

## EFFORT IS AN ILLUSION

Quote from Francis Lucille's guided exploration of 13th January 2021

'Effortlessness Is Our True Nature'

(Posted here by Alexis 1.8.21)

" See how all the perceptions arise effortlessly in your awareness.

I mean not relatively effortlessly, with some very small effort, but absolutely effortlessly, with zero effort - no effort at all.

So this is our basic effortlessness, it is always the case; so any effort that seems to appear is in fact not real, it is simply superimposed as a perception onto this basic effortlessness, which is its reality.

So effortlessness is real, effort is an illusion.

It is not something that we just understand intellectually, but is something that we just verify, and can verify again and again as much as we need, until we are convinced that that is the case; that that is true.

So when it seems that we are making an effort, this effort is only an appearance that appears effortlessly against this background of effortless presence.

When we notice again this fundamental effortlessness, we are no longer in ignorance, we are knowingly in meditation; until we decide to become the efforter, superimposed onto this background. A thought , a bodily sensation or a mix of those, that 's the efforter - effortlessly appearing.

If you verified experientially my words, there is nothing else to do; just remain as this effortlessness, that you know to be.

That 's the direct path.

If that was not clear for you, then what I suggest is simply for the time being as an experiment, to stop making any effort the best you can; any physical effort , any mental effort. To try to find your stable ground of minimum effort.

In doing so, you will unknowingly in the beginning go back to your original condition of effortlessness, so that you can get re-accustomed to it; you can verify that this shoe fits your size, you have to try it until you realise that yes, it is comfortable.

But when you do this as an experiment , it is not sufficient to experience the comfort of the effortless state. You have to understand, that the reason why the effortless state is comfortable is because it is your true state, your natural state; because everything in this state appears to you effortlessly, happens effortlessly including your

thoughts, your reactions and then your decisions and whatever action may follow your decision; then you understand that it has always been the case and then you are back or perhaps for the first time to the direct path. The immediate realisation that effortlessness is our true nature.

Of the two the direct path is the easiest, the problem is that sometimes it seems too easy. We want to make some effort, to pay a price to reach our natural state, to meditate; we can't believe it is so easy.

Because of its immediacy and its effectiveness the direct path is always the best option.

The path of the energy is the second best option.

Once we have understood , experienced that effortlessness is our true nature, any of these paths will be very quick.

That which remains is how to ascertain that we are in effortlessness; it is very simple, it is as simple as putting our suitcases on the floor, when we arrive home.

The obstacle is that in the beginning and for some time, we are expecting something else. As we drop all effort we are instantaneously free from ignorance; in other words we are instantaneously in perfect meditation. However, we expect meditation to be something else; and this expectation takes us away from it.

Effortlessness is not something to be reached as a result of a process, because that would be something that would be reached as a result of effort. It is simply the result of an understanding. I am still carrying my suitcase, I had not realised I had arrived; I can put it down.

Sometimes putting down the suitcase feels like a big event, especially if I was tired, extremely tired and if the suitcase was very heavy. All of a sudden it makes a huge difference; such a huge difference is called satori, big event, uff! Instantaneous, enormous relief.

But what if my piece of luggage was feather-light, just a little purse with credit cards in it, just a credit card and my drivers license and besides I was not tired. I put it down - no big difference. But I put it down, because I know now I am home. I do not need it any longer.

The fact that I am home is the same in both cases. And that is the only thing that matters. So I have to know when I am home and I need to know how I put down the suitcase.

There are two simple answers to these two questions.

When am I home? We are always home.

How to put down the suitcase? Just whenever we decide to do so; it is our decision to stop efforting and that stops the efforting instantaneously; and it is our decision to resume making effort that instantaneously takes us out of our natural state, out of meditation.

In the beginning it does not cost much to verify several times that we have put down the suitcase, if we are not sure. We can make the decision again and again; while assuming that I still make an effort, let's verify: 'that 's my decision right now, no effort.' That 's it, in that moment we are in perfect meditation. At that moment there is nobody, the someone that was allegedly there was one with the effort; no effort - nobody there.

When I drop the heavy suitcase, does it mean that the exhaustion symptoms or the pain in the back, or the cramping in the fingers and in the arm instantaneously disappear? Not necessarily, but in due time they will; same here.

The effects of ignorance in the body and in the mind don't disappear instantaneously the moment we stop efforting; in due time they will, because the body and the mind have the innate knowledge of their natural condition and they will revert to it just as the hand of the compass, which has been moved away from the north direction will automatically revert to it, when released.

Thank you all”

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