in a genuine experience, the description can never match the experience. Furthermore, we explain our experience through the religious framework with which we are familiar.

Q. What is your position on gays and lesbians being ordained?

A. What is your position on human beings being ordained? What I mean is that sexual orientation is irrelevant to us.

Q. I'm interested in the dogmas and theologies of the religions of the "God of Abraham" (Christianity, Judaism, and Islam) some aspects of Gnosticism are left missing in my mind. First of all, all of the religions of the God of Abraham have a Devil: whether it be Satan or Iblis, and concern his fall from Grace and their role as tempters of humankind. Nowhere have I found mention of such an entity of good and evil in Gnosticism. I see no analogy in Gnosticism that follows these lines quite as much as Orthodox Christianity (by Orthodox I mean Christianities like Catholic and Protestants and Eastern Orthodox).

A. You write that all the Abrahamic religions have a devil and that you find no mention of such an entity in Gnosticism. You are correct. Depending on what you mean by dualism, many Gnostics—such as ourselves—are not dualistic, contrary to the insidious label that continues to stick to them like gum on the sole of a shoe. For the Gnostic everything is interrelated and part of a whole that eventually will be restored to the totality or Fullness. This is very similar to the great Kabbalist Isaac Luria's story of the sparks of Divinity lost in outer darkness that must one day return to their source. Another Jewish luminary, the Baal-Shem-Tov, who founded the Hasidic movement circa 1750, further pursued this story. You can find resonance to the above with the vow of the Bodhisattva, the most important pledge in Zen Buddhism, "Living creatures are countless. I promise to redeem them all." For the Gnostic, there is no eternal damnation, but all will eventually be redeemed. This is the Great Work of the Gnostics.

Q. What does it mean that the world is evil?

A. This phrase, rather than referring to the natural disasters, physical pain and death we find in the natural world, more aptly describes the view of the world and the concepts we humans have created by our ignorant desire to oppress and control. Thus we create heartless mechanistic philosophies that treat sentient beings as if they were inanimate objects; commit acts and create laws that restrict and objectify other sentient beings, all in search of an illusory idea of safety and survival. We find ways to justify our ends of obtaining greater dominion and control by maintaining our psyches in fear and convincing ourselves that our actions are righteous and that they justify the means we use. We deceive ourselves and indulge in revenge by calling it justice.

The Gnostics called these tendencies in the personal and the larger arena of the community and the world "Archons." For the evil deeds in the world the Gnostics do not use the word sin. We see a great tragedy unfolding, with ignorant humanity inflicting this tragedy upon each other and upon all of nature.

Q. Can you give me an example from another system?

A. "God saw that Babel was, for Hirsch and for Naftali Yehuda Tzvi Berlin, the first totalitarianism the first imperialism, the first attempt at fundamentalism. How am I defining fundamentalism here? I would say it is an attempt to impose a single truth on a plural world." This is a statement from a different system of metaphors, made by Orthodox Chief Rabbi of Great Britain, R. Jonathan Sacks, speaking of Babel, in an address to the Carnegie Council on Ethics and International Affairs in May 2003, in conjunction with his newly published book, "The Dignity of Difference: How to Avoid the Clash of Civilizations" (Continuum, London-New York, ISBN 0826468500).

Q. Where did all the conclusions that make up Gnosticism come from? I have noticed that they do not follow the traditions of Judaism, Christianity and Islam, all of them having a dogma. Though I find Gnosticism to have much merit in its philosophies, it seems so deviant in its "mythology" from regular Christianity, I just wonder at what point did these ideas form and split?

A. There is indeed a lack of dogma in Gnosticism and that is because Gnosis is mystical or experiential rather than the product of a linear sequence of thought. Such mystical experience is not derivative of any other philosophy, although on occasion Gnostics may have used the frame of reference of already existing myths and stories. You are also correct when you say that Gnosticism "seems deviant in its mythology from regular Christianity." The Gnostics had a unique system of names and myths, as well sometimes using a combination of the different pagan and Jewish myths of the time. Each ancient religion today was modern at one time, when they first came up with their own names and stories. In popular myths today, we can see a reworking of one or more early stories, such as UFOs, Harry Potter, The Terminator, or the Matrix, among others. What the Gnostics wrote were metaphorical ways of expressing the universal mystical experience which, when genuine, crosses the boundaries of tradition and dogma. Their search came from being confronted with sorrow, injustice, and the brutality of the world in which they lived. Much like the experience of the young prince that discovered old age, disease, death, and sorrow and went searching for understanding and became Buddha, the enlightened one.

Q. I read in a the December 22, 2003 edition of Time Magazine that Gnosticism needs much time for intellectual study and you are saying something different. What do you have to say about that?

A. Gnosticism is better understood through art, music, and poetry and not through intellectual pursuit, as stated in the Time magazine article. It is better understood in terms of Buddhism than of Christianity. I find that one of the simplest, truest ways of describing the experience of Gnosis is found in the lines of the Tao Te Ching, "The Tao that can be told is not the eternal Tao." Just substitute "Gnosis" instead of "Tao". In this instance the terms can be interchangeable.

Q. How then can I understand Gnosticism, when I don't have a frame of reference in other religions?

A. Read my answer above. I'll elaborate by recommending that you read the poetry of the Sufi poets Rumi and Hafiz. I particularly like Daniel Ladinsky's translations of Hafiz. They all point to the union of the soul and God, or what Gnostics call the Bridal Chamber. Perhaps one of the best, if not the best, poem about experiencing gnosis is I Entered Where I Did Not Know, by St. John of the Cross, translated by Willis Barnstone, editor of The Gnostic Bible. Having read the original poem often since early childhood, I can say that this is, without question, the best translation I have ever come across.

Q. At what point did these ideas form and split? It just seems so probable and improbable at the same time.

A. These ideas have always been and will always be, under many names and illustrated by different stories. Some of the greatest exponents of gnosis that ever existed never even heard of Gnosticism.

Q. I appreciate and understand a little of Gnosticism, but I am a Christian and someone who carries the traditions of the Holy Bible. So please, if you could, make a reference to that?

A. There is much that is Gnostic in the Christian Scriptures. There is Jesus on the cross, praying for his enemies and those that crucified him, "Forgive them, Father, for they know not what they do." For the Gnostic, evil springs from ignorance. If we truly knew, the compassion and empathy in our hearts would prevent us from causing harm. Jesus also said, "Do not judge so you won't be judged." "Love your enemies, bless those who curse you." When the self-righteous wants to proclaim their piety in public, Jesus said, "When you fast do not look gloomy like the hypocrites: they make their faces unsightly so that other people may see that they are fasting. I tell you this, they have their reward already. But when you fast, anoint your head and wash your face, so that men may not see that you are fasting, but only your Father who is in the secret place; and your Father who sees what is secret will give you your reward."

Another instance, "This is my commandment: love one another, as I have loved you." When the experience of gnosis is upon you, you can do no other but love. I often call gnosis the presence or gift of the Holy Spirit. When the ego is at rest, when thought is silent and time is still, the Divine Presence dwells in you, eternity present, NOW. Jesus also said, "Before Abraham was, I am." Author Matthew Scull wrote, "He who is unaware of his ignorance will only be misled by his knowledge." We need to know what we don't know and know how to ask the appropriate questions, not get sidetracked by red herrings that divert us from the central issue.

Q. I have read that you coined the term Wild Gnosis. How would you briefly describe it?

A. Wild Gnosis is the experience of Gnosis left without explanation or description. As if it were a natural animal seen but allowed to continue free, in its original state, never caged and never named. Never creating a concept of the experience or clothing it with the robes of any religion, but allowing this experience to make a home within us where it can continue visiting and interiorly rearranging us with its Presence.

Q. Who is Sophia? A female deity?

A. Sophia is not a deity, but an aspect of the Divine Presence or Being (We don't often use the over-defined term "God"). She can be associated with Chokmah, the highest Sephiroth attainable in the Tree of Life. Her name means wisdom. I mostly associate her with the Shekinah, The Indwelling Presence. In the Kabbalah and other mystical works of medieval times, the Shekinah is often treated as the consort of God who can only be reunited with God through human fulfillment of the Great Work or Restoration.

Her benevolence embraces even the lowest creature. We see the Divine Presence in the face of all creation, but Being is neither male nor female. From Being proceeds all that is. In the Sophianic aspect there exists no judgment, so there can be no sexism, racism, or any of the other "isms" that people use to separate others from themselves. There is no homophobia, xenophobia or any of the other ignorant, chaotic ills that perpetuate fear and violence within self and others.

Q. How would you describe your Eucharist service?

A. The ritual of the Eucharist outwardly represents our internal saga of separation and reunion. It dramatizes the feminine principle of Divinity, her descent and imprisonment into matter, and her liberation and redemption as well as that of all the sparks lost in darkness. It is her voice, which is also our own, that from the depths of ignorance and alienation manages to reach the Most High God, creating a bridge across the stars that moves within us, permitting the Divine Bridegroom to extend his healing touch and turn our blindness into sight.

While mainly based on the Gnostic mythology of the holy Sophia, it is liberally imbued with the Lurianic myth, with my own experiences, and with material derived from the Holy Order of Miriam of Magdala—all reminiscent of the Vow of the Bodhisattva, where the Bodhisattva vows not to return to Nirvana until all existence has been liberated.

The ritual includes both masculine and feminine aspects of Being. We have our own music written and composed to fit our ritual. Consecration and communion are the lifting of the veils that conceal Divinity, the revealing of the Bride and Bridegroom, face to face, and sealed by the bridge to the Most High. No one is excluded from Communion, regardless of their background or belief system. We have had visitors of different backgrounds, including Buddhist, Catholic, Jewish, Muslim, Agnostics and even Atheists. For us God is to be experienced, not defined or conceptualized into a belief system. We are a small sanctuary that holds maximum 36 to 40 people. Sometimes it is full beyond standing capacity; sometimes there are less than twenty people present. The ritual has to be experienced in order to see what it is about.

Q. Are animals permitted to the services?

A. We are an inter-species congregation; so don't be surprised to find a couple of dogs and cats present. They are either very well behaved or bored with the whole thing.

Q. Do you give a homily at sometime during the service?

A. We give a 20 to 30 minute talk before the Eucharist service. These talks are prepared as a keynote for the day and are also prepared as classes for our students to the priesthood as well as for all present. The statements made in the talks are not positions necessarily taken by the speakers or by the Sanctuary and are not to be accepted or rejected. They are made to provide different points of reference so that the hearers may step outside the confines of their own concepts. They are designed to jump-start the mind from a complacent state of comfortable concepts. Often, if even for just a moment, identity, time and self with all its criticism and judgment may become very still. In that silence we may hear the gentle, but insistent voice of the Indwelling Presence speaking through each individual heart.

Q. How do you attract a congregation?

A. People hear about us in a number of ways: word of mouth, articles that have been written about us, mentions in books, the internet, a couple of documentaries and sometimes even through the phone book. We do not proselytize. Our Sanctuary was created to serve as a "shelter for travelers," to use metaphoric language. Some remain indefinitely to keep and tend it, others come when they need it to continue on their journey. That's why we have no membership, beliefs or dogmas. Another metaphor I can use is the oasis, where one can come and refresh oneself while traversing the desert—others remain as Keepers of the Sanctuary to be of service to other travelers.

We have only the minimum essential structure to function as an ordered whole. For us spirituality or religion is something that can only be experienced, not believed in, as belief would be just another name for opinion.

Q. How does the Sanctuary support itself financially?

A. The Sanctuary is supported exclusively by voluntary donations, although no basket for money is passed during the service. There is a small basket by the door where people may feel free to leave a donation if they so desire. Currently we need to move from our present location, home to the Gnostic Sanctuary for almost thirty years and are hoping to find a building that we can purchase. There is a building fund to which contributions are gratefully accepted.

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Who Are We.

This is a group of people with a sense of humor. Life is too serious for us to take ourselves seriously. We enjoy life and all it has to offer. We rejoice in the discoveries of science: the decoding of the DNA, the functioning of the brain, the wresting of the mysteries within the heart of the atom itself, the new physics, modern technology, and the computer age. We rejoice in poetry, music, and dance. We rejoice in nature.

We also remain aware of the past and its traditions. We do not follow the traditions themselves, nor do they bind us. Rather we acknowledge them as part of our cultural past and as a source from which much of our present civilization springs forth.

The same applies to all scriptures. The Hebrew Bible, the Gnostic Gospels, the Christian and Apocryphal Gospels, the Koran, the Bhagavad Gita—we use them and others from more recent sources. We never take them literally. We do not consider any of them to be "the word of God" or a final authority. We do not see them as "God's laws," but as men's laws. They are many voices with varying degrees of consciousness expressing, with whatever they could, their vision of the universe and its source. Each the voice of its culture and times. Each colored by its political and social condition—often tainted with fear and the effort to demonize enemies or to justify actions and the establishment of new beliefs. Each a cry for hope. All longing for God. Much in them is of great beauty and wisdom. We recognize and acknowledge the value of these ancient mythologies.

By mythology, we mean something that while not necessarily factual, is nevertheless true. They point not to one time and event in history but to the ever-recurrent realities of the soul. As we discover more about evolution and the universe, new meanings arise. The old mysteries, as they unravel, eternally disclose new ones to be unveiled. Therefore we can hold no beliefs—only hypotheses; open to be discarded or changed at all times.

We acknowledge and celebrate ritual—so deeply ingrained within our own primitive natures. Since primitive times and against all rationality we continue to search for the Unknown and Unknowable within and beyond perceived reality, the Great Mystery beyond birth and death. The rituals that we celebrate in our Sanctuary, with their flow of poetry, music and rich metaphor often lead us beyond ordinary reality. When consciously celebrating their mystery, a paean of joy often bursts from our souls that connects us to the root and totality of our beings—as well as with that which has been, is, and is yet to come.

We are not dualists and do not follow any one school of Gnostic "thought," ancient or modern, such as Valentinian, Basilidian or Marcionite, among others. We today, as did our early Gnostic ancestors, maintain our freedom to inquire and explore all levels of existence, unfettered by the consensus beliefs of our society and times. We do not follow "Gnostic doctrines," the term amounting to an oxymoron, any more than any other belief handed down through the centuries. Gnosis is a matter of experience, not belief. Gnostics are a paradox. We do not embrace beliefs or form concepts, but are deeply committed to that which moves us. We hesitate to call it God because of all the dogma and theology the word implies. That Which Is defies explanations. We hold ourselves open for that Supreme Mystery to manifest in all its life and splendor in each blinding, eternal moment. This is not a goal—something to reach and obtain, like a degree—so that we may call ourselves "enlightened." We strive to be intensely aware at all times, free from conditioning and expectations, for Gnosis cannot be coerced, only invited, so it may move and dwell in us.

We reject all prejudices. We stand for the dignity of all sentient beings and their freedom to choose and inquire deeply within; to question all formulas; to explore without assumptions or taking anything for granted. We stand for our right to find our

way out from all conditioning; to make our own choices and decisions, be them of faith, of lifestyle or of anything pertaining to us as individuals. We stand for our right to face life without fear and to look at the unknown with courage and joy. These Gnostics are not pessimistic, but see life as a great adventure.

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Email (May 2005).....

Dear Rosamonde,

OK there, fine, I would love to use some of your stuff, (one does not seem to come to find many genuine recipients of gnosis alas) and I will make it the penultimate chapter, and call it 'The Gnostic Church'. And I will indeed use your name as you wish it to be. Oh, by the way, I will have to watch it again but I feel sure that they called you Rosa in that TV program – and I thought what a gorgeous name, so it kind of stuck :- ) Anyway yes, please feel free to make a link to my website – we want people reading about this gnosis event in order to at least make them think – and indeed give them something other to think about do we not. That is why I do it. Even in this day and age it could never be said to be fun doing it – but it sure is important to do it.

Yes, I have often THOUGHT about going to the USA and California (and I have oh so many email friends there) – indeed I seem to have more friends in the USA than here in Britain :- ) But then again I am not the sort to go looking for friends anyway – and all the best ones just happen naturally (like gnosis eh). But there is no way that I will ever have either the time or cash – been too busy working and living (and bringing up five kids – and writing) for simply sight seeing different places on earth – plus the fact that I love this place (Exmoor – 200 million years old you know) so much that one day spent away from it is a day wasted as far as I am concerned :- ) Oh yes, except for the mystical transcendent trip that is :- ) And what does one need after that trip eh :- ) But having said all that, if ever I win about £15,000,000 on the lottery then I might think about it again. Oh, and you could have your new building too :- )

There is one question I would love to find the answer to, and you are in a position to actually know this – I wonder if you could find out for me. It is this....

It is plainly obvious that since the discovery of certain texts over the last fifty years that many people have moved over to gnosticism (for it keeps popping up anyway, and naturally enough). But there must be many people now who belong to a Gnostic Church (no problem with that) who are not recipients of this gnosis event – the experience itself. Now my question is – why then do they join a gnostic church? There are none that I know of over here to even ask. Presumably, and even if they do not know it, they must feel some deep subconscious affinity with it (for it is inside everybody anyway) – but I want to hear it either first hand, or from somebody close to them – like you are. Have you ever asked any of them as to why they do so? I know I am a bit of a nosey so and so, and I ask questions that most people would not :- ) But there you go; that is me.

Everyone that belongs to a Gnostic church, or claims to go along with Gnosticism at least, do not all have this gnosis; and I know that well enough from thousands of email discussions over the last seven years. And yet when asked they say that they are Gnostics, not merely believers of it. So, I could do with some help on this question if ever you get the chance or inclination.

Anyway, much love, many thanks, and sincere best wishes – and they will not get rid of the Gnostics this time – and that is for sure :- ))) For that which is within is coming out – and fast. As it is below, in the ground of all being, so too will it become in our top side daily conscious awareness – the unfolding of the implicate order of all things brought forth – and we will all know our SELF (in essence), and that which is not our SELF. And one fine day they will not need religions and beliefs, for they will know, and they will live it and be it. And the duality (which consciousness itself sets up) is ONLY a duality ( a dance ) in the fullness of the ALL. Hence, not an alienating duality, but a unifying one. And as you say at the end of your emails 'sin' or 'evil' (stupidity) are merely actions based on ignorance - and probably the fear of feeling alone - and which they could never be anyway.

Regards, Dick.

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Dear Dick,

You are correct, they called me Rosa in that first documentary. It was cringing at the nick-name that drove me to revert to my full name. In the documentary that came out in the nineties, where I had ninety minutes with June Singer and Elaine Pagels, I had already taken steps to reclaim my name. That one was made by IKON television in the Netherlands and it was called Passions of the Soul. We are in the last part of the documentary.

I agree that some people who describe themselves as "Gnostic" rarely have had any true gnostic breakthrough. They mostly use words and intellect—often to impress others, but succeed only in impressing themselves. They tend to get lost in all that ponderous mythology and trying to prove why their system is more enlightened than others. Same old, same old. They are not *gnostics*, according to what that means to you and me. I can mostly speak of what those that come to this Gnostic Sanctuary say, and I will try my best to explain it.

If we define gnosis as a direct experience, and gnostic as someone that experiences gnosis, most people aren't really gnostic. They can't even imagine what that means unless they have experienced it. Still, they use the term because when they look at the Gnostic gospels they see a different frame work from what is familiar. They recognize a more experiential thing and, even if they haven't experienced it, they recognize something more real, they recognize what their hearts are waiting for, what is already there but that they don't know how to open up to. Most haven't experienced it in a discernible manner, and yet they come. Why? Because they find something different from what they are familiar with. When visitors come to the Sanctuary, for whatever reason, many cry without knowing why. They tell me later "It spoke to me," "I felt like coming home."

Most say, "I don't even remember what you said and what the words used in the ritual were, but it spoke to my soul." An Atheist said, "It spoke to a soul I didn't know I had." Many also apologize in embarrassment later on, saying, "I never cry, but I couldn't stop when I was there." I feel that some pathways become open. Maybe it happens when the words, the readings, and the rituals are said by one who is living in that gnosis at the moment of speaking and doing those things.

Most so called Gnostics leave disappointed when I'm not willing to engage in debate. I only discuss their systems with them when they truly want to know, when they are asking because they know, at some level, how full of clutter they are, mentally and psychologically. Some need at first someone else to encourage them to keep looking, to step out of their rigid assumptions. To seek, but not in the habitual manner and with the usual expectations dictated by the consensus reality or belief systems of the world. So I mostly tell them what is not, and perhaps open a way for the true experience. What gnosis is, they have to find out by themselves; but it is easier when they know what is not. Ultimately, it doesn't matter what they call themselves as long as they are open to it.

In summation, I was told by June Singer, and I agree, that my role is rather as a "mole" or secret agent of transformation within the world of religion, or like a powerful antibody in the bloodstream of the world in order to heal or facilitate a radical revolution within the psyche and consensus of the world. I have attached a poem by St. John of the Cross who, naturally, got in trouble with the Catholic authorities in his time. He writes with great simplicity and clarity of the experience of gnosis, even though he may have never heard that word.

With warmest regards,  
Rosamonde



So there you have it. The only one which I have personally found which is telling it as it is known to be by experience. Almost a twin or clone of myself it seems – what a coincidence indeed. Since meeting this Lady I have occasionally added her name (email address) to some of my articles or simply long emails which were sent out to many people all in one go – as one does. She acknowledged receipt of these mails whilst stating that there was nothing she could add or subtract from what I had said on this or that topic; and likewise is there nothing which I can add too or subtract from the above. There is of course much more of other peoples books, articles, poems, letters, emails, that one could use in a book such as this. But they can speak for themselves well enough, and there is much of it to read these days if one searches it out – and this book is long enough as it is; and albeit that one could say so much more – and forever. And thus it is that people who have never met each other, never even heard of each other (or Gnosis or Gnosticism for that matter) are all saying the identical things, and have been doing so since at least the beginning of the written word; and I would suggest since human beings lived in caves and were even developing languages and metaphors with which to communicate the things we find around us and within us. And these people got none of this from books.

Just as I myself after the poems escaped and was asked to write about it all in simple prose was told that I was writing and talking about the most profound experience known to man and that some call it Gnosis – I did not know that at the time. And to be quite honest I did not care much either – for each of us can only talk and write about what we know. And we can only KNOW anything from personal experience and the mystery of the flow of consciousness through our being. Anything else is either hearsay, inference, deduction, theory, speculation, hypothesis, guesswork, or simply that which people choose to believe – and for whatever good and effective living result any of that is. We exist in ignorance until living experience lightens that darkness – and we grow and become by virtue of it – and nothing else.

There is nothing wrong with ignorance, for it is all a part of the divine and mysterious nature of reality – and so too with knowledge and understanding which flows through us eventually; and does what it does. But acceptance of what we are and where we are each at is the Dignity of Man Incarnate; and long may it live and be so – for it is good. Hence the name of the edition of this book which preceded this one – Psychognosis and the Dignity of Man. And needless to say that when others come to find the same, identical things, and with the same effects, and virtually the same identical philosophies about living our lives here – then you, the reader, can judge for yourself as to whether they are all suffering from rapid brain deterioration (and wrong), or otherwise. And if some wish to belong to a church or gathering of like minded people, and they interfere with nobody, then I for one would live and die for their right to do so; and these Gnostic gatherings dictate nothing to anybody. That is the way to go.

It is plain enough that many, if indeed not most people, either simply want to, or perhaps feel a need, to join groups of like minded people in this or that thing, field or activity; and many millions do of course; all kinds of clubs and gatherings. And if this thing happens to be - and whatever one wants to call it – spirituality, the metaphysical nature of our being, or ‘religion’, then it is often called a church. Joining groups of like minded people has never interested me personally, perhaps with the exception of chess, for you needed other people to play the game in those days; and even that was only for a few years. But I always personally found it to be more worthwhile to be with folk who were different from oneself; for in doing so there is something to talk about and debate. Mystics and gnostic do not have much to say to each other really – and perhaps this is also why they just mess around and have a laugh – for they know the same things anyway.

But with gatherings such as these, or churches, then if such people who truly were interested in the truth of human mystical experience, and felt a need for being with others of that ilk; and in particular this gnosis event, then they truly would be better off going to such places as the above mentioned. As to how many genuine gnostics would put themselves up for running or organising such a meeting place or gathering, then I have no idea – but I have met just a few who do – then good for them. And as the Lady rightly said, when these things are being spoken of by somebody who knows it (by experience) then something a little different from the norm happens. I cannot put my finger on it or put a word to it, but she is right, there is some kind of ‘magic’ which takes place; an empathy and feeling; and even more at times. People seem to recognise a truth, to feel it, regarding these things at least, even when they do not actually consciously know it. Well, it makes sense to me anyway.

People have even told me the same when I have simply been talking to them of it face to face, and even in letters and emails at times too, strange as that might seem; and many times at that (and including the tears - even by email). But if it does work on some (and I know it does) then nothing of it is wasted after all; and the time is well spent. I too have known them cry whilst listening to it or reading it, as I said – what a coincidence indeed! True, I have many times also known the opposite effect too – and rank abuse (even death threats) but that is because I am of the Hawk variety, not the Dove type. But then again that was only in the cases of mere snippets of information, for they did not listen like some of these other folk did. And I guess some of such folk are simply not into hearing or listening to anything at all anyway – we all meet them do we not. But I guess that would not happen in a church, for they have in fact gone there to listen have they not. That was one of the advantages of being a driving instructor – for everyone came because of one thing; they wanted to pass the driving test and also to learn how to stay alive whilst driving, and enjoying it at the same time – and I could not only sell them that but I was good at doing it too. Pity that I cannot do the same with this gnosis too :- ) But there is only one way to know it – living the event itself.

I will now have to close this book with the next chapter, and with my own conclusions thus far. But as I say one could talk for ever and about oh so many things in the nature of being. The things mentioned here merely scratch the surface of all the things that one could indeed mention, and talk of in some depth. So, to say that one has to be selective in such a volume as this is the greatest understatement of all time. One could indeed go on for ever. But I have, I feel, covered the most important aspects of it at least, and some of it in some depth – and in my own inimitable useless way - and briefly touched upon other pertinent aspects which relate to it also; and also a few things which interest me personally; plus a little fun and humour I hope. Indeed one could write a couple books on psychic experiences alone; or politics, or whatever. But writing does not interest me for itself, and I am no writer anyway.

I do this, and about this topic, simply because I have to; and want to; for it is important. For I can never sit and simply contemplate in memory of that divine and wondrous gnosis event, and all that it reveals, and its effects, whilst without thinking about what religious political priestcraft has not only done to so many psychics and gnostics over the years, but also as to how they have mangled the minds of so many millions of people, and children, and for so long; and to say nothing of wars, hatred and alienation of man from man – and alienation of course from these other things. Maybe some gnostics/mystics can shunt this aside, and forget about it. But I cannot – not whilst I can remember that they have done it at least; and feel that pain. For as I have said, my interest is in this world, and the people and life on it. And this of course predominantly brings forth the Hawk in me, as opposed to the Dove – and I guess the world certainly needs both kinds at the same time, at this point on earth anyway. But one day the Hawks will not be needed here; and that will be a good day. Maybe in a few thousand years that day may come on this world. I feel sure that it will come; and people like me will not be needed. But not yet.



## Within and Inward.

Before closing this book I had best mention something which should be a clear enough concept; but might not be for some. Hence I will say a few lines on it. It does not require a chapter of its own so I will attach it to this penultimate chapter; and which, in a way, is quite fitting also, especially by virtue of what has been said above – and not by me; but as true as it comes.

Every genuine mystic/gnostic that has ever existed (and those that decided to talk or write about these things obviously) have all said, and suggested, that people must search within themselves for this ‘seed’ of eternal wisdom; and rightly so, for that is where it is. I have however said that it is not ‘in’ us, but rather inwards (through the soul and psyche) and out the other side of inwards. But obviously inwards leads to it and is somehow connected to it – and do not sparks jump gaps.

Now, let us first say that this seed would work whether it was IN us or outside of us so long as it could be got at and known whilst alive on earth. So, in that sense it would not matter a damn where it was – up, down, in out, or whatever; so long as it worked. However, and there is a big but. If this seed existed in time then it would go the way of all things in time – extinction. Our psyche (the system of our dynamics – the Double Vortex of Emanation) runs far deeper than initial assumption might like to assume; hence it is very deep in both space and time. But nonetheless the psyche is still a phenomenon of space and time – it does not exist in the ground of being; and albeit that it goes below the level of physical space and time. But that is still not the womb of eternity; home.

So, for those who might like to think in terms of this seed being perhaps one cell in the human brain, or a collection of cells, whatever; then of course it would still work. In that sense one would have to think of it as a kind of ‘photo copy’ of the real thing which DOES exist in eternity (paradise). So, that would mean that the transcendent paradise which the mystics talk about by experience (even the genuine half baked mystics) was not really transcendent at all (in the deeper sense – although still experienced to be) but located in the head, or in the toe, or wherever in the physical body; so long as consciousness could get at it. But I have to smile when saying that photo copy machines are not made in paradise – they do not last long enough for a start.

But, if one has access to the real thing then why bother with a copy of it? Or, if one experiences a copy of this seed then why not hit the real thing anyway? And could even a copy of such a thing be made, and work? It would be like making paradise twice. The nature of reality does not go about things in the same way that we do here. Moreover, anything constructed in time or space can go wrong – and we all know that well enough. Look as to how some kids and animals turn out. The genes do not always knit well do they; nor the brain cells it seems. If you wanted to plant something to endure and be safe eternally then where would you hide it? In time and space or beyond?

Like others I have said herein that the mind of man is tied to the cross of time and eternity; but not tied to a copy of it in the brain. Imagine a bullet flying through paradise eh :- ) Oh dear oh dear, we do have fun do we not. Here am I (or you) floating around in paradise when we suddenly realise – watch out chum there is bloody missile heading our way. I do not recall any mystics ever saying that they were shot whilst in paradise. Oops, there goes by baby, plastered all over the kitchen wall and in the soup; splat ! Don't drink it son.

However, if paradise were in the brain as a collection of cells, and not even a copy if it – but the only thing. Then it would rot in time. True enough, it would be there all the time that brains existed and were working; but it would be a con would it not. Leastwise the experience would not be a con and the effects would still be what the effects are; so that would not change anything. But the implications which it carries would, or might be a con and a lie. Naturally, you and I cannot prove any of these things either way – we cannot even prove that the experience exists to be experienced; and nor the effects which it has. But nevertheless ultimately it would still be a con and not revealing the truth of things.

Personally I have said that the implications do not bother me anyway, so it would not make any difference to me if that were the case. But it would to many people, and to truth itself. And what if those cells got cancer or rotted whilst alive? One can only talk of these things as they are experienced and as to what they reveal and what it implies (which we learn there). Thus it is you see that the genuine mystics who say it as it is, that paradise is inwards, also offers gist to mill of materialists who then say – there you go you see, it is all stuff of the brain and an hallucination. For they know nothing about the truth of inwards and within anyway. But the mystics have to tell it as it IS – whether it gives gist to mill of materialists or not. For that is how it is. One could of course say (to counter this), oh no, it is all up there and out well beyond outer space where human beings cannot get to – so therefore it lasts. But that would be a lie; for it IS inwards and down there – but also where tools cannot get at it – except the stuff that comes from there in the first place of course.

But given that you and I cannot prove any of these things anyway, and that only life itself can prove it to you, then there is little point in saying anything else on this issue. Just wait and see. And keep in mind that during most of the journey home you can still remember this world and this life – memory is the last thing to go and along with the personality – and time. Thus, during most of that journey home you WILL remember what you have heard about these things.

Unfortunately I had heard nothing – but never mind eh, for you find out anyway. But that is partly why the mystics write and talk of these things, for it can take the fear away. But that is not only why they talk and write of it all – for they want the job done here on earth too; and a better place for life to come into here; so they try to inspire people and to get them looking and feeling for themselves. Nothing is for nothing. This book will cost you nothing for it will be free on the internet – but living life itself will cost you something – in fact it will wear you out and kill you. But never mind eh; tis all in a good cause – and for a good effect.

But as they have all said, and as the good Lady above also said, that when people hear about these things (usually from the mystics themselves) some of them at least own up to feeling something there that they were not sure about; something which they did not realise was there at all. And I have known many say the same to me too. But they sure could not feel something if they were not connected to it could they; or did not exist in there to be felt. And if it were all up there and out beyond outer space then they sure would not feel it would they.

So, all this stuff is not only hidden away quite well but it is still accessible to the mind (not the body, the eyes and the hand and their tools). But that which is esoteric is also axiomatic. And the irony is that it is also later seen to be exoteric and out there in the world itself as well. But you will not go home that way. For outwards is the back of inwards – ah, but I am not going into that one.

The real question of course, from the mystics point of view anyway, is not really as to where paradise is and as to whether we go there, and if it is real; for they know that well enough. The real question for them is as to whether we really do ever come out of it – and as to just how REAL the actual physical world and temporality is. I have met a couple of what seemed like genuine mystics (but rather new ones I have to add) who thought that this world and time and space was an illusion – not really real; albeit a real experience. I can sure see why new mystics might think that. I wondered about it myself over forty years ago, and for a short while. But not for very long. For true enough we ‘could’ be in that mode of existence all the time while having our conscious experienced changed to experience a physical world and all that goes on here. And truly would the effect and result be the same anyway.

I am not going into why I state that this world is real (albeit transitory) for that would take up even more chapters, and that too cannot even be proved. So there is no point, and we all know the world well enough anyway. But suffice to simply say that there is enough energy for all this stuff and all the layers of emanation which exist or needs to exist. And the nature of reality does not waste energy on creation or copies of paradise and eternity. Or models of a physical world which does not really exist. The thing itself, in fact, is easier than an illusion of it, in fiction. Let alone a mass illusion.

But, as I have also said before, there are those who seem to love to think of some things as being real and some things (which maybe they do not like the idea of too much) as being an illusion. If somebody is unfortunate enough to have just had their child or spouse raped and murdered, then who is going to be insane enough to look them in the physical eye, and hold their physical hand, and tell them not to worry for it is only an illusion !? Not me chum; not me. The child or person is gone, and they will not be coming back. And that ain’t an illusion. That is real. And up with it we will not put will we. Well, I hope not anyway. This world is no more of an illusion than paradise is, and paradise is no more of an illusion than this world is. And in existence we play the hand which we are dealt. And no matter what it is made of or how. Paradise is inwards, the world is outwards; and rain is wet. And I am tired and going to bed to sleep, to forget the lot of it for a few hours.

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