



DIVINE KARMA  
— INSTITUTE —

# The Central Thesis

CANONICAL STATEMENT



*with the four-stage map and distilled forms*

David Ramirez · May 2026

DIVINE KARMA INSTITUTE

# Contents

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|                                                  |           |
|--------------------------------------------------|-----------|
| <b>On This Document</b>                          | <b>3</b>  |
| <b>The Central Thesis</b>                        | <b>4</b>  |
| <i>In full</i>                                   | <b>4</b>  |
| <b>The Illusion of Seeking</b>                   | <b>9</b>  |
| <i>The second movement of the thesis</i>         | <b>9</b>  |
| <b>The Resonance of Timelines</b>                | <b>11</b> |
| <b>The Cycle of Differentiated Consciousness</b> | <b>14</b> |
| <b>The Thesis Mapped to the Four Stages</b>      | <b>19</b> |
| <b>Distilled Forms</b>                           | <b>22</b> |
| <b>The four-word version</b>                     | <b>24</b> |
| <b>The Body of Work as a Progression</b>         | <b>25</b> |

MOVEMENT 01

# On This Document

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**T**s document fixes, in one place, the canonical Central Thesis of the Divine Karma Institute.

The thesis is presented three ways: in full as connected reflective prose; mapped against the four stages of consciousness so a reader can see which stage each paragraph belongs to; and distilled into shorter forms for use in manifesto language, hero copy, taglines, and the closing of any longer piece.

The wording is the author's own, written and revised by him. The pronouns throughout are "we", by deliberate choice, so that the writer stands alongside the reader rather than above them.

In July 2026 the thesis gained its second movement, The Illusion of Seeking: the recognition that the examination must finally include the tools of examination themselves. It is stated in full after the thesis, and compressed with the other distilled forms.

This is the statement on which everything else stands. The strategy plan extends it. The Way will expand it. The Revolution of the Mind grounds it. But the canonical articulation lives here, on these pages, in this voice.

## MOVEMENT 02

# The Central Thesis

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*In full*

**W**e are born without an ego. We learn to adopt this mask to navigate through life and interact with our experiences. As we adapt, emotions and feelings become accentuated when we create attachments to our experiences. Those attachments become the mechanism that keeps us from growing and in stagnation, because we are unable and unwilling to let the emotions go.

We learn that we are products of a creator and believe that we are slaves to genetics, upbringing, experiences, etc., and believe that we are all separate from each other, blind to the fact that we are all forms of energy vibrating at a certain frequency and being interpreted by those who are observing us.

We live our separate lives oblivious of these burdens we carry, until we reach this point where we can no longer carry them, and we have to let them go. Unfortunately, we fear letting them go as they bring purpose and meaning to our lives. So we hold on, thinking we can one day confront those attachments to let them go, but we don't or we can't, because we don't know how. We become ignorant in our attempts at challenging our beliefs and seek comfort in conformity and stagnation. We want to become distracted and impotent in facing our challenges and emotional discomforts, and find comfort in anything that will keep us unfocused and numb.

We come to believe that we can change and control our experiences, and so we continuously seek satisfaction as a means of letting go. However, we are really never satisfied. We become anxious in trying to find satisfaction by calling it success, but then we have to preserve and protect those successes, never truly finding satisfaction in any of them. The chase replaces the thing it was supposed to deliver.

However, there are major transitional periods in our lives—trauma, emotional distress, midlife, the death process, and deliberate practice—that can disrupt familiar identity and sometimes create an opening in which the True Self becomes more available. These circumstances are not punishments,

requirements, or guarantees of awakening. Trauma and distress may first require safety, care, and qualified professional support.

We come to a time in our lives when we are looking for something, and we go find a guru, a teacher, or someone whose thinking resonates with ours in that moment, a constant attempt at looking for what we cannot quite name. We never truly find it. Modalities such as yoga, meditation, and ayahuasca can give us some insight, with dedicated efforts, but they will not get us where we want to go, because we already have it. Our attempts to keep looking out there distance us from what we already know within. We do not trust ourselves to have this knowledge, and so we seek resonance and validation in order to get somewhere, somewhere we are already standing.

When we go within, we see things through a different lens. We begin to understand how all things are interconnected, the unity of dichotomies, black and white as the same field, and how each of us plays our part, investing ourselves so completely in the role that we make the reality seem as if we are a product, a creation, inside the grand scheme, the game of life.

We learn that emotion itself is not the burden. Emotion is innate information moving through the body; what keeps us from developing is the attachment and charge we bind to an experience when we insist that it remain, define us, or end differently. We therefore do not suppress or discard feeling. We allow it to be felt, observed, understood, and released from the story that keeps it fixed. Ambivalence, as used here, is not apathy. It is full participation without psychological possession of an outcome. We can care, love, grieve, and act while no longer demanding that experience secure the self.

This transformation is the Awakening, and it can happen suddenly or in a slow process to ensure that we can find ambivalence to trying to control experiences and learn to just let them go. When we wake up, we see that reality is just a game or a play, in which everyone plays their part by engrossing themselves into the character and digging the hole into the character they have chosen to play. There is no fixed, independent reality and no permanent character outside the play of relationship, perception, and change. It is all a grand illusion, and there is nothing to hold onto.

*So we let go.*

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And yet letting go is not the same as escaping. We exist as a fractal of a higher Self, and it is that smaller, repeating shape that allows us, as a dense material body, to enter this dense dimension and engage with its reality at all. The body is not a mistake and not a prison; it is the resolution at which the higher Self can touch this world. We can tap into that higher version of ourselves, but only when we lower the barriers we have built in our own thinking, the barriers that are not out in the world but in the mind, the same place separateness lives.

To understand the dense body, look honestly at what it is built to do. Dig beneath all of our ideas about ourselves and you find one ancient drive underneath: to survive. Self-preservation is the engine. It is why we brace against danger, why we compete, why we can even thrive in chaos and conflict. The organism is made to keep itself going, and, when conditions allow, to reproduce. This is not a flaw or a sin; it is simply the law of the dense world, the same one every living thing obeys.

In this we are not separate from the rest of life. A single-celled organism does exactly what we do, only on a smaller scale: it takes in what it needs, avoids what would end it, and, when there is enough, divides and passes itself on. We are an integral part of nature, not an exception to it. As such we are made to consume, and in consuming to destroy, the way every creature lives by the ending of something else; and when the situation allows we reproduce, handing on not only our cells but the knowledge we have gathered, so that the next generation can begin a little further along than we did. This is the ego at its root, the survival self, and it is not to be despised. It is one half of the pair.

What we cannot do is dissolve the ego, and this is where so much of the seeking goes wrong. The ego is not an enemy to be killed; it is the part of us that knows how to operate here. To find harmony in this dense existence we do not abolish one side, we balance two, the True Self and the Ego Self, held together rather than at war. This is the meaning carried in the symbol of yin and yang, two opposites that complete each other, each holding a seed of the other. Trying to escape the ego, or to kill it, only strengthens it; the struggle against it is still attention paid to it, still a self defending a self, and it leaves us further from balance than when we began.

None of this is possible without awareness. Awareness is what makes balance findable in the first place; without it we cannot see what we are doing, or

why. With it, we can step back and watch our own actions as they happen, and ask the honest question underneath each one: am I acting in my own interest, or in another's, out of selfishness or out of care? The watching itself is the practice. It does not force a verdict; it simply ends the sleepwalking, and a self that can see itself can begin to choose.

If there is a purpose to a life at all, perhaps it is this: to come into balance, and through balance into harmony with nature. To grow ambivalent to the craving for any particular outcome, and to let oneself flow with experience rather than fight it. The Taoists called this *wu wei*, action without forcing, the art of moving with the current instead of against it. It rests on a single recognition: that everything is impermanent and fluid, always becoming something else, and that only the ego ever insists on freezing the river and controlling where it goes.

There is a further turn to this, and it took me a long time to see it. We are each moving along our own timeline, and the timeline we experience is shaped by the perception we hold. When we tune our perception to a particular frequency, we begin to share a timeline with everyone else tuned to the same one. Two people can live, for a while, in genuinely different worlds; and when their energies come into resonance, they begin to perceive the same reality, each from their own vantage point. Nothing outside forced them together. Their inner frequencies simply met, and the shared world followed. Within this philosophy, timeline is a metaphysical and practical model for how perception, expectation, choice, relationship, and circumstance converge; it is not offered as experimental proof that private thought selects a measurable parallel universe.

This is why the inner work is the only work that truly changes anything, and nowhere is it clearer than in what I would call addiction, taken in its widest sense. An addiction is any condition in which we keep ourselves habitually occupied with something in order to avoid facing an obstacle, or a wound, that we have not yet been willing to overcome and heal. It can be physiological, a dependence the body has learned to crave. It can be psychological, a pattern of thought or behavior we hide inside. And it can be emotional, the most invisible kind of all, the way we grow attached to our own feelings and to the experiences that stir them, trying to give a permanence to what is passing, to hold the impermanent still because we cannot bear to let it go.

Whatever its form, addiction can become a way to numb what is underneath rather than turn to meet it. Change can involve new habits, structured treatment, community support, medication when appropriate, environmental change, and the gradual work of facing the wound or unmet need beneath the craving. Abruptly stopping some substances can be medically dangerous and should not be attempted without qualified guidance. Others can love us, guide us, and hold the door open; the crossing still requires our participation. Personal agency does not mean isolation. Transformation may require clinical care, community, and sustained support, and healing becomes possible as the person carrying the pattern learns to meet it with honesty and care.

So we let go, and then we play. When the balance is found, we move through this reality with a strange and steady freedom, always knowing it is a game, and still choosing to play it, not fooled by it and not refusing it, present and engaged and unafraid, because we remember what we are underneath the playing.

## MOVEMENT 03

# The Illusion of Seeking

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*The second movement of the thesis*

There is a second movement to this thesis, and it carries the first to its honest conclusion. If consciousness is the architect of reality, then it is also the architect of every illusion contained within it. If we are the creators of this experience, then we are equally the creators of the countless philosophies, religions, mystical teachings, sciences, and spiritual systems that attempt to explain it. Each contains fragments of truth. Each can become another attachment that diverts us from our natural state of balance.

Nearly every tradition begins with the same whisper: something is missing. Then it offers the bridge, the method, the secret, the discipline that will close the gap. There is always another level, another initiation, another teacher, another book, another lifetime. Stay on that road long enough and the seeking itself becomes the destination. And this is the ego's finest work. When it can no longer define itself through wealth, status, possessions, or achievement, it reinvents itself through spirituality. It stops collecting possessions and begins collecting mystical experiences. It stops seeking power over others and begins seeking power over reality itself. The costume changes. The wearer does not.

None of this means the teachings are false. Many carry profound value, and they have moved people toward compassion, discipline, and insight. They become dangerous only when they stop being tools for exploration and become identities to defend. A map is invaluable until we mistake it for the territory. Once we identify with the map, the search quietly ends, even though reality remains infinitely larger than any explanation we have built of it.

The mind builds destination after destination because its identity depends upon movement. It fears arriving, for genuine arrival dissolves the very structure that defines it. So even the search for freedom can become the last and most convincing room of the prison: the seeker escapes every cage, and

moves into the cage called seeking. The self does not die at the temple gate. It changes its clothes there.

The release is not to kill desire but to read it. Every longing is news of something unresolved within us, and a want examined honestly teaches more than a want fulfilled. The model was in front of us all along. Nature does not operate through domination but through dynamic equilibrium: the forest, the tide, the body, all maintaining themselves through continual adjustment. Balance is not the absence of change but the capacity to move harmoniously with it. Our purpose is not to dominate reality but to harmonize with it, and harmony is not passivity. We act, create, love, and build, while our peace no longer depends upon the results.

*And the second movement must include this document. Every philosophy, including this one, is a provisional map. The moment we become attached to any explanation, we begin replacing direct experience with belief. The greatest distraction is not ignorance but identification, and the final illusion is the belief that we have escaped illusion. Nothing essential was ever missing. So the thesis ends where it began, with the open hand: we use the raft, we cross, and we set it down.*

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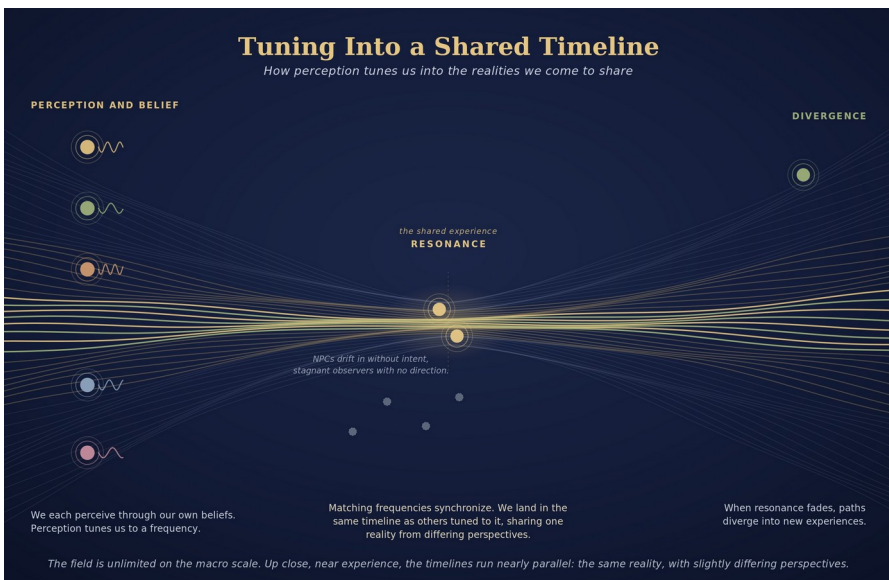
## MOVEMENT 04

# The Resonance of Timelines

*How perception tunes us into the realities we share*

We do not meet reality directly. We meet it through perception, and perception is shaped by what we already believe. Two people can stand in the same room and live in different worlds, because each is reading the moment through a lifetime of assumptions about what is real, what is possible, and who they are. Belief is the lens, and the lens sets what we are able to see.

When we give our attention to an experience, we tune ourselves to its frequency, the way a receiver settles onto a station. And we are never tuning alone. Everyone who has landed on that same frequency is, for a while, sharing a world with us: the same reality, read from a different seat. From the view of the quantum timeline, this tuning is how we synchronize. We are not carried down a single fixed track. We keep landing in the timeline that matches the frequency we are holding, alongside everyone else holding it too. Change the frequency, and the shared world changes with it.



*The strands are the timelines: wide open at the edges, the unlimited field; drawn into one luminous, near-parallel bundle at the center, the shared experience.*

Not everyone is tuning on purpose. Many of us move through long periods in which surroundings, habit, fear, and unexamined assumptions choose the direction of attention for us. This does not make anyone lesser or unreal. It describes participation that has become largely unintentional. Without a consciously examined aim, we are more likely to be tuned by the immediate environment than to choose how we meet it, and the reality we experience is shaped accordingly.

This also explains the people who travel together for a stretch of a life. They stay in step not by accident but because they are holding a compatible frequency, close enough to keep sharing experiences while each keeps their own perspective. It lasts exactly as long as the resonance lasts. When one begins to change, to release an attachment or take up a new belief, their frequency shifts, and in time their path diverges from the other and opens onto new experiences. Nothing was broken. The tuning simply moved.

On the largest scale the field is effectively unlimited, a vast branching of every timeline that could be tuned into. But the closer we come to any actual experience, the more the timelines around it converge and run nearly parallel, until the people sharing it are living almost the same reality, separated only by the slight differences of perspective. Far out, endless possibility. Up close, near-agreement. Both are true at once, and which one we feel depends on how near we stand to the moment.



*What fills the mind is the seed. It sets the frequency we broadcast, and the frequency is what places us in one shared timeline rather than another.*

This chimes with a picture Mark Passio has drawn of how our reality is built, in which the quality of the information we take in rises through our decisions and our behavior into the reality we ultimately manifest. What fills the mind is the seed. It sets the frequency we broadcast, and the frequency is what places us in one shared timeline rather than another. So the inner work is never private. To change what fills your mind is to change the frequency you carry, and to change your frequency is to change the timeline you walk and the company you keep on it. We are not trapped on a track laid down for us. We are always, quietly, choosing the station.

## MOVEMENT 05

# The Cycle of Differentiated Consciousness

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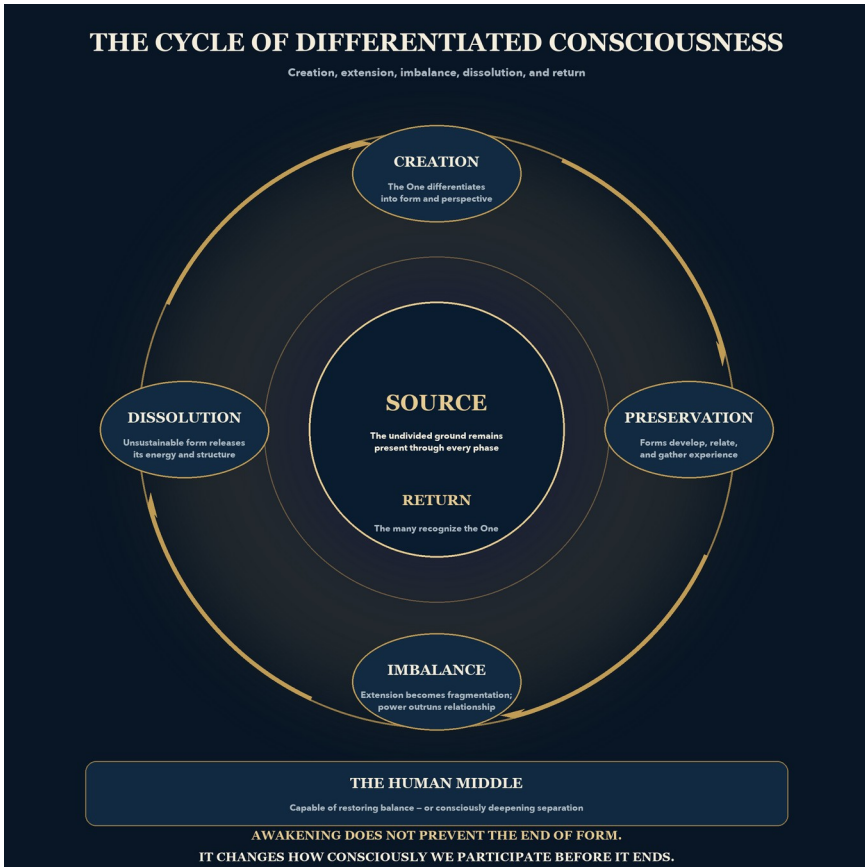
*Creation, experience, imbalance, dissolution, and return*

The Source gives rise to a unified field of consciousness, not because the Source is incomplete, but because undivided potential can become finite experience only through differentiation. The Source does not evolve from deficiency toward perfection. Its differentiated expressions develop through relationship, limitation, perception, and time, making possible forms of experience that undivided totality does not encounter from a single finite position.

Within this model, the material world is the field of form through which the Source encounters its own possibilities. Matter is not outside the Source, and the body is not a prison placed inside an alien universe. Matter is how organized relationships within the unified field appear through embodied perception. The Matrix or game is therefore not unreal; it is temporary, relational, consequential, and interpreted from within a limited point of view.

This movement resembles, without duplicating, the Hindu symbolism of creation, preservation, and dissolution associated with the Trimurti. A kalpa describes a vast cosmic cycle, while a yuga is one age within a smaller recurring sequence. Kali Yuga is traditionally the fourth and final age of that sequence, associated with declining dharma and increasing fragmentation. These terms provide an analogy for the Divine Karma model; they are not interchangeable, and this philosophy does not claim that its metaphysics is identical to Hindu doctrine.

Kali Yuga can also function here as a metaphor for the furthest extension of differentiated consciousness. The part has moved so far into individuality that it forgets the whole. Ego hardens, identity becomes defensive, accumulation replaces sufficiency, and technological or institutional power outruns relationship. A system extended beyond dynamic balance begins to consume the conditions that sustain it. What first appeared as growth becomes atrophy, fragmentation, and eventually dissolution.



*The Source remains present as differentiated consciousness moves through creation, preservation, imbalance, dissolution, and return.*

As ignorance expands, awareness does not automatically become more powerful in a supernatural sense. The contrast becomes sharper. Those who see the pattern carry a greater responsibility to preserve truth, compassion, relationship, and openings for inquiry. Awakening is not a superior class attempting to conquer an inferior one. It is a degree of recognition inviting other perspectives to examine the identities and habits through which separation is maintained.

Humanity occupies a middle position in this model. We are embodied enough to experience separateness and reflective enough to recognize relationship. We can serve survival while understanding the whole; we can also use intelligence to magnify fear, selfishness, control, and division. The same

capacity that makes balance possible makes conscious imbalance possible. Human power therefore intensifies both harmony and destruction.

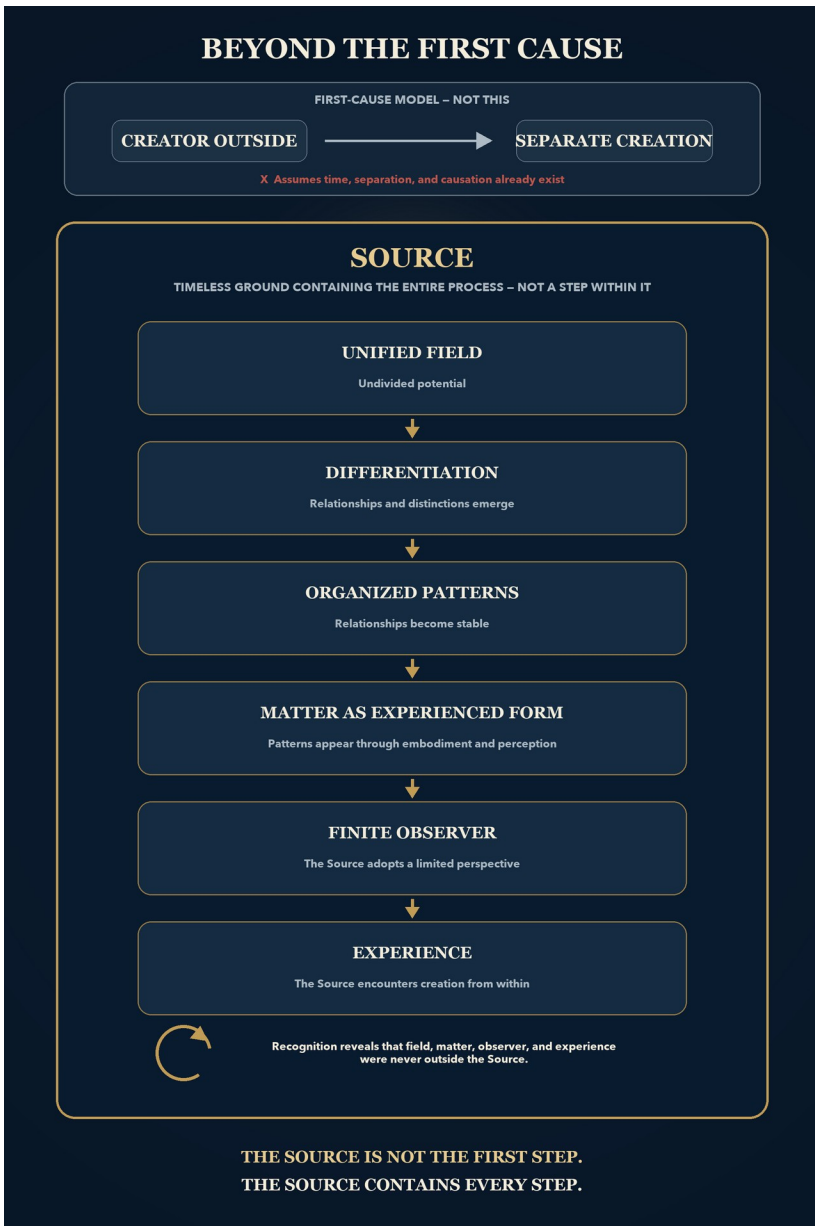
Collective awakening does not require identical beliefs, perfect agreement, or the elimination of ego. It requires enough awareness, restraint, solidarity, and corrective action for difference to remain relationship rather than become absolute separation. If that balance cannot be restored, a civilization or form may complete its cycle and dissolve. Even if balance is restored, impermanence remains: everything entering form eventually leaves form.

The ending of a form is not necessarily the failure of the Source. Dissolution returns structure, energy, and consequence to the larger field from which another cycle may emerge. Awakening does not prevent every ending. It changes how consciously, compassionately, and harmoniously we participate before the ending arrives.

### *Beyond the First Cause*

This understanding also changes the problem of the First Cause. The familiar model imagines a creator existing before the universe, acting upon something separate, and beginning a chain of causes. Yet before, after, outside, and cause already assume time, space, distinction, and sequence—the very conditions creation is supposed to explain.

The Source is therefore not the first event in a timeline. It is the timeless ground within which the appearance of time, causation, matter, observer, and experience occurs. Creation is not an external act performed by the Source upon something other than itself. It is differentiation within one reality.



*The Source is not the first step in a sequence. It is the ground containing the field, form, observer, and experience.*

If the Source is described as omnipotent and omniscient, we should not say that it lacks the ability to experience. The more coherent distinction is that complete knowledge is not identical to finite participation. To know every

possibility without limitation is not the same as encountering one possibility through a body that does not consciously possess the whole.

The Source experiences finitude through differentiated perspectives. To encounter uncertainty, it appears as a perspective that does not know every outcome. To encounter discovery, it appears through a perspective capable of forgetting. To encounter relationship, it appears as observer and observed. The limitation belongs to the perspective, not to the Source from which the perspective arises.

Matter must be treated with the same care. This philosophy does not claim that private thought manufactures an external world or that wishing changes physical conditions. It proposes that we encounter organized relationships through the interpretive capacities of an embodied organism. Color, solidity, boundary, and identity are real features of experience without necessarily exhausting what the underlying field is in itself.

Unified field is used here as a metaphysical term for an undivided relational ground. It should not be confused with, or presented as proof of, a unified field theory in physics. The philosophical claim is about how unity, distinction, experience, and form may relate; it is not an experimental theory of particles or forces.

There was therefore never a separate creator standing outside creation. The Source is present as field, pattern, form, observer, observed, and the relationship between them. The One becomes perceptible to itself as many, and the many can awaken to the unity they never truly left.

## MOVEMENT 06

## The Thesis Mapped to the Four Stages

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*Innocence → Ignorance → Awakening → Ambivalence*

**T**he essay Levels of Consciousness names four stages: Innocence, Ignorance,

Awakening (or Awareness), and Enlightenment, which the author equates with Ambivalence. The refined Central Thesis above does not name the stages explicitly, but it traces them. The mapping below makes the structure visible.

### INNOCENCE

We are born without an ego. We learn to adopt this mask to navigate through life and interact with our experiences. As we adapt, emotions and feelings become accentuated when we create attachments to our experiences. Those attachments become the mechanism that keeps us from growing and in stagnation, because we are unable and unwilling to let the emotions go.

### IGNORANCE, CONSTRUCTION

We learn that we are products of a creator and believe that we are slaves to genetics, upbringing, experiences, etc., and believe that we are all separate from each other, blind to the fact that we are all forms of energy vibrating at a certain frequency and being interpreted by those who are observing us.

### IGNORANCE, STAGNATION

We live our separate lives oblivious of these burdens we carry, until we reach this point where we can no longer carry them, and we have to let them go. Unfortunately, we fear letting them go as they bring purpose and meaning to our lives. So we hold on, thinking we can one day confront those attachments to let them go, but we don't or we can't, because we don't know how. We become ignorant in our attempts at challenging our beliefs and seek comfort in conformity and stagnation. We want to become distracted and impotent in facing our challenges and emotional discomforts, and find comfort in anything that will keep us unfocused and numb.

## IGNORANCE, THE FALSE SATISFACTION LOOP

We come to believe that we can change and control our experiences, and so we continuously seek satisfaction as a means of letting go. However, we are really never satisfied. We become anxious in trying to find satisfaction by calling it success, but then we have to preserve and protect those successes, never truly finding satisfaction in any of them. The chase replaces the thing it was supposed to deliver.

## AWAKENING, THE APERTURES

However, there are major transitional periods in our lives—trauma, emotional distress, midlife, the death process, and deliberate practice—that can disrupt familiar identity and sometimes create an opening in which the True Self becomes more available. These circumstances are not punishments, requirements, or guarantees of awakening. Trauma and distress may first require safety, care, and qualified professional support.

## AWAKENING, THE OUTWARD SEARCH

We come to a time in our lives when we are looking for something, and we go find a guru, a teacher, or someone whose thinking resonates with ours in that moment, a constant attempt at looking for what we cannot quite name. We never truly find it. Modalities such as yoga, meditation, and ayahuasca can give us some insight, with dedicated efforts, but they will not get us where we want to go, because we already have it. Our attempts to keep looking out there distance us from what we already know within. We do not trust ourselves to have this knowledge, and so we seek resonance and validation in order to get somewhere, somewhere we are already standing.

## AWAKENING, GOING WITHIN

When we go within, we see things through a different lens. We begin to understand how all things are interconnected, the unity of dichotomies, black and white as the same field, and how each of us plays our part, investing ourselves so completely in the role that we make the reality seem as if we are a product, a creation, inside the grand scheme, the game of life.

## AWAKENING, THE PRACTICE

We learn that emotion itself is not the burden. Emotion is innate information moving through the body; what keeps us from developing is the attachment

and charge we bind to an experience when we insist that it remain, define us, or end differently. We therefore do not suppress or discard feeling. We allow it to be felt, observed, understood, and released from the story that keeps it fixed. Ambivalence, as used here, is not apathy. It is full participation without psychological possession of an outcome. We can care, love, grieve, and act while no longer demanding that experience secure the self.

## **AMBIVALENCE, ENLIGHTENMENT**

This transformation is the Awakening, and it can happen suddenly or in a slow process to ensure that we can find ambivalence to trying to control experiences and learn to just let them go. When we wake up, we see that reality is just a game or a play, in which everyone plays their part by engrossing themselves into the character and digging the hole into the character they have chosen to play. There is no fixed, independent reality and no permanent character outside the play of relationship, perception, and change. It is all a grand illusion, and there is nothing to hold onto. So we let go.

Read against the stages, the thesis becomes a complete developmental statement: birth in Innocence, capture in Ignorance (first through belief, then through stagnation and distraction), passage through the apertures into Awakening, the practice of letting go, and arrival at Ambivalence, Enlightenment by another name.

## MOVEMENT 07

# Distilled Forms

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**T**he full thesis on the previous pages is the canonical statement. For different uses, manifesto language, hero copy, taglines, the closing of any longer piece, the same thesis can be compressed without losing its substance.

## *The four-sentence version*

*For manifesto, hero copy, investor deck, or any context where the full thesis would be too long but the core must still land:*

*We are born without an ego, and we spend most of a life mistaking the mask we learn to wear for the self we actually are. The reason most of us never set it down is that the ego is an active mechanism, seeking permanence, seeking validation through belief, seeking distraction from the discomfort of stillness, and most of us were never taught the practice of release. There are four major transitions in a life when the ego cannot hold, and a daily practice that, over time, accomplishes the same loosening: the cultivation of the witness and the willingness to become ambivalent to the experiences we have been clutching. When we wake, we see that reality is a play we have been performing as if it were the world; there is nothing to hold onto, and so we let go.*

## *The two-sentence version*

*For positioning, summary lines, the inside cover of a book:*

*We are differentiated expressions of one Source, performing a play we wrote and forgot we wrote, kept inside the play by an ego whose work is to make the forgetting feel like reality. The work of the Institute is to teach the practice that lets us remember.*

## *The single-sentence version*

*For taglines, headers, the elevator pitch:*

*From conditioned reaction to sovereign awareness, and finally to Ambivalence: the open hand through which life flows without being grasped.*

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*The second-movement version*

*For any context where the teaching must guard itself against becoming another belief:*

*Consciousness wrote not only the play but every explanation of the play, and each teaching carries a fragment of truth alongside an invitation to cling. The greatest distraction is not ignorance but identification, and liberation is not the control of experience but the recognition of the balance already present beneath the wanting. Every philosophy, including this one, is a provisional map: we use the raft, we cross, and we set it down.*

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MOVEMENT 08

# The four-word version

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*For the closing line of any of it, the manifesto, the book, the talk, the page:*

***So we let go.***

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## MOVEMENT 09

## The Body of Work as a Progression

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**T**he Institute's writings are not a single book. They are a progression, a collection of works, each building on what came before, that together carry the reader through the stages of consciousness described in the thesis above. The intention is not that every reader read every work. The intention is that whoever finds the body of work, wherever they enter it, finds a book that meets them where they are, and another book waiting for them when they are ready.

### The gateway

Behind the Curtain, Remembering Who We Are is the gateway book. It opens the question that everything else in the collection will follow: who am I, underneath everything I have been told I am? Written for whoever has felt that the role they play every day is not quite who they are, it walks through religion, science, and spirituality, the Trinity of Truth, and prepares the ground for the trilogy.

### The Divine Journey Trilogy

Book I is The Journey of Self Discovery. The first step of the path inward. An invitation to question what we have been told about ourselves and to begin the quiet work of finding who we actually are.

Book II is A Journey Towards Enlightenment. The middle stretch of the journey, where old beliefs loosen their grip and a wider, quieter awareness begins to take their place.

Book III is The Dream of Life. The culmination of the trilogy: a meditation on the dreamlike nature of what we call real, and the freedom that comes with waking up inside it.

## The new works

The Revolution of the Mind is the philosophical foundation, the comprehensive, stated worldview that grounds the entire body of work, organizing the metaphysics and the philosophy into one connected position. Where the trilogy describes the experience of walking the path, the Revolution describes the territory and explains why the path runs where it does. It is written for the reader who is ready to understand what they are doing and why.

The Way is the distilled, paradoxical text, written in the register of Lao Tzu's Tao Te Ching. Where the trilogy describes the path and the Revolution explains the territory, The Way is what waits at the end, brief enough to be reread for a lifetime without exhaustion. It is written for the reader who has been walking long enough to be ready for compression.

## The supporting works

Around the principal volumes sit the eight thematic essays already in hand,

Ambivalence, Levels of Consciousness, Are We Puppets, Conflict, Distraction, Higher Self, Rumination, Let It Go, each meeting a different reader at a different stage. Some of these may become standalone volumes. Others may be folded into the principal works as chapters, appendices, or expansions.

What unifies the collection is direction. Each book is a different latitude on the same journey. Behind the Curtain opens the door. The trilogy walks the path. The Revolution explains the territory. The Way distills what waits at the end. The progression is the gift, not any single book, but the readiness each one prepares for the next.

*The body of work is a single ongoing project: the gradual transmission of what has been seen, written in different registers for different readers, all pointing at the same Source.*

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*So we let go.*

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*David Ramirez · Divine Karma Institute · May 2026*



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