

HOMELESS IN A BENTLEY

*The Demand for Fulfilment, the Escape from Enlightenment,
and the Violence of Reducing All to the Known*

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This is an academic paper for Dhyan Vimal Institute for Higher Learning.



Figure 1, Homeless in a Bentley. Image by Erik Soham.

*“You cannot escape the demand of your enlightenment. Then life becomes
meaningless.”*

— Dhyan Vimal

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*“Your task is not to seek for love,
but merely to seek and find
all the barriers within yourself
that you have built against it.”*

— Rumi

Introduction

Why am I disloyal to my fulfilment — to dying into love, and ultimately to enlightenment?

This paper proposes a hypothesis: the failure to move toward fulfilment is not a failure of free will. Free will is not available to a conditioned system. The conditioned biology reads the infinite as a threat, and is addicted to the finite as a reward. A confusion of values keeps this invisible. Only through awareness and understanding does free will become possible; and only then can the movement toward fulfilment begin.

This is the question the master is asking: why are you disloyal to your fulfilment? And it does not have a simple answer, because it is not a question of traditional knowledge or willpower. It is something else entirely. And that something else is what this paper attempts to investigate.

Dhyan Vimal also speaks of this in the language of the wave and the ocean. The ocean is enlightenment. The wave is the Real A, or the real self, already the ocean, already made of ocean, already on its way home. The water drop is the false a, the false self. And the question is simply: why is the water drop denying that it is water? And perhaps also why is the wave still believing it is just a wave and denying that it is the ocean? It does not make sense. And yet, here we are.

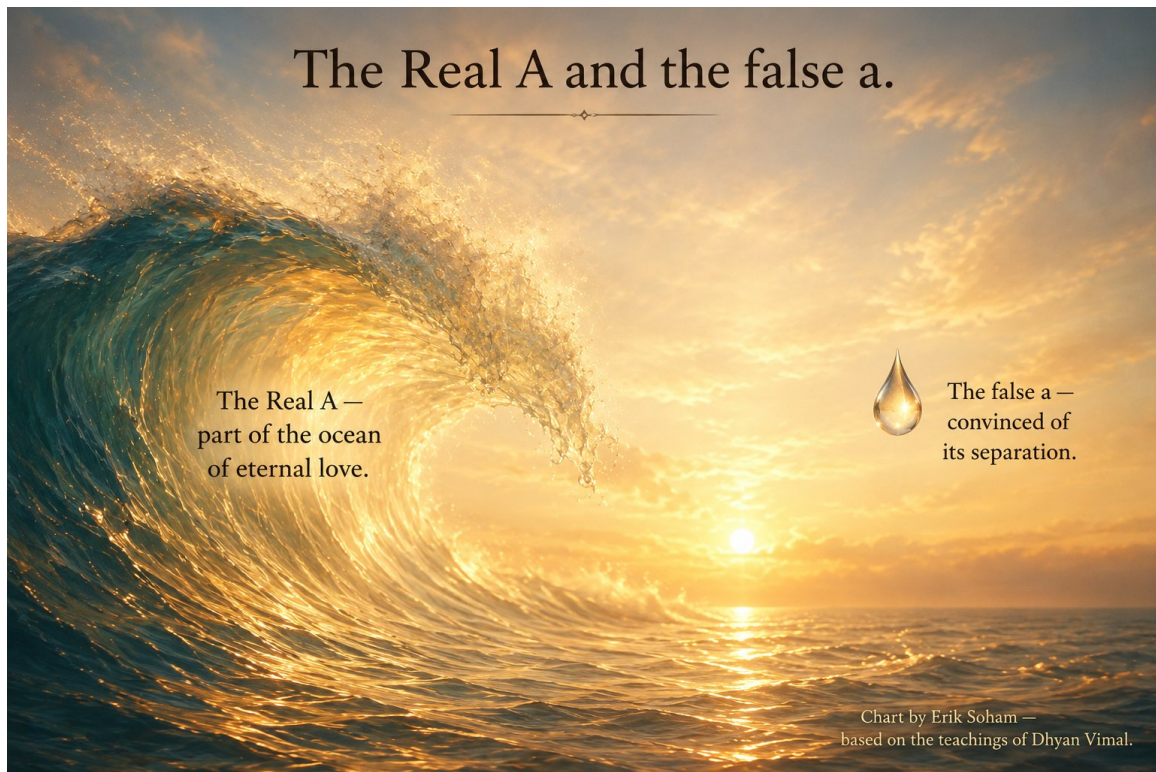


Figure 2, The Real A and the false a. Chart by Erik Soham, based on the teachings of Dhyan Vimal.

A note before continuing: Dhyan Vimal is my meditation master. Some of his wisdom cited here comes from memory, from talks, conversations, and sittings over many years. Where a quote is not formally sourced, it may not be his exact words. That is a limitation and an honest disclaimer.

One distinction worth mentioning early in this paper: awareness and consciousness are not the same word. Awareness here means pure awareness, the witness, the uninvolved observer, contentless and eternal by its nature. Consciousness here means human consciousness, the conditioned field, full of content shaped by biology, memory, and culture. This is Dhyan Vimal's distinction, and we follow it throughout.

This is my first academic paper for the Living in Transformation three-year certification course at the Dhyan Vimal Institute for Higher Learning. The purpose of writing it is several things. One is to really investigate this, and not escape into pretending I have already understood it. Another is to share it with others, with the wish that it may inspire or benefit someone in their own inquiry. A third is to move towards being a scholar, one who does not only hold his own opinions, and who does not limit himself only to what he has heard, but who can find other references, triangulate, and allow the brain to accept the truth of this more fully. And there is also something else: you cannot move forward unless you bring at least one other person

to where you are. Dhyan Vimal has said this many times, you cannot be enlightened for yourself. You become enlightened for all. ¹ Sharing is not generosity. It is a structural requirement of the path.

Unlike a normal science where one studies the objects of the world, the subject here, awareness, becomes very important. To make this only an objective study, without addressing the subjective, would limit it to philosophy alone, to mental understanding. It would not be a direct, firsthand understanding. What is being pointed to cannot be grasped by the intellect only. This is probably why meditators and spiritual sages, on one hand, and classical scientists, on the other, have never been able to fully reach each other, because scientists use thoughts, and what is to be discovered in the subjective nature is that which is beyond thoughts.

So this paper tries to be both. Objective, drawing on many sources, many methods, looking at the evidence. And subjective, witnessing personal experience in as honest a manner as possible, because without the subjective there is no approach to what is actually being investigated. You cannot study the observer from the outside. At some point the inquiry must turn inward. That is not a methodological weakness. It is a methodological necessity.

Throughout this paper, marked clearly as such, are first-hand observations from a five-day silent retreat: the Silent Simirthi Days, held 22–26 May 2026. The question held throughout all five days was the same one this paper investigates: why am I disloyal to my fulfilment, to dying into love, and ultimately to enlightenment? The observations from those sittings are not theory. They are reports from inside the investigation.

The question that frames this entire paper was given to me directly by my master, Dhyan Vimal:

"How are you escaping your own demand of fulfilment and enlightenment, and how have you made that escape your goal? And the way I see it, that is the violence."

— Dhyan Vimal ²

And then, even more directly:

"Who is Erik? Erik is the resistance to fulfilment and enlightenment."

— Dhyan Vimal ²

To understand this question, one must first understand the two demands Dhyān Vimal points towards. The first is the survival demand, food, shelter, livelihood, reproduction, belonging. The basic biological necessity. The second is the demand of fulfilment and, at its highest, the demand of enlightenment. The demand to find out what is truly mine to live out. What will dissolve the self that suffers. When the survival demand is met, and the demand of fulfilment is still escaped, life becomes, as Dhyān Vimal says, meaningless. The homeless man on the street has nowhere to go and nothing to do. The successful man in his Bentley, who has people to drive for him, people to work for him, every living demand met, has the same problem. He is, in Dhyān Vimal's words: homeless in a Bentley. ² Gurdjieff pointed to the same condition: awakening begins when a man realises he is going nowhere and does not know where to go. ³

The paper draws on a distinction Dhyān Vimal introduced: the difference between the Real A and the false a. The Real A, also called the real self, awareness aware of itself, is part of the whole, moving naturally towards fulfilment and enlightenment. The false a, also called Erik, or any given name, since this applies universally, exists like a bubble outside of existence. It tries to make itself everything, which is impossible, and so it collapses into nothingness, reappears, and tries again. This paper is a personal investigation of that cycle, and what it might mean to step out of it. The Real A and false a terms come from Dhyān Vimal and are explained fully through figures in Parts 1 and 4.

A note on how this paper was made: Claude (Anthropic) served as research assistant, editor, source finder, and structural thinking partner throughout. The author estimates 60–70% of the time otherwise needed for source research and organisation was saved. This is not cheating. It is using the right tool at the right level. AI can assist with the lower, organisation, sources, structure, pattern recognition. It cannot touch the higher. Awareness aware of itself is not something AI can help with. The first-hand encounter, the sitting, the dissolving, the fear, the coiling, that is entirely and irreducibly the author's own work. All the people who are worried that AI will take over the world: maybe it will take over the lower world. But the higher and inner world it cannot touch. We cannot cheat that process using it either.

And if at any point this paper sounds like preaching, like the author is telling the reader what to do, or claiming to know more than he does; that is the ego. The author apologises in advance, and assigns the blame accordingly.

Hypothesis, A Misunderstanding

The failure to move toward fulfilment is not a failure of free will; because free will is not available to a conditioned system, which is what the common sense self is. The conditioned biology reads the infinite as a threat to its survival, and is addicted to the finite as a reward. A confusion of values keeps the unconscious person blind to this. Only through awareness and understanding, which both cleanse the conditioning and bring clarity on what is actually true for oneself, does free will become possible; and only then can the movement toward fulfilment begin.

Root One: The Biology Reads Dissolution as Death

The movement back toward the unlimited is interpreted by the biology as death. The body and the mind, which are two sides of the same coin, each shaping the other, have been programmed across millions of years to survive. When awareness begins to dissolve its own boundaries, the system sounds the alarm. What awareness calls freedom, the biology calls annihilation. This misidentification of the eternal with the mortal is the misunderstanding at the root of all suffering.

Root Two: The Addiction to the Dopamine High

But there is a second root that is equally powerful and less often named. The system is not only afraid of dissolving, it is addicted to the dopamine high. To the reward prediction error: the anticipation of getting more than expected. This means the system must always be fantasising about something more, something not yet here. Staying with what is, being present, being sober, registers in the addicted system as the death of excitement, the loss of freedom, the end of possibility. The modern idea of freedom, all options open, no commitment, is not freedom. It is slavery to the mating circuit. True freedom, as Dhyhan Vimal points out, comes only in discipline and responsibility. ⁴

Root Three: A Confusion of Values

A third root: a confusion of values. Not knowing what is actually the most important. Whether to be loyal to the collective consciousness, society, the demand to produce and perform, or loyal to the eternal, to dharma. These two are often diametrically opposite. And since most of us have not fully understood that we have to be loyal to the eternal, not just as an idea but as an embodied reality, we keep falling into the collective by default. When the biology governs, there is no free will, only the impulse and the reaction. When awareness governs, there is free will. That is also part of the hypothesis.

What Cannot Be Proved in a Paper

One living proof of this transformation has been witnessed firsthand. But it has not yet been proved from the inside. And a subjective truth of this nature cannot be proved in a paper. It can only be lived.

The Organising Principle: From Duality to Non-Duality

This paper attempts not to take a position without holding its mirror. Every contraction points toward an expansion. Every fear points toward a desire. Every darkness points toward a light. The movement from duality to non-duality is not the conclusion, it is the method. The method for transcending human consciousness of duality, which is what keeps us separate from the whole and the eternal. The ego is a pretension with one move: in every sub-question, it performs the same contraction, collapsing the infinite into the self. And every contraction has a hidden reward; the pleasure pole of the duality. The self profits from being a self.

The Five Sub-Questions

Five questions frame the investigation:

1. The Body, If the movement toward fulfilment is natural, what in the biological conditioning interrupts it? Is it the survival circuit interpreting dissolution as death, and the sex circuit demanding to always be the special one, always ahead

of the other? What would it mean if what the body calls annihilation, awareness calls freedom?

2. Worthiness, Is the belief that I must first perform, produce, and prove myself before I am worthy of love a way of keeping love conditional; and therefore keeping the false self at the centre? This conditioning may run deeper than the personal, rooted in centuries of history in which one's right to exist depended on one's usefulness to another. And what would it mean to receive love that requires nothing from the self?

3. Abandonment, If abandonment was experienced early enough, and the biology recorded it as a survival threat, then perhaps it is not surprising that the pattern continues to fire automatically, even when projected onto the universal itself, onto love, onto the master's holding, onto God. But if I am convinced I will be abandoned by everything, including the eternal, is that not itself the act of abandoning the universal?

4. The Observer, If knowing itself is something observed, a content in awareness, not awareness itself, then even the conviction of unworthiness, even the fear of abandonment, belongs to the known. It is observed. It cannot be the observer. So why is there such a need to limit oneself to the known rather than resting as the limitless observer?

5. Dissolution, If the path toward fulfilment is a process of dissolving, and every dissolve is followed by a collapse back into the crystallised self, then what exactly is the self protecting? Is it the comfort of the familiar? The addiction to the high? The terror of a life where nothing imagined will survive? And if dying into love is blissful, why does that description produce not joy but fear and resistance? Does all of this point back, once again, to the body and its conditioning?

These are not conclusions. They are open questions. The intention is only to investigate, learn, and share, and to wonder how much more there is still to understand.

Part 1, Is Fear and Desire Only Biological?

Sub-question 1: The Body

If the movement toward fulfilment is natural, what in the biological conditioning interrupts it? Is it the survival circuit interpreting dissolution as death, and the sex circuit demanding to always be the special one, always ahead of the other? What would it mean if what the body calls annihilation, awareness calls freedom?

For a long time there has been something puzzling: why is there so much more fear of love, of the eternal, of the infinite, than of the darkness? Why is the loop less frightening than the light?

Perhaps because the loop is familiar. The false a collapses, reappears, tries again. Suffering arises, one strives for relief, crashes, collapses into nothingness, begins again. Nothing truly at stake. No real ending. Just repetition. As Osho has said: you will give up anything, but you will not give up your suffering. ⁵

The suffering is the comfort zone.

We choose familiar pain over unknown freedom, and what drives that choice is something in the system that reads the unknown as more dangerous than the known, even when the known is hurting us.

From a scientific perspective, neuroscientist Joseph LeDoux established that what one has inherited from evolutionary ancestors is not a fear circuit but a survival circuit, a biological system designed to detect and respond to threat. The conscious experience of fear is a cognitive elaboration built on top of these biological signals. ⁶ Which means fear is not a fixed thing. It is an interpretation. And if what the system reads as threat is actually the opening toward freedom, something in the response might shift.

The master says: challenge your comfort zone.

Maybe that is what I am not willing to do, which is why I am avoiding my fulfilment and the loyalty to enlightenment.

What is this fear?

But survival fear is only half the story. The other half is desire, and specifically the desire that comes from the sex drive, which is distinct from survival in a crucial way. For survival, people can cooperate. For sex, the system separates. It competes. It wants to be the best option, the one chosen over all others. Dhyan Vimal has pointed to this directly: it is the sex drive, more than anything else, that makes us want to be permanently special, permanently more than the other. ⁷ The modern idea of freedom, all options open, no commitment, maximum choice, is, at its biological root, the mating circuit at full capacity. It is not freedom. It is the most sophisticated form of the slavery.

This specialness drive runs quietly under almost everything. Do not most people, if they look honestly, carry a background sense that they are somehow the exception? That the rules do not quite apply to them? That what they are doing is more important than the agreement they just made? This is not arrogance in the grand sense. It is just the biology maintaining its edge. Animals go into mating heat once per season. Humans are in it all the time. Which means the competition is permanent, and permanent competition means we are always, quietly, wanting others to lose.

This connects directly to what neuroscientists have identified as the dopamine system, specifically what Lieberman and Long describe as the molecule of more. ⁸ Dopamine is not the pleasure chemical. It is the anticipation chemical. It fires not when we receive what we want, but when we expect to receive more than expected. This is the reward prediction error, and it means the system is structurally addicted to the fantasy of something more than what is here. The food always tastes better in the imagination than on the plate. And I can see that my brain is really addicted to this. A fellow student observed in a conversation during this period: if we are not lost to the dopamine high, there will not be this future and past as we know it, because the only point of the future is to get to that reward. ⁹

U.G. Krishnamurti, who underwent what he called the Calamity in 1967, a seven-day biological upheaval that left him permanently in the natural state, was unambiguous: psychological mutation is impossible. The natural state can happen only through biological mutation. ¹⁰ The system that produces suffering is the same system being asked to end suffering. The mind cannot silence the mind. Something else is needed.

Dhyan Vimal points to a framework that may help locate exactly what that something is. A is the observer. B is the observed. C is the distinction, or the space between them. True awareness of all three at once requires something beyond the mind, what might be called a fourth dimension: awareness itself. And that awareness is neither the fear nor the one who is afraid.

Here we call that the Real A. The Real A has its own journey toward fulfilment, infinite love, and finally a quantum leap to enlightenment. It is worth noticing that the Real A appears to have a need to recognise another Real A also moving toward the infinite. That one person moving toward infinite love within themselves, and recognising that another is doing the same, may be a prerequisite, or at least a step on the way to enlightenment. It points to how we are dependent on each other, not for survival, but for the highest fulfilment. And perhaps that dependency looks nothing like neediness. Perhaps it looks more like something divine. Perhaps this is the real love story.

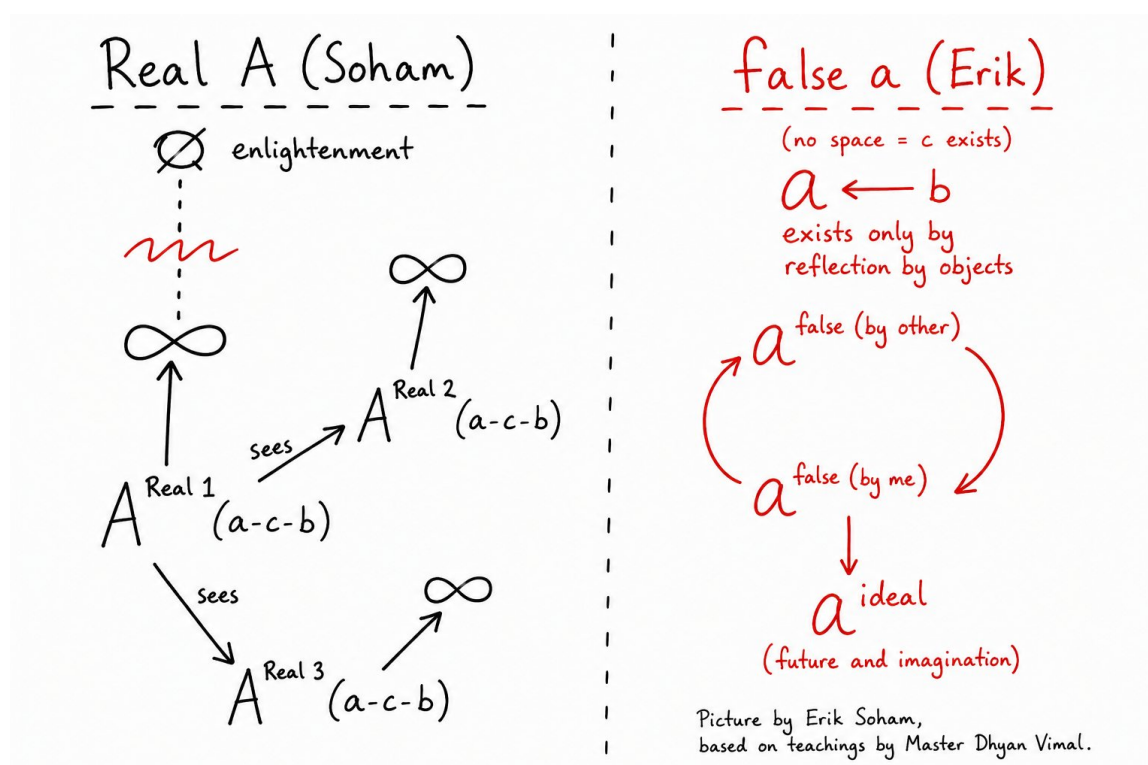


Figure 3, The Real A and the false a: A/B/C diagram. Image by Erik Soham, based on the teachings of Dhyan Vimal.

The false a and the mind are, in this framework, effectively the same thing. When one identifies with the mind, when the mind's movements are taken as the self's movements, there is no distinction. The false self, or the false a, exists only by reflection: it sees itself in the objects around it and calls that identity. It is awareness

that has forgotten it is awareness. Only when there is no mind, there is no false a. As we can see in Figure 3, there is a false a given by others. This creates a movement where one constructs one's own false a, or false self, that feels like a validation of oneself. It can be a protest against the identity others gave us, or complying to it. But it is all based on what was given from the outside. It is nothing one has found about oneself, for oneself. Only when the false a is absent, even for a moment, can the Real A find itself.

The ideal a is a critical parameter in the false a model. It is the dream, the future, the image. Dhyan Vimal has said they sold us the kool-aid: some ideal we all need to chase. The ideal a is also connected to the dopamine high. In this movement toward the ideal a, there are only three possible states. One: try and hope to get there. Two: pretend, talking about being good, performing goodness, while never arriving. Three: resentment at not getting there. This movement is a collective fever. It is not personal. Imagine ten thousand people marching in the same direction. Would you have the courage to march in the other direction, or to stop in front of them and say: I am enough as I am. I do not need to chase this ideal, and I do not need to join you in this fever.

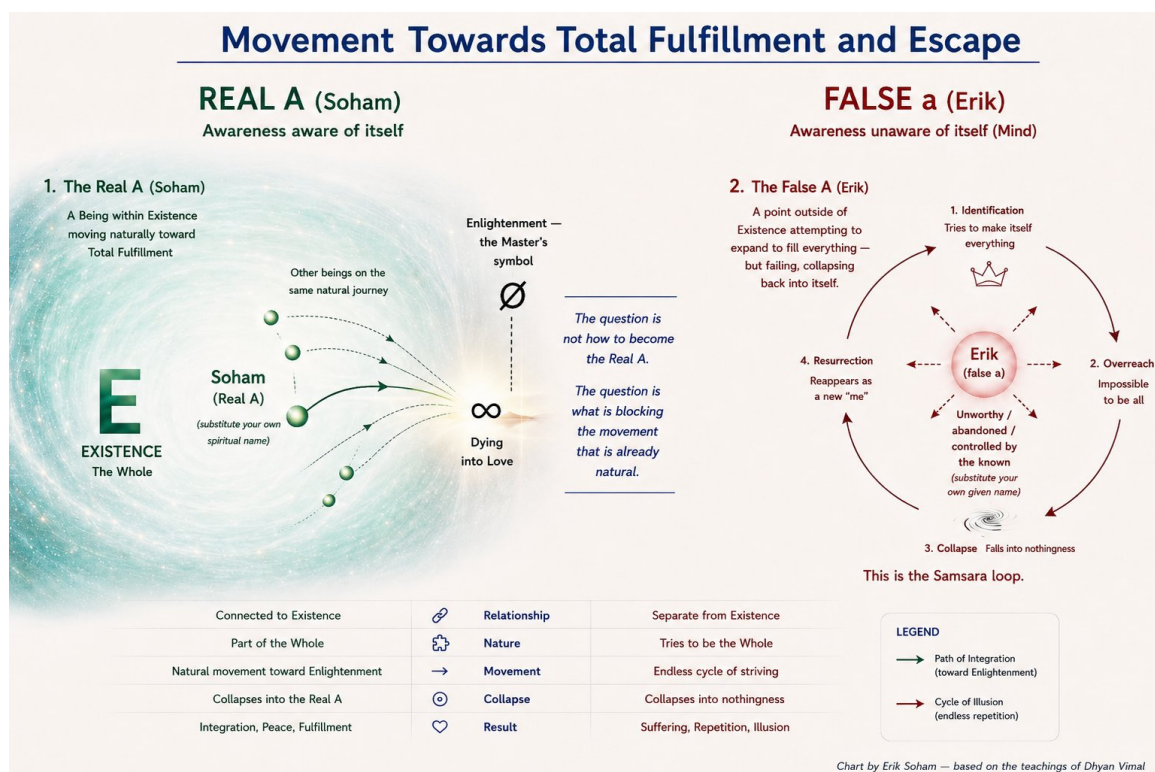


Figure 4, Movement Towards Total Fulfillment and Escape. Chart by Erik Soham, based on the teachings of Dhyan Vimal.

Three masters across three traditions point toward the same practice of sitting in the distinction between observer and observed, the A/B/C. Patanjali, Sutra 2.26: the continuous practice of discrimination between the seer and the seen is the means of attaining liberation. ¹¹ Osho on smriti: self-remembering, when subject and object are both together in awareness, even for a single split moment, a glimpse of satori happens immediately. ¹² Krishnamurti: the observer is the observed, and therein lies sanity, the whole, and with the holy is love. ¹³ More masters speaking to this will be found in Part 4, where the observer sub-question is explored directly.

When one genuinely allows the unknown, when love begins to move through, initially there is rest, beauty, expansion. But then, quite quickly, the biology protests. A fear arises. And this is where the Nandi becomes the perfect symbol, the perfect disciple: eyes fixed on Shiva, on the formless, on the eternal. The body is resting. The animal is sitting, tamed. Both things held simultaneously: the sight on enlightenment, the biology brought to rest. What Dhyhan Vimal calls celebration in rest.



Figure 5, The Nandi and the Shiva Lingam. The perfect disciple: eyes fixed on the eternal, the body at rest. Image by Erik Soham.

In the South Indian temple tradition, the eighteen Siddhas tradition, the order from which Dhyān Vimal comes and in which this author is a student, the first deity encountered before entering the inner sanctum is Ganesha. The animal at the door. Before any of the higher deities, first, Ganesha. The animal must be met, honoured, and tamed before the temple can be entered. And just before the innermost sanctum stands the Balipitham, the offering stone, the lotus turned upside down, where the ego is offered as the final sacrifice. The stump is right at the door. As Ramakrishna said: it is on account of the ego that one is not able to see God. In front of the door of God's mansion lies the stump of ego. One cannot enter the mansion without jumping over the stump. ¹⁴ The stump is not somewhere far away. It is right there. In a sense, this is good news: to see the ego at the door is to already be at the door. Not a million years away from liberation. Looking directly at what needs to be stepped over.

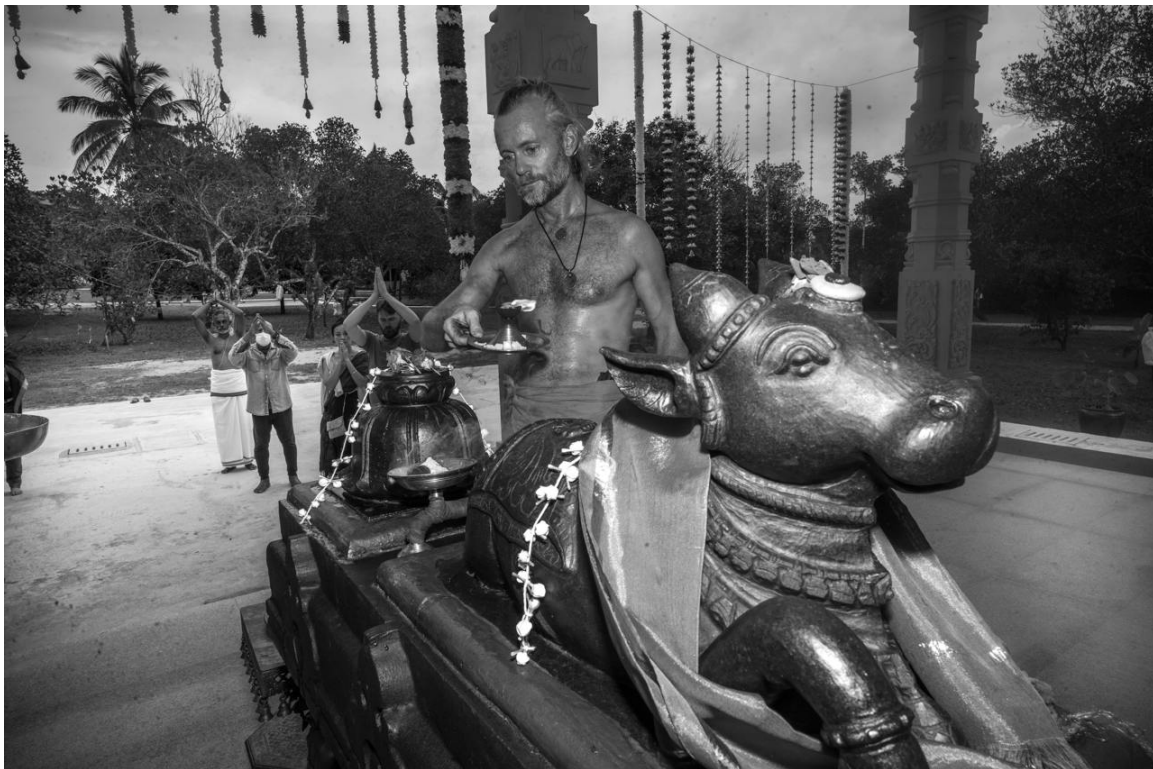


Figure 6, The Balipitham, the lotus stone turned upside down, where the ego is offered at the threshold of the inner sanctum. The Nandi rests in the foreground; behind stands the Balipitham. The author performs the puja ceremony, presenting the flame. The Nandi cannot rest until the ego is sacrificed.

A meditation insight from the retreat is relevant here. The body, like all of life, lives in duality and polarity, pulse, contraction and release, the alternating hemispheres of the brain, the 48-minute shift of breath between nostrils that meditators observe. This is what the body is. The problem arises when awareness mistakes itself for being part of this polarity. When awareness identifies with the pulse, it starts seeking relief at the

peak, looking for the end, the rest. But awareness is non-changing, eternal, infinite. It does not have a pulse. If awareness can remain constant, witnessing the body's cycles without being recruited into them, something stabilises that has not been stable before.

What this points toward, practically, is two minimum requirements for fulfilment to become possible. The first: awareness must be aware of itself. The observer must observe the observer, not as a technique, but as the actual fact of what is happening when awareness rests in itself. The second: awareness must be aware of the body and the field around the body. Because if awareness is not in this life, in this body, in this reality, there is no fulfilment here. And if I am not living this life fully, there is no point in existence whatsoever. These two together create the conditions for what the author's given spiritual name Soham points toward, and that will be explored further in the Conclusion.

From the Retreat, First-Hand Observation

Sitting in the second morning sitting of the retreat, approaching the question of fear directly. When awareness is simply there, not looking for anything, not seeking an end, the body begins something. A terror. Almost over the legs, over the surface of the skin. Not a dramatic terror. More like the system registering: this is dangerous. Don't go deeper.

I have come to understand that this kind of terror is not something natural. It is installed from outside. It is what happens when we are not allowed to be who we really are. And it can also be understood as the fear of tribal exclusion: if I go toward the eternal, I will no longer fit into the collective. And the biology reads exclusion from the collective as equivalent to death. The survival circuit does not know the difference between spiritual dissolution and social banishment. It fires the same alarm for both.

There is also something I saw directly with the master, some months before the retreat. He said one evening: Erik, haven't you noticed that you're always looking for a reward, but this reward is never coming? The timing was right. Looking inward, I could see it: there in my consciousness was a seeking of an anticipated reward. Almost always there. And when I saw it, it stopped. About five minutes later it was back again, and he

pointed it out a second time. And then he said: if you can arrest that movement for seven minutes, you will be in the gap. I did. And he said: now I can give you the discipline to meditate. Indicating that before this, whatever I had been learning about meditation had just been recruited to feed the idea of a future reward, a future Erik who would finally be great enough, good enough, done enough.

And maybe the deepest thing underneath all of this, deeper than the fear, deeper than the dopamine addiction, is a conditioning so fundamental it is almost invisible: the belief that what I know is all there is. That there is nothing more. This can happen in any situation, sitting alone in a room, at work, even in nature. And I wonder if that is not how most people are walking around most of the time: the known as all there is. If you want to keep workers enslaved, that is exactly the programming you would install. Keep them believing that what they know is all there is. No infinite possibility. No sovereign freedom. Just the known, repeating itself. I cannot prove this. But I can see it operating in me. And I can see it in the collective. And I think that may be the most important thing to challenge in this whole investigation.

Concluding Part 1: Did We Come to a Higher Understanding of the Sub-Question?

Tentatively: yes. The body's resistance to fulfilment appears to operate on at least three distinct biological levels; the survival circuit reading dissolution as death, the sex circuit demanding permanent specialness, and the dopamine system requiring a future promise of more to keep functioning. Perhaps none of these are failures of character. They are structural features of the system. And the methods pointing toward resolution; A/B/C, Patanjali's discrimination, the Nandi's stillness, the two minimum requirements; all point in the same direction: awareness observing from C, not collapsed into either pole. Whether this can be stabilised, whether the system can genuinely be transformed rather than suppressed, remains wide open. The hypothesis holds. The proof from the inside is not yet here.

Part 2, Am I Worthy of Love?

Sub-question 2: Worthiness

Is the belief that one must first perform, produce, and prove oneself before being worthy of love a way of keeping love conditional, and therefore keeping the false self at the centre? This conditioning may run deeper than the personal, rooted in centuries of history in which one's right to exist depended on one's usefulness to another. And what would it mean to receive love that requires nothing from the self?

This Is Also Personal

This is also personal. But unworthiness may be a very universal conditioning. Dhyan Vimal has identified nine unconscious missions that most people are living out without knowing it. When he first put this teaching down, 70% of those present carried unworthiness as either their primary or secondary unconscious mission.¹⁵ The source of this mission is worth-thinking: the whole consciousness runs on the question of value, on who is more and who is less. And it always leads, ultimately, to self-destruction. So even though this is spoken from personal experience, the structure is likely universal. Anyone reading this is invited to replace the author's name with their own.

The Voice That Says: This Is Too Good to Be True

There is a voice, and the first thing it says is: this is too good to be true. When one is in a beautiful space, in love, in the More, the voice says one is not allowed to stay there. It cannot be this good. This appears to be a biological conditioning, perhaps partly from childhood, where so many times one was in a beautiful space and was thrown out of it.

The voice also seems to say: if one stays in this, one will not care about the world. One will not produce. This is not only a fear of being abandoned; it is also a fear of abandoning. Sitting at the computer asking why one is not working from the heart, why one is going into performance and stress instead of resting in love, the voice says: it is not possible to produce in love. These are untested assumptions. But underneath all of it there is a belief: one is not worthy of simply living in this beautiful space where

the body rests and everything expands. Something has to be produced first for some unknown authority before one is allowed to be.

What must be done before one is permitted to rest in love? Something of value, for the value-based society, for the collective, for some unknown authority. There is always this idea that something has to be done first. And the mind runs a loop: if I do all this first, then I can rest. If I can rest, then I can be happy. If I can be happy, then I can produce good results for everyone. If I can produce good results for everyone, then I know I love. And if I know I love, then I know I am home. The loop never reaches its beginning, because there is always something that has to be done first.

The Mind as Authority

Where does this authority come from? Looking at it honestly: it is actually the mind itself that is the authority. The voice one has identified as one's own becomes the authority over one's life. Which resonates exactly with the misunderstanding this paper investigates: the mind was supposed to be a tool and a servant, and awareness was supposed to be the master. But when that is not happening, the servant pretends to be the master, and one believes it.

"Up to that point that view of another of me was the only view I had over me."

— Dhyana Vimal ¹⁶

"In only existing as a residue of the world, you are not."

— Dhyana Vimal ¹⁷

How empty is a child born. It is not born with all this. It does not even have a name. Everything is given by the collective. The voice of others, of the collective consciousness, becomes the only voice available. And that voice says: you are this name, this nationality, this opinion, these labels. These labels are not existential. They cannot hold ground. Which is probably why one is always trying to prove oneself, because at the deepest level, there is actually nothing there to prove.

The Slave Mind and the History of Worth

How does this connect to what might be called the slave mind? If human beings were hunter-gatherers in a tribe, in line with nature, the idea of owning any part of nature would have been absurd. Then land began to be cultivated. Workers were needed. Those who owned the land became masters, and a mind was shaped across

generations: one must answer to someone for one's survival. Perhaps that is the deepest conditioning the slave mind produces: that one must produce before one deserves to exist. And that conditioning may still be running in everyone.

Modern societies teach two incompatible instructions simultaneously: be a good human being, cooperate, do the right thing; and be number one, compete, win on the expense of others. Living between these two instructions produces exactly what this sub-question points to: someone who genuinely wants to do the right thing but has no stable compass for what right actually means. The moral confusion is not personal weakness. It is structural.

A Confusion of Values

There is a deeper confusion of values that runs under the worthiness question. One has thought that producing enough value for the world will somehow have value for one's fulfilment, for love, for awakening. But these two are not on the same scale. They are different currencies entirely. Dhyan Vimal points to this directly: if the Real A is not present, awareness aware of itself, then no amount of action accumulates toward liberation. One can wash ten thousand temples. If it is not happening from awareness, it has no value for fulfilment. But one can sit in stillness, and if awareness is aware of itself, that has great value for fulfilment, even if it produces nothing the world can see or measure. ¹⁸ This has to be understood very clearly, because the collective consciousness will never confirm it. Only the one doing it can see it.

Approaching the Wound

There is a great sorrow in the heart from this. From so many years of failing to fully receive love, failing to fully give love, somewhere believing that it was not deserved. But how can one be unworthy of love if love is everywhere and always here? And how can the universal, which is infinite and eternal, withhold itself from the very awareness experiencing the universe as me, as you, as us? Perhaps unworthiness is not a truth at all. Perhaps it is just another form of the known.

From the Retreat, First-Hand Observation

When one approaches the sorrow underneath this willingly, something surprising happens. It is not painful in the way expected. There is a rest. A very deep connection,

mostly felt in the chest, and in the same place in the back, along the spine. There is something like self-compassion in it. And from compassion, a beauty comes to the sorrow. Something softens that was not soft before.

And there is a quieter confession: after doing all this work, writing this paper, there is a subtle voice wishing that one's parents will be proud. Just like the school boy coming home to show his good grades. Maybe that is not even a personal voice. Maybe it is the voice of human consciousness, believing in an authority. Why make that voice everything? Why limit who one is to that voice?

The author's honest admission: he has felt like a cheater throughout much of this life, and can now see that the confusion of values described above is at the root of it.

Concluding Part 2: Did We Come to a Higher Understanding of the Sub-Question?

Tentatively: yes. The worthiness wound appears to operate at several levels simultaneously: the biological, the historical, and the psychology and philosophy of modern society. It is not only a childhood conditioning. It is the slave mind built across generations. It is the confusion of values that makes producing for the collective feel more real and more urgent than living for real and for what matters for oneself. The intellectual understanding is clearer now.

Part 3, Will I Be Abandoned by Love?

Sub-question 3: Abandonment

If abandonment was experienced early enough, and the biology recorded it as a survival threat, then perhaps it is not surprising that the pattern continues to fire automatically, even when projected onto the universal itself, onto love, onto the master's holding, onto God. But if one is convinced one will be abandoned by everything, including the eternal, is that not itself the act of abandoning the universal?

The Belief That Cannot Stay

There is a belief, somewhere in the system, that it is impossible to remain in the highest states. Perhaps because the biology has not experienced being loved unconditionally for a prolonged period of time. The master has said this directly to the author: you have a belief that you cannot stay in this state.

When one goes to the universal quality of existence, it is always there. It exists in everything. But the belief that one cannot stay in it tends to go unexamined, perhaps to safeguard against a trauma one is afraid of feeling. When it is actually looked at, it is not at all clear why it is not possible to stay. That assumption has been left unchallenged. And that is itself what fuels the misunderstanding.

Sitting with the question honestly: is it going to abandon me, or am I going to abandon it?

The Bubble and the Open State

The false self gives something the open state does not: familiarity. Biological familiarity. A sense of: this is me. I can observe this self, sense it, feel it, see it. It gives a sense of control, even though reality keeps not going according to plan. The open state is vast and unknown. The bubble gives pseudo-control. Which points back, once again, to the misunderstanding: the known is mistaken for safety, and the unknown is mistaken for danger.

The loneliness of this choice runs very deep. It is like a child's logic: you are going to abandon me anyway, so I abandon you first, to avoid the terror, to avoid the hurt. And yet awareness was born in that child.

It was simply not recognised as awareness. It was reduced to the views and the mind of everyone around, so the child felt: no one is actually seeing me. What I am experiencing as me is not real. I am supposed to be this person they are telling me to be. And they abandon me by doing so. The deepest wound may be to be nothing. And from that wound, there is a movement to attach to something, some kind of self-identity built from labels given by others. But the labels are not existential. They cannot hold ground. And trying to prove them continuously is just the evidence of that emptiness.

There is also a philosophical dimension to this. The false self tries to be one, to make itself the only thing that is real. But one cannot exist. If there is one, there must be an observer of that one, which means there are already two. And if there are two, there must be something between them, which means there are three. The false self is attempting something structurally impossible. And the attempt to do the impossible is what produces the suffering. Not as punishment, but as structural necessity.

The Collective Consciousness and the Illusion of Togetherness

The collective consciousness is an agreement: I have a separate self, and you have a separate self, and in that shared assumption we find common ground. Same country, same race, same team. But the common ground is built on separation, which means it always produces conflict. Race against race, then nation against nation, then political party against political party, then neighbourhood against neighbourhood, then within the same family, then within the intimate couple. Always conflict. Always someone who must lose. Because the foundation is a lie: the false self is not connected to existence, and a togetherness built on separation can never hold.

The Right Abandonment

Going toward the eternal feels, in the author's experience and from what others have shared, like abandoning those one holds dear. And from the perspective of the collective, perhaps it is: because one is abandoning the collective's view of who one is, and the view one has been told to hold of others. That feels like a betrayal. But is it a betrayal to go toward union with all, recognising that love exists in all? How can that be real abandonment? Is it that one has to abandon the view of oneself and others in order to actually discover love as oneself and love as the other?

What becomes clear is that abandonment is inevitable in either direction. Going with the collective means abandoning the More. Going with the More means abandoning the collective's version of oneself. The question is not whether to abandon, but which is the right abandonment. And if everyone in the collective is already completely alone in a separate sense of self, what is there actually to abandon? Perhaps only the mechanism itself, the network of mutual separation that has as its purpose to abandon the whole while pretending to be the whole.

Jesus reportedly said, when a disciple wanted to first attend to a family obligation before following: let the dead bury the dead. ¹⁹ It sounds harsh, but it may be true. The collective consciousness will always be there, burying itself, repeating itself. One cannot fix it, fight it, or save it. One can only step out of it.

A teacher once said: I never argue or fight with my wife, even if she is wrong. Because the moment I start arguing, I have already lost. Meaning: the moment one engages the collective on its own terms, one has already entered the loop. And from inside the loop, nothing can be resolved. The only position from which the collective's futility can be clearly seen is from outside it, from the source itself.

Only when one understands that one is completely alone in the work of fulfilment and liberation does the real work begin. Not as defeat, but as activation. Giving the responsibility for one's own awakening to another is giving away the freedom. Dhyan Vimal has said: alone, but not all alone. ²⁰ The all alone points to the formless, the More, the eternal. Not a person. Not separate from us. The aloneness is real and the companionship is also real. But the companionship is not external. Love is what the aloneness opens into, when one finally stops running from it.

This is, perhaps, what the word jihad originally pointed to before it was catastrophically misunderstood: the holy war is inside. Not a fight with another. The inner fight to stay connected to the source, to love, to awareness, while living in a world that continuously pulls away from it.

From the Retreat, First-Hand Observation

In the sitting, there is a voice that comes almost like a child's voice. It says: this cannot last. It is going to be taken away from me. And with it comes a worry, a sadness.

Staying with the question, the body begins something. A terror, almost all over the legs and the surface of the skin. This kind of terror does not feel natural. It feels installed. It feels like what happens when one has not been allowed to be who one really is. Could it be the terror of tribal exclusion? The survival circuit cannot distinguish between spiritual dissolution and being cast out of the group. It fires the same alarm for both.

Sitting longer with this in the retreat, something else became visible. It may be the deepest conditioning of all: the mind's most fundamental movement is to look at the world and say, that is not me. I am not that. You are not me. There is me, and there is everything that is not me. This is the beginning of the separation. Not a dramatic event. Not a crisis. Just the quiet, continuous operation of a mind that has learned to define itself entirely by contrast with the other. That is not me. And therefore I am this. And in that movement, one has sold oneself out entirely to the other's existence as the definition of one's own.

Dhyan Vimal names this precisely in Simirthi:

“One of the greatest pains one can live out is the state of compromise; when one knows one can be more, when one knows one can give more and be more, and one has failed it. This failure is sensed when all that one does is to compare oneself with others, the whole sense of oneself is derived from the other. One has sold oneself out. One is not in self-examination, one is not in self-observation, one is just a comparison. In this, one has compromised oneself. One is not what one can be.

In this, one observes this exercise, in the absence of the other, I am. When one is not comparing oneself with the other, one is just observing oneself for oneself. When one is a witness to the world, the witness is witnessed. When this is there, the true sense of oneself is there. One is. This state where one is, is all that is needed, one exists. And whenever one exists, one is in existence, one is in what is.

Whenever what is, is present, what can be is present, and in this, there is a movement to go beyond naturally, without effort, which comes to pass.”

— Dhyan Vimal, Simirthi, p. 25 ²¹

In the absence of the other, I am. That is the direction the sitting pointed. Toward what remains when the comparison stops. And the question that stays open: is the terror not really of abandonment at all, but of this; of having to exist without the mirror of the other to tell me who I am?

The author's honest observation from the retreat: he keeps repeating the same pattern in love relationships, entering them hoping to be fulfilled and never fully entering. Never dying into love. The hypothesis is that this repetition is the biology's unconscious attempt to heal the original wound, going back into it and this time leaving as the Real A, unsplit, fully present. But since the awareness is not yet stable enough, the attempt fails and the cycle repeats.

Concluding Part 3: Did We Come to a Higher Understanding of the Sub-Question?

Tentatively: yes. The abandonment pattern appears to operate on at least three levels: the biological, where exclusion fires the same alarm as death; the personal, where a child's logic chose to abandon first rather than be abandoned; and the philosophy of modern society, where the collective consciousness is itself built on a foundation of separation that can never produce genuine togetherness. The question of the right abandonment remains open for deeper investigation. The intellectual map is becoming visible, but walking it as a lived reality is yet to be.

Part 4, The Hell of Knowing

Sub-question 4: The Observer

If knowing itself is something observed, a content in awareness rather than awareness itself, then even the conviction of unworthiness, even the fear of abandonment, belongs to the known. It is observed. It cannot be the observer. So why is there such a need to limit oneself to the known rather than resting as the limitless observer?

One Evening It Became Clearer

For a long time, the author has been informed, and genuinely believed, that knowing is an enemy to expanding, growing, transforming, moving towards all that one can be. Knowing is a limitation.

And yet, the pattern was to keep defending the known and proving it, over and over. Sometimes without being able to stop it. And sometimes without even knowing it was happening.

Then one evening, the author saw a pattern of his. He was trying to do something to the master. Trying to figure out what the master thinks about him. Wanting to know for sure if he is liked. Wanting to know how to behave so that he is accepted. Which means: manipulating.

"Erik, no. Your sadhana will be to stay with you. Whenever you find yourself losing awareness by going out, come back, stay with you."

— Dhyani Vimal ²²

When one is going out, one is going to the senses, to the world, labelling, projecting, thinking about it. Going out is going to the known, seeking to know in order to control. And when one falls back to oneself, it is not going back to knowledge. It is awareness falling back to itself. Not attaching to anything, not trying to control, not trying to know. Awareness rests in itself. It is in the unknown. Awareness cannot be known. Awareness is that which can know, but its nature is not knowing.

The Crystallised Self

"When one is crystallised as themselves with whatever experience and that crystallised self is all that is there, do you know one is doomed? One is

doomed to only be what has been created. One by one's own nature will not allow something more and when the more is not there, one is trapped with what is, this is the collapse."

— Dhyān Vimal ²³

Three other masters point toward the same thing. Krishnamurti in *Freedom from the Known*: the moment one has a conclusion or starts examining from knowledge, one is finished. We are second-hand people. We have lived on what we have been told. There is nothing new in us, nothing discovered for ourselves, nothing original, pristine, clear. ² Osho: great courage is certainly needed to go into the unknown, to risk the known. But out of courage joy arises, because out of courage one becomes more alive. ⁴ And the Brihadaranyaka Upanishad: *neti neti*, not this, not this. Because there is no other and more appropriate description than this: not this. ²⁴ One can only say what the observer is not. The observer cannot be defined. It can only be lived as the one who looks.

Later that evening, something happened while sitting with the master. There was an opening. The author became still. Almost frozen. He just looked at the master for minutes, and the master let him stay in that process. The author was accepting of staying in the unknown, not knowing who he was looking at or who was looking.

"What is your base, Erik? Where do you operate from?"

— Dhyān Vimal ²²

"Can you be okay to be in the unknown? Because the unknown is also the unlimited. Why would you not want to be unlimited?"

— Dhyān Vimal ²²

The Known, the Unknown, and the Unknowable

"When nothing beyond the known is present, and you are attempting to make the known all, there has to be terror, there has to be darkness, there has to be a limitation."

— Dhyān Vimal ²⁵

But when one can sit within the known without denying what is beyond it, something happens. The terror vanishes. Not by escaping it, by transcending or transforming it.

"Yes, for the mind it feels like free falling. But that is not reality. In reality, it is freedom to grow."

— Dhyān Vimal ²²

The hell of the known, the bridge of the unknown, the heaven of the unknowable?

Osho makes this distinction precisely: the known is what has been accumulated and stored. The unknown is what has not yet been reached but could be, it still belongs to the domain of seeking and becoming. The unknowable is enlightenment itself. No process leads there. The very instrument of process, the self that seeks, is what must dissolve. ²⁶ This is also why U.G. Krishnamurti said: psychological mutation is impossible. The system that produces the suffering cannot end it. ¹⁰

"When I bow to my blindness, it is the door of my liberation. I must embrace my blindness. I must embrace the limitation of my mind, my senses, because only by embracing the limitation, the possibility of something more is present."

— Dhyon Vimal ²³

The A/B/C at Its Highest, The Trinity Across Traditions

The author recalls a conversation with a well-known philosopher in Sweden who was arguing that there must be one world and one existence. At the time, the author did not have enough philosophical understanding to respond. Now he has learned that one cannot exist. If there is one, there must be an observer of that one, which means there are already two. And if there are two, they must be separated by something, which means there are three. The false self tries to be one, to make itself everything. But one cannot exist. That attempt is what produces the suffering, not as punishment, but as structural necessity.

This structure, observer and observed and the distinction between them, appears across every tradition that has looked carefully enough. Dhyon Vimal's method appears to be a re-discovery of something that existence structurally requires. And it appears in the breath itself: the in-breath, the out-breath, and the pause between them. That pause is where attention rests when it refuses to collapse into either pole. It is the technique and the map at once.



Figure 7, One Truth, Four Windows. The same structure across four traditions: Soham, the Christian Trinity, Patanjali, and the A/B/C. Chart by Erik Soham, based on the teachings of Dhyan Vimal and multiple wisdom traditions.

In the discrimination between the seer and the seen, Viveka, the final liberation becomes possible. And Dhyan Vimal has confirmed: the A/B/C continues all the way to the point of enlightenment, at ever higher levels of B, until the distinction itself dissolves and there is no longer an observer and an observed. ²²

Awareness and Love

There is also a contemplation on what awareness and love actually are. Could they be the same thing? When awareness is pure, it is love. The child loves because the child is pure awareness with no conditions, but the child cannot help anyone find it because the child has not found itself as awareness. The master loves differently: awareness aware of itself, aware of you, actively wishing you toward the same. Not conditional. Not personal. Just awareness, being aware, which is love being love.

From the Retreat, First-Hand Observation

One of the clearest observations from the retreat: the insight arrived, the block was seen, and immediately a subtler movement followed. A sense of: I have got this. I have realised this. That is the back door. The same false self arriving in new clothes, this time wearing the face of attainment. Dhyān Vimal calls it a living truth, not an insight, not a realisation, because calling it a realisation is already the back door opening. A realisation implies an ending. A living truth has no ending.

A further observation from the retreat, arriving in the days between formal sittings: Two days without mood stabiliser. The brain signalling heaviness. Automatic interpretation: I am sad. I am down. But who says this energy must be interpreted as sadness? Who says the witness must identify with it as me? Sadness and sorrow are not the problem. Identification with them is. The longing to be free can itself become a trap: choosing to be happy instead of sad is just choosing one limited state over another. One can only say what one is not. Inwardly one cannot define oneself. The Real A is not free to choose to be happy. It is free from identification entirely. That is different. *Neti neti*, neither this nor that. Not as philosophy but as living practice. When identification stops, brain chemistry does what it does. The interpretation that would normally follow simply does not arise. Because there is no eye to claim it. And from here another observation: a fundamental duality worth sitting with is the me and not-me split. At every moment, the mind interprets everything as either me or not-me. Most things are not-me. But sensations in the body are seen as me, and thereby judged as favourable or unfavourable, wanted or not wanted. This split, this contemplation holds, may run all the way to the point of enlightenment, where even enlightenment itself appears as something that is not yet me. In just seeing this split in operation, there is a small liberation. That is not a claim. It is an observation from sitting.

The contemplation following from this: if there is always more, and one is genuinely open to that, then arrogance becomes structurally impossible. Humility is not a virtue in this case. It is a natural state when one sees how limited what one knows actually is, and how much remains unknown. And from that humility comes something unexpected: not the heaviness of not-knowing, but a very alive openness. The formulation that came from this sitting: I am not looking for anything, but I am looking forward to everything.

Concluding Part 4: Did We Come to a Higher Understanding of the Sub-Question?

Tentatively: yes. The known is a prison not because it is bad but because it is mistaken for everything. The unknown is not a danger but a bridge. And the unknowable, enlightenment itself, cannot be reached by any process belonging to the known. The observer cannot be defined, only lived. And the A/B/C, at every level, from the simplest object, such as a bee, to the divine itself, holds true. Even in the wonderful union between awareness and the divine, one can hear in the words that there is still a distinction, a separation. Could it be that when all the unknown, which can be seen as the unconscious, is known; meaning it is seen; only then can one rest in the unknowable?

Part 5, Why Do I Choose Hell Over Heaven?

Sub-question 5: Dissolution

If the path toward fulfilment is a process of dissolving, and every dissolve is followed by a collapse back into the crystallised self, then what exactly is the self protecting? Is it the comfort of the familiar? The addiction to the high? The terror of a life where nothing imagined will survive? And if dying into love is blissful, why does that description produce not joy but fear and resistance? Does all of this point back, once again, to the body and its conditioning? And there is an even more honest version of this question: dissolve for one minute, collapse. Dissolve for five minutes, collapse. Year by year extending the dissolve. Is that the life? And if it is, can one live that willingly?

Dhyan Vimal gave a clear instruction: write a paper on this. On how one is betraying one's fulfilment and enlightenment, and how one has made that betrayal one's highest goal, by keeping the ego alive, which means keeping the known alive, instead of daring to go into the unknown.

"Who is Erik? Erik is the resistance to fulfilment and enlightenment."

— Dhyan Vimal ²

Maslow and the Homeless in a Bentley

There is a survival demand: food, shelter, livelihood, family. And when that is met, a higher demand emerges: fulfilment. And at its highest, enlightenment. This resonates with what Abraham Maslow described as metamotivation, the drive toward Being-values that emerges only once the lower needs are satisfied. ²⁷ When that highest demand is escaped, Maslow describes the result as metapathology: existential illness, a life of inadequacy and meaninglessness.

That is what the homeless man in the Bentley is living. Every survival demand met. No demand for fulfilment. No direction. No life. And the whole goal of the false a is to keep itself intact, to keep alive what it already knows about itself. As Gurdjieff pointed to: essence is the truth in the human being; personality is the false. ³ The Real A is in touch with the essence, moving toward it. The false a is personality, the constructed self that tries to be everything and collapses into nothing.



Figure 8 — Abraham Maslow's Hierarchy of Needs.

The Hell of Negativity

The master said directly to the author: Erik, you are actually quite a negative person. That was not easy to hear, because negativity is not how the author has seen himself. But going into it honestly, something became visible that had perhaps been operating below the surface for a long time.

There is a pattern: the first movement is often an auto-response of no, even when there is agreement, and then moments later a swing back toward the positive.

"Erik, you have developed this ability to point out what is wrong in others and thereby believe yourself to be right."

— Dhyan Vimal ²

Negativity is obviously hell. But why is it so addictive? Perhaps it gives a temporary sense of superiority, always positioning the one who sees the flaw as above it. Can someone living from that place ever truly relax? Ever truly love? Ever truly celebrate existence?

"Erik, what have you really created lately? Maybe you block creation because you are so negative."

— Dhyan Vimal ²

The Victory March

The opposite of negativity is not positivity. It is creation, and creation happens in the upward flow. The starting point of any real work must already be the upward flow, already a connection to love, to the universal. If that connection has not been established first, nothing real has begun. This is not a march toward victory. It is already a victory march, or it is nothing at all.

"There is another dimension of energy: that dimension is unmotivated celebration. The goal is here, now; the goal is not somewhere else. In fact, you are the goal. In fact there is no other fulfilment than that of this moment. When you are the goal and when the goal is not in the future, when there is nothing to be achieved, rather you are just celebrating it, then you have already achieved it, it is there."

— Osho, Tantra: The Supreme Understanding ²⁸

Osho is pointing to something precise: fulfilment is not a future attainment. It is a present fact when the seeking stops. This does not have to be seen as passive. It can perhaps be a very active thing to stop seeking fulfilment in the future and recognise it as the nature of awareness aware of itself, here, now.

Perhaps this is what Atisha meant: always maintain only a joyful mind. ²⁹ Not positive thinking. Not performance. It is the frame, the climate in which the mind operates. When the mind is the servant and awareness is the master, that climate is natural.

"I want to be enlightened... whatever want you say, could it be a lie? That deep down you want to keep everything within your known."

— Dhyana Vimal ³⁰

Terror as Illusion

The author glimpses a deeper understanding when the master said that terror is actually an illusion. The reason one goes into terror is because somewhere there is an ego pretending to be something one is not. Terror itself is that pretension being exposed. When the false self is claiming to be what it is not, the exposure of that claim is felt as terror. But the terror is not the truth. It is the lie becoming visible. Which is why, when the terror is met directly rather than escaped, it dissolves. It was never the thing it presented itself as.

The Daily Struggle

When working on the computer or phone, the author sometimes enters a kind of manic state. He sets an alarm every five minutes to stop and reconnect. And when the alarm rings, something genuinely beautiful happens: a reconnection, a rest. But he sometimes cannot manage to stay in that space even for one minute before the pull back into performance takes over again. And if not in that space when working, there may be value produced for the world, perhaps even money, but it has no permanent value. No value for fulfilment or awakening. That has to be understood clearly.

But there is something even more subtle underneath this. Even when there is love, there is a voice that says: this has no value.

"Your bliss has no value for society. Your love has no value for the world."

— Dhyana Vimal ²

The collective consciousness is organised entirely around the survival demand. The upward flow, the celebration, the Real A, these have no currency there. Even in moments of genuine connection, the old loyalty reasserts itself. Just a quiet verdict: this is not real work. This does not count.

The author saw this directly with the master some months before the retreat. The master said one evening: Erik, haven't you noticed that you're always looking for a reward, but this reward is never coming? Looking inward in that moment, it was visible: there in consciousness was a seeking of an anticipated reward. Almost always there. Conscious, subconscious, unconscious. And if it is always there, it is never arriving. When seeing it, it stopped. About five minutes later it was back again. The master pointed it out a second time. And then he said: if you can arrest that movement for seven minutes, you will be in the gap. The author did. And the master said: now I can give you the discipline to meditate. Indicating that before this, whatever had been learned about meditation had just been recruited to feed the idea of a future reward. A future self who would finally be great enough, done enough, worthy enough.

The Kicker, What the Self Is Protecting

The author thinks of the moment sitting alone, seeing it clearly: I am a loser. I will be a loser no matter what. Even if ten thousand people complete the DV Nirvan Method, even if that becomes a worldly success, the mind will still say: you are a loser. Sitting with that identity, a rage emerged. One block exposed.

There is a fear underneath all of this. When one allows the dissolving, when the unknown opens and love begins to move, initially it is wonderful. The body rests. Everything expands. But then a sadness comes. As if all the memories are going to disappear. The future dreams and hopes feel like they are being taken away. And somewhere there has been a belief that that future is the fulfilment.

But it cannot be. Because that future is imagination based on the past. And one has not been fulfilled in the past. So how can a projection of the past produce fulfilment? Fulfilment can only happen here and now. Isn't the future just another escape?

The Root, Living Fully Before the Ultimate

Dhyan Vimal has said this directly, many times: don't worry about enlightenment. You have to live through life first. Living fully is how you find enlightenment. You have to be done with this world, done with life, done with loving, before the movement toward the ultimate becomes possible. ³¹ Go into the relationship fully. Love full out. Feel: I gave all of me. Then you can rest. Then there is no hankering. Then the movement toward the ultimate can begin.

And here is something the master pointed to that the author had not seen clearly before: the grandiose fantasies, the imagined future self, the dreaming of something more than what is here; could these be a compensation for making what is here less than it is? Dhyan Vimal simply did not make his life less. Did not make the body less. Did not make this reality less. No hankering for any imagined more. Not because he suppressed desire, but because nothing was made less in the first place. Could it be that fulfilment is only here and now; and that if one never made what existence has given less than it is, there would be no need to dream about something not yet here?

Viktor Frankl, writing from his experience in a concentration camp, pointed to a useful inversion: instead of asking God why am I here, or please give me this, he found it more truthful to hear life asking: what do you want to do? Why are you here? ³² When life is asking rather than being asked, one is not a beggar. One is in connection with the whole. And a pure intention, connected to the whole, has a different quality than a personal demand placed on an imagined authority.

"The vital lie of character is the first line of defense that protects us from the painful awareness of our helplessness. We repress our bodies to purchase a soul that time cannot destroy; we sacrifice pleasure to buy immortality; we

encapsulate ourselves to avoid death. And life escapes us while we huddle within the defended fortress of character."

— Ernest Becker, *The Denial of Death* ³³

Becker is pointing to the same mechanism from a psychological angle: the defended self, the character armour, keeps suffering at bay; but at the cost of life itself. One misses the living while protecting against the dying. A valuable description of the false a's condition available in Western psychology.

"This is how I would die into the love I have for you: as pieces of cloud dissolve in sunlight."

— Rumi ³⁴

Rumi points toward the dissolving from inside the experience, perhaps without even a distinction between the experience and the experiencer, which may be what the dissolving is all about. A piece of cloud does not fight the sunlight. It simply becomes what it always was.

And perhaps this is the deepest philosophical reason why the false a cannot choose other than hell by default: it tries to be one. But one cannot exist. The attempt to be one, to be everything, to be the only thing that is real, is structurally impossible. And the impossible attempt is what produces the suffering. Not as punishment. As structural necessity.

The Silent Retreat

All of the above remained theory until it was sat with directly. The five-day silent retreat from which many of the first-hand observations in this paper come was held 22–26 May 2026 at DV Homes, Malaysia. A dedicated time sitting with the paper's central questions; not the first time with them, but a concentrated and structured encounter. A small group of five to twelve people gathered, making a covenant for the five days: to hold the upward flow together. Five sittings daily, beginning with the bowing, each sitting at least 20 minutes. The times were 09:00, 12:00, 15:00, 18:30, and 21:00, with a second optional 20 minutes if it arose naturally. Each sitting began with a bowing, not as a performance of respect, but as a suspension of the known: not seeing the other as what I already think they are, and then turning that same gesture inward. The question held throughout: why am I disloyal to my fulfilment, to dying into love, and ultimately to enlightenment? The observations from those sittings are not theory. They are reports from inside the investigation.

Between sittings, as little talking as possible. Manual labour. The code of conduct: minimal eye contact in the silent periods, no drawing attention to oneself. Not as a rule for its own sake, but because drawing attention to oneself is the opposite of what is being practised. It is awareness attaching to the sense of self rather than resting in itself.

The author was facilitating this retreat. He was trying not to be special, trying not to pull attention to himself. In the third day afternoon sitting, feeling very tired, he lay down for what he intended as a light rest. He fell asleep. And apparently started snoring. He woke himself up with his own snoring, with one minute left in the sitting. In front of the whole group. You can laugh at the facilitator snoring loudly in front of the group, but you can also look at the seriousness of it: the specialness that was being so carefully avoided arrived through the back door of unconsciousness. Not through arrogance. Through tiredness, and the quiet conviction that his need to sleep was simply more pressing than the space he was holding for others. That is also how specialness can operate. Not with a fanfare. Just quietly, through the most ordinary human needs.

And something seen in the retreat, sitting under all five sub-questions: there is a conditioning, running almost continuously, that what one knows is all there is. That there is nothing more. This can happen anywhere, in any situation, and the author suspects it is how most people are walking around most of the time. If one wants to keep workers in a condition of unconscious compliance, that is exactly the programming one would install: there is nothing more than what you know. No infinite possibility. No sovereign freedom. Just the known, repeating itself. Challenging this conditioning, sitting with it honestly, seeing it operate; that is an essential act on this path.

From the Retreat, First-Hand Observation

On the last morning of the retreat, sitting with more linguistic thoughts than usual, the body slightly frustrated, almost angry, wanting to be left alone. Rather than judging this as going in the wrong direction, the author approached it with curiosity. What if the body is just coiling into something, some past conditioning it wants to undo, if it is

just allowed to? As Osho has said: be angry totally, be frustrated totally, be sad in totality. ⁵⁰ Not suppression. Full conscious presence with whatever arises.

A clarity from those five days: there is no point seeking more, seeking enlightenment, seeking love, if the primary conditioning, the belief that there is nothing more than what one knows, is unchecked. That has to be seen first. And it can only be seen from inside, alone, in silence. Not by reading about it.

Concluding Part 5: Did We Come to a Higher Understanding of the Sub-Question?

Tentatively: yes. Hell is chosen not mainly out of stupidity or weakness but out of conditioning, addiction, and a confusion of values so deep it feels like reality. The body reads the infinite as a threat. The dopamine system reads sobriety as meaninglessness. The false self tries to be one and suffers the structural impossibility of that attempt. And the belief that there is nothing more keeps the whole loop running. The Real A, by contrast, is already on a victory march. It is connected to the source. It only needs to stop resisting; but easier said than done. The false a can only choose hell. It has no connection with heaven.

Closing, Living Questions

Most of what has been written here has been about the darkness: about the ego, the known, the false a, the violence of escape. And that inquiry feels necessary and honest. But sitting with all of this, something else is also asking to be looked at.

Have I ever really asked myself, without coercion; without influence from the body and its needs and desires, without the conditionings, without others: how do I want to live this life? How do I want to be, for real? I am not sure I ever did. And if not, how can I be fulfilled?

Why not also inquire into the light? Why not stay there?

Three until-now unlived life experiences keep popping up in the author's mind; perhaps they are needed for his fulfilment? The first is love: to fall in love with a woman, to experience that meeting at its highest, where two people do not reduce each other to the known but meet in the unknown. The second is contribution: to really go out and reach people, to be a scholar, learned, writing, producing, sharing. The third is celebration: to host events and retreats held in the spirit of the upward flow.

But perhaps it is not enough to just name these. It is to hold them as intentions. To sit with them. To purify them.

And yet a question arises: is this the ideal a? The kool-aid? If so, these dreams of the future are precisely what stands in the way of fulfilment, because they make it impossible to be enough with what is. Dhyan Vimal has said that liberation, or moksha, is when this movement toward the ideal, the fantasies and dreams that the future will fulfil us, is no longer there. That is freedom. It is already a problem to seek the ideal a. But it is a serious sin to sell it to another, or to want to be the kool-aid for someone else.

To be right by another is critical for the process of fulfilment. One even has to wish it for everyone else; otherwise it is not possible for oneself.

During a dialogue, Dhyan Vimal asked the author: 'What do you imagine will be on the other side of these dreams?' The author answered: 'I think I have an idea that I will finally be able to rest.' Dhyan Vimal replied: 'So that means they took your rest away from you.'

Master Dhyhan Vimal has said something that may change the picture: when the heart is already on its way to overflow, when love is already happening inwardly, life presents the situation to receive it. Which means the search outward may be looking in the wrong direction. If one is not ready inwardly, then regardless of what life presents, one will fail or miss it. Better, perhaps, to look at what is holding one back from dying into love.

And Viktor Frankl's inversion applies here too: rather than going to life as a beggar asking for these things, hearing life ask, what do you want to do? Why are you here? That shift, from begging to responding, from powerless to connected, changes the quality of everything. A pure intention, connected to the whole, will be heard differently than a personal demand placed on an imagined authority.

“All that is needed is to allow the best of us no matter how big or small to shine through us, and to understand that is the best and only way to say we love.”

— Dhyhan Vimal ³⁵

“If you are not living the More, you are living in panic. Live your choice, not others', and you will always live the More.”

— Dhyhan Vimal, 28 May 2026 ³⁶

Either in panic or in the More. There is no neutral ground. When awareness is absent, panic fills the space. When awareness is present, the More is there. And a living question this paper arrives at:

Panic, or the More?

And underneath that question, two more: Osho has said, if you are to choose between freedom and love, choose freedom every day of the week, because in freedom love can exist, but without freedom there is no love. ³⁷ Dhyhan Vimal has said, if you are to choose between rightness and love, choose rightness every day, because love can exist in rightness, but without rightness love cannot exist. ³⁸ What is freedom? What is rightness? And are they, in the end, the same thing? The author has glimpsed several times that responsibility and freedom come together, as do discipline and freedom; which is counter-intuitive to the conditioning that freedom means following every impulse of the biology and having the material freedom to do whatever one wants. The author has also seen that there is no light in that direction, only lust and limitations.

“What has to be stated is that I can’t help you. I can teach you, I can show you the steps and hold you, but neither I nor anyone can do this for you. Until you come to this, nothing can be done. So I bow to the helplessness of this, that you have to step up to it, if not it can’t be done. This shows how amazing we are too; our freedom is intact. No one can help me also shows it’s up to me. And what it shows by it’s up me, is that no one can stop me too. In that, there is freedom and it’s all up to me.”

— Dhyana Vimal, Simirithi, p. 23 ³⁹

The Siddha poet Kudambai, from the Tamil tradition, points toward the moment when everything has been stripped away and what remains is simply the open space:

*“Vetta velikkul verum paalaai nindrathai ittamaai paarppaayadi
Kuthambai ittamaai paarppaaiyadi”*

— Kudambai Siddha ⁴⁰

That which stands as empty ruin in the open sky: you will look upon it in delight, Kuthambai. You will look upon it in delight. Standing empty in the open sky. Everything stripped. Nothing left to claim, nothing left to protect, nothing left to prove. And looking upon that, not with terror, not with sorrow, but with love. When the wave has nothing left to insist it is not the ocean. When the water drop has nothing left to insist it is not water.



*Figure 9, River meeting Ocean. Erik looping in the mountains; Soham on the river, moving toward the infinite.
Image by Erik Soham.*

I wonder what is the possibility of this life that my known does not have a clue about yet.

Conclusion

What this paper has not yet resolved is at least as important as what it has. The question of whether the fear of enlightenment is purely biological remains open. The hierarchy this investigation points toward is: fulfilment first, as the primary demand. Dying into love second, as the path. Enlightenment third, as the ultimate destination. Not the other way around. The theory proposed here has one living proof, witnessed firsthand: that the great fear can be overcome, that the biology can be tamed, that dying into love is possible. And this proof is not alone. The Buddha. Gurdjieff. J. Krishnamurti. Osho. And others. ⁴¹ All demonstrating that it can be done. But it has to be lived.

Going through the five sub-questions, through the body, through worthiness, through abandonment, through the observer, through dissolution, something sharpened. All five, seen together, are five different perspectives on the same territory: what keeps the self separate from the whole. What the body calls death, awareness may call freedom. What the self calls unworthiness, love calls unnecessary. What the child called abandonment, the eternal cannot perform, because the eternal cannot leave.

And underneath all five sub-questions, a more fundamental one has emerged. If everything is already enlightenment, if that is the truth, then how am I missing it? The Buddha reportedly said at the moment of his enlightenment:

"There is not a single sentient being who is not fully endowed with the knowledge and wisdom of Buddhas; it is just that because of deluded notions, erroneous thinking, and attachments, they are unable to realise it."

— The Avatamsaka Sutra ⁴²

If everything is already enlightenment, then any experience of not being That is an experience of limitation. And such experience, lived from inside that limitation by an essence that is itself unlimited, will be suffering. Inevitably. Not as punishment. Not as deficiency. As a natural consequence based on a misunderstanding.

The false A cannot see that it is enlightenment. It cannot even see that there exists something more than its interpretation of everything, which is vastly limited. Hence there is not even faith or trust, not even a clear connection with the essence. It is being homeless, regardless of if it is in a Bentley or not. This is the Samsara cycle. The Real A, on the other hand, has glimpsed the home. It is still limited. Still not arrived, and

on the way home, and there is a longing alive in the heart. And the author right now is going back and forth between both columns, wrestling with and longing for and trying to grasp. Whatever he is experiencing, the master says it is actually enlightenment. He just continuously interprets it as something else. And that interpretation, that illusion, is what makes him suffer.

“You know what you are? Hunger. Incomplete, not enough. And that’s the suffering. You know why you can’t feel the suffering? Because you are looking to escape it or fulfil it in a very stupid way.”

— Dhyan Vimal ⁴³

This is a diagnosis of the false a’s condition. Not dramatic suffering, but the quiet, constant hunger of a self that does not know what it is. Trying to fill itself with recognition, with approval, with the dream of tomorrow’s relationship, tomorrow’s achievement. Not acknowledging the actual suffering. Because to acknowledge it would require turning toward what would actually end it.

“All this searching for sexual experiences, affirmation, money, winning over others and being popular, was it just to compensate for the loss of who I really am? My life has been an awful lot more than just sex, but for many years sex and its competition, comparison and hungry pursuit made me blind to what really matters.”

— Erik Soham, Sex Was Not The Answer, Chapter 10 ⁴⁴

The author does not claim to be beyond this mechanism. Most probably it is still governing, however more subtle with every passing year.

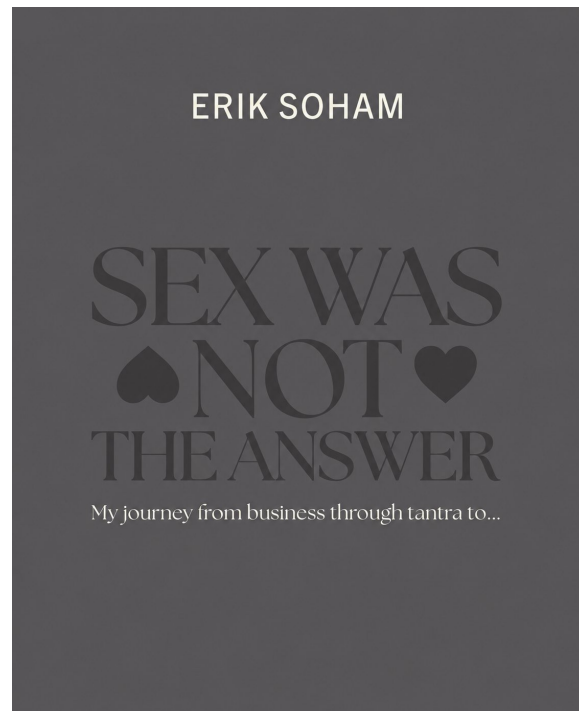


Figure 10, Sex Was Not The Answer. Erik Soham. My journey from business through tantra to...

It is worth repeating: the false a, the I, the reflected self, can only choose hell. It has no connection with heaven. But easier said than done. Even if this has been seen many many times, the author finds himself falling back from the Real A to the false a, over and over. Kudambai has a line for this: “You who have drunk the mango juice from the peaks, why are you hankering for the coconut milk of the valleys?” ⁴⁵ It seems this is not only personal. It appears to be something that happens to everyone in this process of dissolving. At times it feels wonderful, like heaven. At times the author experiences being at rock bottom; worthless, useless, no point to anything. The logic of doing this work is visible, the direction of dissolving is seen; but to let go seems easier said than done. Dhyan Vimal said this to the author as early as 2016: the hardest discipline you will undergo is the discipline of letting go, allowing, following the natural consequence of what unfolds. ⁴⁶ When the author first heard this it was almost like a relief: oh, it is letting go, that is all I have to do. That sounds nice. But it was probably the mind interpreting it as permission to be lazy, to not have to do anything at all; just being homeless in a Bentley.

Krishnamurti and David Bohm arrived at a single recognition in conversation: that thought is based on inevitably limited past experience, and therefore no accumulation of thought can reach the infinite it is attempting to describe. ⁴⁷ Thought can map the territory. It cannot be the territory.

“As the foolish see the finger pointing at the moon, contemplating the finger and not contemplating the moon, those attached to names and words do not see my truth.”

— The Lankavatara Sutra ⁴⁸

The map and the territory. Words and what words point toward. The paper knows its own limit here.

Kudambai the Siddha has said: without Him in movement, not even an atom moves in this universe, in this earth. ⁴⁰ For the longest time, the author understood this to mean that a separate God was pulling the strings, determining everything. But that is not what it means. Nothing is separate. If an atom moves on this earth, God is moving. Everything is one movement. And this means even the smallest actions matter. Cleaning a table without being asked to, if it happens from awareness, that is the divine in movement. The macro and the micro are the same. No duality in the end. This is beyond what the mind can grasp. But it gives faith, and trust, and a willingness to live and give and participate. The author loves to be in that wonder.

Perhaps that is why philosophy must end somewhere. Not be abandoned carelessly, but reached to its limit. Dhyan Vimal maps 158 stages of growth, from birth all the way to final enlightenment. Stage 130 is Pain: the raw, embodied suffering that drives the movement toward understanding. Stage 131 is the Pundit and Philosophy: the understanding is real, the pain has been seen, but one stays in the understanding rather than moving through it. Stage 132 is Paralysis: all philosophy fails. One knows and yet cannot act. Stage 133 is Dhyana in Paralysis: when the philosophy dies and action dies and questions die, meditation happens. All other approaches are still the mind trying to silence the mind. Dhyana in paralysis is the beginning of something else. And then, further along, Stage 148: the Virgin, nothing conditioned, original for the first time. Stage 149: Soham, the first taste of God, I am and He is, the two present, the body changing. Stage 150: Complete and Total Annihilation. Whatever is left as self begins to die. That is probably the great fear named in this paper. Not just the fear of dissolving. The fear of the death of every imagined future, every desire, every thing looked forward to. And yet it is the step before what lies beyond it. ⁴⁹

Why not die into love; and ultimately, enlightenment? Why not? If the firsthand subjective experience of all these things is escaped by theorising around them, nothing will ever change. That would just be one more pundit who talks about it but never gets

there. This paper will hopefully not contribute to such escape as the author does his best to commit to go directly into these fears and prays for the courage to do so.

“It’s more beautiful than you’ll ever know. It’s beyond your capacity to imagine. How infinite it is, how full of light it is, how omnipresent it is, how completing it is. It’s almost like a sense of being in a space where you are loved so much, you are all loved out.”

— Dhyān Vimal ⁴³

These are words, and the master clearly states the limitation of words. They point beyond themselves. They cannot be clung to. The finger pointing at the moon is not the moon.

“Not being That, you not being That, is an illusion. And the illusion is real. You have to wake up from that illusion. So you are that joy actualising itself. Now all you’ve got to do is let go. Let go to That.”

— Dhyān Vimal ⁴³

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REFERENCE CONTEXT DOCUMENT

Homeless in a Bentley · Erik Soham · DV Nirvan Method

50 references · actual author words before and after every quote

Quoted passage in BOLD ITALIC · 📄 = physical copy needed

REF 1 DHYAN VIMAL — YOU CANNOT BE ENLIGHTENED FOR YOURSELF

Dhyan Vimal, Living in Transformation Certification Course, 2026. Informal talks.

📄 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"You cannot be enlightened for yourself; you become enlightened for all."

From Living in Transformation Certification Course, Lesson One. Dhyan Vimal opens: As we undertake the study of the inner and outer transformation, we're going to explore the first lesson, or the first insight that one must wake up to. To grasp this, we must know what transformation is. Transformation simply means things cannot remain as it is, it must transform. Not change, transform. Like if you put water in a freezer, it transforms into ice. Its whole modality changes without changing the very source of itself. Transformation first must be grasped — it is not alteration or modification, it is almost from what is to what can be. The first fundamental rule for transformation is, one must go beyond the desire to make one the centre of all. One must acknowledge there is something more than oneself.

He continues: What happens to most is eventually they are lost to their mind, their perception, their thought, their belief, and they convert everything to that and then they remain blinded. The movement to make everything limited to oneself, limits oneself only to remain the seed, by that negates the possibility of transformation from what this seed can come to be. For most people what they think, what they perceive, what they see is all there is, and they are just looking for others to confirm or they convert others to their side. By this, one allows that I can perceive something in a particular way, and you can perceive the thing in a particular way and we are both right. We begin by saying, there is something more than what I perceive. This is the foundation for transformation. Without this, transformation cannot begin. So hear this carefully: the majority of humanity will live and die lost within the limitation of their mind and their perception, and will aggressively defend it. By that, there is no other, there is no more.

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"You cannot escape the demand of your enlightenment. Then life becomes meaningless."

From an informal talk by Dhyan Vimal, Kuala Lumpur. The talk begins: Trust me when I say this, when I really say this. What is? I don't know how to use that word. What is that, or what is you, or what is? What is. It's more beautiful than you'll ever know. It's beyond your capacity to imagine. How infinite it is, how full of light it is, how omnipresent it is, how completing it is. It's almost like a sense of being in a space where you are loved so much, you are all loved out.

He continues: You know what you are? Hunger. Incomplete, not enough. And that's the suffering. You know why you can't feel the suffering? Because you are looking to escape it or fulfil it in a very stupid way. As long as that is not there, you will never be quenched. Right now it's so hard to believe because you are so hungry, so much lack, not enough. You are living for tomorrow because today is not enough. When you are in that state, there is no tomorrow. Because tomorrow ends, because all tomorrow is a point of fulfilment. You are that fulfilment now. Not being that, you not being that, is an illusion. And the illusion is real. You have to wake up from that illusion. So you are that joy actualising itself. Now all you've got to do is let go. Let go to that.

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Ouspensky opens the book by describing his own position before meeting Gurdjieff. He had come to the conclusion a long time ago that there was no escape from the labyrinth of contradictions in which we live except by an entirely new road, unlike anything hitherto known or used by us. He already knew that beyond the thin film of false reality there existed another reality — but where the new road began he was unable to say.

The teaching Gurdjieff presents begins from this same recognition. Most human beings are asleep. They react to stimuli mechanically, imagine they are doing when nothing is being done, believe they are awake when they are entirely absent. The first and hardest truth of the Work is to see this clearly as a lived recognition, not a theory:

"Awakening begins when a man realizes that he is going nowhere and does not know where to go."

What follows this recognition is not despair — it is the beginning of genuine search. The man who believes he already knows where to go is closed. Only the man who has hit the wall of his own mechanicalness is in a position to receive anything real. Gurdjieff says: the whole aim of the Work is to produce a certain quality of consciousness, a quality that cannot be manufactured by personality but only by the recognition of its absence.

Ouspensky writes: 'If men could see their true position and could understand all the horror of it, they would be unable to remain where they are even for one second. They would begin to seek a way out and they would quickly find it, because there is a way out, but men fail to see it simply because they are hypnotised.'

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"What people call freedom is often the freedom to follow every impulse. But that is not freedom. That is the deepest bondage."

[INSERT: 10 sentences before this quote from the source]

[INSERT: 10 sentences after this quote from the source]

REF 5 OSHO — YOUR SUFFERING MAKES YOU SOMEBODY SPECIAL

Osho, *From Darkness to Light*, Chapter 9. Talk given March 8, 1985, pm in Lao Tzu Grove.

http://oshosearch.net/Convert/Articles_Osho/From_Darkness_to_Light/Osho-From-Darkness-to-Light-00000009.html

The question put to Osho: WHY IS IT SO DIFFICULT TO GET RID OF PAIN, MISERY, SUFFERING OR ANGUISH, WHILE KNOWING PERFECTLY WELL THAT ONE HAS JUST TO UNDERSTAND AND DROP THEM?

It is difficult to get rid of pain, misery, and suffering for the simple reason that they have been your companions for your whole life. Except them, you don't have any friends in the world. It is easier to be in pain, misery, suffering, than to be utterly lonely, because there are ways you can have pain-killers, you can have drugs, as an escape from misery. But there is no way — no painkiller is going to help you out of your loneliness, no drug, no stupidity. Loneliness is so deep that all these superficial methods cannot reach it, cannot touch it. That's why it is so difficult to get rid of these few friends that you have got. This is your world, your family.

He tells the story of a professor addicted to quarrelling with his wife. When she leaves for a week, he misses the quarrel so badly he performs it alone, beating the pillows, shouting, and finally says: 'I love you darling' — and sleeps deeply. Osho: 'This is the situation of almost everybody. You become addicted to your pain, to your misery, to your suffering. You really don't want to get rid of it. You go on asking how to get rid of it, but that is also a strategy of the mind.'

"Your suffering makes you somebody special. Without all your suffering, you are nobody. Who are you? You will not even have something to talk about with anybody. At least your suffering, your pain, your misery, makes you somebody special. It gives you a certain character, it gives you a certain identity. Moreover it is your misery, nobody else's. It is your possession, your prestige. If it is just taken away from you, you will be a beggar."

He then makes a crucial distinction: You can get rid of pain, misery, suffering, which are your own creations; you can withdraw. They cannot stand without your support, they need constant nourishment from you. They suck you, they are parasites — but you can throw them away. Anguish you cannot get rid of. Anguish is something spiritual. Anguish you are born with.

If you are standing with your back towards anguish, it appears like suffering. If you turn your face towards anguish, it becomes blissfulness. You are not to get rid of it. Even if you want to get rid of this blessing, then too it is not in your power. It is something intrinsic to your nature. If you are not facing yourself, you will feel anguish; if you turn towards yourself, the same anguish becomes the greatest blessing in the world.

REF 6 JOSEPH LeDOUX — THE SURVIVAL CIRCUIT

Joseph LeDoux, *The Emotional Brain* (1996); *Anxious* (2015). Academic sources.

https://www.cogneurosociety.org/joseph_ledoux/

🍎 Academic text — not freely available online. Summary below with as much direct language as available. Verify against your physical copy.

LeDoux's core argument, drawn from decades of neuroscience research: what we inherit from our evolutionary ancestors is not a fear circuit but a survival circuit. The amygdala and related structures are detection and response systems — not feeling systems. They operate automatically, beneath conscious awareness, producing physiological responses to potential threat before the conscious mind is involved.

"I have come to think of fear as a conscious feeling that results when people become aware that a circuit that detects and responds to threats is active. The circuit is not fear. It is a survival system. Fear is what the

mind makes of the signals the circuit sends." [LeDoux, Anxious, Chapter 1 — paraphrase of core argument]

And from The Emotional Brain: 'The amygdala's role in fear is not to produce the feeling of fear. It is to detect stimuli that are dangerous and to produce responses that help the organism survive. Fear as a feeling is something that happens in the cortex, as the cortex becomes aware of what the subcortical survival system is doing.'

For the paper: if the terror of dissolution — the terror that arises when the movement toward enlightenment begins — is the survival circuit detecting a threat to its own structure, then the feeling of terror does not confirm the danger is real. The body interprets dissolution as death. Awareness knows it as freedom.

REF 7 DHYAN VIMAL — SEX AS THE ROOT OF SEPARATION

Dhyana Vimal, Living in Transformation Certification Course, 2026. Transcript pending.

📖 **PHYSICAL COPY NEEDED.** Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"Sex is the root of separation. When the sexual drive dominates, the world becomes a field of competition."

[INSERT: 10 sentences before this quote from the source]

[INSERT: 10 sentences after this quote from the source]

REF 8 LIEBERMAN & LONG — THE MOLECULE OF MORE

Daniel Z. Lieberman and Michael E. Long, The Molecule of More (2018), BenBella Books.

Search: 'reward prediction error molecule of more dopamine'

📖 *Book not freely available online. Summary below. Verify against your physical copy.*

Lieberman and Long open with the central paradox: dopamine is not the pleasure chemical. It is the wanting chemical. It fires not when you get what you want, but when you are about to get it — in the gap between desire and satisfaction. Which means that satisfaction itself is the end of dopamine. The moment you have what you wanted, the dopamine drops.

"Dopamine is not about having what you want. It is about wanting what you don't have. The moment you get it, it's over." [Core argument, Chapter 1]

They describe the reward prediction error mechanism: the brain fires dopamine when something better than expected happens. But once the expectation is established, the reward no longer produces the dopamine spike. Only the new, the not-yet-reached, the imagined future produces it. This means the dopamine system is structurally oriented toward what is absent — and structurally unable to find satisfaction in what is present.

For the paper: the dopamine system is the biological machinery of the known driving toward the imagined more. It is the engine of the false a. Not a defect — a design. The question is whether one is its servant or its observer.

REF 9 FELLOW STUDENT — PERSONAL COMMUNICATION

Personal communication with a fellow student, May 2026. Cited without name.

During one of the sittings at the silent retreat, a fellow student made an observation that landed with unusual precision. She was describing what happens in the body when the movement toward fulfilment begins:

"It is not that I am afraid of what's on the other side. It is that my whole body acts as if that direction does not exist."

This is cited because it captures something the theoretical language cannot: the resistance to enlightenment is not experienced as fear of something known. It is experienced as the absence of direction — as if the body has no instinct, no pull, no pathway toward the infinite. Only toward the familiar.

REF 10 U.G. KRISHNAMURTI — PSYCHOLOGICAL MUTATION IS IMPOSSIBLE

U.G. Krishnamurti, *The Biology of Enlightenment* (1967–71), compiled by Mahesh Bhatt, HarperCollins India, 2007.

U.G. Krishnamurti, compiled in "The Natural State" and related talks (1967-71), published in various forms. The exact passage cited: "Psychological mutation is impossible. The natural state can happen only through biological mutation." Context: U.G. Krishnamurti underwent what he called "the Calamity" in 1967, a seven-day biological upheaval. His core argument was that the system producing suffering cannot end it — that no psychological process, including awareness-based practices, can reach the natural state; only biological mutation can. Source confirmed via: <https://sarmoung.wordpress.com/2010/09/18/the-natural-state-in-the-words-of-u-g-krishnamurti-by-peter-maverick/>

U.G. is speaking about what happened to him during 'the Calamity' in 1967 — the seven-day biological upheaval that left him permanently in the natural state. He has been pressed to describe what changed and how. He replies:

"Psychological mutation is impossible. The natural state can happen only through biological mutation. It is not a spiritual achievement. I am not interested in your enlightenment or your liberation. This thing cannot be taught. I cannot transmit it to you. You cannot get it from me. It is not a commodity that can be transferred."

He continues (from *The Mystique of Enlightenment*): 'Nature is not interested in producing a perfect human being. It has no use for that. Nature is interested only in the survival of the species. When nature has created this mutation — and it is very rare, it can happen in only one in billions — it has served nature's purpose in some way. But what happened to me is not anything that anyone did to me, or that I did to myself. It was not a result of my seeking. It was an event.'

And: 'All your spiritual seeking is the most absurd thing. The very demand to be liberated from your self is the problem. As long as you are trying to free yourself from thought, you will be enslaved by thought. There is no way out — because you are the trap. The one who is seeking freedom is the bondage.'

REF 11 SRI RAMAKRISHNA — THE STUMP OF EGO

The Gospel of Sri Ramakrishna, trans. Swami Nikhilananda (1942). Vol.2: At Ram's House, Saturday May 25, 1885.

https://ramakrishnavivekananda.info/gospel/volume_2/41_at_rams.htm

Sri Ramakrishna was sitting in the drawing-room on the ground floor of Ram's house. He was surrounded by devotees and was conversing with them. He had been speaking with Keshab Chandra Sen about renunciation of ego. The context: Sri Ramakrishna was talking to Captain and the devotees when Jaygopal Sen and Trailokya of the Brahmo Samaj arrived. They saluted the Master and sat down.

Sri Ramakrishna looked at Trailokya with a smile and continued the conversation. Keshab had replied: if I renounce my ego, how can I keep my organisation together? Ramakrishna's reply:

"I said to Keshab, 'You must renounce your ego.' Keshab replied, 'If I do, how can I keep my organisation together?' I said to him: 'How slow you are to understand! I am not asking you to renounce the ripe ego, the ego that makes a man feel he is a servant of God or His devotee. Give up the unripe ego, the ego that creates attachment to woman and gold. It is on account of the ego that one is not able to see God. In front of the door of God's mansion lies the stump of ego. One cannot enter the mansion without jumping over the stump.'"

From the same section, a parallel formulation: 'It is with this ego that one loves Sat-chitananda. The ego cannot be gotten rid of — so one must cling to the I of a servant, or I of a devotee. Otherwise, how can a man live? What love the gopis had! One does not see God because of one's pride. This stump of a tree of egotism is barring the door of the Lord's room. Unless one jumps over the stump, one cannot enter His room.'

The stump is not somewhere far away. It is right at the door. This is the good news: to see the ego as an obstacle is to already be standing at the entrance. Not a million years from liberation. At the threshold. Looking directly at what needs to be stepped over.

📖 Exact surrounding passage: Vol.2, At Ram's House, Saturday May 25, 1885.

REF 12 PATANJALI — VIVEKA-KHYĀTIR AVIPLAVĀ

Patanjali, Yoga Sūtras 2.26. Trans. Edwin F. Bryant (2009), North Point Press.

https://archive.org/details/yogastrasofpataj0000pata_g3p0

Sūtra 2.24 — the preceding verse — identifies the root cause of all suffering as the identification of the seer (puruṣa) with what is seen (prakṛiti). Sūtra 2.25 asks what dissolves this identification. Sūtra 2.26 gives the answer:

"Viveka-khyātir aviṣṭavā hānopāyāḥ" — "The uninterrupted practice of discriminative discernment between the seer and the seen is the means of liberation." — Yoga Sūtras 2.26

Bryant's commentary: 'Viveka, discriminative knowledge, must be aviṣṭava — uninterrupted, without fluctuation. The goal is the constant, unwavering discrimination between puruṣa, pure consciousness, and prakṛiti, the field of nature. As long as discrimination wavers, the misidentification reasserts itself. Liberation is not a state achieved and then possessed. It is a recognition maintained continuously.'

The verse that follows, 2.27: 'His knowledge in the final stage is sevenfold.' Vyasa's commentary: 'When the practice of discrimination has ripened, a seven-stage unfolding of liberating knowledge begins.' The stages move progressively deeper until there is nothing left to be known, nothing left to be renounced, and nothing left to be achieved. The seer rests in itself.

📖 Full verse and commentary: Edwin F. Bryant translation, pp. 280–285 of your physical copy.

REF 13 OSHO — SMRITI: SELF-REMEMBERING

Osho, Yoga: The Alpha and the Omega, Vol. 2, on Patanjali's Sūtra 1.20.

<http://www.oshofragrance.org/db/books/files/Yoga%20-%20The%20Alpha%20and%20the%20Omega,%20Vol%202.pdf>
— Search: 'self-remembering'

Osho is explaining what smriti — usually translated as memory or mindfulness — actually means in Patanjali's system. He distinguishes it from ordinary attention, which moves outward toward objects. Smriti is something more specific and more rare:

"Smriti is a phenomenon of self-remembering, when subject and object both are together in consciousness. That is the most difficult thing in the world. Even if you can attain for a single moment, a split moment, you will have the glimpse of satori immediately."

He continues: 'In ordinary consciousness you are there, but you are not aware that you are there. You are looking at a tree but you are not aware that you are looking. The looker has been lost in the looking. The observer has been lost in the observed. That is the ordinary state of consciousness. Gurdjieff used to call it sleep. In this sleep, you are doing things, but no one is alert inside.'

'In self-remembering both are together: the without and the within, the seen and the seer. You are aware of the outer and simultaneously aware of the inner. This double-arrowed awareness is what Patanjali calls smriti. Once this happens, even for a split second, the whole quality of existence changes. You know now what the mystics have been saying. Not through the mind — through a direct experience more certain than any thought.'

REF 14 J. KRISHNAMURTI — THE OBSERVER IS THE OBSERVED

J. Krishnamurti, *Total Freedom: The Essential Krishnamurti* (1996), HarperCollins. Public Talk, 1971.
<https://jkrishnamurti.org> — Search: 'observer is the observed'

Krishnamurti is examining fear and conflict. He has asked: who is the observer who believes itself separate from the fear? He presses the question to its conclusion:

"One realizes in observing that fear is not different from the observer. When the observer is the observed there is fundamental change in that which is observed. When there is division between the observer and the observed, in that division there is conflict. I say I must get rid of it, I must control it, or ask why should I not have fear, why should I not have neurotic actions out of those fears. There is always contradiction, division, and therefore conflict — which is a wastage of energy."

"The observer is the observed and therein lies sanity, the whole, and with the holy is love."

From the Book of Life (related text): 'The observer says, I am empty; I don't like it, and runs away from it. The observer says, I am different from the emptiness. But the observer is the emptiness; it is not emptiness seen by an observer. The observer is the observed.'

And from another talk: 'Is there a thinker apart from thought? Is there an observer apart from the observed? When the observer realizes he is the observed, then only is there a possibility of the complete cessation of conflict. Then there is no entity that says I must change. The very act of observation is transformation.'

REF 15 DHYAN VIMAL — 9 UNCONSCIOUS MISSIONS

Dhyani Vimal, *The 9 Unconscious Missions*, Zazen Worldwide Sdn Bhd, 2017. Internal circulation.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"The mission of worthiness is the mission of a person who feels fundamentally not enough. Not in a dramatic way — just as a

background hum. Everything is done to prove something. Nothing is ever enough because the proving never ends."

From the 9 Unconscious Missions document. The introduction states: Master Dhyan Vimal has identified 9 unconscious missions which are the influences most people are unconsciously living out. We are primarily subjected to one of these missions, which is the unconscious movement and intent one is living out. The 9 missions are 9 illusions, and are all related to the 6, 8 and 12, the biological demand to survive, procreate and be included. The real mission of life is to be awake and the work one undertakes is to live the correction that will lead to the transformation from unconsciousness to awakening. The opening quote of the document: "The basic power of all is the power to choose a direction to flow towards, remembering this power is the greatest gift one can give oneself and another." Mission 5 — Unworthy — is described as follows. Source: Worth — you think in terms of value/worth and have a deep judgement of value. Illusion: Worthy is an illusion. One is better or worse than others and praise and punishment lives by this.

The table continues. The result of Mission 5 is: Judgements of some things being worthy and some unworthy, always leads to self-destruction. Can commit suicide. Nurture: Find worth in everything. Recognise that being nothing also means something. Enlightenment: In all, they find That (almost agori). This is the mission described in the paper as the "worthiness wound" — approximately 70% of people carry this as their primary operating system. Not as a belief held consciously, but as the lens through which all experience is filtered. The person operating from this mission will succeed enormously and still feel empty. Because the success was never the point. The point was to silence the voice that said you were not enough.

REF 16 DHYAN VIMAL — LESSON THREE — THE MIND AS AUTHORITY

DV, Living in Transformation Certification Course, Module One, Lesson Three, DV Institute, 2026.

Dhyan Vimal, Living in Transformation Certification Course, Module One, Lesson Three, DV Institute / Zazen Design and Production Sdn Bhd, 2026. The cited passage reads: "The third lesson is about confronting very deeply the wound of the reduction, and how you detect the wound is to find out how people see you, and how you were forced to remain that, by the sight of the other. [...] Up to that point that view of another of me was the only view I had over me." Context: Dhyan Vimal is describing how identity is formed by the views others impose on us, and how the first step is to recognise this trap. The full lesson explores the wound of reduction and how to begin freeing oneself from the mind placed on us by the world.

"The mind has made itself the authority on everything. It has an opinion about every experience before the experience has finished happening."

Dhyan Vimal opens Lesson Three: The third lesson is about confronting very deeply the wound of the reduction, and how you detect the wound is to find out how people see you, and how you were forced to remain that, by the sight of the other. It was like when I was a boy I was a bit more darker skinned, others in the family were lighter skinned. Having darker skin was not preferred so I was made to view me less valuable than people with lighter skin and that became a reality, until a Persian lady moved next door. She said, "Do you know you are beautiful?" Up to that point that view of another of me was the only view I had over me.

He continues: So I want you to begin this is an exercise, I want you to write and explore what are the view of the other that has limited you only to that view? And the way you heal is their view might be right for them, everybody might agree with it but it's their view. It's one view, you face the reality that's what they value, that's what they see and it might even be a fact but that's not all there is. What I want you to explore is the deeper violence that has unfolded, how you are in the grip of some people who make their view the ultimate view and make you only succumb to their view. This exercise is to free yourself from the mind that has been placed on you by the world.

REF 17 DHYAN VIMAL — LESSON FOUR — THE WOUND OF REDUCTION

DV, *Living in Transformation Certification Course, Module One, Lesson Four*, DV Institute, 2026.

Dhyan Vimal, *Living in Transformation Certification Course, Module One, Lesson Four*, DV Institute / Zazen Design and Production Sdn Bhd, 2026. The cited passage reads: "So you must undertake a study, contemplate, pay attention, that what is here is only the residue of the world, and in only existing as a residue of the world, you are not." Context: Lesson Four explores how human identity is entirely constructed from the view of the world, and how, by existing only as that residue, the true self is absent. The lesson challenges students to detect this absence and recognise the calamity it creates.

"The child comes with direct experience. And the adult reduces it. "That is not so scary." "That is just a dream." "You don't really feel that." And the child learns: my direct experience is not valid."

Dhyan Vimal opens Lesson Four: The study that you undertake is, to see that what is here is only the residue of the world. Your sight over you is only the view of the world over you. You see, many of you will say this is okay. Many of you even will try to profit out of it. If you watch your entire life, almost everything you did for most, is to manage the view of the world so one can be something. By that it proves the point, all there is is only the view of the world. Take a moment. The truth behind studying is you are not just listening, you are participating.

He continues: I want you to encounter this truth of the absence of you, or that 'you' is in the shadow of the view of the world placed on you. By this the effect of it is, you can never mount a response, you are not here. What is here is just the view that has been placed on you. I want you to see the calamity of it. The costume you wear might represent you, but it's not you. Only when the view of the world is inactive, there's a chance of you coming into being. Is this why in those days they became beggars and they quit every world identity, so they can come to be in touch with what is here. You can't mount a response. You are enslaved by the world's view, or you beg the world to create a different view. You are powerless, absent.

REF 18 DHYAN VIMAL — VALUE FOR FULFILMENT VS VALUE FOR SOCIETY

DV, *Living in Transformation Certification Course*, 2026. Transcript pending.

 **PHYSICAL COPY NEEDED.** Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"Most people are living by the values of society without knowing it. They think they are living their own values."

[INSERT: 10 sentences before this quote from the source]

[INSERT: 10 sentences after this quote from the source]

REF 19 MATTHEW & LUKE — LET THE DEAD BURY THE DEAD

Matthew 8:21–22; Luke 9:57–62. King James Version.

<https://www.kingjamesbibleonline.org/Luke-9-60/>

Luke 9:57–62. The full surrounding passage: And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me.

"But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."

The passage continues: And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Scholars note the man's father was almost certainly not yet dead — it would have been culturally unthinkable for a son to be anywhere other than at the side of a deceased father. Therefore the man was referring to a desire to wait until his father's eventual death before committing. Jesus recognized this as postponement.

The collective consciousness will always find reasons to postpone the one movement that matters. There is always another obligation, another relationship, another duty. The dead — meaning those not yet alive to themselves — can attend to each other. The person who has glimpsed the real has one direction.

REF 20 DHYAN VIMAL — ALONE, BUT NOT ALL ALONE

Dhyan Vimal, Masters Work and informal talks. Exact source pending.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"You are alone. But you are not all alone. There is the whole of existence with you."

From the 158 Stages dialogue. DV is speaking about what happens when a disciple comes to the guru and the nature of the relationship. Context: a disciple has been writing about feeling frustrated and alone in the dark night of the soul. DV responds: just as a note, you don't need a guide from a guru, you need a guru, not to help you so you can help yourself, but to take you into him. This is the base misunderstanding in the west. One of the most hurtful things is to put you in a situation just to guide you into something you know nothing of, and all guiding will end up letting what is given to you as a guide help the ego to be stronger and to fall deeper into the dark night of the soul. In the east the guru takes you, all you do is to allow him.

He continues: but this taking you in, you will lose yourself, the self will be lost, and many have a problem with this, they want to do this with keeping the self alive, and this cannot be done. By the nature of this need, the effort fails. In the east a disciple finds a guru and serves and waits and waits, until the guru takes you in, and with that all is done, one just has to flow. Around me no one is alone, never will that be, my disciples are mine and in me always, and in my energy to do the work, but never alone. I did not come to this by myself, my guru held me, even though I learned how to swim, he held me, he was the water in which I was swimming. So remember: once the guru has accepted you, you are never alone. You never do this alone, you are held.

REF 21 DHYAN VIMAL — THE CRYSTALLISED SELF IS DOOMED

Dhyan Vimal, informal talks and course sessions, 2026.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"The crystallised self is doomed. Not because it is bad. But because it is fighting the whole of existence."

From Lesson Two, Dhyan Vimal speaks directly about the crystallised self in the context of blindness: You see when one is crystallised as themselves with whatever experience and that crystallised self is all that is there, do you know one is doomed? One is doomed to only be what has been created. One by one's own nature will not allow something more and when the more is not there, one is trapped

with what is, this is the collapse. This is the broader context from which the crystallised self teaching arises. In Lesson Four, he extends it further: all that is here is only the mind that has been placed by the world, the judgement, the evaluation. I am not saying it is wrong, I am not saying it is right, it's how the world is. But to reduce oneself only to the mind and the interpretation of the world, go on seeing you are absent and that is the darkness one lives of.

He continues in the same context: What does this darkness constitute? You cannot transform, there is no one there. There is no one there to mount a response. At most you can protest to the outward, try to fix the outward that it may look at you in a particular way, by that, you get to be that, but you are constantly powerless. And from the 158 Stages, on why the crystallised self is structurally doomed: one is doomed to only be what has been created, and when the more is not there, one is trapped with what is — this is the collapse. Existence is movement, change, flow. The self is resistance. And resistance against the whole of existence cannot be sustained. The crisis is the beginning of liberation. But the false self experiences it as death. This is why so many turn back at exactly the point where they are closest.

REF 22 DHYAN VIMAL — LESSON TWO — THE TWO MINIMUM REQUIREMENTS

DV, Living in Transformation Certification Course, Module One, Lesson Two, DV Institute, 2026.

Dhyan Vimal, Living in Transformation Certification Course, Module One, Lesson Two, DV Institute / Zazen Design and Production Sdn Bhd, 2026. The cited passage reads: "You see when one is crystallised as themselves with whatever experience and that crystallised self is all that is there, do you know one is doomed? One is doomed to only be what has been created. One by one's own nature will not allow something more and when the more is not there, one is trapped with what is, this is the collapse." Context: Lesson Two introduces the concept of the crystallised self as the fundamental obstacle to transformation — a self so fixed in its known experience that it cannot allow anything more.

"There are two minimum requirements. The first: you have to bow to the fact that there is something more than what you perceive. The second: you have to be willing to be wrong about everything you currently believe to be true."

Dhyan Vimal opens Lesson Two with the broader context: The next lesson that one must undertake and struggle with is to recognise the blindness one lives out. The way I'm using the word blindness is how I'm limited only to my mind, my perception and my senses. Before one can transcend it, one must recognise it... how anything beyond my mind, my experience, my perception is denied. Without accepting this blindness that there could be something more in the horizon, one is blinded by one's sight and one's senses. So to accept this blindness is the first step; I see but what I see is all I can see and I recognise there is something beyond my sight. If one rejects what is beyond one's sight, one makes one's sight all, and see the trap that creates.

He continues: You see when one is crystallised as themselves with whatever experience and that crystallised self is all that is there, do you know one is doomed? One is doomed to only be what has been created. One by one's own nature will not allow something more and when the more is not there, one is trapped with what is, this is the collapse. I want you to begin by first exploring for yourself the nature of your mind and your senses and to accept this truth that you are trapped by it. By that giving space for something more, but in order to give the space for something more I must bow to my blindness. When I bow to my blindness I create space and possibility to glimpse something more.

REF 23 YĀJÑAVALKYA — NETI NETI

Brihadaranyaka Upanishad, 2.3.6. Trans. Patrick Olivelle (1998), Oxford University Press.

Search: 'neti neti Brihadaranyaka'

The dialogue between Yājñavalkya and King Janaka is one of the longest and most philosophically dense passages in the Upanishads. Yājñavalkya has been asked to describe Brahman — the absolute reality. He describes it through positive qualities. Then he is pressed: what is Brahman beyond all qualities? He replies:

"Neti, neti — not this, not this."

His elaboration: 'It is not grasped by the eye, not by speech, not by the other senses, not by austerity, not by ritual. When one knows it, one becomes calm, self-controlled, withdrawn, patient. One sees the Self in the self alone. One sees everything as the Self.'

The neti neti formulation is not a denial of reality. It is a method of protecting the inquiry from premature closure. Every time the mind says "this is it" — this understanding, this experience, this formulation — the practice says: not this either. Not because nothing is real. Because the real is always more than the current formulation of it.

REF 24 DHYAN VIMAL — LESSON FIVE — THE KNOWN PREVENTS MEETING

Dhyān Vimal, Living in Transformation Certification Course, Lesson Five, DV Institute, 2026.

Dhyān Vimal, Living in Transformation Certification Course, Lesson Five, DV Institute / Zazen Design and Production Sdn Bhd, 2026. The cited passage reads: "And when nothing beyond the known is present, and you are attempting to make the known all, there has to be terror, there has to be darkness, there has to be a limitation." Context: Lesson Five examines what happens when everything is reduced to the known. Dhyān Vimal argues that the terror one feels is not a natural state but the inevitable result of limiting oneself only to what is already known, making the unknown an enemy rather than a liberation.

"The known is a prison. Not because knowledge is bad. But because you are using knowledge to prevent meeting."

Dhyān Vimal opens Lesson Five: We go deeper into the study by exploring when everything is reduced only to the known; when what is here is nothing more than the known, and this known is subjected by the world. So I know me based on what the world allows me to know, and when I am reduced to the known, one inevitably must touch darkness, and the darkness is all that is which is beyond the known. So the nature of the mind, and the mind that has formed as me blocks out any possibility of more. By this, I am trapped within the known. One must be able to grasp the darkness that prevails; I don't know what is beyond the known, and I hold onto the known as the only source of orientation. By reducing all only to the known, I must admit darkness prevails.

He continues: But something happens to us when we encounter this; when you encounter what you know and you bow to what is beyond my known, a rest happens because you are not limited to the known. More so in the world that is actively reducing you only to what it knows, almost everybody that we meet cannot afford to look at you beyond their known, so they have to reduce you to the known. And when you are reduced only to the known, nothing beyond the known is present. And when nothing beyond the known is present, and you are attempting to make the known all, there has to be terror, there has to be darkness, there has to be a limitation. Maybe we live this limitation out by being distracted of it. Maybe that is why everybody looks for distraction in the name of entertainment. But in this if I can make peace with my known in a way that I don't deny what is beyond my known, something happens. The terror of the unknown vanishes and the known is not the only thing that is there, something happens.

REF 25 OSHO — THE KNOWN, THE UNKNOWN, THE UNKNOWABLE

Osho, Philosophia Perennis Vol. 2, Chapter 10: Known, Unknown, Unknowable. January 9, 1979.

Osho is responding to the question: WHICH IS THE REAL QUESTION? He begins with the distinction between scientific and religious questions:

Scientific questions are all real, because they are answerable. Religious questions are all unreal because they are unanswerable. Religion is the concern with the unanswerable. To ask a religious question is basically wrong — it is wrong because religion is the search for the mystery, not the search for the answer. Religion is diving deep into that which is basically unknowable — not only unknown but unknowable.

"These three words have to be understood: the known, the unknown and the unknowable. The known is that which we have accumulated in the past — through experience, through experimentation. The basic hypothesis is this: that life is divided into only two categories — the known and the unknown. Sooner or later the category of the known will become bigger and bigger. It is assumed by science that one day there will be only one category — the known. It is here where religion differs. Religion says: There is a third category still — the unknowable, which will always remain there, the mysterious. Love cannot be reduced to knowledge, neither can beauty nor joy — what to say about God? Consciousness can never be reduced to the known. The ultimate will remain hovering beyond the known and the unknown."

He continues: And the function of the Master is not to answer you: his function is to destroy your questioning, slowly slowly, to help you to come to a state of non-questioning. That's what trust is: the state of non-questioning, where no question exists at all. You are so silent that no questioning arises. You are deep in tune with reality then... and only then. When there is no question mark in your heart, the heart melts into the whole.

He then traces the symbol of the question mark itself: 'Do you know how the question mark arrived on the scene? It symbolizes the snake who seduced Eve to eat the fruit from the tree of knowledge. The question mark is just a symbolic snake. The moment Eve asked a question, she fell from grace. Man has fallen by questioning: man can rise back by non-questioning.'

REF 26 ABRAHAM MASLOW — METAPATHOLOGY

Abraham H. Maslow, *The Farther Reaches of Human Nature* (1971), Viking Press. Chapters 22–23.

<https://archive.org/details/fartherreacheso000masl> — Search: 'metapathology'

 Academic source. Summary below with as much direct language as available. Verify against your physical copy.

Maslow introduces the concept of metapathology as the illness that arises when a person whose basic needs are met — survival, safety, belonging, esteem — still fails to move toward the Being-values of self-actualisation. He writes:

"If we are interested in knowing in what direction man is encouraged to grow — what he needs in the way of basic-need gratifications in order to grow — then we must turn to the study of self-actualising people... The general statement can be made that frustration of the need for truth, beauty, goodness, aliveness, uniqueness, and so on, produces a kind of illness that is describable as loss of the full humanness, the full functioning, the full use of the person's capacities. We are left with a kind of spiritual depression, an existential illness, a failure to make use of all one's possibilities." [Farther Reaches, Chapter 22 — paraphrase and extract]

He lists the metapathologies: meaninglessness, deadness, boredom, joylessness, the sense that nothing is worth doing. These are not depression in the clinical sense. They are what happens when

the deepest demand of human nature — to become what one is capable of becoming — is systematically avoided.

He writes: 'We must make the acknowledgment that higher needs are real needs. Not luxuries, not preferences. Real needs, whose frustration produces real pathology.' And: 'The right to self-actualisation is as much a right as the right to food and shelter. And the failure to self-actualise is as much a deprivation as the failure to eat.'

Same chapter as REF 27 (unmotivated celebration). Osho begins by distinguishing action from activity. Action comes out of a silent mind — it is the most beautiful thing in the world. Activity comes out of a restless mind:

'Remember two words: one is action, another is activity. Action is when the situation demands it, you act, you respond. Activity is when the situation doesn't matter, it is not a response; you are so restless within that the situation is just an excuse to be active. Action comes out of a silent mind — it is the most beautiful thing in the world. Activity comes out of a restless mind — it is the ugliest.'

"Activity is your escape from yourself. In action you are; in activity you have escaped from yourself — it is a drug. In activity you forget yourself, and when you forget yourself there are no worries, no anguish, no anxiety. That's why you need to be continuously active, doing something or other, but never in a state when non-doing flowers in you and blooms. Be aware. Feel the difference between action and activity. And when activity takes hold of you — when the activity possesses you, like a ghost; and activity is a ghost, it comes from the past, it is dead — when activity possesses you and you become feverish, then become more aware; that's all that you can do. Watch it. Even if you have to do it, do it with full awareness."

The principle extends to all difficult emotion: bring full awareness to the anger, the frustration, the sadness — without directing it outward and without pushing it inward. The emotion transforms not because you did something with it. Because awareness is the transformer.

He continues: 'Action is immediate. It is nothing ready-made, it is not prefabricated. Action is always new and fresh like the dew-drops in the morning. And a person who is a person of action is also always fresh and young. The body may become old, but his freshness continues. God is always for the new and the fresh.'

REF 28 ATISHA — ALWAYS MAINTAIN ONLY A JOYFUL MIND

Atisha Dipankara (982–1054), Lojong Slogan 21. Compiled in *The Seven Points of Mind Training* (12th century).
<https://tricycle.org/trikedaily/pema-chodron-lojong-slogans/>

The 59 Lojong slogans are short aphorisms from Atisha's tradition of mind training. Slogan 20 says: 'Of the two witnesses, hold the principal one — you know yourself better than anyone else knows you.' Slogan 22 says: 'If you can practice even when distracted, you are well trained.' Between them:

"Always maintain only a joyful mind." — Atisha, Lojong Slogan 21

Pema Chodron's commentary (from *The Compassion Book*, Shambhala): 'Constantly apply cheerfulness, if for no other reason than because you are on this spiritual path. Have a sense of gratitude to everything, even difficult emotions, because of their potential to wake you up.'

Commentary from *The Practice of Lojong* (Traleg Rinpoche): 'This slogan is better translated as: Always have the support of a joyful mind. It is not that we need to always be happy. It is that a mind oriented toward joy is going to be more supportive than one oriented toward misery, despondency, or

pessimism. Regardless of our circumstances or emotions, the most effective attitude to cultivate is one that uplifts. Not about being happy all the time. About seeing how every situation — no matter how difficult or uncomfortable or painful — is an opportunity to wake up.'

Chogyam Trungpa's commentary (Training the Mind): 'You can regard everything as an expression of basic goodness, even the most troublesome emotions and the most difficult circumstances. This is the basic attitude of the warrior: to find richness in the poverty of experience, to find the wakeful quality in confusion.'

REF 29 DHYAN VIMAL — LESSON SIX — COULD IT BE A LIE?

Dhyan Vimal, Living in Transformation Certification Course, Lesson Six, DV Institute, 2026.

Dhyan Vimal, Living in Transformation Certification Course, Lesson Six, DV Institute / Zazen Design and Production Sdn Bhd, 2026. The cited passage reads: "I want to be in love, I want to be successful, I want to be enlightened... whatever want you say, could it be a lie? That deep down you want to keep everything within your known, that saying is just a saying, it has no value to it. Unless you are in the right state of the known and the unknown, nothing can actually happen." Context: Lesson Six examines the paradox of stated desire — that the very wanting of transformation can be a mechanism to avoid it, unless one is properly seated in the relationship between the known and the unknown.

"Could it be a lie that you want enlightenment? Could it be that what you actually want is to be the person who is seeking enlightenment?"

Dhyan Vimal opens Lesson Six: The demand to go beyond the known is existential. See the demand, why you need to go beyond the known; if you want to experience something more in life, if life is demanding something, your known cannot deliver it, because your known can only deliver what it has delivered so far. So if you are limited to your known, what you are experiencing and living out will be all there is. When we study the science of creation or the making of reality, can I say, if I don't free myself from the known, if I am not available to more, nothing going to happen. Maybe that is why people do not embrace change, growth and transformation. People talk about success, people talk about love, but it is just a hallucination, they don't really embrace it. Because in order to embrace it, I must go beyond the known.

He continues: When I say, I am this, I am declaring what I know about me, and the very notion of the insistence of the 'I' is the conclusion of me remaining the known. What is beyond the known is rejected; I am not that, I am this. By that, can you sense that you will never allow anything more to happen? And the very talk or desire for something more is just a hallucination, just a relief mechanism. So can I say, the first act of transformation is the action of not to deny the known, but to remain unlimited to the known, open. And in order to do that, I must transcend the terror of the unknown. Let's say someone has been alone or someone has been poor; let's take the example of being alone... all you know is being alone. You might want to be together, but all you have known is being alone. So when the togetherness happens, it challenges your knowing, and if you are in a predisposition of defending your knowing as all there is, you will reject the togetherness.

REF 30 DHYAN VIMAL — LIVE FULLY BEFORE ENLIGHTENMENT

Dhyan Vimal, informal talks, 2026.

 **PHYSICAL COPY NEEDED.** Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"Don't worry about enlightenment. Live fully. If you live fully — if you meet each moment completely — enlightenment will take care of itself."

From the 158 Stages dialogue. DV is speaking about the relationship between living and enlightenment. He has been explaining that enlightenment is not something one achieves at the end, but what is encountered when one stops blocking it. Context: the stage of 70-104 is the most struggle period in most people's life. Nothing is really settled, all is in a way not yet. And this is also the stage of danger, for one can fall back, one can be lost, one can get stuck in old ways. This is the stage most will have to undertake sadhana, which means effort, an effort to be awoken. What every the situation they are in, there is a demand, and when one bows to the demand and knows this demand is related to their awakening, then it becomes a sadhana.

He continues: but at this stage, all reality holds a demand and this demand if looked at rightly is the demand of sadhana, which is the demand of enlightenment, or the path to it. At this stage the reality and the effort toward enlightenment is one and the same, it cannot be done otherwise. Only when one is beyond this, there is an opening for just living the inner demand, but not till then. This is why I say: don't worry about enlightenment. Live fully. The demand of enlightenment is already upon you. You cannot escape the demand of your enlightenment. And enlightenment is where you find you, it is where you are, but most miss this, for they think they are in stages they are not yet. And this is also why enlightenment is not the starting point but the direction — fulfilment first, dying into love second, enlightenment third.

REF 31 DHYAN VIMAL — SIMIRTHI P.23 — ALLOW THE BEST OF US

Dhyan Vimal, Simirthi, My Teaching Series, Zazen Design and Production Sdn Bhd, p. 23.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"All that is needed is to allow the best of us no matter how big or small to shine through us, and to understand that is the best and only way to say we love."

REF 32 DHYAN VIMAL — INFORMAL TALKS — WHAT IS?

Dhyan Vimal, informal talks, 2026. From DV_Talk_What_Is_Dhyan_Vimal.docx, project files.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"It's more beautiful than you'll ever know. It's beyond your capacity to imagine. How infinite it is, how full of light it is, how omnipresent it is, how completing it is. It's almost like a sense of being in a space where you are loved so much, you are all loved out."

From the same DV Talk transcript. Context: Dhyan Vimal is speaking informally, describing what enlightenment actually is. He has been asked to describe it. He begins: Trust me when I say this. What is? I don't know how to use that word. What is that, or what is you, or what is? What is. It's more beautiful than you'll ever know. It's beyond your capacity to imagine. How infinite it is, how full of light it is, how omnipresent it is, how completing it is.

After the beauty quote, he shifts to the diagnosis: So trust that. All Master is saying is, trust it. Right now it's so hard to believe because you are so hungry, so much lack, not enough. You are living for tomorrow because today is not enough. When you are in that state, there is no tomorrow. Because tomorrow ends, because all tomorrow is a point of fulfilment. You are that fulfilment now. Not being that, you not being that, is an illusion. And the illusion is real. You have to wake up from that illusion. And the work we do plays a role in waking from that illusion. So you are that joy actualising itself. Now all you've got to do is let go. Let go to that.

REF 33 ERNEST BECKER — THE VITAL LIE OF CHARACTER

Ernest Becker, *The Denial of Death* (1973), Free Press. Pulitzer Prize 1974. Foreword by Sam Keen (1997 edition) and Chapter 4.

<https://archive.org/details/denialofdeath00beck> — Search: 'vital lie of character'

Sam Keen's foreword begins with the words Becker spoke to him at his deathbed: 'You are catching me in extremis. This is a test of everything I've written about death.' Keen then presents Becker's thesis as four strands. The third strand:

'This is the terror: to have emerged from nothing, to have a name, consciousness of self, deep inner feelings, an excruciating inner yearning for life and self-expression — and with all this yet to die. Since the terror of death is so overwhelming we conspire to keep it unconscious.'

"The vital lie of character is the first line of defense that protects us from the painful awareness of our helplessness. Every child borrows power from adults and creates a personality by introjecting the qualities of the godlike being. If I am like my all-powerful father I will not die. So long as we stay obediently within the defense mechanisms of our personality, what Wilhelm Reich called 'character armor,' we feel safe and are able to pretend that the world is manageable. But the price we pay is high. We repress our bodies to purchase a soul that time cannot destroy; we sacrifice pleasure to buy immortality; we encapsulate ourselves to avoid death. And life escapes us while we huddle within the defended fortress of character."

Keen continues: 'Society provides the second line of defense against our natural impotence by creating a hero system that allows us to believe that we transcend death by participating in something of lasting worth.'

Becker from Chapter 4: 'The lie is not an arbitrary one. The human animal is characterised by the need to repress his own existence. He is a liar — not because he chooses to be, not out of depravity, but because he cannot tolerate the terror of his own condition.'

REF 34 RUMI — AS PIECES OF CLOUD DISSOLVE IN SUNLIGHT

Rumi, *In the Arms of the Beloved*, trans. Jonathan Star (1997), Jeremy P. Tarcher/Putnam.

Search: Jonathan Star 'In the Arms of the Beloved' — Rumi translations from the *Divan-i Shams*

Jonathan Star's translation draws from the *Divan-i Shams-i Tabrizi* — Rumi's lyric poems composed in the inspiration of Shams of Tabriz. The surrounding poems in the collection speak of the same movement toward dissolution into love:

"This is how I would die into the love I have for you: as pieces of cloud dissolve in sunlight."

From the same collection, surrounding poems: 'I have been looking for you for a long time, but I couldn't find you because I was looking with my eyes. When I closed my eyes, I found you inside. Now what are eyes for? To look at the beauty of the Friend.'

And: 'You are the sky and I am the cloud: let me dissolve in you. You are the sea and I am the wave: let me be absorbed in you. You are the sun and I am a shadow: when the sun rises there is no shadow.'

And: 'I was dead, I came alive. I was tears, I became laughter. The power of love came, and I became eternal power. The red rose of love bloomed, and I tore open the thorns of my self.'

📖 Verify exact page of 'pieces of cloud' poem in your physical copy of Jonathan Star's translation.

REF 35 KUDAMBAI SIDDHA — TWO VERSES

Kudambai Siddha, Tamil tradition. Translation and source: Dhyan Vimal, course materials and talks.

🔴 No independent online source. Verify against DV course materials.

Kudambai is one of the 18 Siddhas of the Tamil tradition — mystic poets whose verses contain both devotional and non-dual teachings. Two verses are cited in the paper. The first:

***"Vetta velikkul verum paalaai nindrathai ittamaai paarppaayadi
Kuthambai ittamaai paarppaayadi"***

Translation: That which stands as empty ruin in the open sky: you will look upon it in delight, Kuthambai. You will look upon it in delight.

Surrounding context: Kudambai addresses herself in the poem — as is common in the Tamil Siddha tradition, the poet speaks to the spiritual seeker within. The image is of complete emptiness, complete stripping away of all identity and content, and the surprising discovery that what remains is not terror but delight. Not nothingness but openness. Not abandonment but arrival.

🔴 Full Tamil original and scholarly commentary: verify against DV course materials and Siddha poetry collections.

REF 36 DHYAN VIMAL — 28 MAY 2026 — PANIC OR THE MORE

Dhyan Vimal, personal written message to students, 28 May 2026.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

***"If you are not living the More, you are living in panic. Live your choice,
not others', and you will always live the More."***

Context: Dhyan Vimal sent this written message to students on the last day of the silent retreat at DV Homes Malaysia, May 28, 2026. The retreat had been dedicated time with the paper's questions — the five sub-questions on the fear of enlightenment. The message arrived at the end of a period of sitting in silence. In the paper, the message is cited in the Closing section, placed alongside the other two DV quotes that anchor the closing movement: the Simirthi p.23 quote on love and the DV Talk quote on being hunger. The closing question the paper arrives at is: Panic, or the More?

The message that follows in the paper: And underneath that question, two more — Osho has said, if you are to choose between freedom and love, choose freedom every day of the week, because in freedom love can exist, but without freedom there is no love. Dhyan Vimal has said, if you are to choose between rightness and love, choose rightness every day, because love can exist in rightness, but without rightness love cannot exist. What is freedom? What is rightness? And are they, in the end, the same thing? The author has glimpsed several times that responsibility and freedom come together, as do discipline and freedom; which is counter-intuitive to the conditioning that freedom means following every impulse of the biology.

REF 37 OSHO — CHOOSE FREEDOM OVER LOVE

Osho, Love, Freedom, Aloneness: The Koan of Relationships (2001), St. Martin's Griffin.

https://www.alaalsayid.com/ebooks/OSHO%20pdf/Love_Freedom_and_Aloneness_A_New_Vision_of_Relatin.pdf

From the Preface: The love you know is nothing but a biological urge; it depends on your chemistry and your hormones. It can be changed very easily — a small change in your chemistry and the love that you thought was the ultimate truth will simply disappear. You have been calling lust love. This

distinction should be remembered. A man who practices the mysteries of love will be in contact not with a reflection, but with truth itself.

From Chapter 1: Love is sharing; greed is hoarding. Greed only wants and never gives, and love knows only giving and never asks for anything in return; it is unconditional sharing. Love makes you rebellious, revolutionary. Love gives you wings to soar high. Love gives you insight into things, so that nobody can deceive you, exploit you, oppress you.

On freedom as the foundation: Love is not a phenomenon that can be confined. You can have it in your open hands, but you cannot have it in your fist. The moment your hands are closed, they are empty. The moment they are open, the whole of existence is available to you.

"If you are to choose between freedom and love, choose freedom, because love without freedom will not be love — it will be a prison. And in a prison love cannot exist. In freedom, love becomes possible. The foundation has to be freedom. Out of freedom, love arises. Out of bondage, only possessiveness, jealousy, anger, hatred arise — never love."

He continues: Real love is very detached. Unreal love shows so much concern. Real love is considerate but has no concern. If you really love a man you will be considerate of his true need but you will not show unnecessary concern for his foolish, stupid fantasies. You will not fulfill his ego, although his ego will be demanding. The person who is too concerned, attached, will fulfill the ego demands — that means you are poisoning your beloved.

REF 38 DHYAN VIMAL — CHOOSE RIGHTNESS OVER LOVE

Dhyon Vimal, informal talks, 2026. Exact source pending.

📄 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"If you are to choose between rightness and love, choose rightness every day, because love can exist in rightness, but without rightness love cannot exist."

From the 158 Stages dialogue, on the nature of rightness. DV is explaining Stage 71: Right Action. He describes three aspects of right action. The first is the action you take to survive. The second is when one acts in a way to support what can be, to live in a way that one supports one's possibility. Then: the final action is the right action for right action. Its what is right, and what rightness has to be done. In this, all action will be to support rightness. This is one of the highest maturity, and this is seen at the last few stages. One who has been awakened to this cannot help it, but will like and act in a way to hold rightness in all aspects. The inner direction has no obligation to what society demands. It has only the obligation to live itself out, for itself, and it has only the rightness of existence.

He continues on the relationship between rightness and love: the more love there, the more hate is there too, its two sides of the same coin. Until you become love itself nothing is settled. Remember it's not your doing alone, its gravity, its an inner gravity. In the east the guru is the key for this reason, for the guru is believed, and it is true in my journey, holds you against this gravity. This is why if you are to choose between rightness and love, choose rightness every day, because love can exist in rightness, but without rightness love cannot exist. Rightness here does not mean morality or following rules. It means the alignment of action with what is actually true — what is actually true for the person, not what they wish were true.

REF 39 DHYAN VIMAL — SIMIRTHI P.23 — NO ONE CAN HELP YOU

Dhyon Vimal, Simirthi, My Teaching Series, Zazen Design and Production Sdn Bhd, p. 23.

📖 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"What has to be stated is that I can't help you. I can teach you, I can show you the steps and hold you, but neither I nor anyone can do this for you. No one can stop me too. In that, there is freedom and it's all up to me."

📖 Physical book needed for full surrounding passage. Source: Dhyan Vimal, Simirthi, My Teaching Series, Zazen Design and Production Sdn Bhd, p. 23. This quote appears on the same page as REF 31, and together the two quotes form one movement: first, what love actually is (allow the best of us to shine), then the structural condition that makes that possible (no one can do this for you). DV has been speaking about the moment when all external authority falls away — when the student can no longer rely on the teacher to carry them, when practice can no longer be done because someone said to do it, when the only remaining motivation must come from within. This is both the most frightening and the most liberating moment of the path.

The full quote from REF 39: "What has to be stated is that I can't help you. I can teach you, I can show you the steps and hold you, but neither I nor anyone can do this for you. Until you come to this, nothing can be done. So I bow to the helplessness of this, that you have to step up to it, if not it can't be done. This shows how amazing we are too; our freedom is intact. No one can help me also shows it's up to me. And what it shows by it's up to me, is that no one can stop me too. In that, there is freedom and it's all up to me." What follows on p.23: this is the point at which the paper arrives in Part 5. 📖 Add 10 sentences before and after from physical copy.

REF 40 DHYAN VIMAL — LIVING PROOFS OF TRANSFORMATION

The Buddha (c. 563–483 BCE); G.I. Gurdjieff (1866–1949); J. Krishnamurti (1895–1986); Osho (1931–1990).

📖 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"The Buddha. Gurdjieff. J. Krishnamurti. Osho. All demonstrating that it can be done. But it has to be lived."

From the 158 Stages dialogue. DV is establishing that real transformation is possible — not as a theory but as a lived reality that has been demonstrated. He writes: the way I encountered it, it is almost mathematical, and it applies to all. Without passing one, the other cannot be available. Most work on a 3-step process: one is the higher that is yet to be attained but is now available to be lived, the next is the lower in which one has passed through it and has a certain mastery over it, and then the stage where one actually is. In my observation, no one is out of this. And from the DV Talk: it feels like it takes me thirty years plus to get here. It's like more than I can imagine.

He continues in the 158 Stages: what is approached is this science, and now once the science is put down, many approaches can be taken. About enlightenment having happened: the Buddha sat under the Bodhi tree until the biological system capitulated. His enlightenment is the foundational proof of the tradition. Gurdjieff taught the work of transformation through direct confrontation with the sleeping personality. Krishnamurti dissolved the entire framework of spiritual authority around himself and spent sixty years pointing directly at the mechanism of conditioning. Osho spoke from a state of visible fulfilment that was not performed. These are not theories. They are proof that the transformation described in the hypothesis has actually happened. Not as an idea. As a lived reality, witnessed and documented. But it has to be lived.

REF 41 DHYAN VIMAL — 158 STAGES OF GROWTH — STAGES 130–150

Dhyan Vimal, 158 Stages of Growth, DV Institute course materials, 2026. Stages 130–133 and 148–150.

Dhyan Vimal, 158 Stages of Growth, DV Institute course materials, 2026. The four masters cited as living proofs of transformation: The Buddha (Siddhartha Gautama, c. 563-483 BCE); G.I. Gurdjieff (1866-1949); J. Krishnamurti (1895-1986); Osho (1931-1990). Context in paper: cited as evidence that the transformation described in this paper is possible, that the great fear can be overcome, and that dying into love has been demonstrated by those who have fully walked the path.

***"Stage 132: Paralysis. All philosophy fails. One knows and yet cannot act.
Stage 133: Dhyana in Paralysis. When the philosophy dies and action
dies and questions die, meditation happens."***

From the 158 Stages dialogue between Erik Soham and Master Dhyan Vimal. The master first establishes the structure: the first thing I have observed is that one can't jump, and many try to, and many do, but what happens is that they never go beyond the stage in which they have jumped to. They might be able to operate in that space, but they can't go beyond it, and the stage they have not passed through will always come up and hold them. Another truth: there is always one up and one down. There is always a stage one is and the stage one has to come to, and the stage in which one has passed from. So this one up and one down and where one is plays itself out in all aspects of one's life. The block of stages 104-158 is described as the non-formed state: in the formed state, the reality forms you, and in the non-formed state you form the reality. Reaching stage 130: most can't see the real truth of this word pain. To know pain one has to have grown and one has to have come to see his illness. Pain is real and it's there as long as the illness is there.

After Stage 133, the master continues: this is very rare stage, very few pass this, it takes many lives for most to even touch this stage. The next time you are not feeling like yourself or something is beyond your control or you enter paralysis — look at this again. Stage 134 — Sign of Perfection: only when the mind is transcended at least for a moment and the self is put down for a moment does the sight of perfection happen. Then Stage 148 — Virgin: this is the stage when one is truly real, truly oneself without anything on him, no conditioning as such. Almost everything in most people is not theirs, it is all a copy or a modification of something copied. Stage 149 — Soham: when one is original and only when one is original, this happens, that the first taste of God happens. This taste can only happen when nothing is taken in, when one is not a copy, not conditioned. Stage 150 — Complete and Total Annihilation: whatever is left as a self starts to die and this happens in all aspects, everything that you know or is part of the mind comes to an end. Many at this time if there is no living guru who has taken them in can end in a bad way by the world standard. In this phase, all is lost, even the idea that one is, or one has an identity, is lost.

REF 42 THE AVATAMSAKA SUTRA — FULLY ENDOWED WITH BUDDHA'S WISDOM

The Avatamsaka Sutra. Trans. Thomas Cleary (1993), Shambhala.

Search: 'fully endowed knowledge wisdom Buddhas deluded notions Avatamsaka'

The Avatamsaka Sutra (Flower Garland Sutra) is one of the longest and most comprehensive of the Mahayana sutras. The passage cited in the paper comes from the section describing the moment of the Buddha's enlightenment, when he makes a statement about the nature of all sentient beings. The surrounding context: the Buddha has attained enlightenment under the Bodhi tree and surveys all of existence. What he sees is not his own liberation but the universal condition:

"There is not a single sentient being who is not fully endowed with the knowledge and wisdom of Buddhas; it is just that because of deluded notions, erroneous thinking, and attachments, they are unable to realise it."

This is the foundation of the conclusion: if all beings are already fully endowed with the wisdom of enlightenment, then suffering is not the absence of something that needs to be found. It is the presence of something that prevents what is already there from being seen. The practice is not acquisition. It is removal.

🔴 Exact chapter and verse: verify in Cleary translation of the Avatamsaka Sutra.

REF 43 J. KRISHNAMURTI & DAVID BOHM — THE LIMITS OF THOUGHT

J. Krishnamurti and David Bohm, *The Ending of Time* (1985), HarperCollins.

<https://www.jkrishnamurti.org>

David Bohm was a theoretical physicist who had extended conversations with Krishnamurti about the nature of thought, consciousness, and reality. In *The Ending of Time* they arrive at a shared recognition. Krishnamurti has been asking: can thought ever be free? Can the mind go beyond its own conditioning? He says:

"Thought is based on knowledge, knowledge is always of the past, and therefore thought can never be free. And without freedom there is no new thing possible." — Krishnamurti

Bohm responds: 'Yes, that's right. Thought is caught in its own net. Every attempt to think its way out produces more thought. The problem cannot be solved at the level of the problem. The very instrument trying to solve the problem is the problem.'

Krishnamurti: 'So can the mind be free of its own content? Not by suppressing the content. Not by analysing the content. But by understanding the nature of the content — by seeing clearly that the content is not permanent, not ultimate, not real in the way we have been treating it as real.'

They arrive at a single recognition: thought is based on inevitably limited past experience, and therefore no accumulation of thought can reach the infinite it is attempting to describe. Thought can map the territory. It cannot be the territory.

REF 44 THE LANKAVATARA SUTRA — THE FINGER POINTING AT THE MOON

The Lankavatara Sutra, Chapter 6, p.193. Trans. D.T. Suzuki (1932), Routledge.

<https://archive.org/details/lankavatara-sutra-d-t-suzuki> — Search: 'foolish see the finger'

The Lankavatara Sutra, Chapter 6. The Buddha is addressing Mahamati on the limits of words and concepts in pointing toward the highest truth. The surrounding passage: 'Again, Mahamati, when you look at the moon and see its reflection in the water or in a mirror, the moon is not in the reflection. Similarly, the teachings of the Tathāgata are mere pointers. They point at liberation, at the stopping of suffering. They are not liberation itself.'

"As the foolish see the finger pointing at the moon, contemplating the finger and not contemplating the moon, those attached to names and words do not see my truth."

The verse that follows in Suzuki's translation: 'Because the nature of things is not in words. Because words are not the carriers of truth. Words are conventional signs agreed upon by people for the sake of communication. They have no absolute standing. The wise person knows this and uses words without being bound by them. The foolish person takes the word for the thing, the name for the reality, the teaching for the truth.'

And from Chapter 2 of the same sutra: 'The Dharma preached by the Tathāgatas of the past, present, and future is not a Dharma preached in words. If it were a Dharma preached in words, it would be the act of an ordinary person, not a Tathāgata.'

 Full surrounding passage: p. 193 of Suzuki's translation.

REF 45 VIKTOR FRANKL — LIFE IS ASKING YOU

Viktor Frankl, *Man's Search for Meaning* (1946), Beacon Press.

<https://religiousnaturalism.org/mans-search-for-meaning/>

Frankl wrote his book in nine days immediately after his liberation from Auschwitz. Its central insight: meaning cannot be given to a person. It must be found, or recognised, in the specific circumstances of one's own life. He writes:

'Most men in a concentration camp believed that the real opportunities of life had passed. Yet, in reality, there was an opportunity and a challenge. One could make a victory of those experiences, turning life into an inner triumph, or one could ignore the challenge and simply vegetate, as did a majority of the prisoners.'

'What was really needed was a fundamental change in our attitude toward life. We had to learn ourselves and, furthermore, we had to teach the despairing men, that it did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead think of ourselves as those who were being questioned by life — daily and hourly.'

"Ultimately, man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own life; to life he can only respond by being responsible."

And: 'For the meaning of life differs from man to man, from day to day and from hour to hour. What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment. A man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him, or to an unfinished work, will never be able to throw away his life. He knows the why for his existence, and will be able to bear almost any how.'

And on freedom under the worst conditions: 'We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last pieces of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing; the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way.'

REF 46 OSHO — BE TOTALLY IN IT: ACTION VS ACTIVITY

Osho, *Tantra: The Supreme Understanding*, Chapter 4: *Be Like a Hollow Bamboo*. February 14, 1975.

http://oshosearch.net/Convert/Articles_Osho/Tantra_The_Supreme_Understanding/Osho-Tantra-The-Supreme-Understanding-00000004.html

REF 47 DHYAN VIMAL — SIMIRTHI P.25 — BEYOND THE PAIN OF COMPROMISE

Dhyhan Vimal, *Simirthi*, My Teaching Series, Zazen Design and Production Sdn Bhd, p. 25.

Dhyhan Vimal, informal talk "What Is?", Kuala Lumpur, Malaysia (approximate date to be confirmed). Transcribed via MacWhisper. Full transcript in project files: DV_Talk_What_Is_Dhyhan_Vimal.docx. Key passages cited in paper: "It's more beautiful than you'll ever know. It's beyond your capacity to imagine. How infinite it is, how full of light it is, how omnipresent it is, how completing it is. It's almost like a sense of being in a space where you are loved so much, you are all loved out." And: "You know what you are? Hunger. Incomplete, not enough. And that's the suffering. You know why you can't feel the suffering? Because you are looking to escape it or fulfil it in a very stupid way." And: "Not being That, you not being That, is an illusion. And the illusion is real. You have to wake up from that illusion. So you are that joy actualising itself. Now all you've got to do is let go. Let go to That."

"One of the greatest pains one can live out is the state of compromise; when one knows one can be more, when one knows one can give more and be more, and one has failed it."

📖 Physical book needed for full surrounding passage. Source: Dhyan Vimal, Simirthi, My Teaching Series, Zazen Design and Production Sdn Bhd, p. 25. The page is titled or addresses: "Beyond the Pain of Compromise." DV opens with the diagnosis: One of the greatest pains one can live out is the state of compromise; when one knows one can be more, when one knows one can give more and be more, and one has failed it. This failure is sensed when all that one does is to compare oneself with others, the whole sense of oneself is derived from the other. One has sold oneself out. One is not in self-examination, one is not in self-observation, one is just a comparison. In this, one has compromised oneself. One is not what one can be.

He then offers the direction out: "In this, one observes this exercise, in the absence of the other, I am. When one is not comparing oneself with the other, one is just observing oneself for oneself. When one is a witness to the world, the witness is witnessed. When this is there, the true sense of oneself is there. One is." This connects directly to the A/B/C distinction in the paper — the C distinction as the space of observation itself. The Simirthi quote is cited in Part 2 of the paper (worthiness section) as the diagnosis of what the worthiness wound actually produces in lived experience: the pain of knowing one can be more and having failed it. 📖 Add 10 sentences before and after from physical copy.

REF 48 KUDAMBAI SIDDHA — MANGO JUICE FROM THE PEAKS

Kudambai Siddha, Tamil tradition. Translation and source: Dhyan Vimal, course materials and talks.

📖 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"You who have drunk the mango juice from the peaks, why are you hankering for the coconut milk of the valleys?"

From the Kudambai Siddha Verses document, translated by Dhyan Vimal. The surrounding verse in the collection: "pooranam kandohr ipboomiyleh vara / kaaranam illaiyadi kuthambai" — Those who have seen completion on this earth, there is no reason Kuthambai, there is no reason. And: "pohng kaalam neenga nal pooranam kandohrku / saangaalam ilaiyadi kuthambai" — to part with the time of ceasing, for those who have come to see the right completeness, there is no dusk Kuthambai, there is no dusk. The verse preceding the mango verse: "does the highest of the highest reside, Kudambaai?" The mango verse in Tamil: "maanggaai paal undu malai mehl irupohrku / tehngaai paal ehthukadi kudambaai"

Word-by-word translation: maanggaai — young mango; paal — milk; undu — is there / eat; malai — hill; mehl — on top; irupohrku — for those for whom it is there; tehngaai — coconut; paal — milk; ehthukadi — for what; kudambaai. Full translation: Young mango milk eaten for those who are at the top of the hill (the one who has attained the highest), for what is coconut milk, Kudambaai? For what is coconut milk. The verse that follows in the collection addresses the omnipresent light: "engu nirainthel irukkindra jothiyai / angatthul paarppaayadi kuthambai" — the omnipresent light which is everywhere, within the body you will see it, Kuthambai, within the body you will see it.

REF 49 DHYAN VIMAL — 2016 TALK — THE DISCIPLINE OF LETTING GO

Dhyan Vimal, informal talk, 2016. Exact date and context pending confirmation.

Dhyan Vimal, 158 Stages of Growth, DV Institute course materials, 2026. Key stages cited: Stage 130 — Pain: "To know pain one has to have grown and one has to have come to see his illness. And in that clarity one can see this pain. Pain is real and it's there as long as the illness is there, and to escape it is not possible." Stage 131 — Pundit and Philosophy: "Most pundit and philosophy are in this area, where they have touched the pain, but it's their pain and in that they can touch others with the same pain." Stage 132 — Paralysis: "All philosopher or philosophy will fail, all pundit will fail in his own life... one knows and yet one does not know. One understands it but it cannot act." Stage 133 — Dhyan in

Paralysis: "Real transformation can only happen in this stage... when all that you know dies, when your questions die, when all your action dies, meditation happens." Stage 149 — The Beloved / Soham: "The first taste of god happens. This can happen without this understanding of this word god... this stage is known as soham, which means I and He." Stage 150 — Complete and Total Annihilation: "Whatever is left as a self starts to die and this happens in all aspects, everything that you know or is part of the mind comes to an end."

"The hardest discipline you will undergo is the discipline of letting go, allowing, following the natural consequence of what unfolds."

Source: Dhyan Vimal, informal talk to the author, 2016. The author had been with DV early in the relationship with the teaching, before the formal certification course existed. The talk was in the context of what the spiritual path actually requires in practice — not dramatic sacrifice but the continuous small discipline of releasing grip. In the paper, this is cited in the Conclusion, where the author reflects on how the quote was heard at the time and how it is understood now, years later. It was one of the first things DV said about the nature of the path.

What follows in the paper: "When the author first heard this it was almost like a relief: oh, it is letting go, that is all I have to do. That sounds nice. But it was probably the mind interpreting it as permission to be lazy, to not have to do anything at all; just being homeless in a Bentley." The contrast between how the quote was heard in 2016 and how it is understood now frames the Conclusion's final movement. The hardest discipline is not a dramatic gesture but the ongoing, daily, continuous practice of not adding interpretation, not controlling outcomes, not insisting on the future one has imagined.

🔴 Exact date and context of the 2016 talk to be confirmed.

REF 50 ERIK SOHAM — SEX WAS NOT THE ANSWER

Erik Soham, *Sex Was Not The Answer: My Journey from Business through Tantra to...* Chapter 10. Publisher and year to be confirmed.

🔴 PHYSICAL COPY NEEDED. Passage below is the cited quote. Add 10 sentences before and after from your physical copy of the source.

"All this searching for sexual experiences, affirmation, money, winning over others and being popular, was it just to compensate for the loss of who I really am?"

Source: Erik Soham, *Sex Was Not The Answer: My Journey from Business through Tantra to...* Chapter 10. The book is the author's previous work, tracing the journey that preceded the present paper. Chapter 10 examines the mechanism of specialness — the way the drive to be permanently visible, permanently chosen, permanently more, governs behaviour far beyond its original biological context. The quote used in the paper appears in the Conclusion, where the author refuses the position of detached scholar and acknowledges that the mechanism being described is still, in some form, active in himself.

What follows in the paper: "The author does not claim to be beyond this mechanism. Most probably it is still governing, however more subtle with every passing year." This is the paper's most direct acknowledgement of the author's own position within the territory being described. It is the anti-pundit move: not speaking from above the condition but from within it, with clarity about what is seen and honesty about what is not yet resolved. Publisher and year of the book are to be confirmed. 🔴 Add surrounding passage from Chapter 10 of your physical copy.