

The Central Thesis

Canonical Statement

—

with the four-stage map and distilled forms

David Ramirez · May 2026

On This Document

This 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.

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.

The Central Thesis

In full

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.

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 in which we are able to lift and let go of these burdens, during traumatic events, emotional distress, midlife crisis, and during the death process. Each of these moments is a time that the ego gives the opportunity for the true self, in its natural state, to let go of its burdens and to enlighten itself to its true nature.

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 we cannot continue to let our emotions get in the way of our development, and so we let them go. We realize that becoming ambivalent to our experiences provides us with a release and gives us an opportunity to really experience things in the moment, and not try to capture or control them. We no longer are caught in the needs, the wants and the desires, and see how meaningless it all is. We are all here for a brief moment in time, and we see the futility in trying to grab onto our experiences and, instead, begin to observe them. We question our beliefs and the things we are told, and discard anything we cannot truly trust.

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 reality and there is no character playing its part. It is all a grand illusion, and there is nothing to hold onto.

So we let go.

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.

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.

The Thesis Mapped to the Four Stages

Innocence → Ignorance → Awakening → Ambivalence

The 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.

I N N O C E N C E

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.

I G N O R A N C E , C O N S T R U C T I O N

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.

I G N O R A N C E , S T A G N A T I O N

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.

I G N O R A N C E , T H E F A L S E S A T I S F A C T I O N L O O P

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.

A W A K E N I N G , T H E A P E R T U R E S

However, there are major transitional periods in our lives in which we are able to lift and let go of these burdens, during traumatic events, emotional distress, midlife

crisis, and during the death process. Each of these moments is a time that the ego gives the opportunity for the true self, in its natural state, to let go of its burdens and to enlighten itself to its true nature.

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 we cannot continue to let our emotions get in the way of our development, and so we let them go. We realize that becoming ambivalent to our experiences provides us with a release and gives us an opportunity to really experience things in the moment, and not try to capture or control them. We no longer are caught in the needs, the wants and the desires, and see how meaningless it all is. We are all here for a brief moment in time, and we see the futility in trying to grab onto our experiences and, instead, begin to observe them. We question our beliefs and the things we are told, and discard anything we cannot truly trust.

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 reality and there is no character playing its part. 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.

Distilled Forms

The 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.

The four-word version

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

So we let go.

The Body of Work as a Progression

The 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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