



## **Complete Confirmation of Natural Perfection**

### **Chapter One: Confirmation of the Basic State of Natural Perfection**

I can give you a helpful hint that will allow these Teachings to have their full impact on you, and that is the disposition of being of benefit to all. If you can assume that disposition, which is your natural disposition of being of benefit to all, then the Teachings can have their full impact. In other words, to just be here in order to feel better for yourself is one disposition and another disposition is to be here with the true disposition that is innate to you, which is the disposition of being of benefit to all.

By the power of instinctive recognition of awareness it releases our energy from the viewpoint of self-centered concern into the absolute clarity of wisdom awareness that is of benefit to all. That's a truly relaxed life. It's a life in which benefit does not need to be cultivated. The virtues that we hold most deep: benefit, compassion, insight, clarity, mental and emotional stability, the skill of knowing what to do and how to act, all of that is located in present experience. In the immediacy of the here-and-now, in the awareness of the here-and-now, everything I just described is fully blown and present.

By the power of instinctive recognition of awareness this becomes increasingly obvious to you. When I say it becomes increasingly obvious, all that means is that no matter how long you live it will become increasingly obvious, yet there is never a point at which you arrive. Your experience of the here-and-now, whatever that is, is the full-blown experience of your own benefit. In that moment of instinctive recognition of awareness you are of absolute benefit to yourself and everyone. It occurs all at once, so they're not two separate things—being of benefit to yourself and then being of benefit to others at some point in the future. The instinctive recognition of awareness is the most potent form of benefit.

**Herein is complete confirmation of the natural perfection of everyone and everything without exception.** The direct introduction to awareness is not being introduced to something new about yourself. It's a complete confirmation of your experience exactly as it really is. So you are not learning to experience life in a way that is anything different from the way you are seeing right now. The way you are seeing right now is imbued with perfect clarity, with perfect luminous clarity, into which no concepts have ever entered.

This is called the here-and-now. Your experience and the complete confirmation of its nature, that only occurs in the here-and-now. Even if you have a thought about the past or a thought about the future, where is that experience? It's here-and-now. It's not in the past or in the future. That confirmation, the complete confirmation of your own experience, as it actually is, is always in the here-and-now. Even if you say, "Oh, at one time I recognized awareness, and now I don't," those experiences are not separated by time. They are indivisible. No matter what the content of your experience is, such as, "I recognize awareness now, or I don't recognize awareness now," both of those are inseparable in awareness.

The content of the experience in itself has nothing to do with whether or not awareness is. Awareness is the basis of everything equally, no matter how it is described. So this is the crucial key point. The content of descriptions never alter indestructible awareness. It never alters the basic state of natural perfection. Do you understand how that relates to your own experience?

The description whatever it is, is completely confirmed as the basic state of natural perfection, in the moment of its inception, in its potentiation and in its release—always occurring in the here-and-now, never separated by any sequence of time. The appearance is one description, the endurance is another description and release is yet another description—all absolutely equal in the indestructibility, in the indivisibility and the inseparability of the basic state of natural perfection.

**This clear instruction brings you directly to instinctive recognition of your basic state of natural perfection.** Your own basic state of natural perfection is always with you wherever you are. It's with you at the moment of your birth, it's with you throughout your entire life, and it's with you at the moment of death. It endures always, ceaselessly. In instinctive recognition of the basic state of natural perfection, you become aware that it is unending. That one moment of instinctive recognition introduces you and completely confirms the unending nature of the basic state of natural perfection, throughout all descriptions, throughout all moments of the here-and-now.

**The phrase used in this text to describe natural perfection is basic state. And one of the words used to describe everyone and everything is phenomena.** Very simple: basic state. If we just simply examine our own experience right here-and-now, we can see that there is a basic state in which everything rests, and that it's impossible that it not be that way. There isn't a single thing that has ever existed, exists now or ever will exist that can be found to be separate or apart from that basic state.

All phenomena whatsoever are completely at rest, timelessly, within the basic state of natural perfection. And so, how or why would you be excluded? Wouldn't that be the ultimate form of self-centeredness? To think that somehow, some way I'm the only one who could possibly be excluded. Maybe everyone else is included in the basic state, but not me. This possibly couldn't be the case. Everything rests in the basic state of natural perfection. No matter what our experiences may have been in the past, no matter what they are now, or no matter what experiences are to come in the future, everything rests in the indestructibility of the basic state of natural perfection.

Now perhaps you have not thought of yourself as indestructible. By the power of instinctive recognition of the basic state, the indestructibility of your own fundamental nature becomes very clear, very acute, very obvious to you in every single moment, no matter what the content of your experience.

**The basic state is the open, naturally present, indivisible basis of phenomena.** If we look around right now, we can see that the basic state is completely open. This isn't something we need to stretch for, is it? It can be realized without thinking about it. That is the meaning of instinctive recognition. It requires no thought. It's tacit, certain, obvious at all times—the openness of the basic state.

Another thing we can say about the basic state is that it is naturally present. That means that it is naturally present right now as the fundamental nature of everything—you, me, all phenomena whatsoever. It's open and it's naturally present. Unavoidably open and naturally present. It's indivisible; the basic state is not divided into separate phenomena. Phenomena cannot be found to have an independent nature. They have no nature independent of the basic state. There has never been any kind of phenomenon whatsoever that independently originated or generated itself. This is what it means to state that, 'phenomena cannot be found to have an independent nature'. It means that no matter how much we examine and analyze any given phenomenon, we will never ever

find that it has an independent nature. We can never find that it arose on its own, separate or apart from the basic state.

I will now mention afflictive states, disturbing states, and their great equality in natural perfection. Many times we have learned that these disturbing states are some kind of special phenomena. They're a special phenomena that can make us feel like we don't fit in. They can make us feel un-okay. This is what we've trained ourselves to believe about certain kinds of phenomena. Just know that your afflictive states, your disturbing states, no matter what they are, are yet another very rich source of the basic state of natural perfection. They are the golden key, you could say, to realization of your own natural perfection.

To rest completely and unavoidably in the basic state of natural perfection is to instinctively recognize the great wealth of afflictive states. The greater your afflictive states, the greater the benefit to you. The more afflictive states you have, the richer you are in wisdom. Have you ever thought about it that way?

By the power of instinctive recognition of awareness—the basic state of natural perfection—more and more you realize that this is the case. This is always already the case in all of your own experience. You arrive at a point in every moment of instinctive recognition of the basic state of natural perfection, where you do not need to hope that you are going to have another kind of state. And you do not fear that you are going to have some certain state occur.

**The basic state can be likened to space in that it is pure, clear and expansive.** Now ordinarily we might not think of our experience as pure, clear and expansive. And we can never think our way into knowing that. The most we can do is instinctively recognize that natural state of everything right here as pure, clear and expansive. All that means is that in the immediacy of the here-and-now, in the spontaneous self-release of the here-and-now, everything within that here-and-now is imbued with purity, clarity and un-graspability. There is no way to capture the here-and-now. There isn't a single here-and-now that has ever has been captured. There is no way to contain a here-and-now and measure or examine its content. This is absolutely impossible. It's a hundred percent pure. No matter what descriptions are applied to it, its purity, clarity, and un-graspability are secure.

The descriptions, no matter what they are, all automatically subsumed in the purity, clarity and un-graspability of the basic state of natural perfection. Right now as these words are being stated, look into the nature of your own experience and see whether this is true for you or not. See if you can actually capture this here-and-now. And if you can, I want

you to show me. I want you to bring it here and show it to me. Anyone who can bring it to me and show it to me, I will give you a hundred billion dollars. How's that as an incentive!

You see, I can say that very authoritatively and convincingly, because I know that is impossible. There's no way to capture the here-and-now. It cannot be subjected to measurement or analysis. So what does that say about all our measurement and analyzation of our own experience? It simply says that it is pure, clear and ungraspable. There is no way we can ever contain it. In the immediacy of right now, is the immediacy of right now, and it will always be that way. It will never be any way other than that. It's now that knows. There is no division in there between a knower and the here-and-now.

**The luminous clarity of your own mind is the decisive recognition of this basic state.** Every perception, no matter what it is, is direct pure perception, direct pure perception imbuing and saturating the here-and-now. In exactly the same way that sunlight saturates space. The naked seeing of the here-and-now is within the here-and-now. It's not within an observer of the here-and-now. It's within the here-and-now itself, inseparable from the here-and-now itself.

**Sometimes this is called awareness. Awareness is a balanced view that contains all points of view.** We talked about the basic state and phenomena, and that can also be stated as the view and points of view. What could be simpler? There is no way to try to analyze that or figure it out. It can be instinctively recognized. In instinctive recognition of that, that instinctive recognition alone is completely filled with pure logic, the pure logic of the basic state that applies to all of your own experience.

That instinctive recognition of your own fundamental nature is perfect intelligence. It's perfect intelligence that allows you to clearly see all circumstances as they are. Not only to clearly see all circumstances as they are, but to enjoy life thoroughly. Constantly seeking antidotes to experience does not provide enjoyment of life. Instinctive recognition of awareness provides complete enjoyment of life, because it does not depend on experience. There is zero oxygen for experience. That is how you can ensure yourself a happy life. There isn't any relationship, food, work, money, sex, vacations, nothing, no matter what it might be; there is no kind of set of experiences or subset of experiences that can provide well-being, never ever. Just in the moment that you believe anything in your life is satisfying and fulfilling, the next moment that'll be completely taken away.

The ultimate commitment is this commitment to complete clarity about the fundamental nature of your own experience. If you want to be

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committed to something that is the place to start. The priority has to be there. Otherwise, everything that is sought—food, money, sex, work, relationships, vacations—all of those will end up being hollow, and no more noteworthy in terms of your well-being than a mirage. That's a harsh reality isn't it? It's good to see your experience exactly *as it is*. The reality that seems harsh at first, whereby you realize that seeking from one experience to the next is never going to lead to well-being, that harsh reality opens up into the complete well-being of the balanced view of awareness. When you give up completely on experience as a way to find well-being, a way to find relational harmony with others, when you give up on that completely, then you find everything you've been looking for.

Getting together in a relationship and trying to work out all the details of how you are going to live peacefully together...how many of you here have ever tried to do that? How much peace and well-being does that lead to? It just leads to more structures of points of view that you're trying to use as antidotes imposing those upon your experience, hoping to find some kind of special way to force your experience into a contrived notion of what well-being is. And so, you've all been there and done that. And so have I. It has never led anywhere; that is what I can say about it. But everything whatsoever that I've hoped for in terms of what I wanted out of relationships: closeness to my children, closeness to my husband, closeness to my friends and family, feeling really united with everyone and everything, all of that is completely and instantaneously fulfilled in instinctive recognition of awareness. That has to be the starting point.

In that instinctive recognition, everything glides along, no matter what's going on. That has to be the priority. That has to be the priority; and there's no need to fool yourself about it. It has to be the priority. That is just the way things are. The basic state is the priority. The basic state is the priority in every single experience. So, by believing that experiences are going to deliver some kind of fruit, the only way the experience will deliver any kind of fruit is by instinctively recognizing its basic state of natural perfection. Then all relationships can flow harmoniously along.

We are all very lucky to be here in this room. We are greatly fortunate, you could say. I see a lot of young people in here, and to hear what is being stated here and incorporate this into your own experience at a young age, this will save you a lot of travail, a lot of turmoil in your life. Maybe you grew up like most of us did, thinking, "Oh, wow, I am going to be an adult, and then when I get to be an adult, I am going to have control over all my experience. I won't have those annoying parents to impose their ideas on me. I am going to live my own life. What do they know anyway? "

When we start, say in our late teens and twenties, to test out our experience of adult living, if we are lucky, we are able to say "Hmm, it isn't quite what I thought it was going to be. I didn't turn twenty-one and turn into an adult on the same day." That idea of becoming an adult is ever illusive. The idea of becoming anything is ever illusive. If you are young and you think you know it all, give pause to that for a moment; that's just part of being young. It doesn't mean anything. You'll have to give it up sooner or later, so you might as well get squared away right now. It's much better than totally fooling yourself for the rest of your life. So, you know you can thank your lucky stars, so to speak, to be here today, because you can catch it straight from people who know, who have been where you are and can now see that all the seeking within experience was seeking in vain. To run from one experience to another experience hoping that somehow that experience is going to change the nature of your life is completely foolish. So, that is just the way it is.

By straightforwardly and swiftly situating yourself in the only place you will ever be, the basic state of natural perfection, it enables you to relate. So, if you want to relate well with others, this is the way to do it, because it allows you to engage in fearless activity. That means that your activity is not dependant on what other people think. Is there anyone in here that has ever cared about what other people think? To truly go beyond what other people think, it means that in and by the power of instinctive recognition of awareness, you mount the high pass of fearless activity, where your behavior and your conduct, is entirely uncontrived, for the benefit of all. You do not live by the standards of convention.

The standard for every moment of life is the natural perfection of the basic state. It's what you could call the ultimate confidence, certainty and conviction of your own being, where you're perfectly clear about the nature of all experience, knowing exactly what to do, and how to act decisively without ever needing to think about it. This is what I would recommend.

**In your own experience, see if the words being stated here are true or not. It is the basic state of natural perfection, which encompasses all of phenomena.** It is the basic state itself that is seeing. There is no separate seer. The seeing that is occurring for each of you is the basic state of natural perfection seeing. As there is no independent point of view called a "you" that can be found to exist anywhere, how could it be, that that independent point of view of "you" that cannot be found to exist, how can that be seeing? If it was never self-generated or self-originated, then how could it be that that is what is seeing? It is the basic state of natural perfection seeing. It is the spontaneous here-and-now knowing. There is no other knower and there is no other seeing. The seeing and the knowing that you experience as

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related to you, is the basic state of natural perfection seeing and knowing. Any other idea about what is going on is simply a momentary misperception.

**Its inherent nature has existed from the very beginning, thus it is straightforward and simple to recognize.** Right here, just *as it is*, straightforward, simple to recognize, undistracted, never shifting around, never needing to get out of here, get into here or anything else, exactly *as it is*.

**Its clarity and lucid presence are uninterrupted and unreserved.** The clarity and lucid presence of the natural perfection of the basic state are completely uninterrupted and unreserved. Uninterrupted cannot be interrupted in any way. No description whatsoever can ever interrupt the fundamental nature of its basic state; it's absolutely impossible!

Unreserved, the basic state of natural perfection is completely unreserved in all phenomena. There is no phenomenon whatsoever from which the basic state of natural perfection shies away, or yearns for, completely equal and even in all descriptions. No description whatsoever can be found to have an independent nature.

**Comprehend this swiftly as the basis of your own experience. The nature of your own life is made understandable only in recognizing its basic state of natural perfection.** All efforts, all striving whatsoever, all contriving whatsoever to understand your life or yourself, are all for naught without instinctive knowledge of the basic state of natural perfection. Your entire life, every single moment of your living, your past, your now, your future, all together timelessly, only made understandable in instinctive recognition of the basic state. In that instantaneous instinctive recognition of the basic state, everything is made understandable. No other way to arrive at complete understanding.

**Indeed every moment of our life teaches nothing other than this.** Every moment of our life teaches nothing other than this.

**Even though there is endless information about the human nature there are three statements that sum it up completely. They are: complete confirmation remaining without doubt and instinctive recognition of the basic state.** First of all we need to be directly introduced to our own fundamental nature—the basic state of natural perfection. The moment we're introduced to awareness, the basic state of natural perfection, it is completely confirmed for us. It is completely confirmed in that moment. If we have a genuine introduction, it is completely confirmed in that moment. Then we remain without doubt. That means that we don't need to seek anymore. There is no need to look

for anything else. It is so convincing that there is no need to look for anything else. Without doubt we can go forward, continuing in complete confidence in the basic state of natural perfection. No need to look anywhere else.

**Remaining without doubt means that by the power of complete confirmation of your own basic state of natural perfection, you recognize the value and benefits of it, and therefore, doubt no longer remains about it. You found the basic state, so you stop seek other means of well-being.** The power of this instinctive recognition is unlike anything else. Its value and benefit is recognized immediately. You simply know. You simply know. You know something about this that is totally profound. When you find that about yourself that is totally count-on-able, then you can really count on it. You can really rely on it. You can know that it's always already the case. There isn't anything else in life you can say that about. This is straight talk. This is real talk. There is nothing in life you can depend upon other than this. Know this to be the case in your own experience.

When you find that within yourself, you find complete well-being. You don't need to look anywhere else. There is no need whatsoever to look anywhere else. It doesn't mean that you sit around like a couch potato and do nothing, not ever needing to go to the grocery store, have a relationship or anything like that. It means that your instinctive recognition of your own fundamental nature exalts all of your experience. You know what your priority is, and you're not able to veer from it, because it has been completely confirmed in you, and you remain without doubt. Your priorities are no longer unclear. They are absolutely clear. You have one priority, and you know that everything whatsoever worth having flows directly from that priority.

**Instinctive recognition means the basic state becomes evident in every action until it is effortless and obvious at all times, day and night.** That's very clear, isn't it? It says that instinctive recognition means the basic state is evident in every action and that it's effortless. So, we are not trying to recognize the basic state or remember it. It's instinctive, without thought of any kind, without having to reason it out. It's just clear that that's the basis of all our experience. Our identity is the basic state seeing, the basic state experiencing. The basic state is the only seer, the only knower, the only experiencer of everything, and we know this instinctively. We don't need to make a big philosophical head trip out of it or be gabbing about it all the time. It is just so, it's clearly so, and the richness of it in every experience is absolute. It's tacit, it's certain, it's obvious, it's evident without any trying, without any effort, without anything needed to change.

**Human nature is erroneously discussed.** What a statement! How many things have you learned about yourself? How many things have you learned about your identity? How many things have you learned about your biology? How many things have you learned about your psychology? How much have you hoped that learning all of these things would somehow help you nail down an identity? Or perhaps its spiritual seeking—how much spiritual seeking have you done hoping that that would further elaborate all you biological and psychological knowing and somehow give you a sense of your identity? Well, what cannot be found to have an independent nature also cannot be found to have an independent identity of its own. This is why the search for an identity is always illusive, until we instinctively recognize the basic state of natural perfection. That's the only identity we have, the only identity we ever had, the only identity we will ever have.

Because human nature is erroneously discussed, it must be understood correctly just *as it is* in itself. Human nature is subsumed in the fundamental nature of the basic state of natural perfection. That means that the basic state is the comprehensive order of everything. Human nature cannot be found to exist independently. It has no independent substantiality or identity. The basic state of natural perfection is our only identity, the pervasive identity. It allows for individuality, but that individuality never has an independent nature of its own.

**Understanding your own nature is very important. It is required in order to be of benefit to yourself and others.** Without understanding the fundamental nature of who you are, you can never be of benefit to yourself. Without understanding that your identity is the basic state of natural perfection, you can never be of benefit to yourself in any way. No matter how much you feel you are being of benefit to yourself in one way or another that is never going to bring any kind of ultimate benefit. The only way to bring ultimate benefit to ourselves is by the power of instinctive recognition of the basic state of natural perfection—our only always identity, always already the case, always already natural present, not needing to be sought for, already here, unavoidable, no way to get out of it or get into it.

By the power of instinctive recognition of the basic state of natural perfection, you are of ultimate benefit to yourself. Then you are secure; that's the only security; there isn't any other security. In the moment of being of benefit to yourself, you are instantaneously beneficial to everyone. This again is instinctively recognized. It is very, very clear. You are completely released from a self-centered perspective of ironing out your biology, psychology and other factors that you have been applying to your identity. You are completely released from that perspective.

With complete release from that perspective is the release of tremendous energy, the tremendous energy that truly is beneficial to yourself and others. That energy can move in any way. It can move in any way at all, it's what you can call "post-conventional," "post contrivance." No need to try to figure out how to be, or what to do or how to act. Defying all convention whatsoever. No need to rely on conventional knowledge in order to have profound intelligence. Profound intelligence arising spontaneously, filling every here-and-now, with no need to think about it, providing all knowledge necessary from the vast array of knowledge of whatever is needed in the present moment.

**In terms of your own nature, as is the case of everyone, your body, mind, thoughts, emotions and sensations are inseparable in the basic state of natural perfection.** The consolidation of all these ideas about who we are—body, mind, thoughts, emotions, sensations and other experiences—all inseparable, all indivisible in the basic state of natural perfection, an expanse of flawless equalness and evenness like a crystal ball. The nature of the crystal ball is that it is flawless and stainless. The flawlessness and stainlessness of the crystal ball pervades all of the reflections that appear within it equally. Just so, the basic state of natural perfection pervades every idea you have about who or what you might be—body, mind, thoughts, emotions, sensations and other experiences. All of these rest in the basic state of natural perfection, inseparably and unavoidably.

**Because we have learned that we are imperfect and constantly need to change in order to be a better person, we become our own worst enemy.** How many have tried to be a better person, thinking, "Oh wow, I will never arrive; there is more to change!" You see this is what we learn for the most part. We learn imperfection rather than natural perfection. Wouldn't you say that this is true? This idea of imperfection requires us to change somehow, to change the nature of our thoughts, experiences, emotions, sensations, to change them into something better.

When we approach ourselves in this way, we're our worst enemy. We don't need to look for any enemies, because we will never have a bigger one. If we approach ourselves in this way, we're always filled with tension and confusion. Why are we filled with tension and confusion? Because we are always wanting something other than what is. We are always looking for things to look some other way than they are.

**We have learned that many thoughts, emotions, sensations and other experiences should be abandoned in order to achieve well-being. This is a demanding way of life in which there is little relief,** and I also might add, no reward. We live like robots when we're constantly indulging, avoiding or replacing experience with some other

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kind of experience. We're constantly micromanaging everything that occurs, so, "I'm not having the right thoughts or emotions. I better have some other ones—better have other experiences, other people, other places, other things." Yes, I can see that maybe some of you have either thought or felt this way.

**However, since your own basic state of natural perfection is always already present, now you find a better way of understanding yourself and your experience.** You can set aside this notion of imperfection by simple instinctive recognition of your own basic state. It's always already present, has never gone anywhere, no matter what kind of description you have given to your experience. Your fundamental nature is indestructible—entirely, completely, unavoidably indestructible.

**You begin to recognize that all of the phenomena we name body, mind, thoughts, emotions, sensations and other experience are brought to their well-being in their basic state of natural perfection.** Just by the power of that complete confirmation of how you actually are. Everything is brought to complete wellbeing, no matter what the nature of your experience. It can be high or low, up or down, or in between, positive, neutral, negative, it matters not—all imbued with equalness, all saturated with pristine clarity.

**And therefore whatever you think, feel, do or say is brought to perfection within the basic state.** At some point you might just completely flip out and find yourself acting any way at all. Maybe you are jumping for joy, rolling around on the ground, saying things you never thought you'd say, but at the same time you are laughing uproariously, because you understand that all along it has never mattered, no matter what you think, do or say. Whatever it is, it always rests in the basic state of natural perfection, in the instinctive recognition of that right now, everything, no matter what it is, is completely at ease in penetrating intelligence. You enter into what could be called an ultimate morality and ethics that has nothing to do with social codes. It's a fundamental morality and ethics without contrivance. All of this is within each instant of instinctive recognition of the basic state of natural perfection. Nothing to learn, already present.

**Through nakedly seeing the basic state of your own experience, it is discovered that you, everyone and everything rest completely in the basic state of natural perfection.** Very straightforward, very simple, nothing to do, the way everything already is, no striving, no effort to make.

**The basic state of everyday life is naturally perfect.** Every single moment of everyday life is naturally perfect, no matter what its description.

**By complete confirmation of the actual nature of your own experience right now, moment-to-moment, you leave behind old ideas about yourself and the world—**simple as that. All the ideas about what to do, how to do it, what to say, how to act, who to know, how to be, all of that, all these old ideas, completely left behind, in the perfect confidence of the basic state of natural perfection.

**You enter into the immense capacity to recognize yourself and everything as it actually is.** No learning required. The immense capacity to know everything as it actually is, no made-up fantasy stories any longer.

**This releases a balanced view that is crystal clear within all circumstances,** just like that. All that is needed to live life beautifully, perfectly, without any contrivance of any kind.

**This balanced view has tremendous beneficial power and energy to nakedly see everything as it is,** just *as it is*, no need to fiddle around anymore. All the fiddling done, all the seeking done, no effort to make, nowhere to go, no special circumstance to create, no thing to have, no identity to create and construct or reconstruct, naked seeing of everything *as it is*.

**Right now you should look at your own experience. See if it's like that or not.**