

# THE GREAT PERFECTION DOCTRINE

*There's no past  
There's no future  
EVERYTHING is HERE and NOW*

## Introduction

“The Doctrine of the Great Perfection” [2011] elaborates on ideas introduced in “The Book of the Great Nav”<sup>1</sup> [2009-2010], specifying the Way to the Primordial Non-Duality of the Universal Base, which lies beyond both Right-Hand and Left-Hand Paths – the Path described as the *Path which is not the path in itself*.

The meaning of the Great Perfection is the ability to *see*<sup>2</sup> the World from within one's True Nature – the UNBORN, which lies beyond limits of any duality. The Path of the Great Perfection is the *Spiritual Heart* of The Doctrine of the Great Nav, and can be successfully employed only by those seekers who have higher understanding abilities<sup>3</sup>, which unfold on the Path of Spiritual Self-Discovery.

<sup>1</sup>. See eg. ed. “V.L.S.L.V. The Book of the Great Nav: Chaosophy and the Russian Navoslavie”, Moscow: Veligor, 2013.

<sup>2</sup>. Herein “seeing” should be understood as an aspect of Vedanye (Spiritual Knowledge).

<sup>3</sup>. There are three levels of abilities that a disciple should possess:

The lowest level is the inability to understand the Doctrine without assistance;

The average level is when there is a time gap between understanding and the implementation of knowledge. The duration of this gap depends on personal characteristics.

The higher level is achieved when understanding instantly leads to transformation, i.e. understanding is converted not into memory, but into the Clean Energy of Transubstantiation.

### I. The Path of the Great Perfection

1. The Path of the Great Perfection is named so because:

- Firstly, it exposes the Primordial Perfection of the Universal Base – the Great Nav (the Sole UNBORN);
- Secondly, it exposes the Primordial Perfection of all things and phenomena of the Triworld (*Jav- Nav-Prav*)<sup>1</sup>;
- Thirdly, it exposes the Primordial Perfection of all subjects of mind.

2. The Path of the Great Perfection is named so also because it is intended for the higher type of seekers, the so-called *Spiritual* order (cf. *Divya-bhava*<sup>2</sup> in Tantra, The *pneumatics*<sup>3</sup> in Gnosticism). This does not imply that the lower doctrines intended for the corporeal order (cf. *Pashu-bhava*<sup>4</sup>, the *hylics*<sup>5</sup>) and the soulful order (cf. *Vira-bhava*<sup>6</sup>, the *psychics*<sup>7</sup>) are of no use; indeed, both doctrines are indispensable *on their levels*, as infant nutrition cannot be substituted by adult food and vice versa, for they go with their particular ages, in their turn and place.

3. The Path of the Great Perfection is a Path of comprehension of the Universal Base, or the Sole UNBORN, it is a Path of unfolding of the Great Nav in the Heart of the one, who is capable of transcending the habitual limits of “self” and overwhelm it as a limited form concealing the Infinite FORMLESS. And indeed, in all Three Worlds there is no doctrine deeper than The Doctrine of

<sup>1</sup> The Great Nav (our True Nature, the Abyss of the UNBORN) should not be confused with “minor” Nav – the “Lower” World in Triworld, and The World that IS (rus: “Yavlennyi Mir”, Tri-world) with the world of Yav – the “middle” World in Triworld. On detailed terminology of The Doctrine of the Great Nav, See eg. ed. “V.L.S.L.V. The Book of the Great Nav: Chaosophy and the Russian Navoslavie”, Moscow: Veligor, 2013, p. 413-422 (“The glossary of 13 fundamental concepts of The Doctrine of the Great Nav”).

<sup>2</sup> Sanskrit: “divine nature”.

<sup>3</sup> From Ancient Greek πνεῦμα, “spirit”.

<sup>4</sup> Literally, “bestial nature”, of people entangled, limited by their carnal desires.

<sup>5</sup> Literally, “carnal”.

<sup>6</sup> Literally, “heroic nature”.

<sup>7</sup> Literally, “soulful”.

the Great Perfection – the Un-dual Teaching of spontaneous Self-unfolding of the Universal Base!<sup>8</sup>

<sup>8</sup>. This is not an emotional exclamation, but rather a statement of fact: The Doctrine of the Great Perfection is called the *deepest* because it reveals in a pupil the direct Un-dual *seeing* of the Universal Base – the Indescribable Abyss of the UNBORN.

### II. Transfer of the Doctrine

**1 (4).** Transfer of the Doctrine of the Great Perfection may be carried out from the one who grasped the Great Nav in one's Heart as his or her True Nature by:

- Firstly, directly – *off the reel*, the Direct Transfer on a non-verbal level, from Heart to Heart;

- Secondly, mediated – that is *laying*, or Transfer of the Doctrine on an external level with further implementation of the perceived into immediate experience, as soon as a pupil is thoroughly prepared for it;

- Thirdly, by means of guidelines in the practices of Self-Observation (see chapter XXIII) and conscious “inactivity”, or silent stay in UNBORN without being a “stayer” (see chapter XXVIII). These practices may be performed by the pupil on its own and in the presence of the Teacher (*either physical or Spiritual presence, evident or non-evident*).

**2 (5).** Transfer of the Doctrine may also be carried out not from a human, but from Clear Consciousness – our True Nature. What we encounter here is a phenomenon of SELF-Initiation of a seeker, who reveals the Great Nav spontaneously from within, without any assistance of an external Teacher (*which happens rarely, in fact*).

**3 (6).** As Direct Transfer might be considered higher than mediate Transfer, so the latter is higher than practices under the guidance of a Teacher and maintained by dint of effort. At the same time Transfer from Clear Consciousness – our True Nature –, SELF-disclosure of the Great Nav in the Heart of the *prepared* is the highest compared to the three above-mentioned levels of Transfer of the Doctrine of the Great Perfection.

### III. Natural State of the Prime Source

1 (7). Beyond the limits of all determined states inherent to the World that Is (Triworld *Jav-Nav-Prav*) the Universal Base constantly remains in Primordial Naturalness, also called the Natural State of the Prime Source.

2 (8). The Primordial Naturalness as an intrinsic characteristic of True Nature of all things in existence cannot be lost, for it is the Ultimate Root of all things and phenomena. The Primordial Naturalness cannot be *reached*, for any reaching implies a movement of the mind, and a mind in motion is not aware of the Prime Source, which cannot be reached by anything.

3 (9). Only after any motion of the mind stops and it finds its “grave” in the Heart, the Prime Source reveals itself as a Primordial Emptiness, as the undisturbed Naturalness of the UNBORN. Any action performed by a man from within the Natural State of the Prime Source is not limited by cause-and-effect relations (cf. Sanskrit *Karma*, ancient Greek *Heimarmene*<sup>9</sup>, Russian *Sudba*), because it is an action without “*me as an actor*” that follows *the Path which is not the path in itself*.

<sup>9</sup>. Heimarmene or Himarmene (Ancient Greek: Εἰμαρμένη, literally, “inevitable fate”) – the term widely used by ancient Gnostics. For more on Heimarmene see “The Book of the Great Nav”.

### IV. Non-Dual seeing

**1 (10).** The Path of the Great Perfection is called the *Path which is not the path in itself*, because its method and at the same time its goal is non-dual *seeing* founded on a Primordial Non-Duality of the Prime Source.

**2 (11).** According to the Doctrine of the Great Perfection any advance on the Path is an illusion born from the mind and kept up by the mind unaware of its True Nature (cf. Sanskrit *Atman*), that does not differ from the True Nature of Existence (cf. Sanskrit *Brahman*) which presupposes no movement nor achievement, no separation nor merging, no Birth nor Death, no ignorance nor *Enlightenment*, no involvement nor *Liberation*.

**3 (12).** In a certain sense it is not we who own our True Nature, but the True Nature who owns “us”. While various doctrines teach about the Path, “leading” a man from determined state to the Clear Consciousness of our True Nature, the Doctrine of the Great Perfection directly points at the Natural State of the Prime Source lacking any duality, being primordially and constantly our True Nature, our True Self (AZ ESM<sup>10</sup> [*ancient Russian for “I am” – Translator’s note*]), which is beyond the limits of any false guises of our ego, any names or forms.

<sup>10</sup>. Should not be confused with the false self (false “me”), or ego.

## V. The True and the false

**1 (13).** Our True Nature – the Great Nav, the Emptiness of the Abyss, the Wholeness of the UNBORN is an Ultimate Source of Existence, the “wholeness” of the World that Is (Triworld).

**2 (14).** The false identification of one’s True Self (AZ ESM) with one’s false self, or *ego*, causes a deceptive<sup>11</sup> *vision* of oneself as a separate being, estranged from the Wholeness of the Prime Source. Such state is called *ignorance* (cf. Sanskrit *avidia*), lack of Spiritual Knowledge of a man stuck in the vanity of the world. As it says in “Transcripts of Gurdjieff’s Meetings 1941-1946”:

“You remember that often I say that you must be internally free. You understand what it is to be free. To identify with nothing”<sup>12</sup>.

**3 (15).** A de-identification of the SELF with one’s own false self, non-conceptualized comprehension of one’s True Nature – the Higher Self beyond mind – is called *Awakening* or *Spiritual Insight*. It leads a man to *Liberation* from the “*spurious infinite*” of straying in the Kolo whirling [*from Slavic stem kolo, circle – Trans.*] of the World that Is (Triworld).

<sup>11</sup>. Russian Мόрочное from Мόрок, delusion, evil suggestion.

<sup>12</sup>. Meeting Seventeen (of Thursday, December 9, 1943). Quote from “Transcripts of Gurdjieff’s meetings 1941-1946”, Book Studio London, 2008. Gurdjieff elaborates: “*You divide yourself in two parts. Inwardly you must not identify; outwardly you must play a role*” (Meeting twenty third of January 28, 1944). “*An important task for you is to keep on trying not to identify. Outwardly you continue to do what you’re obliged to by life. But you play a role. What concerns you entirely is your inner work. To be capable of such work, you must stop identifying inwardly. Do what you are supposed to in public, but always stick to your inner Self; play the role. Behave consciously*” [Meeting Twenty eighth of August 3, 1944]. “*So if you haven’t identified, you are free. And if you play the role consciously, you are free*” [Meeting Twenty ninth of August 10, 1944].