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Gnosis: An Esoteric Tradition of Mystical Visions and Unions.

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~~Gnosis: An Esoteric Tradition of Mystical Visions and ...~~

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.

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

Gnosis: Study and Commentaries on the Esoteric Tradition of Eastern Orthodoxy (Book Three: The Esoteric Cycle) by.

~~Gnosis: Study and Commentaries on the Esoteric Tradition ...~~

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keys to a tradition of Christian esotericism that was necessarily hermetized 1800 years ago and has since remained unpublished, surviving to the present only in unwritten form.

~~Boris Mouravieff and 'Gnosis' — Study and Commentaries on ...~~

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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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~~Gnosis Book Three, the Esoteric Cycle: Study and ...~~

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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.

~~Gnosis Secret Knowledge – Gnostic Christianity ...~~

Global Esoteric Traditions. Esoteric, mystical, and occult traditions have been widely connected worldwide as far back as we can trace their history. These secret teachings cross over realms of healing, astrology, alchemy, Yoga, mantra, and meditation, emphasizing internal practices to raise our awareness to higher states of consciousness.

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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.

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

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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 'exoteric' for outer or surface.

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 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.

Gnosticism developed alongside Judeo-Christianity over two thousand years ago, but with an important difference: It emphasizes, not faith, but direct perception of God--Gnosticism being derived from the Greek word *gnosis*, meaning "knowledge." Given the controversial premise that one can know God directly, the history of Gnosticism is an unfolding

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drama of passion, political intrigue, martyrdom, and mystery. Dr. Hoeller traces this fascinating story throughout time and shows how Gnosticism has inspired such great thinkers as Voltaire, Blake, Yeats, Hesse, Melville, and Jung.

In Western religious traditions, God is conventionally conceived as a humanlike creator, lawgiver, and king, a being both accessible and actively present in history. Yet there is a concurrent and strong tradition of a God who actively hides. The two traditions have led to a tension between a God who is simultaneously accessible to humanity and yet inaccessible, a God who is both immanent and transcendent, present and absent. Western Gnostic, esoteric, and mystical thinking capitalizes on the hidden and hiding God. He becomes the hallmark of the mystics, Gnostics, sages, and artists who attempt to make accessible to humans the God who is secreted away. 'Histories of the Hidden God' explores this tradition from antiquity to today. The essays focus on three essential themes: the concealment of the hidden God; the human quest for the hidden God, and revelations of the hidden God.

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.

This is the first systematic treatment of esotericism to appear in English. Here is also a historical survey, beginning with the Alexandrian Period, of the various esoteric currents such as Christian Kabbalah, Theosophy, Alchemy, Rosicrucianism, and Hermeticism. Common characteristics of these currents are the notion of universal interdependency and the experience of spiritual transformation. The author establishes a rigorous methodology; provides clarifying definitions of such key terms as Gnosis, Theosophy, Occultism, and Hermeticism; and offers analysis of contemporary esotericism based on three distinct pathways. The second half of the book presents a series of studies on several important figures, works, and movements in Western esotericism—studies devoted to some of the most characteristic and illuminating aspects that this form of thought has taken, such as theosophical speculations on androgyny, rosicrucian literature, and Masonic symbolism. The book is completed by a rich and selective Bibliography conceived as a means of orientation and a tool for research.

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