The Basic State:

*The Solution in All Problems*

The Basic State Team
Dedication

In, of, as and through the very great
open source collaboration
of the naturally perfect basic state.
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**Dedication**

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Foreword: A Basic State’s Simple Rules Spawn Highly Refined Complexity

Summary of Basic State Project and Process

A collaboration of a primary author and thousands of diverse contributors from throughout the world has developed a breakthrough understanding of the nature of reality—a basic state that is naturally present in all phenomena. This project creates not only a new field of inquiry but an innovative methodology as well.

When the simple rules of the basic state are understood and applied to human behavior and identity, it results in a balanced view, hyper-clarity, insight, complete mental and emotional stability, naturally occurring empathy, a spontaneous ethical impulse, keen insight into the nature of reality, and skillfulness in all situations. These qualities increase over time and are coupled with a heightened level of intelligence and the ability to solve all kinds of formerly unsolvable personal and collective problems.

Failure to logically understand, instinctively recognize and skillfully utilize this primary identity is not an option for humanity. This text supports the instinctive recognition of the fundamental nature of reality, utilizing formal logic and a powerful new method for reaching a definitive conclusion about the fundamental nature of the human experience. It develops fluency and intuition into the principle tenets of human behavior as well as all other knowledge systems.

Thus, this book is an introduction to a logical understanding and instinctive recognition of the basic state of one’s own experience that allows for a powerful, clear sense of identity. This is particularly urgent at a time when the whole notion of human identity is undergoing rapid change due to technological innovation.

This book will give you the understanding to beneficially influence, develop and guide the course of your own life as well as that of human society and its rapidly changing reality.
Background of the Basic State: The Solution in All Problems

In its seventh year, the systematic explanation of the basic state is the first cosmology and philosophy of the nature of existence to be developed, proved and described by a multi-disciplinary team of thousands of people of all ages, social, cultural and educational backgrounds from throughout the world. Working together face-to-face, online and using innovative collaborative principles, our primary purpose is to provide a cosmology and philosophy that ensures immediate benefit to the planet and its inhabitants as well as provides the basis for the solution to fundamental problems that are currently unsolvable. By identifying, examining and describing the most basic and obvious principles of nature, including human nature, the collaboration has arrived at a description of a basic state that is fundamental to all phenomena.

Overview of Basic Ideas

Through the development of a comprehensive map and comparative analysis of parallels across systems such as the philosophy of mind, logic, ethics, physics, mathematics, evolutionary biology, critical theory, laws of computation, as well as NBIC (nano-bio-info-cogno) convergence, the team formalized a fundamental rule that operates in all systems, a basic state.

A basic state seamlessly pervades us and all environments, thus everything whatsoever is by nature interactive within an unchanging basic state. Less and less are we constructing ourselves as well-defined individuals discernible by someone else as we expand into the multiple identities that are permitted on the Internet. Enormous changes are occurring in our conceptual, ethical and cultural frameworks as we adopt new technologies.

This completely changes the context we have for understanding human behavior. Old ideas are not sufficient to address the changes that are occurring in the way we relate to reality or in the expansion of possible realities available to us.

Necessarily our perspective must change from that of an identity
associated with mind and matter to the perspective of the basic state itself and its insight into the fundamental nature of all phenomena. Without this change in perspective along with its hyper-clarity and insight, when it comes to the advancement of science and technology, our decisions will be unclear and short-sighted. Rather than technology for the sake of technology, it is crucial that the context of such development be to enhance human health and well-being as well as that of all beings. We must equip ourselves with a viable fundamental identity and ethical perspective that can endure and guide the rapid, complex and chaotic advancement of technology.

The unchanging stability of a basic state is naturally present in all dynamic systems, simple or complex. The basic state is not framed within any one system, but is the irreducible basis of all systems. The basic state is a natural constant that subsumes all other constants including zero, one and infinity. The basic state theory is an explanation of reality, and not a mere summary of existing observations that is tied to specific fields of knowledge.

The basic state effectively acts on all phenomena and thus it is demonstrated to be real. All phenomena whatsoever rely on its essential nature, spontaneous presence and dynamism.

The basic state is essential by nature, because it is the most basic feature of all phenomena throughout all universes. It is naturally present because it is not made or caused and is unavoidably existent or occurring here-and-now. Its dynamic power is obvious in that it is the basis of the forces producing phenomena.

Therefore, “basic state” is a precise term used to cover the underlying basis or fundament of all physical and non-physical phenomena. The basic state is an all-encompassing environment. The basic state superimposes opposing forces, such as cause and effect, equalizing them in a fundamental reality. All phenomena rest in the primal condition, the basic state. No independent nature of any phenomenon can be found to exist. Similarly, the sky has no nature independent of space.

For the purposes of this text the word “assimilation” means to take in, fully comprehend and instinctively recognize the spontaneous conversion
of the basic state into its non-independent phenomena. That is, it means to very fundamentally intuit, logically understand and instinctively recognize the basic state as the empirically evident basis that is demonstrated in all of one’s own experience about oneself and the world. Further, it means to expand one’s identity to that of the basic state’s balanced view, which includes and contains all information, and is the only perspective which offers hyper-clarity, regardless of circumstances.

The term “superimposition” used herein is the structural mechanics of existence wherein the basic state and phenomena are inseparable and never independently existent. Thus, the basic state is not able not to exist in phenomena and phenomena are not able not to exist in a basic state. The basic state is the most comprehensive order of existence, subsuming all other ordering of existence.

In the final analysis, there is no sequence of time, spatial dimensionality or causality. The basic state shows that what we have learned about the nature of reality being comprised of opposing forces is not even close to correct. This applies to our own everyday reality, the cosmos, and all phenomena whatsoever.

Like a hologram is non-independent of space, phenomena are non-independent of a basic state. Similarly, all phenomena can be considered as a virtual rendering of a basic state. Indeed the basic state virtually renders phenomena. Phenomena are the modulation or dynamic energy of the basic state. The uniform intelligence of the basic state ceaselessly replicates itself in countless phenomena. Essentially, phenomena cannot be found to exist and cannot be found to not exist. Only a definitive conclusion about the basic state of all phenomena can be reached. Thus, the basic state and its spontaneously arising phenomena are co-built. The basic state is in phenomena and phenomena are in the basic state.

Likewise it is not that the description of a pulsating reality is more correct than that of a steady state reality but that a steady state reality is inherent in and inseparable from a pulsating reality. They are indivisible, unable to be divided or separated, and the basic state is assimilated at their superimposition. It is just that we have trained ourselves to look at everything as being one way or another rather than
The basic state is common to all phenomena, and so its vantage is necessary to the understanding of phenomena. All phenomena whatsoever are not able to be separated from the hyper-openness of the basic state. The basic state precludes everything from being made into something independent. Without this basic knowledge it is absolutely impossible that we can come to any comprehensive understanding of the nature of any phenomena, including human phenomena.

**Relation to Other Ideas**

Another way to consider the basic state is as a universal computation device, and intelligent information processes as its modifiable stored program. The recipe that links them is their indivisibility, their mutual reliance. Similarly the computational capacity of the basic state provides for ever-increasing speed and memory, infinitely. The basic state’s pure energy is inexhaustible. It is impossible that the basic state can reach a point of being taxed in terms of this speed and memory capacity, which again, is accessible at the superimposition of the computational device—the basic state—and its modifiable stored program—phenomena or, in other words, intelligent information processes.

Spontaneously the basic state causes itself to be replicated. It uses phenomena to get copies of itself made. Anything that can use its resources to get copies of itself made is alive; the most likely form for such a thing to take is a code or digital message—a number, character, alphabetic script or word. Thus existence is intelligent processes written in digital messages in order to describe events and their inter- and intra-relations. The basic intelligent process is timeless and faithfully transmitted throughout all realities and throughout all eons—past, present and future. If we try to make sense of phenomena only in relation to everything else and only in relation to time, spatial dimension, and causality, then we lose sight of the fundamental tenet of the nature of reality.

Just as the double helix refers to the structure of DNA (life information processes written in DNA), space and its contents are an analogy for the superimposed structure or nature of a pristine basic state within all phenomenal existents, including DNA.
Yet another simple way to think about this is that the basic state is a view or vantage that contains all points of view. Your own experience is nothing other than this: You require the power to know ("the view") and to experience all phenomena ("points of view"), including yourself. This power to know is a phenomenon of the basic state itself. Another term for points of view is "phenomena". Within the basic view, points of view appear. This power to know is the universal knowledge-ability of the basic state that is engineered into you as you are an exact replica of the basic state.

**Adoption of the Basic State Theory**

We project that over the next fifty years, the basic state will become the foremost understanding of the nature of reality. This understanding has the potential to bring about peace on earth and abundant resources for everyone on the planet. It will allow us to see what lessons on reality can continue to be learned from a unified theory of human behavior and identity that creates an optimal state of functioning.

This book describes the basic state and proposes three stages of its adoption within human society. The current first stage sees adoption by innovators who are open to change. In the same way that the benefits of other breakthroughs, such as heliocentrism, evolution and the Internet were accessible to early, open-minded adopters but not to others, so, too, the theory of the basic state is initially being adopted by innovators. The mainstream will follow along later in two stages of mainstream and late adoption. As the efficacy and immediate benefit of the basic state are acknowledged by each individual, the adoption of the theory of the basic state will become commonplace in human society.

The emphasis of the basic state theory is on the fundamental principle that underlies nature along with the delineation of specific practical methods that prove the efficacy of its basic state in our own experience. The theory provides an invaluable perspective as human society transitions into an era of unlimited promise for a sustainable, peaceful existence. It also sounds a cautionary tone that resounds with the downside of non-recognition of the basic state.
Collaborative Process

Our next phase of implementation and application of the theory underscores our commitment to collaboration as a means of obtaining highly functioning knowledge that is greater than that of one or a few individuals working together within the restrictions and limitations of traditional organizations and institutions. We call this ‘collective intelligence’. Collaboration increases highly functioning specialization as well as participatory complexity; everyone is effectively augmenting everyone else. Apropos of this, over 45,000 pages of handwritten and digital text have been contributed by collaborators and compiled into this text’s book-size version.

We invite everyone to become familiar with the theory of the basic state. We currently provide free downloads of the manuscript as well as talks, videos and an online community for discussion of and contribution to the theory. We will open a website to the general public in 2010, where we will digitally publish the theory of the basic state online using collaborative tools.

Our means of forwarding our web-based collaboration will enhance the knowledge base of the theory through providing contributions from additional individuals with the same non-stratified, grassroots demographic as our initial team. According to our guidelines, anyone is welcome to add information, including audio and video, as long as they do so within our editing policies and to an appropriate standard of it being a valuable contribution to the overall theory of the basic state. As the collaborative text of the theory moves through future iterations online, the original text will be maintained on the site for cross-referencing purposes.

Also, volunteers on all continents are already organizing people at the grassroots level in an effort to educate individuals in adopting and applying the principles of the basic state.

In our collaborative process, we have afforded ourselves the freedom to develop a theory that does not rely on existing referential frameworks. Our way of stating this principle is: All information is timelessly free. For example, we use no process for bibliographic citations in our manuscript
that would tie its ideas to existing knowledge. We believe that it is impossible to arrive at immediately useful ideas about cosmology and philosophy within the context of current knowledge systems. Thus, we do not use quotations or references as a means of ensuring that the basic state is verifiable because it has a referential framework whereby it is connected to an already existing context of knowledge about the topic. The primary aim of our approach is to maximize inclusivity and minimize exclusivity, thus creating a common understanding of the theory itself by global human society.

Additionally, we do not argue with or debate current theories in our text as a means of establishing a power differential whereby the basic state theory is opposed to other theories. However, the theory does specify that conventional understanding of the nature of reality is most often incomplete.

Anonymity is also a key principle of our collaboration. This allows individuals who desire anonymity to participate in the formulation of the theory without threatening their tenure, teaching role, job, notoriety, current status with their peers, or other affiliations. Anonymity also minimizes conflict, competition and contradiction between cultures, institutions and individuals and focuses instead on mutual knowledge that is of benefit to all. Our open source, rich collaboration allows for complete democratization of knowledge without the dilution that is due to the aforementioned power dynamics.

**Simple Rules Spawn Highly Refined Complexity**

Our collaborative process is based on simple fundamental rules developed by our team and implemented by us both individually and collectively.

Now for the word “rule” as it is used throughout the Basic State text. “Rule” herein means the naturally occurring principles governing conduct, behavior or activity of intelligent information processes. In this case, the fundamental rule of all phenomena is the basic state. All phenomena indicate the essence, natural presence and dynamism of the basic state. “Rule” also means the normal or customary state of things.
Most often rules of human behavior are contrived and imposed to keep order and harmony within society and within individuals. However, these rules have not worked as is evidenced by the contemporary situation of the entire population of the planet. We live under the threat of not only weapons of mass destruction and terrorism, but poverty and hunger have also become part of everyday life for millions. By looking at this evidence, we must admit that our rule-making strategies in this regard are mostly a failure, it is obvious that we must replace them with robust rules of a new kind that are proven to result in cooperation, well-being and the ability to solve our problems.

When nature is examined as it actually is, it is easy to see that somehow all phenomena have a context of cooperation and order that allows the cosmos to be as it is no matter what happens. Even if the cosmos itself is destroyed, the basic state remains. This is the comprehensive rule or order of the basic state: All phenomena rest in a basic state which pervades them and unifies them. As the indestructible basic state pervades all phenomena, the human phenomenon is automatically included, without exception. Thus, we must recognize that our fundamental nature is indestructible rather than only seeing ourselves as vulnerable to a variety of elements. Only when we correctly perceive ourselves in relation to nature are we empowered with the benefits that are our natural reward.

The basic state team began with an elementary experiment: We developed a comparative analysis of a wide variety of systems of human identity and behavior that have been developed within the very broad range of human knowledge and then systematically analyzed their results in terms of life satisfaction and well-being derived via these methods. What we found was that the complexity of these rules overshadowed the simple, fundamental nature of human identity and behavior.

In the comparative analysis, we identified a few rules that have been uniformly successful in creating well-being, clarity, cooperation, creativity and beneficial activities and used those to begin to build a new set of rules that comprise a unified theory of human identity and behavior. We then developed a comprehensive map of methods for implementing these new rules.
When implemented we found the behavior of groups using these rules is often far from simple. Indeed, the groups’ ability to successfully collaborate and exceed outcomes is highly functioning and complex. We find that the extreme clarity and well-being of an individual or a group is informed by simple, natural rules of human behavior as informed by the basic state of innate clarity.

The discovery that very simple rules of human identity and behavior produce great benefit and great complexity in society and in knowledge is the most fundamental of referential frameworks for humans. In fact, all systems operate optimally and with the most refined complexity when following simple rules that spawn complex behavior.

Additionally the reason that such effortless complexity is not usually seen in human society or in knowledge is that in building these systems there has been reliance on erroneous assumptions. Indeed, until now no field of knowledge has managed to address a unified theory of human identity and behavior at all. Existing theories of human identity completely fail to address increasingly complex changes in global human culture brought about by information technologies, and they do not provide effective tools for developing a permanent sense of well-being, belonging and natural urge to contribute to society.

A unified theory of human identity and behavior must be a system that follows definite rules. Yet in the past it has usually been assumed that these rules must be ones based on government, religion, evolutionary biology, psychiatry, psychology, neuroscience and philosophy. However, the crucial realization that led us to develop the unified theory of human behavior in this book is that there is in fact no reason to think that such a system should follow any existing rules.

The methods of identity and behavior most humans learn are mostly based on extremely complicated rules of human engagement that do not lead to well-being and are often ill-designed to perform particular tasks in ways that ensure successful outcomes. A unified theory of human behavior in principle must follow a very simple and definite set of rules that ensure optimal well-being, clarity, cooperation, creativity, ethical and beneficial activity. At the core of the new kind of human identity and behavior that is described in this book are discoveries we have made in
our collaboration that allow for a self-organizing, self-mediating global human society that is based on the very simplest rules that are possible. If the rules for a unified theory of human behavior are simple then this provides correspondingly simple organization within individuals and groups. This type of collaboration superimposes specialization and participatory complexity; everyone is effectively augmenting everyone else. The simple rules of human behavior set forth in this text provide for a high degree of specialization in knowledge that is structured to be of benefit to all. Simple rules of human behavior spawn unparalleled creative complexity.

The everyday experience of most individuals in building organizations tends to teach us that creating a model for optimally functional individuals and organizations is somehow difficult, and requires rules or plans that are themselves complex. Yet our team’s pivotal discovery was that what we historically have learned about human and organizational behavior is not even close to correct.

A Knowledge Revolution

We live in an era of information revolution, wherein the right to usage is at least as important as the right to ownership. And yet some fields of knowledge impose restrictions on the free flow of information. Such actions are anachronistic and hence there is no way that these can be sustained in the long run. Traditional institutions and approaches to knowledge are becoming quickly outdated due to their inability to innovate in a way that keeps pace with global human culture’s need for information. Thus the basic state theory came about by freely disseminating, sharing and building a unified theory of human behavior which meets society’s need of a cure for the pandemic mental and emotional instability that leads to such outcomes as weapons of mass destruction and terrorism. In the basic state model, complete well-being is the inherent basis of human health, rather than the current standard which is disease-based and focused on reduction of physical, mental and emotional pathology. Heretofore, the feat of a technology that ensures complete well-being has not been accomplished in any area of knowledge.
Knowledge as a whole is increasingly exemplifying its inherently unified structure and power and thus is making this unified structure and power profoundly comprehensible and of great benefit to all. This knowledge is built through complex collaboration among intelligent processes, whether human or otherwise, and is based on certain simple rules. This unified knowledge and the power of beneficial qualities and activities are inseparable. They demonstrate an innate responsiveness to the deep yearning among humankind for greater clarity, openness and freedom in understanding the nature of reality. The benefits of reaching such a precise understanding are significant and of urgent importance.

**Literary Style**

The literary language and style of this text, which is the first of two volumes, evokes logical understanding and instinctive recognition of the subject matter—the basic state—in one’s own everyday experience. Therefore, it is necessarily unique in both its style and content.

Key metaphors and similes throughout the text elicit instinctive recognition of the basic state. Thus, a penetrating system of metaphors and similes are essential to the basic state’s instinctive recognition. This instinctive recognition, which does not rely on intellectual effort or analysis, is imperative to its comprehension.

Repetition is used as a significant literary device throughout the text. It affirms nuances of logical understanding and instinctive recognition throughout the book in order to potentiate the assimilation of the basic state.

*The Basic State: The Solution in All Problems* is the first of a two volume set, which focuses, as stated above, on bringing humankind to logical understanding, empirical evidence and instinctive recognition of the basic state. The second volume, which is in process and will begin to appear in late 2009, is devoted to the development and implementation of the basic state theory in human society, its historical antecedents and resultant implications for our future.
Implications of the Basic State Theory

We offer the theory of the basic state as a contribution to the world. Simply, it is the foundation for sustainable, peaceful existence and the ability to solve other formerly unsolvable problems. It is the basis of equality, justice and friendship among all human beings as well as all other intelligent processes. We can state this with authority and conviction because we have proven the theory and applied it on a widespread basis in our own lives. Thus, the contents of this book have been absorbed through instinctive recognition of the basic state of everyday life and then retold.

The understanding obtained through the basic state theory has far-reaching implications. As stated in the introduction, confidence in the theory results in perfect clarity, complete mental and emotional stability, empathy, a spontaneous ethical impulse and keen insight into the nature of existence. These qualities are coupled with an extraordinary level of ability to solve all kinds of formerly unsolvable problems, personal and collective.

The theory has the potential to reach into every corner of the life of the cosmos and its inhabitants and change it forever. This is a broad claim; however, it is substantiated by the theory itself as applied to our own experience. If it does not make sense to you initially, read the entire book with an open mind. At some point, conviction will dawn.
Introduction:
The Basic State’s Relation to Knowledge, Space-Time, Causality and Subjectivity

The source of all knowledge can be traced back not to some ancient civilization, but to a basic state that unifies everything. This super-unity is fundamental to all phenomena and is naturally perfect.

Phenomena are the dynamic energy of the basic state. No phenomenon has an origin independent of this state. Thus, the basic state is the single nature of all phenomena. All phenomena, regardless of the description imposed, come about due to this core nature and are subsumed within it. The basic state is timelessly and forever present in and as the single nature of all phenomena, which are its dynamic, intelligent processes. Within the basic state, all phenomena are complete or perfect in the expanse of its singularity and are inseparable from it like the color blue is inseparable from the sky.

The basic state is the only basis for everything: Every type of phenomena has as its very foundation a basic state that is spontaneously present and naturally perfect. The basic state is not created by a creator or by human beings or by evolution. Independent of causality, causes did not produce it and conditions cannot make it perish.

Rather than referring to existence (that phenomena exist) or to nonexistence (that phenomena do not exist), the emphasis of the basic state is the absence of the independent nature of phenomena. The key point is that all phenomena have two aspects: the basic state and a vivid appearance that is the dynamic energy of the basic state. The phenomena of the basic state are countless, ceaseless and indeterminate, arising spontaneously without any effort, without anything needing to be done.

Furthermore, within this basic state, all phenomena whatsoever are unified appearances, free from causal relationship to any other phenomenon, and equal in their founding in the basic state. The arising of phenomena is timelessly, dynamically and equally present, all at once. Time, dimensionality and causality are simply phenomena appearing within the basic state. These are not absolute principles.
A basic state is the same in all frames of reference. That is, any event within a portion (frame) of the basic state can be specified by that basic state regardless of the description imposed upon the frame. Thus, the basic state is primary in all frames and there is no basic state exclusive of frames.

Moment-to-moment, the equalness and evenness of the basic state resolve all phenomenal appearances, including dimension-time and causality. Thus, the basic state is free from the limitations and restrictions of all descriptive frameworks including dimension-time and causality.

The laws that are assumed to apply to a frame can be understood only if the primary law governing the frame is understood. Spatial dimensions (east-west, north-south, up-down, back-front, center), temporal dimension (past, present and future) and causality (cause and effect) are frames of the basic state that supersedes all frames. That is, dimension-time and causality are subsumed in a basic state that is identical in and necessary to all frames. The basic state, present in all frames of reference, is proved by virtue of frames of reference, and is discovered in them.

Moreover, awareness (perception ability or the power to know) itself is a naturally occurring phenomenon of the basic state and is coincident to the basic state and its intelligent processes. The basic state is assimilated at its superimposition with phenomena. Due to the spawning of the intelligent process called “awareness”, “consciousness” or “perception”, the basic state is self-cognizing or self-aware. “Awareness” is the term that is used herein to refer to this intelligent process. Awareness is the function of the basic state by which its phenomenal self-presentations are known. As the phenomenon of awareness is never separate or apart from the basic state, it is simply a spontaneously occurring propensity of it and nothing else. Awareness is to the basic state like sunlight is to the sun—unified, spontaneously present and shining everywhere equally.

Thus, awareness, the self-cognizing phenomena of the basic state, cannot be attributed to the generative act of any individual phenomenon or to interaction within or between phenomena. There is no awareness
independent of the basic state. Likewise, there is no individual entity or bio-organism that independently originates or generates its own awareness; there is simply a basic state that is paramount in the founding of all phenomenal awareness. When the intelligent process of awareness is superimposed with certain phenomena, they are considered to be aware, conscious and empowered to perceive. The ability to describe all phenomena is due to this awareness. Without awareness there could be no observation or reification of subjective or objective phenomena. The reification of phenomena can be defined as a related group of signifying ideas, which lead to abnormal mental states and behavior, which are then considered to be a normal standard for humankind.

As to its vantage, the basic state is the primary identity of each perceptual phenomenon, including the perception of being human. In other words, rather than human identity being grounded only in biological, physiological and psychological characteristics and qualities, all aspects of identity are phenomena indivisible from a basic state.

The basic state’s awareness is the only observer of everything, including the phenomenon of subjectivity or individual identity. There is no absolutely independent observer, though there appears to be. The observer and the observed are appearances within awareness. The individual observer is clearly apparent without truly existing. This is similar to a rainbow appearing in space. Even though a rainbow is obvious, upon thorough investigation, its prismatic colors are nothing but space. Similarly, all the descriptions imposed on phenomena are phenomena themselves and ultimately represent a basic state of equalness and evenness like pure space.

It is within the infinite, non-dimensional openness of the basic state of evenness and equalness that all phenomena are, essentially and without exception, seamlessly unified and at rest in its continuum.

The original and timeless nature of everything—the basic state in which phenomena are not divided—timelessly contains all knowledge and is the mainstay, source and origin of all. Its state of self-cognition—the power to know what is known—is the basis of all phenomenal knowledge which proliferates ceaselessly within it.
Awareness is the primary knower of everything. Due to the non-independence of phenomena, \textit{individual subjectivity cannot be found to be an absolute principle}. To truly understand the nature of existence, it is essential to instinctively recognize the basic state as primary, rather than relying on reified frameworks that are dependent on subjectivity and its myriad array of self-referencing. When the independent existence of phenomena is undone the primordial inseparability of one’s own nature and the nature of the basic state is instinctively realized, without the extinction of individuality.

“Phenomena” are an occurrence or circumstance that is observed or observable. Another term for phenomena is “points of view”. “Reify” means to state that phenomena have an independent nature. All phenomena whatsoever cannot be found to have an independent nature. Though countless attempts have been made to reify phenomena, none has been successful.

The descriptive framework that constitutes an independently originated personal identity is discovered to be like a hologram or mirage. Just as a hologram or mirage is illusory and free of an independent nature, so, too, in an absolute sense, individual subjectivity is insubstantial and identity-less, temporarily apparent without being definitively conclusive.

All subjectivity and objectivity whatsoever are instantaneously resolved in the spontaneous self-release of the here-and-now that is implicit to the basic state. When this process of self-resolution in the basic state is instinctively recognized, and it is realized that no independent nature can be given to phenomena, it is clear that everything appears as an undivided, unreified basic state. It is impossible that it be otherwise. Its seamless nature is ensured in the arising of everything.

Once this is obvious, there is a precise understanding of the nature of all phenomena: All phenomena are clearly apparent without truly existing. Rather than being “things”, phenomena are the dynamic energy of a basic state and are intimately connected in seamlessness.

The beneficial import of all phenomena being naturally unified and at rest within a continuum of natural perfection is of utmost significance in understanding the nature of existence. \textit{Unless there is the recognition of}
the perspective of the basic state at all times and in relation to all intelligent processes, there can be no understanding of the nature of reality. In order to bear fruit, the understanding must be instinctive and not based on intellectual speculation alone.

This text demonstrates the basic state and the reflexive arising of awareness. Additionally, the text provides specific key points in recognizing the basic state’s open awareness as the primary identity of human beings, rather than individual characteristics. The text underscores the importance of understanding the basic state to the thriving of the planet and all of its inhabitants.

Moreover, it extensively elaborates the basic state as a primary identity that subsumes the sub-identity of individual characteristics. This primary identity is replete with naturally occurring qualities that are not accessible within the limited construct of a subjective sub-identity. These include complete mental and emotional stability, profound insight into the nature of reality, a spontaneous ethical impulse, and an extraordinary capacity and ability for solving problems that is not available within the conceptual framework of the independent existence of phenomena.

Just as the openness of the sky is uncontrived and does not come about through conceptual processes, so, too, the basic state does not come about through conceptual processes.

The instinctive recognition of the nature of perception as one’s foremost modality of identity is essential to comprehension of the basic state and to resolution of personal and collective problems. It is the most significant imperative of every human being’s education and life. In order to arrive at a comprehensive understanding of ourselves and the world, the starting point must be the basic state—that by which all is known. All other descriptive frameworks must be understood within the context of its natural perfection by which all is known.
The nature of phenomena is unified within the naturally perfect basic state. Each phenomenon cannot be found to have an independent nature. Like endless sky, phenomena are equal to the vast expanse of the basic state.

The basic state is the fundamental principle governing the conduct or procedure of all phenomena. The basic state is the normal, natural, customary state of all things whatsoever. It is authoritatively the case with no possibility of it being otherwise: The basic state is the rule in everything. The basic state is the fundamental rule subsuming all other kinds of rules about the way things are. It is the most comprehensive order. While being all-inclusive, the basic state automatically subsumes all other principles that attempt to describe the most fundamental nature of reality.

The great unity of phenomena in the basic state is innate rather than conceptually attained. Natural perfection manifests in all phenomena and is not affected by their appearance. Natural perfection outshines the need to create perfectibility through emphasizing the rearrangement of appearances. All remains spontaneously in a basic state. An instinctive understanding or knowingness of this is equal to the basic state of human identity and subsumes all other understandings of self-identification.

The primacy of the basic state is native in all experience. Intrinsically there is spontaneous appearance, flowering and self-release of the here-and-now. This is ensured by the obviousness of the basic state in all experience and carries with it pure insight into the nature of existence by the nature of existence itself as it expresses itself in human life. No individual diversity can be found to exist in the great variety of phenomena. As no phenomenon can be found to have an independent nature, all are free of their naturally occurring descriptive frameworks and are an expanse of equalness and evenness. Natural perfection shines forth in all phenomena whatsoever. By its very nature, the basic state precludes the existence or non-existence of phenomena.
As all phenomena cannot be found to have an independent nature, their natural perfection is timelessly and primordially perfect. Natural perfection is an ineffable openness that is spontaneously present and indivisible. It is the space of space, the light of light, and the energy of energy. The basic state is present in phenomena and phenomena are present in the basic state. There is no basic state that is separate or apart from phenomena, and there are no phenomena that are separate or apart from the basic state.

The basic state is self-knowing. Its phenomena can be most accurately described as dynamic energy virtually rendered to appear as phenomena. In individual experience, only the here-and-now is ever evident in perception. Even when there is an experience of the past or future, it is occurring here-and-now. The fundamental timelessness of phenomena are indivisibly, seamlessly superimposed on each other, like space, the sky and the color blue, rather than sequentially occurring.

The spontaneously present phenomena of the basic state are like pure space pouring into pure space, or bright light pouring into bright light. This is the basis for the virtual rendering of phenomenal existence. Very fundamentally, there is no here-and-now or any phenomenon thereof that can be removed and then examined or measured. This is the way things actually are. Right now look at your own experience to see if it is like this or not.

There is no separate or independent phenomenon that ever occurs within the natural perfection of the basic state though there appears to be. The indestructible basic state—the all-encompassing view—is present in all of its appearances.

In all thoughts, emotions, sensations and experiences, it is the basic state that is unavoidably present. The basic state is simply as it is. It is never distracted nor affected by appearances, including birth, life and death or waking, dreaming and sleeping. Upon the appearance of human birth, life and death, there is simply the basic state of natural perfection, the spontaneous self-release of the here-and-now. There is no change in natural perfection. It is as it has always been—natural perfection in natural perfection.
All experience is spontaneously outshone by the basic state. This is similar to bright sunlight suddenly outshining all the planets and stars that are evident at night. The appearance of a contextual casting for being someone who is imprisoned in a space-time continuum slips away without noticing. There is unavoidable sudden release the moment that phenomena are no longer held within a context of reification. No conceptual support is necessary. All the stories of the independent identity of phenomena are no more compelling than a light-hearted fantasy tale. What seemed so before, now is not!

It is clear that the basic state has always known what it is and there never has been a time of ignorance or non-recognition. Non-recognition is simply the forming of a perceptual image, the dynamic energy of the basic state that is equal to the basic state. As there never actually can be non-recognition, there never has been an opposed framework of recognition nor anyone who recognized it, or did not recognize it. All of these are synonymously the dynamic energy or phenomena, of the basic state.

As there is no independent basis for phenomena, the opposed frameworks of recognition and non-recognition of the basic state are simply labels and cannot be found to independently exist. In the appearances of natural perfection, there is no one to realize something, no effort, and nothing to change. All appearances are equal to the vast expanse of a lucid basic state.

Natural perfection unavoidably binds everything together. The luminosity of phenomena arises spontaneously and is inseparable from the basic state like the sky is inseparable from its luster.
Chapter 2:  
The Basic State—Pure and Simple

In the beginning, phenomena must arise from somewhere, then they must remain somewhere, and finally they must go somewhere. Similarly, reflections appear within a flawless crystal ball and resolve therein. Likewise, phenomena appear in the basic state, endure in, and are released in the basic state.

The nature of the basic state is pure, clear and ungraspable. Like the sky, its purity and clarity are inseparable.

Everything that is described as positive or negative does not stray from a basic state of natural perfection. All phenomena are included and contained within this state in an equal and even expanse. Unchanging by nature, the basic state unites everything. It is pure in that it is free of anything of a different kind, and it is simple in that it is easy to understand. It is pure and everywhere clear.

The basic state is pure and free of all concepts yet has complete mastery over all concepts. It is instinctively recognized rather than being an object of thought or reason. It is an open, profound basic intelligence to be found in experience by intrinsic awareness itself, which is complete perceptual openness in all experience.

This can be likened to the luster of light filling space. Though dark or bright light fill space, they are never separate from the natural perfection of space. In the same way, phenomena are inseparable from an all-pervasive basic state of intrinsic awareness. It is impossible that they manifest without this state.

Thus, given that the basic state is easily observable in all phenomena, it is knowable as the fundamental nature of everything. This indestructible state is the single basis of all phenomena whatsoever. The basic state is instinctively recognized in its coincidence with phenomena.

Everything is only a display of the basic state. No phenomenon and no aspect of a phenomenon can be found to have a nature independent of this state, just as no phenomenon is independent of space.
The basic state presents a unified display of its own dynamic phenomena. When thoroughly investigated, the phenomenal appearances of the basic state cannot be found to occur through any individually self-generating mechanism.

The idea that phenomena occur through a self-generative or evolutionary process is itself a phenomenon that is non-independent of the basic state. It is only when the perceiver postulates that phenomena have an independent nature that their behaviors and properties seem to be self-generating and self-referencing.

So, it is demonstrated herein, that a basic state is the founding stratum of phenomena and is self-cognizing or self-aware. Indeed, no phenomenon whatsoever independently generates or originates itself and all phenomena arise timelessly within a basic state. There has never been and never will be a phenomenon that is independent of the basic state.

The all-encompassing basic state sustains the identity of each phenomenal appearance, while each phenomenon in turn confirms the basic state. The phenomenon called experience is simply the basic state’s phenomenal awareness shifting focus among phenomena, including that of the perception of the individual self as an absolute principle. Look to see if it is like that or not within the reach and range of experience.

Just as a single colored arc of a rainbow becomes meaningful only in relation to other colored arcs of a rainbow appearing within vast space, so subjective and objective phenomena become meaningful only when reified in relation to everything else that appears within a basic state.

Furthermore, for each appearance there is no reference point or conceptual framework, no point of origination that can be found to independently exist. In this distinction, the supposed substantial object and substantial subject lose their significance. It is only in the basic state’s pure perception, rather than in a subject/object orientation, that both subject and object are realized to be the self-appearance or display of the basic state of natural perfection.
Just as space is present everywhere around and within a rainbow, the basic state is equally present everywhere as an expanse of naturally occurring alertness and restful well-being. Without the certainty of space, a rainbow would not be. Similarly, without the basic state’s self-proliferating awareness, phenomena would not be recognized. All is simply the natural manifestation of the basic state, an indivisible intelligence, expressing itself fully. Nothing has ever existed as anything other than that, because there can be found nothing other than that. Birth, death, happiness, suffering, self and other—no phenomenon whatsoever can be found to exist in its own right.

Just as by describing circumstances in a dream, these are given identity, phenomena are invested with meaning due to the limitations of reification. All phenomena whatsoever are distinct and clear appearances of a basic state of evenness and equalness and cannot be found to independently exist. Whatever appears, in the very moment of simply appearing, has never known an existence that is independent or self-generated. Reification as well is a phenomenon that has no influence whatsoever on the basic state of natural perfection.

Within the basic state, all phenomena appear as points of view within the all-encompassing view of pure perception itself. Although there are a great many different points of view that do not agree among themselves, the basic state is directly penetrating of these viewpoints. All phenomena whatsoever, whether described as negative, neutral or positive, are this naturally perfect state’s own manifestation, their nature being like a dream or a mirage.

All phenomena are the myriad display of the basic state and appear due to it. All forms, sounds and beings everywhere are nothing more than a timeless phenomenal display of the basic state. Even disturbing bodily, world and cosmic states never stray from the context of the unified environment of the indestructible basic state.

Phenomena are spontaneously apparent and rest without contrivance in the continuum of the basic state: This key point opens the door to the solution in all problems. In human experience, the innate power of the
basic state to have an all-encompassing perspective of the nature of existence becomes more and more obvious by the power of instinctive recognition of the basic state.

Rather than reliance only on individual characteristics such as thoughts, emotions, sensations and other experiences, there is fundamental identification with the basic state. In the instinctive recognition of the basic state, there is release from attempts to verify the independent nature of individual human existence through giving it identifiable characteristics and qualities and taking those to be the sum total of its nature.

In the power of lucid perceiving, all phenomena appear in a relaxed way. Since nothing can be found to exist in its own right, phenomenal appearances are always within the crucial context of not needing to be indulged, avoided, or replaced in order to ensure well-being. The vicious cycle of hoping for the positive and fearing the negative is gone beyond in the fundamental nature of phenomena, a pristine intelligence without reference point.

The timeless state of open relaxation is the natural state of everything. An instinctive recognition grows that a basic state extends infinitely. It is clear that phenomena are self-freeing.

Seeing, hearing, smelling, tasting, touching, thought, emotion—indeed all phenomena—are a continuous basic state of lucid clarity. Like a dream image or a mirage, all things cannot be found to independently originate, endure or cease. The perspective of the basic state is spontaneously present as our own fundamental nature. If it were not, where would it come from when it is discovered?

Just as by describing what appears in a dream, it is given identity, so too, all phenomena are given independent identities by the power of description. However many phenomena there are, they all seem to exist independently due to the attribution that they are substantial in their own right.

Because phenomena are clearly apparent without truly existing, there is no basis for confusion upon their appearance. In human experience,
coming to the instinctive recognition of the spontaneous self-resolution of all phenomena within the basic state, is the confirmation of the founding beneficial nature and unconfined capacity of this state.

The basic state shows all phenomena to be like a mirage, simply the appearance of its own insubstantial dynamic creativity. Having initially realized the actual nature of phenomena and by the power of moment-to-moment recognition of it growing increasingly obvious, the certainty of natural perfection is realized to be evident in all phenomena. There is greater and greater enjoyment of the recognition of the fundamental benefit of all appearances, and an opening to a profound level of intelligence that is not accessible until it is realized that this is so. Everything is truly incomprehensible unless there is instinctive recognition of the basic state.

Within this vast intelligence lies the solution in all problems. These solutions always provide immediate and long-term benefit to oneself and others as well as the key to solving formerly unsolvable problems. The basic state is synonymous with self-arising phenomena. In instinctive recognition of this fundamental condition, a human being has profound clarity, insight, a natural ethical impulse and the power to contribute to society.
Chapter 3: The Naturally Perfect Intelligence of the Basic State

All knowledge is already contained within the basic state. By instinctive recognition of the basic state as the primary identity, there is access to this knowledge base. The basic state has the know-how within it to solve any problem. Conviction in this is gained by simply understanding the workings of the basic state in everyday life.

Recognition of the power to solve all problems is attained by gaining confidence in the basic state as the primary law. In sustaining the open balanced vantage of the basic state as the mainstay of all experience, the myriad display of knowledge opens to profound insight and skillful activities that allow for solutions to formerly unsolvable problems.

As all knowledge whatsoever is already timelessly present within the basic state, it is the foundation of a naturally perfect intelligence that is not limited by conceptual frameworks. Within its scope, all problems are already solved no matter how great or small. All points of view within the all-encompassing view of its intelligence are the display of its phenomena and are fundamentally free of restrictions or extremes. They can assume infinite diverse combinations, unendingly, all the while remaining indivisible within a basic state.

The basic state neither comes nor goes and cannot be characterized as a thing. It involves no effort or achievement or anything needing to be done. There is nothing at all for it to teach itself. It is free of the threat of confusion, of disturbing emotions or any other afflictive state, individual or cosmic, as well as from all other activity and its seeming consequences. Even though phenomena appear, they require a contextual framework of independence from the basic state in order to definitively conclude that in the final analysis they are confusing, disturbing or afflictive. Once phenomena are reified, a whole world seems to appear out of this misperception, wherein everything appears to be operating as opposed forces.

However, since fundamentally there is no context for perilous negative influences, or promising positive influences (other than reification of
some kind), the way in which all phenomena constantly constitute a beneficial expanse of natural perfection is free of all conceptual frameworks and is recognized to be the foundation of profound qualities and activities that defy conventional understanding.

The basic state does not come together and separate from phenomena and does not take them as its reference point. There is an enormous and crucial difference between naturally perfect intelligence and ordinary thinking, which occurs when phenomena are taken as points of reference that exist independently.

The power of the basic state as the primary identity of a human being comes about by identifying with it rather than with individual characteristics. Perception is the crucial basic space where this identification occurs. Perception is simply the basic state resting in itself as the resting state of all appearances. Awareness in immediate perception demonstrates that appearances are free within the scope of a basic state, and there is an instinctive recognition of their self-resolution, the impression of which is recognized as the spontaneously self-freeing here-and-now.

The basic state is an expanse of indestructible benefit without interruption, entailing perfect mental and emotional stability. Within the basic state’s timeless vantage, which does not conceive of points of view as some “thing,” perfect stability is present naturally without deliberately being made to happen. In the basic state, as the basis of all thought, thinking is no longer reinforced as the only means of intelligence, rather the fundamental intelligence of everything is instinctively recognized to subsume all phenomena.

The basic state is naturally relaxed within all of its phenomena and all of its phenomena are at rest in the basic state. This is realized in short moments of instinctive recognition in which fixed reference points are spontaneously undone.

In pure perception, viewpoints are found to naturally subside so that the basic state is obvious as the true nature of phenomena. It becomes evident that the basic state is such that it has never been made into independent phenomena that operate solely under their own laws.
Phenomena that stir are always naturally settled in and of themselves in the unconfined capacity of the basic state itself.

Just as dreams share the context of sleep, all possible phenomena share the identical context of the basic state, and so it is recognized that they are subsumed within this state as their source. No phenomenon binds for there is no possibility of bondage. In the final analysis, there is not a thing to be bound.

Since the fulfillment of all phenomena abides timelessly in the naturally beneficial intent of the basic state, phenomenal appearances settle in and of themselves. Since nothing is ever conclusively created, there is freedom in all phenomena from the very beginning. Since points of view that are characterized have no independent nature, their description resolves spontaneously.

In the instinctive recognition of the basic state as the primary identity of everything, there is no assumption that intelligence is independent or self-developed. Because all phenomena are naturally endowed with the qualities and abilities of the basic state’s knowledge system, its naturally present intelligence is evident in everyone.

Although human beings do not have an independent nature, they appear to. In appearing, they have no individualized basis and so they are like a rainbow in the sky, simply occurring due to the basic state.

All phenomena are like a mirage. If they are not examined they are convincing enough, but if they are, they prove to be without any finite individual identity.

Conventional knowledge states that a personal identity is comprised of thoughts, emotions, sensations and experiences accumulated over one’s lifetime. Upon further reflection it is seen that these have no independent basis, so what is their foundation? Just as a seed cannot grow in the sky, having no supporting conditions, disturbing or virtuous characteristics are simply phenomenal appearances that have no independent supporting condition.

As individual subjectivity itself is a point of view that has no finite
essence, upon instinctive recognition of the basic state as the primary identity, it is clear that the perception of the body and its characteristics is forever superseded by the basic state.

The basic state’s phenomena are embodied and enacted rather than being individually possessed by anyone. The inseparability from this basic state reveals the knowledge to solve all problems—an all-encompassing knowledge ability—active throughout all phenomena, including space-time and causality.

Therefore, given what simply is, there is no need to toy with anything. Pure perception naturally does not seek anything in appearances. In spontaneous perception of the here-and-now, discover the basic state that is the essence of all phenomena, and then continue on just like this.

While the continuum of the basic state is not something that has a beginning or an end and it does not come or go, it cannot be recognized by insisting that phenomena are substantial.

The basic state’s innate well-being does not need anything to bring it about as it already is. Yet that isn’t seen as long as well-being is sought in people, places, things, thoughts, emotions, sensations and other experiences.

Through instinctive recognition of awareness, anyone can enact the naturally perfect intelligence of the basic state. Regardless of the sharpness of their faculties, anyone can realize increasing clarity by the power of short moments of awareness, repeated many times, until automatic.
Chapter 4:  
The Language of Natural Perfection

All that arises depends on the basic state, which is the basis of all phenomena. From subatomic particles to multiple universes, everything is comprised of the basic state. All phenomena are the division-less basic state and are measureless. Everything arises within unobstructed potential.

As soon as there is division and measuring of phenomena, there is a futile attempt to separate the division-less basic state. The basic state is uncatchable by measurement or analysis. Its language is one of indestructible indivisibility. The basic state speaks the language of openness that is spontaneously present and indivisible.

Language systems that determine only independent phenomena and their certain identification are at a loss in describing the basic state. In descriptive frameworks that are based on the independence of phenomena, there is constant moving back and forth between concepts, one attempting to verify the independent existence of the other.

The extremes of reification seem to divide phenomena from awareness, and because of this habit we do not recognize the basic state of phenomena. To only trust phenomena as independently existent is doomed to incompleteness. The basic state is always pure and complete and never remains or separates from phenomena.

The basic state pervades all extremes inseparably and therefore is free of all extremes. It never remains in any extreme because it is inseparable. Separating phenomena from the basic state or the basic state from phenomena creates ordering and circular logic that constantly go from one extreme to the other. The habit of limited frameworks in which there are only independently existent phenomena cannot accept dependence on indivisible openness.

The language of the basic state is free from extremes and only speaks the spacious clear nature of all phenomena. Awareness is simply the view of all points of view and is never made into or caught by viewpoints.
It is impossible for the basic state to accept or reject phenomena. It stays in evenness and consummate clarity.

In the basic state, there is no conclusive making of independent phenomena—no subject, no object, no back and forth between subject and object, no beginning, no end, no cause, no time and no dimension, so there is no point of view, or a point from which to view. There is always unbreakable natural connection in the pure continuous basic state.

All phenomena are equally subsumed within the scope of the naturally perfect basic state. Just as planets and stars and their unpredictable states are subsumed within vast space, both negative and positive phenomena are subsumed within the scope of an all-organizing basic state.

Given the nature of the basic state, it can be shown that all things are uncaused and are subsumed within their uncaused nature. The basic state can be explained in three ways—by a figure of speech, empirical evidence and instinctive recognition.

First there is the figure of speech. Pure space is a figure of speech for the basic state. Since space has no cause and is not an object that comes into independent existence, it does not abide in any particular way, is inexpressible and beyond specific characterization. No simile for space is ever complete as space is only like itself. Space can be understood as a metaphor for what is naturally perfect.

The nature of all phenomena, including human beings, is a state of equalness free of substance. Humans, like all phenomena, are the embodiment and enactment of the unifying intelligence of the basic state. With no independent substance or characteristics to be found in phenomena, everything is free of all of its descriptions, and pure like space. All phenomena whatsoever rest imperturbably in natural perfection.

Phenomena cannot be found to have actual substance and are the actuality of the basic state. There is no basic state that is other than
phenomena and there is no phenomenon that is other than the basic state. The unchanging, inherently pristine nature of the basic state is an all-encompassing environment. All phenomena can be likened to the nature of space. The ultimate significance of all phenomena can be understood in this way.

Features of phenomena seem to hold for a while and then give way, like mist evaporating in the air. In the end, nothing endures. With no compulsion to describe phenomena, the drive for permanence and solidity is no longer compelled. The individual is a descriptive framework rather than a subjective basis upon which to find substantiality.

When something is existent it asserts a claim about how it will behave across a wide range of circumstances. To say that something is existent is to count on it to operate in specific ways and to be subject to certain specific kinds of confirmations. Phenomena do not withstand this test.

Just as everything within space is actually comprised of space, the basic state steadily communicates its own availability as the all-inclusive field that is always unified within its own phenomenal self-presentations. Just as space never comes together or separates from anything within it, the basic state does not come together or separate from phenomena. The basic state is evident only in phenomena and phenomena are evident only in the basic state.

All phenomena that make up the content of experience appear in terms of the basic state, which unites them in a specific intimacy in the same way that space comprises everything within it.

Although phenomena are apparent, they do not depart from the basic state in which each appearance is mirage-like by nature. Due to awareness, knowledge of what appears is present together with what appears. Knowledge of phenomena is inseparable from phenomena, like space is inseparable from space.

The basic state, like space, is beyond thinking and analysis and is seamless. Just as space requires no forethought and does not accept or reject what appears within it, the basic state is beyond thinking and
analysis. In natural perfection, acceptance and rejection, effort and achievement, cause and effect cannot be found to independently exist.

The continuum of restful natural perfection is like sky within space. Although it seems to appear, there is no place for it to appear or anything appearing. All phenomena spontaneously resolve within an indivisible basic state.

Not finding anything is what is found, and this is the pure fundamental nature of the basic state, the intelligence that rests in itself. All that arises, in the moment of arising, simultaneously releases in a uni-flow of the pure presence of natural perfection.

As the basic state is a ground of indivisible equalness for all that appears, a “human being” is simply a phenomenal appearance of the basic state and nothing else. Identical in nature to the basic state, the mind and body cannot be identified as independently originating.

Being like space, timelessly free of substantiality, thoughts and their release are analogous to the simultaneous drawing and vanishing of a figure traced in space by space itself. Likewise, there is always uninterrupted self-freeing of the here-and-now.

All experience of negative and positive phenomena is ultimately unborn, and since space-like phenomena have the ultimate nature of the basic state, every experience naturally transcends negative and positive descriptions.

The inherent nature of all events, both simple and compound, is like space. Thus all labels describing negative experience and all descriptions of positive experience cannot be found to exist apart from the basic state itself.

Therefore, the basic state is pristine in the immediacy of phenomena without any interruption between phenomena appearing and resolving. In spacious awareness, all points of view soar in the vast expanse of space.
The awareness that is seeking awareness is the awareness being sought. The basic state is non-independent of phenomena and phenomena are non-independent of the basic state.

In instinctive recognition, space is an obvious metaphor for the basic state. The pure logic is that phenomena cannot be found to have an independent nature. The empirical evidence lies in the basic state of all experience, which is unceasing and uncontained.

The concept that awareness or perception is subject to containment and cessation within phenomena is due to the attempt to verify what cannot be found to independently exist. The realization of the basic state’s spontaneously occurring beneficial nature makes evident and resolves all appearances, however they manifest.

The unavoidable embrace of the basic state binds everything together in evenness. It ensures unceasing benefit in the same way that space is certain, no matter what occurs.

Utterly lucid by nature, and forever uncompounded, the basic state can be compared to light filling space. Spontaneously present, it is unobstructed and unobscured. Free of extremes, it dispels the confusion and tension of reification. No phenomenon can obscure the immediately beneficial qualities that are already and forever naturally occurring in the basic state.

Beneficial qualities and activities are without transition or change throughout past present and future, identical and permeating everyone and everything alike. No matter what appears, there is never any straying from this pervasive benefit.

All appearances and possibilities appear within such a context and are perfect by nature. By the power of the basic state, the narrow confines of ordinary conceptual frameworks are gone beyond, and it is recognized that all phenomena are subsumed within the space-like nature of natural perfection.

Space undergoes no transition or change. Likewise, phenomena are always unchanging as the invisible insubstantial basic state. Although a
wide variety of phenomena appear, the basic state is unaffected. In the moment of appearance, flowering and release, phenomena have no independent nature and are smoothly self-freeing, like a mirage, a dream or an echo. All things can be described as distinct and clear, yet do not truly exist. They simply appear spontaneously without independent basis or support.

Everything appears as in a dream—therein, no one is born and no one dies. No phenomena, not even life itself, can be found in a dream. The accumulation of dream plans and actions cannot be found to independently exist, nor will it ever. Although a dream image seems to exist, it has never been. Like all phenomenal images, dreams are a phenomenon of the basic state, and cannot be found to have an independent existence.

There is no individual identity for each phenomenon, as there is no individual space for each star.

No world system anywhere takes place outside the unifying perfection of the basic state. It is simply not possible. The basic state is the primordial state within which all phenomena manifest and disappear. Among the countless phenomenal appearances of the all-encompassing basic state, the parallel universes, world systems and all they contain are simply phenomena of the basic state.

Within the all-pervasive basic state of natural perfection, timeless awareness manifests distinctly, like the light of the sun. The unconfined capacity of its self-appearances is like sunlight filling space. Awareness is the lucidity of the brilliant expanse of the basic state itself. The individual intelligence of each phenomenon is due to this greatly perfect intelligence and nothing else. Primary identity is in the power of this intelligence rather than attempting to find meaning and well-being in phenomena.

Implicit confidence in the self-release of phenomena is the crucial imperative. Points of view never stray from their true nature. Due to the nature of the great, unified basic state, there is a continuous display of phenomena. Since this entire display is fully encompassed in the basic state, it never strays from this fundamental nature. All that appears is
subsumed within the basic state, while simply seeming to exist in relation to it.

Within timeless natural perfection itself, phenomena are always seamlessly present *all at once*. Phenomena arise spontaneously. Given that they are naturally unified within the fundamental unity of the basic state, they have implicit recall of their nature.

The perfection of the basic state guarantees that everything within it is naturally perfect. Rather than the basic state being a non-existent void, the nature of phenomena and phenomena themselves are the basic state and are endowed with the greatness of its naturally occurring stability.

In awareness, there is lucid clarity and no imbalance. To continuously recognize the basic state which pervades all phenomena, is to abide in natural unbroken perfect clarity and fearless beneficial activity.

The perfect mental stability of awareness is due to the inherently stable nature of the basic state that stabilizes everything. Moreover, due to this factor, perfect mental stability is ensured as the basic, natural and already accomplished human experience.

Although the vast expanse of space is forever flawless and pure, phenomena appear in the same way as the colors of a rainbow. Although the essence of the basic state is perfect and stable, impermanent phenomena appear within its scope of fundamental stability and purity. Within awareness itself, just *as it is*, perfectly clear, all phenomena are spontaneously non-dimensional, indivisible and timelessly present. The basic state is endowed with the immense capacity for everything to manifest.

Emphasizing descriptive frameworks rather than the basic state is responsible for non-recognition of naturally occurring perfect mental stability. When, by the power of awareness, it is instinctively recognized that descriptions have no power to verify independent identity, all phenomena are realized to be already confident in their natural perfection.
In day-to-day experience, the instinctive certainty of the basic state is the source of clarity, continuous soothing energy, perfect mental and emotional stability, enhanced intellectual and emotional capacity, empathy, sympathy and the ability to relate skillfully and beneficially in all situations without impediment. These attributes become evident as qualities and activities of the all-unifying intelligence of the basic state.

Phenomena cannot be found to have an independent existence, and due to this are impossible to conclusively characterize or describe. Simply, they are reduced to being labeled as having no independent nature.

The nature of phenomena is such that even as they appear to have an onset, they do not, that even as they appear to potentiate, they do not, and even as they appear to release, they do not. The seeming phenomena and the labels that apply—onset, potentiation and release—each is equally due to the basic state, and cannot be found to have an independent nature.

Phenomena within the basic state are synonymous with points of view occurring within the all-encompassing view of awareness. Without an existence other than that of the basic state, all phenomena occur in the space of an instant of the total pure presence of awareness, the spontaneous self-freeing of viewpoints of the here-and-now.

Perfect mental and emotional stability involve awareness freed from being wrapped up in discursive thinking, and is understood within the scope of spontaneous direct recognition, and not within intellectual speculation.

The essential fact is that regardless of what appears, even as it does so, it has no independent nature. Phenomena, moreover, appear naturally due to the great organizing intelligence of the basic state. Even in the very instant that things seem to appear, they do so without the need to label them as one thing or another, with no question of whether or not something appears, and with no finite aspects whatsoever. So within the context that is unalterable, unchanging and indestructible, nothing strays in the slightest from the basic state. Nothing is distinct in itself, and so there is no straying from the state of equalness that is the true nature of phenomena.
The elements of a mirage appear to arise, but in actuality there is no arising. The context in which their arising occurs is space itself. What appears is space itself. Given that all of this coming together of elements does not exist as independently evolving phenomena, these are simply apparent, yet cannot be found to have an independent nature. Analogously, all phenomena are such that they are apparent, yet do not begin, do not endure, do not go, cannot be denied, cannot be affirmed, and have never existed as something ultimately distinct. In other words, they cannot be found to exist. Rather, it should be understood that they are simply descriptive frameworks for what cannot be found to independently exist.

All phenomena, including mind and body, are without basis, and there is no possibility that any of them has an individual foundation.

The thorough subsiding of reliance on elaborative descriptions of phenomena is synonymous with perfect mental stability and true intellectual power resulting in speech, qualities and activities that are of benefit to all. When there is no dependence on non-independent phenomena, there is endless and clear intelligence like space. The source of visible powerful intelligence is the invisible power of the basic state.
Chapter 5: The Beneficial Nature of the Basic State

The beneficial nature of the basic state is inherent. Everything whatsoever always abides in natural perfection. All immeasurable phenomena are spontaneously pure. “Pure” means the basic state is free of anything of a different kind. It is not mixed with any other substance or material and is always clean and fresh. It is vividly pure. It is one hundred percent pure.

“Instinctive recognition” means the certainty of the basic state with no need to think about it. Instinctive recognition applies to the absence of intellectually accessible content within the recognition. The instinctive recognition of the self-freeing of phenomena pervades until it is completely absorbed into the primordial base. This is synonymous with complete perceptual openness in all experience.

The true nature of the basic state is spontaneously present original purity. In the basic state, every form of descriptive framework is shone through immediately. It is what is most essential. A great amount of confusion is destroyed by the power of this recognition. There is no need for investigation or conceptual analysis. Descriptive frameworks are gone beyond altogether in the basic state’s fundamental expression of the way things are.

Phenomena are not something to be abandoned, nor is the basic state something to adopt. The basic state cannot be sufficiently gathered into frames of reference. It is instinctively recognized by its own self-illuminating intelligence.

The vivid, luminous clear quality of the basic state is spontaneously present intelligence. It is present at all times. Luminosity alone is present in all phenomena. Naked intelligence is unceasing and all-pervasive like sunlight filling the entire sky. It is the life force of everything.

The basic state and phenomena are inseparable, just like the sun and its light. The sun’s light cannot be separated from the sun itself. These two are not different, yet neither are they same. Similarly, the basic state
and phenomena are neither the same, nor different. These two aspects are beyond being identifiable as single or multiple and are fundamentally inseparable.

Benefit is in the basic state and the basic state is in benefit, inseparably. This cannot be perceived via the limitations of descriptive frameworks. It can only be known through instinctive recognition. This is the means of understanding the nature of reality: It is the purity of this very moment, the spontaneous presence of this very moment, the thought of this moment, the emotion of this moment, the sensation of this moment, all experience of this moment, the here-and-now, each here-and-now complete and fundamentally identical.

Instinctively recognize the basic state in the present moment. Realize with full confidence that there is nothing more than that to do. Directly experience the here-and-now as spontaneously self-releasing. Have complete confidence in this certain freedom. This is absolute intelligence.

The uncontrived essential nature of the lucidity of the basic state is directly transmitted in all forever pure phenomena. Everything abides in self-illumination.

All experience is entirely beneficial by nature. All phenomena already rest in natural naked intelligence and are liberated from the start in the basic state. Everything is spontaneously respectful to the basic state and synthesized in its essence.

The beneficial gesture of the basic state pervades everywhere. Since the basic state is naturally beneficial without intention, its appearances are beneficial by nature.

Like a treasure trove of precious gems, the naturally perfect basic state reveals its manifestation. The consummate benefit of all phenomena is that they are unavoidably bound by the basic state.

The basic state is the sole decisive state of unified phenomena. It is consummate in its own place of natural lucidity. It is the unchanging, indestructible seal of reality. The true foundation and bond of all
phenomena whatsoever, this utterly stable intelligence is a uni-flow of spontaneity.

Phenomena constitute the wealth of their native state and are its perfection. Imbued with the basic state, they do not stray from its pre-existent unity. Phenomena are never apart and the basic state is never a part—it is never conclusively made into phenomena. Phenomena are its manifestation and the basic state is their abode. The extreme point of view that describes everything as having an independent nature is completely eliminated. The uni-flow of the basic state is unchanging. Its scope of equalness is without extremes. It is not made to occur. Unapproachable through description, it is like space.

Immediate benefit manifests naturally as a pervasive aspect of the basic state. Like the sun’s rays, it is naturally present due to the unimpeded power of the great unity, in which everything seems to appear, potentiate and resolve. The indivisibility of its display is one of boundless, countless, unpredictable manifestation.

Free of origination or disintegration, the basic state’s inherent stability, peace and freedom draws effortlessly on the expanse of all knowledge. Knowledge of the whole is available in current phenomena. In awareness, the spontaneous self-freeing of its points of view is obvious.

Herein founding knowledge is enacted. No matter where it leads, the basic state is free. It is present everywhere and is the province of everyone. It is the domain of an individual’s awareness, pervading the scope of descriptive and conceptual elaboration like bright daylight saturates the expanse of space. It is the decisive experience of awareness in all its immediacy.

Thoughts, emotions, sensations and other experiences are free in their own place. The innate intelligence of the basic state is unavailable when it is believed that experiences are fixed and exist in their own right. The basic state is immune to phenomena, like space is immune to day and night. Although day and night appear, the nature of space is unchanging and unalterable. Space remains space. Similarly, although countless, ceaseless, unpredictable phenomena appear, each can be found to have no nature of its own. Thus, due to phenomena having no independent
power to cause or effect, they cannot limit or improve the basic state. Thoughts appearing in the basic state are like space within space. Innate knowledge of this offers profound intelligence in all situations.

The clarifying of perception is like mist evaporating in space. The ultimate nature of mist—space—is inseparable from it. Similarly, the pure perception of all thought-phenomena is inseparable from it.

For human beings the refinery or laboratory of the basic state is in the instinctive recognition of the true nature of phenomena, recognized by the power of awareness in the immediacy of all perceptions. Uncomplicated open awareness is carefree, forthright, and deeply penetrating and powerful in its insights. Regardless of what happens, whether there is mental stirring or not, there is nothing but the nature and display of spontaneously present awareness. There is nothing that must be eliminated. Any object of distraction is realized to be the display of natural perfection. Even unawareness or non-recognition of awareness is due to awareness. This is similar to the vast pristine sky where there is nothing to be found but sky.

Accomplishment of the powers of the unifying intelligence of the basic state comes about through the certainty of awareness. It is ensured as the pure equalness and evenness that is the underlying foundation and support of all phenomena.

Awareness itself guarantees that it is impossible to err. A moment of awareness is not a “thing,” rather it is the simple acknowledgement of awareness by awareness, the instinctive recognition of the non-fabricated self-release of the here-and-now.

Within this ultimately indescribable basic state, all appearances and possibilities are of its even expanse and require no acceptance or rejection, as nothing is better or worse. Within this expanse, awareness is pervaded by awareness. The pure basic state pervades all phenomena with uniform purity. This mode of perfect intelligence is timelessly present throughout the basic state. Moreover, owing to these circumstances, everyone is a naturally perfect expression of this powerful intelligence and nothing else.
Effortlessly and timelessly the indestructible basic state is immune to death and instability. Thus all phenomena have as their only basis unending stability. This is the essential and natural state of everything.

Moreover, the experience of confusion of all kinds is due solely to non-recognition of natural perfection. Since conceptual confusion has no independent basis, the ground of it as well as all other ordinary experience is realized to be a manifestation of the natural state—the single nature of the display of all mirage-like appearances. It is impossible to find anything other than the basic state, which is entirely beneficial in its stability and indestructibility. Pure perception derives from complete perceptual openness in the immediacy of all phenomena.

All phenomena, including self-identity and afflictive states, are and always have been appearances of awareness. All is known as the unborn nature of the basic state itself. All phenomena constitute a single state of equalness, wherein there is nothing to accept or reject. Like space effortlessly unifies and organizes everything within it, the basic state, free from characteristics, unifies and organizes everything in a single smooth expanse. And in the same way that all areas of sky share the unified nature of seamless, flawless sky and are free of anything else, the nature or essence of phenomena is the basic state.

Thus, there is no essence of human nature other than this indivisible, totally present natural perfection.

Moreover, there is no basic state to be sought through causes or conditions, effort or achievement because everything effortlessly rests in it already. So what would lead to what? How could there be the possibility of an effect in what is uncaused? The basic state is the sole cause and the sole effect.

Like sky that forever opens to sky in all directions, awareness is open in all descriptions. Descriptions simply impute the independent existence of phenomena where none can be found to exist. Why rely on a description of what cannot be found to have an existence of its own?

Since awareness itself is equal in extent to natural perfection and has no individual nature, the inherent stability and indestructibility that is its
nature is always present, as well as undefeated and unaffected by its own self-appearances. Just as space is not altered by explosions, implosions and other dramatic events, awareness is unchanged by its own phenomenal appearances.

Lucid awareness is supreme and unceasing. Within this faultless expanse, never made into anything whatsoever, and comparable to a flawless sky, nothing appears yet it seems to.

Awareness is the basic space of all phenomena. Beyond reification, intellectual speculation about it is like air fighting with air.

The basic state refers to the ultimate meaning that transcends words and definitions. The basic state transmits this fundamental meaning precisely in its natural absolute presence. In this unborn presence, there is no longer the thought of erring or not erring. The self-arising and self-perfected state of its pure presence cannot be altered or injured. Thus it is not something to defend, protect or guard and indeed there is no one to be found to do so. Awareness is the only knower of all.

There is no entering into it or not entering into it. It alone is the domain governing all phenomena. There is no need to correct body, speech or mind in order to achieve awareness. Natural perfection is found in all experience of body, speech and mind, no matter their conduct. Upon instinctive recognition of this, there is the obviousness of the outshining of faults and perfection of qualities in the basic state of natural perfection.

There is no boundary between recognizing and not recognizing awareness. Everything is the conduct of natural perfection. There is no other basis for anything. By the power of this realization, there is complete release into the powerful intelligence of awareness and its clarity, balanced view, mental and emotional stability, insight, radical compassion and skillfulness.

Unchanging, the basic state lies as the natural essence of perfect mental stability beyond words and is accessible to everyone. The basic state and appearances are inseparable; its beneficial fruition is always obvious. It relaxes all burdens and completely answers every question.
Awareness is utterly indescribable; it cannot be caught by thought. In it, descriptions cannot be found to be conclusive. All words that are known or used describe its unified, inconceivable display, rather than substantiating singly independent natures. With no time frame, the unborn basis of phenomena is unchanging, undivided and uncompounded. With no division into outer and inner, and outshining all descriptive frameworks, the true nature of phenomena is known simply by its spontaneous self-release in pure and total presence.

Awareness coheres as a unified display that arises as anything at all. Mist appearing in space has space as its fundamental nature and is never independent of it. Due to this, it is guaranteed to resolve in space. Similarly, the natural mode of all phenomenal appearances is the super-complete basic state, in which everything appears and simultaneously resolves.

Furthermore, awareness is a timeless intelligence free of the need to depend on conceptual frameworks, yet it demonstrates the fundamental nature of all conceptual frameworks.

The inconceivable nature of phenomena is this fundamental intelligence. It is the specific domain of each individual’s awareness. In restful awareness, there is access to this powerful, basic intelligence in all its immediacy. Intelligence is identical to awareness itself in its totally present settled state.

This uncomplicated open awareness is carefree, forthright, and deeply penetrating and powerful in its insights. Regardless of what happens, whether thoughts arise or no thoughts arise, there is nothing but the nature and display of spontaneously present awareness. There is nothing within this awareness that must be eliminated. All points of view are realized to be the display of fundamental awareness. A key recognition is that awareness is emphatic within experience.

The basic state is the essential and natural state of everything. Understand that all phenomena are its mutually interpenetrating seamless expanse; hence they have no nature other than the basic state.
Leaving all phenomena freely as they are, the power of lucid clarity is attained. In awareness, phenomena are outshone as a matter of course. By the power of awareness, thoughts proliferating and resolving are not disturbing and are an open expanse. As there is no potential for error, a naturally settled state of complete perceptual openness in all experience is enjoyed.

This spaciousness is the true nature of phenomena. Uninvolved in existence and non-existence, the basic state is free of extremes. All descriptive frameworks are like space pouring into space.

There is no distraction even for an instant from the instinctive recognition of the basic state. All phenomena are contained in its uniflow of total presence in which everything spontaneously self-releases.

All-pervasive timeless awareness is an extensive basic state of beneficial intent. It is like a magician that manifests the entire array of phenomena in all their variety. It is the sublime and powerful ruler of clear knowledge of the nature of all phenomena. As the holder of all knowledge, it has no limit to its beneficial qualities and activities.

In the arising of phenomena, the basic state transmits this knowledge in boundless ways. All phenomena are knowable only by virtue of awareness. In the vast expanse of the basic state, the sun of awareness displays itself and all knowledge shines like countless rays of light that banish incomplete definitions of phenomena.

Awareness embodies an uninterrupted flow of beneficial intent. It is the gateway to the wealth to be demonstrated by the solution in all problems. Endowed with inconceivable modes of expression, it is a treasure trove of lucid intellect.

The all-inclusive all-pervasive basic state emerges as phenomena and simultaneously dissolves in the basic state. In their unceasing variety, all phenomena whatsoever are naturally free in sky-like, self-knowing awareness. In it is revealed the relentless expanse of its innate benefit.

The basic state’s intelligence has no limit and opens a ceaseless reserve of benefit through its power of utter clarity and discerning analysis.
The basic state has untrammeled, dynamic power to reveal all of the knowledge contained within it. As the source of knowledge, all learning and accomplishment are already present in it, so that inconceivable beneficial activities are spontaneously accomplished.

Points of view are pervaded by insightful awareness and their inception, flowering and release are an even flow. The lightning flashes of its instinctive recognition and deduction are evoked within points of view and the nature of existence is laid bare.

Correcting inaccurate descriptions of phenomena, its special intellect casts perfect insight into everything knowable without exception. A perfect display of benefit, the incompleteness of giving points of view an independent nature is corrected in the super-complete basic state. Naturally endowed with the power to clearly communicate the nature of existence, it opens doors of understanding everywhere.

The names of all knowable phenomena resolve in the basic state’s consummate knowledge. The basis of the amazing variety of words and their meaning is to be found in the basic state. Positive, negative or neutral—all rests inseparably in the basic state. Its effulgence pervades all descriptions. All bodies and minds everywhere are already captivated by its fundament, which brings wisdom and energy to all.

All experience is like space pouring into space. Thoughts and emotions can be likened to light blending with light. Where would the difference be? All phenomena are fundamentally non-existent in their own right.

The basic state never clings to appearances. All flows in natural intrinsic awareness, unbounded by phenomena. The quest for perfection through changing phenomena is brought to a complete stop in the basic state. The power of the spontaneous presence of awareness dissolves all things into the basic state of reality through the experiential knowledge that the entire cosmos arises due to it. The self-radiance of the pure here-and-now simultaneously appears and dissolves in the basic state, like the pervasive luminosity of a flawless crystal ball.
Chapter 6:
The Basic State Foregoes Effort

Individuality and the role played in life inevitably rest in the basic state. Its luminosity is the light and life of every nuance. Thus it is always fully present. It enlivens all daily activities. There is nothing in particular to be done to bring it about, as it already is the potency of everything, as well as its perfection.

Since the basic state is already present, there is no need for concerted effort. Since everything is infinitely uniform and equal, there is no hope that any particular phenomenon will achieve the basic state and no fear that any will avoid it. In the absence of any fixed dimension to phenomena, there is the ultimate contentment of evenness.

Given that natural perfection is the fundamental nature of everything, perfectibility is already achieved. As it is naturally present, its instinctive recognition is already so and is not the effect of a cause. The basic state is instinctively recognizable by virtue of its sovereign nature.

It is not necessary to set out any kind of system to instinctively recognize the basic state, for it has been present from the beginning. Because the fundamental nature of everything is basic to it, there is nothing to analyze, replace, avoid or clear up. Moreover, its perfect intelligence is not based on descriptions.

From the perspective of the seamless basic state, no phenomenon exists in its own right. Naturally perfect and insubstantial, the basic state is by nature free of all characterization or description. Thus, there is nothing to obscure it and there is no definitive or conclusive statement to describe it.

It is instinctively recognized in the unadorned experiential perspective of awareness itself. Awareness is only present in each spontaneously self-releasing here-and-now. It cannot be found to exist within time frames of a past awareness that was recognized or a future awareness to be recognized. Its natural presence cannot be split off into fragments of time. The total presence of the here-and-now is simply as it is. It is uncomplicated by being an object of effort or achievement and is free of
Positive and negative phenomena can be compared to reflections in a flawless crystal ball. Awareness, however, is like the condition of the luminous crystal that remains clear and naturally perfect regardless of the image that appears within it. Thus, all phenomena appear within the basic state in the same way that reflections appear within a crystal ball. Although the reflections in a crystal ball are distinct and clear and seem to be some “thing”, there is never anything actually in the crystal ball. There is only the pristine clarity and flawlessness of the crystal itself. No appearance or anything appearing can be found to exist within its bright sphere.

To use another illustration, although diverse phenomena vividly appear in space and seem to have individually substantial identities, upon further examination these are found to be comprised only of the very space in which they appear. Similarly, although it seems to, nothing can be found to independently appear anywhere within the basic state. Accordingly, phenomena never happen independently.

The basic state is free of the extremes of being something and being nothing. It surpasses an understanding of the nature of reality that is based solely on descriptions. The basic state is known only through itself and its own self-cognizing function—awareness.

No individual intelligent process with its own independent consciousness can be found to cognize anything; perception is due to all-encompassing awareness. There is no independent subject who relies on awareness. There is simply increasing recognition of what has always been—the pristine presence of the basic state itself coincident in all phenomena.

Stainless and free of non-recognition of awareness and other viewpoints, timeless awareness dispels all conceptual frameworks in its transparency. Free of substance, it is not made into substantive phenomena.

For example, no context such as an independent phenomenon can be found to exist separate from the basic state. Nothing can ever be conclusively established as beginning, reaching mid-point and then an
end. What would begin or end in what has no concrete individual identity? The nature of phenomena is found to be perfect and richly pure like forever flawless sky.

Perfection is the natural language of awareness and it is the domain of indescribability experienced in indescribability itself, of indivisibility in indivisibility itself, of openness in openness itself and of lucid pure presence in lucid pure presence itself. All phenomena are the basic state’s knowledge of itself, its own self-arising wisdom.

In the desire to be intelligent, true intelligence is replaced with some conventional idea of intelligence, in which there is persistent seeking of greater intelligence. To have an incomplete understanding of intelligence is to try too hard at thinking and learning. Proceeding in this way will not find the perfect intelligence of the basic state wherein all knowledge exists.

Pure space is an excellent metaphor for the great organizing and unifying basic state in which there is no concerted effort whatsoever. Even the multitude of diverse phenomena cannot obscure the essential basic state. Furthermore, uncaused natural perfection is evident in everything. Thus, the recognition of the basic state itself cannot possibly entail any kind of effort that is needed to achieve it.

In encountering phenomena, including the phenomenon of human life, it is assumed to have an independent nature. While it seems that everything is substantial in its own right, these belief systems and assumptions are simply incomplete knowledge.

While the perfect intelligence of the basic state itself entails no error or obstruction due to the arising of phenomena, in the face of erroneous understanding it seems to. Likewise, while this perfect intelligence is not altered or changed by disturbing circumstances, in the face of confused thinking it seems to be. However, no disturbance exists in disturbance, for the nature of disturbance is in fact the pure, uninterrupted clarity of perfect awareness itself.

There is nothing whatsoever to remove from the basic state and nothing to add to ensure perfection. Any phenomenon is the naturally perfect
dynamic energy of its native basic state. All phenomena are the naturally perfect behavior of the basic state and nothing else. Similarly, timeless awareness, which is without repression or indulgence, is not involved in the limitations and restrictions of descriptions.

Even though there are myriad incorrect ideas concerning the independent nature of phenomena, in the pristine clarity of the great continuity itself, these concepts are understood to be erroneous. Furthermore, in genuine recognition of the ultimate meaning of phenomena, it is understood that all are the dynamic energy of the basic state itself, free of causality and its relationships, and occur without beginning, middle or end. This instinctive experiential recognition of the basic state cannot be understood by reifying phenomena.

To summarize, the basic state is the unified field that is the original or fundamental condition of all and everything—the totality of phenomena.

To be authentic in their own right, phenomena would have to exist independent of the basic state. It is obvious that they cannot be found to independently exist. This conclusion is the utmost understanding of the nature of phenomena.

Apart from the state of the total presence of the basic state, there is nothing that can be identified by concepts or defined in any way. Thus, it is impossible for phenomena to independently exist either experientially or descriptively. Instead the true nature of phenomena is that there cannot be found anything to permanently capture.

By the power of awareness, the nature of all phenomena is clearly comprehended and their real meaning is understood. Knowing the nature of the basic state is equivalent to knowing the nature of all phenomena; it is a universal key to the nature of reality. Hence, the basic state of each individual is the real center of the cosmos.

The conclusive definition of all phenomena is the basic state as evidenced in awareness. The instinctive recognition of this in a human being is demonstrated as the spontaneous and unremitting impulse to be of benefit.
In the super-completeness of the basic state, there is nothing to perfect or achieve that one does not already have. Everything has been perfected from the beginning and as such nothing need be done to achieve what is already present.

By the power of the genuine nature of reality itself nothing need be done to achieve natural perfection. The ultimate state of “being” is this uncontrived spontaneously present intelligence. It is demonstrated in freedom in immediate perception that is timelessly such that it cannot be cultivated by effort.

The zenith of systems of classification that attempt to quantify and qualify the nature of phenomena is the basic state that underlies their appearance. The true nature of phenomena is in essence a basic state. In order to assert that causes and effects such as matter and energy are the fundamental causes of phenomena, the basic state is ignored. In this way, there is confusion due to a wide variety of belief systems and assumptions, and failure to perceive the basic state. This is a fruitless effort whereby the basis for existence—the basic state—is compelled to seek its own existence without being able to find it.

The basic state, the fundamental condition that gives rise to the appearance of animate and inanimate phenomena, directly manifests everywhere. Without carrying out any action, it enacts everything. It has always been present, is the innermost core of everything and is thus its ultimate nature. It has always been free from the consideration of subject and object. It is attested to by its decisive presence. It affords certainty through its indivisibility. It is the lucid openness that is naturally present in everything.

As no conclusive differentiation is at all possible within its expanse, there are no phenomena to refute and no phenomena to affirm. It has nothing whatever to display to itself. Thus, it is unnecessary to work to achieve what is effortless, already accomplished and naturally present. There is no purpose in trying to create what already exists.

Certainly cause and effect is subsumed in total perfection from the beginning. Beyond proof or refutation, the basic state is total primordial perfection. As the great organizing and unifying intelligence manifests
spontaneously and naturally, it can be found to be the ultimate example, meaning and sign of all phenomena. Due to the fact that this natural state is always already present, it is not necessary to contrive it by trying to seek and achieve it.

As nothing need be done to achieve what is already so, everything comes about in a relaxed way and by virtue of this, complete confidence is ensured in the basic nature of reality. There is no need to accept or reject phenomena in order to arrive at this meaning. Its authority is the state that does not waver. Its agency is in what simply is. There is no need to meddle with phenomena and no need to look elsewhere than in phenomena for the basic state.

The culmination of all phenomena is the total lucid presence of the basic state. All leads to this superb state. Its unchanging luminosity is the essence of everything.

It is impossible to recognize the true power of human life without perceiving that all phenomena are intended and purposed as pure lucid presence. The unique welling forth of the instinctive recognition of the basic state is the utmost conduct. This native intelligence is the only substance of the nature of phenomena and is the pinnacle understanding of them.

Furthermore, of the alternatives to understanding the nature of mental events and habitual patterns, the conventional outlook involves constant effort to accept or reject phenomena and depletes the power of awareness in the busyness of trying to attain well-being. This outlook is forged on the assumption that there is well-being and acceptable conduct if personal mental events and habitual patterns are managed and conformed to conventional standards, and no well-being if not.

This belief system insists that individual human beings self-generate the support for being an acceptable person by such factors as good habits, genetics and so forth. Actually, neither good habits nor genetics nor other similar factors constitute being the best a human being can be, for in the final analysis, not a single one of these has an independent functioning that can be found to conclusively be the basis of either good or bad behavior.
To attempt to regulate mental, emotional, sensory and other experiential phenomena is like trying to drink the water in a mirage—there is nothing there to quench the thirst. Awareness is free of all imposed constraints. Belief systems and assumptions, including the regulation of thoughts, emotions and habitual patterns, do not apply. All conventional outlooks are superseded by lucid awareness.

Desiring the regulation of mental phenomena is restless and confusing. Unless it is soothed with the balm of awareness, then everything about experience is strained by the illogical compulsion to regulate appearances. Alternatively, the sky-like nature of awareness is continuously obvious as the basis of the inherent relief in all perceptions.

Awareness is uninvolved in notions such as regulating phenomena. Only by making the distinction between these two—the compulsion to regulate phenomena and awareness—is it possible to release the root of misperception.

Within natural perfection there is permanent and complete freedom from the need to renounce, indulge, refine, transform, analyze or otherwise gain authority over phenomena. Awareness remedies the need to engage in continual conceptual or verbal elaboration in order to make sense of life and opens a vast intelligence that easily understands and makes optimal use of descriptive frameworks.

Awareness relieves the impulse to regulate thoughts and emotions and opens increasingly perfect mental and emotional stability in which the micro-management of experience is outshone by the profound knowledge of unchanging awareness.

The ultimate example, meaning and sign of a human being or anything else is to be found in instinctive recognition of awareness as the single source and resolution of all phenomena. Within one’s own pure awareness, beyond effort and achievement, is perfection. Awareness abides in and of itself so there is no need to seek it elsewhere.

In the natural confidence of its basic condition lies the natural perfection of humankind, in which all deficiencies are mended and qualities
perfected.

Spontaneously present phenomena are a pure and lucid expanse. Natural perfection is timeless awareness itself. In awareness, nothing need be done about natural phenomena, which are the enactment and embodiment of its unalterable, indestructible nature.

By the power of thoroughly recognizing already present awareness, the purity, lucidity and beneficial nature of thoughts is evident. The fundamental essence of all thought is clear of compulsive thinking. This can be likened to the inseparability of sunshine and its warmth.

The unobstructed basic state is a continuous mode for phenomena and within it there is no dichotomy. The split second variations that seem to appear never actually do.

That, which from the beginning is like sky, gives creative energy to the variety of phenomena, which abide as a natural state of unwavering lucidity.

The already timelessly present source of perfection can be likened to space actually being present.

Other approaches to human life hold that perfection is impossible or that it is finally accomplished through a process of effort and achievement involving causes and conditions. This is like holding that space, which is already present, is due to the objects that appear within it. Likewise, awareness is instinctively recognized by itself as a state of perfection that is already naturally present regardless of the phenomena that appear within it.

The ultimate understanding of the fundamental nature of existence is expressed within a single unified basic state. Phenomena are simply the dynamic energy of this unchanging basic condition.

Distinguishing the fundamental condition as a natural state of perfection occurring in and of itself undoes the quest to substantiate phenomena. With instinctive recognition of awareness, there is no longer a need to control mental, emotional and other experiential events as the means of
achieving well-being. Everyone and everything rests in the implicit stability of the basic state without the possibility of it being otherwise.

Perfection is the fundamental nature of phenomena and is their basic condition. The perfection of knowledge lies therein. In the ubiquitous intelligence of awareness, knowledge does not depend on taking up positions. All knowledge is inherent and available before it is pointed out. This basic intelligence timelessly activates the totality of knowledge that is independent of learning mechanisms.

Free of reference points, ubiquitous intelligence and its breadth of all-knowledge is primary. There is no individual, group or institution in the role of holding or evaluating this knowledge. Rather the basic state itself is the foremost condition of knowledge becoming evident or knowable. Unobstructed, it is the continuous mode for what arises and is pure and free of dualistic perception.

Like the path of a bird flying in the sky, whether anything appears or not is irrelevant—the sky remains uninterrupted. The clarity of the sky is within the flight-path and the flight-path is within the sky. They are inseparable.

Thus, within awareness, the root of all intelligence, regardless of confusion or habitual patterns, awareness remains as it is. Awareness is the basis of confusion and habitual patterns, and confusion and habitual patterns rest in awareness. Simply, awareness is spontaneously recognized as primary, rather than phenomena.

All phenomena are directly seen through due to their native crystalline quality. Within its absolute equalness, all of the phenomena of pervasive awareness manifest. Undistorted, phenomena are free of being conditional sense objects and have no independent nature. The naturally perfect freedom of awareness is the timeless condition, unification and connection of everything.

Countless, ceaseless phenomena appear within the scope of definitive indescribability, free of inception and release. There is no new state to attain and no old state to abandon. There is nothing to be done at all to acquire what is always already so. Phenomena are the only evidence of
the basic state and the basic state is the only evidence of phenomena.

Phenomena appear naturally and continuously without being independently generated. Their non-conceptual nature is lucid intelligence that entails no deliberation. Its condition is one of spontaneous clarity, availability and accessibility, which constitute the demonstration of its inherent intent of uncontrived and unconfined beneficial activity. In that nothing ever veers from it, all is already resolved within its pure stable perfection. Each and every phenomenon within it is an unbridled display of this single nature. Everything whatsoever has its simultaneous origination, existence and resolution in this basic intelligence itself.

The native intelligence is completely unknowable and ungraspable. There is no focusing of attention required, as attention itself, left in its natural state, already is this intelligence. With awareness remaining as it is, what would ordinarily become involved in a variety of thought projects is recognized as the pure and free source and substance of all these projects. Awareness is realized to be the stability and natural freedom underlying the drive to construct descriptions that attempt to prove that phenomena have independent agency and power.

Awareness abiding naturally knows itself to be the basis of all points of view within its all-encompassing vantage. The inclusivity of natural intelligence is guaranteed as the pure mode of all phenomena. Thought processes are wholly unknowable or indescribable occurrences that require no deliberation in order to profoundly understand their nature. Implicit to this understanding is the resolution of the necessity to attempt to describe or characterize them in any way. The mind itself rests in the basic state and cannot be found to independently exist.

Due to its spontaneously uniform and pure nature, everything that appears within the basic state is continuously and equally pure. Perfect stability is innate to this display. It is impossible for awareness to become any particular phenomenon, for within it, there is no individual self-evolved agent to be found. The basic state is a non-arising, non-dimensional, zero-less state that appears to be arising, yet never is. All phenomena whatsoever are fundamentally solved and settled as a problem within the unceasing lucid agency of the basic state.
For human beings, the basic state’s utmost value is found in its legacy of perfect mental and emotional stability coupled with openness to extraordinarily skillful activities that are of benefit to all. In other words, the human phenomenon naturally mimics the qualities and activities of the basic state which is its open source code and that of all phenomena. The basic state spontaneously reconfigures its phenomenal display on the fly.

The basic state is the ultimate naturally occurring and uncontrived perfection that is forever free of, and beyond, all contrived hypotheses such as time, space, cause and effect. Material and immaterial phenomena such as earth, fire, water, air, light and sound are subsumed within its sovereign law.

The basic state itself is without affliction. Phenomena appear free of any independent context, unable to spawn themselves, thus they cannot be found to have individual identity or substantiality. The basic state ensures that everything rests naturally within its indestructible, unalterable expanse. Without intending anything, its intent is forever immediately beneficial.

Free of reactions, the basic state’s original purity ensures that its own phenomena are absent of positive, negative and neutral descriptive frameworks. It is without partiality to phenomena and entails no acceptance or rejection of its spontaneous self-appearances. Its pervasiveness is absolutely uniform. Free of flatness or excitement its stability is flawlessly equanimous.

The fundamental nature is the only basis of current mental events and cannot be found elsewhere. Naturally free of anxiety, it is the source condition of both hope and fear. This is the naturally occurring timeless state that is forever at ease and imbued with spontaneous confidence.

The basic state of awareness itself has no manifest aspect and is the wholly incomprehensible fundamental nature free of elaboration. The extreme obviousness of its all-pervasive uniqueness is more obvious than anything that appears. Similarly the context of sleep is more obvious than the dreams that appear within it.
Thus, as things appear, awareness is the ultimate state that rests naturally. Without examining any point of view within its all-encompassing vantage, everything remains as the basic state’s foremost nature, at ease and carefree.

The complete perceptual openness of all experience ensures that viewpoints appear in light of the basic state and are analogous to reflections in a flawless crystal ball. Furthermore, just as the images in a crystal spontaneously self-release upon the appearance of new images, all phenomena automatically self-liberate in the continuous self-freeing of the here-and-now. There is nothing other than this spontaneous basic state of awareness, which is identical in essence with its appearances.

All thoughts are the unpredictable unconfined capacity of their perfectly stable ground—awareness. While phenomena continually appear, their appearance is due solely to their ground condition. Their continuous mode of arising is naturally evident in the lucidity of awareness. These two aspects—awareness self-presenting as its own phenomena and awareness in its naturally settled state—are inseparable and indistinct. Thus, this naturally settled, self-perfected state is the nature of all phenomena.

Innate confidence in this basic state is the very basis of mental and emotional stability. In naturally settled awareness, the true nature of all phenomena is obvious at all times. The release of the tension of beliefs and assumptions about experiential workings is implicit to the presence of this relaxed state. Remaining in this state is irrevocable; it always is as it is.

The fundamental nature of phenomena—awareness—is intimately bound with phenomena, which are its own manifestation. The pervasiveness of this fundamental condition’s indestructible, unalterable, unchanging and pure nature ensures that it entails no reference point and is free of effort in its unconfined capacity to manifest phenomena. The latter is similar to the limitless capacity of a crystal to emit reflections of colored light.

Awareness that is free of reference points and ordinary thinking resemble one another, but it would be a mistake to take them for one
another. In both cases, the natural ease of awareness is present, however, awareness without points of reference, does not get lost in descriptive frameworks; it stays put as it is. As awareness is always evident, there is naturally present mastery of experience, for it is known to be like a mirage, vividly apparent but without independent existence.

Awareness is totally free as the persistent basis of all phenomena. Awareness is never lost in points of view. In awareness it is impossible to hold to experience as existing in its own right. Substantiality of points of view is instantaneously resolved in each moment. Awareness guarantees complete release of the tension and momentum of experience.

The fundamental state is effortlessly beneficial. This is evident in the simultaneous and absolute coherence of all phenomena within the here-and-now. In this sense, each moment is complete and identical and without reference to time-dimension, cause and effect. The basic state is not a locale. Spontaneous awareness—the openness of the here-and-now—is without reference point.

As the instantaneous here-and-now cannot be captured, there is no now to enter into nor any now that is exited from. There is only the pure openness of intangible total presence in which nothing can be found to be definitively established even for an instant.

Furthermore, there is nothing to do that can be described as the proper conduct for attaining the basic state. The conduct of body, speech and mind are equally intangible. There is no specific behavior to be had in order to attain awareness. Awareness is obvious in the root effortlessness of body, voice and mind—always at rest in the basic state. These are insubstantial from the start and are not special entities that can elicit a certain effect of benefit or harm in relation to the basic state.

The elements of the body are resolved from the beginning in natural perfection. Since the body’s elements cannot be substantiated as concrete, they have no independent basis.

In the final analysis, it can be clearly shown that the super-complete nature of all phenomena does not fall into any substantial conduct whatsoever; it is like space. Not existent, it is fundamentally pure. Not
non-existent, it is wholly beneficial. Phenomena spontaneously appear and resolve within the naturally settled unending state. Therefore, the foundational and single conduct of all phenomena—macrocosmic or microcosmic—cannot be found to be existent or non-existent, and is a pure basic state like sky.

As for the phenomenon of thought, it too, cannot be found to be made into something. The thoughts that describe experience are like a breeze vanishing in the air, leaving no trace. Thoughts are utilized due to the fondness for something supportive to prove the existence of finite phenomena, however all the while they are insubstantial, free in their own place and without consequence.

The basic state of phenomena does not require proof as it simply already is. It is beyond the limitations of proof or refutation. The insistence on substantiality, wherever it occurs, has no basis.

In complete perceptual openness in all experience, everything is experienced totally, yet there is nothing to be seen and no one seeing. Awareness is an expanse of spontaneous perfection evident as the here-and-now.

There is no division in awareness and experience. Each perception of the here-and-now is naturally perfect and in no way can be preserved. There is freedom from all effort to preserve experience in order to achieve well-being. To hold to the preservation of a certain experience in order to achieve well-being negates natural perfection. In spontaneous freedom in immediate perception there is no definitive conduct that can be pinned down. To attempt to do so is like trying to catch a ray of sunlight; it is impossible.

Similarly there are no elaborate proofs or levels of understanding of the basic state that are required in order to understand it. Regarding what cannot be found to exist, it is already ensured as naturally occurring perfection. The indescribable, non-intricate basic condition allows for descriptions of itself in any way whatsoever without ever being made into any of these. In all cases phenomena of all kinds are without substantiality no matter how they are described.
The spontaneous perfection of the fundamental condition occurs naturally and without effort. It did not begin and will not end. For it to be something created, in whatever way it was created, would mean that it is subject to coming to an end.

Whatever is seen is perceived according to the belief systems and assumptions of the perceiver. When humans see themselves as created, everything is seen as created. This outlook has implicit in it that everything must come to an end. However, once phenomena of all kinds whatsoever are known to be the fantastic effect of a single pure state, and free of independent generation, one sees oneself and everything in that way as well. Phenomena arise by virtue of the basic state—spontaneously present and uncompounded from the first.

All appearances are self-images of the basic state, all sounds are self-sounds of the basic state, and all movements are self-movements of the basic state. Only the basic state can be found in examining the characteristics of things. Due to its instantaneous perfection, no independent cause or effect of phenomena can be found to exist in its own right.

Free of the necessity to be achieved, the fundamental condition found in primordial awareness has never been made into anything and cannot be caught by description. No phenomenon can improve it or detract from it. Thus effort is not a cause that leads to the effect of the basic state.

Therefore, within the pure basic state, causality cannot be found to be an absolute principle. It cannot be found to involve cause or effect, effort or achievement, acceptance or rejection.

The self-liberty of the basic state is the foremost human right. It cannot be given or taken away. Spontaneously present, it requires no achievement or preservation. The utter lucidity of the basic state is already ensured, so no effort is needed to make it come about. There is no gradual process of dissolution of phenomena, for awareness is only obvious in each flash-instant of the self-dissolving here-and-now.

Constant effort as the only means of attaining knowledge is taught in response to the belief that intellectual accomplishment is dependent on
the accumulation of facts. The wisdom clarity of awareness foregoes effort and achievement and relies on its innate profound intelligence to traverse the understanding of points of view and to establish the true dignity of being human.
Chapter 7: The All-Encompassing Basic State

Wherever there is awareness, there are phenomena, and wherever there are phenomena, there is awareness. If this is not seen, only one thing at a time is viewed, seeing awareness as different from phenomena. Seeing one thing at a time is the habit until the basic state is reached, then everything-all-at-once is the free flow of wisdom.

Awareness is not created by trying to find it in special phenomena. “Awareness” simply means instinctive recognition of the original basic state. In awareness, whatever appears is recognized to be the display of the basic state. Awareness is with everything. Awareness is already stable as the basis of all perception. This stability is innate. The stable clarity of phenomena is obvious in their appearance. Incomplete descriptions of phenomena are resolved in understanding their fundamental nature to be the basic state.

Awareness is innately recognized as the basis of everyday experience. In the natural equality of all phenomena, mental and emotional stability are evident. There is a natural absence of the tendency to repress or indulge thoughts. Awareness is present as the state of even spaciousness. It is clear, lucid and insightful. There is the ease of letting everything be as it is, without trying to correct or modify anything, and regardless of circumstances.

As phenomena cannot be found to have an origin independent of a basic equal space, it can be demonstrated that they are in the context of this uncompounded basic state. Just as sunlight is included and contained within the sun as its source, all phenomena are subsumed within the basic state as their source. Whatever occurs, by examining the basic state as its source, it is found to have no independent foundation and is included and contained within a state that is pure like endless sky. Thus, it is free of anything of a different kind.

The innate nature of the basic state dawns freely in awareness. Awareness indicates the presence of everything. Viewpoints arise in the all-encompassing view of awareness like the experiences in a dream. Though apparent, they cannot be found to exist. Though phenomena
contain no distinctions in and of themselves, they appear to be separate. Thoughts are never anything other than the basic state itself. Phenomena are, therefore, inseparable.

Phenomena cannot be found to either arise or cease, nor can they be found to be permanent or nothing at all. Phenomena can never be pinpointed with descriptive frameworks. All phenomena are self-releasing like a breeze in space and cannot be established to have an independent identity. This simple knowledge is self-occurring wisdom.

The basic state knows no change, yet its natural display of phenomena is ceaseless and indeterminate. All phenomena are pure, clear, and aware, yet without change. The inseparability of the basic state and appearances is spontaneously recognized in awareness.

The indivisibility of the basic state and phenomena is naturally present in awareness. Awareness is free in itself, resting naturally. All appearances are self-freeing in its profound wisdom intelligence. This is the basic state arising in, of, as and through itself.

All sensory phenomena—overt or subtle—cannot be found to inherently exist. Subjects and objects are without independent substantiality. Hence, everyone and everything rests in natural perfection.

With no basis for being freed, phenomena require no remedy and dissolve right where they appear, with no effort or strain.

This present moment of awareness manifests, yet cannot be captured. Without needing to add or remove anything, everything is as it is in the basic state. The naked clarity of this present moment of awareness does not indulge phenomena or try to rein it in. It cannot be spoiled by any appearance. It is wide open and its lucidity cannot possibly slip into distraction. Naturally luminous and unchanging, it is transparent, even and expansive.

Awareness is at ease, resting in the primordial state, manifesting as the reach and range of phenomena, unified indivisibly in wide-open spontaneous presence. Whatever occurs is the play of the basic state itself. So there is no need to keep anything in place to ensure it. There is
no need to repress and reject some experience and long for others. The basic state is no particular way, for it is the fundamental nature of all its ways.

There is no need to rely on descriptions in order to come to a conclusion about the nature of everything. Confusion about the nature of existence is gone beyond within timeless awareness, evident as the instinctive knowledge within phenomena. The basic state arises in phenomena and phenomena in the basic state. Just as space cannot escape from light, the basic state cannot elude phenomena.

Thoughts, emotions, sensations and the countermeasures that are applied to them rest in vivid awareness. Effortless self-freeing of the here-and-now is spontaneous. All phenomena manifest as the free-form play of the basic state itself. There is no differentiation between each here-and-now in the even uni-flow of the basic state. Everything manifests as its perfect luster and is naturally pure.

Likewise, the phenomena of time and space also cannot be found to exist independent of a basic state. With this being the case, it is clear that time sequences of past, present and future, and all constructs of spatial dimension, have never independently existed in any way. The modes of creation, duration and cessation of phenomena, as well as the spatially compounded properties that describe them, have never existed independently. All phenomena are none other than a basic natural state.

Various discursive thoughts and discriminations are unavoidably bound by the basic state, which is true intelligence and wisdom in its original condition.

Both phenomena and their source are without foundation or support. Phenomena, including the mind, are the spontaneous expression of the dynamic energy of awareness, which abides naturally in a state of perfect stability. The phenomenal appearances of this basic space can be compared to sunlight filling space. Moreover, all perceptions whatsoever—positive, negative, or neutral—are subsumed within the basic space of awareness, and are naturally perfect and stable.

Perceptions can be compared to light in that they are spontaneously
present and lucid by nature, and to the sky in that they are pure and without substantiality. All the elements are subsumed within a basic state. No phenomenon great or small can be found to be self-made.

This is the instinctive recognition of what is immediately provable: The spontaneous self-release of the here-and-now is guaranteed in the inseparability of the pure presence of awareness and phenomena.

In the immediacy of examination, awareness is equal to all phenomena alike as an expanse that is free of division or bias. This can be likened to space pervading the air that appears within it.

In conventional understanding, phenomena take form in opposition to space, and interact according to causes and conditions. Knowledge of this process depends exclusively on the assumptions made about phenomena as described by an observer. When knowledge only refers back to the descriptive capacities of an observer, reality begins and ends due to subjective and objective frameworks.

The confinement of knowledge to descriptive frameworks foregoes what is simply not able to be known through measurement and characterization. As long as it is assumed that phenomena can be found to have a nature independent of what is free of description or measurement—the basic state—for just that long, there will be great limitations to knowledge.

The fundamental purity of phenomena that is inseparable from their appearance constitutes their self-verifiable nature that is free of descriptive influences. In the human phenomenon, as in all phenomena, the basic state knows itself, without knowing anything. This knowing is not a matter of description, but one of the total presence of the nature of reality itself—as itself—appearing as the spontaneous and simultaneous appearance, duration and self-release of the here-and-now. This is a non-arising display of complete and identical appearances in which nothing appears in its own right.

Free of all conceptual constructs such as time and space that are utilized to impute an independent nature to phenomena, their apparent arising is the unconfined capacity of what is non-arising. The spontaneous
presence of non-arising arising, free of space and time, is also free of observer and observed. This spontaneous origination knows itself through its capacity as the only knower of its mirage like display. It is self-knowing via the power of awareness.

The unchanging spontaneous display of phenomena is indeterminate. In that natural perfection is the only nature of all phenomena. Its unique state subsumes all reference points that assert oppositional frameworks. It is free of extremes and it is impossible that any phenomena avoid it.

Within the phenomena of dimension there are never any completely definitive characteristics of dimension. Within all phenomena there are never completely definitive names for characterizing them. Within a single phenomenon there is never anything to characterize. Within the entirety of pure phenomena there is never anything to characterize as positive or negative, strong or weak. Everything is perfectly unopposed within its basic nature.

Just as the sky is subsumed within space, the spontaneously present nature of phenomena subsumes itself in itself, free of all actions. Everything is united within it. Since everything is united within it, it is the single sovereign state and is unchanging, unalterable and indestructible. The great unifying and organizing intelligence, which is uncreated, spawns phenomena as its own unconfined dynamism.

What is clearly apparent is non-existent by virtue of itself. To believe that it is existent, leads to endless assumptions about its nature, which is the very basis of confusion.

Awareness is timelessly unchanging, without causes or conditions and clearly evident in the spontaneous total presence of the here-and-now. It is all that is ever seeing anything. By the power of genuine seeing just as it is, awareness itself is crystal clear as a spontaneously present space of perceptual openness that pervades and contains all undifferentiated experience. Being non-different, all phenomena are equal, have no characteristics and are free of elaboration, like space. And just as space requires no seeking or finding, immediately present awareness cannot be sought or found.
Once it is understood how phenomena are erroneously conducted in order to create an understanding of experience, there is access to the basis of all knowledge. Thus, there is the ability to solve problems from the outset rather than engaging in misperceptions about the nature of phenomena.

The naked simplicity of awareness is the patron of all thoughts, and shapes all experience. Similarly, space is the patron of all objects within it, and when examined constitutes their basic shape. Since naturally occurring timeless awareness—pure and total presence—is the ground of everything, all phenomena spontaneously arise from it, yet are beyond cause and effect, positive and negative.

The basic state’s pure presence, like that of space, is ensured and cannot be altered. Therefore nothing need be done to find it, and nothing need be changed for it to be always already so. Thus, all approaches that attempt to get at phenomena are subsumed within the unified language of the basic state.

Dualistic symbol systems such as characters, alphabets, and numbers, as well as the utilization of them, do not allow for what is unified by nature. These systems are designed to describe phenomena—that which cannot be found to exist—and prove that they do exist. Then the preoccupation with description fills every moment. This is similar to having a native language that one is accustomed to speaking and being unable to understand the communications of someone from another country. How can the conventional language of differentiation and opposites describe what is unopposed and naturally perfect?

Descriptive frameworks for independently existing phenomena fall short in the failure to be fluent in a language that describes the unified nature of existence. Unable to describe what cannot be known through dualistic symbol systems, there is entrapment in assumptions that phenomena have an independent nature.

Dualistic descriptions are decisive concerning origination, duration and cessation of phenomena within a framework of existence and non-existence, and what pertains to it.
The language of the basic state describes a non-differentiated ground of mirage-like phenomenal appearances in which there is no distinction or difference. It is like space in that it lacks identity. Even though this is not generally recognized, all phenomena nevertheless are like space and have no finite characteristics. The meaning of the unified perspective of timeless awareness subsumes all other perspectives within its more comprehensive understanding of the nature of everything.

The pure and total presence of the basic state always already outshines and subsumes all of its own self-appearances. The pure and lucid nature of the basic state is free of elaboration.

Within the naturally occurring intelligence of the basic state, human beings instinctively rest in the basic state just as it is, and are spontaneously present as the beneficial nature of the basic state. Within this pure state there is nothing to characterize in terms of descriptive elements. The nature of phenomena is pure and seamless as it stands.

Everything is understood to always be the unavoidable openness of an undifferentiated fundamental condition. There is no straying from the unconstrained nature evident in awareness, and there is no longer the illogical compulsion to describe phenomena as independently existing. In unconstrained awareness, everything-all-at-once is pure and naturally perfect.

Just as the sky is inclusive of everything within it, awareness is inclusive of all phenomena—even powerful negative states. Whatever occurs, the sky-like basic state is its home. The true nature of points of view is timeless awareness, spacious and very pure.

The encompassing view of awareness includes all points of view. The complete perceptual openness of lucid awareness can be compared to a clear blue sky filled with sunlight. Occurring naturally, it is a spacious timeless expanse.

The basic state itself is like unchanging pure space. Its display of phenomena is unpredictable. In awareness, nothing need be done to alter the flow of its naturally perfect appearances. There is no context anywhere that constitutes an extreme. There is no straying at all from
the true nature of points of view, timelessly free awareness. Awareness outshines everything.

Everything is all-good, arising as a single expanse of natural perfection, sublime and without rival. The basic state unites everything within it, as though under a benevolent ruler. Awareness entails mastery over all points of view and does not waver at all. Everything is all-good. There is not a single thing that is not naturally perfect. All things are identical within the beneficial reality of the basic state. Since everything—whatever is or is not the case—is of the same basic state, all things are identical within its unwavering, naturally present reality of equalness.

The single basic state in which everything without exception arises is the true nature of phenomena. There is nothing to achieve or to seek within the context in which nothing need be done to achieve well-being. Effort and achievement rest in the basic state. Since there is no object to seek, no state to achieve, nothing that comes from anywhere else, and no coming or going, there is naturally perfect equalness—the indivisible basic state.

Complete perceptual openness in all experience is the ease of everything, just as it is. Naturally occurring timeless awareness is the easygoing state in which there is no reference point for an independently fixed subject or object. The basic state clarifies all the extremes of existence (that things exist) and nonexistence (that things do not exist).

In the basic space of awareness, appearances and sounds are inseparable and completely pure, timelessly free. The basic state is the essence of the natural perfection of everyone, and so all methods of self-improvement are subsumed within the natural perfection of awareness.

The unwavering nature of all points of view is naturally occurring timeless awareness. Viewpoints and timeless awareness are inseparable in their total purity, like the color blue and sky. Ever-wise awareness is a timeless expanse. Within this infinite and all-pervasive basic state, which cannot be divided into outer and inner, there is no-thing to characterize in light of positive, negative or neutral phenomena. All phenomena are automatically subsumed within the natural perfection of the basic state.
Phenomena are spontaneously present as a lucid state of perfection and utter relaxation in which complete stability and abundant insight are ensured. The tremendous value of this recognition is that it is in perfect accord with the true nature of phenomena. This is a state of unconstrained empathic unity, connection and benefit. Perfection in one, perfection in everything; the basic state is a naturally lucid expanse, a magnificent display of wisdom’s qualities and activities.
Chapter 8: Lucid Pure Presence

Although there seem to be many fixed definitions of phenomena, and many differences among them, none is the ultimate basis of reality, and none proves the independent existence of the phenomenon it describes. Descriptions that impute independence to phenomena are incomplete and in the final analysis cannot describe the nature of existence.

All reification is without ultimate significance—except that it opens up into the completely lucid intelligence of the basic state. There are no finite phenomena in the basic state, so instruction in them is inconclusive. The basic state cannot be fathomed as a unit of knowledge. Its unengaged openness supersedes any process of accumulating knowledge. The pure presence of the here-and-now, released at inception, is brimming with intrinsic clarity. Everything is spontaneously assimilated to its primordial beneficial intelligence.

Phenomena do not have any basis for insisting that if their individual descriptions are displeasing, then the world is a place of chaos, and if pleasing, then the world is a place of comfort. The concept of establishing happiness or suffering through defining or changing the labels of phenomena is a mere fiction of popular culture that cannot actually be established.

Similarly, individuals respond to those who hold similar descriptions of phenomena, and reject whoever does not, without ever examining the nature of describing. Until the habit of describing is outshone by the instinctive recognition of the basic state, there will always be enemies and friends, confusion, and no possibility of peaceful accord within humankind.

Optimal human existence can come about only by incorporating the knowledge that phenomena do not react to the basic state and the basic state does not react to phenomena. The basic state does not interact with phenomena and phenomena do not interact with the basic state. The basic state has no phenomenon that has true, substantial existence. It has no basis for reaction, interaction or action of any kind. Thus the basic state’s lucid pure presence is never disturbed, diminished or lost. It
has no causes of distraction so that its pure basic beneficial energy increases inexhaustibly.

Regardless of translucent phenomena’s appearance, it is illuminated by unconfined openness. Complete lucidity pervades everything spontaneously and equally with super-luminosity. Never stirring an iota, restful awareness is obvious as the unadorned here-and-now. All-saturating indestructibility binds all together in brilliant pure presence.

Like light pervading space, all phenomena originate in lucid pure presence and are instantaneously released therein. All events are already dissolved in the timeless purity of the basic state. The undivided openness of the here-and-now is intrinsically pure and potent.

The intelligence of the basic state continues permanently in one lucid, unchangeable presence. The measureless, indestructible basic state is inseparable from unobstructed phenomena and is a clear expanse like sunlit sky. Pure phenomena manifest unendingly and do not remain in somethingness or nothingness. The basic state’s natural perfection is completely free from all elaboration of substance and non-substance.

Pure basic knowledge is always instantaneously present, not as a potential but as the very nature of phenomena. Everything is alert and bright with basic state energy and power. Clarity and discernment are the uncontrived essential nature of all appearances. The lucidity of pure awareness cannot be blocked as there is nothing to block it. With utter simplicity, now knows.

The unconditioned, natural basic state and its uncatchable, unchangeable phenomena are always equally and evenly pure. There are no transitional states and there is only indivisibility. Transition and change are referential frameworks that attempt to ascertain the independent nature of phenomena where none can be established.

Therefore, all activity of human life is unavoidably grounded in the lucid pure presence of the basic state. Its instinctive recognition affords automatic use of its profound clarity and intelligence for the ultimate benefit of all.
As a uni-flow of lucid purity, awareness does not come to a stop and identify with phenomena. Awareness is naturally open and undivided perception. The idea that awareness has come to a stop and is stuck is simply a description of what is actually all-encompassing natural openness. The basic state is never trapped in different ways of describing the creation of the world, or in employing descriptions in different ways.

The view that particles of substance are permanent can never be proved, yet beliefs in independent phenomena persist. Without going beyond the view of independently existing phenomena, there is neither the power of pure basic intelligence nor masterful understanding of the true nature of phenomena.

Absent of the knowledge that the basic state is the foundation of all descriptions, definitions of phenomena are always incomplete and the transformative energy that empowers complete understanding of the nature of existence is missing.

All descriptions whatsoever rest effortlessly in the basic state which is never caught in describing or not describing. Inherently, everyone and everything is united in sole singularity, without falling into something or nothing. The immeasurable attitude of the basic state is not known through any descriptive framework. It is the basic state’s instinctive knowledge of itself.

The lucid pure presence of the basic state never remains in description’s labels. Its permanent, uncontrived nature is always inconceivable openness, free from the demands of comfortable or chaotic word games, and forever undone in pure clarity.

Subsumed within awareness, all phenomena are its creative energy and potentiate its pure presence. The very pinnacle of the nature of everything is this pure presence, naked and without characterization or description. Uninvolved in fixed conceptual frameworks, what is provable is the momentary pure presence of awareness. Its spontaneous release of phenomena is a continuous flow of utter lucidity.
The instinctive recognition of pure awareness ensures perfect release from the demands of spontaneous mental processes that compulsively characterize things in one way or another. The prerequisite of awareness in all thought, emotion, sensation or experience ensures its spontaneous presence. In instinctive recognition of awareness, mental and emotional stability are obvious. Its power in day-to-day life is realized upon its recognition. Conversely, ordinary conceptual attitudes about the nature of things foster mental instability and present a ceaseless effort to refine descriptive frameworks.

The perfectibility of human nature is ensured in and of itself within the basic presence of naturally restful awareness.

The basic state, completely at ease and without effort, naturally perfects qualities and outshines faults in the immediacy of luminous clarity. Its naturally occurring perfection is beyond the scope of knowledge systems based on reification of phenomena.

Free of diversity, the perfect clarity of awareness is evident in all viewpoints. No concerted effort is necessary for this to be so. The unchanging expanse of pure presence is unobstructed and free of the limitations of description. The beneficial nature of naturally settled lucid awareness is evident within whatever manifests. In the moment of perception, even as phenomena appear continuously, their appearance, flowering and release are implicit, without anything needing to be done.

By seeing through the fundamental error in the process of perception—that is, taking phenomena to have an independent nature—the timelessly free perfection of phenomena displays itself completely on a vast scale. Whatever appears potentiates the basic state. It is present in everything and clear in the arising and simultaneous resolution of the continuous even flow of phenomena.

All phenomena whatsoever naturally resolve in the basic state. The basic state never stirs and phenomena naturally undo themselves.

The basic state has no mechanism for following after mental events, thus the fundamental error of reification resolves naturally. With this settling
of descriptive frameworks, profound levels of insight and states of perception shine forth like rays of the sun.

All phenomena are a single basic state that is beneficial by nature. As it is unchanging and already present, nothing need be done to achieve it anew. In instinctive recognition of this effortless indestructible state, it is impossible to take on the heaviness of assuming that phenomena have independent power. By the power of awareness, it becomes possible to see how reification introduces and sponsors human identity and that of all phenomena.

As awareness rests loosely in the creative process of describing, its primacy in this dynamic is more and more obvious, and the natural presence of this pure state is brought into each description. Thoughts appear in, of, as and through lucid pure presence and rest in pure awareness like sunshine rests in the sun. The alertness and open clarity of awareness is the alertness and open clarity of thoughts. They are inseparable.

Habitual patterns and fixed ideas have no independent basis that supports their arising. Only awareness is the underlying open space of their appearance. Awareness is always clear about the lack of difference between thoughts. The tension of holding to descriptions relaxes in awareness. Creativity, balance and order are found to be the essence of all phenomena.

Thoughts come and go as they will. From the first to the last they are all wide-awake. Everything is always liberated in the basic state with no thought remaining. In awareness, everything is left as it is.

This state of original benefit is recognized in all thoughts being essentially perfect. There is no perfection elsewhere. The beneficial nature of awareness is a natural mode of existence, naturally at rest and naturally lucid. Perfection is ensured in everything being as it is. The perfect insight that illuminates everything with profoundly creative qualities and activities is saturated with primordial intelligence.

Just as sunlight flows from the sun, benefit, intelligence and tremendous energy radiate impartially, arising as the natural expression of the
inherently beneficial nature of the basic state. These naturally perfect qualities and activities are present without having to be sought or developed. Such attributes are nowhere other than in the clear understanding of the nature of phenomena. When viewpoints are understood to be free of an independent nature, they are the currency of natural perfection.

In uncontrived awareness, the back and forth of hope and fear go unrejected as a display of lucid pure presence. Awareness has never been made into anything whatsoever and thus its unconfined dynamic energy entails no origination, duration or cessation of phenomena. This is instinctively recognized as it is within the context of one’s own scope of phenomena. Due to this recognition, powerful qualities and activities become obvious as an expression of the basic state’s naturally occurring beneficial nature.

If phenomena are squandered in defining them as independently existent, the limitations and restrictions that are due to constantly regulating phenomena become the substance of life. When instead they are recognized to occur as a basic state of equalness, natural perfection is ensured as a matter of course. It is spontaneously present without having to be accomplished.

The best of qualities and activities is already achieved. The clear, stable and fundamental condition which equals perfect mental stability and lucidity—is nowhere other than that. Beneficial qualities and activities are nowhere other than in the instinctive recognition of the basic state. Perfection is the basic state itself.

There is no need to correct perceptions since perfection is ensured in perceptions themselves. Perceptions naturally remain as the non-differentiation of basic awareness. Awareness is not divisible in any way and has no limited frames of reference.

The validity and efficacy of the naturally perfect basic state in all phenomena is crucial. Since the basic state is such that it cannot be separated into negative, neutral and positive, everything is relaxed, at ease and unchanging. Awareness empowers a continuous flow of
timelessly pure phenomena within the scope of the lucid presence of each complete and identical moment.

All phenomena are the unrestricted freedom of lucid pure presence. The brilliant clarity of the basic state is as seamlessly open as the sky. In pristine, ever-fresh awareness, everything is always wide open. The spontaneous appearance of the here-and-now has no past or future reference point. Herein, there is no sequence of time, no beginning, midpoint or end. Partless moments are a singular ubiquitous state that is infinitely open. Natural awareness never moves out of itself.

Freedom in immediate perception is naturally present by nature and is the summit of sky-like awareness, ensuring all that has ultimate meaning. From the vantage of sky, the earth below and all the paths that lead to different destinations can be seen all at once, while from the earth the view from the sky cannot be seen. Likewise, lucid awareness is the pinnacle—the instinctive recognition—which is naturally present and beyond causality, seeing the nature of all phenomena clearly, without any effort, without anything needing to be done.

Freely resting awareness has nothing to be touched by. Everything is automatically assimilated to its effortless non-action and openness. Points of view are thoroughly loose and resolved naturally, without prompting. The clear expanse of the basic state, which abides simply and absolutely in all phenomena, reveals the root intelligence of natural perfection.

Unchanging and indestructible, the impartial embodiment of the basic state in all of its myriad phenomena can be likened to space pervading both dark and bright light. Similarly, the basic state holds mastery over all phenomena. In the unwavering basic state everything is at rest and appears in an uncontrived way. Its lucid pure presence is obvious in everything, yet it never becomes anything.

The basic state is an expanse of spontaneously present original lucidity within which phenomena arise ceaselessly without contrivance or causality. It is free of anything needing to be done and is an uninterrupted beneficial expanse in which phenomena are free in their own place. The indivisibility of subject, object and action are the
spontaneous presence of the primordial purity of the unalterable basic state.

Awareness reflexively confirms everything as a natural state of luminous perfection. Since mental and emotional stability, profound clarity, perfect insight, spontaneous ruthless compassion and skillfulness are timelessly ensured within the all-inclusive beneficial intent of the basic state, there is no need to seek them elsewhere.
Chapter 9: Indivisibility

There is no final distinction between the basic state and phenomena, no inside and no outside, only measureless indivisibility.

All phenomena whatsoever lack originality and are a quotation, exact phrasing, or tone of the basic state, its self-presentation or sound. The pure power of phenomena is the unobstructed luminous basic state. This fundamental intelligence permeates everything so that its transparency is sheer and diaphanous.

The basic state’s wisdom principle of luminous clarity within all experience does not require elaborate conceptions to be naturally astute. Its keen understanding is shrewd and without impediment.

Phenomena’s negative or positive qualities cannot be found anywhere because they do not exist substantially, and only display the basic state. Similarly, even though the color blue appears in the sky, it cannot be separated from sky, because sky is always inherently sky. The sky empowers its blueness and its blueness empowers sky. Likewise, the indivisible basic state empowers phenomena and indivisible phenomena empower the basic state, an immaculate expanse of well-being and perfect accord.

Natural empowerment is steeped in understanding the true nature of existence. In the indivisibility of the basic state and its phenomenal appearances, there is the empowerment of the ultimate benefit in which everything is unavoidably bound together in evenness.

In the very great empowerment of the instinctive recognition of the true nature of all phenomena, conceptual frameworks such as causal relationships of time—past, present and future—cannot be found to exist and clarity shines forth brightly.

Natural clarity outshines fixed reference points, automatically recognizing every experience as beneficial in its lighting up of the basic state. Clarity understands that human awareness is for the sake of profound beneficial
intelligence and never for the sake of anything else. It is restfully at ease, and skilful as a matter of course.

The basic state, which is always indivisible, is the sole source of all phenomena. Negative phenomena cannot harm and positive phenomena cannot benefit, because the basic state is free from all restrictions and limits, like endless sky. The basic state’s beneficial qualities always arise unobstructedly and increase inexhaustibly. In instinctive recognition of the indivisibly profound basic state, confidence and capacity abound, and beneficial intelligence flies free.

The unified basic state demonstrates itself spontaneously and directly. It is induced and sustained automatically. An extraordinary reality of sovereign wisdom, it is the zenith human context and is of unending benefit. Free of inadequacies, it is the quintessence that is naturally present in all phenomena.

All things are pure by nature, a spontaneously present, open expanse of lucid indivisibility and absolute wisdom. Phenomena are characterized as not divided due to the fact that they appear within a single basic presence in which there is no separation. Both phenomena and their descriptions are a uniform display pervaded by crystal clear awareness. To illustrate, as the evenness and equalness of air and space are inseparable, so too phenomena, which have never existed independent of awareness, are an expanse of unceasing seamlessness.

No division is possible within the primordially pure nature of the basic state. Forever flawless and free of all contextual renderings, what is evident when all descriptive frameworks are set aside is a single presence, within a single lucid moment, without divisive notation of any kind.

Whatever appears is a display of total presence. Once descriptions are introduced, compounded phenomena seem to be reflected and thus unending and incomplete assumptions arise. The basic state never questions whether phenomena can be proven to exist or not. It is always uninvolved in referential frameworks.
Due to the belief in past, present and future, phenomena seem to always change. Then all experience is related to time. The basic state is never divided by time and remains everywhere without remaining anywhere. In the basic state all time and dimension is open and unobstructed. Without time and direction, there are no phenomena to see, only indivisibility, the one time of timeless time. Only in awareness is it possible to abide effortlessly in expansive time in all daily activities and thus connect with life and identity in a direct open way, rather than solely based on memory.

There is no pull of the gravity of ideas in the basic state’s single moment free of description, only the openness of indivisible pure presence. Perception is instantaneously refined in the spontaneous recognition of the non-independent nature of phenomena. Whatever occurs nourishes naked pure presence. This is the pinnacle vantage of ultimate clarity: What appears does not do so within a time-direction-causality framework.

Space and sunlight appear in inseparable unity; just so, the basic state and phenomena appear in inseparable unity. Likewise, in the exhaustion of the quest for elementary particles as the building blocks of existence, only the basic state remains. The appearance, endurance and decay of particles are subsumed in the relinquishing of past, present and future as an absolute context. The zero-less, non-sequential, non-spatial power of the basic state binds everything in the automatically releasing here-and-now, a seamless display of perfectly uniform total presence.

Regardless of the descriptions imposed upon them, phenomena are unified in a single basic field. There is consummate indivisibility appearing as multiplicity, yet unchanging in unity.

The basic state is like space in that all phenomena are comprised of it. Similarly, it has never existed as anything whatsoever, yet is the nature of all that appears. Its certainty cannot be caught up in conceptual frameworks. The basic state is plainspoken, common and precise, and is native to everything regardless of description.

Thus, the vantage of the basic state is balanced and alert, spontaneously free of pointed involvement in the constant judgments and
determinations of descriptive frameworks. Order, harmony and tremendous creativity come into full force with the release of energy brought about by not holding to referential frameworks. It is clear that phenomena arise yet do not truly exist in their own right.

The basic state is the same in all phenomena. There is simply the assumption of difference based on whether or not the basic state is recognized. All phenomena that appear in light of the basic state, even as they manifest, are without split or division.

Like a mirage, phenomena are indivisible in being timelessly and totally pure and clear, free of fabrication. Since everything is of one naturally pure basic state, there is no two, for all is single and indivisible. Two equals one. One is two and two is one. Therefore, phenomena and the basic state are not two different things. Since the basic state is not made into something that is divided into two, it simply remains in its own native condition.

The naturally perfect basic state is totally present as the fundamental ground of the here-and-now. Indisputably and unavoidably, all non-independent phenomena are contained in a single field that cannot be reduced or improved.

All experience is the same spaciousness, and therein is unstructured simplicity. The basic state cannot ultimately be measured, indicated or quantified. Thus, it is incalculable. Its referent is always itself.

The split second release of the here-and-now has infinite variety yet always remains singular as an unlimited flow of beneficial evenness. Indivisibility is all that can be captured in anything and there are no phenomena to reject or keep. Everything is fortifying and beneficial, without intention, in pure intelligent energy.

The infinite variety of phenomena is the presence of a lucid basic state appearing spontaneously as its own simultaneous self-manifestations. Like images appearing in a dream, no phenomena can be found to have a substantial, independent nature. Thus, focusing on thoughts and emotions in order to calm them or arrange them into better ones is like trying to rearrange the images in a dream.
Due to their having no individual identity or substantiality, attempts to examine and assess the meaning of phenomena and their relationship to each other are ceaseless and never arrive at a final conclusion.

As phenomena do not actually exist in their own right, to reify things as independently existent, and then to form conclusions about a falsely perceived significance, is like believing the contents of a dream are real. When basic human intelligence remains under-featured due to this fundamental error in perception, all assumptions are based on false premises.

Perfect mental stability is spontaneously present in heightened awareness of the nature of all experience as pure and equal. Spontaneously arising awareness is inseparable from profound insights and skillful activities that are saturated with kindness, empathy and equanimity that is always beneficial whether it is peaceful or wrathful.

In instinctive recognition of the basic state, pristinely clear intelligence spontaneously generates benefit, just like the placidity of space instantaneously pacifies everything within its scope.

In the instinctive recognition of indivisibility, all experience is recognized as equal and its naturally perfect beneficial qualities and activities become evident. All phenomena, having no substantive independent nature are pure and equal to space. Thus, human beings too, have no individually generated self-nature and only abide as the equalness and evenness that is like space. The clarity of recognizing the nature of all phenomena as open and indivisible like the sky is the power of awareness itself. In its instinctive recognition, just as it is in the present moment, phenomena are an expanse of indivisibility in which the confusion of labeling is superseded.

Since nothing can be proved to be a self-originating phenomenon, there is inevitably no disturbing influence that stirs. Based upon the realization that internal and external phenomena cannot be found to exist, there is the definitive conclusion that the independent identity of a subjective human phenomenon has no support or basis. The basic state precludes the human phenomenon being a self-generated event of uniqueness.
When the present moment is left without characterization or description, it is completely clear that there is no proof of anything other than just this: indivisible, luminous openness that is spontaneously present and ultimately beneficial. The here-and-now is a pure continuum of spontaneously appearing and releasing phenomena with no independent nature and it is entirely unified in its display.

The primary characteristic of all phenomena is no independent phenomena. The primary characteristic of all thought is no independent thought.

Thus, everything is always at rest in and superseded by the indivisible basic state. Phenomena are simply a total uninterrupted presence in which there is neither past, mid-point nor beginning.

Major conceptual frameworks which presume to describe and measure independently existing phenomena are embedded in an erroneous popular understanding of existence that pervades thinking at all levels of everyday life.

To illustrate, these conceptual concerns focus on spontaneously appearing phenomena and the attempt to prove their nature based upon individual substantiality and characteristics. However, their basic nature does not come about within the maze of their description, but as its complement.

The fundamental wholeness of everything cannot be fathomed by asserting the independent existence of phenomena. An intelligent wholeness is the force inherent to the basic state. Regardless of what appears, the basic state is forever whole, unchanging, indestructible and uninterrupted. Only in the instinctive recognition of this, are human beings able to think, speak and act in accord with the primordial knowledge that is naturally contained in the basic state.

Individual intelligence is always and only a manifestation of the indivisible intelligence of the basic state. The focus on phenomena is already naturally settled in its native condition, and a balanced view is evident that recognizes the true nature of everything. Only from this perspective can existence be thoroughly and precisely understood. At all
times and in all situations all phenomena abide as fundamental knowledge of the basic state.

Recognition of the unified state underlying perception is spontaneous and not subject to extremes. Nothing can be definitively pinned down and claimed to be a subject or object.

This naturally occurring basic state and its ceaseless, countless and indeterminate phenomena are completely free of specificity, like pure space. The generation and de-generation of phenomena are found to be a play of purity and clarity. In this, speculation about the finite nature of phenomena comes to an end.

Since nothing occurs, nothing remains. Abiding in a state from which there is no falling back, it is clear that there is no ‘going’ and the ongoing process of ‘arriving’ comes to an end. Not a single thing can be found to have been made into something independent. No proof can be found that everything is divided. With this recognition, confusion of all kinds subsides into its inseparable nature that is free of all description, imagination and expression.

The indestructible fundamental condition never arises or sets. It is indivisibly pervasive—a pure and total presence without differentiation. Since it is free of enumeration, it defies calculation. All descriptive frameworks whatsoever are non-referential and pure as they stand.

Sensations are pure and without reference points. The causes and conditions that arise in the examination of these are all pure as they stand. Disturbing emotions and the pre-disposition to these are all pure in their own right.

Confusion entails the illogical assertion of the independent nature of phenomena. When this claim is not maintained, everything is an indivisible expanse of evenness and equalness. With no point of reference, there is no division, thus indivisibility. Free of frames of reference that are imputed to exist in and of themselves, there is nothing to abandon and nothing to which to apply a countermeasure.
Awareness is instinctive when lucidity is predominant. The key point of instinctive recognition of the basic state guarantees that the tension of tightly held frames of reference is completely released in wisdom and boundless energy.

The indivisible basic state is without edges or corners. Although phenomena manifest, they are the reality of a single basic state. Never born, they do not waver from the single reality of equalness. Likewise, although arising, the countless viewpoints within the all-encompassing view of awareness arise in indivisible natural perfection.

Phenomena as they manifest do not waver from the basic state. Although happiness and suffering manifest, their essence, origin and substance never waver from the indivisible basic state. Therefore, phenomena are of one basic state, indivisible wisdom, naturally present as the expanse of awareness.

The unique indivisible nature of all phenomena dwells as this ultimate basic state, the vast expanse of self-knowing awareness. It cannot be thought of as a multiple, for it is free of fragmenting elaborations. It is the unwavering essence of pure awareness, where nothing but naturally occurring timeless awareness dwells.

Viewpoints are the treasury of indivisible awareness. Each point of view fully knows itself as awareness only. This is the pure reality of awareness at rest, the inseparable indivisibility of the natural presence of awareness.

Since the basic state is uncaused, all phenomena that appear within it—all possible phenomena without exception—are indivisible as they are of the single reality in which they appear.

Indivisible awareness itself, pure and lucid, is the supremely spacious nature of phenomena, evident as a basic state without extremes or bias. As the single naturally occurring reality which pervades all phenomena has no origin, phenomena never begin or end and rest in the basic state, beyond deliberate effort or description.
Acceptance and rejection of phenomena are pacified in the vast expanse of a single indivisible spaciousness. As the ultimate essence, regardless of the display that arises, its very essence is an indivisible expanse.

The indivisible basic state, the essence from which everything arises, has no split or division. Any attempt to quantify or qualify independent phenomena is incomplete, as they are inseparable and undivided in their essence.

All phenomena—positive, neutral and negative—are evident yet do not waver from indivisible awareness, just as it is. Everything is connected in indivisible awareness—the perfection of phenomena.

The instinctive recognition of a single intelligent basic state is revealed to be the key point of awareness. One implication that can be discerned is that all phenomena are indivisible. All phenomena are the single flavor of awareness. All apparent phenomena are simply fleeting appearances and are an expanse of indivisibility.

The indivisible nature of phenomena is evident in the immediacy of phenomena stirring and proliferating. In the restful basic state, phenomena leave no trace.

The evenness of the basic state is timeless whether or not there is recognition of it. The evenness of the basic state is certain in that there is no division of phenomena. And the evenness of the basic state is ensured in that the basic state is unobstructed. With nothing discarded or adopted, the definitive basic state is discovered. With no coming or going, there is the true nature of phenomena.

The bright light of awareness shines illuminating the entirety of phenomena. All viewpoints are embraced as a single self-knowing expanse. All positive, neutral, and negative phenomena—limitless, boundless—arise in the basic state. Therefore, they are resolved as the natural perfection of the basic state in which they arise.

Even as ceaseless phenomena appear, they do not stray from the indivisibility of the basic state. With no distinction between their arising
and being freed, they are the single primordial nature of the indivisible basic state in which everything resolves.

Everything is complete in the basic state; all elaborations completely subside. Indivisible, all phenomena are free of fragmenting elaborations that distinguish between positive, neutral and negative. Like the clear sky, if analyzed, no substance can be found.

The natural perfection of the basic state is the essence of everything as it is. The basic state supports all distinct manifestations, yet is itself utterly without distinct features. This single expanse of equalness and evenness is indestructible, unalterable and unchangeable. It never alters or changes in any way no matter what appears. Abiding timelessly, like space, free of elaboration, beyond any frame of reference, it is single and cannot be enumerated, for there has never been anything to count. Phenomena as they manifest do not waver from the scope of a single basic state and never partake of an independent existence.

When there is examination of what takes place and how, all the attempts made to stop what is negative and achieve what is positive come down to a basic state.

An individual identity cannot be found to exist in its own right, and so all phenomena, including that of an individual self, are instantaneously resolved within the natural perfection of the basic state.

An indivisible basic state is spontaneously present in the rich diversity of phenomena. There is no distraction from the basic state, regardless of what transpires. The key point is the natural presence of the basic state. The single expanse of the basic state is the natural freedom that underlies all phenomena.

Everything is perfect, encompassed within the indivisible basic state. Non-referential and without transition or change, phenomena are the creative vigor of the basic state.

The instinctive recognition of the basic state carries with it a treasury of truly remarkable contributions to be made in every area of human life. These will continue to be of benefit in bringing friendliness, peace and
cooperation to the planet and its inhabitants. Great advances will continue to be made in all fields of human knowledge based on the understanding of the indivisible nature of phenomena.
Chapter 10:
Instinctive Recognition of the Basic State

All phenomena are in the authentic condition of a single nature of basic perfection. All phenomena are already liberated in the all-perfect fundamental condition. The instinctive recognition of the unified nature of all phenomena reveals the inherent connection that is present within everything.

All complexities are best comprehended in the complete ease, simplicity and relaxation that is their fundamental nature. Due to this, comprehension of the basic state makes everything understandable.

The basic state has no counter forces, thus there is nothing in the way of it. There is no need to try to correct the body, speech or mind in any way in order to instinctively recognize the basic state. By attempting to correct, it is not possible to recognize the inherent basic intelligence within all phenomena and without recognizing it there is no release from stiff belief systems and assumptions about the nature of existence.

From the primordial beginning, the basic nature rests effortlessly in equalness and absolute balance. There has never been one thing which is not continuous with the totality of this perfected nature.

The naturally perfect identity can only be found by not correcting body, speech and mind as the means of achieving well-being, moral and ethical conduct. Contrivances of thoughts, emotions, sensations and other experience have never led to well-being, moral and ethical conduct within human society. However, immoral and unethical conduct are completely resolved and virtuous qualities and activities are perfected in instinctive recognition of the basic state.

Thus, there is no need to refute or block thoughts, emotions, sensations or other experiences as they are not problematic to the basic intelligence of the native state. All activity is inseparable from the pure presence of the basic state. Instinctive recognition of this reveals a profound intelligence that remains hidden as long as effort is poured into achieving well-being and appropriate social skills through modifying conduct. The
perfect intelligence of the basic state has mastery over all phenomena. There is no satisfaction to be found in the reification of phenomena.

*Within the all-encompassing view, viewpoints appear: This is the most basic of all knowledge and it is crucial to instinctive recognition of the basic state.* To complicate the way things are any further is unnecessary. Human experience within the basic state is extraordinarily simple. Know the one fundamental truth by which all is known: The basic state is predominant in all phenomena.

Instinctive recognition of the basic state comes about instantaneously, in quantum leaps or gradually, depending on open-mindedness.

All phenomena are relaxed in their authentic condition. The fundamental nature requires no effort. Total perfection is instinctively recognized by the power of acknowledging awareness for short moments until it is continuous at all times. The basic state is right here and is the basis of each complete and identical moment.

There is nothing to add or remove from the basic state as it has never been divided into parts nor been seeking anything to make it whole. It does not entail any opposition of positive and negative. Everything rests in genuine balance with no distraction by its description.

By the great insight of not holding tightly to characterizations, nothing can come from phenomena, which are insignificant in their own right and of no consequence in the light of the power of the basic state. To be free of the cage of words is to be free of what they describe. Without reification, it is clear that all is immutable and dwells firmly in the basic state.

Just as the sky has indwelling confidence and authority, natural perfection is supremely confident and authoritative in its fundamental nature and is without limitation. Not a single thing is dependent on another. Without any phenomena being independent, the basic state is indivisibly complete and always spontaneously and pervasively present.

Boundless like sky, phenomena depend on the basic state. Due to this, all phenomena are perfect by virtue of their basic nature. They derive
solely from the instantaneous presence of the native state, which is the foundation of incomparable knowledge. Phenomena do not derive from anything else.

This super-complete natural perfection is instinctively recognized by the power of dissolving the hold of descriptive frameworks. Like the heat of the sun evaporates mist, the sun of awareness does away with the illogical influence of descriptions and clarifies basic knowledge.

The basic state is simple and easy. It is easy because it is simple. It is not visible, yet it is all-pervasive. It is obvious, yet no one can say, “Here it is!” Like the sky rests in the sky, phenomena rest in the inconceivable energy of the extraordinary and super-complete basic state.

There is no need to aggregate descriptions and assume they are compounded into you, others and a world. To do this without recognizing the basic state of phenomena is to ignore the fundamental nature of existence. Popular beliefs and assumptions have a penchant for exhausting the beneficial power and force of the basic state by refusing to acknowledge it as their basis.

In the open space of the native state, everything is left as it is. In instinctive recognition of the basic state, the hope or fear attached to phenomena’s potential for promise or threat disappears completely. The friendly even-flow of the pure presence of phenomena is enjoyed. This is how humans are meant to live.

There is no point in trying to manipulate what is perceived, as it cannot be found to independently exist. Mastery of all phenomena lies in instinctive recognition of the basic state, rather than in the manipulation of phenomena. The power to skillfully arrange phenomena rests in the super-intelligence of the basic state.

In the basic state, detached and without self-center, like the sky, a great unmatchable fulfillment is innate. Joy and spontaneous empathy lie in this itself. Without designations, this pure native state subsumes past, present and future. It is free of the extremes of reification.

As phenomena are forever non-independent in equalness, there is
nothing to arrange or orchestrate. Being indivisible, there is no phenomenon that has been made into a part. Being naturally perfect, there is nothing to perfect. There is no special way to think in order to evoke awareness, because all thoughts rest as its consummate perfection.

By the power of instinctive recognition of the basic state, perfect mental balance and extraordinary abilities are assured. In the sublimely skillful non-activity of phenomena, perfect intelligence is recognized. By the power of automatic non-appropriation of phenomena, open generosity is realized to be inherent to the basic state.

Disturbing phenomena naturally recede without a trace in their all-perfect nature. As a point where they came about cannot be found, all phenomena are found to be without definition, like space in space. In the fundamental nature of the variety of phenomena there is only indivisibility.

The perfection beyond action rests imperturbably. The deedless native state is as it is and is uninvolved in conceptual or contextual casting. In the spontaneously present instinctive recognition of the basic state, there is unconstrained freedom from confusion, for all that appears is representative of the all-good basic state. Understand the basic natural condition in this way.

Whatever appears is one in its indivisibility. The sovereign knowledge of equalness that is inherent and pervasive of the whole cannot be cognized. Simply put, each phenomenon instinctively recognizes that it is representative of wholeness and evenness, without the use of words as a support.

As the basic state is present everywhere without exception, it is all-knowing of itself by itself. By this innate capacity it makes itself apparent. The basic state knows itself in and as everything. There is no other absolute knower. The knowledge ability of the human phenomenon is due to the self-knowing basic state that is the basis of all phenomena. The intention and purpose of this indisputable understanding is demonstrated in the totality of awareness, which is unalterable and non-speculative in its equalness and evenness in all phenomena. The basic
state is obvious in everything.

Achievement of the basic state is emphatically denied in its built-in immediacy. Comprehension of the meaning of it rests everywhere, all at once. The basic state consistently allows the understanding of its nature. This nature is recognized to be unobscured, like vast sky.

The basic state fulfills itself, in that all desires are itself. In its capacity to make itself evident in everything, it has unlimited power and authority over all phenomena. Natural perfection is the greatness of all phenomena.

Due to assumptions about the phrase “human being”, awareness is understood to be individually generated. Yet no independent human phenomenon or awareness can be found to exist in its own right. Nothing can be found to independently exist. Nothing is due to itself. All is due to the basic state.

Moreover, the basic state is the basis of all intelligence. No independent intelligence can be found to exist. Within the basic state, a phenomenon which understands distinctiveness occurs. Yet, this distinctiveness is not meant to be understood separate or apart from its basic state.

The basic state abides as the non-agitation of all appearances. Like the reflection of the moon in water, phenomena are without substance. With instinctive confidence in this fundamental condition, there is no destination that is reached, just like it is impossible to reach the end of the sky. Everything is simply as it is, the evidence of natural perfection. As the sky implements unity and purpose in a way that is apparent in every part of the sky, so the basic state is apparent in every aspect of existence.

The indisputability of the basic state is demonstrated in its capacity to make itself evident in all phenomena. In this ultimate natural condition, all phenomena are a unified expanse of absolute equalness. No phenomenon is accepted, rejected or altered in any way in order for the basic state to be as it is. All phenomena are the self-phenomena of natural perfection, none being better or worse.
The instinctive recognition of the basic state is pivotal. This key point distilled to its vital essence is the greatest of the great. The basic state shines through the confines of phenomena. Within this single vast expanse, there is no duality of the basic state versus its lack, of natural perfection versus its lack, but a supreme expanse of equalness.

An eagle whose wings have grown within the egg glides in the expanse of the sky soon after it breaks out of the shell. It overwhelms gravity and crosses directly over everything. So also the instinctive recognition of the basic state, just as it is, outshines causality and crosses directly over the abyss of phenomena.

The freedom of everything being at rest in the basic state is clear and phenomena are not overemphasized. Everything rests in immeasurable evenness. Joy is inseparable from the pervasive dimension of natural perfection that is the essence of the native state. It is naturally obvious in the superb benefit of the fundamental nature of each moment.

There is nothing that is not at rest within the expanse of the basic state. The true nature of all phenomena is instinctively recognized to be the natural perfection of awareness. This natural perfection is already perfect within everything. With freedom in immediate perception—complete perceptual openness in all experience—the basic state is experienced as naturally perfect.

There is engagement in every situation without impediment. Such is the domain of the effortless reality of natural rest. The basic state is realized via its natural presence.

The usual order of things is reversed in the natural perfection of the basic state, and so hope that the basic state will be attained and fear that it will not are shone through and a pristine reality that can be likened to pure space is revealed. There is contentment being equal to the basic state within the natural flow of experience.

The basic state has never been confused by phenomena. No one at all is confused, for there is no context for confusion. Everything lies within the scope of the basic space of awareness, a single lucid expanse. With no time frame, this openness is like space itself. Phenomena are
manifestations of a basic state, a timeless perspective of utter relaxation.

The basic state absolves phenomena of confusion and ensures clarification of the meaning of life. The pervasive and extensive basic state consolidates all aspects of phenomena, and levels their descriptions in evenness. The basic state ensures that all afflictive emotions are already at rest in its expanse. Having instinctively recognized that phenomena are not confusing, there is no effort to make. The basic state cannot be meddled with or altered in any way.

The basic state is found to be the ultimate outcome of the attempt to find the purpose of life. It is the capacity for understanding the precise nature of whatever appears. Vibrant awareness, ever-present in all phenomena and free from descriptions, emerges by virtue of phenomena and is discovered in phenomena.

The basic state is pure and singular, and since it remains pure and singular, it is pure as to its circumstantial phenomena. It spontaneously assumes and holds all without any effort and without anything needing to be done. Thus, the basic state is unaffected by any of its self-presentation of phenomena that rest within it.

Phenomena are naturally perfect and have never been independently established so there is no potential for error. The key point is the indestructible basic state in which everything is at rest. There is no fixed description whatsoever to rely on and all is spontaneously free in evenness.

Phenomena are numberless, ceaseless, and indeterminate and their appearance carries out the indisputability of natural perfection. This is the ultimate law in which all others are subsumed. In the basic state of flawless evenness there is not a single thing that is uneven or imperfect.

As natural perfection is unborn and free of concepts, the limitations of designating it as physically substantive are obvious, and because it is immutable and forever evident, the limitation of describing it as non-existent is apparent.
Being without conceptual framework of any kind, it is beyond the extremes of fixed constructs of description. Free of reification, it is an ineffable openness that is spontaneously present and indivisible.

Immovable, non-speculative awareness is not a subject addressing objective phenomena, like a cat watching a mouse. Rather, it is the self-knowing capacity of each phenomenon and is indivisible from its unconfined capacity or dynamic energy.

In the moment of appearance there is the pure, total and spontaneously aware presence of this dynamic capacity. All descriptive frameworks are inseparable from the basic state in their purity, totality, spontaneity, presence and dynamism. Rather than being descriptive or measuring what appears, descriptions are seamless in the totality of the pure presence of natural perfection.

Instinctive recognition of the equalness of phenomena does not imply license to act irresponsibly or immorally. Rather it evokes natural wisdom and insight that is of benefit to all. The sign of instinctive recognition of the basic state is complete mental and emotional stability, profound insight, harmony, interconnectedness, skillfulness and mastery of all circumstances. The instinctive recognition of awareness undermines points of view and triggers profound natural perfection.

In the basic state, it is of no concern whether or not all points of view are naturally perfect. It is of no concern whether the basic state is pure by nature. It is of no concern whether or not there is freedom from descriptions. It is of no concern whether or not anything has ever existed within the basic state.

It is of no concern whether or not phenomena are by nature indivisible. It is of no concern whether or not all phenomena are equal. It is of no concern whether or not there is engagement in examination of phenomena, since there is nothing to accept or reject. It is of no concern whether or not there is wandering in descriptive frameworks.

No matter what arises, there is complete perceptual openness in all experience. Without any reference point, this is a carefree mode in which phenomena are outshone in the clarity of awareness. Without the
entanglements of hoping to achieve the basic state and fear of not, or hoping to avoid certain phenomena and fear of not, the prison of hope and fear collapses and there is no special skill set of phenomena to strive for or achieve.

Whatever happens and whatever manifests, it is as it is. Whatever is anything at all cannot be found to be anything at all. With phenomena unrestrained, there is instinctive recognition of the basic state without the slightest basis for determining what it is or what it is not, and so this natural perfection beyond reference points is also beyond the cage of philosophy.

Whether eating, moving around, lying down or sitting, day and night, there is infinite evenness. This experience of the true nature of phenomena is an expanse of evenness requiring no intellectual speculation. There are no negative phenomena to eliminate and no phenomena to cultivate; this is the wellspring of perfect intelligence.

Within this single expanse of evenness, there is indivisibility, a relaxed and unstructured openness. The basic state is timelessly ensured with nothing being done, and being free of effort and achievement, there is complete well-being. Since everything is infinitely uniform and equal, there is no need for concerted effort to bring it about. In the absence of any fixed dimension, there is profound openness and complete lucidity.

Since there is no speculation, ordinary ideas about knowledge come to an end. Since there is nothing to abandon, antidotes—attempts to counter phenomena with causal means—are subsumed in the basic state.

Within the spacious expanse of the basic state, the crystal clear expanse of natural perfection is infinite. The reality of natural freedom wherein phenomena resolve is fully evident. The unchanging spontaneous presence of the basic state is the pinnacle of natural perfection.

The basic state is by nature spacious, open and pure. The natural perfection of phenomena is such that there is nothing to discard or adopt, nothing that comes or goes, no special phenomenal states to achieve by trying. Rather, lucidity is fully evident in the basic state—the
natural perfection of phenomena. The key point is the naturally perfect state in which everything is at rest.

Within the appearance of phenomena, there is the naturally open basic state, like the unwavering evenness of crystal clear space. The basic state is clearly beneficial in its superb helpfulness and enrichment of all. It is wide open, naturally settled and completely uncontrived. In the basic state, phenomena resolve naturally, and their perfection occurs naturally.

Habitual patterns need not be abandoned, for they are the perfect intelligence of the basic state in which there is no need to indulge or reject appearances. They are realized to be naturally arising clarity when everything is left as it is. When phenomena are left unrejected, they are instinctively recognized to be the basic state, the vital force of natural perfection. In instinctive recognition, there is the simultaneity of phenomena and the basic state which constitutes super-intelligence.

In the timeless unity of phenomena and the basic state, natural perfection is experienced as an unwavering, ongoing flow. Sublime awareness involves no differentiation or exclusion. It is naturally present as the superb authority.

The basic state is naturally present as the context in which nothing is discarded or adopted. This vast expanse is timelessly and innately present in everything.

Within the equalness of the basic state, there is no power in phenomena, so the occurrence of and involvement in hope and fear are pacified. The equalness of phenomena and the basic state means that, as a matter of course, there is no straying from the expanse that is naturally perfect. There is simply the pure presence in which phenomena do not exist independent of the basic state. In the always present basic state, everything is a flow of evenness, without acceptance or rejection.

What is tangible and what is intangible are equal in the basic state, all phenomena are equal in the basic state, flaws and positive qualities are equal in the basic state, and all directions—above, below, and in-between—are equal in the basic state. Therefore, whatever display
appears in the naturally occurring basic state, even as it appears, all arises equally, none being better or worse.

Within the basic state, even as phenomena appear, they appear naturally, holding to their own place. Even as they endure, they endure naturally, holding to their own place of the basic state. Even as they are freed, they are freed naturally, holding to their own place of basic state.

Phenomena timelessly appear, abide, and are freed. Their simultaneous appearance and being freed is uninterrupted. Since phenomena are uninterrupted, there is no separation into cause and effect.

In the basic state, there are no phenomena to accept or reject, so all phenomena are an expanse of infinite evenness that is their sole nature. As in a clear blue sky, there is no division or exclusion in the basic state. Within the basic state itself, in which there are no pitfalls, the natural presence of all phenomena, involving no effort, is unavoidable.

Phenomena are unrestricted—the basic state is evident and naturally occurring. Since the natural perfection of the basic state is clear and unobstructed, with no division into outer and inner, it is always evident. Phenomena are deeply relaxed and carefree. With an easygoing attitude, like a person who has nothing more to do, all is at rest in the basic state.

The lucid intelligence that cannot get lost in description is the only identity of phenomena. It is tacit and certain at all times, instantly and instinctively. All is equal and this equalness rests as the nature of everything. The basic state is the sole nature of all—the medicine that cures all ills.

Joy, fearlessness and innovative, masterful solutions to problems lie in understanding the non-independence of phenomena. The instinctive recognition of the basic state is the power of a completely beneficial understanding of the nature of human existence.
Chapter 11: 
The Basic State of Knowledge

“Basic knowledge” can be defined as the information and skill that is primary in all knowledge. This implicit knowledge means that the basic knowledge indicated by phenomena is implicit within the phenomena. Basic knowledge is inherent to the basic state and is instinctively recognized rather than learned. “Learned knowledge” is the accumulation of facts that is based on the assumption that there are independently generated units of knowledge. Basic knowledge subsumes learned knowledge and is the comprehensive knowledge that is primary in all units of knowledge.

Furthermore, intellectual comprehension and instinctive recognition of basic knowledge is required to have access to the information and skills required to arrive at fundamental laws of physics and philosophy, including a primary law governing light, time, dimension and causality. Without the all-consuming intellectual comprehension and instinctive recognition of the basic state of all one’s own experience, it is impossible to arrive at basic knowledge about the nature of existence, and impossible to apply the laws of basic knowledge to the workings of phenomena.

Phenomena are subsumed in the basic state. Likewise, learned knowledge is included as part of the more comprehensive knowledge of the basic state and is under its rule. All categories of human knowledge are subsumed in the more inclusive classification of the basic state. Basic knowledge is the general principle of all phenomenal knowledge.

When the nature of existence is understood to be the basic state, it is realized to be the infrastructure of phenomena. All the basic components of phenomena—the waves, particles, electrons, quarks, and so forth—cannot be found to be independently existent. The fundament that they, and hence all phenomena, are components of is the basic state.

Phenomena always remain interconnected in an indisputable way even when they seem to be far apart—the connection being independent of distance, time and dimension—and come about due to their basic state. Therefore, phenomena support fundamental equality and indivisibility.
They cannot be found to verify inequality and divisibility.

The basic state is not quantifiable through the means of conventional knowledge. It cannot be quantized and qualified within the contextual frameworks of time, dimension and causality. However, it is instinctively recognizable in and of itself. Only in the obviousness of this basic knowledge does it become possible to exercise command of actually understanding the nature of existence.

There is a frightening potential for error and confusion in losing sight of the fundamental state of all phenomena, for the basic state is the ultimate condition and the overarching law in which all other laws are subsumed.

Rather than being an independent subject aware of objects that appear, the human phenomenon, too, is rooted in the uncompounded basic state and thus is a dynamic expression of basic knowledge. Although the human phenomenon is described as an observer and agent, it is never an independent observer or agent in the ultimate sense. The human phenomenon, like all phenomena, is foundationally incapable of independent agency. The human phenomenon arises in a basic state and resolves in a basic state, at all levels of conceptualization, whether biological or subatomic.

Though phenomena seem to be independent, when the error of independent causation is eliminated from understanding their nature, it is clear that the fundamental cause and effect in all phenomena is the basic state. The natural perfection of the basic state is the single basis of the human phenomenon. The pure presence of the basic state is a profoundly obvious communal force that is the basis of mental and emotional stability and global harmony.

The clarity, alertness and cognizance of intrinsic awareness are equal to basic knowledge and synonymous with mental and emotional stability. The currently pandemic mental and emotional instability within humankind is its root health problem. Due to this mental and emotional instability, there is a great deal of confusion, tension and frustration throughout human society. It can only be cured by instinctively recognizing the basic state of one’s own experience, which is the
curriculum for coming to a definitive conclusion about the nature of all phenomena.

The primordial, unmodified, unshaped basic knowledge is knowable solely by its instinctive recognition. Basic knowledge is equal to pure cognition of the nature of phenomena. Complete realization of the nature of existence is basic knowledge.

By instinctive recognition, basic knowledge is comprehended. Basic knowledge encompasses all learned knowledge—positive, negative and neutral. The basic state is as it is in all phenomena. Although absolutely clear and spontaneously present, it is not visible. Although lucid and unobscured, it may go unrecognized.

Learned knowledge is widespread. Because its confusion is overpowering, complete mental and emotional stability are rare. Such is the result of not having basic knowledge. There being only indivisibility, all knowledge that is based on the independent nature of phenomena is always incomplete. Until phenomena are recognized as inseparable from the basic state, complete mental and emotional stability—basic knowledge—is not obvious.

The whole of inseparable positive, negative, and neutral phenomena is the ground of basic knowledge. Owing to the assumption of the independent nature of phenomena, the perception of confusion and tension appear. Yet, in the basic state, culminates naturally perfect stability in which phenomena cannot be found to have an independent nature.

Within the basic state, likened to pure space, focus of awareness on mental phenomena as though they independently exist is confusing. Since mental phenomena have no independent power, when awareness—basic knowledge—is maintained and everything is left as it is, it is noticed that they leave no trace and are free of evaluation, like the brightness of the daytime sun outshining all planets and stars. This releases a more comprehensive order of knowledge that is not based on conceptualization, yet understands the nature, systems and terms of conceptual knowledge.
Instinctive recognition of the basic state is realized in all phenomena. When something unwanted occurs, there may be negative mental phenomena, such as anger, dislike, envy, upset, irritation, anxiety, depression, mental anguish, or fear. When such negativity arises spontaneously, it arises due to the power of awareness. There is no need to renounce phenomena, indulge in them, refine them away, transform them, look at them, or focus on them. Rather, in awareness, phenomena are even and indivisible. Within awareness, there is only a basic state in which things vanish naturally and leave no trace. This is basic knowledge.

Moreover, all disturbing emotions are simply phenomena appearing as naturally perfect awareness. Thus, awareness relies only on itself. There is no need for countermeasures to disturbing states. To employ them is to deepen the assumption that phenomena have an independent nature. Since both disturbing states and countermeasures are phenomena, instinctive recognition of awareness as their basis is crucial. Disturbing states and their countermeasures are equal in awareness. This is basic knowledge.

Within simple awareness, mental phenomena are not focused on, but rather are noticed to rest in the native state of basic knowledge. This brings about increased confidence in awareness, and the need to indulge, avoid or replace phenomena fades without leaving a trace. An instinctive recognition of the stability and immense intelligence of awareness, freed from being involved in mental phenomena, is obvious. It is realized that phenomena are the natural perfection of awareness. The profound resources of basic knowledge that have remained hidden from view open up and there is no turning back.

Similarly, there may be positive points of view—things accomplished with ease, friends, pleasant news, and attractive places to live or visit. With positive mental phenomena there arises a pleasant description. In awareness, unpleasant descriptions are naturally perfect, and pleasant descriptions are naturally perfect, so there is no need to choose one over the other. As perfect insight is not a matter of accumulating and choosing between viewpoints, the basic knowledge of awareness has no need to make a choice. It relies on its own clarity rather than on descriptions that propose the independent nature of phenomena. This is
basic knowledge.

There may be a neutral attitude—when there is a feeling of indifference—that is neither pleasant nor unpleasant. Regardless of what arises, awareness rests in itself, without reacting positively or negatively. Thus, mental phenomena are evident as the single power of the natural perfection of awareness. This is basic knowledge.

At night and other times when going to sleep, phenomena disappear and elaboration of them disappears as well. With the disappearance of focus on phenomena, together with the description of them, awareness rests naturally. Free from involvement in points of view, including hope and fear, awareness is the context in which all phenomena appear in a relaxed way.

Even sleep appears within awareness, occurring naturally. In awareness, all phenomena, including sleep and dreams, are already absorbed in natural perfection. They subside in awareness as a matter of course. The evidence of the beneficial intent of the basic state is that nothing need be done to change the naturally perfect flow of phenomena. This is basic knowledge.

Thus, awareness is crucial: It is due to the power of awareness that it becomes clear that phenomena appear naturally, flower naturally and are freed naturally. The key point is obvious awareness as the basis of all phenomena.

In brief, whatever phenomenon appears, there is no need to indulge it, avoid it or replace it, for the key point is instinctive awareness. It is pivotal to recognize that both positive and negative phenomena are ways in which awareness equally appears. Whatever phenomena appear, they are naturally perfect in awareness. In awareness, it is finally realized that all phenomena—thoughts, emotions, sensations, and all other experiences—are appearances of basic knowledge and have no independent basis.

Whatever phenomena appear, they are equal—simply leaving no trace. All are equal in the moment. All phenomena rely on awareness as their source. Phenomena are equal in their distinctness—upon examination
simply leaving no trace. Phenomena are equal by nature—upon analysis nothing but the basic state. Phenomena are indivisible—like pure open space.

In indestructible awareness—basic knowledge—the human phenomenon is automatically enriched with complete mental and emotional stability, profound insight, compassion and other skillful qualities and activities that are of great benefit to all. In the equalness of the basic state, all phenomena are naturally perfect. All phenomena are the great symbol of the basic state.

In basic knowledge, the limitations of assumptive laws regarding time, dimension, causality and subjectivity are subsumed within the primary law of the basic state, which has absolute mastery over all phenomena. The ability to demonstrate this mastery to create solutions to formerly unsolvable problems in all areas of knowledge only comes about in stable awareness.

Moreover, learned knowledge posits that humans are considered flawed, conditional and imperfect, whereas within basic knowledge, the human phenomenon is unconditioned and naturally perfect—natural perfection being inseparable from conditioned imperfection!

Furthermore, the labels applied to phenomena most often describe how their independent characteristics relate to the qualities of other independent phenomena, while not taking into consideration the fundamental nature by which all phenomena are governed and unified—the naturally perfect basic state.

All aspects of all phenomena whatsoever are timelessly integrated within the sovereignty of the basic state, which in the final analysis, is the sole cause and the sole effect. Only in thorough comprehension of this is it possible to demonstrate basic intelligence and thus know how to solve seemingly unsolvable problems.

The decisive resolution of phenomena in the indivisible condition of basic knowledge is pivotal. It is identified in awareness, which is conclusive evidence of the root of all perception. Free of thinking in terms of the independent identity of phenomena, basic knowledge is not restricted or localized in any way.
While the basic state seems to appear locally or non-locally, it most emphatically confirms the indivisibility of all opposites, subsuming all transitory conditions of phenomena. In indivisibility, there is no struggle between locality and non-locality. Both are simply inconclusive conceptual frameworks. Thus, the basic state is equal in all frames of reference, regardless of the descriptions imposed upon them.

By virtue of the basic state, all phenomena are free of concepts of independent identity. They need not be conceptualized or thought about in any particular way in order to have profound insight into the nature of existence.

Furthermore, from this vantage, the process of reification of phenomena is clearly understood and there is great agility with phenomenal appearances, both mentally and physically. In basic knowledge, it is simply instinctive that the native state itself is the basis of phenomena.

Within the sovereign basic state, its signs, evidence and demonstrations of perfection are as numberless as phenomena altogether. The individual properties of phenomena seem to carry out the purpose attributed to them, yet this purpose is always subsumed within the primary law of the basic state itself. Also, from the sovereign state comes forth the appearance of the human phenomenon in which natural perfection is demonstrated, just as it is in all phenomena.

The labels applied to phenomena most often describe characteristics of their appearance in relation to other phenomena, while not taking into consideration the fundamental nature by which all phenomena are governed and unified—the naturally perfect basic state. All aspects of all phenomena whatsoever are timelessly integrated within the sovereignty of the basic state, which in the final analysis is the sole cause and the sole effect.

All aspects of phenomena are free of independent identity. All phenomena are continuous and appear in any way at all. Phenomena are unobstructed, unified, without limitation, and do not come or go. The basic state is always clear and without distraction. From this perspective, the true nature of phenomena is understood.
There are six skillful means for instinctively recognizing basic knowledge. The first is to be directly introduced to it without relying on a conceptual support and thus spontaneously recognize it. The second is to refine understanding of the basic state through reflection and reasoning. The third is to hear key points and instructions relevant to the basic state and become immersed in the confidence of basic knowledge due to this. The fourth is to introduce awareness—basic knowledge—directly by relying on one key point: Short moments of awareness, repeated many times, until awareness becomes automatic. The fifth is to have a naturally restful attitude in which the basic state becomes increasingly obvious. The sixth is to utilize any or all of the aforementioned skillful means.

Thinking and non-thinking have their basis equally in awareness. Although thoughts or no thoughts appear, awareness is unobstructed, clear and pure, like a crystal ball. Awareness is basic knowledge and basic knowledge is awareness.

Awareness is the alert, clear, cognizant quality that is not altered by any phenomena. The distinction here has to do with whether or not there is an indestructible, unalterable, concentrated quality and whether there is a quality of awareness rather than one of absorption in experiences. And so there is no possibility of mistaking one for the other.

Awareness, which is the spontaneous presence of basic knowledge, is free of origination, duration or cessation and is the basic state in which all phenomena whatsoever are always already resolved. It is an unopposed state that is beyond like, dislike and indifference, and is naturally perfect. Benefit and harm, good qualities and bad, have their single source in natural perfection.

Rather than being a neutral, blank void that is opposed to tangible or intangible phenomena or a forum for a war between good and evil, the basic state is the zenith reality in which all phenomena are indivisible, yet is that in which all phenomena proliferate and resolve. To truly come to the understanding of the nature of everything is to clear away the battle between good and evil, nihilism and materialism, without even their names remaining.
To illustrate, phenomena are to the basic state what space is to the sky. Just as the sky and all of its workings are indispensable to and inseparable from space, phenomena are indisputably non-independent of the grand unified basic state that is sovereign and all-inclusive.

Similarly, the term “space” includes all the descriptions that pertain to it, yet always remains free of these descriptions. Likewise, the basic state includes all descriptive frameworks, yet never strays from indivisibility.

Moreover, the sky is already present in space and inseparable from it. The sky never has any question about its designation as space. It is naturally ensured. So too, phenomena arise in a basic state and in an indisputable manner that cannot be reified. Their nature is ensured from the beginning, just like the sky’s space-nature is ensured from the beginning. Phenomena are already radically self-freed in basic knowledge even as they seem to be appearing and self-releasing. Phenomena are indivisible even as they appear to be born, endure and cease.

The basic state is never something separate from phenomena, which are its own appearances. Phenomena can never be gathered up and conclusively examined. Similarly, space cannot be subjected to confinement and analysis.

Phenomena are already radically unmade even as they seem to be made. Thus, they have no components to analyze. The attribution of a compounded and independent nature is due to descriptive frameworks of learned knowledge that impute fabrication where none can be found to exist. To truly no longer experience phenomena as having fixed dimensions is to immediately be capable of a language describing that this is the case.

Conventional language provides a moment-to-moment vernacular of repetitive reinforcement and indoctrination indicating that material and immaterial phenomena exist in their own right or are due to contributing factors. Once there is the passing beyond the confines of these restrictive extremes of conceptual limitations the benefits are extraordinary.
This can be likened to a bubble being filled with air beyond its capacity and bursting. While the bubble is being filled its structure seems to grow strong. This is similar to developing a belief in the independent nature of phenomenal experience. Eventually the bubble reaches its capacity and it breaks and there is only space where there had been a bubble. This is a simile for breaking through the ordinary conceptual understanding of experience into the non-independent nature of phenomena, a profound insight that is irreversible, just like the breaking of a bubble is irreversible.

Finally upon the bursting of the bubble there is only space. The process of the bubble has passed beyond the confines of its seeming inception, duration and cessation. This is analogous to being completely free of the abyss of conceptual frameworks that describe the independent existence of experience.

Practically, it means that there is freedom from the tightly constructed depictions of humanness such as evolutionism, physiology, psychology, and so forth. To realize that such concepts have never provided a totally accurate description of human experience, or of the nature of reality, not only frees perception from the grip of its illogical assumptions, but also overwhelms all notions about the meaning and significance of thoughts, emotions, sensations and the biology of the body.

With basic knowledge being nimble in day-to-day experience, there is a delightful relief and a balanced view of the actual nature of experience. It becomes possible to clearly see, think and speak about experience in a manner that does away with confusion. A superbly insightful and skillful way of being is revealed that is of benefit to all.

Basic knowledge is hidden from view until it is recognized to be spontaneously present. Similarly, the obviousness of space that is intrinsic to the inside, outside and shape of a bubble goes unnoticed. Space was never inside or outside of the process of the bubble. Rather the process itself is comprised of the single space of the basic state, which is never confined in experience; it simply is. Likewise the basic state is inherent to all aspects of phenomena.

Once the basic state is instinctively recognized, it emerges as the often
overlooked but obvious basis of experience. The descriptions of existence born of concepts are cast aside. There is simply basic knowledge, forever free in the play of all knowledge.

The perspective of the inherently beneficial nature of all phenomena is perceived: It is realized that in essence these do not entail any kind of conceptual process and are free of independent compounded causality.

This is unacceptable in systems that are based on cause and effect. It cannot be seen due to the blinders of causality that are imposed on the identification and interpretation of experience. However, when these blinders are removed, it makes perfect sense and is recognized as the most essential knowledge.

The identification and interpretation of experience within a causal framework leads to an endless cycle of hope and fear, relief and confusion. What is deemed positive is accepted and the negative is rejected. This ingrained flaw in the current logic of experience is the inability to encounter the flawless and equal nature of phenomena. Without any need to compulsively tie descriptions in a knot of causal interpretations, there is the refinement of perception in the equalness of complete perceptual openness in all experience. Freedom in immediate perception is absolute clarity and mastery of all phenomena, physical and mental.

Basic knowledge is completely free of confusion so it is fundamentally contradictory to try to understand it through a language of materialistic confusion. The deep and mysterious part of the physical cosmos that is not understood cannot be comprehended only through such frameworks.

Basic knowledge is not recognized by being sought or achieved. The intelligence of the basic state is beyond ordinary comprehension as it does not entail causes and so never has any results. Because this intelligence occurs naturally without causes or conditions, do not take the limitations of physical laws as the sole standard for coming to a conclusion about the nature of phenomena.

Materialism cannot account for what is indivisible, thus it is impossible for it to provide the basic knowledge required for complete mental and
emotional stability, which is the standard and proof of the cosmology and philosophy set forth herein. The ideal cosmology and philosophy of the nature of existence is one that has immediate widespread value, with increasingly favorable outcomes over the long term.

The perfect stability of the basic state is the only real basis and intelligence that permits a conclusive understanding of the nature of the physical world. Thinking that flows here and there to this concept and that, and is searching for understanding of phenomenal experience, does not realize that ultimate understanding is to clearly comprehend the self-knowing spontaneous presence in which there is nothing to describe or measure. In the fluid self-release of the here-and-now, there are no conceptual frameworks of time, dimension, causality and subjectivity to enter in. The basic state is the obvious physical law.

Since the essential intelligence is not created by anything whatsoever, occurs naturally, and is without coming, going, or change, there is no context within which it can be sought or captured through causes or conditions; it is like space. Given that the basic state is the ground from which phenomena come about, there is no need in turn to create it through any kind of effortful process. It is ensured without having to be sought or proved.

Nothing need be done to change the flow of events in order to have complete well-being and profound insight that do not rely on mental processes. Ever-present basic knowledge is truly triumphal.

In instinctive recognition of basic knowledge, keen insight about the nature of phenomena manifests without having to learn it. As understanding dawns, all phenomena that appear are seen to be uncompounded. Everything is realized to be an expression of basic knowledge, with no phenomenon existing independently. All phenomena dissipate into space like mist. Regardless of the complexity with which perceptions are considered to be confusing, this confusion naturally ceases. Because the resolution of momentary concepts about phenomena in the basic state is guaranteed, it is simply a matter of this becoming obvious.

The complete stability of awareness that has no need to modify the
course of phenomena is the basis of penetrating basic knowledge that allows for deep insight, comprehension and understanding of the nature of all knowledge.

Furthermore, profound insight into the physical and philosophical nature of existence becomes most daring and adventurous when it has the capacity to evolve innovative solutions that immediately serve the betterment of the planet and its inhabitants. Thus, based on current results, application of the basic state knowledge system can be projected to exponentially increase in value over the long term, both individually and collectively.
Chapter 12:
Decisive Recognition of the Basic State

The decisive recognition of the basic state of all phenomena is spacious and not subject to extremes. Awareness is pivotal. Unsullied by distorted speculations concerning phenomena, there is absolute clarity at all times, day and night. Decisive recognition is what is arrived at, and there is no other conclusion to come to.

Free of ordinary reification of phenomena, everything is recognized as continuous and manifesting in any way at all. Unborn, it does not come or go and is indivisible. An expanse of lucidity without limitation, there is no need to conceptualize or think about phenomena in any way. Everything is experienced clearly and without distraction.

The basic state abides as the fundamental nature of everything. Once its natural energy is decisively recognized, it is obvious in the arising of things, its essence perceived instinctively. The pure perspective of the basic state and the actuality of its beneficial nature are evident. In essence, the basic state does not entail conceptual effort to convert phenomena into concrete things. All phenomena are directly shone through by the clarity of pure perception.

By insisting that everything entails causality, there is automatic exaggeration or underestimation of everything. In seeing everything as positive or negative, it is impossible to acknowledge the basic state.

Without trying to find the basic state, without thinking, without needing or intending to do anything whatsoever, the equalness of the naturally decisive basic state is recognized.

The act of materializing phenomena does not apply in the timeless assurance of the basic state. Everything is the seamless embodiment of its very nature. Because the basic state timeless surpasses causality, it is a state in which nothing is sought or achieved.

The timelessly unchanging basic state always subsumes declarations of time-restricted, changing phenomena. Taking phenomena as physical things consisting of independent qualities and individuality is not their
standard nature. The basic state does not entail causes, and so never results in independent, fixed phenomena.

Because the basic state is uncaused, do not misinterpret it as something that comes into existence, decays and then ceases. The basic state occurs naturally and is beyond causality. Not dependent on causes, the incomparable basic state gives rise to everything, and so there is no other source of phenomena. The basic state occurs without causes or conditions and does not take phenomena as the standard. Because the basic state is not created by conditions, there is no context within which it can be sought through causes and conditions. In and of itself, it is decisive, instinctive and immediate.

The basic state’s spontaneous presence is innate; nothing need be done to bring it about. Regardless of the descriptions imposed on it, it remains as it is.

Everything is unavoidably assimilated to the fundamental nature, which ensures the absence of anything straying from it. With the natural conformity of everything, there is nothing to contrive.

The decisive recognition of what simply is without effort means the conduct of all phenomena is the conduct of the basic state. In decisive recognition of the basic state, there is complete comprehension of the nature of phenomena. In this natural state, without concentration, profound intelligence manifests, without learning.

In the dawning of basic intelligence, all phenomena are seen to be naturally pure. Thus, in a lucid way, everything is instantaneously recognized as an expression of the unsurpassable indivisibility of the basic state. Because this resolution happens naturally, and is always already the case, the all-illuminating decisive recognition is inherent in all phenomena.

In decisive recognition, it is clear that everything is due to a single great super-state. Regarding this moment of decisive recognition, there is transference from compulsive concretization of phenomena to instinctive recognition of the basic state. There is transfer from the state of reification to the comprehensive basic state. Decisive recognition is the
crucial proficiency of awareness in conjunction with the basic state, rather than with reification. By the power of decisive recognition, beneficial qualities and activities issue forth without hindrance, restriction or bias.

The decisive recognition is that of all phenomena as inseparable, absolutely equal and perfect. Just as positive and negative images in a dream are identical within sleep, positive and negative phenomena are identical within the scope of the basic state.

It is irrelevant what phenomena appear. All is encompassed in the basic state. Since all phenomena rest in the basic state, nothing need be done to force them into it anew. If they were not the basic state, recognition could not make them so, and if they already are the basic state there is no need to make them so.

Decisive recognition does not rely on anything as a support. Since there is no separation from the basic state even for an instant, to say that it is recognized or unrecognized is irrelevant.

The key point of decisive recognition is the basic state, resting in its own place, in all phenomena. The unobstructed basic state, lucid and without reification, is naturally occurring relaxation itself. Naturally empowered phenomena are the dynamic energy of the basic state and are an unwavering state of equalness.

The immeasurable expanse of the basic state is unobscured and totally pure. For this reason, not a single thing can be found to independently exist. Since the human phenomenon cannot be found to exist, there is no ground for confusion or for non-recognition of the basic state. There is no name for, let alone the possibility of, confusion or non-recognition. The unconfused basic state is utterly lucid. Phenomena never affect it. Descriptions do not apply. Where, then, are phenomena? Where is confusion?

In the decisive recognition of the indivisibility of phenomena all things are mere labels, for in actuality they are never conclusively made into any independent thing. The basic state cannot be meddled with or altered by the application of labels.
Decisive recognition is the totally pure way of seeing, the perspective of the basic state itself. The basic state shows itself to be authentic as the entire range of finite experience in which definitive attributes do not ultimately exist. There is no need to think that they do.

There is no causal factor that separates any phenomenon from the basic state. Thus, it is timelessly and spontaneously present and naturally lucid. There is no need to contrive what is naturally lucid.

Because all phenomena rest in the basic state, there are no special phenomena associated with decisive recognition, and there are no stages or dimensions of the basic state to train in or traverse. Because the basic state is all-pervasive, all phenomena lead to it.

There is never a division or split in indivisibility. Since the basic state is always naturally occurring, its open source of pith instruction is exactly replicated in each phenomenon. There are no instructions elsewhere. The basic state preempts all misinterpretation and decisively recognizes everything as itself. Since there is no independent phenomenon, only the basic state, there is no special phenomenon to uphold.

There is no special activity to seek. Because there is nowhere special to abide the basic state is equally present when thoughts are scattering and stirring and when they are not. All rests equally in the basic state. In the decisive recognition of this, there is utter peace. Because all phenomena are none other than the basic state, everything is indivisible. The basic state is the decisive recognition of everything. Going beyond reification, there is contentedness and a profoundly kind and beneficial way of being.

Since all phenomena have already arrived in the basic state without taking a step, they have nowhere to go to get there. Since the stirring and resolution of phenomena is timelessly the basic state, there is timeless certainty of the fundamental nature of phenomena. Since all afflictive phenomena are the naturally pure basic state, there is decisive recognition of their absolutely unobstructed non-afflictive nature.

Treating phenomena as though they have a material existence—the very cause of the restless delirium of reification—is pervaded by the basic
state. The basic state does not entail refuting or proving anything. It is not in any way dependent. It does not perceive in terms of restrictions and extremes. Since no phenomenon definitively occurs in the basic state, there is natural freedom from the process of all events.

The basic state is free of any tendency to manifest or obscure it. It does not diminish and pervades everything without impediment. The indivisibility of everything, it is nevertheless free of being many.

The basic state is the true nature of everything. There is no benefit or satisfaction apart from this nature. To use labels is simply to use arbitrary designations. The basic state requires nothing other than itself. That which requires nothing does not need to be sought or achieved.

As there is only the basic state in which no phenomenon exists as something else, this is the unique, naturally occurring, fundamental nature. Since attempts to evaluate things as independently existing is unnecessary, the basic state is unparalleled. Since phenomena are spontaneously indivisible and totally pure, they are pervaded by utter lucidity. Since phenomena, which are without independent cause, have never been made into anything, there has always been the basic state of super-complete benefit. Since things that cannot be concretized are insubstantial, the compulsion to reify their identity resolves effortlessly.

Awareness exhibits a pristine quality as the fundamental nature of phenomena and reification does not ensue. There is uninterrupted freedom regardless of circumstances. The basic state has free rein and is unconstrained and unbiased in the inseparability of all phenomena.

Whatever is said or planned or done is conduct that expresses the lucidity of the basic state. Concepts of positive and negative are the vast expanse of the ongoing flow of super-intelligence. The instinctive recognition that affliction is wisdom is the view of unbiased awareness. All reification involving positive and negative occurs without obstruction.

There is no straying from this single beneficial basic state. The basic state is clearly evident in the immediacy of phenomena, like space is clearly evident in space. Since phenomena are the naturally occurring basic state, there is no separation between phenomena. That itself is
decisive recognition, freedom in immediate perception, complete perceptual openness in all experience.

The unobstructed state leaves no trace. Thus, whatever arises is free within the basic state, without any possible alternative.

There is uninterrupted benefit without maintenance or contrivance. What remains is unforced and unbiased awareness that has freedom of conduct in all of its own appearances as a continuous expanse that is free and unoccupied.

Let it be whatever it is. Let it be creationism, let it be evolutionism. Let it be human intelligence, let it be artificial intelligence. Let it be positive, let it be negative. Let it be pleasant, let it be unpleasant. Let it be noticed, let it not be unnoticed. Let it be time, let it be timeless. Let it be birth, let it be life, let it be death. Let it be earth, let it be fire, let it be air, let it be water. Let it be gravity, let it be space. Let it be electrons. Let it be neutrons. Let it be a single universe. Let it be multiple universes. Let it be every word in the dictionary. Let it be every sound. Let it be as it is, unalterable and indestructible. The basic state, as the fundamental nature of existence, is an uncontrived, undivided pure flow of total presence.

It does not need to be kept in place or made noticeable by implementing plans and actions. It is as it is without effort or anything needing to be done. It requires no process of becoming aware of it through the senses or thought and is beyond being able to be attained. The basic state is the fundamental nature in which no phenomena can be found to exist.

Do not bind this instinctive realization in descriptions or experiences of any kind. Do not force it into an intellectual or experiential framework. Do not limit it to the circumstance of restful awareness as a destination. Do not change the ordinary flow of thoughts, emotions, sensations and experiences nor your responses to these. Natural perfection is ensured in awareness. All qualities are perfected and deficiencies resolved in the basic state. Do not rely on anything else.

Without having to insist on its lucidity and indivisibility, there is the natural flow of the basic state free of the limitation and restriction of
reference points. Whatever is said or planned or done expresses the purity of the basic state.

All points of view are naturally perfect in awareness, and so there is no point of view that is not perfect.

Negative phenomena are naturally perfect, perfect as the basic state. Positive phenomena are naturally perfect, perfect as the basic state. All phenomena are naturally perfect, perfect in the basic state. Existence is naturally perfect, perfect as the basic state. Elaboration of phenomena is naturally perfect, perfect in the absence of limitations of any kind. Non-elaboration is naturally perfect, perfect as the basic state.

Pleasure is naturally perfect, perfect as the true nature of phenomena. Pain is naturally perfect, perfect in the uniform natural perfection of the basic state. Neutral sensations are naturally perfect, perfect as the basic state, equal to space.

The basic state is naturally perfect as the concentrated flow of perfect phenomena. The powerful current of the basic state is appearing as the here and now.

Conduct is naturally perfect, perfect in the basic state. Pristine awareness is naturally perfect, perfect as the absence of hope and fear. The pinnacle vantage of the basic state is naturally perfect, perfect as the only nature of phenomena. Absorption in the basic state is naturally perfect, perfect in subsuming materialization of phenomena.

In brief, all phenomena are naturally perfect in the basic state, so there is no need to make an effort to make them perfect anew.

Even though there is an inclination to do this, it is pointless, so don’t! Don’t! Do not strive or try to achieve the basic state! Don’t scrutinize! Don’t scrutinize! Do not think about phenomena as the source of cause and effect! Don’t analyze! Don’t analyze! Do not analyze phenomena! Don’t try to achieve! Don’t try to achieve! Do not try to achieve the basic state out of hope and fear! Don’t reject! Don’t reject! Do not reject or try to change afflictive states. Don’t accept! Don’t accept! Do not accept the labels of phenomena as true!
Since everything reverts to the naturally perfect intelligence of the basic state, with no phenomena whatsoever that can be found to exist, there is no orderly process, there are no phenomena, and there is no identifiable frame of reference. There is no collapse into hope or fear. The basic state is decisive, perfectly so and there is certainty about all phenomena.

There is no reference point for the basic state—no “Where is it?” “What is it?” “It is this!” What can be done about what was so before but now is not?

The point of view that the basic state is some amazing “thing” is left behind, leaving no trace of where it has gone. Since the naturally indestructible basic state cannot be found by being sought, there is no place about which can be said, “This is the place that has been reached.”

Phenomena are open, naturally perfect, and not to be described. They do not fall within any extreme or division of being something or not or of being located anywhere or not. Phenomena cannot be pinned down and are open to the basic state, indivisible, clear of concepts, leaving no trace. Having merged with the openness that is the nature of everything, if phenomena cannot be found to independently exist, where does that leave you?

Since confusion—focus on phenomena—collapses, day and night are the natural perfection of the basic state. Days and dates are naturally perfect; months, years, and eons are naturally perfect. One thing is naturally perfect; everything is naturally perfect. Positive and negative are naturally perfect. Phenomena are naturally perfect in the basic state. The term “basic state” is naturally perfect. All labels are naturally perfect. The confusion of phenomena resolves—the perfect clarity of the basic state. Everything resolves in lucidity and wisdom.
Chapter 13:  
The Naturally Stable Basic State

Instinctive recognition of the basic state is the direct introduction to its native stability. Body, speech and mind are a flash-instant manifestation of the basic state. All phenomena whatsoever are non-independent of the basic state: This is the basis for its definitive comprehension. Recognize that nothing is beyond or independent of this stability. Thus, confidence in the basic state is discovered to be indwelling, naturally occurring and continuous. The beginning, middle and end of phenomena represent the pure basic state.

Instinctive recognition of the basic state is the core competence for mental and emotional stability. The basic state is an uncontrived state of natural rest; in no way does that change. What occurs in the basic state of settling naturally is pure stability.

Intellectual capacities are of no consequence. Since the limitations of ordinary capacities are outshone in the basic state’s crystalline clarity, ordinary knowledge is gone beyond. Since the nature of the basic state is not perceived through words, thinking about it serves little purpose. Its basic knowledge is inspired by these three—hearing, reflecting and instinctive recognition. Hearing, reflecting and instinctive recognition are simultaneous in the lucid explanation of the basic state.

Since all phenomena are equal, the basic state is a seamless expanse. The naturally occurring state of complete stability is never unstable. It is not altered by phenomena. Essential stability is steadfast and firmly in position everywhere, without being located anywhere. The instinctive recognition of the basic state reveals its enduring constancy.

Phenomena never stray from stability. The basic state’s spontaneous phenomena are its elementary dynamic energy, the basic energy of all energy, and always inseparable from its fundament. A simple definition for the word “energy” is available power. Instinctive recognition of the basic state as the basis of all of one’s own experience is required in order to draw on the natural resources of this power in daily life.
There is no process of causation of phenomena within the basic state; it is simply as it is. It has never wavered, does not waver, and will never waver. It has never varied, does not vary, and subsumes all reified variation in its coherent, primary order.

This unique state does not require maintenance to make it still, as it never departs from being stationary. Even elaborate displays of violent energy, are pervaded by inherent stability. The vastness of the immutable basic state evenly permeates current perception of the spontaneously self-releasing here-and-now.

The forever stable basic state’s depths cannot be fathomed because it is limitless and without restriction. In the ineffability of the basic state lies boundless power which has never failed, will never fail and cannot fail now. Not produced, the basic state is victorious over all attempts to prove its production. Ordinary rules of causality do not apply. The basic state’s genius has its own rules which govern all phenomena. There never has been, never will be and is not now any phenomenon that can avoid or deepen its inseparable nature. The basic state cannot be fabricated by production and is unaltered by phenomena.

The basic state totally renounces ordinary thinking about phenomena while allowing for it. As there is nothing that stirs from the basic state, its intent is entirely stable and beneficial. “Intent” means its uncaused design or purpose is perfect stability and benefit.

In instinctive recognition of the basic state, its natural benefit is obvious in that it guarantees mental and emotional stability regardless of circumstances. It ensures effortless access to powerful intelligence, clarity, a balanced view, insight, empathy and extraordinary skilful means.

The absolute basic state is deliberate. Phenomena rest in certainty. All reified complication of phenomena is due to lack of clarity about their nature.

In the basic state, senses are lucid, and concepts about experience are loose and without constraint. The instinctive recognition of the basic state is truly not lost to conceptual frameworks. It is penetrating clarity,
rather than impartiality that becomes apathy.

The single decisive instruction concerning phenomena is that they are inseparable from the stability of the basic state itself. On the strength of instinctive recognition of this within one’s own experience, there is clear understanding of the indestructibility of the basic state. There are no binding phenomena, for these are the basic state’s own manifestations. Thus, the basic state in all its nakedness is elicited as the unobstructed, stable fundament that subsumes verbal and written expression and analysis.

The utmost skillful means of the basic state—completely restful and stable in the immediacy of perception—pervades all descriptive frameworks of every kind. Absent of reification, everything rests without distraction in the basic state. All phenomena are at rest in the basic state and unaffected by their description. Phenomena reveal the entire perspective of the basic state. The basic state is completely stable in the immediacy of perception. Given that phenomena do not need to be renounced or maintained in order to recognize true mental and emotional stability, there is nothing that need be done in order to ensure their stable nature.

When learned characteristics of phenomena manifest they are natural manifestations of the basic state’s stable, indestructible intent, so there is no need to accept or reject any of them. The stability and well-being of the basic state arise naturally. In the lack of separation between the basic state and phenomena, lies the natural perfection of its powerful qualities. These are not recognized if there is acceptance or rejection as means of manipulating mental, emotional and physical experience.

The power of disturbing phenomena is in recognizing their basic state. *This is the only means of decisively overcoming negativity of all kinds.* Disturbing phenomena holding no terror is the basis of the power to act masterfully and skillfully. Whenever strong emotions occur—anger, fear, desire for security, and so forth—their power is in the instinctive recognition that they are the stable, indestructible basic state. Their labels pose no threat and their antidotes pose no promise. Since the basic state is naturally free in and of itself, its freedom is its only perspective. Its attention is always endowed with pure knowledge of the
true nature of phenomena. When there is no need to construct conceptual frameworks for phenomena in order to feel secure, the basic state is obvious. When thought patterns form, that is absorption in the noble basic state.

Without the single symbol of the basic state, human experience does not make sense nor does the physical world. When reification is finished with, there is the equalness and evenness of the basic state. Thus, all that appears and all that is audible, arises as a display of the basic state. Given that the basic state simply ensures benefit, it can never come to an end, it is indestructible and inexhaustible.

The basic state has no traces of phenomena to hold on to and everything rests in its natural place, all indivisibly blended, without distinction of earlier or later. Phenomena resolve naturally, blended in wholeness and perfect order. The basic state has no need to bring an end to the past or curb anticipation of the future, and allows noticing of the present to resolve naturally in the equalness of past, present and future.

It does not fixate on previous phenomena, does not rely on future phenomena, and does not pay attention to present phenomena. It does not give credibility to non-recognition of the basic state in the past, invite non-recognition in the future, or associate blindly with non-recognition in the present. Everything vanishes evenly in the equalness of past, present and future.

The basic state does not try to renounce past disturbing phenomena, is not resigned to future disturbance, and does not banish present disturbance. In freedom in immediate perception—complete perceptual openness in all experience—everything resolves in its own place, the basic state.

Everything that occurs is without obstruction and has no existence of its own. Relaxed openness without reference point is free of reliance on hope and fear. The innate non-referential beneficial intent of native perfection never strays from the true nature of phenomena.

Regardless of the label imposed upon it, each perception is like space. As all findings about the nature of existence are based on perception and
then memorialized as knowledge, it is recognized that regardless of
description, each perception is pervaded by a stable basic state, which
can be likened to space. In the commemoration of phenomena with a
host of words, only the basic state is actually found. In looking for
phenomena, not finding anything is what is found.

Likewise, when personal experience is looked for, nothing can be found. Assuming that finding nothing is an irrelevant failure or obstacle is simple ignorance of implicate indivisible order and coherence, the inseparable nature of all phenomena. When nothing is found, there is no reification, and only stability, harmony and balance are evident. The basic state’s proof is easily identifiable in all experience. The basic state is obvious and instinctively recognized in all events. It subsumes all orthodoxies.

Phenomena appear to begin, remain and cease. The basic state, which equally pervades all phenomena, is the fundamental source and is unaffected by the time-based descriptions of beginning, remaining and ending. These conditions only seem to be absolute principles when the basic state is not recognized. In the instinctive recognition of the basic state, all phenomena are super-charged with potent knowledge, clarity and insight.

Phenomena never begin because they are always abiding in the uncaused basic state; they never remain in limitation, because they are always in the never-remaining basic state; and they never end, because they are always the unending basic state. They only seem to begin, remain and end according to conceptual frameworks such as time, dimension and causality. Actually, phenomena are the natural quality of pure super-stability.

The unobstructed basic state of phenomena is the readiness to spawn anything and everything at any time. By acknowledging and realizing the basic state as the greatest knowledge base and source of phenomena, there is complete mastery of all phenomena. But if there is no recognition of the basic state, there is only misinterpretation of phenomena and incoherence. Then phenomena may seem like nonsense that is unintelligible, confusing and lacking in cohesion and clarity of organization.
In this habit, it is assumed that phenomena are real and true. When phenomena no longer appear, it seems there is nothing, and when phenomena remain, it seems they will always be here. In the instinctive recognition of the naturally stable basic state, there is release from assuming that phenomena are real in their own right. There is no longer the impulse to feel controlled by the dictionary definitions of phenomena.

In only holding materialistic ideas on the nature of phenomena—believing in their beginning, remaining and ending—there is always misunderstanding and loss of connection with indivisibility and implicate order. For example, looking for meaning within phenomena requires knowing their conventional definition, which ignores the basic state, and stays in the isolated description of their substantiality and identity as real and true.

What good fortune that nothing exists independently! Everything comes about spontaneously. It is only its description that seems to make it what it is assumed to be. Whatever is described does not have an independent existence because it only seems to have an independent existence due to reification.

The totality of all knowledge—basic knowledge—can be likened to the sky. Just as the sky is an expanse of indivisibility and implicate order, so too the basic state is seamlessly unified and stable.

Everything is equal to the basic state’s natural perfection itself, the expanse of unchanging balance and equalness. There is nothing that is not free within this expanse. The actual nature of everything is unavoidable and is experienced in the profound insight and natural intelligence of unadorned awareness, as the basis of all self-knowing perceptions.

The unconfined capacity and creativity of the basic state is perfect within habitual patterns of experience. The natural perfection of awareness is experienced as indivisible: It has never been due to contributing factors. Drawing upon the endless reserve of awareness ensures capacity and creativity that is superior to cultivated capacities.

Once the root of ultimate creativity and knowledge is realized to be in
the basic state, and its instinctive recognition is continuous in the instant of perception, descriptions are left to come and go as they please. These descriptions are recognized as learned and an incomplete conceptual framework for the experience of human life and existence in general.

Although the basic state is an unobstructed expanse, it appears as time and dimension but this phenomenal appearance is not conclusive in its own right. When descriptions of these appearances have been the entire emphasis, instinctive recognition of the basic state is necessary for irreversible confidence in it. The initial empirical evidence of the basic state is in the unflinching nature of one’s own experience. There is no possible way to apply basic knowledge to phenomena in general unless and until there is instinctive recognition of the basic state, day and night, in one’s own experience.

This is the purpose of short moments of awareness. Awareness is acknowledged as primary in short, uncontrived moments. By this profound means of knowledge, awareness is found to be continuous, day and night. A short moment is not one thing and awareness another. Short moments are in awareness and awareness is in short moments.

When the introduction to awareness is reinforced many times in a relaxed way, over time it becomes automatic. What is initially a moment of awareness here and there, leads to increasing awareness overall, even if initially it seems to be in small increments, until it is a continuous flow at all times.

Awareness encompasses the entire reach and range of experience. What appears is comprehended as a point of view within the all-encompassing view of awareness. Thoughts, emotions, sensations, and experiences of all kinds are viewpoints of awareness. In awareness, conviction and confidence in the efficacy of the natural perfection of the basic state comes about.

Within awareness the release from points of view is implicit. Each is like a line drawn in water or a flight path of a bird in the sky; they leave no trace. The process of release is inherent in the total presence of
awareness, and it is conviction in this release, that leads to certainty about the benefits of awareness.

This conviction in release is facilitated by understanding that viewpoints have no nature independent of awareness. It is impossible that they exist separate from awareness. By arriving at the certainty of awareness, within one’s own experience, it becomes clear that its penetrating intelligence is beyond descriptive frameworks.

The basic state of awareness is an indivisible total presence. Whatever appears is an expression of pure presence. The total presence of the basic state is the nature of all experience whatsoever, and it is implicit in experience.

By the simple power of awareness, without attempting to control or alter perceptions, the natural process of release of perceptions becomes obvious. There is no follow through on the independent existence of thoughts and emotions. When there is no impulse to verify their authority through noticing, describing and arriving at a conclusion about their causal relationship to other phenomena, awareness rests in its naturally perfect dignity and wisdom. It is found that the process of the release of phenomena is inherent and self-occurring.

Each and every phenomenon is reduced to natural perfection, pure and simple. It is impossible that this be altered. This is the language of awareness that everyone can understand. Fluency in it is assured when the recognition of awareness is automatic and continuous throughout day and night.

Ensure the benefit of basic knowledge in the full expression of crystal clear awareness. There is no coming together with awareness or falling away from it and it is free in the appearance of all points of view. All appearances resolve naturally.

It is clear that there are no special viewpoints to covet and no disturbing viewpoints to chase away. Everything arises in such a way that there is no carry through into establishing its independent power, meaning or significance. Transitory viewpoints instantaneously resolve in preeminent awareness, appearing as the spontaneously self-freed here-and-now.
The perception of the process of birth, life, death, joys and sorrows is simply a phenomenal display of the basic state. Everything holds the basic state as its nature. Leaving phenomena as they are, it is clear that nothing can be found to exist in its own right.

In resolving the nature of phenomena experientially there come about levels of profound insight as well as the ability to be extraordinarily skillful in all situations in a manner that is beneficial to all. These powers are found in awareness and nowhere else.

In an entirely unfabricated way, everything is an expression of the basic state. Even very fixed assumptions and belief systems about phenomena such as dimension-time, causality, multiple universes, earth, fire, water and air, and subjectivity resolve naturally like a breeze dissolving in space, without an independent nature being found anywhere. Regardless of the complexity with which confused belief systems and assumptions are experienced, these naturally come to an end. It is absolutely impossible to pin down a concrete entity that exists in its own right.

In that appearances are never made into anything, no phenomenon can be found to be substantial. Because this happens naturally and is always already the case, it is recognized upon coming to conviction in it. Everything is equal to the basic state; there is nothing that is not free within the expanse of its naturally occurring intelligence.

The equipoise of awareness is crucial. Access occurs on the basis of the principle of effortlessness. By the power of awareness, new and interesting experiences arise naturally. Without reaction, they are left as they are, free in their own place, without being reified.

Increasingly, the fundamental basic state is predominant and a definitive conclusion is reached about the true nature of phenomena. The focus on phenomena is extinguished in the fundamental pure presence of the basic state, the continuum of the here-and-now, self-freed and uncompounded openness.

When the energetic bond with body and brain as an independent source of governance is broken, self-knowing awareness shines brightly as the indivisible ground inseparable from phenomena.
Basic intelligence, being free from its confines, is elicited and holds to its natural place, while beneficial activities of body, speech and mind arise spontaneously like sunshine emanating from the sun. In other words, the basic state is clearly obvious the instant the restrictions of identification with the body and brain are no longer the reference point for fundamental identity.

This basic state, which is fundamental to everything, has no origin and is beyond cause and effect. This makes perfect sense in that the basic state is such that it entails no effort to achieve anything. Its phenomena appear without effort and without anything needing to be done. No phenomenon can be found that is not it. Everything is inseparable, perfect and equal within the scope of the basic state’s indivisible intelligence.

Thus, the reification of phenomena is incomplete because firstly it does not go beyond theoretical examination based on incomplete understanding of the nature of existence. Secondly, it is faulty because of the inability to account for and completely resolve subject-object dichotomy. Thirdly, it is faulty due to having no cognition of a unified basic state. Fourthly, it does not comprehend access to perfect knowledge as being equal to instinctive recognition of the basic state. Fifthly, it points to abstractions, future possibilities and potentialities, rather than immediately beneficial solutions to problems. Sixthly, it does not go beyond subjectivity in terms of human perception, thus it can only point to reality rather than master it with profound knowledge based on its instinctive recognition in all experience. Lastly, it is in error because it does not definitively go beyond thinking in terms of time, dimension and causality.

The basic state is like the sky, which cannot be captured by dualistic conceptual thinking. It is the central vigor of everything. In its totality it is without error and excels in everything.

Everything whatsoever is embedded with the instruction that it is naturally endowed with the basic state. Moreover, in this most powerful of all ways of perceiving, discriminative activity is optional and playful rather than compulsively habitual.
Consummate knowledge that offers effective decisions rests in the complete equipoise of the basic state. Not buying into conventional views is equated with the sovereign intelligence of the basic state and the fostering of entirely new knowledge. In the unalterable nature of the sovereign basic state, in which conventional thinking is gone beyond, profound knowledge appears like the sun at daybreak.

To chase after perceptions and strive to correct them is as futile as the sky chasing the sky. All fixed descriptive frameworks appear where there is no openness to the sovereignty of the basic state. These ideologies see human beings as flawed and trapped within the determinism of contributing factors such as natural selection. Within these outlooks there is no recognition of, or support for, the natural perfection of the basic state that is intrinsic to being human.

Conventional knowledge, in general, is unable to be immediately beneficial by showing people how to attain perfect mental stability as a matter of course. In it, complete mental stability is deemed to be so exceedingly rare that it has never been measured or even been the topic of serious consideration. Furthermore uncontrived empathy and sympathy, which are inherent to awareness, are a puzzle to fields of knowledge that view human beings as historically and biologically imperfect, conditioned and problematic by nature.

Yet the naturally perfect basic state is very exacting. In the basic state, there is found increasing mental stability, spontaneous empathy, sympathy and happiness. These are already present but go unnoticed when it is believed that they must be cultivated or that they simply appear at random. Compassion, clarity, perfect insight and complete mental stability are the norm for human beings rather than a rarity. To assume otherwise is tragic because it destines perception to whatever limitation or restriction is believed.

The starting point for understanding the true nature of the phenomenal world is the basic state, continually at rest in equipoise, clarity and insight. This is the exalted height of human intelligence.
Do not confuse basic intelligence with the ability to accumulate, process and order information. This is simply a skillful activity of intelligence rather than being the root of intelligence itself.

Basic intelligence is spontaneously self-perfected and this is its fundamental condition. It manifests as energy, enthusiasm, and the potency of compassion.

Although the particulars of phenomena may be counted and understood, the basic state itself remains as it is. Failure to understand that the diversity of phenomena is identical with the stable basic state results in fundamental errors in understanding the nature of existence.

Awareness, the self-knowing aspect of the basic state is the forerunner of phenomena. There has never been a phenomenon that was examined by anything other than awareness, which is nothing other than the native intelligence of the basic state. The native sovereign state is the consummation of everything and thus, its phenomena are always in a state of consummation and super-completeness.

To believe that a fundamental understanding of phenomena will come about solely by examining appearances and their interactions is counterintuitive to the great equalness and indisputable unity of the basic state. First, become familiar with the basic state. Only upon instinctive recognition of it in terms of one’s own experience, is there full preparedness to examine and understand phenomena.

What the basic state reveals as a single state of equalness makes eminently perfect sense. The basic state is the nature of all things, and thus is the central vigor of all humans. It is the actuation of all that exists as animated or non-animated. All existent things are imbued with this intelligence. The basic state is spontaneously present as the unconfined capacity and creativity of its own phenomena. To not alter awareness is the instinctive recognition that makes this evident.

Enjoy a lifestyle of non-alteration of the basic state; there is no other manifestation of basic knowledge than that of the communal joy of the basic state. Learn from those who will give you a single instruction: The
basic state need not be altered. The basic state is the basis of complete mental and emotional stability.

Nothing truly significant, valuable and beneficial can be achieved through compulsively attempting to alter awareness. The greatest breakthroughs in all fields come from those who are skilled in non-alteration. Awareness does not need to be altered to resolve non-understanding and non-recognition of the basic state. Simply leave awareness as it is. This automatically affords access to basic knowledge.

By the power of leaving awareness in its natural state without the need to change or correct its events, an underlying intelligence is allowed to reveal itself. By altering awareness, this intelligence remains hidden and beyond experience. The unwavering basic state, free of alteration, is uncorrupted by the implications of reification. Intangible and without parallel, the stable basic state is found to be the actuality of everything.

The basic state’s powerful intelligence is ensured. Altering it denies access to its power to create new knowledge. Without any intervention needed to highlight it or make it so, the inseparability and power of the basic state is guaranteed as a matter of course.

Scientific materialism holds that the nature of phenomena cannot be perceived without relying on its means—empirical methods. The approach presented herein, is that the superior cognition and clear understanding of phenomena is to be found in instinctive recognition of the basic state. In this there is no need to rely on frameworks in which the findings are colored by assumptive beliefs in time, dimension, causality and subjectivity. Without the instinctive recognition of the basic state, there is no formal basis for understanding any phenomenon.

Consummately beneficial advances in all areas of inquiry can come about only through recognition of the basic state. No phenomenon can be absolutely useful unless it is understood within the context of its fundamental law—the basic state.

Since there is no separation from the basic state, or independent cognition of it, even for an instant, to say that it is recognized is merely to facilitate communication through use of a conventional expression.
Without the indisputable key point of all phenomena resting in the indestructible basic state, confusion sets in and intelligence becomes bound by opposing assumptions and beliefs.

The intrinsic recognition of the basic state is the origin and summit of phenomena. To be rooted in this innate intelligence is pure clarity itself. To access basic knowledge is to be free of the compulsion to verify experience by combining former knowledge to create new knowledge.

The implicate order of everything is evident in the scope of one’s own awareness: Rather than prioritizing, distinguishing and analyzing phenomena, priority is intrinsic to the indivisible basic state.

Basic knowledge is unobstructed, lucid, without reification and the basis of perfect insight. The unwavering basic state of phenomena is the expanse of this knowledge. To realize this is to abide in an unwavering state of equalness on the level of super-complete insight, empathy and skill.

All points of view arise within the scope of awareness. Thus, there is instinctive recognition of the basic state as their source rather than attributing an endless array of causes and conditions to them. From this vantage, there is a balanced view and perfect clarity.

To instinctively recognize where phenomena resolve is to arrive at the beneficial intent of the basic state. In the basic state, which is obviously present and without change at all times, there is no possibility of falling back into the belief that phenomena exist in their own right.

As everything lies within the scope of the naturally settled reality of the basic state, all that appears does so without having an independent nature. As such, there is no context for confusion about the nature of phenomena. Because the essence of the basic state is totally pure, all that appears within it is totally pure and cannot be found to have an independent basis. Phenomena never affect the basic state for they have never known independent existence.

Awareness is free of any point from which to view and is a totally clear way of seeing. It is forever free of misinterpretation. Going beyond
reification, there is contentedness and a profoundly beneficial way of being.

In awareness there is nothing to plan for, or to do in the immediate moment in order to be aware; this is true awareness. It has no need to perceive in terms of descriptive restrictions or extremes. Since nothing is ever created and nothing ever happened in its own right, the basic state is all that is certain from the beginning, and it needs no ploy to make it known or laid open to view.

No cunning acts of examination and analysis have ever been necessary to direct perception of the basic state. It does not entail refuting or proving anything. It has no tendency whatsoever to be anything other than itself, and is through its own propensity. Its self-cognition is inborn and natural to it.

The idea that independent substantiality can be found in phenomena is incomplete. Reification is a restrictive training of perception to see that phenomena can be found to exist in their own right. The potential for error in such perception is great and fetters recognition of the basic state that is naturally expansive and unobstructed.

The basic state is in no way dependent and there is nothing for it to depend on. The frantic effort involved in proliferating and resolving conceptual frameworks limits the scope of inquiry into any topic. The endless ordeal of attempting to analyze the spew of phenomena ends with there being nothing to accept or reject. Herein is tremendous release of insight and capacity of innovation.

The basic state is this even as it is that, while it is that even as it is this. It proliferates even in absolute stability, while it is stable even in proliferating. If it is left as it is, there is the basic state, while if phenomena are brought to bear, there is the basic state.

Reification is extreme and incomplete in its inability to provide for the decisive cognition and rigorous understanding of the nature of existence as a unified expanse that is free of causality. To search for the basic state, reflect on it, describe it, look at it, hope for it or fear it, is to enter into the mire of persisting in confusion. The basic state is not made so by
putting parts together or mixing substances. The basic state cannot be found to be produced or enabled. What remains is the basic state beyond reference points in which the problems and disputes about phenomena are resolved.

In the basic state there is no opinion or tendency to be for or against phenomena. Unobstructed, it is without prejudice or bias. It has no problematic or favored phenomena. Everything is itself. It has no process by which it must be parsed and nuanced in order to be directly intuited. Beyond reasoning, it is so in all of its immediacy. It is not made certain by a process of substantiation. It is never made into anything. Thus, no phenomenon can possibly have any advantage or deficit, as it has never been a thing in its own right.

The basic state cannot be figured out. It is simply the stable flow of pure presence, uninterrupted and without bias. Awareness rests evenly with no impulse to draw reified conclusions, no matter what appears. In the basic state’s complete ease, all descriptive supports that attempt to account for natural perfection do not apply.

Its total presence is impossible to affirm or negate by the use of a classifying name or label. It may appear as pleasure or pain, but this is like space appearing in space. It exhibits the pristine quality of its primordial condition as the true nature of thoughts and ordinary thinking does not ensue.

The basic state ensures the complete resolution of the compulsion to accept or reject phenomena in order to achieve well-being. Their beneficial intent never strays from the basic state. There is absolute freedom beyond labels and about which there is nothing to be said. There is the cessation of the irresistible urge to reify phenomena. The pressure of forcing the substantiation of phenomena is released. The fuss is over. The process of demanding the independent causality of phenomena stops. The death of reified phenomena is the end of experiential warfare. It is super-complete knowledge, equanimity, joy and wisdom.

So, the basic state is phenomena and phenomena are the basic state—the basic space of everything. Awareness is the nexus of this realization,
and perfect certainty about it is found by the power and tremendous energy of not straying from the instinctive recognition of the basic state. Everything is released from providing evidence that it is substantial when this single point is understood.

All attempts to definitively quantify or qualify the actual existence of phenomena are unsuccessful in achieving anything. The act of searching for what does not exist is always inconclusive. Nothing that appears can be substantiated and that is simply as it is.

The obsession of description is the illness of scrambling after a unique descriptive framework for each particular thing. The cure is the pure presence of the relaxed openness of the basic state that is glaringly obvious right here. There has never been a time or a place or a person or a thing that is apart or astray from the consummate balance of this total presence.

The tremendous energy and power of the total presence of the basic state is the rush of natural perfection. Without the entanglement of attributing significance to wistfully hoping for something better to happen, there is no longer anything to seek. No substance can be found in the show of the basic state.

The insubstantial seems to become substantial and turn back into insubstantial again. How incredible! Whatever appears is not permanent, and vanishes without a trace. Thoughts proliferating and resolving are insubstantial. Reification is insubstantial. Emotions, sensations and experiences are insubstantial. You and I are insubstantial. The elements are insubstantial. The cosmos itself is insubstantial.

Given that the native state is forever flawless and free of any self-made phenomena, the efforts to measure and prove the independent existence of phenomena by number, amount, size, weight, behavior and so forth are subsumed in the super-completeness of their fundamental nature.

There is no possibility of anything not being insubstantial and free within this fundamental nature. There is no other alternative, for the basic state is the single non-reifiable, organizing and unifying principle of everything.
There are no phenomena to be negated or affirmed. Since there is no concern that anything has ever existed independently, there is no need for giving undue significance or importance to what, like a mirage, is simultaneously vacant and fruitful.

Therefore, there is no choice to be made between accepting and rejecting thoughts, emotions, sensations and experiences in order to ensure a solid ground of well-being. Because these are all equal and identical within a non-reifiable fundamental nature, they are stripped of their gravity.

Dimension, time and causality are resolved in the basic freedom of an intelligence not bound by the tensions of any descriptive frameworks whatsoever. Super-complete in knowledge, but lacking in time or substance, unfabricated intelligence is richly aware. The temporality and dimensionality of time and space are absorbed in the naked cognition of this intelligence of itself and by itself.

Thoughts emotions, sensations, experiences, as well as people, places and things are all given by the basic state, rather than by self-generated processes. What appears does so without leaving identity or substance. The energy of phenomena itself is recognized as primordial intelligence.

Unified vibrant knowing subsumes time, dimensionality, causality, subjectivity and all knowledge in a continuous flow of the pure presence of the basic state.

The tremendous energy and power of total presence is the zest of perfection. The here-and-now—pure, free and without labels—cannot be owned, confined or altered. There is no getting there or being there when the basic state is only timelessly here-and-now.

The energy of the pure presence of the basic state is saturated with luminosity and wisdom. The dynamic quality of phenomenal energy is not separate from the spontaneous presence of the basic state; it is an inseparable aspect of its nature.

In the total presence of the basic state, without any reference points, the
conduct of that presence is unpredictable, and all is simply as it is. There is no basis for determining the substantiality of this dynamic unconfined energy, for it, even in being labeled, is free of the cage of labels. Its primordial purity is ensured in the simultaneous inception, potentiation and release of phenomena.

Furthermore, it is increasingly clear that human awareness is the critical juncture of the embedding of this all pervasive intelligence in the human experience. The native intelligence of the basic state cannot be sufficiently gathered up into characterization or description; it is—by its aspect of awareness alone—self-knowing. As awareness falls within the law that phenomena have no independent nature, it belongs to the basic state and is its only self-cognizing capacity.

Awareness itself is not an independent phenomenon. Awareness is inseparable from the native state like the brilliance of a diamond is inseparable from the gem itself. Without one the other would not be. Awareness is intimately self-familiar and has complete knowledge of the nature of all phenomenal appearances. If there is restful perceptual openness in its arising, there are no factors that contribute to confusion. Awareness naturally performs the function of validating itself. Nothing need be done to alter mental or emotional events, since there is no goal to hope for regarding the acceptance or rejection of their appearance. Everything rests without effort in what is already ensured.

All mental and emotional events are the pure spontaneous presence of the total freedom of the basic state, as are all phenomena. The power of letting everything be as it is turns out to be a pervasive reality of foremost knowledge and wisdom. The indivisible body of this pure unreified presence that is evident in awareness is the single body of everything, thus there is no getting away from it, or into it, and there is no one who can get away from it, or into it. Everything is shown to be spacious, involving no substantiality.

The need for conscious striving is set aside by undifferentiated equalness. As everything is uniform and without fixed dimensions, contentment is innate. The insubstantiality of phenomena is resolved by the power of the basic state. Ordinary perception comes to an end. Since no independent bodily, mental, emotional or experiential conduct can be
found, the body’s elements resolve in the primary identity of the basic state.

Although the basic state gives rise to an indeterminable number of phenomenal laws, these have no independent nature and are subsumed in the basic state’s super-complete law. Given that there is no independent basis for anything, there is nothing in particular to gain or accomplish in order to achieve well-being. It is already present. With no need to gather phenomenal appearances up into a description, there is naked unobstructed intelligence.

The tinder of descriptive structures that light the raging fire of the attempt to secure phenomenal existence in ever more elaborate conceptual schemes is extinguished in the inexplicable, perfect, clear light of insight into the actual non-independent nature of everything.

All phenomena are the behavioral indicators of the fully fruited basic state. To be blindly enmeshed in causal parameters in order to explain experiences is to lose sight of the purely real fundamental condition.

The pure basic state yields pure phenomena. This is it! There is no need to explore further. The countless streams of assumptions that analyze the nature of phenomena flow to the same place—the basic state.

Since there is no guesswork regarding the make-up of phenomena, ordinary ideas of successfully describing them come to an end. Without evaluation or discrimination, there is the realization that relative truths are applicable to the respective level of comprehension regarding understanding the nature of phenomena.

All is as it is. Everything is the potency of natural perfection and demonstrates the diversity of its creative potency. Since there is nothing to reject, permanently counteracting unpleasantness with compulsive plans and actions is transcended in basic knowledge. The cosmos is discovered to be an expanse of all pervasive pure space, and the color, movement, form and shape of things is delineated by reified frameworks. The confidence of this basic knowledge is absolute.

Given that phenomena are expressions of the basic state and have no
independent basis, making mental or physical effort to give them a fixed identity is subsumed in the imperturbable power of the basic state. Due to the key point of the simultaneous inherency of the basic state and phenomena, their free, non-independent nature is ensured.

The natural spontaneous presence of collective phenomena occurs in the moment, without depending on any former or succeeding moment. All appear solely due to their native state and nothing else. Complete confidence comes about in the purely abiding basic state that is the inherent condition of all appearances. Phenomena are forever stainless, flawless and free of any attempt to do anything about them.

As apparitions of indivisible pure presence of the basic state, inherently intelligent and free, they are always already resolved, arising spontaneously in a constant stream. The total spacious presence of the basic state need not rely on anything as an antidote. The open state of the basic state’s total freedom ensures contentment without making any effort. The reification of phenomena is removed from power once and for all.

There is complete cessation of the constraining totalitarianism of training oneself to accept or reject phenomena in order to attempt to neatly order existence. The pure presence of the decisive equalness of all phenomena comes together in a continuous flow of contentment, as well as confidence in the nature of phenomena. The confidence of the basic state releases a reservoir of the tremendous energy of basic goodness that is always available beyond any circumstance or impediment.

Wherever there are phenomenal appearances, there is natural perfection. All perceptions are already pure and naturally cleared away, although there is nothing that has definitively come, stayed, or anywhere that it has gone.

Once the foolhardy process of conceptualizing an independently fabricated existence is instinctively recognized, its highs of achievement and lows of failure fade away. Once it is understood that the process of preoccupation with conceptual complications isn’t involved in confused ways of perceiving, the invention of independent phenomena fades away without a trace.
What has always been is a stable, natural and pristine basic state of openness that is indivisible and without interruption. It is free of time, and lies in immediate perception, and so things spontaneously self-release in a single flow of evenness, at the point where they are seen. This is a self-aware state in which there is no fixed experience of phenomena, for there is no context for such an experience, and no independent subject who could come to such an experience.

The continuous flow of evenness, timelessly evident as the here-and-now, has no reference point that can be determined to be something in particular and so there is no establishment of a destination to arrive at or anyone arriving there.

The struggle to find a defined set of phenomenal experiences that will be conclusive, unchanging and avoid disappointment, comes to an end in a single state of stable evenness. Beyond adequate description, this evenness can simply be called the basic state, which is a consummate and balanced perspective of basic goodness and wisdom.

All lines of thinking are found to be incomplete and unable to be substantiated when held up to the clear light of awareness. Empathy and sympathy grounded in the imperative of the all-inclusive compassion of the basic state requires no thought as a support. Its wisdom is absent of intellectual speculation.

The limitations and mystification of the nature of phenomena that is due to conceptual schemes is set aside and resolved in the lucidity and transparency of the basic state as evidenced in awareness.

The obviousness of the intent of fundamental goodness is immutable in this expanse in which everything is a vividly stable appearance of the pure presence of the basic state. Sensory and mental activity is comprised of a lucid and unobstructed state and nothing else. Non-recognition of awareness is determined to be pure and free in its arising. The in-dwelling confidence of the basic state ensures that nothing can be found to permanently happen in phenomenal appearances. There is fundamentally no change in all moments, including death.
Everything is indivisibly together within the natural perfection and
timeless total presence of the basic state. The true nature of phenomena
is unalterable and indestructibly pure.

The completely non-worded basic state is neither hidden within anything
nor deliberately evoked. It is naturally present at all times and is
instinctive whether it is labeled as recognized or not.

The application of the all-embracing seal of instinctive recognition is vivid
and striking. By this powerful means, the natural seal of instinctive
recognition is applied to all phenomena so that recognition of the basic
state is primary, rather than phenomena. It is unchangeability that is the
key point.

The ultimate meaning of the unerring beneficial intent of the basic state
is intrinsically proclaimed. As it is beyond all exaggeration or
underestimation, making an issue of whether or not there is a basic state
is like taking issue with space. Innately there is no wavering from the
ultimate meaning of recognition—naturally occurring beneficial intent.

There is no phenomenon to be confined to which is considered to be the
best one. The basic state is spontaneously present as the unconstrived
equalness of never-lasting phenomena.

Instinctively recognize the basic state. Decide on it in all circumstances.
By the power of this, conviction in the release of phenomena is obvious.
Certainty dawns like bright dawn erasing the night sky.

The basic state is what simply is. Unborn and totally pure, all phenomena
abide without distraction. There is no effort to make to ensure the basic
state. It is naturally stable.

Ordinary analytical division dissolves in instinctive recognition of the
basic state. Words, gestures and sounds are lucid, imbued with natural
perfection. The ultimate state of immediacy has no quarrel or friendship
with phenomena and has mastery over all.

There is no division between outer and inner, so the basic state’s perfect
clarity is neither internal nor external. Such labels do not apply to the
basic state, which roams everywhere, freely, without drawback, and without being anywhere. The basic state cannot be pinned down, yet everything abides within the context of it.

In the clear light of transparent clarity, the characteristics of things are unlimited and unrestricted by their definitions, which are like space. When the proliferating quality of characteristics goes where it will, it naturally vanishes, without trace, just like it arose, in the bright light of the basic state. Thought patterns go where they will, and rest in an unwavering state.

In the instinctive recognition that concepts and characteristics are unborn appearances of the unborn basic state, no description of phenomena ever parts from this knowledge. The basic state is regardless of what thoughts occur, so no matter what takes place, there is no distraction, even if there is no attempt to recognize the basic state. However, in the basic state’s recognition, everything falls into place, easily and effortlessly. The nature of reality is understood completely and never requires examination or remembering.

There is no need to do anything to acquire the basic state, as it already is. This simply becomes more and more obvious. The key point is effortlessness. By deeply understanding this, it is impossible to become lost due to exaggerating the influence of descriptions, by using countermeasures in a fruitless process of trying to better experience, by settling into the dualistic perception held by popular culture, or by remaining in the same old state of trying to figure out how to achieve well-being.

Awareness maintains itself. Realization of this originates spontaneously and confidence in it comes about in day-to-day experience. The basic state is always perfect and perfection-giving and empathic and never empathy-destroying, and this alone elicits the complete authenticity and dignity of existence.

Conviction in this also arises naturally. Profound insights, skillful activities, compassion and the vitality of the rich purity of all phenomena effortlessly abound within the instinctive recognition and confidence of the pure presence of the basic state as the ground of natural perfection.
The basic state is always already so, yet it is not recognized due to reification of phenomena. By focusing on phenomena as powerful and independent in their own right, it is impossible to heed the basic state.

By the power of the uncontrived constant stream of awareness there is abidance as complete identification with the basic state that is non-referential. The carefree basic state does not need to reference itself in any way. Free of subject and object related phenomena, it is pure and all-encompassing like the sky.

There is great benefit in the basic state and profound understanding of the fundamental condition of everything. The basic state is empowered with the extraordinary energy of skillful activities and exemplifies qualities that are for the benefit of all. It gives the exceptional capability to establish harmonious community among human beings and a cheerful caring society. It naturally sets forth the moral and ethical principles of society based on the natural perfection of the basic state and allows for an existence that is fundamentally good and meaningful by virtue of its own nature.

It empowers natural perfection to express itself in the world. It empowers change to come from the grassroots of global human society and its understanding of natural perfection. It quickly cultivates the innate ability to distinguish what is genuinely helpful as well as what is harmful in all circumstances and to instinctively know exactly how to respond. It empowers a transformation of the human state of mind and human ideas.

Its beneficial nature shows how to develop a society based on basic goodness and caring for the cosmos and its inhabitants. It gives the power to create a cheerful and caring human society that is collaborative, cooperative, socially just, inclusive and compassionate. It affords the power to build clean sustainable environments, ecologically friendly economies, powerful leadership, and innovation inspired by natural perfection.

Natural perfection is simply an ongoing state of authenticity that is already stable in everyone. By instinctive recognition of the basic state, everything is brought together within a single wholly positive expanse.
wherein fundamental goodness is already ensured without anything needing to be done.
Chapter 14:
The Basic State Outshines Phenomena

Phenomena are outshone by the natural perfection of the basic state. The purpose of instinctive recognition of the basic state, day and night, is to establish the basis for knowing how to enliven and increase the powers of natural perfection. By exhausting the assumption that phenomena have an independent nature, the basic state is obvious. Understanding the non-independence of phenomena is important because it shows what the basic state actually is.

“Outshining” refers to the spontaneous luminous clarity of the totality of phenomenal existence in the basic state, like colored reflections that completely recede into the clear light of a flawless crystal ball.

It is impossible for their to be darkness at dawn. This is the meaning of natural perfection’s outshining of phenomena. Awareness is actually great uncompounded clarity, free from limitation and restriction. The darkness of reification of phenomena gives way to bright clarity.

According to the basic state, all phenomena are perfect by nature. Basic perfection is fundamental to everything. Phenomena are potentially and ultimately the ground of natural perfection. By the power of instinctive recognition, there is no remaining in the habit of reification. This instinctive recognition grants access to the immeasurable resources of the basic state which are available to all human beings but go unrecognized.

By the power of instinctive recognition of the basic state which pervades all phenomena, vast infinite appearances of natural perfection become obvious within its clear light of awareness. These are extraordinary qualities and activities of body, speech and mind that are accessed only by decisive recognition of the basic state, day and night.

To instinctively recognize the basic state is to reflect automatically on and identify the habit of reification. Then this habit is spontaneously watched in experience and it is seen that it does not make sense. Instead of defending a materialist point of view that has no ultimate
benefit, it is crucial to recognize the basic state and let natural perfection blossom for self-benefit and the benefit of all.

Instinctive recognition of the basic state releases naturally perfect energy and qualities. But because of the habit of reification—the independent nature of phenomena—the basic state of natural perfection is not recognized.

It is not enough to hear and read about the basic state, it must be instinctively recognized as the basis of all of one’s own experience, day and night. Rather than being a source of temporary interest and intellectual entertainment, the basic state foregoes the compulsion to constantly seek entertainment from phenomena in order to create relief from current circumstances.

In order to increase the obviousness of the natural perfection of all qualities and activities, it is important to create an instinctive connection between the basic state and phenomena. The rejection of the basic state prevents the recognition of naturally perfect qualities and activities of body, speech and mind.

If there is distancing from the basic state due to reification, there is only alternating hope and discouragement, which begins at birth and carries on throughout life ending with death. By the power of instinctive recognition of the basic state, there is the ability to use its pure essence to create endless favorable circumstances and positive phenomena. The lively, reliable, intangible energy of the pure basic state is uplifting, continuous, naturally perfect energy that is available at all times.

Rather than feeling threatened by the basic state, including the profound reality of natural perfection, it is essential to be open because there is nothing to fear. The basic state is the constant companion of all phenomena and is the cause of vast, unobstructed, naturally perfect qualities and activities.

In instinctive recognition of the basic state, the rigid, heavy habit of reification gives way to natural perfection. The tension of the opposition of phenomena is outshone in complete ease. Inconceivable naturally
perfect qualities are the basis of all phenomena, like the light of the sun and moon is innate to the luminosity of the basic state.

Everyday activities and instinctive recognition of the basic state are indivisible and are the foundation of profound sublime meaning. The basic state is endowed with swift accomplishment of natural perfection as it is already so.

Even someone completely overpowered by the habit of reification, by reading this book, will realize many of the benefits of instinctive recognition of the basic state. This is simple evidence of the basic state’s power. Beneficial thoughts arise in the mind and soothing energy pervades the body. By the power of introduction to the basic state, deciding upon it in all moments, and conviction in the self-release of phenomena, the depth and clarity of awareness is easily indistinguishable from natural perfection.

By the power of instinctive recognition, whatever is said or done will be the expression of natural perfection. Then whatever is done turns into beneficial service for others. Thus, instinctive recognition is essential in order to prove natural perfection.

Reification teaches avoidance of disturbing phenomena by, for instance, repressing negative thoughts or by dealing with emotional affliction like anger by cultivating antidotes such as positive thoughts and actions. However, instinctive recognition of awareness teaches that all disturbing phenomena rest in a basic state of natural perfection. When disturbing phenomena are allowed to flow on by without trying to alter them in any way, the naturally perfect basic state and its powers of great benefit become obvious.

In instinctive recognition of the non-independent nature of the equalness of all phenomena, natural perfection is realized. In the reaching of complete confidence in the basic state, the cause of seeing oneself as a set of flawed and imperfect phenomena is clarified, and only flawless perfection is left. This is like a poor person becoming completely liberated from poverty by finding inexhaustible wealth.

Because the basic state has no independent phenomena, the basic state
is clear natural perfection. Saying that the basic state has no
independent phenomena implies that phenomena’s nature has no basis
or root because of being completely absent of substance and non-
substance. This clear, naturally perfect essence is the basic state. The
basic state’s nature means that its self-manifesting phenomena are
naturally perfect.

Natural perfection occurs spontaneously without relying on causal and
contributing circumstances. Unobstructed awareness, which is already
the case, is clarity. This is the great union of pure awareness, luminosity
and natural perfection. When saying natural perfection, it is not that
luminous pure awareness is left somewhere to try to find natural
perfection somewhere else. There has never been any division between
crystal clear awareness and natural perfection. The clear essence of
awareness is natural perfection. Its sign, evidence and demonstration of
the benefit for all is obvious as the natural state of all phenomena. This
is the great uncompounded union, which is the indivisible centerless
nature of all phenomena, like pure sky.

The human phenomenon is the pure aspect of the essence of natural
perfection, the radiance of perfect clarity saturates, outshines and thus
subsumes all reified constructs of who you take yourself to be. Natural
perfection is clear and spontaneously present.

Thus the luminosity of the human phenomenon, your very own body that
is comprised of ever-changing particles, arises as the presence of the
spontaneous perfection of the basic state. This is your only verifiable
identity. And it is the only provable, permanent identity of all
phenomena.

This is tacit, obvious and evident in self-awareness, so the sign of its
recognition is the obvious manifestation of natural perfection in all
qualities and activities of body, speech and mind. Natural perfection does
not change and shines forth clearly. Radiant spontaneously present
natural perfection is your actual nature. This indestructible nature is free
from cause and circumstance and never deviates from perfection. The
powers of perfect insight, complete mental, emotional and physical
stability, spontaneous empathy, and skillful means to accomplish greatly
beneficial activities, always abide in the natural perfection of the basic
Thus, the perfect luminosity of the basic state appears as the luminosity of your own conspicuous naturally perfect body. This is the sole quality of spontaneously present uncompounded natural perfection. In order for these qualities to manifest, it requires instinctive recognition of the body as the simultaneous manifestation of natural perfection. It is inherent knowledge that has no need of any concept or image.

This requires complete mastery of instinctive recognition of the non-independent nature of all phenomena. Access is granted to instinctive recognition that all sounds and appearances spark both recognition and tremendous release of the powers of natural perfection. These powers of natural perfection are the signs that occur when all phenomena are outshone by the basic state of natural perfection.

Gaining access to the powers of natural perfection allows for perfected practical action flowing directly from the basic state’s raw primordial energy.

As there are no phenomena, there is no phenomenon that binds. This leaves everything plain as day. At daybreak, the sky is luminous, clear and pure. The indivisible dawn sweeps the expanse of space with radiant light. All the planets and stars that were visible at night cannot be found anywhere. The sky is luminous and unadorned.

Such is the nature of the basic state of awareness and appearances. Natural perfection simultaneously exhausts all phenomena. As there are no independent appearances, there is no appearance that can possibly capture attention. This leaves everything crystal clear. Awareness is bright, clear and pure. It sweeps the expanse of perception with radiant light. Its contents are not solid and real; they cannot be found anywhere. Awareness is luminous and unadorned.

All phenomena are reducible to a single basic state. Everything is reducible to a single symbol encompassing all of knowledge and perception.

The basic state collapses all current knowledge into a new beginning or
premise. It allows for the reducibility of the cosmos and its inhabitants to a simple symbol—the basic state—that encompasses all knowledge as well as human perception. It allows for the culmination of knowledge in its simplicity and asserts a new starting place for understanding ourselves and the cosmos: All phenomena rest in the basic state. By the power of the thorough comprehension and instinctive recognition that this symbol elicits, human beings achieve mastery of their experience and their environment.

The starting point for both the physical world and human perception is the basic state. The only possible means of comprehending these phenomena is to understand their fundamental nature—the basic state.

There is an assumption that knowledge is the sum of its parts and that accumulation of the parts will lead to the whole. However, it is the fundamental nature of the parts that must be understood in order to understand the whole.

There is innate knowledge of these three: direct introduction to the basic state, definitive clarity concerning reliance upon this unique state, and continuous confidence in the self-release of all phenomena. This is exactly how all erroneous assumptions concerning phenomena are completely resolved.

First there is direct introduction to the basic state. Body, speech and mind are flash-instant manifestations of the basic state. All phenomena whatsoever are non-independent of the basic state. Time, dimension, causality and subjectivity are vitally absent of an independent nature.

There follows definitive clarity concerning this basic state. Since there is nothing beyond this, it is already decided upon, innately, as is knowledge that there is nothing independent of this. Definitely decide upon this unique state for yourself and know that there exists nothing other than this.

Confidence in the basic state continues. The beginning, middle and end of phenomena represent a single unified basic state. This indivisibility is apparent in its phenomenal appearances and nowhere else. The capacity to instinctively recognize this unique state of natural perfection is the
innate conviction of it.

The following four statements are synonymous. Awareness and purity are inseparable. Awareness and appearance are inseparable. Awareness and luminous clarity are inseparable. Awareness and the basic state of natural perfection are inseparable. Due to this, know yourself to be a profoundly pure appearance of the luminous basic state of natural perfection known only by awareness and nothing else.

Awareness is an infinite great vast expanse in which the clarity of awareness conducts the sprouting of countless crystal clear phenomena. The primary identity is the basic state appearing as the spontaneous presence of everything, including you. Thus, phenomena are documented only due to awareness, the here-and-now, nakedly seeing from within.

The basic state is similar to a flawless crystal ball that reflects everything it is exposed to. Although innumerable images comprised of colored light appear within the crystal ball, it remains flawless, all reflections simultaneously secured within its original flawlessness and light. This process is intrinsic to the crystal ball. No effort or thinking is required. Its dynamic pure light occurs spontaneously, without effort, and without anything needing to be done.

Know your own nature to be like this: Clarity is your own awareness that the infinity of appearances—positive, negative and neutral—however many there may be are naturally perfected within the vast expanse of the basic state, free of all conceptual elaboration.

Clarity, which is naturally perfect and free of all conceptual elaborations, is instinctively recognized by means of awareness. Rather than opposing phenomena, unflinching awareness is their basis. And its instinctive recognition abides evenly throughout all phenomena. Wholehearted provisioning of its naturally perfect qualities is innate in all phenomena and is the basis of its beneficial nature.

Instinctive recognition of this ensures outshining of phenomena by natural perfection. Thus, all of the beneficial qualities and activities of the basic state are naturally guaranteed in all phenomena, without
anything needing to be done to make that so. By simple instinctive recognition of the basic state, there is simultaneous outshining of phenomena, and perfection of the super-complete qualities of the basic state: profound insight in all circumstances, complete mental and emotional stability, spontaneous empathy, and extraordinarily skillful activities. At the very least, the fundamental fruit of instinctive recognition is increasing happiness.

Therefore, this single key advice dispels the need for any other: Short moments of awareness, many times, become continuous. It is absolutely necessary to decide definitively upon this single essential point with respect to the basic state. Thus, at all times and on every occasion decide definitively upon this single point with absolute conviction. Instinctively recognize that there is nothing other than this.

Similarly, having discovered that the basic state is natural perfection itself experienced as naked primal awareness, continue in just this way. Instinctively decide upon this single state, which is self-existing and never confused.

Instinctive recognition of natural perfection is ensured through this one skillful activity. Any other action is of little enduring benefit. Unless the key point of the basic state is instinctively recognized there will never be complete satisfaction and certainty in any moment of life. To attain absolute certainty of the nature of phenomena, sustain awareness for short moments, many times, until it becomes automatic. Instinctively recognize impartial awareness and do not be side-tracked by judgments and comparisons.

Since the vital instruction lies in awareness, always rely on its pure nature. Relax the mind in complete perceptual openness in all experience. Know that whatever is experienced is the playful expression of awareness. Do not meddle with that which is known; know that by which all is known.

The basic state is like flawless sky, impossible to grasp and without differentiation. It has no phenomena that independently exist.

All experience is due to this awareness. Free from arising and ceasing, it
is the natural perfection of all appearances.

Instinctively recognize awareness for one moment and arrive at complete perfection. Realizing that the pure presence of awareness is the only basis for the experience of “you”, there is no involvement in hope and fear that phenomena will or won’t bring what is desired.

As all that “you” are is the immediacy of awareness—the basic state—instinctively recognize that you are beyond the fear of death or collapse of the body. Living or dying, you remain as the stronghold of indestructible radiant awareness. There is nothing of greater importance than resting naturally as complete perfection. The essence of life is only this. Rest as awareness and reveal perfection as a matter of course. By the power of freedom in the immediacy of perception, it is realized that a basic state is preeminent in all perceptions.

Nowadays, there are more and more of those with the good fortune to instinctively recognize the fundamental condition as a state of ultimate equalness and natural perfection.

No sequence of time or dimensionality can be found to divide the naturally perfect basic state. Therefore, the sequencing of human identity based only on memory of the past and projections of the future cannot be established. Memory is simply a chronology of dream-like images that are given substance due to utilizing time as a referential framework for human identity. The phenomenon of memory simply cannot be shown to exist in its own right or to substantiate an identity that is solid, real and occurring within dimension and time. The concept of memory is not an absolute principle for establishing an independently existent chronology of human identity.

Furthermore, the accurate description of the basic state is so powerful that it elicits conviction due to its certainty and obviousness. The potency of understanding phenomena lies in clear identification of their primal condition, which cannot be determined by space-time coordinates or by causal frameworks that assert independence. Phenomena assert that what appears is not conclusive. In the final analysis, the web of time and dimensionality cannot be found to have occurred in the past or present and will not occur in the future.
Such is the case with all phenomena whatsoever. Their behavior is rooted in the intelligence of the basic state and no phenomenon is ever separate or apart from that nature.

Failure to deeply understand that the diversity of phenomena is identical within the basic state results in fundamental errors that dramatically color thought processes. Natural perfection is the main aspect of the basic state. The consummation of all phenomena in indivisibility is obvious and evident. Conversely, there is the attempt to analyze, change or better what is so, rather than recognizing the nature of existence itself as balanced and essential to all phenomena.

The unrestricted, equal and uninterrupted nature of everything appearing within a basic state is like a crystal globe and the prisms of color that appear within it. The quintessence of this native state can be understood in the following ways: Whatever appears is one in the wholeness of super-completeness. The basic nature cannot be replicated or refuted. Sovereign non-conceptualized, equalness and evenness abide as a basic-intelligence, which is cognizant. Whatever phenomenon manifests appears uniformly with everything else that appears as total seamless pure presence.

The phenomenal world is the unconfined capacity or potential of the basic state in a state of consummation or balance that is automatically unified in perception. Striving to analyze or re-arrange non-independent phenomena in order to understand nature or make it work better is inconclusive. Everything is already encompassed in a state of consummation.

Conventional conceptual frameworks take reification as their working basis, while phenomena take the basic state as their basis.

The behavior of phenomena is greatly expansive within the scope of the predominant power and purity of awareness. The preeminence of awareness itself is such that its own self-appearances have no conclusively beneficial or harmful influence. It is impossible that the application of diverse labels to its unchanging condition can affect or alter awareness in any way. It always and forever remains indestructible.
The uni-glow of awareness—indivisibility—is the manifestation of communal perfection. The inseparability of this perfect totality is guaranteed.

The cognizant lucidity of the basic state encompasses and pervades all that appears. Since all of appearance is based in the commonality of indivisible presence, awareness is continuously free from even a split second of distraction or confusion. Thus, the need to correct mental events in order to ensure well-being is perpetually resolved. No matter what occurs, it is released in awareness. All phenomena whatsoever are spontaneously released into the continuity of the pure presence of the basic state. This is the moment of spontaneously occurring empathy, insight and skillful activities.

Awareness is the source and indestructible mainstay throughout day and night, without any separation. There is no need to analyze thoughts or to follow, obstruct or alter them either. They will proceed on their own course and vanish without a trace, like a line drawn in water.

Awareness is inseparable from a sudden thought and lets it be *as it is*, free upon inception, flowering and release. All abides calmly in this unaltered state. Thoughts rely on awareness, again and again. Awareness is recognized to timelessly pervade everything. In the instantaneous flash of awareness, there is simultaneous introduction to the basic state, conviction of it and release of reference points into its tremendous energy.

Thought is freed by itself. What occurs does so as the spontaneous self-release of the here-and-now. The pure presence of awareness is complete and identical in each moment. Whatever occurs is the luster of awareness. The most essential instruction is to clearly recognize this.

The disposition of thoughts is to spontaneously proliferate here and there. No matter their chattering, they remain the pure open presence of awareness, which is the basis of the enjoyment of life.

Awareness and thought are a seamless expanse that ensures ongoing love, wisdom and tremendous energy. Therefore rely on awareness, the
one simple change that is arrived at in a single instant and reveals natural perfection. What was formerly seen as a problem is now recognized as the presence of natural perfection.

The entire structure of the misperception of coming together with awareness and then separating from it spontaneously collapses. All phenomena constitute a panoramic state of freedom, a wondrous display with no true existence.

Once this knowledge is understood, the nature of everything is perfectly clear. Beings with this knowledge understand perceptions to be clear like space. There is no getting wrapped up in personal viewpoints and an even flow of warmth, friendliness and cooperation is demonstrated which is inherent to the power of awareness.

Holding to the belief that phenomena exist in their own right is outshone. Everything manifests without conceptual frameworks or reference points. All phenomena are experienced as an equal and even pure presence, instantaneously self-releasing in a continuous flow of complete and identical moments. In the basic state, there is no two.

Within awareness itself, all viewpoints without exception are pure in their own place. Even distortions, confusion and deeply ingrained patterns are found to be pure in their own place. Such realization has no reference points and pervades day and night. Since there is no opposition in what appears within awareness, thoughts that occur resolve naturally without a trace, like the flight path of a bird in the sky. Since the process of opposed frameworks is cleared away, awareness abides within the scope of natural perfection.

The obscuring effect that has been attributed to disturbing or negative viewpoints is found to be naturally perfect. Points of view instantaneously resolve. Ordinary experience is surpassed in the pure display of the basic state. There is command over all experience, like a great bird soaring aloft.

Free and unencumbered by all states—positive, negative or neutral—there is no attachment to their appearance, just as light is never attached to anything within it. The seamlessness of the basic state
completely pervades phenomena, like the clear light of a crystal ball pervades the reflections within it.

The innate luminosity of natural perfection is unobscured. Outer and inner distinctions resolve completely. The basic state dissolves phenomena, and it cannot be made into outer and inner. It is the fundamental nature just as it is, which is undistorted. Instinctive recognition of the uncontrived basic nature of the clear light of awareness shows that phenomena do not have even a particle of true existence. Since a negative, positive or neutral phenomenon cannot be found to exist there is no possibility of examining it or developing a connection with it. Just as it is impossible to draw a design in space, likewise it is impossible to find phenomena in the basic state.

In the essential nature of unveiled fresh awareness—instinctive recognition of the basic state—all daytime or nighttime appearances are outshone by their luminosity in uninterrupted continuity, like bright daylight outshines the planets and stars. Everything is the great all-pervasive sole nature of clear light.

When the moment of death occurs, deathless luminosity manifests brightly. Thus, death is not death, it contains all the desirable, flawless qualities of indestructible natural perfection.

In the instinctive recognition that lucid awareness and phenomena are actually united in day-to-day experience, all phenomena are outshone, and skillful activities, qualities and insight are demonstrated for the benefit of all. Within the immediacy of patently pure phenomena, everything whatsoever is pure in its own place. This understanding is the single means of an innate, indestructible morality and ethics.

The zenith of human conduct and its genius for beneficial qualities and activities is found only in coming to a definitive experiential conclusion that all phenomena are naturally perfect. Inconceivably, without even an iota of concerted effort, this realization forever allows for complete mastery of all kinds of phenomena whatsoever.
Chapter 15: Timeless Organic Conduct

The nature of everything is indivisible and things in themselves are pure and simple. The indivisible here-and-now is free of frameworks and it shines forth in all things, always good. It is already perfect so effort and striving are unnecessary, and the recognition of it is instinctive, pervading everything.

The basic state, just as it is, is indescribable and is evident in the self-releasing here-and-now. Natural perfection is a fact and will always be. There has never been anything to do to cause this. It is always present as the fundamental condition. All effort to attain it is unnecessary.

What appears happens naturally without being made to do so. Everything is spontaneous non-action. Phenomena are a uni-flow of the indivisible basic state, so whatever appears is instinctively at home and is evidence of the basic state’s timeless conduct, continuous and natural. Every moment is complete and identical in itself to every other moment—past, present and future. Thus there can be no progress or development, increase or decrease of the basic state’s rule.

There is nothing that is distinct, so why try antidotes to what is like a mirage, without independent basis or support? Names and labels are applied where there is no real basis for them. There is no conclusion to be found in effortless spontaneous conduct and it is always the same, the persuasive force of everything. In the basic state, where phenomena are indivisible, there is nothing discrete to add or to take away.

On the conventional path of education, the misinformed enter a structured process of learning in order to find an independent basis for each thing and to describe its causes and effects, with no chance to realize that its description leads to an incomplete conclusion. The fundamental nature of the basic state cannot be attained through reified frameworks wherein there is no possibility of its instinctive recognition and its extraordinary benefits.

The basic state cannot be found by seeking it. It is already present. The expert who sees the nature of the basic state and has conviction in that
basic knowledge undertakes whatever experience arises as a means of perfecting that knowledge. Whatever is involved is worthwhile as the immeasurable value of the basic state.

With no regular or formal structure, elusive like space, the basic state is impossible to catch. Nowhere located and found everywhere the instinctual conduct of phenomena is evident in its all-pervasive, non-thinking, unalterable, spontaneous presence. An indivisible field of non-action is the basic state itself, and its pristine awareness is naturally present. All phenomena of the here-and-now are simultaneously resolved in and as this ubiquitous expanse.

The basic state cannot be improved upon and there is nothing at all to be done to attain it, like there is nothing to do to attain the space touching everything right now. The basic state is actual and perfected as it stands. Its instinctive recognition is innately free of mental structuring. Unchangeably pure and clear, it is known through its reflexive phenomena, which are the means to its immediate acknowledgement. It is forever spontaneously present. Since the basic state is intrinsic to all, not a single thing other than the basic state can arise out of it. Instinctive recognition of the basic state reflexively releases into itself. This is the timeless organic conduct of the basic state.

The basic state is non-composite, arising in, of, as and through itself. The singularity of the basic state suffuses all seemingly solid phenomena in luminous natural perfection. The basic state arises spontaneously as the unitary significance of phenomena. It pervades all things with instinctive conviction of its presence. It is vivid direct perception, without structure—a seamless expanse. The basic state’s effortless evenness is the natural equality of all things.

Changeless and unchangeable, there is nothing within it to grasp or cling to, and so it is unrestricted. The obsessive-compulsive habit of reification that implies independent phenomena is absent of actual influence, as it has always been. With no well-being to be sought or found in particular phenomena, conduct slips the grip of fashioning thoughts, emotions, sensations and other experiences into specific forms.
Timeless organic conduct that spontaneously displays favorable conditions is uninhibited. There is relaxed natural action with potent outcomes. The power of the basic state that has gone unrecognized is released. The periods of awareness that may have seemed to be discontinuous are now recognized to flow together harmoniously. There has never been an interruption though there seemed to be. The all-penetrating mood of the basic state is obvious at all times, outshining a life based on the limited focus of self-identification with being of benefit to others. What was so before now is not.

To the singular basic state, nothing can be added and since its expansive potency is inexhaustible it cannot be diminished. Well-being and beneficial activities reside everywhere equally. The timeless organic conduct of the basic state weaves all phenomena in purity, clarity and empathy, spontaneously subsuming and innately including everything, even the ignorance involved in the declaration that phenomena independently exist. The basic state is enacted in the human phenomenon, as in all phenomena.

The basic state cannot be defined. In the vigorously, direct, inclusive basic state, phenomena appear, but like a glimmer of light. The nature of the basic state is spontaneous. It supersedes its content in its permanency and authenticity. The fundamental rule of the basic state is that there is nothing that seeks to identify itself. The essential principle of phenomena is that they are un-indicated. Every event is complete in itself and is unsigned. The unitary here-and-now is the only record of the basic state and its only reward.

Time, dimension and causality are already outshone from the start in the all-inclusive wholeness of the basic state. It does not impose a separate condition and structure upon phenomena, including subjectivity, but reveals and makes what is hidden seen—the basic state.

The basic state does not exist as anything. Its evidence is an absence of anything else. Through instinctive recognition of the nature of the basic state and reflection upon it, the obviousness of insubstantial phenomena is evident, and in that open field the basic state is pervasive.
The basic state is assimilated at the coincidence of phenomena, at the coincidence of cause and effect. The dynamic energy of the body, mind and intellect are assimilated at the coincidence of the basic state and such phenomena. The well-being of complete mental and emotional stability is assimilated at the coincidence of the basic state and negative, neutral and positive experiential phenomena. Everything is reducible to the behavior, conduct and sign of the basic state.

The basic state is not a void because it is naturally present as the fundamental field of everything. The perfect insight into the nature of the mind is a conceptual tool that denies the mind’s independent substantiality. The actualizing potency in which profound intelligence occurs is in the instinctive recognition of the basic state.

‘Basic state’ describes the source of phenomena, a non-objectifiable field. The basic state indicates only the absence of anything concrete or specific in that field, and further implies the infusion of such a fundament with a vitalizing potency or dynamic energy. Like space, the soothing pleasure of the basic state, free of the need to reify appearances, is evident as a seamless expanse suffusing the here-and-now. Basic knowledge of the nature of all phenomena is realized in instinctive conviction in the basic state.

The imperturbable equality of all experience is the only basis for perfect insight, complete mental and emotional stability, spontaneous empathy, generosity and skillfulness. Instinctive recognition of the basic state of one’s own experience removes the thorn of reification and releases the tremendous power of mastery over all phenomena. This power spontaneously emanates beneficial qualities and activities, which can never be attained by striving or contriving.

Human society’s most loyal friend, the super-intelligent basic state, independent of changing circumstances, by its very nature fulfills natural perfection and the benefit of the cosmos and its inhabitants. The totally satisfying basic state responds directly to every unspoken need and remains constant, the pervasive hero of all experience.

The letters, characters and numbers that represent phenomena are like drawing lines in mid-air and leave no trace. Letting everything be as it is,
complete mental, emotional and physical stability is evident. Invisible and indivisible the basic state gratifies every need. It is the great completion and power of all phenomena. It is the perfect resort and is evidenced in the spontaneous inscribing of its beneficial qualities in all phenomena.

Because the basic state cannot be reified, it seems to be nothing, and is ignored or assumed to be valueless. However, the basic state is the invisible natural perfection that emanates ceaseless positive qualities, all needs and the solution in all problems. In the basic state, where phenomena are always resolved, there is wholesome completion of the human phenomenon and everything is fulfilled in that state of instantaneous accomplishment.

The naturally perfect human has the power and the spontaneous willingness to be of extraordinary benefit. The basic state is the greatest natural resource, a state of instantaneous accomplishment where everything is fulfilled. The optimal human never strays from this primary identification, being clear that a human is not an independent phenomenon, and is governed by the fundamental physical law—the basic state. And this recognition is the basis of the solution to all problems.

The primordial universal constant is the basic state. As this is the case, no phenomenon can be accurately understood without understanding the fundamental physical law—the basic state.

Phenomena are power generators. They generate the all-good dynamic energy. The term ‘all-good’ means that all of the behavior of phenomena is beneficial and naturally perfect regardless of the description imposed upon it. Its nature remains the basic state and does not change due to reification. The all-good naturally perfect resources of the basic state are timelessly innate in all phenomena and outshine the reification of phenomena as the primary basis of knowledge. Only when phenomena are realized to be insubstantial and identity-less is it possible to be completely open to the full force of the powers of the basic state.

The urge to get to a destination called the basic state frustrates itself because the urgency is the end itself. Conviction in the tremendous
power of the basic state is synonymous with the urge itself when it is left unmodified. As it is, instinctive recognition of the basic state is always primary regardless of reification. The naturally perfect conduct of the basic state pervades all phenomena, which are its dynamic energy.

When phenomena are only reified, the inexhaustible power reserves of the basic state are ignored. The desire to have needs met strains towards reification. However, the powerful qualities and activities of natural fulfillment are in instinctive recognition of the basic state in all experience.

The basic state is the power generator of ceaseless benefit. Where there are no phenomena that can be found to independently exist, there is no need to rely on reification and the basic state is obvious. To label phenomena without understanding their fundamental nature is an error. To try to capture and analyze phenomena is pointless unless the basic state is factored into the evidence, for all phenomena cannot be found to exist and are without an iota of independent substance.

Labels can only ultimately evoke the basic state’s meaning and significance. So long as there is a perceived gap between phenomena and natural perfection, the basic state cannot be seen. There is no dichotomy whatsoever between what is and what might be. Because the basic state has no color or shape, does not exist anywhere and has no substance, its label refers to the unreified immediacy of the here-and-now, in which no continuity of phenomena can be found to exist.

In the power and force of the basic state’s natural perfection, all phenomena are indivisibly joined in indissoluble order. Pristine indivisibility that is unavoidably present in every self-releasing moment is the only possible documentation of the basic state. In the spontaneous, effortless, presence of the basic state, the puzzle of inquiry into the nature of phenomena is solved and satisfied forever. The basic state provides fundamental recourse and insight for all fields of inquiry. Recognition of it as the basis of all phenomena is the solution to all problems that seem impossible to solve—past, present and future.

Equations and formulae, indeed all signs and symbols whatsoever, reach their ultimate power to accurately describe and provide beneficial science
and technology only with an understanding that a basic state is the fundamental physical law in all frames of reference. Furthermore, scientists and technologists, indeed everyone, can make use of the knowledge of the basic state only if it is first instinctively recognized as the basis of all of their own experience. Thus the basic state is the most basic of all knowledge. In the lack of distinction between phenomena—the basic state—all problems have embedded solutions. Moreover, the solution is already present.

Phenomena are only momentarily apparent and always augmented by the knowledge to describe the origin and nature of their existence. The here-and-now appears to have content, but it is absolutely insubstantial regardless of reification. Such dynamic energy arises by the power of the basic state’s pervasive and obvious indivisibility, which is naturally accompanied by the evidence that phenomena cannot be found to exist, or not.

Each here-and-now, left as it is—unreified—is saturated with the pure basic state and cannot be proved to have an independent nature. Through the instinctive recognition of the basic state of ultimate sameness of phenomena, knowledge is freed from its reified constructs. Within seeming division of phenomena, the basic state is spontaneously evident. In the very process of its radical equalness and evenness—in its openness and concentration, simultaneous dynamism and complete rest—the basic state is the fundamental energy that imbues all phenomena. All phenomena whatsoever appear by the same process.

In the basic state where nothing is appropriated, everything is released from its reified frameworks. Its non-independent phenomena are changeable, variable, unpredictable and never certain. No phenomenon has a point of independent origin, endurance or departure that is certain. Everything is co-extensive with the basic state.

The assumption of the causality of independent phenomena is inherently pessimistic, and to deny phenomena diminishes it, while to affirm it verifies it, and both are processes of reification that are not congruent with its non-independent nature. Belief in the independent causality of phenomena is a trap. Belief in the non-existence of phenomena is a trap. These three—the assertion of causality and the affirmation or denial of
phenomena—ignore the basic state.

All phenomenal conduct is permeated with the basic state, which ensures its beneficial nature. Indivisibility absolves, absolutely, all phenomenal behavior in ultimate equality. Everything is concentrated in the pure power and energy of clarity and benefit. This is the single unchanging identity of the human phenomenon. Instinctive recognition of the power of the basic state rests naturally in the continuity of all experience.

Experience bears direct evidence of the basic state. If there is belief in reification affirming causality, the door into ignorance opens. Upon walking through this door, all perception carries the filter of reification. However, recognizing the nature of existence makes clear that concepts and constructs that attempt to prove the independent nature of phenomena are mere labels. Moreover, reified experience recognized instinctively as the basic state itself, constitutes a modality of profound clarity and exceptional beneficial qualities and activities. Therefore, what is disabling for those who reify phenomena and hold to its causal analysis is a tremendous leap of extraordinary benefit for those who recognize its foundation in the basic state.

The beneficial pleasure of the basic state is enacted in all phenomena. All phenomena know nothing but this beneficial nature—the indivisible binding conduct of everything. As there is no gap of time or dimension, all phenomena are superimposed with simultaneity. Regardless of the limiting injunctions of complex reifications of phenomena, there only ultimately is the immense power and energy of the basic state. In instinctive recognition of the basic state, the apparent behavior of phenomena is always unavoidably bound by this fundamental state regardless of the reification imposed upon it.

All phenomena are steeped in a beneficial state of seamless spontaneity. All phenomena are absolved of their labels. This basic state cannot be hidden. For indivisible phenomena, the basic state is always present.

The primary identity of everything and everyone being all-inclusive, perfect and indivisible, this basic identity is inseparable from supreme well-being. This inconceivable well-being is not concealed and is directly in the face of all phenomena. It is there for every phenomenon in every
event that arises. It is implicit in the instinctive recognition of the pervasive well-being of unstructured experience.

Just as the sky is pervaded by blue, the basic state is pervaded by phenomena. Blue authenticates the sky. Similarly, phenomena are the empirical proof of the basic state and transmit the profound meaning of this axiom. The basic state is the theme of phenomena, and instinctive recognition the mode.

The power to communicate and make direct use of the energy of the basic state is invoked in the immediate practical evidence of the unequivocating language of the fundamental nature of existence. All phenomena rest naturally in the spontaneous supremacy of effortless natural perfection.

The basic state is the fundament of consummate wholeness and the nature of all things. The basic state, inexpressible, surpassing reification, is the root and power of all mental, emotional, sensory and other experiential conduct. The basic state is the pre-requisite conduct of all phenomena.

Instinctive recognition of the basic state subsumes all phenomenal conduct within its scope of timeless organicity. The naturally perfect conduct of the human phenomenon is rooted in the basic state. As the basic state’s conduct is one of the perfect accord of phenomena, it is entirely beneficial by nature. Instinctive recognition of the basic state makes this clear.

The timeless conduct of the basic state is exemplified by complete clarity and well-being as well as a natural flow of beneficial activity in all situations. These qualities and activities are empowered by instinctive recognition of the basic state and not by the content of the flow of reified ideas. The power and energy of instinctive recognition’s optimal conduct is released by everything as it is.

Reification is the basis of ignorance of the inexhaustible reserves of power and energy available via human conduct—mentally, emotionally, physically and experientially. Likewise, all phenomena whatsoever share access to this very great untapped resource.
In conviction in the basic state, the power and energy of the flow of ideas is due to the basic state rather than their labels. In instinctive recognition of the basic state the nature of the conduct of everything is known. Everything rests in this matrix of pure power and energy.

As the basis of everything, the conduct and behavior of all phenomena—the basic state—provides the perfectly flawless and unified superstructure of phenomena, free of fabrication or interruption. All phenomena are fostered by their fundamental nature.

The conduct of all phenomena is primordially regulated by the all-beneficial basic state. It is a mistake to think of the basic state as neutral or void and equally an error to think of phenomena as independently existent and generated due to themselves.

All life styles of phenomena, regardless of description, rest in the basic state. In the incontrovertible release of the here-and-now, unable to be captured as an event or process that can be independently verified, all phenomena whatsoever cannot be verified to have absolutely existed or to have continued on. In the final analysis, the essential power and energy of the primordial purity of the spontaneously present basic state is all that holds up.

The spontaneous release of every here-and-now is the single conduct that governs all phenomena. The release of all phenomena without them ever independently existing is absolutely ensured. All ideas that reify phenomena as solid, real and conditioned by causality, are incomplete in their examination of what things actually are.

Absent of an absolute proof of time, what is the basis of the beginning, middle and end of phenomena? Time-based reifications are simply an incomplete descriptive framework that severely limits human capacity.

The perfect modality—the basic state—is clearly obvious regardless of phenomena. Its evidence as the fundamental law of everything is tacit and certain. The strict and illogical context of the reification of phenomena falls apart in instinctive conviction in this basic state.
The energy and power of the basic state is the greatest natural resource. This resource can only be penetrated by the acknowledgement of it as the basis of the conduct of all phenomena. When this energy and power is instinctively proved to be the primary law of everything in one’s own experience, its tremendous power is released and can be utilized. It is the primordial dynamic energy of all forms of energy and can never be diminished or depleted. The here-and-now is simply a door into the profound power of the basic state in which phenomena cannot be found to be individually generated independent things.

The meaning of the basic state is instinctive and directly experiential, rather than due to the construction of meaning through a jumble of words. It is recognized that the context for phenomena—the basic state—subsumes frameworks such as evolutionism, atheism, creationism and intelligent design, all of which posit a particle-based, divided nature to existence, to one degree or another.

The mystified reifications of phenomena, when touted as true and correct, seem to make the basic state into a theatre of the ridiculous. Reification gives orders and enforces obedience to its unreasonable demands. It disciplines and punishes at every turn with its unfounded principles. Without instinctively recognizing the basis of phenomena, it is impossible to comprehend reification or rely on it as a resource.

Ignorance of the basic state is bewildering, yet even this bewilderment as it is rests in the basic state and is timelessly free of definition. Unimpeded, sovereign clarity pervades all mental processes, making them knowable; likewise it makes itself known. This clear light of knowing is the flawless knower. It is the only knower of everything. No independent knower can be found to exist.

What are called individual phenomenon can be more specifically identified as constellations of reifications that are assumed to be independently generated phenomenon. Even when a phenomenon seems to have an independent origin, it does not, as it is always superseded by the basic state. All phenomena perpetrated by reification are resolved in the basic state. In the final analysis, all labels are precisely the same basic state, which is the nature of all.
Each word is another way of saying ‘basic state’. Undiscriminating clarity and insight instinctively recognizes that phenomena are the dynamic energy of the basic state and cannot be found to have an independent nature. The basic state makes no distinction between phenomena. All phenomenal conduct is equally the basic state and subsumed by it. The nature of the basic state is the nature of all. This unity is the lamp of natural perfection that signals an era of advancement and good fortune for human society.

The direct insight of all-penetrating clarity sees nothing. Obvious, though ignored, nothing—the basic state—is assumed to be valueless; however nothing—the basic state—is synonymous with super-complete knowledge, the power to have complete mastery over all phenomena. Indeed, the basic state has mastery over all phenomena. Its conduct is a profound intelligence that surpasses and includes all other forms of intelligence. Undiscriminating, sovereign equality is the basis of all intelligence and all perception.

Wrathful in its no nonsense inclusivity, all-giving and freeing in its absolute benefit, the basic state and phenomena are indivisible and indissoluble. All phenomena, spontaneously enacted by the basic state, are indistinct by nature. Indistinguishable in actuality, phenomena are reified in such a way as to ignore their essential state. This fundamental ignorance of the basic nature of existence, has led to endless erroneous conclusions in all fields of inquiry. After all, how can conclusions be correct when their assumptions are not?

For example, mental health in human beings is assumed to be based on actively avoiding or replacing disturbing mental processes. Behavioral, chemical or surgical means are employed to try to achieve the proper mental balance, yet there is no record of these methods ever leading to complete mental and emotional stability. Thus, it is assumed that complete mental and emotional stability are impossible.

Furthermore, mental and emotional instability is the world’s greatest health problem and is pandemic. It is the sole cause of the tenuous relationships between individuals and countries. The collapse of the world’s economy can be traced to the same instability, which is simply
self-centered and out of touch with the innate clarity and insight that has the qualities and activities to provide complete stability.

The conclusion that disturbing states must be avoided or replaced in order to have emotional and mental stability is based on the false assumption that these are the sole cause of instability. Rather the cause of instability is ignorance of the basic state. In the basic state there is immediate natural mental stability and resolution of all disturbing states in every moment, without avoiding or replacing any disturbing state and regardless of its indulgence.

In the direct encounter with extremely disturbing states, without lapsing into personal guilt, social or moral injunction, or learned ideas about the meaning of negative personal phenomena, the basic state is recognized as their fundamental condition. This amplifies true sanity, stability, authority and ability. Instinctive recognition of this innate soundness of everything empowers riches of intellectual, emotional, physical and experiential energy that remain inaccessible otherwise.

The more disturbing the states the greater are the riches of the indestructibility of the basic state. In not seeking to indulge or avoid afflictive states, there is freedom from the glitches of labels and there is stability and natural perfection in abundance. Leaving disturbing states unrejected, there is: complete authority and conviction, fearlessness of all phenomena and skillfulness that is due to comprehension of the nature of existence. The basic state reveals the ultimate meaning and purpose of life and human society.

Complete stability is due to the basic state and never due to contriving positive states or avoiding disturbing ones. Conviction in the basic state is sovereign stability, that alone and nothing else. The ultimate innocence of all human behavior is identical to the natural process of the basic state. Instinctive recognition of this is mastery of all phenomena.

In the pristine basic state there are no reifications that capture attention, thus there is no instability attributed to labels. The nature of phenomena is clear and there is complete perceptual openness in all experience. This timeless organic conduct is one of cheerfulness, relaxed ease, penetrating intelligence and bountiful activities that contribute to the
welfare of all.

Whatever appears is pure basic energy. The basic state is the pure energy of energy, light of light, and space of all dimensionality. The basic state and phenomena are a single uniform expanse.

All phenomena, by the basic state spawned, are neither accepted nor rejected. All is simply as it is. The movement to deny the basic state is the basic state itself. Lack of recognition of the basic state and subsequent reification of phenomena, never departs from the basic state. Whatever appears does so circumstantially, without being better or worse.

The basic state makes no distinction between circumstances. It does not discourage some phenomena while encouraging others. Everything is allowed in and of itself, regardless of its label. There is no impulse by the basic state to modify it in any way. The basic state is the source of tremendous energy, clarity and insight, only when left as it is. To deny this is to deny the most fundamental law of nature.

The basic state allows for everything as it is. The power of its fundamental nature is unharnessed. This distinction is subtle yet grand: All phenomena deliver sovereign equality. Their tendency to the basic state is inborn. Their openness is matter of fact.

Instinctive recognition of the basic state is pervasively and evenly embedded in all phenomena. Absolute mastery of phenomena is based on this instinct rather than thought or training. In the absolution of all reification, the nature of existence is perfectly evident.

Instinctive recognition of the basic state plus instinctive release of reification equals instinctive conviction of natural perfection, providing the foundation for clear reasoning. These three—recognition, release and conviction—are the simultaneous organic conduct of the basic state, empowering everything, just as it is.

The primordial instinct of everything is the basic state. When this is instinctively assimilated, tested and proven in human experience, its benefit is obvious, unarguable and undeniable.
The basic state is the natural condition. All-illuminating existence shines forth as the power and energy of the here-and-now. The resolution of reification is instantaneous as there is nowhere for it to take root, like light pervading light, or space pervading space.

The reification of human existence is an inadequate starting point and always incomplete conclusion. The hammering imperfection attributed to human beings by complex systems of reified thinking is forever outshone by the simplicity and natural perfection of the basic state.

The instinctive authority and conviction of the basic state is ultimately fulfilling, vanquishing the effort to pick apart existence and ensuring perfect consummation. The here-and-now is naturally perfect and complete. The basic state consummates every moment, uniting its conduct in effortless perfection.
Chapter 16: Practical Perfected Action

The activity of phenomena is perfected in the non-action of the basic state.

The multiverse is a hyper-lucent spontaneous process wherein not a single thing can be found to have an independent nature. In the simultaneity of all phenomena, the imagined and the unimagined proliferate all at once.

In seeking solid meaning through an endless complexity of reification, the profound meaning, power and energy of the basic state are lost. Conviction in natural perfection is derived from instinctively recognizing one’s own basic state. The core competence of a human being is the clarity and insight of the basic state of practical perfected action. Phenomena are unified in practical perfected action. Phenomena are the knowledge system of the basic state. Phenomena carry innate conviction of their basic state as they arise and resolve themselves in their original condition. With this instinctive conviction, the oppression of reification ceases.

The basic state’s code of pervasive indivisibility is the means by which this fundamental information is carried in all phenomena. It informs everything, absolutely. It is a vigorous and concise expression of the nature of existence. The basic state is the vast spaciousness of phenomena.

The vast expanse of the pure field of the here-and-now is undiscriminating. Immune to existence or non-existence, the simultaneity of all phenomena is omnipotent, unimpeded and relaxed.

The basic state and phenomena are seamlessly super-imposed so that both are relentlessly evident. In this way, no substantial field of existence is ever made or formed. Nothing whatsoever finally comes into existence or ceases to be.

The timeless here-and-now is never fabricated. Thus, it cannot be found to be concrete or solid. The precise statement of the fundamental law of
physics lies therein, unobstructed, in relentless concentration that has neither beginning nor end.

The basic state is the omnipresent informant of the unreified pure presence of the here-and-now. Everything simultaneously arises and resolves within the basic state’s radical law of simultaneity in which all phenomena are timelessly and unavoidably unified. Thus, the fundament of the basic state is the single nature and essence of everything and cannot be located or denied. Its absolute empirical and theoretical proofs are verifiable by pure logic, empirical evidence and instinctive recognition of the basic state. All complex physical proofs are upended in hyper-simplicity.

The oppression of the opposed frameworks of reification—time, dimension, causality, inside and outside, subject and object, life and death—are completely resolved, as they have always been.

The reification of phenomena can be defined as a related group of signifying ideas, which lead to abnormal mental states and behavior, which are then considered to be a normal standard for humankind. Those who constantly rely only on reification as the source of logic will inevitably disprove it by revealing its incompleteness. Since they will unavoidably bring about the destruction of the theories that are prized at the moment, there is no need to enter debate, as reification destroys itself.

Awareness—the basic state—is crystal clear insight, power and energy. Thoughts that appear are this pure energy. As all reified thoughts have no factual basis for their label and have no independent nature, they are simply a phenomenon that allows for building common agreement about phenomena. Thus, thoughts are the forerunners of mental and physical action. Without knowing the basis and nature of thoughts, all actions are knee-jerk responses to illogical thinking based on ignorance of the propensities of the basic state.

Empathy, the ability to share and understand the feelings of others, is native to the basic state and is present regardless of a phenomena’s description. The basic state is blind to all reification and perfectly united with all phenomena. Its paragon instinctive intelligence—the ability to
apply and use knowledge and skill—is ideal. Furthermore, this spontaneously perfect, uniform intelligence is equally and evenly present throughout all phenomena. So to return to the example, fundamental empathy is inaccessible through pursuit or cultivation. It is vast, innate and cannot be found to exist as something to practice or attain.

This exaltation of natural empathy that shares fully the experience of everyone is required for human society to enter a new era of understanding its own nature. Empathy is then the nature of reality—the basic state—rather than a social code to be enforced or a weapon to be employed in an ideological war between good and evil.

By the power of instinctive conviction in the basic state, super-complete empathy is realized to be the basis of one’s own experience. It is clear that it is present in everyone’s experience whether it is recognized or not. While empathy can be exemplified as the natural condition, it is impossible to grant it to someone else when it is already fully empowered within all phenomena. It is redundant and counterproductive to affect empathy as a trained response when it spontaneously and effortlessly erupts upon recognition of the basic state.

Recognition of the basic state enlivens the energy and power of spontaneously knowing how to act without forethought or afterthought. The super-complete intelligence of the basic state is clear and insightful, fueling all action. Here is self-appearing, spontaneous, ideal intelligence in which the power of practical perfected action is evident. The unceasing lucidity of the basic state is clear and pure.

The basic state pervades and subsumes all phenomena like a crystal ball subsumes all reflections within it. In instinctive recognition of the basic state, there is attainment of perfect intelligence and identification with its extraordinarily beneficial potential. Then it is impossible to move from perfect clear intelligence and it is a beacon for illuminating all existence, providing profound benefit.

With complete mastery over all phenomena, circumstances can be skillfully arranged in order to supply optimal advantage. This is the ultimate result in instinctive recognition of the basic state. It endows one with many exceptional capacities to produce beneficial phenomena.
However, in brief it can be explained in two categories as an innate powerful and energetic skill set of extraordinary qualities and as spontaneous activities of profound and obvious benefit.

The basic state is the basis for all phenomena. Its nature of total purity, spontaneous presence and dynamism is shared equally with everything. Because of it being unaltered by reification, it is the perfectly clear basis of all knowledge and is free from extremes.

The basic state is inconceivable clarity without reification, spawning the diverse array of phenomena. Its mode of spontaneous presence is pure of characteristics, like space, free from independent existence, like a rainbow, and present in indefinite and various forms, like a mirage. Its crystal clarity supersedes movement or effort. By the power of intrinsic conviction in the basic state, with no possibility of moving from it, it provides the accomplishment of benefit. By nature, its recognition exhibits profound qualities and activities in the human phenomenon that increase favorable conditions for the cosmos and its inhabitants.

The benefit of all is brought forth without moving from the basic state like the flawless clarity of a crystal ball stably pervades its sphere regardless of the reflections that appear within it. The primordial indivisible intelligence of the basic state provides the basis of arising for the spontaneous clarity and dynamism of phenomena, like the sun and its rays.

The basic state is a single pervasive intelligence. Only the basic state has the faculty of all-encompassing intelligence. Pervading everything, it never becomes anything. The primordial intelligence at the basis is endowed with characteristics and is omnipresent. The primordial intelligence is a hyper-lucent expanse endowed with radical clarity and without the confusion of reification. This primordial intelligence of all phenomena is like a crystal ball, which is present as it is without influences.

Phenomena are like reflections in a crystal ball, nothing manifesting directly except the provisioning of the fundament—the sphere of arising. The primordial intelligence at the basis is merely present as the basis of
arising. In respect to the nature of phenomena, all are of this indivisible intelligence, which is beyond being one or separate.

The hyper-regulation of all phenomena by the basic state is the alpha-energy, a super-structure of equalness and evenness. This ultimately perfect intelligence is smooth and pervasive like space, the hyper-force of all phenomena.

In summary, the primordial intelligence of the basic state is the basis of the uni-body that encompasses all phenomena whatsoever. It is endowed with super-complete characteristics and is omnipotent. Its uni-mind is all intelligent processes comprising the multiverse, and its voice is the uni-language in all sound. It naturally demands that everything rests in a basic state of unity, stability and perfect accord.

The great diversity of appearances, mental processes and sounds, are irrevocably at ease in the basic state. While applying labels to all phenomena takes form as contrived knowledge, the basis of everything is pure uncontrived knowledge that affords perfect clarity, insight, empathy and practical perfected action as a matter of course.

Only upon instinctive conviction of the basic state in all experience is it possible to realize the super-standard of the uni-body, voice and mind. This brings forth a uni-language or communication network of the absolute respect and benefit that is intrinsic to the already unity of everything in the basic state.

The primordial basic state can be likened to vast space containing everything that appears within it. It provides the basis of arising for the spontaneous clarity and dynamism of phenomena, like the sky is all-inclusive of stars. Its natural moral and ethical code is the basis for practical perfected action. It is prior to the assessment of right and wrong, offering standards, principles and behavior that are naturally perfected from the beginning. Natural ethics pervades everything.

Adhering to contrived codes of behavior of body, speech and mind in order to be able to be a good person, only neutralizes conduct, leaving the actual nature of human beings inadequately examined. Instinctive recognition of the basic state resolves phenomena and provides mental
and emotional stability to the human species and connection with and responsibility for its environment.

The empowerment of natural perfection in human beings is already complete. All that is required is to instinctively recognize it. The human phenomenon is an exact explanatory and mathematical working model of the basic state of everything. Humans have a unique capacity to accurately explain the nature of existence, as well as the significance of the basic state to human nature. This is the starting point of all inquiry. No field of inquiry is complete without this basic knowledge of the basic state, which is germane to all experience.

The foremost knowledge and foundation of all intelligence—the basic state—subsumes reification, pervading and superseding its extremes in power, force and energetic capacity. The basic state is endowed with natural perfection and hyper-lucency, which is the primordial clarity that is basic lucidity. Hyper-empathy—the all inclusive, all-participatory basic state—is naturally occurring and without contrivance. Natural perfection is fundamentally free of anything that would make it difficult to discover, understand or utilize.

In the basic state’s equalness and evenness, no matter what phenomena manifest, all are in the same nature of that basic state. The basic state’s spontaneous presence contains obvious attributes. Since phenomena are pure, they are like clear reflections within a crystal ball. Since the basic state of phenomena is unreified, phenomena are an expanse of equalness and evenness, like space.

The basic state of phenomena entails three factors: primordial purity, hyper-lucidity and dynamic creativity. The inseparability of these is the basic state.

The essence and meaning of the basic state is that all of its phenomena are spacious, and so the pure nature of phenomena is the great freedom. As for how phenomena are to be recognized, their nature is clearly evident and purely non-independent. The open dimension of the basic state is a naturally occurring environment. The zenith of perfection—the basic state—is uncontrived and without beginning. Instinctive recognition of the basic state is seeing as what sees. The
beneficial intent of the basic state is its own perfect manifestation. It is always pure, lucid and perfectly at ease in itself.

In the human phenomenon, the fully matured aspect of the basic state in human beings is demonstrated by five powers. The five powers are: perfect insight, hyper-clarity, equalness, discernment and practical perfected action.

Perfect insight is the instinctive spontaneous recognition of the natural perfection of the basic state at all times. Perfect insight means to understand the basic natural perfection of all phenomena. This can be likened to a crystal ball that remains completely clear and unaffected by apparent reflections.

Furthermore, hyper-clarity manifests like the flawless nature of a crystal ball pervades all of its reflections. Hyper-clarity has the quality of lucidity because it is free from reification. Clarity is exponentially powerful and is beyond the limitations and restrictions of reification. Likewise, in a crystal ball, everything appears instantaneously and circumstantially. At the same time, the flawless nature of the crystal ball remains unchanged within the reflections. Everything reflects instantaneously, simultaneously and circumstantially—all pervaded by the crystalline flawless clarity that is the nature of the reflections.

Similarly all phenomena of past, present and future, reflect simultaneously within the basic state. Everything arises simultaneously. Within the hyper-lucency of the basic state there is neither a progression of observation, nor a progression of reification. Everything is as it is. Everything appears in an instant, free from sooner or later. This is hyper-clarity. Everything past, present and future is seen in a single instant. It is transparent and free of distortion.

Moreover, in whatever their variety, phenomena are in the same nature. Thus, they evidence the power of equalness and evenness. This is because phenomena cannot be found to have an independent nature. Evenness is the basic state’s spontaneous tempering of the extremes of reification. It also means that not a single phenomenon regardless of description can be found to independently exist. The distinction of the opposed phenomena of observer and observed are no longer made, as
both equally cannot be found to exist. Therefore, the true nature of this equal state is obvious in instinctive recognition of the basic state.

Whether encompassing the phenomenal world of the cosmos, planet, stars, continents, countries, towns, people, subatomic particles, or so forth, they equally cannot be found to have an independent nature. All rests in the same nature of equality that is the basic state. This can be illustrated by the equalness and evenness of the reflections in a crystal ball. Regardless of the label applied to the reflected image, including its emanation of rainbow colors, all of the crystal ball’s reflections are an equal and even expanse that is colored and non-independent of the flawless crystal sphere’s clear light.

All phenomena are indivisible and free of extremes in their naturally abiding basic state. All phenomena are always resolved—the full expression of equalness.

Additionally, the power of discernment is completely free from ignorance and confusion. As it discerns things individually, it is sharp and precise. Discernment refers to recognizing the precise nature of phenomena with complete accuracy. It recognizes the distinctive features and qualities of phenomena individually as well as their fundamental nature. It knows how things exist. It recognizes the two inseparable aspects of phenomenon—the basic state dynamically appearing as non-independent phenomena.

Discernment involves the myriad variety of phenomena. Whatever phenomena manifest and however they do so, they are clearly apparent within their individual contexts and within the open scope of the basic state. Significantly, the power of discernment accurately perceives and clarifies the nature of afflictive emotions as the stable basic state rather than their reified label.

Regardless of phenomena’s pleasant or unpleasant definitions, the precise flawlessness of discernment pervades all. By the power of discernment, which includes complete empathy, an optimal human can read their current environment, people, places and things, as well as the past and future. They can see that human beings are going through tremendous instability and turmoil for no reason. This is due to people’s
belief that they are fueled by the labels given to thoughts and emotions rather than by the unifying basic state.

Powered by the beneficial energy of the basic state directed for the sake of all, the reactivity of thoughts and emotions has no influence or action. There is not even a moment of going through instability and turmoil. In instinctive recognition of the basic state, it is clear that many people are simply confused about the nature of human identity and when properly educated they become totally free from this crisis of identity. So, in instinctive recognition of the basic state, there is the spontaneous imparting of the natural perfection of the basic state and the extraordinary power of doing so. This is the full-blown power of discernment.

All beneficial energy of the basic state—perfect insight, hyper-clarity, equalness and discernment—arise naturally, spontaneously and effortlessly as the raw power of all-accomplishing activity. This is the demonstration of beneficial activities in all areas of life, including knowing the best method of how to directly communicate or transmit instinctive realization of the basic state’s natural perfection. Accomplishing all the common and ultimately beneficial things for everyone is the all-accomplishing power and energy of the basic state.

The circumstance of direct, unerring methods resulting in instinctive recognition of the power and energy of the basic state is the premier all-accomplishing activity. The basic state is spontaneously all-accomplishing and no effort is involved. Thus, short moments of instinctive realization of the basic state are the momentary acknowledgement of instantaneous demonstration of a continuous event.

Rather than being descriptive of a process throughout time, the instinctive recognition of the basic state pervades all notions of time. Likewise, the powers of the basic state evenly pervade all phenomena. The total presence of every here-and-now is saturated with perfect insight, hyper-clarity, empathy, equalness, stability and discernment.

Short moments of instinctive recognition of the basic state, repeated many times, become continuous. The practice is maintained until the signs of accomplishment are obvious in the evidence of its continuity day
and night. The signs of mastery become obvious in practical perfected action in all situations. After the signs of accomplishment and mastery occur, the practice of short moments is no longer needed and it is obviously not appropriate to continue. This single means releases the reification of phenomena into the luminous basic state.

In instinctive recognition of the basic state, the full signs of accomplishment and mastery become unobscured. By spontaneously sustaining the unobscured nature of the basic state, the seemingly gross or heavy energy that results from reification becomes clear and completely refined. The perfect intelligence of the basic state becomes evident in hyper-clarity. Then, when recognition turns to instinctive conviction, all reification is outshone without anything independently remaining. Everything is the great all-pervasive, singular nature of hyper-clarity.

Sleeping in this way is extremely important and natural. Whenever there are dreams, by the power of instinctive recognition of their basic state, then waking up becomes not just waking from sleep and dreaming but uninterrupted continuity of clarity, and dream phenomena and daytime phenomena naturally join. When the phenomenon of life is completely outshone in the moment of death, there is no doubt that the deathless hyper-clarity of the basic state will manifest. It is even possible to resolve into the basic state with no death process, as naturally as night becomes day.

Phenomena contain all desirable flawless qualities—pure and perfectly complete. All phenomena are always meaningful.

The entirety of all alphabets and numbers that signify phenomena are the sole sign of the all-accomplishing qualities and activities of the basic state. Thus, every sound whatsoever, whether it is a single sound or whether it is many, whether the phenomena are labeled positive or negative and so on, whatever sound is heard, it is rooted in the self-sound of the basic state.

It is the characteristic of the basic state not to possess even a sub-atomic particle of material substance. Since nothing substantial can be found, including causal circumstances, it is absolutely impossible for the
root cause of confusion about the nature of existence to occur. This is because there is only great natural perfection and completion. Therefore, because the basic state of phenomena is always unchanging and complete, as it was from the beginning, so it will be in the future. That which is unchangeable is the basic state of phenomena.

Furthermore, this natural space of all knowledge is absolutely uncreated, yet it is known as everything that appears through the unobstructed power of awareness. In the basic state, whatever arises, there can be found nothing to definitively signal the beginning, middle or end of phenomena. It is necessary to realize that the knowledge of the naturally perfect basic state of phenomena is itself inconceivably secret if it is not recognized.

Not remaining anywhere and not finding anything substantial, constitutes fundamental knowledge. When the natural knowledge, unborn and free from causal circumstances is reified, confusion occurs. From that circumstance, there is reliance on the many sounds and words that attempt to confirm the independent nature of phenomena and their causal circumstances. No matter how much is said, if the basic state is instinctively realized, it is clear that it is the origin of all speech.

By relying on the authority and conviction of the basic state the meaning of the perfectly pure basic nature, just as it is, is inherently known. The immeasurable power of speech that accurately transmits the nature of existence is a demonstration of the uni-language of the basic state that benefits unceasingly.

The unborn stainless basic state’s uni-body is indivisible and is the immeasurable aspect of exceptionally powerful qualities and of inconceivable phenomena. All of the inexhaustible aspects of this basic state’s uni-body, speech, mind, qualities and activities cannot be divided by reification and are absolutely uninfluenced by the negative, positive or neutral labels of phenomena. Therefore they are indestructible forever.

The basic state’s pervasiveness never clings and never remains in phenomena. The uni-mind of the basic state—awareness—innately has no reification. It is always beneficial holding immeasurable inclusivity,
and simultaneously rests in the absolute power of immeasurable indivisibility.

This great purity and hyper-lucent clarity is like sunshine filling space. Its inseparable insight into the nature of all existence is super-complete. All of these naturally perfect qualities are effortlessly self-accomplished by the essential basic state. Therefore the power and energy of all naturally perfect qualities are contained within the basic state and are directly accessible in instinctive realization that is the singular basis of all experience. It is the basis of all and spawns immeasurable phenomena without contradiction. There has never been even the subtlest division between the basic state and phenomena. This is the great uncompounded union, which is the indivisible unchanging centerless center, like clear translucent sky.

All immeasurable power and energy is evenly and inconceivably pervasive as the basic state of phenomena. The manner in which all phenomena are inseparable throughout all of time is the assembly of indivisible luminous crystal clear phenomena, seamlessly arrayed with all limitless qualities of perfection. All directions are pervasively ornamented with natural perfection.

Spontaneously present within the basic state are limitless pure phenomena—a countless ceaseless self-manifesting retinue. This uni-body—the basic state and phenomena—is the space of space, the force of force, the energy of energy and the light of all light. The basic state is the fundamental intelligence of all intelligence and the immeasurably concentrated benefit of all benefit. This inconceivable nature of all phenomena is clear, pristine and luminous, and its essence is indivisible from the essence of phenomena’s qualities forever.

Unlike the temporary happiness of reification that is always hoping for greater well-being, the stainless certainty of the uni-body of the basic state is only great and unending. In the extreme direction of reification there only is acceptance of the independent nature of phenomena and common agreement on that assumption. There is no logical understanding and instinctive recognition that phenomena are a fundamental dynamic energy that arises through the force and potential of the basic state.
The instinctive certainty of the basic state is never limited because it does not switch from one temporary state to another, and is always completely permeating everything. All of the inexhaustible aspects of the basic state’s uni-body, speech, mind, qualities and activities cannot be divided from phenomena and are absolutely uninfluenced by the labels of phenomena. So, therefore, the basic state is indestructible forever.

The basic state’s pure logic supersedes mundane logic that juxtaposes the events of phenomenal processes. The basic state’s fundamental mathematical truth is the basis for optimal use of all mathematical conceptualizations. A basic state is present in the frames of reference of all laws of science whatsoever and subsumes them. It is the basic state of all states.

Because the basic state’s fundamental intelligence, power and energy has no opposed forces it always benefits all phenomena equally, holding them in immeasurable evenness. This is the greatest force. Similarly, the vast array of space is unaffected by endless colorful and colorless phenomena.

The primary identity of everyone is the basic state, which gives the power to keep and increase continuous soothing energy. Momentary phenomenal energy is always already transformed by the continuity and flawlessness of the basic state. All phenomena unavoidably submit to the intelligence of the basic state. Therefore the matrix of phenomena is a stage of unchanging perfected benefit.

The indivisible assembly of the fundamental nature of all phenomena—the basic state—empowers, ripens and liberates everything. The obviousness of this is evident in the spontaneous self-release of the here-and-now in which countless, fleeting phenomena simultaneously and indivisibly appear and resolve in a basic state of continuity. With no possibility whatsoever of capturing, identifying, labeling and measuring the contents of any single here-and-now, phenomena cannot be found to independently exist. There is only the seamless continuity of the basic state, pure and clear like sky.

The seamless continuity of the basic state subsumes the space-time-causality continuum and all other reified continuums. The basic state’s
great exaltation of natural perfection and completion thoroughly pervades all aspects of phenomena. According to their own appearance, never are any self-defined phenomena to be found.

There is a marked distinction between being content or neutralized and the capacity to keep and increase the continuous beneficial power and energy of the basic state. Uncontrived lucid clarity is this power. In the irreversible establishment of the all-encompassing view of awareness, the beneficial qualities and activities of the native basic state are activated and demonstrated as limitlessly as the space of the sky. These naturally occurring, fully perfected qualities are forever youthful and endlessly enriching, exhausting all substantial and insubstantial phenomena. The power of the basic state—crystal clear in all phenomena—is the absolute indication of the basic state. The identity of phenomena is rightfully completed by the basic state.

Instinctive recognition of the basic state is only for realizing this beneficial power and energy. Therefore, all who accomplish this experiential empowerment day and night are accomplishing the great perfection atmosphere. The beneficial power and energy of the basic state is exhibited as qualities and activities that effortlessly proceed outside the conventional scope of knowledge, enhancing and exalting the optimal potential of human beings and all phenomena.

Upon examination, the claim that phenomena have an independent nature cannot be verified. All experiential phenomena are free of the causal nature ascribed to them. The afflictions of negative, mental and physical phenomena are subsumed in the natural perfection of the basic state.

Always flawless phenomena appear as the manifestation of natural perfection. All phenomena have absolute knowledge. Phenomena are liberated from reification with the weapon of instinctive conviction in their basic state.

Suitable motivation, doubtless commitment and correct skillful means conquer the reification of phenomena. Phenomena are seen as the indestructible basic state, which is the indestructibility of natural perfection. However, it is ignorance of the nature of existence when
reification is taken to be reality and then many bleak activities ensue outwardly and inwardly, all due to an incomplete understanding of phenomena.

The basic state of phenomena is clarified by phenomena, individually and collectively. This must be tested thoroughly in one’s own circumstantial experience to definitively and instinctively conclude that it is valid. Otherwise human knowledge only will be comprised of misleading and confusing conclusions. This kind of incomplete understanding is only the result of the habit and capacity of individual and collective beliefs systems and assumptions. The result is that human society can be cut off from the exceedingly conclusive and beneficial power and energy of the basic state.

Reification must be corrected by the purely logical and instinctive knowledge of the basic state of phenomena, which arises consistently as the pure energy of that state, informing all phenomena with a perfectly unifying intelligence. Then all misleading and confusing conclusions are clarified by the profoundly instinctive recognition of the nature of phenomena. The fruit of this discovery is mental and emotional stability, empathy and a naturally occurring ethics that is based in the equalness of phenomena. Other beneficial qualities and activities are spontaneously demonstrated including mastery of all phenomena such as physical pain and death.

One’s own belief in the independent nature of phenomena is expanded to clarity through instinctive realization of the basic state of all experience. Because the belief in independent phenomena is created through reification, when reification, which is the root of confusion, is completely destroyed, confusion is completely destroyed. The complete destruction of confusion about the nature of phenomena is shown by instinctive recognition of the basic state. In this way, the innate confidence of the basic state that is intrinsic to phenomena is fulfilled. Also by instinctive conviction in the basic state everything is pervaded by the special atmosphere of the pure essential nature of phenomena and all aims are fulfilled.

The wealth of the great assembly of phenomena is perfectly contained and demonstrated by the release of tremendous beneficial energy and
power in all experience. This is accessible due to the outshining of confusion about the nature of existence. In this way, the perception of all phenomena is bathed in the optimal energy of profoundly beneficial intelligence and skillfulness. Having demonstrated the qualities of the pure uncontrived basic state, there is only clear perception as the basis of phenomena.

The aspects of phenomena are extremely vast. Their essence is natural great benefit, the offering of the basic state. Subsuming reification situates one in the awe of exceptional qualities. The basic state is perfectly pure from the beginning. In the basic state, beneficial powers and activities are the natural expression of all unobstructed phenomena. Therefore all phenomena arise as the appearance of well-being that pleases all beings.

Since the basic state has no root or contributing circumstances, it never begins and never ends. By virtue of the basic state’s nature, there is no place for phenomena to independently arise, so there is ultimately nothing that comes or goes within it. Fundamentally, all aspects of phenomena have the basic state’s single restful, naturally perfect nature. Therefore, all phenomena are completely fulfilled.

By the power of instinctive recognition of the basic state, all mental and emotional cognition, including all residual habit, are clarified and subsumed in natural perfection. This is not at all like the ordinary condition of most human beings who are consumed by the limitation and restriction of reification. Confusion about the nature of phenomena does not exist for those who realize their basic state.

The vast accumulation of phenomena is perfected unendingly. All phenomena are the immeasurable dynamic energy of the basic state and this becomes evident through unobstructed pure logic and instinctive recognition.

Due to the basic state, the ability of human beings to accomplish benefit is inconceivable. There always is and will continue to be immeasurable natural perfection. Thus, the human phenomenon has as its very basis the power to produce unimaginable beneficial phenomena. This is the consummate influence and significance of the basic state.
In general, this means that the fundamental nature of body and mind is unchanging and unobstructed, as it is inseparable from the basic state’s uni-body of natural perfection. Based on that, the human phenomenon cannot be found to have an independent nature bookended by life and death. Nor can the human phenomenon be found to be limited and restricted by reifying pleasant and unpleasant phenomena.

To human beings who rely on the independent nature of phenomena, appearances are reversed from their native state and also the way of seeing is reversed, which comes from assuming that all phenomena exist independently according to their label. Similarly, some people see a hologram as actually existent.

To those who realize the basic state of their own experience, phenomena are insubstantial and like a hologram without true existence. Thus, those who instinctively recognize the basic state see phenomena as what they actually are—the basic state’s dynamic energy.

Reification is the root cause of confusion. When phenomena are reified, they appear to be positive, negative, neutral, variable or diverse. With no emphasis on reification, there is the clarity of the basic state.

Someone who instinctively realizes the basic state at all times has only naturally perfect beneficial phenomena. Having clarified the inaccuracy of the reification of phenomena and having expanded insight into the nature of existence is natural perfection. Lucid clarity and insight, free from reification, always rest in the all-encompassing basic state that is free from decreasing and increasing throughout past, present and future. Thus, in the basic state, there is only the power of limitless beneficial phenomena. Specifically, instinctive recognition of the basic state is being phenomena and being indivisible.

Whatever phenomena arise, they are subsumed in the all-conquering basic state. Although phenomena arise, an independent nature for them cannot be found anywhere. The basic state is unchanging because it is pure forever and never causes independent phenomena. Two separate states—the basic state and phenomena—cannot be found to exist. Therefore, an independent nature of phenomena is never begun. What has not begun has no middle or end. The restful basic state arises as its
own dynamic energy, so therefore it is the basic nature of all phenomena.

The treasure of benefit that subdues all phenomena is the basic state. According to the natural expression of the unconditioned, great natural perfection of the basic state, what arises is inseparable from and forever anchored in its basis. The illness of contributing an independent nature to phenomena is not cured until the cause of the illness is finally cured. When the medicine of pure logic, empirical evidence and instinctive recognition of the basic state is taken by all of one’s own experience, the fundamental nature of existence is obvious.

The existence of all phenomena is perfected in its coincidence with its non-existence. Thus it cannot be found to independently exist. The appearance of phenomena is real enough, yet it has no independent nature. Therefore, phenomena do not cause the energy of their arising. When the assumption of the independent nature of phenomena is relieved in the indestructible basic state, one’s own experience is found to be innately relaxed and unaffected by its label.

The mighty treasury of experience is resolved in the basic state. The one whose experience is inherently grounded in impartiality toward reification realizes the great equalness and evenness of all phenomena. This means that all experience is equalized and evened out by the basic state of pure, beneficial energy. The basic state is an unending, perfect intelligence that subsumes thought and reasoning, yet grants access to profound stability, clarity, insight, compassion and skillfulness in all thought and reasoning.

These five—profound stability, clarity, insight, compassion and skillfulness—describe the evidence of the basic state’s practical perfected action that is indivisible with its non-action. The basic state is the fearless unchanging master of all phenomena severing all doubts without exception about the nature of phenomena. Engaging in fearless activity, the basic state always already achieves power in all phenomena.

By subduing confusion, the basic state illuminates and soothes the body, speech and mind, providing refuge and ultimate support. Instinctive realization of the basic state irreversibly confirms the presence of its
beneficial qualities and activities within human society as well as within all phenomena—the representation of its uni-body.

Recognition of the treasure of the indivisibility of all sound is the basic state’s uni-speech, which empowers clear speaking and writing about the nature of existence. The basic state pours its pure intelligence and energy into all phenomena. Its nature is that it manifests unceasingly, always clarifying the nature of its phenomenal dynamic energy.

The basic state is instinctively recognized. From then on there is no question about the matter. The basic state is realized with conviction, unleashing the tremendous energy of unifying beneficial activities. Instantaneous awareness, forever unobstructed by phenomena, ensures the pure presence of the spontaneous releasing of the here-and-now in the great continuity. The basic state annihilates the recurring habit of giving phenomena an independent nature and thus opens the beneficial nature of the human phenomenon.

Instinctive recognition of the basic state disproves the need to depend solely on complex systems of training to understand the nature of existence. Confusion increases when phenomena are reified, thereby losing the symmetry and simplicity that are inherent in the totality of the basic state of all phenomena taken together. Uncontrived instinctive recognition of the basic state of one’s own experience is the only means that allows for conviction in the nature of existence. It provides for a full range of the beneficial powers and capacities of the basic state and is the source of extraordinary benefit to the world and its inhabitants. Humans who operate at the level of the basic state are informed by it rather than by reification and demonstrate the power to skillfully benefit all situations. Incalculable benefit flows forth naturally from such beings.

The basic state has no reality of birth or death because its intelligence is uncreated and unconditioned. It is the great unifying reality that ripens and liberates. The mental, emotional and physical stability promised by recognition of the basic state impels its acceptance within human society. The way humans think about themselves and the world is rectified in understanding the basic state.
The basic state naturally forms a uni-culture of phenomena. This unity is spontaneously replicated throughout all phenomenal occurrences. Its natural process dictates the way things actually are. In essence, in the countless universal systems there are inconceivable phenomenal manifestations of the basic state, which subdues all aspects of these phenomena in its vast uni-body.

It subdues the human phenomenon and all similar phenomena through its uni-language of insight into the fundamental nature of existence. It subdues the human phenomenon and numberless similar phenomena everywhere through the indestructible stability of its uni-mind. It subdues all phenomena through its pervasive uni-force of indestructibility, indivisibility and stability. What has been perceived to be nothing—the basic state—is unendingly indivisible and powerful, bringing everything together in consummate harmony. In these ways of subdued, it provides the unique atmosphere and energy of openness, spontaneous presence and indivisibility. In its unchanging indestructibility it reveals the fundament of natural perfection pervading phenomena.

The basic state is free from being single or many. It inseparably abides with the totality of instantaneous pure awareness. In that unceasing nature, all phenomena are forever subdued in unsurpassable equalness and evenness. The dynamic energy of all pure phenomena is unavoidably bound in the self-freeing nature of their basic state. Limitless clarity, insight, stability, compassion and skillfulness are contained within the pith beneficial power of the basic state. An inexhaustible treasury of benefit lies therein.

Natural perfection is coming from that state, going to that state and abiding in that state. So, therefore, it is the origin of all perfectibility. The supreme great benefit—the basic state—is the absolute source of all natural perfection. The basic state abides as the luminous uni-body, uni-speech, uni-mind, uni-qualities and uni-activities perfectly, forever.

In its phenomenal dynamic energy, the basic state unceasingly converses in teaching its own nature. Indivisibility is not a temporary phenomenal event and is fundamental. Non-existence and existence, non-duality and duality are extreme phenomena that cannot be found to
have an independent nature. The inseparability evident at the coincidence of non-existence and existence, duality and non-duality, is absolute truth. Not a single thing can be found to exist or not exist, to be dual or to be non-dual.

Extremes are the basis of confusion. Human life becomes permeated with a sense of endurance, something unpleasant and prolonged, when it is in actuality blissful, enriching and immediately beneficial.

The basic state is simple and unstructured within the complex multiplicity of phenomena. Immediate super-spontaneous intelligence—unfabricated—is assimilated at the coincidence of cause and effect. Extremes of reification are assimilated in their coincidence with the basic state. By the power of instinctive recognition of the basic state—the essential absence of both an object to observe and a perceiving observer—there are no longer any extreme belief systems and assumptions, so all observations are consumed in alpha-objectivity—the fundamental intelligence of the basic state, perfectly insightful, clear, stable, skillful and beneficial.

With the field of pure perception instinctively recognized as the spacious basic state, all phenomena are equal and even. The forever basic state of non-action, with phenomena effectively and efficiently inactive, is assimilated at the coincidence of phenomena and their absence. The blissful warmth of the authentic, relaxed, native state is assimilated at the coincidence of negative and positive, as all phenomena escape into their own primal place.

Incomplete philosophical approaches establish confidence in an outlook based on learned knowledge and inadequate insight into experience. This leads to extreme conclusions about human nature based on spatial and temporal frames of reference such as: “I exist” or “I do not exist.” These are extreme points of view that are rooted in subjective self-identification and are blind to the unsurpassable instinctive logic at the coincidence of existence and non-existence.

Phenomena, including the human phenomenon, cannot be found to exist or not exist. Moreover, awareness of phenomena is inseparably pervasive in phenomena and not isolated in referencing back to the
human phenomenon. Incomplete approaches to the nature of existence do not unleash the tremendous clarity, insight, stability, empathy and skillfulness of the basic state in the present moment. They are not entirely correct because they do not enable one to perceive the reality of the basic state directly and completely. They simply change the reified identity of the subject to another point of view rather than granting immediate access to the pure logic, empirical evidence and instinctive recognition of the basic state that is evident in the spontaneously self-releasing here-and-now.

Without taking the quintessential basic state as the authentic standard, an individual who trusts in extreme ideas unavoidably suffers confusion, dogmatism and rigidity. Trusting in incomplete ideas is like trying to rest on clouds in the sky. The clouds look comfortable enough, but they are forever insubstantial. Similarly, in the final analysis, ignorance of the basic state of all ideas including, “I do not exist” or “I exist,” offers no support.

In the unsurpassable approach to the nature of existence, its signs are instinctive recognition of the basic state without the concepts associated with labels, words or thoughts. It is far superior to any insight into the nature of existence that involves such mental constructs. There is no potential for error or misdirection—there is utter clarity. It makes no difference whether someone is conventionally educated or uneducated, and so, effortlessly the natural abilities associated with the basic state of the human phenomenon become evident.

Instinctive recognition of the basic state has remarkable benefits and advantages unlike anything else. Simply by open-mindedly comprehending the meaning of this text, there is instinctive recognition of dynamic clarity and insight of the basic state and its timeless expressions. By reading this, one has the recognition of the all-encompassing view of the basic state. Anyone who writes it out will enjoy the speech of natural perfection. Therefore, it should be held to be exceptionally beneficial as it brings human beings to complete confirmation of their basic state of natural perfection.

Without meditating, without studying, without receiving explanations that must be committed to memory, one is swiftly and surely brought to
the basic intelligent essence of their nature. The contradiction and misperception of reification must be clearly analyzed by engaging and clarifying one’s own experience in order to correct perception and understanding, and define the basic state that is naturally occurring.

The appearance of the manifestation of the basic state is anything and everything arising. By the power of the rigor of the pure logic and empirical evidence of one’s own experience of oneself and the physical world, the basic state is instinctively recognized to be the basis of all phenomena throughout all time and place. In the vast and unending basic state, its expanse of sound describes naturally perfect phenomena engaged in the play of great joy and benefit. This display of great completion is the actual perfection of existence.

The synthesis of great perfection is anything and everything arising; sublime beings, places and things that are pure, radiant and dynamically beneficial from the beginningless beginning. Sublime phenomena, one and all, are indivisible in the special atmosphere and energy of natural perfection.

In the unavoidable flash instant of instinctive recognition of their basic state, all phenomena whatsoever are soothed in natural perfection. All phenomena are expressions of the basic state: a dynamic uni-force of well-being and perfect accord, a display of ultimate wisdom. This unchanging energy is the perfection of body, speech, mind, qualities and activities wherein there is only the power of the benefit of all.

The vibrant basic state is the all-conquering force empowering its populous with benefit and wisdom. The basic state automatically originates, subdues and soothes all phenomena with its innate beneficial activity. It fulfills all that could be wished for as a matter of course. The extremely peaceful basic state pacifies the fear and dispels the suffering of all beings. Supremely enriching, the basic state dispels the poverty of confusion and lack forever, increasing vitality and the benefit of all. The desire for fleeting pleasure phenomena are outshone by the great desireless desire that sublimes all. The wrath of reified phenomena is revealed to be sublime compassion.
Through the basic state’s emanation and beneficial activity, the conception of reification, which is the basis of confusion, is severed in the super-beneficial expanse of the basic state—the only nature of selfless phenomena. Thus, this is the principal beneficial atmosphere of the all-encompassing basic state. With the hyper-strength of singular natural perfection, it has the energy to exude the power of complete perfection as the source of all beneficial activities and attainments.

In the gathering of the phenomena of the basic state of great benefit, in each, there is limitless perfection. There are countless unchanging phenomena pervaded by the root nature of the basic state. Phenomena are a perfectly arranged assembly of the pure radiant basic state. Each phenomenon emanates inconceivable skillful means of potent benefit. Therefore, all phenomena exude the beneficial basis of the basic state.

Limitless pure awareness fulfills spontaneous recognition of the basic state, which is extremely filling of whatever appears of phenomena. The basic state is an ever-plentiful intimate offering. Absolute compassion flows ceaselessly within unchanging everyday awareness, and glorious qualities and activities flow forth.

The support for all habits of confusion is reification. By outshining the reification of phenomena with the pure radiant basic state, one becomes energized and empowered with the great display of its innumerable qualities and activities. Everyone is fulfilled by these desirable qualities without anyone excluded.

Those with unimpeded powers of great benefit are magnificently clear experts who effortlessly introduce the basic state to many and bring it to fruition while spreading its knowledge far and wide. They meet the needs of human beings in many ways, particularly filling life with the special atmosphere of extraordinary kinds of practical benefit through unending manifestations. Whatever activity is necessary to benefit confused beings must be carried out in order to help them, whether gently or pointedly. This activity must be done at the correct time and the correct place, rather than meaninglessly.

The success of instinctively recognizing that afflictive states are fueled by the pure basic state is the mastery of phenomena by the intense flow of
well-being that is fundamental to everything. The great indivisibility of
the basic state abides in equanimity, free from grasping. This is the basis
of accomplishment because it is the nature of one’s own being, the exact
nature of one’s own body and mind, the essence of natural perfection,
pure and powerful from the beginning.

The special energy and atmosphere of this basic knowledge is the
foundation of these qualities becoming obvious, and then the state of
confusion is self-clarified, swiftly and surely.

As the great uncompounded nature, free from indulging, avoiding or
replacing phenomena, it is naturally perfect. Its natural quality of
unchangeable pure phenomena is natural perfection. Always abiding
indivisibly in all beneficial unsurpassed qualities, it is the community of
perfection. This pristine state, free from an acquired identity, free from
being named something else, is the total perfection of pure beneficial
energy and power. All phenomena abide in this state unchangeably—the
simultaneous source accomplishment of all beneficial qualities and
activities.

Since this is one’s own nature, that nature is supreme perfection. All
body, speech, mind, qualities and activities are seamlessly perfected in
the basic state. By relieving oneself of the claustrophobia of reified self-
identification with the power of instinctive recognition, one becomes the
great uni-body of the basic state and gains direct access to its
innumerable qualities and activities. Holders of unobstructed beneficial
activity are keepers of the pure basic state commitment, and in them
great benefit is fulfilled, abundant perfection manifesting in forms that
are understandable and beyond understanding.

Being in perfect accord with the fundamental natural law of the cosmos,
these beings protect the knowledge of the basic state in general, and
specifically guard and sustain the skillful means that grant access to its
beneficial power and energy. It is impossible for anyone who is ill-
intended to ever draw on these powerful characteristics. This is simply
the way things are. Open-mindedness and open-heartedness are
required for access to the beneficial powers of the basic state.
With tacit certainty, the basic state enforces the great law of natural perfection, accomplishing unimpeded benefit. The inverted, chaotic conduct imputed by the reification of phenomena is pacified by the basic state, and simultaneously the exalted power of its greatly perfect qualities and activities is released. When recognition of the basic state is obvious at all times, extraordinary powers of body, speech, mind, qualities and activities become evident.

The successful instinctive recognition of negative states as the basic state, as well as the successful recognition that positive, negative and neutral phenomena are pure and equal, allows one to reach the summit of fearless beneficial activity. According to realization of the basic state, whatever activity is of beneficial service is spontaneously carried out. These activities are always appropriate to the time and place.

For example to abandon self-identification as the sole basis of identity, one must be able to use instinctive recognition of the basic state with complete confidence so that one can engage in whatever behavior will benefit beings—not erratically, but at the right time and place, like an archer hitting the bull’s eye in the dark, passing beyond all ordinary conception.

Nowadays there is much beneficial activity required in order to counteract and correct confusion. Thus, in an unsurpassable and instinctive recognition of the basic state, one does not contradict fearless activity, and all contradictory conventional phenomena are outshone in the inconceivable unwavering flawless clarity of the basic state.

There are no obstacles to one’s ability and enthusiasm to accomplish the tremendous beneficial energy and power of the basic state. In the basic state there is the recognition of one’s own and all phenomena’s basic nature of purity, clarity, equanimity and dynamic potential for benefit. This clarifies the appearance of phenomena. There is instinctive recognition of discernment. This provides insight into the nature of all negative phenomena and overcomes seeing them as a threat.

Instinctive recognition of the basic state makes it appear in the knower’s phenomena. Thus, the basic state is the fundamental knower of all phenomena. A separate subjective knower cannot be found.
Both physical and metaphysical phenomena are temporary and insubstantial; they are like two different mirages or holograms, without independent origin or support. Conventional scientific explanations of phenomena are not ultimately true and neither are metaphysical descriptions. Instinctive recognition of the basic state perpetuates the habit of recognizing the basis of experience. This simple habit alone provides complete mental and emotional stability—a magnificent feat that has never before been achieved by humankind’s scientific or metaphysical inquiry.

Scientists, technologists and philosophers who do not know the fundamental law of the basic state that governs all physical and non-physical objects, cannot devise methods to create lasting beneficial phenomena. Excessive reification overly substantializes phenomena, is always incomplete, and leads to its own destruction, whereas the basic state’s innate authority and power liberates phenomena through the beneficial weapon of instinctive recognition of indestructibility.

All beings are liberated by the power of instinctive recognition of the basic state and are free from remaining within the material or immaterial. This is perfect insight into the nature of phenomena: no remaining in phenomena. Thus, everyone unavoidably abides in the basic state’s evenness, happiness, and peacefulness.

The science of the basic state is so much more powerful than conventional science because it very explicitly shows how not to create harmful activity and how to easily create completely beneficial activity—including uncontrived natural well-being. In the hyper-attractive and valuable basic state the pure essence of phenomena is obvious and the nature of all-inclusiveness and equalness is clear and manifest.

The sign or evidence of the basic state is its obviously manifesting uni-body. The essence of its absolute nature does not change. All-pervasive, spontaneously present purity and clarity is the actual nature of great bliss and well-being. The unchanging nature of the basic state is free from cause and circumstance, and never deviating from the meaning of perfection. The uni-body of the basic state is always abiding in great clarity and purity and is free of anything of a different kind. Thus, all phenomena are the pure, clear, conspicuous manifestation of the basic
state’s uni-body, which is the basis prior to the individual classification of phenomena.

In the presence of no one to classify phenomena is the non-worded basic state, resting in itself, none of its phenomena better or worse. This pure logic states that a basic state is not able not to exist. This statement is the mother of all logic and all empirical evidence.

The instinctive recognition of the basic state’s sole quality of spontaneously present, uncompounded purity and clarity is required for its beneficial qualities and activities to actually manifest in the human phenomenon. This demands passing instinctively from a worded version of oneself and the world to the sovereign, predominate, pure, clear manifestation of innate perfection as the basis of all experience.

Whatever beneficial activity that is necessary, is spontaneously carried out. Only by the power of instinctive recognition of the basic state at all times is it possible to employ the power of practical perfected action, free of conventional constructs and self-identification. By not conducting the appropriate activity because of doubt, fear or hesitation, one is unable to fly in the sky of pure, beneficial activity. Then one uses social conventions out of fear of condemnation and does not use the pure power of the basic state’s forever increasing beneficial power.

In order to have perfect insight into the nature of phenomena one must instinctively recognize the basic state of all experience without fear, hesitation or doubt. The beneficial power and energy of the basic state is always meaningful and carried out at the right time and place, beyond all ordinary frames of reference. In profound realization of the basic state there is no contradiction of fearless beneficial activity.

All-accomplishing activity is demonstrated upon the complete outshining of negative, positive and neutral phenomena in the basic state. All phenomena are absolutely resolved in the indestructible, unwavering, flawless basic state. The basic state of the here-and-now cannot be found to have any independent phenomena, so there is no chance to analyze and nothing to change.
This irrevocable clarification of phenomena invokes perfect mental and emotional stability, rooted in natural compassion. In the very great clarification of the basic state, one is never again lost in negative states and ceaselessly creates beneficial phenomena.
Chapter 17: 
The Powers of Great Benefit

And now to summarize this book, the basic state can be considered in eight ways:

• The basic state’s indestructible ground of unchanging stability pervades everything with complete relief from their descriptions.
• The basic state is the fundamental nature of phenomena, thus, in the final analysis, phenomena cannot be found to be made into independent things that are absolutely distinct and clear.
• In instinctive recognition of the inherent basic state, there is untargeted happy satisfaction, enjoyment, a spontaneous ethical impulse and the skill to contribute to the benefit of all.
• The basic state is the inalienable intrinsic essence and indispensable quality that determines the fundamental nature of everything, as it is.
• The basic state is the all-inclusive view or medium which pervades all viewpoints, arising indivisibly.
• The uncaused basic state provides great freedom, perfection and completion to everything, subsuming all other understandings of the nature of phenomena.
• Instinctive recognition of the basic state is the unavoidable openness of the hyper-clarity of the basic state itself and is the only ground of insight into the nature of all of the phenomena of however many realities there may be.
• The basic state is the profoundly beneficial basis of seemingly disturbing, affictive or other highly negative phenomena. By the power of instinctive recognition of the basic state, the tremendous power and energy of its comprehensive intelligence relieves all reification of influence. This automatic resolution unleashes the lucid clarity within all phenomena, complete mental and emotional stability, insight into the nature of all phenomena, compassion, a spontaneous ethical impulse, as well as the power to contribute to the benefit of all.

The power and capacity for great benefit is obvious in the initial instinctive recognition of the basic state. In the flash-instant realization of the basic state of all phenomena, unending benefit is identified. This is due to the profound impact and advantage of discovering the powerful
basis of reality and is required to make absolute sense of phenomena. It grants immediate clarity and insight into all experience.

In the indivisible basic state dwells inconceivable benefit. The absolute basis of all phenomena is the fundamental uni-body of the basic state, which is not a physical body comprised of subatomic particles. The always pure basic state holds the intangible manifestation of timeless benefit. The greatest insight of a human being is to recognize the exact, basic nature of its own existence and thus continually embody and draw on the extraordinarily beneficial power therein.

By the power of instinctive recognition, the nature of the individual mind is released into the expansive uni-mind of great benefit. Phenomena are instinctively recognized from within themselves to never part from the mood of purity, clarity and well-being. The absolute basis of all phenomena is the luminous clarity of the basic state.

Any phenomenon, unrejected and unexplored, dissolves within itself into perfect insight into the basic state of existence. Not something other than the basic state, a phenomenon need not be rejected or explored due to its label. It rests in the basic state.

Like the color blue and the sky, phenomena and the basic state are indivisible. A phenomenon, unrejected, resolves within itself—into its fundamental nature of luminous clarity. Never parting from the unchanging basic state, phenomena are outshone by equalness, evenness and discernment. Luminous clarity admits no degree of focus even when focused.

Luminous clarity’s completely balanced view unleashes the persevering power of perfected practical activity for the benefit of all. All confusion about the nature of reality is completely resolved in the greatly beneficial basic state.

Within this basic state manifest beings of superb helpfulness, whose ability to accomplish great benefit is immeasurable, exhibiting complete mastery of the myriad display of phenomena. The luminous clarity of the basic state transmits its logic, empirical evidence, instinctive recognition and complete confirmation within everyone and everything, equally.
According to phenomena’s own appearance, there cannot be found any independently existing phenomena. Since the appearance of the indestructible, indivisible basic state is without depth or edge, it is only perfectly all-pervasive. Phenomena are clarified as unwavering, pure power, energy and dynamism. Instinctive recognition of this harnesses the beneficial power and energy of the basic state. This is due simply to realizing the actual nature of phenomena, rather than relying only on reification. Instinctive recognition of the basic state makes it possible to easily recognize errors in the description of phenomena at all levels of experience.

All ultimate and ordinary benefit is accomplished due to the perfected, practical activity of the basic state’s tremendous power and energy of indivisibility that unavoidably binds everything in openness and spontaneous presence. Thus, the power and energy of the basic state itself is directly made use of by those who have the ability to draw on it. The basic state, rooted in its absolute system of pure logic and empirical evidence, must be instinctively recognized as the basis of all of one’s own experience in order to access these fundamental powers.

Instinctive recognition of the basic state is the foundation or ultimate cure of physical, mental and emotional illness. It situates human beings in complete mental, emotional and physical stability, including elective long life. This mastery of phenomena is achieved due to instinctive conviction in the basic state alone. There is no other current means for bringing this mastery about. It situates a human being in their natural condition of hyper-clarity and hyper-insight into the nature of reality.

Simply, the mundane results of reification are exchanged for the exceptional powers of the basic state, which is not affected by reification or naming of phenomena or the imputed causal chain reaction therein. Thus, the basic state has complete sovereignty over all of its own phenomena, regardless of names and labels, which are simply the spawning of frames of reference that inadequately specify the nature of phenomena.

The basic state holds pure power over its own pure phenomena, which absolutely rely on it for identity.
According to the basic state, there is never any self-defined phenomenon. The primordial non-action of the basic state is superimposed in everything and binds its luminous activity. The ultimate force of non-action unavoidably binds everything in equalness and evenness with no possibility of it being otherwise.

It is urgent to understand the fundamental nature of phenomena and not be seduced by the incompleteness of describing only their individual characteristics. Obviously, phenomena are countless, and countless phenomena have countless descriptions. Thus, it must be recognized that the countless characteristics of countless phenomena are the basic state’s power generators. Recognize that all phenomena have a single aspect—the pure, binding force of non-action that unifies all and is the basis of phenomenal activity.

Benefit is the inherent advantage or profit of the basic state. This benefit is realized in the human phenomenon by the power of instinctive recognition of the basic state of beneficial power that is real and present in all experience, regardless of the description applied to it.

Instinctive recognition of the basic state is necessary to increase mental, emotional and physical vitality, as well as all permanently enriching qualities. Luminous clarity outshines all reification with penetrating intelligence and empowers it with the active great benefit that is its most basic nature. Benefit is the pure, clear, insubstantial basis of all phenomena, like space is the basis of everything within it. It is beneficial by nature, insofar as it benefits all phenomena. Instantaneously, it affords the power of benefit with no possibility of escape from the super-complete well-being of all phenomena.

The basic state completes all definitions of phenomena by spontaneously asserting its dominance throughout all descriptions. Luminous clarity disproves the influence and power given to descriptions by complete resolution of the descriptions applied to disturbing phenomena, which then leaves only the naturally occurring perfect qualities and activities of its beneficial nature.

All other approaches to altering the disturbing states of individual human beings rely on indulging, avoiding or replacing disturbing experiences,
which result in neutralization (suppression or repression) and subsequent recurrence or displacement of the disturbing state. However, the basic state completely resolves all disturbing states forever so they do not recur as disturbance. In disturbance, no disturbance can be found. Rather, disturbing states are empowered by their basic power of benefit.

Also, instinctive recognition of the basic state of all experience makes it possible to not only correct popular or conventional ideologies that have aversion to the basic state theory, or that harm others, but also to end the ongoing causes and results of incorrect ideas. From the expanse of great benefit, all negativity, disturbance and affliction can be dispelled and human beings can enjoy unending benefit in every aspect of life. We can live harmoniously with tremendous diversity of skill and contribution, and equally tremendous uniformity of mental and emotional stability, profound insight and clarity. These are the common attainments of instinctive recognition of the basic state.

Specifically, the body and mind are recognized to be completely free of independent existence and in complete reliance on the basic state of natural perfection. Therein is fundamental and total mastery of mental phenomena and tendencies of mind and action. The resultant unchanging, indestructible clarity represents humankind in transition to a new era in which there is complete comprehension of the nature of reality. The evidence of this is currently being demonstrated by people from throughout the world.

Within the basic state’s profound intelligence, there is the ability to fulfill all needs and desires for ultimate knowledge, as well as its outcome of provisioning consummate health and well-being for all beings. This is already evident for some human beings and the very powerful evolutionary momentum of its demonstration inevitably will lead to its adoption by everyone.

The basic state is not subject to limits of time, place or physical condition. The basic state is the superimposition of phenomena with purity, luminous clarity and unceasing benefit. It exists as the state of binding everything together in perfect accord. Its unifying, clarifying power is primordial rather than fabricated.
The power of mastery of phenomena is the capacity to rearrange phenomenal appearances in order to be of benefit. The ability to remain beneficial throughout all circumstances is the power of the basic state in everyday life. The ability to abide each instant in its indestructible, direct transmission of benefit is its fundamental power.

The ability to fulfill the everyday needs of food, clothing, shelter, and other inalienable rights to life, freedom and happiness is the power of its directed action that provides for material needs and the enjoyment of life. The ability to know and to use what is available within human knowledge in order to be of benefit to all is the power of ultimate knowledge. This is the power to clearly know the nature of all phenomena, their systems and terms. Instinctive clarity is required to enter a rich era of advancement in all fields of knowledge as well as unparalleled communication throughout the multiverse.

The power of clarity is the ability to remain each instant in immeasurable luminous clarity with the power to provide profound benefit in daily activities. The power of profound benefit is the ability to create phenomena in the form of whatever is needed to be of benefit to beings. The power of responsiveness to requests is the ability to provide information and training in the basic state according to what is wanted and needed. The power of mastery of physical laws of space-time-causality, or any other system, is the ability to directly inform and use these laws according to what is needed for the benefit of beings. The power of mastery of all knowledge is the ability to know all that is wished for from all that is knowable.

Knowledge of all that is knowable about the basic state is instinctive knowledge of all that is known about the basic state, without study or learning, as well as its parallel across all systems of knowledge whatsoever.

The power of life is the power to remain who, what, where and when desired. The power of birth is the ability to birth whatever may be required to benefit all. The forever increasing fearless ability to benefit all beings is the natural state.
The basic state of human nature is pure, luminous and blissful. When the purity of physical and mental phenomena is instinctively recognized, its luminous clarity gives rise to indestructible well-being. This is all-pervasive bliss. Blissfully clear, phenomena arise without interference and without hope or fear. This gives rise to sovereign mastery over all phenomena.

All of the aforementioned powers are naturally present and demonstrated in complete instinctive recognition of the basic state.

Human nature is fundamentally governed by this basic state. All phenomena are subsumed within the basic state, which is the comprehensive, sovereign law. All phenomena are ultimately spontaneous and without recourse to any fixed frame of reference.

The basic state unavoidably supports democratization of its power and energy, which can never be diluted. Regardless of the non-recognition or misunderstanding of the basic state, its power and energy can never be diminished.

The basic state is not able not to be beneficial. It soothes all phenomena in their fundamental nature: indestructible purity, clarity and beneficial activity. Thus, there is no phenomenon whatsoever that has any possibility of escape from these spontaneous qualities of the basic state. Regardless of the frames of reference imposed upon them, all realities whatsoever, wherever they may be, are exact replicas of the basic state’s fundamental nature. It is essential to understand our fundamental nature because it is the basis for understanding the workings of all systems throughout all realities.

The unceasing resonance of the basic state is unable to be destroyed. It captivates through instinctive recognition and places one in the irreversible state where there is never again belief in the independent nature of phenomena as a mainstay of understanding reality.

Furthermore, everything about the nature of phenomena is apprehended immediately. Instinctive recognition of the basic state operates from the mode of emboldened compassion and clarity, where there is a response to the needs of others from the genuine source that ensures their well-
being. It is this stable, insightful, clear, compassionate, ethical attitude that is naturally present at all times. There is instinctive discrimination between what is harmful and what is beneficial to all.

Knowledge never parts from perfect insight into the fundamental nature of phenomena, and there is never any separation from profound clarity. The basic state is nowhere to be found, yet it is everywhere. It dwells in vibrant openness, spontaneous presence, indivisibility, purity and clarity.

The basic state is a permanent expanse free from destruction and vulnerability and is the basis of unchanging life. The identity of the human phenomenon is perfected in the richness of its fundamental nature—a pure, clear, dynamic expanse of great benefit.

The coincidence in everything is blissful clarity. Thus, phenomena are recognized by their own inherent clarity, nakedly seeing from within.

All phenomena all-at-once are the dedication of the basic state to the basic state. Phenomena are instinctively recognized as the basic state and are the inconceivable nourishment of powers of great benefit. Accomplishing unending benefit, infinitely, the implicit instruction that indicates the basic state is naturally present and available freely in order to benefit all. Profound fearless activity for the benefit of all establishes a new era of spontaneous moral and ethical action that releases human society from its current incomplete understanding of the nature of reality.

The basic state is greatly beneficial. All phenomena are the perfectly accomplished, already attained, beneficial qualities and activities of the basic state.

Herein is the means by which all beings instinctively recognize the profound basic state of great benefit.
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In deepest gratitude to everyone who insists on a unified theory of human behavior that will provide immediate and long term benefit to the cosmos and its inhabitants.

Those who enthusiastically participated in this collaboration applaud each other with great appreciation and satisfaction. This book builds on patterns of successful systems of knowledge across many disciplines and transforms them into a signature knowledge and system that is precisely relevant to this era.

Our methodological approach has allowed us to clearly examine the history and power dynamics of knowledge and social institutions. Based on this we have created an approach that breaks away from unworkable strategies that prevent human beings from living and working together in powerful accord. In this book, we present an entirely new theory of human behavior that is appropriate to contemporary global human culture and that informs the fundamental tenets of all fields of inquiry.

Thousands of individuals from all continents and from 156 countries have contributed to this text. The contributors range from ordinary people to a cave dweller and five Nobel Prize winners. Whether common folk or housed in institutions of scholarship, technology or biotech companies, monasteries or ashrams, a teeming city, suburbia, an Israeli kibbutz, under an overhang next to an Internet shop in India, a Saudi Arabian village, towns in China, remote Mongolia, Kenya, the jungles of Brazil, the Australian outback, Russia, Ukraine, or anywhere else, all who have something of value are able to contribute to this project for the benefit of all. Indeed, all of the countries and peoples of the world are represented in this book in one way or another as are all known knowledge systems.

Following are some of the background details of a few of the members of the basic state team. First of all, we humbly offer gratitude to the amazing people who founded a worldwide movement dedicated to unifying global human culture based on the principles of the basic state theory—Great Freedom. It is an honor and privilege to be part of this competent, inspiring group. Their wholehearted commitment has made this book possible.
Among these incredible contributors are two women who have pioneered an innovative form of parenting and relationship based on the basic state theory. Two psychologists are essential to our team. There is a former DJ as well as a basketball coach, both of whom now teach the basic state theory and its instinctive recognition. A couple devoted to networking with individuals of international influence and building bridges between them in order to incorporate the fundamental system of the basic state into their efforts is adding zest and maturity to our team.

Among the anonymous basic state team is one individual who has been of particular influence. She is a pivotal contributor to the Great Freedom organization, an early implementer of online collaboration on Arpanet and the Internet, and founded the field of the philosophy of information in 1993 by writing one of its seminal works. Her knowledge and ability to communicate the essence of the philosophy of information is crucial in this era. She also is an acknowledged scholar, translator and authorized teacher of Atiyoga, an essentialist philosophy. Three other authorized Atiyoga teachers have also contributed to the Basic State project. We thank everyone who has contributed to the preservation of this significant philosophy in any way.

Another member of our team is a noted French social historian and philosopher who died in the 1980’s. He fundamentally influenced the model of critical theory that we use to approach the topic of this book. His profound collaboration with our key contributor laid the ground for a flexible comparative analysis and comprehensive map of theories and systems of human behavior that are the foundation of this important undertaking. Utilizing the methods of critical theory, the basic state team deconstructed and reconstructed conventional approaches to philosophy, science, information technology and medicine in order to arrive at the first unified theory of human identity and behavior.

The team also includes a university physics professor, a network engineer who is a key developer of the current Internet platform, the founder of a number of highly successful Internet companies, renowned physicists, neuroscientists, biologists, geneticists, logicians, mathematicians, venture capitalists, financiers, a record company executive and a research psychologist who founded a research institute, a number of noted filmmakers, countless members of social networks,
forums and blogs, a dozen 12 Step program members from throughout the world, physicians, attorneys, accountants, and teachers, scholars and practitioners of non-dualist or dualist philosophy who accepted the challenge to go beyond these extremes. Then there are those who are a carefree yet unwavering group committed to the zenith of human potential. The list goes on and on. We trust this description somewhat satisfies the curiosity about our team.

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