

The Fundamental Effort



Today, I would like to invite you to explore and become clear about the effort and the work that we are undertaking. The fundamental effort is to come to be. This can be understood if you understand the fundamental problem of most is they are not yet. They haven't come into existence, so to say, but this is rather tricky to be understood because most people feel they already are.

In the view of Gurdjieff, he would say, man is not born with a soul, he can give birth to one. It helps us to grasp this discussion.

So the first and fundamental effort is for one to come into being, to exist ... 'I am'. For now, what most people are is nothing but a reflected reality, an experience accumulated, a sensation, a thought. If someone has gone through something in their life, based on that experience, the experience they experienced as themselves lives as them. They are not yet. The result of the absence of existing, one can never act. One is simply a victim of everything around, one simply lives out the biological reaction ... the innate intelligence that one is, never comes into being.

Then life is a chance, life is an accident; life is not a deliberate participation or a creation. If you have ever been by a beach and you see a coconut floating; they sometimes have crossed continents ... Coconuts are very interesting things; they'll land up where they land up, where the tide lands them. Nothing is deliberate, almost everything is accidental.

So almost everything people are is an accidental outcome. What you are, what I am, may be just accidental, nothing is deliberate. I'm happy because something happened, I'm sad because something else happened.

So today, I want us to explore the work. The mental idea that you are born in this country, you are this nationality, this race ... that is accidental, that is by default. Then we are merely adjusting labels, we are not.

The beauty of coming into being, it's almost despite you ... it's almost despite what has happened to you. So the excuse of my childhood, the excuse of my experiences forming me are rejected. I am happy, I am loving, I am giving despite ... not because. The way Master likes to coin it, I will say, beyond the reflected state. I was born in a small fishing village, that was my environment, despite that. So in another sense, I don't allow what has happened, my circumstances, my condition to limit me only to be that, I can wake beyond it. Then I am.

If you follow this inquiry, you will very quickly come to see almost everything everybody is, is circumstantial. It's an effect and we become addicted to effects. Now we are looking for the effect, predicting that this effect will make me happy.

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The chocolate becomes a great lure; I'm not only eating it for the nutritional value, I can predict the experience I will feel and I identify that experience as me. Is there anything wrong with it? I don't think so if the chocolate is of good quality but to be a victim to that is a problem.

The fundamental effort that Master is undertaking with all of you is to birth you. In Sanskrit, they call it twice-born. One is the biological birth, the next is the birth of you. Despite being a man, a human with jealousy, anger, violence, sex, possessiveness, selfishness; being able to exist in a decent state would be the action of birthing me, despite me.

So if you observe, if you study and if you watch you, your glory is despite what is there. If a man is selfless, it is despite him, you know, because the system thinks being selfless, it's going to die because it wants to be selfish, it wants to survive. In the Buddhist tradition, they will use the lotus as a symbol. Despite the mud ... the lotus flower doesn't bloom in a very grand place, it blooms in stagnate water. They use the lotus as a symbology, the birth of me.

One of the signs of the birth of oneself is you are able to create. Your condition does not determine the creation you will live out. Despite ... would be one of the ways to look at this.

So the eagerness for a better life, for a better world, even though there is an evolutionary reason behind it but one of the key reasons is I'm attempting to birth me. I am despite ...

It's like how Master constantly tells the people who love me, "You love me despite me, not because of me." You understand? If you ever understand the science of love, if somebody loves you, it's despite you. If somebody says it is because of them, they're lying because love is not a possibility, it's not a natural outcome of a human, it's despite his animalistic state he rises to love. So it's despite ...

So today, I want to draw your attention to the effort we are undertaking. We are not in the woo-woo business or feel-good business. We recognise the desperate need to birth oneself and if I can persuade you to look at it that way, that our very existence and every trauma, every trouble we go through is nothing but a provocation to birth ourselves. Once I birth me, what happens? I can dictate the creation I live out, I become the lotus.

Like, from poverty somebody becomes rather wealthy, even though it's a normal evolution, but it's despite ... He's conditioned to be poor, he's born poor, his instinct is survival. Despite that to think about wealth, growth and the rest of it ... it's despite. They say Buddha became enlightened despite the instinct of a king, despite his drive to conquer, to rule.

In order to grasp this deeper, if you really look at people, they are not there, nobody is there. Just a pure reaction is there, just the evolutionary impulse is there, that's all that is there. If one looks at a pretty girl, the natural impulse unfolds and the doctor will call you healthy. I might declare you sick, but it's just a point of argument. It's not that the impulse is not there, despite the impulse, what do I do?

So today, let's grasp this work. What is the effort? The absolute desperate need for me to exist – 'I am' not as a reflected reality, not as a projection ... as a truth and the first step of knowing this truth is you are upholding a creation.

In the 'Fayad method', he calls it the rower; you're rowing, you're creating something. Sometimes, while rowing you go against the current or you go with the current, it doesn't matter but you're increasing the speed, you're moving, you're creating, you're participating, you're building, you're living. And that action of rowing, participating is to consolidate and crystallise this idea of oneself, not as a mind but as an actual embodiment. The first awakening is the non-reflected state – 'I am, I am'. It is almost like the science of fasting but in spirituality; despite the hunger, despite the body pulling me towards it, I hold myself back, if not I just fulfil the biological desire. Then suddenly I am, unshaped by my past; but it throws us into the problem of society. Everybody wants to shape somebody else, everybody wants to have power over somebody else, which means in some sense society's movement is to interrupt the birth of you.

Like I was teaching astrology and we were also discussing the PAT (Positive Assessment Tool) and I said it is you ... this is your condition, that is the struggle. But most will not struggle, most just go with it, most are just a victim to themselves. It is like being born in a particular ancestry; like being Indian, you have a higher tendency for diabetes, the body is not very good at processing sugar. Despite that, one struggles to stay healthy.

Bravery is not the absence of fear, bravery is despite ... And if you can grasp what Master is putting down, suddenly you will feel 'I am'. This state of 'I am', in the East they call it *atman*, soul, 'I am'. To this 'I am', only to this 'I am', the final liberation becomes available.

So, the effort we are undertaking, we are not going to be settled with the name that is given to us, we are not going to be settled just by the ethnicity we were born into and the rest of it, we are going to rise beyond it. Then I am, you are, then we are and then All is.

For the younger people, I would say start with creation, create a life. If you are poor, struggle to be rich, or rather not be poor. You uphold the creation as a tool to birth you. For the older, you go into the more subjective, the unlimited. It depends on the level of energy one has. But as a collective, I'm asking – what are we creating? The 'Fayad method' will say – what are we all rowing towards; not drilling ... rowing towards. Each day, am I contributing to the peace of humanity? Am I contributing to the wellness of all? Am I the harmony keeper? To fight, to be angry, is biological; to love, that's divine ... that is despite. To be selfish is given, selfless is despite.

So today, see whether you can grasp the work. The first work is to give birth to oneself, to know 'I am'. So for Master, your past is irrelevant, because I think it should not determine you. Whatever that happened in your past should not play a role in the person you are now, the person you are now is despite. And with that the first responsibility happens – 'as I am, my life is'. Then you actively participate in holding you in the creation you want to uphold.

Once when I was in India, somebody asked me, "Master, why is there so much poverty?" I said, "There are many reasons, but I can tell you one thing for certain why there is ... it is so my heart can be birthed. Without that, I doubt my heart will wake up." Maybe there are other reasons for poverty, but I can tell you for me, my heart will not wake up until I see such things. Then I come into action, and I bow to the opportunity to laugh, to be a human, to be compassionate. The greatest destruction, the greatest disappointment is when we use something to make us something and that's the reflected reality.

So today, we are asking the question, am I? When you are, meditation is. And this is a struggle ... we struggle with our biology, we struggle with our past impacts, we struggle with so many things and there are forces that want to subjugate you through experiences, want to reduce you only to your past, want you to be limited ...

Like lust is the destroyer of souls ... greed, envy ... Not that we don't have it, but despite it. So the rage of birthing oneself must appear as a creation, as an action of rowing.

Meditation is not quitting, meditation is to be in a state you will never quit. The first thing is I will not be determined by my circumstances, I'll rise beyond it. I will not make excuses for what has happened, for me to be who I am.

Now, Master goes to the esoteric; if you love, there is an energy component in this, the component of the rower. If you remain in this energy, you attract this reality. If you can lean towards that understanding, suddenly you see, 'as I am, my world is'. I am the creator of my reality. The Hindus call this the brahman, the creator. In order to have creation, one must wake up to the creator.

So today, the first effort is for me to be. This is what Master wishes for humanity. My prayer is that there will be enough places, enough spaces for this to be held that somebody can birth themselves because only to the one who is birthed, even this word enlightenment can become real, the word love can come to be true.

Today, see whether you can explore this within you, whether it's something you can bow to. I call it the A, the B, the C ... you can make the B the experience. I am not the experience, I am the experiencer.

See today if you can grasp the effort, it's rather beautiful. When you hold a prayer, you force your system to wake up ... you pray for something that is not yet and that triggers inside - 'I must come into being'. In order to come into being, it is despite. Then this internal state called the creator, the *atman* is birthed. And when I am living in my creation, to that person the initiation of enlightenment can come to pass.

Today, what is that you wish for? What is the prayer you embody? What is the creation you are here to live out? And all this demands for you to come into being, then you realise, 'I am, you are, we are'. The greater the creation, the greater the demand.

The way Master sees it, love is despite ... I am designed to be selfish, I am a biology but despite that, I wake up to be something more.