

Teleios Gnosis:
The Path of Perfect
Knowledge

τέλειος γνῶσις



*Howbeit we speak wisdom [σοφία, sophia] among
them that are perfect [τελείοις, teleios]...*

1 Corinthians 2:6

Τέλειος Teleios

τέλειος:

- that which is perfect
- consummate human integrity and virtue
- the realization of one's ultimate purpose in life

τέλος (telos):

- the end purpose or goal of something
- the *telos* of an acorn is an oak tree.

Telesis

Telesis is planned progress, intelligent action towards a goal.

What is your personal telesis?

Where do you get your *telos* from?





*Cease not to seek day and night and remit
not yourselves until ye find the purifying
mysteries which will purify you and make
you into a refined light, so that ye will go
on high and inherit the light of my
kingdom.*

Jesus (Aberamentho)
Pistis Sophia, ch. 100



Telesis

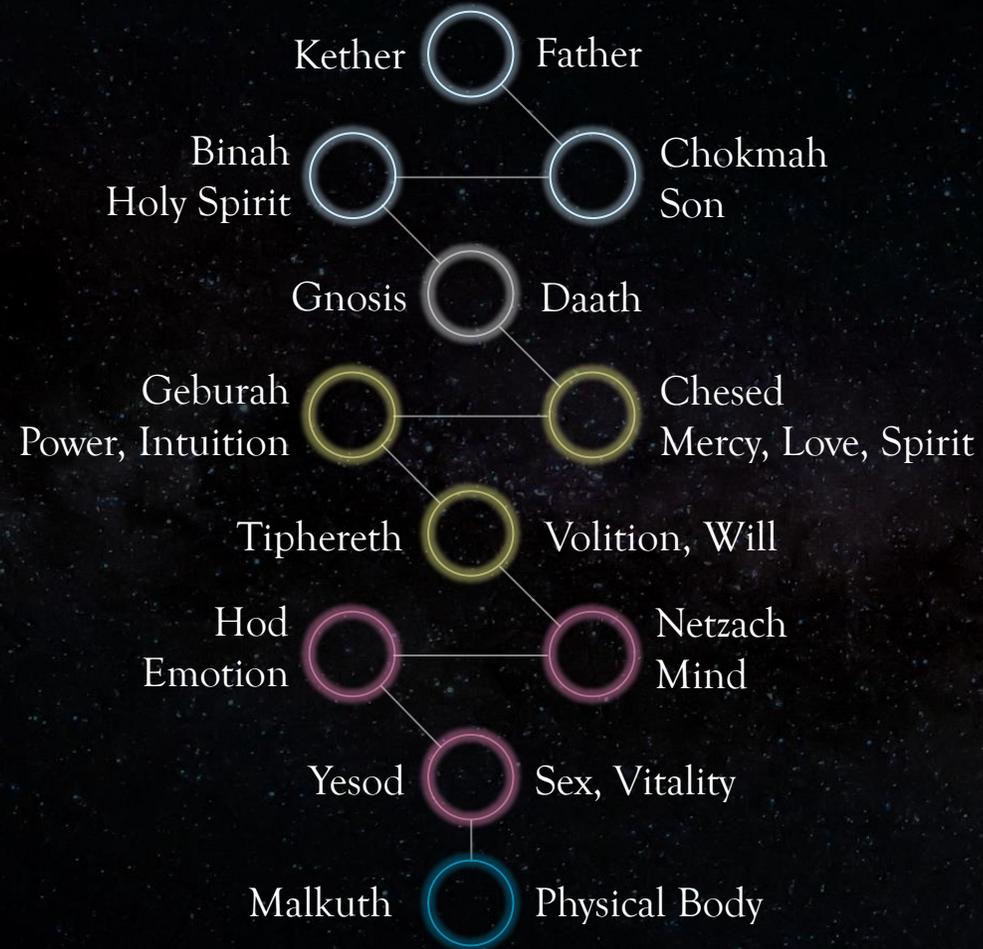
To awaken the consciousness and achieve the perfection (*teleios*) of knowledge (*gnosis*).

Universal Telesis

In accordance with Hegel, the “unconscious itself” would never have undertaken the vast and laborious task of developing the universe, except with the hope of reaching a clear consciousness of itself.

Samael Aun Weor

Ain
Ain Soph
Ain Soph Aur





Teleological Views: Hegelian Dialectic

Progress of the “ideal” occurs in human civilization through conflict

abstract → negation → concrete

Civilization is the “*march of God [Spirit] in the world*”

“*World history is the record of the mind’s efforts to understand itself.*”

Teleological Views: Dialectical Materialism

Dialectical Materialism flips the Hegelian dialectic on its head, proposing:

The march of progress occurs through the arrangement of society.

The “spirit” of man is formed through external circumstances.

Arrangement of external materials is necessary to progress.

Religion is a means to exploit and stupefy the masses.

1. Ausgabe.

Kapitel
1916

Das Kapital.

Kritik der politischen Oekonomie.

Von

Karl Marx.

Erster Band.

Buch I: Der Produktionsprozess des Kapitals.

Hamburg

Verlag von Otto Meissner.

1867.

New-York: L. W. Schmidt, 24 Barclay-Street.

Epistemology

How do we acquire knowledge?

Rationalism, Anumana (Inference)

- *Ratio* is the comparison of two things.
- The truth is discovered by reasoning.
- Inductive
 - Universal truths from particular observations.
- Deductive
 - $A = B$
 - $B = C$
 - Therefore, $A = C$



Empiricism, Pratyaksa

All knowledge occurs through sensory experience, or perception (pratyaksa).

Hume encounters problems of Deductive Reasoning and Causality.



Immanuel Kant

- The mind comes with the innate (*a priori*) capacities to organize sensory (*a posteriori*) data.
- Space and Time are intuitions of the understanding.
- The “thing-in-itself” (noumenon) is experienced only through the phenomenal world.
- Normal experience is spatiotemporally limited, because the mind is spatiotemporally organized.



Immanuel Kant

“Immanuel Kant, the great German philosopher, considers space to be a property of the receptivity of the world through our consciousness.” – Samael Aun Weor

“We carry within ourselves the conditions of our space, and therefore, within ourselves we will find the conditions that allow us to establish correlations between our space and superior space.” - Kant

Three Minds

Inner Mind: Mysticism

Direct Knowledge of Truth & Causes

Intermediate Mind: Rationalism

Religious beliefs, scientific dogmas

Sensual Mind: Empiricism

External Sensory Perceptions

Three Factors of the Revolution of the Consciousness



Birth: Hylic, Psychic, Pneumatic

*Mankind came to be in three essential types, the **spiritual**, the **psychic**, and the **material**, conforming to the triple disposition of the Logos...*

The Tripartite Tractate

Hylic
“Materialist”

Soul is not acquired – it is dispersed amongst the darkness as “material refuse.” This is the common level of humanity.

Psychic
“Possessing Soul”

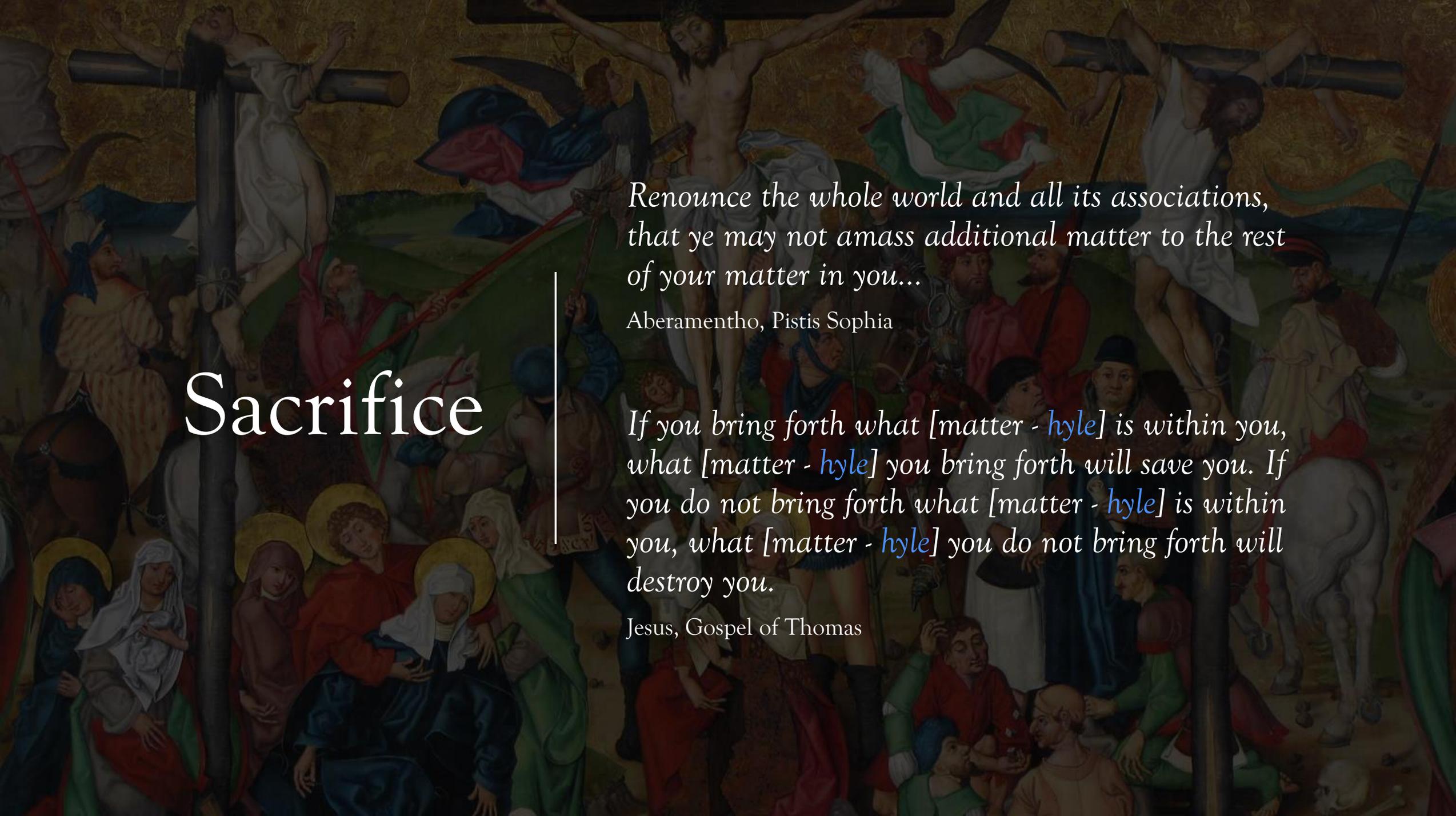
Soul is acquired but not perfected. Darkness remains.

Pneumatic
“Spiritual Soul”

Soul is perfected.



Death:
Ariadne, Theseus, & Minotaur
Athena, Perseus, & Medusa



Sacrifice

*Renounce the whole world and all its associations,
that ye may not amass additional matter to the rest
of your matter in you...*

Aberamentho, Pistis Sophia

*If you bring forth what [matter - hyle] is within you,
what [matter - hyle] you bring forth will save you. If
you do not bring forth what [matter - hyle] is within
you, what [matter - hyle] you do not bring forth will
destroy you.*

Jesus, Gospel of Thomas

Perfection Beyond Consciousness



The Absolute: Beyond Consciousness

In accordance with Hegel, the “unconscious itself” would never have undertaken the vast and laborious task of developing the universe, except with the hope of reaching a clear consciousness of itself.

The term “unconscious” is in its depth very ambiguous, doubtful, confusing, and discussible. However, we may use this term in a conventional way in order to indicate or point to a creative mystery, something that is much beyond the consciousness.

It is unquestionable that Parabrahman, the Universal Spirit of Life, transcends all of that which is called consciousness. Therefore, it is obvious that we may call it “unconsciousness.”

Within this strictly human theme, we can and must even emphasize the idea that before transcending the “consciousness,” we first need to awaken it.

The Absolute: Beyond Consciousness

Certainly, the idea about the “absolute consciousness behind any phenomena” is extremely vague, incoherent, and imprecise.

It is absurd to confuse the consciousness with the Absolute Being. Unfortunately, many philosophers fall in those aberrations of the mind.

Sat, the Unmanifested Absolute, has nothing to do with the consciousness, because the latter, as brilliant as it might be, is like a miserable wax candle before the Uncreated Light of “That” which has no name.

Unquestionably, the Schelling and Fichte schools have become greatly severed from the archaic and primeval concept of an Absolute Principle. They have only reflected upon an aspect of the fundamental idea of the Vedanta.

The Absolute: Beyond Consciousness

The “Absoluter Geist,” vaguely suggested by von Hartmann in his pessimistic philosophy about the “unconscious itself,” is perhaps, in the least, the major equivalent to the European speculation in regards to the Hindu Advaita doctrines. Nonetheless, it is also very distant from reality when the error is committed of identifying the Absolute Being with that which is called consciousness.

The human biped, or better if we say that homunculi who is mistakenly called human, is incapable of elaborating a single concept, unless that concept is related with completely empirical phenomena. Therefore, due to his strictly intellectual and animal constitution, he is unable to lift even the tip of the veil that covers the majesty of the Abstract Absolute Space.

The Absolute: Beyond Consciousness

The Cosmic Consciousness, the great Alaya of the universe, must awaken within each human being. Nevertheless, we make emphasis of the necessity of not confusing the consciousness with the Absolute.

The finite cannot conceive the infinite, neither can its own type of mental experiences be applied to itself. How can it be stated that the “unconscious itself” and the Absolute itself cannot even have one instinctive impulse or hope in order to attain clear consciousness of itself?

The necessity of attaining the awakening of the consciousness is indisputable, if what we sincerely want is illumination.

The Absolute: Beyond Consciousness

Such a superlative awakening, without previously having passed through the terrible Buddhist annihilation, would be impossible. I want to emphatically refer to the destruction of the “I,” to the death of the myself.

Two types of illumination exist.

The first one is called “Death Water” because it has bonds.

The second one is praised as “the Great Life” because it has no bonds. It is direct experience of the illuminating Void.

In order to experience in a complete way the illuminating aspect of the consciousness, we must first of all and by all means become conscious of our own selves.

The Absolute: Beyond Consciousness

It would not be possible to submerge ourselves within the current of sound, within the illuminating Void, without previously turning asunder the bonds that in one way or another bind us to the consciousness.

We transform the subconsciousness into consciousness with the annihilation of the ego. However, afterwards, we must destroy the shackles which connect us to the consciousness.

The illuminating Void is the “unconsciousness itself” (here we are utilizing the term unconsciousness in the sense of something that is far beyond the consciousness) .

Have you ever heard about Anupadaka? The strict and rigorous sense of this word signifies: “without parents, without progenitors.”

The Absolute: Beyond Consciousness

Osiris is the Father who is in secret, the particular Monad of every one. Isis is the Duad, the feminine aspect of the Father, the Divine Mother Kundalini. Horus is the Innermost, our Divine Spirit, the Triad.

It is easy to understand that when Horus becomes victorious in the battles against the red demons (devil "I's"), then he gives to himself the luxury of swallowing his own soul.

The best comes after this banquet. Father, Mother, and Son, in other words, Osiris, Isis, Horus, these three Divine Fires with a Diamond Soul, are mixed, fused, and integrated amongst themselves in order to form one single flame, an Anupadaka.

The Absolute: Beyond Consciousness

Therefore, the Occult Lord, the One who is immersed within the Absolute, within the inexhaustible and inconceivable Bliss, the Anupadaka, cannot have a Father, since by Himself he is Self-existent and One with the Universal Spirit of Life.

The mystery of the hierarchy of the Anupadakas within the Abstract Absolute Space is far beyond all possible comprehension for us.

Samael Aun Weor, *Cosmic Teachings of a Lama*