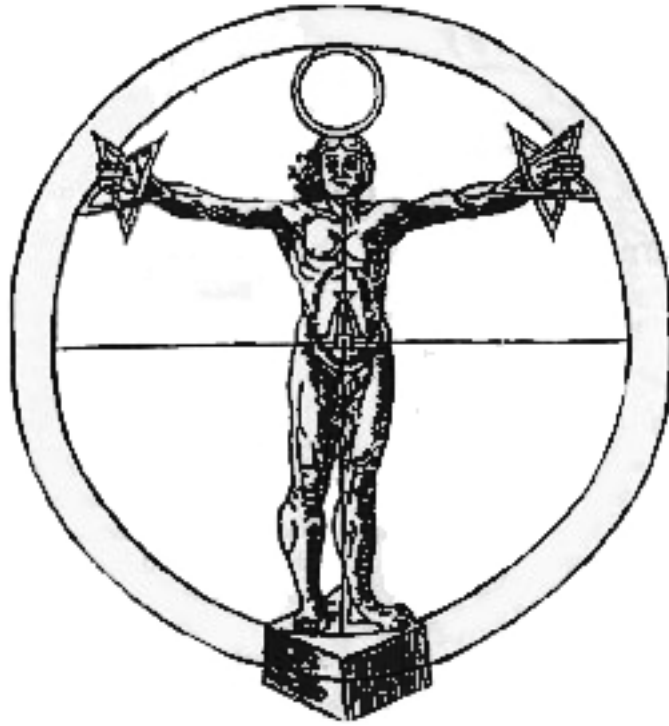


Entheos

A Journal for Gnosis and Tradition



Premier issue:
The Vision behind the Entheos Journal

**Welcome to the premier issue of Entheos
As indicated by the undertitle for this Journal
- It is dedicated to the twin concern for Gnosis
and Tradition. Since the beginning of the last
century, which broadly speaking was the ordeal
we referred to as the 1900`s there has been successions
of Revelations concerning the place and context of
the Gnosis and Tradition. In the next issues It is
my fervent hope that we can explore the impact
of the last century on this area of interest, as well
as all the preciding centuries before this one.**

Regarding our endeavour and quest I would
like to cite from a scripture which is very
dear to me:

**Jesus said: Recognize what is in your sight,
and that which is hidden from you will
become plain to you. For there is nothing
hidden which will not become manifest.**

The Gospel According to the Apostle Thomas.

The Vision of Entheos

It has taken much longer than I calculated to put together a premier issue of this Journal. I considered it a particularly lithe and easy task to put together the produce of some of the great minds represented on the Internet and other places, about this very topic of ours. I considered wrong.

Sometimes the time is not ripe for endeavours we put into mind and heart, sometimes a whole century has to have passed before anyone are ready to step forward and announce something new, hoping it is better - or at least address something which potentially could lead to something better.

I realize now, as I realized in the last wintery month of 1994 when I founded The Gnostic Society in the Kingdom of Norway - that I will have to stand up, step forth and indeed, announce, the coming of something new, hopefully better, alone. The test of the Vision of the Entheos Journal for Gnosis and Tradition, and the responsibility to do something with it - lies on my own weary shoulders. Sink or float, I now realize, first we have to inspire and stimulate, then there is development.

What do I, as editor and founder of this Journal - intend with it?

The Gnostic of any age, confronts with his apparatus of thought, sense, emotion and action - the problem of duality. He is perhaps better equipped for this than most, because he possess, in his mind's eye, a Vision of the Whole, or Pleroma (fullness). He can distinguish between It and its properties and the properties belonging to the divided, something which cannot stand - according to the logia of Jesus ("A House divided against Itself, will fall") - rendered into its chief characteristic it does not only evoke Emptiness, it consists in Kenoma (Emptiness). Now, considering our topics, there are two, as the medieval Cathars would say (with the Latin idiom *Duo Sunt*) - Gnosis and Tradition. These two are the chief constituent essences of all human spirituality. When they are presented together, by the undiscerning, they become antipodes - at one hand we have the idea and the lasting cultural influence of the traditional and at the far end of the same register we have the peculiar idea of the Gnosis. That they can stand together, and must, as they comprise in their unadulterated nature something called a Syzygy (pairing), by the ancient gnostics, is seldom comprehended or addressed by anyone but those who have had a revelation of both. So our endeavour is not a criticism of either phenomenon, but a quest for understanding how the two interact and how the two, indeed, can contribute in the making whole of the spiritual and cultural activity of mankind.

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This is the reason behind the foundation of a Journal that address Gnosis and Tradition. It appears to some that of anything attempted, it has to be at variance with Tradition, and especially the tradition of Christianity and Judaism, to address as concern, also, not only the idea and vision of Tradition, but also Gnosis. This depends fully on a misunderstanding of what is meant with Gnosis, and when I say it is misunderstood, I do not only intend to caution against “buying into” this understanding of our dealing with Gnosis in the 21st century, but also the entire Western culture`s appreciation of the Gnosis as being at variance or even alternative to Tradition. A similar misunderstanding is represented by the particular kind of mysticism we have in our time, the mysticism of the so-called individualist whose non-affiliation with any existing religion is so strong that it has become antithetical to all the contents of their traditions. If we consider Religion as a practice as well as a terminology, or rather, a Language - as I do, we must understand that as far as these “schools of thought” relates to a subject matter so individualistic as to become incomprehensible to even a second human being - it has become something else than a Gnose (separate, individual instance of Gnosis - a fragment) entirely. I know that part of my audience will dislike the emphasis on Tradition in context with Gnosis, just as some will most definitely react adversely to the discussion of Gnosis in context with Tradition, but I insist that it depends on a misunderstanding of both.

Hence the importance, of a forum such as our Journal. Dialogue and communication is of utmost importance, therefore we cannot make any compromise with this modern phenomena of solipsism and elitism when dealing with the Gnosis. In many ways Gnosis, if it has effect and therefore has value to humankind, and the individual as found immersed in its human nature - is Universal and therefore should be afforded respect in whatever reflection we find in our world today. I find this respect lacking in the individualism of many so-called gnosticisms and gnosés today, I also suspect that this respect is lacking in some certain developements in the gnosés of yesterday, be they "orthodox" or "heterodox" in their treatment in History.

To make a summary of this address; it was clear to me from the first day of the idea of the Journal came into my mind - that it would be impossible to fill up a room with representatives of either a "Tradition only" or a "Gnosis only" orientation and expect them to engage in a meaningful discussion of either, and especially not the opposite of their priorities and orientations. So in many ways, our Journal is more specific than any attempts endeavoured before, at least to my knowledge.

Our concern is meaningful communication about Gnosis and Tradition, not as entities set up against eachother, but as interacting, in the practical approach of human spirituality, as well as in terms of a historical and theoretical framework and exegesis of the same.

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Entheos refer to the greek term whose translation crossover from a purely archaic and religious framework to the “secular”; cultural and psychological framework wherein “enthusiasm” as term has the greatest appliance today. It means simply to be “possessed” by a “spiritual presence” - and is so unspecific as to address all occurances of ecstasy and mystical unions within the histories and heritages of humankind, not only those who have a specific religious framework. Satori, for instance, is a very important component, not only in the religious or spiritual approach of Zen, but within the entire Japanese culture. Ecstasy, derived from the term Exstasis, address the experience of becoming “set apart from oneself” - whereas a religious context has been a useful way of discerning the meaning and effect of such experiences, a psychological context is as meaningful. Our enthosiasmos refer not only to our subject matter, being Gnosis and Tradition, as having features of just this kind within them - but also to our own interior and personal fire that directs our attention towards them.

With the hope that I will not depart from our Camelot alone, I greet my friends and fellow-travelers and welcome you aboard.

Terje Dahl Bergersen, your Editor.

terje Dahl Bergersen



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Our Journal depend upon contributions in the form of articles, discussions, reviews and similar pieces of Information. So we would very much like to see your work and exchange ideas for the next issue and further developements.

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