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Gnosis refers to knowledge based on personal experience or perception. In a religious context, gnosis is mystical or esoteric knowledge based on direct ...

~~Gnosticism - Wikipedia~~

Mouravieff says this 'revealed' knowledge comes from an Esoteric Eastern Orthodox tradition.

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~~Gnosis Volume I: Study and Commentaries on the Esoteric ...~~

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Gnostic Tradition The tradition of Gnosis is esoteric. Its sole objective is the self realisation of the Being and the liberation from a mechanical life. The Gnostic Tradition is: A Body of Teachings. Esoteric Practices. A School. The Masters. 1.

~~Tradition and Revelation — Sunshine Coast Gnostic Society~~

The Greek word γνῶσις gnosis refers to the direct experiential knowledge of fundamental truths. Gnosis is not limited to conceptual theory, dogma or belief.

~~What is Gnosis and Gnosticism? — Chicago Gnosis~~

Available in English after thirty years, Volume III of Boris Mouravieff's Gnosis contains ancient keys to a tradition of Christian esotericism that was necessarily hermetized 1800 years ago and has since remained unpublished, surviving to the present only in unwritten form.

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~~Boris Mouravieff — Gnosis~~

Boris Mouravieff (Russian language: Борис Муравьев; 8 March 1890 - 2 September 1966) was a Russian historian, philosopher, writer and university professor. He is known for his three-volume work Gnosis: Study and Commentaries on the Esoteric Tradition of Eastern Orthodoxy.

~~Boris Mouravieff — Wikipedia~~

The Fourth Way is a esoteric Christian tradition brought to the West via G. I. Gurdjieff mainly through the writings of P. D. Ouspensky and a few others.

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Somewhat crudely, esotericism can be described as a Western form of spirituality that stresses the importance of the individual effort to gain spiritual knowledge, or gnosis, whereby man is confronted with the divine aspect of existence. – Historian of religion Henrik Bogdan, 2007.

~~Western esotericism — Wikipedia~~

Outer knowledge and inner knowledge among Gnostics is esoteric in the sense that it is not common knowledge among the masses of humanity, and only a relative few are in possession of it. In our example, few know the true meaning of the name Yeshua and the name Yahweh from which it is derived.

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Originally published in France between 1960 and 1963 Gnosis was based on the course entitled "An Introduction to esoteric philosophy according to the esoteric tradition of Eastern Orthodoxy" that Mouravieff had taught at the University of Geneva. In his later years Amis concentrated on writing, lecturing and teaching.

~~Amazon.com: Gnosis Volume II: Mesoteric Cycle: Study and ...~~

Originally published in France between 1960 and 1963, Gnosis was based on the course entitled "An Introduction to esoteric philosophy according to the esoteric tradition of Eastern Orthodoxy" that Mouravieff had taught at the University of Geneva.

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Traces the use of powerful gnostic visionary techniques from Hellenistic Gnosticism and Jewish merkabah mysticism, through Muhammad, the Ismaeilis, and theosophical Sufism to medieval neoplatonism, and renaissance alchemy.

Boris Mouravieff was an enigmatic 'third man', known to Gurdjieff and Ouspensky, who found and learned to practice what he clearly believed to be the complete system of which only 'fragments' had been previously published in Ouspensky's *In Search of the Miraculous*. On this basis, he formed the 'Center for Christian Esoteric Studies' in Geneva - now closed. Many of his discoveries are described in his book *Gnosis*, which contains in its three volumes the fundamental components of that Christian esoteric teaching revealed by Ouspensky in fragmentary form. This *Gnosis* is not a modern statement of the second century texts known as 'Gnosticism', but a previously unpublished ancient Christian knowledge tradition. Boris Mouravieff taught Eastern Esotericism at Geneva University for many years, and *Gnosis* is the result of his teaching. First published in French in 1961, the three volumes of Mouravieff's *Gnosis* have since been translated into Greek and Arabic. During the 1980's and early 1990's, Praxis Research Institute published the English translation of all three volumes. Volume I contains the first level of this teaching, designated as

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'exoteric' for outer or surface.

Volume II of the three-volume Gnosis work further conveys the doctrine and methods of the Christian Inner Tradition in a way that is accessible to the contemporary, committed student of the Work. Gnosis provides a comprehensive treatment of the 'Fourth Way' with its theoretical, practical, and cosmic aspects.

This volume introduces what has sometimes been called "the third component of western culture". It traces the historical development of those religious traditions which have rejected a world view based on the primacy of pure rationality or doctrinal faith, emphasizing instead the importance of inner enlightenment or gnosis: a revelatory experience which was typically believed to entail an encounter with one's true self as well as with the ground of being, God. The contributors to this book demonstrate this perspective as fundamental to a variety of interconnected traditions. In Antiquity, one finds the gnostics and hermetics; in the Middle Ages several Christian sects. The medieval Cathars can, to a certain extent, be considered part of the same tradition. Starting with the Italian humanist Renaissance, hermetic philosophy became of central importance to a new religious synthesis that can be referred to as Western Esotericism. The

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development of this tradition is described from Renaissance hermeticists and practitioners of spiritual alchemy to the emergence of Rosicrucianism and Christian theosophy in the seventeenth century, and from post-enlightenment aspects of Romanticism and occultism to the present-day New Age movement.

The Western Esoteric Traditions offers a concise history of a distinct form of philosophical spirituality extending from Hermeticism, Neo-Platonism, and Gnosticism in the early Christian era up until the present. New paradigms in medicine and science attest to the continuity of esoteric ideas into the twenty-first century.

The success of books such as Elaine Pagels's Gnostic Gospels and Dan Brown's Da Vinci Code proves beyond a doubt that there is a tremendous thirst today for finding the hidden truths of Christianity - truths that may have been lost or buried by institutional religion over the last two millennia. In Forbidden Faith, Richard Smoley narrates a popular history of one such truth, the ancient esoteric religion of gnosticism, which flourished between the first and fourth centuries A.D., but whose legacy remains even today, having survived secretly throughout the ages.

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An extensive examination of the history of gnosticism and how its philosophy has influenced the Western esoteric tradition • Explains how the Gnostic understanding of self-realization is embodied in the esoteric traditions of the Rosicrucians and Freemasons • Explores how gnosticism continues to influence contemporary spirituality • Shows gnosticism to be a philosophical key that helps spiritual seekers "remember" their higher selves Gnosticism was a contemporary of early Christianity, and its demise can be traced to Christianity's efforts to silence its teachings. The Gnostic message, however, was not destroyed but simply went underground. Starting with the first emergence of Gnosticism, the author shows how its influence extended from the teachings of neo-Platonists and the magical traditions of the Middle Ages to the beliefs and ideas of the Sufis, Jacob Böhme, Carl Jung, Rudolf Steiner, and the Rosicrucians and Freemasons. In the language of spiritual freemasonry, gnosis is the rejected stone necessary for the completion of the Temple, a Temple of a new cosmic understanding that today's heirs to Gnosticism continue to strive to create. The Gnostics believed that the universe embodies a ceaseless

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contest between opposing principles. Terrestrial life exhibits the struggle between good and evil, life and death, beauty and ugliness, and enlightenment and ignorance: gnosis and agnosis. The very nature of physical space and time are obstacles to humanity's ability to remember its divine origins and recover its original unity with God. Thus the preeminent gnostic secret is that we are God in potential and the purpose of bona fide gnostic teaching is to return us to our godlike nature. Tobias Churton is a filmmaker and the founding editor of the magazine *Freemasonry Today*. He studied theology at Oxford University and created the award-winning documentary series and accompanying book *The Gnostics*, as well as several other films on Christian doctrine, mysticism, and magical folklore. He lives in England.

Provides an in-depth introduction to the Christian theosophic tradition that began with Jacob Boehme, bringing us into a startling new world of Christian experiential spirituality that is the Christian equivalent of Sufism and Kabbalism.

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