

2007-07-22 Effortless Effort

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SPEAKERS

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This morning I'd like to give a talk about effort and effortlessness. Primarily, the focus is going to effortlessness. But the two go together. And it's very important in Buddhist practice, not to think of the two as being exclusive of each other. They can co exist. That can be both effort and a sense of effortlessness. At the same time. Sometimes there's a term called coin called effortless effort. And, but there can also be effortful effort coexisting with effortless efforts. And I think a Buddhist practice requires a lot of effort. For sure. We don't want it we want to make sure that's set up front. And, but it also has a very important quality or aspect of it needs to be effortless or can be effortless. And the two need to coexist in some way. And part of the negotiation of Practice for anybody who practice meditation or people hearing, okay? Okay? If there's okay. So part of doing a Buddhist practice, meditation practice or practice, any or anywhere else in Buddhism, a part of is to regular checking in and negotiation and negotiating and working out the proper level of effort to apply. And I think of it as a pendulum that we probably never get very seldom get the perfect balance of effort. But that's part of what practice is, is swinging back and forth and hopefully the swings are not so big. But you find our way sometimes have to make more efforts, sometimes less retired, there's making more effort. If we're alert, maybe we have make less. So for example, people who might live a busy life might take a lot of effort, maybe heroic effort, for Some of you to, to arrange your life so you can go on a meditation retreat. And a lot of people who go on meditation retreats are exhausted the first day. And one of the reasons sometimes is that they have to work, they're already overworked, over busy, then they have to even more busy to get ready to go. And then finally they get there and they're exhausted. And so for some people, meditation retreat is the time to recover from the over efforting that maybe goes into, you know, months and months or years of effort. But sometimes it takes effort to come on retreat. Sometimes it takes effort to show up on the cushion. You know, you meditate in the morning and take some effort to do that. And it's not uncommon for people living, les les working lives, to be challenged by to make the time to be able to sit every day to meditate every day. So it takes a certain kind of effort to discipline to do that. And the same time once you get on the cushion Once you get on the retreat, and that, then all that after doing it, then there's times when it's appropriate to let go of effort to like, let go of effort, not make so much effort. But even sometimes on retreat and meditation on the cushion is a lot of effort. Remember one notable teaching by America teacher named Susan young, wonderful teacher. And he once said, Sometimes a successful meditation is defined by the fact that you didn't get up to leave it. Because sometimes sit down you know, meditation is you bring to meditation, what's your life is about what's going on in your life. And sometimes a person can be quite agitated. For whatever reason, and sometimes sitting under meditate, it's like being on the rodeo and, and the success and rodeo is you didn't get thrown off. So sometimes meditation what successful meditations not getting thrown off your cushion? Exactly. You stuck it out that's successful. And people think of meditation as being successful at way some people think, Well, I didn't get calm. But the point is to be present for your life as it is. And if that's how your life is, at that time, it's a really important thing. And you might

have to break into a sweat to stay there. You know, if it takes, you know, if there's a really restless or impatient or whatever. It takes a lot of effort. And then another times, it might be that you realize that you're making too much effort in your meditation practice, you're trying and striving and pushing and trying to make something happen. And just kind of tying yourself in knots and giving yourself a headache. I've given myself headaches and meditation, by trying too much. And so it was, there are times meditation practice when the name of the game was just let go of effort. Don't make any effort whatsoever.

I had to be very big, make a lot of effort in order to notice that I was making all kinds of efforts, effort to solve problems in my head, efforts to try to get something on my meditation efforts to avoid something happening I didn't think should be happening, you know, all kinds of things. I was always kind of doing doing and trying to take a lot of effort to give up all those extra efforts until the effort to pay the vigilant like that was the last effort then I can let go of that. And then it was more of effortless quality. Part of the problem with making effort is that efforting is a magnet for many of the ideas we have around what we should do in our lives. It's a magnet for our desires, our attachments, it's a magnet for our aversions. It's a magnet for our fears and our anxieties and so on. You are infused with those qualities that can be infused with those qualities. And certainly, Buddhist practice can be infused with that as well. Some people would come to practice or coming, because they suffer, and they really want to get rid of something. But sometimes that very, or they're very anxious about something, or they really want to get enlightened. He wants something really strongly. And so, desire, hate and fear, are very, very powerful. Sources of can be a powerful source of suffering in our lives. And if they get infused with our efforting the effort in is can be can be off a little bit off, big time off. And so effort sometimes comes along with these, you know, with the extra stuff, it's a magnet, there's extra stuff. Effort can also be a magnet for a lot of beliefs. Should I am supposed to get something I'm supposed to attain something I'm supposed to not be Something as to push something away a free press something. All they're supposed to supposed to supposed to can operate meditation. And they're supposed to can get in the way of what actually is here, connecting more fully. Here's a quote from Suzuki Roshi. If you try to listen to something wonderful, it means ignoring the bird that we are listening to now. When you think Buddha said something wonderful, and let's find out what he meant, then your mind is directed toward Buddha's words, and you don't hear the birds. So always we sacrifice actual reality, because we stick to something and we stick to something that looks like it is very good, but is not so good. If we have this kind of attitude, when we listen to words or even teachings, we will lose our life. Maybe our whole life will be sacrificed because of some special teaching. So our way is rather to enjoy our life right now, without sacrificing. This is a kind of desire that human beings have, to some extent, desires we have are good. But if we are enslaved by desires, we lose our whole being. So here he says, you know, there's this ordinary reality of birds, maybe the whatever's happening at the moment, this situation is talking about the birds are singing outside, or whatever. And, and then we get into our idea of when we were, oh, I'm supposed to be doing this great, important Buddhist meditation practice that gets me to Nirvana, quickly get to the big should give calm, attain the great non dual, whatever it might be. And then somehow orienting ourselves to the should and towards Something, it's easy to lose touch with the simplicity of what's happening here and now. And also the enjoyment of what's happening here now. And he uses very kind of dramatic language, that in doing that, you could actually lose your life. Some valuable live life that we can all experience.

So, effort can be a magnet doesn't have to be but it can be a magnet to attachments, clinging aversion fears, it could be a magnet to shoulds beliefs that we have released we conducted and it will also be a magnet to her sense of self, or self identity. I'm the one who's making the effort. And so all the emotions and beliefs we have about me, myself and I come into play around the effort. I'm supposed to be a good effort I'm supposed to be successful, or I can't do this kind of thing is too hard. You know, I'll, I'll

kind of put you know, put my two cents in little bits and make some effort here. You know, I can't really, I'm not the kind of attain the attainment kind of person I can't, or I'm not really, you know, I can't do it very well. And so there's all these ideas about self that come into play, to interfere with the flow of effort. Now, I think effort making effort is really a beautiful quality of human being. And there's plenty of times that I've really enjoyed the effort that I make and things and probably for some people, a place where effort is really enjoyable, perhaps isn't, by definition, I guess would be in play. And I guess you're playing if you're not enjoying it. And play usually takes effort. And so there's plenty of this plenty of activities will be enjoyed the effort we make. And there's a kind of effort that kind of enjoyment come when we kind of get so involved in the effort. We lose ourselves, the self consciousness, or self identity issues, Fall fall away because we're so involved. What we're doing, we're now self conscious of what we're doing to beautiful quality. And so part of the problem with effort is not inherent in effort. But as a way effort can be a magnet for a lot of things which are painful. Another problem with making effort is that by making conscious willful effort, we can actually interfere with our natural process, perhaps, perhaps technical and natural process, which can unfold best when we don't interfere. So you know, if you have if you have a wound, if you have a cut on your skin, the best thing to do is to clean it and cover it maybe, and then leave it alone. If you pick on it, it doesn't heal. My nine year old son hasn't quite learned this sometimes. And came up to me last night everything said Oh, my ears bleed. No You know, my first thought was, Oh, no. What easier is bleeding and but he had an insect bite, it has a little scab, he's taking on it. You know, he doesn't, doesn't leave it alone. Some things are, he'll best unfold best if you don't interfere. And so, part of meditation practice is learning not to interfere with something. If you make the wrong kind of effort or something making effort at all, is a kind of interference for something that can happen best without our interference. The Japanese investor, poets EQ, wrote, break open a cherry tree and there are no flowers. But the spring breeze brings forth myriad blossoms. So wintertime The cherry tree, get your axe out to find those flowers, forced them out. It doesn't doesn't work. There has to be you can't interfere, you can force the issue. It's not something you can force, you can allow the spring breeze, the natural forces kind of unfold in their own way. We can't plant a seed, and then pull the plant out of the ground to see how it's going and then put it back in again. You have to leave it alone. It's can't interfere, support it.

For me, a beautiful state that someone made many years ago about I don't think it was actually true. It's used as a metaphor, but maybe it was true. The person was witnessing a butterfly, trying to free itself from its cocoon. And so the compassionate person came over to pull the filaments away gently away so the butterfly could get free. Not realizing that in order to have the wings strong enough to fly It had to push against the cocoon. And so if you freeze, the free free of the cocoon for the butterfly, it's not strong enough and it can't fly. So there was the metaphor. I don't know how true it is, but it was the metaphor was being given. So sometimes in life, you also need to leave, you need to leave people alone, leave people alone to struggle, because in the struggle that they'll get strong enough or yourself as well. So the idea of effortless effort, the idea of getting out of the way of allowing something to unfold within us, I think is spiritual life, or Buddhist practice life. Or say a different way. If you don't like those those words. I believe that there is inner deep inner, psychological, perhaps, spiritual movements are healing of unfolding of growth. That inherent in our psychophysical system, and that we don't have to be in charge of that growth or that feeling well we have to do is we have to create the right conditions. So that inner movement can happen. If we're always running around, living a willful life, a life of doing and accomplishing even spiritual things, then perhaps you're not giving any room space or time to a natural inherent process that is there waiting to unfold if it's given half the chance. I hope that most of you who have some meditation experience have seen this operating meditation, that even meditating for 45 minutes, that even just right there, there can be an unfoldment that has its own natural process. That wouldn't have happened unless you have unless you have stopped to do nothing at all. For example, you might I realize how tense you were going around in life, until you sat down to meditate. And

somehow the meditation or the kind of wait, mindfulness and self awareness that comes with meditation begins to reveal to you the tension you're holding in your body. And sometimes attention sit long enough, is not surface tension that you can easily be aware of. If you sat in the chair, went for a walk and just paid attention just in a normal way. There has to be very careful attention of mindfulness, there's a kind of sense of being a present, that you discover the deeper tensions. And as those deeper tensions come out, they have a chance to sometimes to resolve themselves to dissolve themselves. And relax. Same thing psychologically. There are psychological patterns, beliefs, motivations, impulses, that are not necessarily so obvious on the surface as we go by her life. But if you sit down and be still long enough, then you can they reveal their show. They show themselves to us. It is not uncommon for some people who do mindfulness practice, sometimes therapy or different different, different things, to suddenly have an aha moment when they realize, Oh, I had no idea how pervasive a certain belief was in my life. Probably how pervasive a certain emotion was in my life. I didn't know I was just fear was always there lurking in the background, kind of influencing everything I do. Or I had no idea there was a belief that life is a dangerous place, and have to always be on my guard. I had no idea how pervasive that belief was always there. It's probably been there for decades, and I hadn't really known it was there in everything I do. Even the way I move my eyes. The idea that life is dangerous places there in the eye movements if you look around a little bit more carefully. So there's can be but those things do. Reveal Discovery, of bringing into awareness of fear or bringing into awareness. A belief system is the beginning of allowing it to relax. And to kind of dissolve and slaughter this stuff wants to dissolve by itself.

A lot of this stuff so that's his natural movement is towards peace. And it takes effort to be afraid. It takes effort to be angry, takes effort to be jealous, it takes effort to be self critical. It takes effort to hold a belief to keep a belief going in our mind and effort is tiring. And the natural movement of of anything that's effortful, is that takes effort is to want to kind of release that effort and go to rest go to peace. I know if I told it here for you, but I visited someone recently who was dying He was quite advanced along his death. But then the weeks preceding his death, he was actually quite anxious, very disturbed. And when I saw him he was quite, very, very weak, I guess, very close to dying. And I went to see him and there was briefly with him, but when I was introduced to him, he immediately got really agitated. And I didn't take it personally, you know that I made him agitated, but I think if somehow when a new person comes into the room, you know, most most of us, when new persons come into your room, you kind of wake up a little bit, it's kind of a Who's that you know what's going on. And then maybe after a while, you go back, become relaxed again. So in the same way, it's got to energize a little bit by my arrival, and being energized. I had energies, which you didn't have much of but he had energy and Energy, when channeled back into his anxiety is agitation. And you get the people becoming kind of put their hands on him and relax him. And then, and then he relaxed. And I had this very strong sense as I tuned into him that he was actually relatively at peace. He didn't have the inner wisdom or the ability to stay at peace if he had enough energy. But he didn't have much energy because he was basically about to go and very weak. And, and so I felt I felt kind of happy for him. It was unfortunate how he had been over the last weeks, but he felt Oh, he's come to some kind of peace. Now that the job is don't energize. You know, he's not gonna be energized enough to work through anything. Just let it go to go stay in a peaceful place. It takes energy to be agitated. It takes energy to worry. Isn't that good news. It's good news. Because if with the right kind of attention, if the system in LeClair kind of letting go or like kind of not interfering, or not feeding this the system, that energy that will, that effort will naturally dissipate and fall away by itself. So many people find that meditation, for example, meditation on the breath is very relaxing. Just focus on the breath. It's something that maybe is relaxing in and of itself. But the more we put our attention into the breath, the more the food of attention is not available to perpetuate and feed and continue the agitation and the fear that the occupation might have. So it's very interesting, I think, very important to realize the way to which our involvement with activities of the mind

thinking emotions, often feeds it and keeps it going. And so I like to differentiate between Thinking which is English word and flossing, which is now an English word. A thought thing is what the mind does the mind thoughts when English is such a great language, make up these words. So the mind thoughts but thinking is when we connect the thoughts together, so a simple thought arises that was assigned to the car that went by just a simple thought. But then thinking is, I wonder what kind of car that is. I've kind of an old car at home I think it'd be nice to have a new car. But you know the problem with that and I never know what to get and this problem with money and you know, why do I have this job that never gives me any money? And oh, you know, and I never get a good job and I haven't had a good job since I was, you know, kid and it was parents of mine. They just didn't set me up properly. And so, you know, started just the sound of the car, right a thought Oh, and then the thinking begins the associated thinking that building on that.

And so thought thing is a natural thing, thinking is our involvement with it. And sometimes by our engagement in those, those thoughts, we feed them and they can be they can be self perpetuating. You know, they've been looking for a self perpetuating machine for decades, centuries. And they're always looking in the wrong place. The only self perpetuating thing I know of is the thinking mind seems just go on and on and on back really but it but it gets fed. And so part of meditation practice is learning how to feed it. So it has these things can kind of come to rest, emotions as well. emotions can be perpetuated because we keep getting involved keep getting involved, we feel justified feels important to the many ways to get involved. So, is your life diminished? By letting go their involvement? Is Your Life diminished by not continually thinking after your life? figuring out things thinking? Or is your life diminished by not perpetuating a particular emotional response reaction you might have? And I think some people don't want to let go of these things, because they feel like it'd be less, less of them. But what I'd like to say is that just like the flowers don't bloom unless you let go of it, you know, don't don't fear, don't cut it open the tree. It's natural process. So there's something very beautiful and natural, that can unfold within us here. If we just give it half a chance. And if you've done some meditation practice, I hope you notice if you go on retreat, you'll know it really well. I believe that longer retreat where you kind of have long periods of silence long periods where you're not engaged in a lot of ordinary activities. And you'd never give a chance for the heart, the inner psychology of the mind to begin this process of unfolding, evolving, growing, releasing, healing that can happen if we just kind of get out of the way. So for some people, some people find that it's very, very important part of meditation practice, is getting out of their own way and allowing something to happen. Now, getting out of the way, and allowing that to happen, has to be done, or no has to be a strong word. But in the world of meditation, it doesn't mean that you get out of the way and don't pay attention. The trick is to be very present to what it is to hold it in awareness and then the art of go this way. So there's something that happens when something is in the field of awareness. Where the field of awareness gives something, the best opportunities to unfold, evolve, move in the direction needs to move. So I think of awareness. When you're really aware of something, it's kind of like you finally, release the spring. So spring can unwind. Or when you hold something in awareness, in terms of fear with it, now before against it, don't judge it as good or bad. Don't try to fix it, don't hold on to it. Just allow it to be there and floating in this sky of awareness. So you know, it's there, you're attentive to it, but you just kind of there in a very spacious open way. It's kind of like, for certain things, it's kind of like pulling the plug on a full bathtub, and then the water will drain. So our attentions are stressful, great. Things won't go away.

And as as these things drain away, it gives space for something new to arrive to arise. And so I found for example, I've been surprised when I first started happening, that as my attachments and my preoccupation settle away, how much peace and how much love and how much compassion and how much joy can bubble up. So and that's not the diminishing of himself or herself, that's kind of growth or enhancement. And when I find you know, her still to this day I find really remarkable is the way that

somehow there can be peace. It's a well being joy for no good Reason. You know, often we want a reason to be happy or joyful, it's we're going out trying to find reasons or things to kind of make us happy. You know, arrange things sort of just right so we can be happy. And one of the things you can learn from meditation is how to be happy for about any reason. And for some people, that's a really strange idea for an idea because they've never tasted it never had that experience. But if you let go enough, let go enough. There's a way in which is an inner inner radiance begins bubbling up, that is joyful, it's happy, and it just kind of just there as opposed to there because of reason. Something is stimulated or caused through you know, and having won the lottery. so effortless to to get out of the way to have some quality of not making effort or making the effort not to interfere. So am I take this talk one more level, one more place with effortless

So maybe this way with an exercise for you if I instruct you, oh, my right now to stop paying attention stop being aware of anything come on stop. You know you probably none of you would listen, then or you listen but you know we could accomplish this is something that you can accomplish unless you all went asleep. Awareness doesn't stop for easily. You can start paying attention to me. You can tune me out. That's easily done. But what you can't stop paying attention. There is a kind of way we start paying attention if you get lost in your thoughts. Some people come out after a long time. But generally the system is already out, you're always paying attention to some degree. So since that's if we take that as a given. The next step of the exercise is just to kind of relax for a moment. Take a deep breath, because we want you to close your eyes don't have to. Just a little bit, try to just be calm and relaxed. And then notice what you can be aware of what comes into awareness that requires absolutely no effort to be aware of.

There might be things that come into awareness that require effort, that's okay. Let us be. You can make all the effort you want, but the exercises to notice what comes into awareness that requires no effort at all.

Now if you kind of kind of lean your mind, that place of effortless awareness there's no shoulds nothing you have to listen to, or hear or be aware of. What do you want if you can hang there with a with a river kind of like a stream of flow of the things that come to awareness that are effortless? What do you What are you aware of? Stay there with which comes to you where it is effortlessly.

Okay, so now make efforts to listen to me. So, did somebody who have a little taste of things that can be you can be aware of without any effort or just his awareness always require effort some things and it have some nods or you know some shakes the heads some. So, one way of practicing when the mind is not too agitated, when you can do it is to start tuning in, and meditations a good place to begin. to whatever comes into awareness that's effortless. So this doesn't require a effort. It's a certain kind of effort is needed. But it's not an effort to make anything happen. It's not an effort to focus on anything in particular, or to choose anything particular to pay attention to, but rather to be kind of relaxed, and just stay with the stream the flow of things that arise effortlessly. It might be the sound of a car, some other sound, it might be an itch, it might be a thought, it might be a feeling, it might be a body sensation. Or it could be anything and the other senses and you think anything in the mind. And what you might find is that for example, you might have a thought that arises Firstly, effortlessly. And then you notice that there's a you get involved in it, which is effort effortlessly get involved. And then Moments later, there's a loud sound outside and you cut Oh, now that's effortless. And then you try to you notice, there's a, there's a little attempt to try to stay with the sound to figure out what it is, which is making the effort. But then Luckily, there's a little, you know, little you know, ache in your knee that bubbles up effortlessly. And so you know, that almost effortlessly, just go with the flow which effortless. Now, one of the reasons why this is a can be very useful practice is that to some degree, if you're in a noisy place, you'll be

mostly aware of a lot of noise, you know, external noise. But generally, attention is not a neutral phenomena. Or to say it differently, that what bubbles up into awareness has a lot to do. With our inner life, with our interests, our priorities, our values, our fears, our desires, a lot of different things. So, you know, I've noticed, for example, that I could I was, you know, I would drive around a lot for years, and never noticed any couch stores. And then when I got interested in buying a couch, I was surprised how many of them were, you know, effortlessly become aware, so many couches. And somehow I was interested. So my, pick it up in my environment in a way I hadn't before. So, you know, if you hear sounds a lot meditating, let's say in this case, from the valley, most of you, any of you here, but it could be, for example, that it isn't just a neutral arising of sounds. There's certainly value you have in those sounds. Perhaps you're meditating at home, and you're afraid of burglars every time so there's a little give them height. sensitive to sound because it brokers or maybe your lovers coming over so you're hypersensitive to any sounds because you know, you know something great is going to happen and there is you know some kind of valuation selection selection process the mind is involved in. Also, as we sit in this effortless awareness, it allows what needs to bubble up to reveal itself or show itself to us. So, there might be some kind of inner feelings, emotions, beliefs, thoughts, understandings processes that are timely for us to deal with and work with. But if we're always busy and looking at what in a busy, it doesn't have a chance to surface, if we do the effortless thing, then the inner wisdom of the earth body, our psyche, knows when to show to reveal what we To deal with this little bit sounds a little bit hokey.

But there's a way in which the, the this kind of is kind of practicing of staying with what if what comes to awareness effortlessly can entail involve a great trust that there's a natural process which will unfold and take care of you and your spiritual life by itself. And one of the reasons why I can say this is that is that what comes into awareness is where the effort and energy is. And so when you sit down to meditate after you've, you know, rob the bank, you know, you're effortless. You what you're gonna become effortlessly aware of is how agitated you're afraid you're gonna be effortless because there's a lot of energy there. you settle that down. Something use that example anymore. But you know, some other anything, you settle the agitation down because that's the big thing, then you might become aware that you have certain preoccupation about a meeting, that's gonna happen tomorrow, there's a lot of energy there that comes effortlessly to awareness. And that settles down. And then you become aware that you have this lingering stress, tension in your forehead. And it's and so then you become aware of that you hold back in awareness for a while, and you become aware effortlessly. When that falls away, perhaps, that something more subtle. of maybe there's some concern about self image, that there's energy there but self image is there. What I'm describing is going from course are a lot of energy, a lot of effort. And slowly through meditation, you discover where there's less and less, but but the work reveals itself to us is where the effort and the energy is most. And so as we trust the effortless unfolding of things. What's showing itself is 10 tend to show ourselves it's going to give yourself enough time. Over, you know, the, on the average or overall wicked potential show itself is where we're the most energy in the system is where the most effort in the system is. And as we hold that in awareness, it can unravel, it can dissolve, it can heal, it can grow whatever it needs to do. And then beautiful thing that happens in meditation is you get calmer and calmer, calmer, you start becoming aware of subtler, subtler, more sublime, and more subtle places of effort and energy, that are usually usually not aware of when we're living a course energetic life. And the various subtle places doesn't mean that it's consequential. It's often the most consequential place with you know, the kind of fundamental operating principles of our life are often very, very subtle. And so as we get Conn's we Deal with a kind of what's effortlessly there. Slowly, effortlessly, we've come down to a very deep place in our minds. And we can kind of deal with that as well. And in the process of doing this, one of the qualities that can grow, which I think is really beautiful, his trust, to certain degree of trust or confidence in this natural unfolding and to be able to have that trust, and the confidence allows person to have a very different relationship to their

life. If you don't have that trust and that confidence, if you don't have the trust and confidence, then it's all about doing and accomplishing and protecting and all kinds of other stuff. So end with this poem, by a Tibetan teacher named lama guindon reinforce a happiness cannot be found through great effort and willpower is already there, in relaxation, and letting go. Don't strain yourself. There is nothing to do. Whatever arises in the mind has no importance at all because it has no reality whatsoever. Don't become attached to it. Don't pass judgment. Let the game happen on its own, springing up and falling back without changing anything at all will vanish and reappear without end. Only our searching for happiness present prevents us from seeing it. It is like a rainbow, which you run after without ever catching it. Although it does not exist, it has always been there and accompanies you every second. Don't believe in the reality of good and bad experiences. They're like rainbows, wanting to grasp the ungraspable, you exhaust yourself in vain. As soon as you relax this grasping, space is there, open, inviting and comfortable.

So make use of it. All is yours already. Don't search any further. Don't go into the inextricable jungle looking for the elephant who is already quietly at home. Nothing to do, nothing to force, nothing to want, and everything happens by itself. So you might experiment in your meditation, perhaps, or also in your daily life. If you're sitting at the moment, idle moments, waiting at the checkout counter for your turn or sitting waiting for The red light to turn to turn green are probably lots of little moments daily life. See if you can settle back and rest in the awareness of what comes to you effortlessly. See what that does to you. So thank you very much