

DHYAN VIMAL

RESTORATION

WORKBOOK | LESSON ONE TO NINE

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INTRODUCTION

*"The question is not whether someone is treating me rightly,
the question is if I am right with myself?"*
Dhyan Vimal

Welcome. The fact that you've picked up this workbook is not by chance - it marks the beginning of a conscious choice to turn inward, to take responsibility, and to begin the work of restoration.

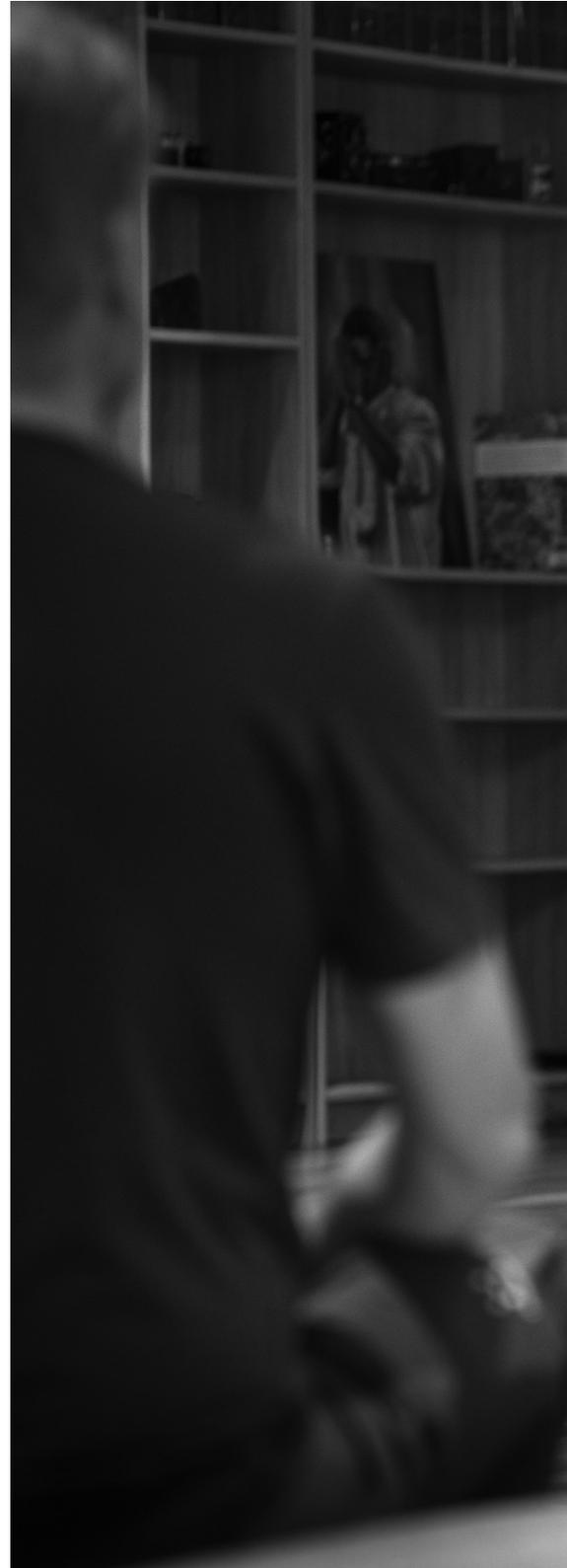
This Restoration study was first shared during the Restoration Retreat held at DV Home in Mantin, Malaysia, in 2024. It brings together a collection of audio lectures, contemplations, and practical exercises offered by Dhyan Vimal throughout the retreat. These teachings have since been carefully transcribed and shaped into this syllabus.

As you move through the pages, you'll notice the conversational tone of the material. This is deliberate. These words were first spoken, not written - and we've preserved their original rhythm and spontaneity. The result is a workbook that remains true to the moment of its creation: unfiltered, direct, and alive.

In keeping with Eastern tradition, Dhyan Vimal is referred to as 'Master' throughout the workbook - a respectful form of address used by his students and disciples in recognition of an awakened being.

You'll find footnotes where needed that contain context for certain terms, Sanskrit words, and meditations mentioned within the teachings. These are placed thoughtfully to support your understanding while allowing you to stay present with the flow of the work.

This is not a workbook to rush through. Let each lesson land. Sit with the exercises. Let the contemplations do their work. This is your restoration - and it begins here.





A NOTE FROM DHYAN VIMAL

As we begin to undertake this important study, one of the key efforts is restoration. That you learn to participate in restoring you, to participate in bringing you back to the original state that you must come back to.

In deep observation we can see that this is the last thing most people ever pay attention to. Our culture wants us to be tough, wants us to go through things, wants us to ignore... by this we rarely undertake or bow to the need to restore. The egocentrics of the world who propagate and support the tough, the strong, the ones who can go through, have created a mind, a consciousness by which restoring oneself, taking time to come back to oneself, to put oneself right is seen as a weakness, but this is the most important stage.

You can demark this process into three categories; the first is restoration, the second is victory, and third is attainment. Here we shall enter restoration. Before we enter we must wake up to the confession that we need to care, we need to do what we need to do to bring ourselves back so we can function optimally.

So as you undertake this, first put that resistance down. Give yourself that space that you will undertake restoring you, and will not label that as a weakness, more so labelling that as a right action for you to be strong.

The state of internal victory both spiritual and worldly cannot come to pass until one bows to restoring oneself to how one can actually be. It is almost like if you are ill, you must take some time to heal, to come back to becoming healthy.

So as we begin; first come to this space that you will allow this care. You will not accidentally go with the programming of being tough, and to label this act of restoration as a weakness or a failure. Self-care has to be looked upon as an act of personal strength, as an act of personal honesty.

So as we rest that mind, we begin to look upon this with incredible rightness. That I'm going to give myself the space, the time, the energy, because only when I'm restored, only when I'm well can I serve, if not I cannot.

In the East, in almost all spiritual texts, they bow to the elephant God.¹ There are many, many things associated and hidden within this truth, but one of the associations is that I bow to put myself right, I bow to bring myself into order and I don't get lost in the false notion of it. It's almost to acknowledge one's weakness is actually a strength, to deny that weakness is the real point of being weak.

So I want you to see whether you can prepare, so there is no resistance in moving towards undertaking this exercise of restoration. It's like if you have a good house, you restore it. You have a good car, you go and restore it after it has been used for a while, to put it back to its optimum.

You see what happens to most is we get used to how we are, and then we are reduced only to that. The best state of ourselves is forgotten many times. If you've ever been ill and if you've ever gotten better, you'll know how far off you went, how bad it was.

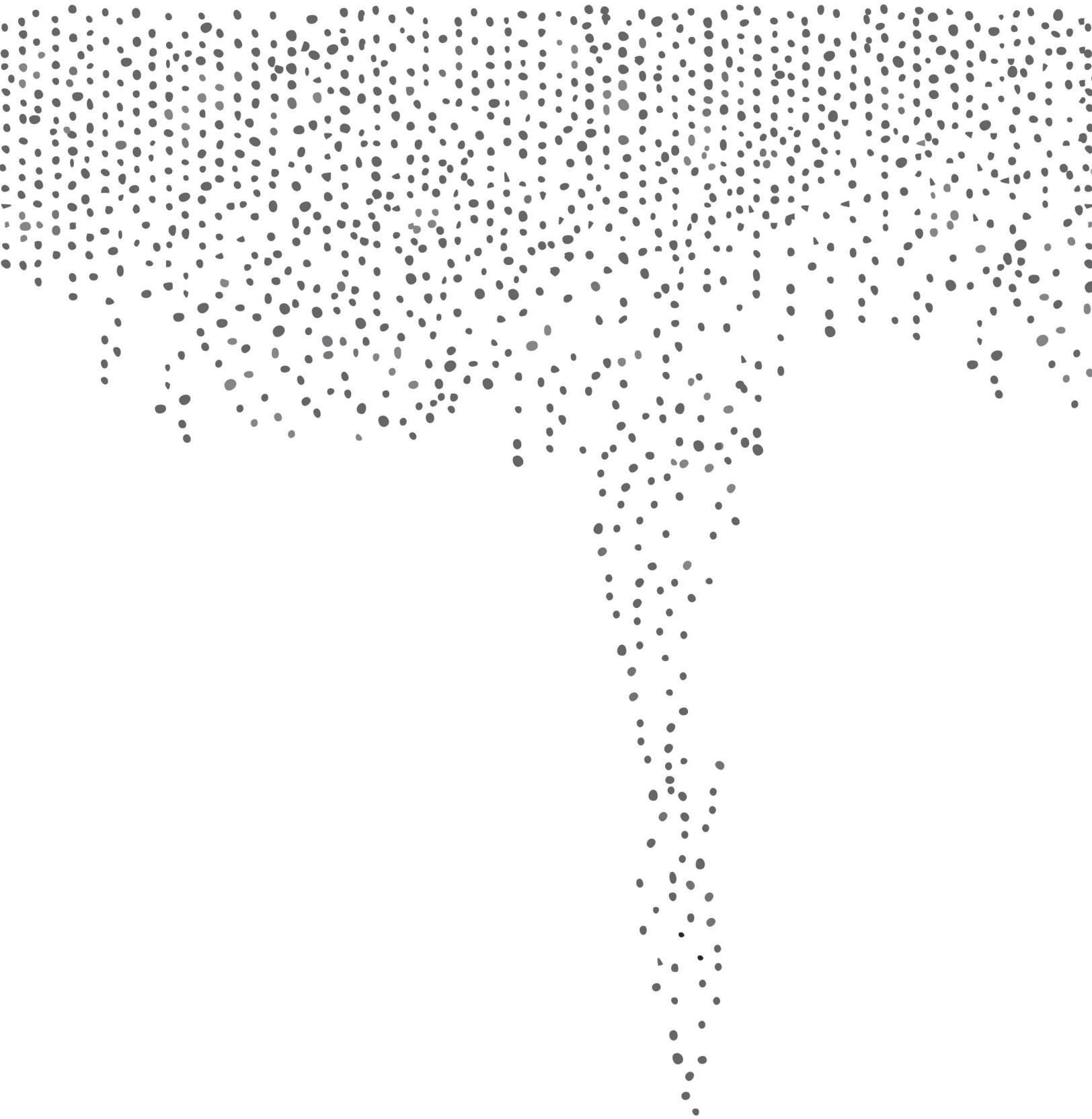
So put your hands together for a few minutes and wake up to give yourself this permission to restore. Without this nothing much can unfold. In more ways than one, we have grown up being asked to ignore this. We are asked to toughen up, we are asked to not be weak, and we have celebrated people who rejected restoration, and we have falsely worshipped this false strength which is actually ignorance. And by that, propagating a life of personal violence by allowing that violence to continue.

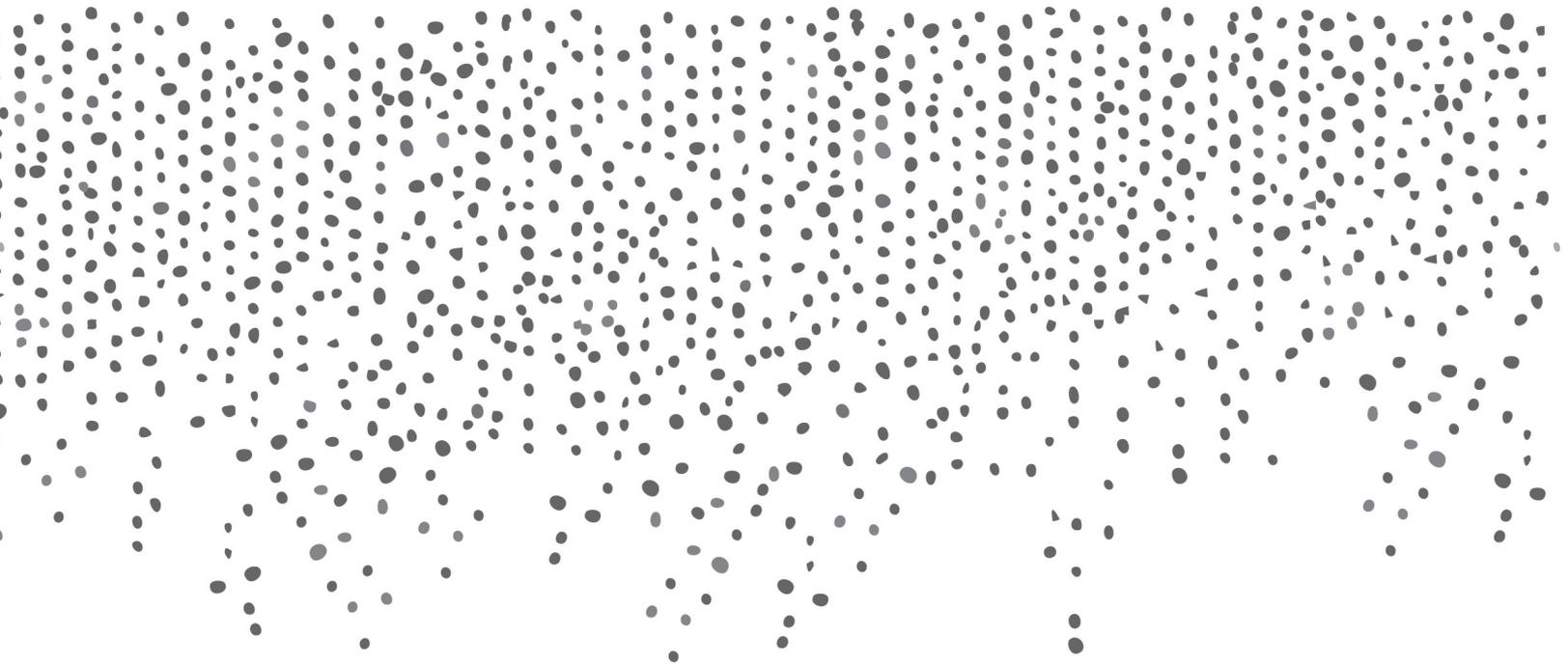
So if you can put your hands together for a few minutes, maybe in deep prayer, in deep allowing, in any way you feel comfortable, to see that you will allow yourself to undertake this journey of restoration. And the first preparation is that you shall look upon this rightly. You become free from the condemnation. You become free from the false praises of toughness and the rest of it... that you're going to take time to restore yourself, that you need this space.

Hold this prayer if you may until there is no resistance in the body for you to take care of yourself, for you to undertake this journey of restoring yourself to the best condition, the most pristine condition you can possibly wake up to.

If you may.

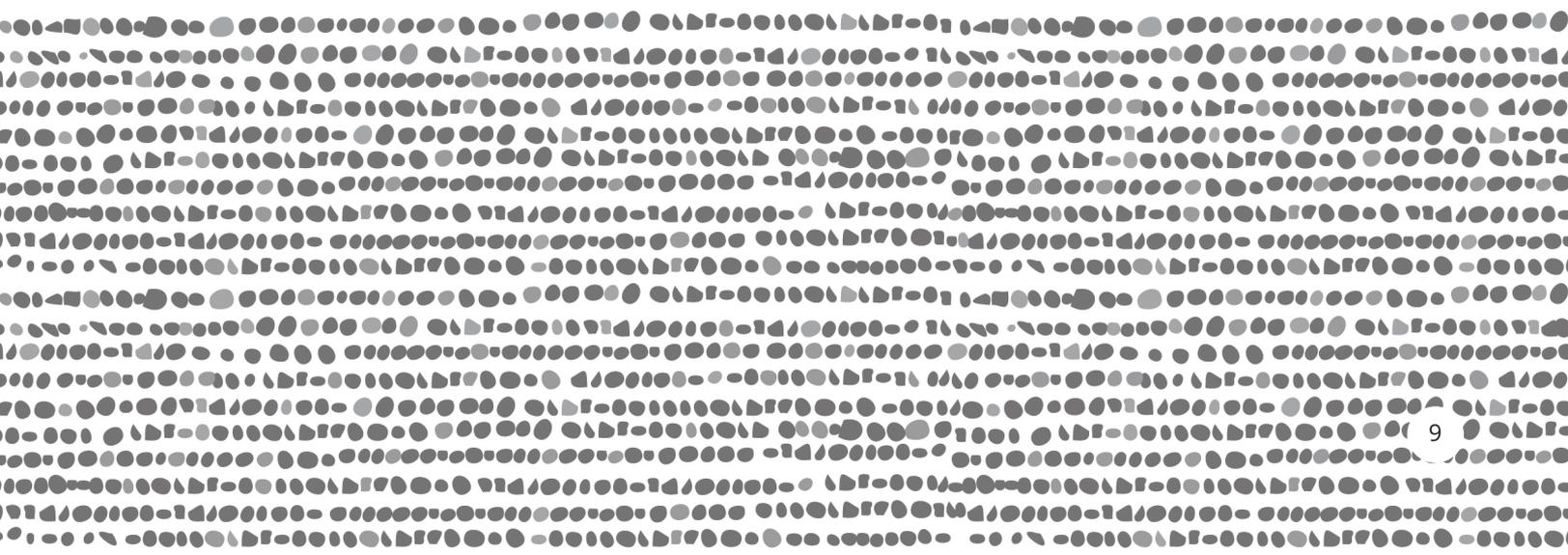
1. *In Hinduism, the Elephant God is referred to as Lord Ganesha.*





LESSON 01

ME AND THAT



LESSON 01

ME AND THAT

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MY RESTORATION

*Hereby, I undertake an effort to dedicate myself to myself,
that I work to bring the best out of me.
And in order to live this out,
I must restore myself to the best state possible.*

*So I undertake this effort of restoration, to put myself together,
out of all the experiences I've gone through.
And by that, I'm seated in a state that I'm right with me
and I'm being right to what can come to be.*

So I make an oath to myself to celebrate me.

I make an oath to myself that I will do right by me.

*I make an oath that I will honour everyone who has loved me,
believed in me, and who has held my preciousness.
With this, I dedicate myself to this effort,
not just for me, but for all.*

*For may the glory of that which I shall come to be
and live out be the testament of all the love I have received
and the love that I pour into humanity.*

With this, I begin rightly, so the rightness of me can be actualised.



As you work through this workbook, we encourage you to reach out to support@dv institute.com if any questions arise or if you require support along the way. To access additional content on Restoration, we invite you to visit our website.

LESSON 01

EXERCISE ONE

We undertake the first study.

You see, restoration means I have placed myself rightly again. It will take a while to know. Like if you have been fit, if you have been really fit, you know when you lose it and you know when you get it back. It's very strange, when you're fit, climbing the mountain will feel like fun. When you're not fit, you won't even desire it. Have you seen this?

So we must understand that a lot of our internal movement depends on how we are. So what we're going to undertake is an effort to restore this. You see, this is sometimes like the protocol in a temple, they somehow captured it very intelligently. What happens in a temple is in the morning they wake up and clean the deity, wash it, dress it, put flowers, pray to it, and then wait. And then in the evening they do the same. So one of the biggest parts of a temple is to keep restoring.

You don't know what you want, you don't know what you are until you're restored. Until your fitness is perfect, you will not know what you desire to do.

I remember going back to my hometown, looking at all the cliffs I have jumped off, I was wondering what was I thinking when I did that. No, no, no, no, no, now I am thinking from this unfit state. If I was that fit, that's exactly what I'd want to do.

So we have to accept that the state of me determines what I want, what I desire too. So restoration is incredibly important. You are restored back to you.

Now, what has happened to us? We have become a reflected reality. You are used by another to compare, and by that, you have been left reduced or made more, unnaturally. So in order to restore, you have to place yourself with something rightly.



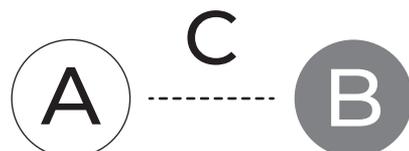
A CONSCIOUS EXERCISE

Contemplate all the values that you were made to uphold or you were measured by.
Examine it... and contemplate its effect and outcome.

A series of horizontal dotted lines provided for writing the response to the exercise.



THE A-B-C EXERCISE



A represents you, the self, the centre.

B represents the other - people, situations or objects around you.

C is the space between you and the others.

This is one of the most essential exercises you can undertake in the process of restoring yourself. It lays the foundation for being in the best possible space to do the inner work. Like any true mastery, it requires ongoing practice – not as a one-time effort, but as a sustained discipline that becomes part of your way of being.

HOW TO PRACTISE

1. Look around

Take a moment to observe your surroundings just as they are – without labelling, reacting, or interpreting.

2. Establish the 3 points

A Acknowledge yourself as the centre.

B Recognise what surrounds you, whether it's people, objects, or situations.

C Feel the space that exists between you and them.

3. Keep returning to A

Let your awareness fall back into yourself, again and again.

You are the reference point for your experience. You are the A.

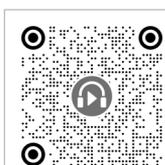
4. Recognise that B is not you

Whatever surrounds you is still the other.

Begin to see this separation.

5. Feel the presence of C

Let your awareness rest in the space.



To deepen your understanding of this technique, we recommend listening to the related lectures.



PERSONAL NOTES

What is right about you, that was made wrong? And once the right is made wrong, everything goes wrong. Maybe where we have landed is at one question – what is right that was made wrong?

A series of horizontal dotted lines for writing notes.

TO ALL THAT WHICH CAN COME TO BE

The foundation of this work and the effort that I have undertaken is to create a way that one learns how to learn. One learns how to hold oneself in a way that one is playing a role in one's possibilities. It's an effort to work against the exploitation that has happened in the name of self-help and of comforting the other. Where many are misled to buy into belief systems and ideologies that are used to exploit and enslave humanity.

The work is to free you to play a role in realising the freedom that you already are.

It's not about adding anything but unearthing what is there in freedom and integrity, beyond exploitation, where intelligence is lived as a light of oneself. It's never an effort to gather a group, and with that, to exert what one believes as the truth and subject others to it.

This is about truly waking up and taking responsibility for oneself, for the other is just a mirror and not a saviour. The beauty I stumbled upon is a gift my masters gave me by holding me true to myself. I was never converted to any ideas, ideologies, or belief systems. I was held to wake up to that which was mine to awaken.

The Four Pillars of Learning are nothing but a way you can be purely you, and in that the faith in what one is, is restored. To me, this is the greatest rest.

Many in this name have been subjected to misdirection, thus, I insist on a scholarly approach and self-study methodology. Yes, a guru might be needed, but not till one is settled as oneself for oneself and one's freedom is held as the highest truth there is.

In this one wakes up to the next learning, where one learns how one can exist as a creator, where one has the ability and the know-how to participate in birthing the reality one chooses and needs to birth. With this, human instinct kicks in, where one will embrace the discipline of living and will live the best of oneself.

When this is alive in you, the light of humanity, the light of what can come to be, is lived.

When this is present, then for the first time, the truth of attainment comes to be the living challenge one embraces with delight, and with that, the ecstasy of living comes to be.

The effort into restoration that this book holds opens the door for you to restore yourself and to come to a point where you can begin to move in the direction of actualising yourself. To all that, which can come to be.

In short, it's an invitation for you to wake up to the celebration of living and loving.

It's our duty to live in a way that one restores faith in life and the true meaning of being a human. When this is there, for the first time, you are healthy and alive and whole.

It has taken more than 30 years to put this together, and I believe this is the doorway for anyone to embrace all that is possible. For the possibility is all that you and I are, and living is the actualising of it.

With this, I hope you discover the celebration of living, and in that offer this to others, so the faith in life is restored as you have restored it in you. With this one can seek one's truth out for oneself.

As J. Krishnamurti would say, truth is a pathless path, which simply means one is on one's own, it's up to oneself, it's a journey within oneself.

Only a restored person can undertake this, if not the sell of the world is bought into and one ends up being exploited and missed. As they say, the blind leading the blind is what is unfolding in many aspects, as I see it.

I leave you with my deepest wish and blessings, that you may embrace yourself and be authentic and true, and in that, wake up to be a gift not only to you but to all. It's been my life's delight to do this, and I hope you receive this gift or this offering that I offer of my masters' love as a small gift that might hold you true in the search and effort to live you out.

In deep bowing,
Dhyan Vimal

