

Chapter 13

Gnosis; Psychognosis; and the Experiential Paradigm.

Before proceeding with the bulk of this chapter I would mention that I hope by this stage of these pages I have made it clear that gnosis is a cosmic phenomenon which we come to know by experience, and that which is called 'gnosticism' is literally what anybody wants it to be – for it is not a phenomenon which exists. Gnosticism is some kind of packaged social belief system (albeit with great varieties and definitions). Gnosis is an experience – gnosticism is a man made package of beliefs. The same applies to the terms 'Mysticism' and Mystical Experience. Mystical experience is something which happens to people, whereas so called Mysticism is once again any package of beliefs which anybody wants it to be. However, both mystical experience and gnosis are revelatory experience – hence the same thing with two different names.

However, it is not quite as simple as that; for gnosis is one very specific mystical experience whereas mystical experiences cover both a variety and depth of experiences in both the Introverted and Extroverted types. Thus, mystical experience is not necessarily gnosis but gnosis is a mystical experience. Therefore one cannot put a meaningful definition to the words Mysticism and Gnosticism for they do not point to any one specific thing. Whereas one can put a definite definition to the word gnosis – for it means only one thing – and of which I talk in detail here. Especially in part four of the Exegesis – the Paradise Event in the mystical reunion.

Gnosis means the experience (and knowledge gained therein) of reuniting the daily mind of man with that inner and transcendent spark of cognition which is called the sacred or divine which exists at the root and ground of all being. And every living phenomenon is seen to be connected to this level of being which is transcendent of time and space as we know it here on earth. Hence it is within (inward) of all life forms. The word gnosis is also sadly used for simply finding it – becoming aware of it. But even that definition is not really good enough for the real gnosis is that knowledge, understanding and wisdom KNOWN therein itself, and not simply the act of finding it.

Why then the word which I coined, 'Psychognosis', as it relates to this? Simple, for it is even a more precise meaning. The revelation of gnosis IS the revelation of our self which exists at that level of being – thus it is the absolute knowledge of our SELF. But as it has been said (by some) from antiquity, the knowledge of SELF also reveals that which we are not. Hence, the deepest root of all things. And they were absolutely correct in so saying – for it is that way. Likewise does a person become affected by this experience and develops, naturally enough, a philosophy of life and a way of living it by virtue of it.

But this has got nothing to do with Gnosticism – which for the large part is seen to be ludicrous and wrong. For it ain't so; and gnostics do not concur with so many of the assertions found in Gnosticism. Now, also; Gnostics do not hold beliefs anyway, they have no interest in organised and packaged religions nor priestcraft. However, and the next problem is that over the last thirty or forty years many people have come to read old texts under the heading of Gnosticism and decided to jump on to the bandwagon of the package of beliefs and they thus call themselves Gnostics – and which is also ludicrous for they do not have this mystical gnosis – and that is what the word gnosis means. And once again another reason for my coining the term Psychognosis.

If somebody chooses to believe the assertions and claims made by the genuine gnostics then what should they call themselves? There is no name. If one jumps on the band wagon of Buddhism (even more varieties in that one) then they call themselves a Buddhist not a Buddha. If they join Christianity then they call themselves a Christian, not a Christ. And so on and so forth. But in Gnosticism they seem to call themselves a gnostic. Fun, is it not. Well, no not really. It is like somebody reads a book about mysticism and calls themselves a mystic. Or somebody reading a book on Philosophy and calling themselves a philosopher – I hope they do not get into brain surgery books. So, I just thought I would reiterate on that little problem before proceeding with any more of this book. Tis worth thinking about is it not.



The Mind is such that when consciousness journeys back to the root ground of the vortex of its emanation, back to where it has its primordial essential existence, it comes into a knowledge and understanding of the essence of all things. At such time a being becomes whole in a way that words cannot really describe or define. But when the symmetry of parts returns then the knowledge and understanding of that reunion from whence it came still remains, and an 'I and Thou' duality exists whilst without alienation of the parts. The world of human society will never come right by dictate, religious dogman, philosophic or political legislation, or belief systems; but only by each individual knowing the deepest nature of their own being; for therein we all know and understand the same things. Only then will the sum of humanity work in harmony and accord in the essential spirit of the deepest nature of being. And this process is natural. A simplistic analogy would be such (an old article of mine)

The Leaf on the Tree.

Given that science believes, and teaches their belief to the young as facts, that we are an accidental epiphenomenon of an unexpected outcrop of creation; and given that the spiritually inclined do not know quite what to believe, then I offer the following, and for both aspects of the community to give some thought to; if they wish to think on more. To rip something down without putting anything in its place, leaves a vacuum. But to merely fill a vacuum with yet another unsubstantiated story would be no better, indeed even worse than the vacuum itself. For at least in a vacuum of knowledge and understanding one would thence seek for a truth until found, and irrespective of what that truth turned out to be. But where does one look for truth? And to where does one

look for the truth of this or that thing? Well, that which I offer, and only in symbolic form here, is proved to us to be true by life itself. So I offer here a mere analogy, and one which both science and many religions like to use themselves – the tree of life.

Imagine then that you were a leaf on a tree. Observation initially suggests that you grew on the branch: an end product of a long series of mysterious forces which results in you, the leaf, perilously attached by a thread to the tree of life for your short term sustenance for existence thereon. Current thought assumes that one day the wind will blow and your connection to the tree of life will end; and you will revert back to the oblivion from whence you came.

You, the conscious leaf, can see many other such leaves on that tree, and see also the body of the tree itself. But where is it all going to: what is it all for; is there any point or meaning to the tree and all the little leaves on it? The leaves come, and the leaves fall and go, to rot in the ground. Indeed, why does even the tree of creation itself exist? Is it simply to bring forth little bits of foliage that make a colourful show for a short while and then pass into the void of nothing? Thus it is that the leaf sits firmly attached to the tree for a season and simply blows around in the random actions of the wind; and sometimes wondering as to why it has to be made conscious, and with feelings, to fulfil this silly cosmological function at all.

But one day something very strange and different happens. A different kind of wind blows; and the little leaf is very disorientated for a while. For instead of the leaf looking outward its perception is turned inward. It sees not the tree and all the other foliage, nor the sky nor anything of the outer world; but only that of an inner well of blackness and void. But vision is suddenly restored, taken over by some other eye, an eye unknown to the leaf hitherto, and one which begins to move inward and downward through 'nothing'. Down and down, onward and onward down into an abyss of blackness, but which is interspersed with some visions along the way; light and colours in visions not understood by the leaf at that time.

That which the leaf 'was' (the cognitive part) travels into the leaf, down into the branch of the tree; down the inside of the trunk of the tree, down, down through the roots of the tree itself – and thence beyond the tree itself and into the ground of its original self existence; the very ground from which the tree itself grew out from. And the leaf knew that it was home; the real home and ground from whence it came and has its origin and eternal existence. And the leaf realised that it was not a leaf at all, but rather the very sap which gives it existence; and which pays no resemblance to the leaf at all; for the leaf was always nothing more than a dead thing, a vehicle, a shell for the sap to view the finished product of the tree itself.

So too is it with consciousness. The mediator of consciousness is not a man or a woman, or an animal or bird, it is a primordial cosmic energy, and the very first emanation from the point of no duration or extension. Before the tree ever was, the sap existed; before time ever emanated into existence, the mind was. That which they call spirit, is consciousness and that which mediates it. That which they call the soul is the tree trunk, the universe of time and space. That which they call the personality is but a seasonal outcrop of the sap of eternal life, the leaf itself.

And when the sap returned back up through the tree and back into the leaf from whence it had been, then it smiled at its neighbouring colleagues who were oh so worried about being blown off the tree of time.... “Not to worry, for you are not from this universe (tree) at all; know thy self; for you are the first thing ever brought forth from no created thing, and long before the tree ever existed”. And the sap of the leaf also knew as to why it existed, for it had been home and remembered what it was for. But all the other little bits of foliage creased themselves laughing – until just prior to their leaf being blown off the tree and the sap within it had left, and had begun its journey back down through the vortex of the tree of creation, and on its way back home, from whence it came beyond the mists and vortices of time. A great Miracle indeed is Man.



I have mentioned somewhere within these pages that which is called the spiritual quest. But what of that which is actually the spiritualising process itself as it relates to our incarnate form – becoming in form as it is in essence? We will talk of it here by way of analogy – The Well analogy which I once wrote as a part of an article for some organisation or another many years ago. I, and other’s from distant antiquity, have also said - Let us make man in our image. And this of course is the same thing. What does one have to do (and how do we do it) to become on earth as we are in essence? Good and important question.

So, before I give the analogy let us mention a few things first. We can never become on earth what we are in essence, for that is impossible and neither would we even want to. On earth we have a body and brain, physical things, friends and relations, people to communicate with, and all the rest of it. This is nothing like our essence of being in its domain of existence. So how could we ever become like it? It is not a matter of becoming on earth like our essence is in its ground of being but it simply means becoming a living reflection of what that part of our self is actually like and being consciously connected with it. Psychognosis gives us that knowledge and connection. So what do we do with it and about it then? It is not just a matter of knowing and then understanding, for it does not stop there. Knowledge is for understanding; and understanding is for doing something with that understanding – hence action in the world. So let us look at the Well analogy....



Imagine a very deep water well. Imagine daily consciousness to be the surface skin of the water within the well at the surface at the top of the well. Imagine the phenomenon of the mind to be the actual water in the well itself and in the spring, the reservoir. The water in the spring is pure water (well, as pure as it can get anyway). However, on the surface of the water in the well there is stuff of the outside world: bits floating around on the surface of the water which are not the water itself. Therefore the surface water is polluted, not pure in the sense that the source water is pure. Imagine, then, that the water level could fall back right down to the source of the well on occasions to experience its own root or ground of existence – the reservoir itself.

The source of the water is its essential existence whereas the water up the well is an extended emanation of it. Spiritualisation of the surface skin would then be the process of clearing the muck on the topside surface of the water in order that the topside water (human incarnate consciousness) can be a living incarnate reflection and mirror image of what it is at root in its ground of being. So that the same pure water exists at the top of the well as it does at the bottom. The outer becomes as the inner, and what is above reflects what is below. The process involves the unfolding of an implicate seed into the outer and extended reality.

The volition which exists on the surface skin of the water then knows what it should be like up there, and without all the bits which make the water toxic or whatever on the surface. So it simply picks these bits off the surface skin of the water and dumps them. The water then becomes clearer and clearer and fit for drinking. The surface of the water is purged of the bits which are not really itself.

It is perhaps ironic that life provides us with spontaneous anomalous experiences which are at first highly mysterious but which later make absolute sense to the rational and enquiring mind. The ultimate coincidence no doubt. Or is it? As rational and highly pragmatic beings (as well as being life's most mysterious phenomenon) we can take coincidence only so far. We fully realise that there is more to be experienced in life than simply that which presents itself to us by way of the five outer senses, and which are in analogy seen as mere periscopes above the waves of creation. Throughout the evolution of human consciousness on earth we have seemingly come a long way in a short time; but that journey is not over. Much of what we now do and aspire to do is a matter of our own determination, or will.

But what is power without something to direct the mind in the wise use of it? And what is it that gives this mysterious yet substantial guideline to behaviour, a moral and dignified approach to the wise use of our freedom of choice, and the aspirations that are judged best to go for? The answers, coincidentally or otherwise, are the very intangible and anomalous experiences that come to shape our being here and now. The rational mind without a wisdom to guide us is potentially dangerous. Yet ironically or otherwise, this wisdom is innate and built into the system itself. It is certainly food for thought for the millennium to come. And, as the world's genuine mystics of all times have said: search within for the deepest answers. Objectivity is indeed a mystery, but no more so than the mysteries which abound within observers themselves; and especially in that mysterious reservoir of being in our ground of existence. That which they like to call morality, intuition and conscience, is the existing state of evolution of the sub-conscious, or soul; the data of what one has become thus far. One's reaction to life and situations (behaviour) is, for the large part based upon that capacity of subconscious 'knowing'. Hence, when making judgements about a personalities moral and ethical behaviour, then that is fine. One can judge their actions – the actions of the personality – but this is not a judgement of the person which resides deeper than the personality. Conscience and sub-conscious gut feelings are ones own personal guide, and a guide and sign post to where one is at in 'pulling one's wholistic self together' process.



People like to call some folk by the terms wicked or evil, and true enough their actions are seen and felt as being abhorrent and retarded from a more advanced wholistic point of reference. But this is a judgement of their actions, and a measure of where they are it. They cannot eat the food of their own soul (it has nothing to do with the essence or spirit of their being) which has not been put there yet. You cannot draw out from your bank that which is not there to be spent. And you cannot get an overdraft on morality. Society cannot pump morality into anybody by way of words or legislation, it is impossible. But only living life itself, and experience itself reveals to a person what is the best course of action (good) and that which is less effective (bad) or that which is destructive (evil). Such names should really be dropped from human vocabulary altogether, for they have taken on different connotations from what the stuff really is. Obviously one has to segregate vile behaviour from daily social life, for it will and does disrupt it. But actual punishment such as it is, is not effective. True, one can prevent some people doing things by the mere threat of long term segregation from society. But that does not make the person any more moralistic; for they are what they are until they become the more that they are. And they can only become the more that they are by experiencing life and cause and effects.

Thus it is that a deeply moral person will feel inner pain and remorse for an act which does not measure up to his or her own sub-conscious knowledge and understanding. But one with less, or very little as yet, will not feel remorse or pangs of regret. We are not all at the same place at the same time. And if we were then society could not work. To make a silly analogy of antiquated vocabulary – the saints and sinners have to co-exist together, for each help each other in different ways. And reveal things to each other in different ways. So, fine, judge the actions and even the personality; but do not judge the real person, for they are as perfect in essence as you are. This is not stuff of the spirit but of the soul, sub-conscious activity of their other part; the data record of their learning and becoming. And one does not expect pigs to play chess.

Moreover, this is axiomatic during a life even. How many people finish up somewhat 'nicer' than they started out in this lifetime. They are here to experience and grow. So help them if you are in advance of them in terms of experience. Not always easy is it. Not always possible is it. But in the final analysis it is life's job to teach them, not ours. But we can help where we can, and if we can; and if we have a will to do so. The wiser are the servants of the less wise. And keep in mind that this inner evolutionary development of the soul has nothing whatsoever to do with intelligence; it is to do with Being, and Becoming in the wholistic sense – pulling all of ones self together; part and deeper parts. Morality itself does not make a person love, and does not supply passion and drive; for those parts come from the essential spirit of their being, not their soul or sub-conscious growth. There is no morality and conscience in the ground of being; for it does not need it where one cannot act or do anything. Morality and conscience is for this world, and in order that in due course beings can live together in harmony and accord. The spirit does not need to, for there we are each alone with the ultimate reality of eternal being.

But more and more people are at least becoming aware that there is more to themselves than the mere periscopes above the surface of the waves. Many millions of them in fact. These people are not mystics, and most are not even psychics, but just average people who have had some direct experiential evidence that there is more to them, and which does not equate with existing science or ancient religions of

priestcraft. And they do indeed have deep moral convictions which they cannot negate. Now, it is this population of people, along with psychics and mystics, who are in fact even now bringing forth a new paradigm – the Experiential Paradigm as a few colleagues and I call it – as mentioned elsewhere.

But call it what you like, for a new social paradigm is a new social paradigm. We have been through the loony-tune paradigm of ancient and medieval priestcraft (and much of which simply contains astronomical symbolism as its metaphor); and most people on earth today are also well past the purely materialistic philosophy which science seems to endorse. They are not mystics and they do not have this experiential knowledge of psychognosis, but that does not matter, for they are aware that there is more to them and they know it by way of experience – not by reading it or believing it, but by living it. Hence as to why we call it the Experiential Paradigm. They experience and live the more that they are becoming. I have written many articles on this over the years, and one which I called the rape of gnosis...

The Rape of Gnosis.

We are not in a position to know as to how many different religions and or spiritual philosophies and belief systems have ever existed on earth. I would imagine that most of them were never even documented for posterity and the record. The interaction of human societies however, and the globalisation of ideas there from, would inevitably bring forth a mixing bowl of conceptualisations appertaining to metaphysical ideas, stories and myths. Consequently the world (or any evolving world) would seem to inevitably synthesise such stories into a mere handful of large scale systems of thought; in much the same way that the commercial businesses buy each other out in the rat race to become the big and dominant one; if not the only one (a problem with men – and freedom - not the nature of reality itself).

Millions of people world-wide claim to adhere to one of the large existing ‘isms’ or doctrines, and for whatever reasons they do so. There is also the psychological (or maybe pathological) question of - ‘Oh how lovely the world would be if everybody thought the same as I did, and acted as I would like them to act’. Likewise many millions of people world-wide refrain from aligning themselves with any doctrine or belief system, and simply live life by their own inner moral views and simply take what comes in life: and which seems to be becoming more common over the years. However, most of the existing world religions and spiritual philosophies are accredited to one individual, and each in their own case. Likewise is a dead social activist/initiator very useful; for they cannot argue back if and when their own original statements (and or beliefs) become distorted for reasons of commercial shelf life and saleability. Nothing quite like a dead hero for inspiration and icon status.

A rare exception to this social phenomenon is that of Gnosticism. Gnosticism (the religion), like any other ism is a belief system adhered to by those believing in the phenomena of gnosis (not a particular persons assertions), an event of cognitive spiritual (metaphysical) personal encounter—just as is Mysticism. The point being is that neither gnosis or mystical experiences are religions, but rather phenomena which people encounter direct and first hand; and invariably spontaneous events (unsolicited or self-invoked) such as are all genuine shifts of conscious experience.

A typical modern day example is that of the phenomena of Near Death Experiences. The term was only coined during the middle to late sixties or thereabout (if I remember rightly) but the conscious event has presumably been encountered ever since humanity existed on earth, and just as even deeper and more revealing metaphysical experiences have done. The point being that pretty well everybody on earth has now heard of NDE's, but only a small percentage of people have the experience of one. Thus, the event thereof and the social 'ism' thereof are not the same thing obviously; and many academics and scribes have written about the phenomena whilst without knowing it directly. The first thing that springs to mind in most people when they hear the word 'Gnosticism' is that of two conflicting entities; a good creator and a not so good amateur and possibly evil creator (the Demiurge) playing some kind of metaphysical chess game in which human beings are the mere pawns in the game. Much like Christianity really. The great problem with humanity is that they love to fill gaps in knowledge and understanding with their own self-imagined answers. And many folk love to jump on somebody else's pre-constructed band wagon, for it saves them working things out for themselves.

Human beings encounter absolutely incredible and way out transcendent conscious events and which are superb beyond words. When 'normal' daily consciousness is restored there comes the self-evident dichotomy and question of - 'How come daily conscious experience on earth is not as good as that other mode of being!!!?' And in order to dig out an answer even some of them (the direct experiencers) concoct what they consider to be an answer to that dichotomy - 'some rotten devil is getting in the way and messing it all up here on earth', kind of thing! If this was not so true and destructive it would be funny, damned hilarious in fact. Have you ever had a good dream and then woke up to find that you have so many bills to pay and that it all ain't milk and honey? Well, imagine that scenario taken to the power of infinity. How come a good creation contains a rotten world? Well, it is human beings that make it a rotten world, not creation itself; and they are acts of freedom of choice and intent. Thus it becomes that people hearing about this event of gnosis also come to hear the invented 'answers' or gap fillers, even some from the original source maybe, but predominately from later scribes and the meddling bandwagon adherents and cling-on's either out of ignorance (of the more) or for vested interest.

Millions of people claim to believe, for example, that when they die their earthly sins will be forgiven and they will go to a heaven beyond the sky and dally with their maker happily forever after, and leaving this vile world behind. But why, for they have never encountered this event? Why do people need a crutch and need to believe things which they hear or read yet have no personal experiential justification for the assumption? Why not simply trust (if they need to trust anything) life itself. Just like any other religion, the structured religion itself is a rape of experiential conscious facts of the observer. All religions, including gnosticism, contain the seeds of their own destruction within them - lies and distortions.

When these lies and distortions are seen to be too ludicrous for dalliance with within a more educated and aware society, then, conversely, any original truth therein goes down the plughole with the dirty bath water of corruption's and distortions. The humorous and yet interesting irony in both Gnosis and mystical encounters (NOT Gnosticism and medieval religious mysticism) however, is that human beings keep coming to have them, generation after generation, and the same ideas keep popping

up throughout all human existence - but gradually without the distortions which were enshrined therein by centuries (and millennia) of socio/political corruption and myth making - the pure event itself. Plop! Just as though life itself was lending a hand, doing the dirty washing itself and saying – look lads, kick the crap out of it eh!

The forerunners of Christianity did not need Christianity no more so than the precursors to any new understanding needed the authority and myths of past and existing society. And likewise somebody with the mystical gnosis does not need either gnosis or Gnosticism (the information and data thereof). It is also within this context and reality that I have previously mentioned the changing paradigm of that from doctrinal beliefs to that of personal experiences, the evolving social acceptance of an ‘Experiential Paradigm’, and which is now slowly becoming manifest world-wide, much to the annoyance of establishment churches of priestcraft obviously. Thus it is that one also hopes that in due course folk with an interest in the mystical transcendent knowledge, or gnosis, or nous, will give more thought to that than to the ancient religion of Gnosticism, and in which the dichotomy exists of a divine and transcendent cognitive event and that of an evil and corrupt world (which is not so).

For the true gnosis (the event not the social belief system thereof - psychognosis) also reveals further down the line of experience that the same spiritual reality exists not only in objectivity but also within every manifest thing of objectivity and the physical world around us. The real teaching (with experience) of Gnosis is that there is nothing other than spiritual reality, and manifest in many ways and forms; and in the outer and the inner (within self) from that of the cognitive mind to a blade of grass and the manifestation of a physical universe itself. One creation, one root, one ground of being, one transcendent project; and with many dimensions and levels contained therein; and containing all levels of life and comprehension in the becoming process.

Analysis of objectivity, when taken far enough, eventually dictates that the observer should analyse themselves (ironically as quantum mechanics is now making them do just that – at long last). Inner analysis of the self eventually dictates that we must then analyse objectivity. This is more than a mere coincidence - and very humorous in cosmic terms; and it vindicates the oneness and wholeness of creation; the wonder and mystery of the observer and the observed in unison. And just as the deepest adventurer’s into the mystical gnosis have always maintained from the very beginning; and unto this very day. Religions come and religions go, but mystical experiences which people encounter, and which all religions were originally founded upon, are here to stay, and they have great effect for change upon all those who encounter them; for the cosmic project and unfolding of the implicate order contains and needs just that. We must come to know not only what we are in essence but also as to what objectivity is in essence. And when achieved then a duality of observer and the observed will still exist in existential experiential terms, but there will be no alienation of the parts, and it will be a marriage and dance of the two.

At such time one does not think in terms of spirit and matter, or mind and matter, or profound and mundane; but one simply lives the harmonious effect of the oneness of all things; and seen and known to be all connected up to each other. One should of course also add that the effect of direct personal experience actually works, and always for the good and the better; whereas the effect of merely believing something - well, we all witness that effect every day on earth – bloodshed and hate.

In order to grow we have to eat, both of physical food and experience; but believing one has eaten a meal does not work. And that which there is to be found and eaten is there for everybody who is willing to eat and digest of their own meal, as opposed to trying to digest somebody else's meal, and which cannot be done. Life does not play silly games, let alone metaphysical battles either in or beyond temporality. Human beings invent religions and gods in their likeness; and some have done so since we lived in caves (and some still live in that cave it seems). Thank the power that be that the nature of reality itself does not create that reality in human imaginative likeness; or existence would indeed be a game played by rank fools.

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As to how many hundreds of articles, letters, and thousands of long emails I sent out over the last six or seven years; and private communication for many years before that, I will never now know; for I did not keep them or records of them. But just a few still seem to be available to be picked up in cyberspace; including one whole book and all the poems which I wrote. There is no such thing of course as cyberspace other than the vast collection of huge main-frame computers world-wide which contain all this electronic information. Another one which I wrote back along and picked up from a website recently is this.....

The Real Quest of the Mind and the Cosmos.

One of the strangest things about life and all existence is that it is all a mystery. A mystery being something which we know exists to be known yet we cannot explain it or fully comprehend it. The second strangest thing is that it seems that we are left to work it out for ourselves. Well, at least to try to anyway. I often wonder why we bother, for during our lifetime here there does not seem to be any confirmation as to whether one gets it right or wrong in the final analysis. But the mind innately asks questions, and learns through the process of observing, thinking and asking questions. A slow unfolding revelation, bit by bit; page by page; a day at a time. Sufficient food to be digested for that day and time. It seems to me that too much at any one time might well choke us. But life and the nature of reality, albeit many things, is clever.

I think it should be safe to say that all children are born asking questions and with an open mind; or certainly most at least, if not all: and that implicit motivation and process moves us on a step at a time into greater understanding and with more potential in this world. But it soon becomes clear that, for whatever reason, many become closed minded. I have no idea as to why. Maybe it is fear of the unknown (inculcated into them by society itself). Maybe it is because they assume they know everything already. Maybe it is because they believe that many questions have no knowable answer anyway. Or maybe they have just been put to sleep by society itself – and society is very good at that. And that too is no accident. But for whatever reason, it soon becomes clear that some folk do close their minds down to further learning and understanding, and which results in an existential (and sociological if there are enough of them) stagnation and entropy. Indeed, much like the thousand

year void of knowledge after Rome destroyed the Library of Alexandria and all the documents and wisdom contained therein from antiquity. And indeed murdered the teachers, philosophers and scientists who were active there and then. Culture and knowledge almost died, slept, for a thousand years. I have often wondered then as to if there could exist a way of preventing minds from becoming closed down. Some kind of wedge that could be placed in the door of the mind to preventing it slamming closed and remaining that way for the duration of their lifetime here. Some idea maybe, a catalyst against entropy and stagnation. Well, who knows. The nature of reality of course has its own methods so to speak. But it is an infuriatingly slow process. But one which human volition and will might possibly be able to assist and speed it up a little.

Since whenever human beings first began to think there have been developed thousands of theories, belief systems, creation myths, religions, philosophies and cult short cuts to the answers to the mystery of existence; and one of course has the option to choose one of these instead of attempting to work it out and think for themselves if one is so inclined, lazy, or rank crazy. Over the last few hundred years of course we have modern science in on the act. Modern science it seems believes that it has taken over the job of telling us all as to what life and reality is all about, and even how it works. However, I would say this. For science and its methodology to tell us all about life, the universe, and everything, would be much like science telling us what a great painting is all about by studying the molecules of the paint.

But a picture is not about the paint – rather it is about the picture and message; the paint is simply the media with which to tell it. Or, for it to tell us what a great musical symphony is all about by measuring the gap between the notes; or telling us what the game of chess is all about by simply studying the rules of the game. The rules can be learned in half an hour, but chess has never been fully mastered even by its greatest exponents; and that is only a man made game. Yet, scientists themselves, and many other people it seems, truly take their claim seriously. And which I find both incredibly funny and pathetically nauseating. Having said that I must add that in so far as sciences goes and what it can do then I am one of its greatest fans and advocates; but certainly not in the area of telling us what life and all existence is all about, and how to even live it.

As a mere boy of about five or six years of age I became really fed up with being bombarded by peoples beliefs. Rather, I wanted to know what they actually knew. But when asking them I received strange looks and was told not to be cheeky (not by my parents or relations I hasten to add). Indeed, I found it to be the greatest conversation stopper of all time. Try if for yourself the next time somebody wants to download their stuff on you. Simply say, “Thanks very much but no thanks, simply tell me what you know to be true for yourself”! Invariably the reaction will be hostile; for their beliefs are their idol it seems. The smarter and wiser ones will simply smile.

This whole concept for the desire to comprehend, to understand things, is not simply a matter of choice or idle curiosity when there is nothing better to do; no, it is something which is innate and fundamental to the phenomenon of mind and conscious existence. Maybe the motivation behind creation is waiting for us to work it all out for it – maybe not; but you never know eh. Well, one of the things which I did learn

for a fact is that humour helps to keep us sane, and seems to be as necessary to the process of our particular existence on earth as breathing air, eating food and drinking fluid.... preferably clean air and fluid that tastes like real ale. However, and be all that as it should be, there is the serious side also. It often used to strike me as odd that seeds did not have to be taught how to become a fine plant, and fulfil their cosmic job without hassle and a nervous breakdown. Why then should human beings have to be told everything I wondered.

Well, it turns out that they do not; for life itself supplies some of the answers, and everything which we really need (not everything which we want I hasten to add). I often wonder as to whether there will come a time when it supplies them all. If so then role on that day. Yet, even that is not quite true in the deeper sense. For in one sense the process of learning things (from life itself) simply throws up more mysteries. But the answers, at least which I have ever had thus far, simply bring more and more questions along with it. One could well say that it all becomes more complicated and mysterious rather than more simple. But I like to think of an analogy which I came up with many years ago, and which is this. If knowledge and understanding were a small white dot on a large sheet of black paper (the old analogy) then as the dot gets bigger and bigger then so too would the circumference of the unknown. However, if that dot were on a balloon instead of an infinite yet flat piece of paper, then eventually the whole balloon would be filled with the light of understanding eventually.

So, is the mind more like a flat sheet of infinite paper or a balloon in this respect? There is so much that we can know; and we can come to know it and use it effectively. And we feel that effectiveness by the vibrations which we call love, morality, goodness, harmony, and beauty. All creation is movement and vibration; and resonant harmony is called 'good' and discordant harmonics are called bad or evil or wicked. But what lies behind the handle of a mere name? Reality does. Creation does. Existence does. The observer does. The observed does. It is no different from the sense of smell other than on higher vibrations within the frequencies spectrum of creation (do we not often say that society stinks). No movement – and then nothing created exists; only no created thing. So, get moving and get smart. Speed up your vibes if possible. Or better still let life into your system and it will do the job just fine without help – for that is what it is for.

Over the course of the last sixty years I have learned a few things; not many but just a few. And as pointed out above these things do address the deeper questions (perennial questions) and answers some of them; but they also raise more questions than they answer; as yet anyway. Almost like a bit of a game really is it not. However, you and I invent games for fun (even chess, but do not tell the grandmasters that it is just for fun, for they will throw a wobbly) but life is certainly not all fun and games, far from it alas. And neither is it game at all, fun or otherwise. I have to mention here that the things which I say and write do not come from any living or dead person; nor from books, nor from belief systems (for I have none and want none) nor from mere imagination, nor from any man made religion or philosophy; but only, and I emphasise only, from living life itself and experiencing some of it. Thus, nobody, and no other thing, is in any way responsible for my assertions and claims, only me, and me alone. Well, I guess one could blame life as well – for not keeping it 'normal' and as it should be according to societies wishes and silly ancient beliefs about the

nature of reality. If reality ever tried to become what all people wanted it to be then it would probably have a nervous breakdown and commit suicide too. However, reality does not comply with human beings wishes – and it behoves us to fall in line with IT and learn ITS ways; and what it really is. And in truth, there is no other way.

The beauty of this approach however, is twofold. Let me explain. I see nothing wrong in keeping an open mind and letting life itself teach us, for we did not produce ourselves after all. If life is going to bring us forth then let life itself take the responsibility for teaching us what we have to know. It sure seems to know more about it than scientists, priestcraft, politicians and academics do; and as I mentioned before, plants and animals do not need tuition in order to fulfil their cosmic purpose in existence. The ‘stuff’ is within the system. The other great advantage is this. If every human being came to write down what they have learned in life and about life (albeit briefly as I and others have done) then we could all seek for correlation’s within those affirmations of experience and thence the understanding derived from it.

One of my dogmatic assertions is that life is not relative to every conscious mind which exists (some really do believe this so they tell me). Hence, the nature of reality is what it is and is the same for all observers beyond the mere level of our existential daily experiences of life. True, we all experience existence from within our selves and we are all somewhat different from each other on the surface, but they are mere surface wonders and differences, as is the skin or the personality. But deeper down than all that changing daily phenomena, there is something which holds it all together, the rules, the dynamics of existence etc, and these levels of reality are what they are, and they are the same for all. The nature of reality is complex and mysterious enough without it being a different reality for every living entity within its encompass. Imagine bringing forth a different universe and cosmos (all equally mysterious but different) for every life form that ever existed. Wow! The powers that shape our being would be busy indeed. Existence is not relative to the observer.

Creation entails great economy and wise use of energy. Including recycling the stuff – note black holes... the space-time vacuum cleaners that gobble up matter which is well past its shelf life. Thus it is that if people were to openly share their experience of life and their eventual views and understanding derived after some experience of it, then it would be highly interesting to accumulate all those affirmations and views and to seek out direct correlation’s of life experience itself therein; and whilst devoid of all the diatribe of socially constructed belief systems and academic philosophies and creation myths. Tell it as it is lived and known; and be truthful. We cannot know anything about existence other than what is lived, known and experienced. The observer cannot be the absolute observed and remain an observer.

When I was first asked to write about these things (instigated from some initial poems which I wrote years ago simply for myself) I did not think it worth while to even bother. But two things later occurred to me (and also through direct first hand experience and observation at that). One was that the power of the word can be very effective on our inner system at times – like love, and like music and beauty are. It can make people FEEL IT. The other was the realisation that open debate and sharing information, can at times be fruitful despite all the pains of continual arguments and downright abuse. And which is soon proved to us in this day and age on the internet – been there, done that, got the psychological wounds and scares for so doing; but no

problem, for such is life and people. Time to move on however. In the final analysis my only real concern and reason for communication is in the hope that it may help somebody in due course; in some small way at least. I have already known the reward of seeing peoples faces and hearts open up when mentioning these things and thence them realising that they are not alone, not crazy or deranged, and no different from many other people on earth here and now. If speaking the truth of human conscious experience (and ones deepest feelings about it all) is an anathema to many, then so be it, and it is their problem not mine. But as for myself, and many others it now seems, then truth is my (and their) overriding criteria of operation. I would rather learn and understand absolutely nothing at all about life and existence than to learn a whole bag-full (or book-full) of lies, distortions and untruths. And many of which are erected for vested or sociological interests anyway in this backward little world as it yet is. As I say, coming back from that realm wherein this gnosis exists is much like coming back to a planet of ape men – well, not all of them of course; but many of them. And the whole political and social structure here seems to be something out of antiquity – and perhaps even now beyond redemption and progress. So, gnosis (or psychognosis – call it what you like) is not all fun.

Thus, would it not also be wonderful to be able to give spirituality back to the people where it belongs and out of the grasp of profit orientated cartels of power. That, as far as I am concerned, is as much as one can hope for. And hope truly springs eternal. But that would take millions of people to achieve it, and acting accordingly and in harmony and accord with each other. Time does not change things, but in due course things change, and for good reasons. And evolution marches on. Would that we could all get in step with it and help it along a little. Kind of speed it up a bit, and kick the dust out of the cogs.

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But many people really are deeply into these things, and at such times communication becomes worth while and effective. A typical email which I found of late was to a very well informed academic Lady who also became a good friend – and after much initial light bantering of argument. I am of course not at liberty to talk of what folk have said to me, for that is private and confidential. But sometimes my replies to them are almost fit for human consumption – well, not often maybe but just sometimes.

Cosmic Amnesia and Consciousness Expansion.

Dick Richardson, for Margaret Harrell

Hello Margaret; regards to your most interesting questions on these two specifics with reference to transcendent mystical experiences. Let me first try and elaborate more on the phenomenon of consciousness expansion – and which indeed came first, at the beginning of these events in my case. When writing the actual exegesis of those events (the initial transcendent experience) I had to write it as like a living diary of how it was and what it was like. To have interjected concepts and knowledge from later aspects in life would have spoiled the actual story of the journey. I tried to make it so that people could try living it with me, and what I felt and knew at the time. That, as you obviously realise is why it is written that way.

Much of the remainder of the book goes on to talk of things in depth – but not the depths to which you push for answers :-) and which I find admirable. Anyway, I will begin with the expansion phenomenon itself.

The Expansion of Consciousness into the Soul.

Without any shadow of doubt (and I am not the type that frightens too readily) this was the most frightening thing I have ever experienced. Not really frightening in the sense of deep fear but rather more in total and utter shock and bewilderment, and the unknowing as to what was happening or why or where it was going to end. It was literally, and without any warning, like blowing up on the inside – in all truth I think some people might have died of fright, but I do not know. It was just like my head blew out into the size of the universe (not into the universe, for this was inner space – hidden space – the soul itself). So what was it an expansion of consciousness into? I would imagine that some groups of people might perhaps assumed it to be the mind of their deity or creator. But no. This stuff was to do with me personally, and beyond any shadow of doubt as far as I am concerned. Hence there is no question of it. So what was it? It was me. I later came to call that part of ourselves (within the double vortex of our emanation) the soul; our own individual soul: the subconscious mind would be a synonym as far as I am concerned. But wow, it is big; and full of data and potential.

It became clear to me that this aspect of our being contains much data of a personal 'record'; the place where past experiences (and perhaps more) is stored, for the record. Moreover, this aspect of ourselves can and does communicate with our normal daily consciousness (the incarnate personality). It is plainly obvious to me that most of the experiences which people put down to religious experience, contacts with the deity, out of the body experiences, ghosts, visions, near death experiences, contacts with the so called dead, are all a product of this realm, this part of our own being.

And each persons soul or subconscious being unique to them; and hence the varieties of experiences which this level can generate – even to the point where the consciousness can exist within the picture created. This aspect of the soul I call the Arkon Realm. All of its manifestations are symbolic, every one of them. They are not real entities as seen and lived in, they are done to create an effect on the top-side consciousness and personality. Thus they are real symbolic Arkon Image Emanations, but that which you see or do in them is simply for the learning of and the message is contained within the actual effects of them. They alone are capable of changing a persons life for ever.

Hence, my music made of light experience, and the boy, were symbolic emanations of communication with one part of the mind to the other, and for effect. All these experiences (therein) are symbolic of something else, and something much deeper in the nature of our being and creation itself. But their function is for effect, change, modulation; they are gradually turning a pint jug into a quart jug; and a pigs ear into a silk purse; or a Homo Sapiens into a Homo Ensophicus. These events re-tune the conscious aspect of our mind and personality. So the expansion is like a small drop of water dropping back into a vast pond and becoming the whole surface area of that pond – and I emphasis only the surface area, NOT the depths of the pond itself, or the side walls which are dangerous, and contain the incarnate survival kit of the species in

encoded data (the psychic department of the double vortex). I have to re-emphasise that whilst at the level I still had all my mental faculties of the outside world personality: memories; sense of humour, and all the rest of it; just simply no body and no connection to it. I could not have returned to 'normality' by choice or intentional activity. I was there and there was nothing I could do about it.

Given that your other question related to the phenomenon of Cosmic Amnesia I will say no more about the soul and its other depths and functions other than to say that it is something oh so very different to our essence (or spirit) of our being, the eternal enduring part. But it does seem to be the case that the soul, and its records would be put into some kind of cosmological cold storage for the purposes of reincarnation, and hence a re-attachment to all our past experiences (although kept sub conscious during a lifetime – and manifesting as instinct and deep gut feelings) in future emanations of our being from that of pure spirit; in order to start off where we left off at the last time around of extension (incarnation). Stars pick up the stuff of past stars and go on from there. Modern stars are more evolved than ancient stars. So too is it with our emanations into form.

Cosmic Amnesia.

That which I call Cosmic Amnesia is (a) Nothing to do with normal amnesia as is known in peoples forgetfulness after an accident or whatever; and (b) it is something both very different and infinitely more profound. And to me it seems to be tied up very much with unconditional love, freedom, and existential needs whilst alive on earth – MOST of the time.

There are two forms of Cosmic Amnesia, but which are really two aspect of the same phenomenon. They are Incarnate Cosmic Amnesia; and Essential Cosmic Amnesia. When we come into this world as a child, in conscious terms we are a clean slate and remember nothing (but the soul/subconscious seems to know it all – to have it all recorded); but the baby and child knows and remembers nothing at all. Just a few have claimed memories whilst in the womb, but as to whether it is true or not I have no experience of it; but it could well be I guess, especially sounds and music from the outside. But we have no memory of what are referred to as the perennial questions: What are we: Where do we come from and return to: and What am I doing here; kind of thing. That then is what I call Incarnate Cosmic Amnesia. This phenomenon also gives us existential freedom to act unconditionally of anything which we (our soul and personality) innately is.

Without such forgetfulness we would be biased in our actions by love and wisdom from the start. Thus, this manifestation of forgetfulness is essential to our own natural continued growth and more learning incarnate – the soul has to evolve through incarnate experiences and thence becomes the sum of all our doings and learning's, goals, ideals, aspirations, loves and hates. The soul evolves, and there is proof of that found in the many kinds of latter day psychic experiences (I could elaborate but will not do so here). But the soul evolves and the spirit/essence of being does not evolve. For the spirit is the life force and the dynamo of our being and without which we would not exist – for we are IT, we are not our soul, we are an emanation of the spirit which has the soul as its outer emanation and record of events and becoming the more; but spirit is spirit and the same thing always; the life force of our own unique

existence (not the creator of creation or the life force itself – just our bit). But the spirit IS made in the likeness and of the same stuff as the life force itself. And the power which be, emanated Man/spirit in its image – or one should say mind in its image. For that is what we are, minds and consciousness, not simply physical bodies; as you yourself well know.

However, the Essential Cosmic Amnesia. As you know I call that Transcendent realm by various names at times: Paradise; Home; The Mono-Pole Reality more often than not. But the ground of our essential being is what it is. It is where our own bit of mind and self consciousness is made, constructed, and always resides. Spirit cannot leave that realm and journey forth – it is a prisoner of paradise; and it is a very part of what paradise is. Paradise could not be paradise without ‘me’ the spirit of the life force. Without ‘me’ (us, personalised spirit and created consciousness) there would only be ‘no thing created’ – no emanation from the point of no duration and no extension – no cosmic symphony – and no players or musical instruments.

Thus it is that whilst in spirit we have no memory of the outside world or any past experience of anything at all. Moreover we cannot even think and would have no understanding of words and meanings anyway. The ground of being would not be a paradise condition if we had any of the attachments which are not pure spirit, pure essence; and time and memories are indeed attachments. It is because of the purgation of attachments that it is a mono-pole reality, all good no bad, all now no past or future, all understanding no thought or contradiction, all beauty no ugliness, all joy no pain. The real instigators of religions (not the churches and priestcraft) knew something about this place, and that is an axiomatic fact.

So anyway, that is what I call Cosmic Amnesia, and there is no better name. When in Paradise we know nothing of earth: when on earth we know nothing of paradise – UNTIL IT happens (Psychognosis) - Redemption of lost knowledge and memory of what we are and where we come from. I and others who have known it walk the earth in memory of both the world and that place – WHY ? Paradise consciousness can never ever know the earth, BUT earth consciousness can know paradise; WHY? Because it has to in order for us to become an incarnate manifestation and reflection of what we are in there. You cannot love something and be moved by something which you do not know. ‘Something out there is in need, and you must BE WITH IT’ – with the knowledge and memory you see! Remembrance of the Pleroma – the annihilation of cosmic amnesia.

In due course all incarnate human being must be with it, the knowledge of their divine essential selfhood – and come to act and love accordingly. Telling people cannot have any effect, not real effect anyway; they have to eat of it to be changed by it; nobody can eat their food for them and grow for them. All this stuff is within the vortex of their own being, and to make contact seemingly takes a little love, a little sacrifice of time, a little questioning and a lot of caring about the true nature of reality, and a deep passion for it. These things do not happen by accident and they are not random. I have no idea as to what extent past existences might have to play in this scenario, for I have learned nothing about past lives; and I do not think for one moment that we need to; for all this stuff works well anyway, like clockwork – spirit and soul works.

I hope this may go some way towards giving you a better understanding of my own comprehension of these two aspects of our being; Cosmic Amnesia; and the Expansion of Consciousness into the Soul. And these of course are simply two aspects of the many which are not even mentioned in religions and academic metaphysical philosophies (let alone modern psychology) – because they simply do not know; and do not know what it is they are talking about. One of course cannot ask questions about things which they do not know as yet. So one has to just smile. Love, Dick

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It would seem to me from many discussions that psychology is a little more advanced in the USA than it is in Britain and many parts of Europe today. But there is one so called ‘advanced’ aspect of depth psychology which is very wrong. And that aspect is the one which calls itself ‘Transpersonal Psychology’. There is, and which is obvious to many human beings now, something which is far far deeper than that of the personality; hence ‘Trans-Personality Psychology’. However, the inner person is the real thing, the real us; and there can be no psychology which goes beyond the observer of the observed. Hence, Transpersonal Psychology would be the study of a being which does not exist. And which is utter nonsense.

Now, the fun bit is this. This organisation (and mind-set) has a section (you can find it on the internet) which is absolutely elitist – and apart from being wrong and misguided. There is a section called ‘The Transcendent Experiences of Scientists’. Yes, scientists are normal human beings (hard to accept at times but there you go) and they too have psychic and mystical experiences. However, I read all the accounts thereon (at that time) and there was not one transcendent experience among the lot of them. What they were referring to as ‘Transcendent’ were nothing more than common psychic experiences – and which millions of people have every day. And they are calling this transcendent; and hence Transpersonal Psychology. Utter hogwash and diatribe. A little learning eh !

I know of two organisations (and I have worked with them) which contain many thousands of documented experiences. These cover a range from the most common psychic events to the deepest mystical and transcendent experiences – thousands of them. But that is only a mere start. We need millions of them, and to be made readily available to the general public for reading anywhere on earth. Oh, by the way, the Transpersonal brigade restrict their collection of experiences to scientists (elitism) for scientists are more sensible and truthful than ordinary mere human beings like you and me. Utter lies and untrue – and elitist. Talk about king sized ego’s to be sure. There is only one place for elitism – the trash can of oblivion.

It is of no interest to me as what folk decide to call these things; gnosis, psychognosis, rapid brain deterioration, mysticism, et al. All that matters is that they use the same word for pointing to the same thing – and that it points to something which not only exists, but is known to exist.

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And to close this chapter, one email communication to a good friend and mystic; an amazing serendipitous acquaintance in this world. The original had the incorporated music of the same name on it... a time for us....

Dear Thelema, A Time for us.

Among all those with whom I have had acquaintance on this world, and few among that number with great pleasure alas, your light and love shines through you without bar or barrier, and your essence which exists in Eternity shines on earth also, as it is in the beginning so too do you shine here, and for always. But this world alas is not ready for mystics as yet. It was not ready four thousand years ago, nor two, nor today. But the spirit of love endeavours for ever to become in form as it is in essence, and will continue ever to do so, for that is the goal of the cosmic principle. In the meantime mystics can but dream dreams of that time. But as yet they have no place on earth to rest their head and build a camp fire among friends. But a time for us will come incarnate. I have seen the beginning and the end, and our home. I have also seen the finished product of creation on earth, and wept at its beauty and wonder; but the world is not yet ready for it. But a time for I and thou will come, there will be a time for us, I know there will.

As yet here I see mountains of pain and rivers of tears; instead of fields of dancing and oceans of laughter and joy. They reap what they sow in their displays of egocentric greed and trivial hedonism, and they know not what they miss in the process. Alas, as yet, the words of the mystics who offer a torch light in the dark still echo into that sound of silence and meet with entropy in their minds. And they would not recognise one if they tripped over one on a clear day in sunshine.

But, ah my love, a time will come for us, rest assured. In the meantime patience, resilience, fortitude and determination; and your spirit of self is indomitable. You will live and shine for ever. In the meantime remind them that there is one thing greater than the love of wisdom – and that is the wisdom of love. For it resides even deeper than our own spirit in paradise, and will one day drag them home screaming to their ground of being. You might try telling them these things, for the poor old knight is becoming punch drunk me thinks and is in need of a long rest. Old acquaintances will not be forgot my dear Lady, and they will frolic once again in the sun and rain.

Love is for ever. Richard of Exmoor.

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It has sometimes been claimed that Gnosticism (keep in mind this is not gnosis) seems to be all about depth psychology and existentialism and nothing more. Well, once again this is utter gibberish and a total misunderstanding of what it is all about. True enough there is of course much depth psychology in it – for it is about the nature of the human mind and our place in the vast scheme of things. And, as I and others have pointed out, it addresses (by way of direct experience) answers to the perennial questions. And yet nothing else known to humanity does. Inventing things certainly does not – and experience is all we ever have anyway; and it works, it does the job. Some things can be ‘known of’ without our experience of them – but they cannot be KNOWN without experience of them.

But even beyond all that, psychognosis/gnosis is something which unites the mind of man with all creation; and not merely only all the parts of our self. Thus it is a catalyst for the elimination of alienation in both senses of the word. And added to which is not only a moral guide to living life but the very source where that guide is written (laid out). And hence it is a philosophy of life and living it. It is also a cosmology and a cosmogony. So, it is not a mere anything (let alone mere psychology) – it covers just about everything which we need. And even more than that, it is a mode of living here and now, and the affirmation of it.

This particular paragraph is pure speculation on my part; and albeit justified speculation based upon experience. I have made enough mention within these pages of people who have very little in the way of deeper experiences; and some, for example, who's only 'odd' experiences was perhaps in seeing what they thought was a ghost. However, things of this nature could be seen to be 'a way in' – a gentle way in to integration with the deeper mysteries of being and becoming. It certainly makes them think along new lines for the first time. But why then are some peoples first experiences the big and deep ones? For that is certainly no easy or gentle introduction or way in to these things. I have also mentioned that reincarnation is directly implied in the gnosis event. If that is the case (and which I do not know to be a fact) then is each person simply taking over from whence they left off last time around – and hence ready for this or that event? It certainly makes a lot of sense and fits in with the rest of it. But, as I say, I do not know. Perhaps somebody else knows. But it is not wise to judge things or make assertions about things that one does not know for sure – by experience. But these things also imply that one cannot directly experience reincarnation whilst knowing it to be so. Maybe some things really do have to be simply deduced. Who knows.

As I said near the beginning of this book; search for information of these things on the modern day internet and you will find much confusion therein. And that probably applies to just about anything and everything, to say nothing of spirituality, mysticism and gnosis. Hence my own advise to all young people (or old ones for that matter too) would be to forget the lot of it (including this book) and search things out for yourself. Or if one does come to read all that exists on this subject matter, then fine, think about it all; churn it all over in your mind; but do not accept any absolute truth about anything until you have found it to be true by your own experience of it. And as I have said, when coming across these genuine mystics with this particular gnosis, then if you ask them if they believe all this stuff they will say no – I AM LIVING IT.

And thus it is. Oh, and by the way; do you believe that eating the daily food which you eat has any effect on your physical body? Does it not do it whether you believe it or not? Do yourself a favour this week – rap up all your beliefs in a brown paper bag and flush them down the toilet plug hole – it might do everybody else on earth a favour as well. But in doing that you will not detract from what you are and where you are at. And you sure cannot flush down the loo that which you KNOW can you – for that is truly yours – and exists to be expanded upon too.

Poem No 100 dedicated to....

The World is Full of Beauty

~ ~ ~

Dedication to

Thelema Grisham-White

(The Lady Hawk of the Lakes.)

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This world is full of beauty,
and such a pleasant place would be,
if they did but love it,
and its wonders they could see.

This world is full of wonder
like the twinkling stars above;
and if we did our duty
it would be full of love.

This world is full of mystery
like the deepest depths of mind;
yet the dignity of spirit
hereon is left behind.

This world is full of records,
of data writ on time;
as is the soul of being,
and its essence, so sublime.

This world is full of spirit
which knows not where to go;
while fear shackle them in darkness,
and thus they cannot know.

**This world is full of music,
yet they seek the object of their love;
but the love which is within them,
they think comes from above.**

**But that which is the wonder
and the absolute bar none,
already did its work of art;
in the beginning it was done;
before time tore asunder
and symmetry came to be,
in the mono-pole of oneness;
and resides there still to see.**

**Thus, all there is to ever know
and all there is to be,
is waiting till we're ready
to see it thus, you see.**

**Each voice which sings the song of songs,
each mind that comes to know
the nature of their deepest self,
whilst on earth will come to glow.**

**If truth were but their only love
how wondrous it would be,
for only love reveals the truth:
of The one, the two, then three.**

**Ah love, could we conspire,
to amplify the song,
from the two in isolation
to the multitude and throng?**

**So, in the depths of winter
where darkness is thus rife;
gather the babes around the hearth
and speak to them; of Life.**

**Fire the flame within them
As the coals do warm the hand:
and tell them of from whence they came,
The Divine Eternal Land.**

**Life is not thus made on earth,
nor in space, nor form, nor time;
but deep, beyond polarities
in a ground which is sublime.**

**All things brought forth in time must go,
back to from whence they come;
and the end is the beginning
when the temporal work is done.**

**And the work which you and I must do
whilst on this earth we run,
is to make it a reflection
of the realm from whence we come.**

**The world will not come right by chance,
nor hopes, nor faiths, nor pleas;
but only by our actions,
our aspirations, then our deeds.**

*** * ***