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# "The Gnosis According To Its Friends"

G. H. St. Albans

# The Gnosis According To Its Friends

**G. R. S. Mead**

## **The Gnosis According To Its Friends:**

The Life and the Doctrines of Philippus Theophrastus, Bombast of Hohenheim Known by the Name of Paracelsus  
Theophrastus Paracelsus, Franz Hartmann, 1891      **Studies in Mysticism and Certain Aspects of the Secret Tradition**  
Arthur Edward Waite, 1970 1906 Contents Hither Side of the Portal Life of the Mystic Enterprise of Sanctity Sense of the Infinite Supernatural Goodness a Question of Service Asceticism Foundation of Higher Magic Vestiges of the Outer Ways Lesser Myster      *Fragments Of A Faith Forgotten* G. R. S. Mead, 2013-11-08 The writing of the present work has been a congenial task to Mr Mead and he has brought to bear lovingly and zealously upon the portraiture of the figure of Christ and of early Christianity all the knowledge which a deep study of Oriental religions from their emotional side could furnish The outset that there is very little of what is commonly regarded as the Theosophic method apparent in the work which is the product of a scholarly though withal very devotional spirit Mr Mead's aim has been to enable the reader to obtain a glimpse of a world of which he has never heard at school and of which no word is ever breathed from the pulpit to take him away from the pictures which the rationalists and the apologists have presented and to enable him to obtain an unimpeded view of that wonderful panorama of religious strife which the first two centuries of our era presented He will here see a religious world of immense activity a vast upheaval of thought and a strenuousness of religious endeavor to which the history of the Western world gives no parallel Thousands of schools and communities on every hand striving and contending a vast freedom of thought a mighty effort to live the religious life Here he finds innumerable points of contact with other religions he moves in an atmosphere of freedom of which he has previously had no experience in Christian tradition Who are all these people not fishermen and slaves and the poor and destitute though those are striving too but these men of learning and ascetic life saints and sages as much as many others to whom the name has been given with far less reason      **Fragments of a Faith Forgotten** George Robert Stowe Mead, 1960-01-01 The familiar story of the origins of Christianity which we have all drunk in as it were with our The Greatest Story in the World mothers milk may be said to be almost a part of the consciousness of the Western world It is interwoven with our earliest recollections it has been stamped upon our infant consciousness with a solemnity which has repressed all questioning it has become the thing we have grown used to It has upon its side that stupendous power of inertia the force of custom against which but few have the strength to struggle But once let the ordinary man desire to know more about the greatest story in the world as all its tellers assert and he must begin the struggle Previously he has been led to believe not only that the story is absolutely unique but that it is entirely supernatural In brief if he analyses his own understanding of the story he finds it violently divorced from all historical environment a thing of itself standing alone in unnatural isolation His picture has no background Moreover he will find it very difficult to fill in The Need of a Background that background no matter how industriously he may labour He may read many books on the Life and Times of our Lord only to find that for the most part the environment has been made to fit the story and its main features have been

taken from it in brief he does not feel that he has been put in contact with the natural environment for which he is seeking There are of course a few works which are not of this nature but the general reader seldom hears of them for they are generally regarded as dangerous and disturbing But even if we go deeper into the matter and make a special study of the history of the origins with the largest of libraries at our disposal we find that no writer has as yet given us a really sufficient sketch of the environment and without this it is impossible to have a real comprehension of the nature of infant Christianity and the full scope of its illumination without it we shall never understand its real naturalness and its vast power of adaptation to that environment For if we look back to the evidence of the first two The Main Means to a Recovery of the Outlines centuries of our era and to our mind no evidence with regard to the origins subsequent to this period is of any validity for an understanding of the actual state of affairs instead of one Church and one form of faith we find innumerable communities and innumerable modes of expression communities united for the living of a Life and systems striving to express the radiance of a Light In many of these communities and these expressions we find intimate points of contact with the life and faith of the best in universal religion and a means that will help us to fill in the outlines of the background of the origins with a greater feeling of confidence than we had previously thought possible So far from finding the sharp divorce between science or philosophy and religion or theology which has characterised all later periods of the Christian era up to our own day it was just the boast of many of these communities that religion was a science they boldly claimed that it was possible to know the things of the soul as definitely as the things of the body so far from limiting the illumination which they had received to the comprehension of the poorest intellect or confining it to the region of blind faith they claimed that it had supplied them with the means of formulating a world philosophy capable of satisfying the most exacting intellect Never perhaps has the world witnessed more daring efforts to reach a solution of the world problem than were attempted by some of these mystic philosophers and religio scientists That their attempts are for the most part incomprehensible to the modern mind is partly owing to the fact that our record of them is so imperfect and partly due to the natural impossibility of expressing in human language the stupendous realities to which they aspired nevertheless their heaven storming when we can understand its nature is a spectacle to move our admiration and if we cast aside all prejudice make us bow our heads before the Power which inspired their efforts They strove for the knowledge of God the science The Gnostic Schools of realities the gnosis of the things that are wisdom was their goal the holy things of life their study They were called by many names by those who subsequently haled them from their hidden retreats to ridicule their efforts and anathematise their doctrines and one of the names which they used for themselves custom has selected to be their present general title They are now generally referred to in Church history as the Gnostics those whose goal was the Gnosis if indeed that be the right meaning for one of their earliest existing documents expressly declares that Gnosis is not the end it is the beginning of the path the end is God and hence the Gnostics would be those who used the Gnosis as the means to set their feet upon the Way to God The question

which at once presses itself upon Where to Look for their Origins the attention of the student of history is Whence did these men come Did they arise suddenly in the midst of a world that cared not for these things were they entirely out of touch with the past had they no predecessors By no means those who so bitterly opposed them who boasting themselves to be the only legitimate inheritors of the illumination of the Christ in their most angry mood stigmatised the Gnostics as the first born of Satan may help us to set our feet in the direction where we shall find some materials on which to base an answer In less bitter mood the Church Fathers tell us that the doctrines of the Gnosis are of Plato and Pythagoras of Aristotle and of Heraclitus of the Mysteries and Initiations of the nations and not of Christ Let us then try for a brief space to follow this lead and fill in some rough outlines of the background of the Gnosis we shall then be better able to say whether or no we join our voices to the hue and cry of the heresy hunters In what follows we shall only attempt the vaguest indications of the vast field of research The Nature of the Field to be Surveyed in which the student of the Christian origins has to labour before he can really appreciate the nature of the soil in which the seed was sown The political history and social conditions of the time have to be carefully studied and continually borne in mind but the most important field to be surveyed is the nature of the religious world especially during the three centuries prior to our era How is it possible we ask ourselves as we gaze upon the blendings of cult the syncretism of theogonies and cosmogonies and the mixtures of faith which abounded in these centuries to separate them into their original elements The problem seems as hopeless as the endeavour to trace the mixtures of races and sub races of nations and families which were the material means of these blendings of cult and religion Where can we begin For if we begin where known history fails as is usually the case and imagine that we have herereached a state of things primitive we are forced to be ever revising our hypotheses by each new archaeological and ethnological discovery Tribes which we have regarded as primitive savages are found to be the decaying remnants of once great nations their superstitions and barbarous practices are found blended with the remnants of high ideas which no savagery could evolve where shall we seize a beginning in this material of protean change Surely we cannot trace it on the lines of material evolution alone May it not be that there is the soul of a people as well which has to be reckoned with Just as the bodies of men are born from other The Soil of the Field bodies so are nations born from nations But if the physical heredity of a man is difficult to trace since the farther it is pushed back the more it ramifies far more difficult is the heredity of a nation for whereas a man has but two parents a nation may have many and whereas the bodies of a man's parents at death are hidden away to decay in the earth the bodies of nations decay in the sight of all and persist mingled with their children and grand children and all the family tree which they share with other nations Nations may have certain distinguishing characteristics but they are not individualised in the same way as a man is individualised and the problem of their inner heredity is more difficult to solve than even that of the nature of the animal soul for it is on a vaster scale **Pistis Sophia** G. R. S Mead, 2018-11-20 IT came to pass when Jesus had risen from the dead that he passed eleven years discoursing with his disciples and instructing them only up to the

regions of the First Commandment and up to the regions of the First Mystery that within the Veil within the First Commandment which is the four and twentieth mystery without and below those four and twenty which are in the second space of the First Mystery which is before all mysteries the Father in the form of a dove    **Apollonius of Tyana, the Philosopher-Reformer of the First Century A.D** G. R. S. Mead, 2019-12-10 In Apollonius of Tyana the Philosopher Reformer of the First Century A D G R S Mead embarks on a profound exploration of the life and teachings of Apollonius seeking to illuminate the philosophical and spiritual currents of his time The book is notable for its rich narrative style and meticulous scholarship blending historical analysis with elements of biography philosophy and religious studies Mead deftly situates Apollonius within the broader context of Greco Roman thought emphasizing his role as a reformer who sought to bridge the gap between pagan wisdom and the emerging Christian ethos G R S Mead was a renowned scholar and theosophist deeply influenced by the mystical dimensions of the ancient philosophies he studied His interests in Gnosticism and esoteric traditions shaped his perspective on Apollonius positioning him as not just a historical figure but a symbol of the spiritual quest for enlightenment Mead s dedication to uncovering neglected aspects of philosophical heritage speaks to his broader mission of fostering understanding and integration across diverse spiritual teachings This compelling work is essential for readers interested in philosophy spirituality and the ancient world Mead s insightful interpretation of Apollonius s life challenges contemporary notions of morality and personal transformation making it a valuable resource for anyone seeking to understand the intricate tapestry of early philosophical thought    *Pistis Sophia Revised* G. R. S. Mead,    **Pistis Sophia** Unknown, 2016-10-02 The Pistis Sophia is a gnostic book thought to have originated from the 4th century C E It focuses first on the risen Christ teaching his disciples plus the two Mary s about the lower mysteries and then goes on to explain the higher mysteries of gnostic belief The figure of Sophia is prevalent in this text    **A Gnostic Miscellany: Being for the Most Part Extracts from the Books of the Saviour, to which are Added Excerpts from a Cognate Literature** Pistis Sophia, 1955    Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature John McClintock, 1870

**Thrice-greatest Hermes: Excerpts and fragments** Hermes (Trismegistus.), 1906    **Excerpts and fragments**  
George Robert Stow Mead, 1906    **The People's Cyclopaedia of Universal Knowledge with Numerous Appendixes**  
**Invaluable for Reference in All Departments of Industrial Life...** , 1897    *The Gospels and the gospel, recent results of the lower and the higher criticism* George Robert Stow Mead, 1902    **The Imperial and Asiatic Quarterly Review and Oriental and Colonial Record** , 1901 Beginning Apr 1895 includes the Proceedings of the East India Association    **The Gospels and the Gospel** George Robert Stow Mead, 1902    **The New People's Cyclopaedia of Universal Knowledge**  
, 1887    History of Rome, and of the Roman People, from Its Origin to the Establishment of the Christian Empire Victor Duruy, 1886    **History of Rome, and of the Roman People** Victor Duruy, 1886    **Apollonius of Tyana, the Philosopher-reformer of the First Century A.D.** George Robert Stow Mead, 1901

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