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The Need for Less Talk: Pull Back In to the Still Point Within

I wanted to discuss talkativeness and why that's an inherent obstacle — for no one — but as long as it's there, there's an entertainment going on to this 'knower' and the loop I always talk about is being reinforced. And you don't have to look far to see it, you can just go out into the world, the so-called world, and watch Consciousness talking to Itself. Fingers and hands moving (texting and tweeting), stories... on and on. And as long as that's entertained, as long as one feels it's OK to entertain that, or the frustration at the lack of response or the lack of fulfillment from that doesn't sink in, it'll keep going.

We were talking about glib comments the other night and I looked up the definition of glib because we all can say OK, what is glib? But then you go and look at where these 'words' come from and... let me read this:

As an adjective of words or the person speaking them: fluent and voluble but insincere and shallow. And it has Dutch roots...whatever that is (*laughing*)... it's Germanic, meaning slick or slippery or you could go so far as slimy, that's another word they have here.

What I'm saying here is all the words that we are addicted to using in the description – like I always say, the labeling mind and its description – it's meaningless and it's a veil.

It's the biggest veil because it's the veil that creates the world.

Two people come together – what happens when they come together? You meet Joe on the corner...

“How ya doing Joe?”

“OK”

“How've you been?”

“Oh, alright.”

“What have you been doing?” – Note: what have **‘you’** been doing!

“Well ‘I’ have been doing this and you know, ah, the roof on the house has to be fixed, my cat's drowning...”

All these problems that come up...

“Yeah, yeah, see ya later... hang in there!”

“Yeah, yeah, I will.”

And then the two separate and these two minds continue, these two so-called ‘minds’ continue...

*“Geez, was I rude to Joe, I think ‘I’ should have shown more... **note the ‘I’... should have shown more care about his roof, and God knows the cat...**”*

And then, as that mirage body is walking down the street, it's not present to the beauty of what's happening, it's in an internal world that's going on.

And, you know, glib comments – I love the word insincere because once everything's seen, the only comments, or the only interactions that really hold weight, are the sincere ones.

And this might sound like “*oh, you know, listen to him, he's so perfect.*” (*laughing*) But it's almost like a burden in a way to entertain that. That's one of the reasons I... 'I... felt this need (*John referring to after his awakening*) to not even go out or interact because that was the conversation, that was the norm. That's what Consciousness – while it's in a trance of being a person – does.

And I was so overwhelmed with the beauty of God and the Divine in this expression that it just was like having to do the dishes over and over and over again – you know, you do the dishes and they're done – but imagine an endless doing of the dishes and that's what conversation can become like. And when you see it from that perspective, everyone's just beating a very dead horse. A horse that was never there!

And it creates this idea that there is a world, I am in the world, and everyone else is in this world – and it will always be veiled by language.

And most people – I have found that if someone comes over and I just want to sit, I just want to sit with them – you can feel the mind move. I'll be sitting very peaceful in the space – I'm describing from here – but then I can feel a turbulence start to stir within them where ‘the mind’ is like “*What should I say next? What should we talk about next?*” Like that has something there – but it's always an avoidance of the fullness that's there, that's never not-there.

It's uncomfortable... not for me... but it get's uncomfortable – the discomfort of anyone who's really wrapped up in that story is so apparent, and believe me I know, we all know that, but we don't need to entertain the story.

That's the diligence, that's how to apply it. And again, just watching how these things come up. It's habit – these habits are so ingrained – and if one can break the habit or at least initiate the will in order to break that habit of doing that dance, that tap dance of... “*How you doing?*” ... all the stories.

You know, if someone is offended by your silence, so what?

Robert Adams said something very interesting: If a friend came by to see you and started to tell a story and you were distracted and ignored them, after a certain amount of time – if you ignored everything they said and they had nothing to grab onto with their story – he said they’ll walk away. And that’s what the thoughts will do if ‘you’ don’t entertain the thoughts coming up.

It’s like that old expression: “*Don’t serve them lunch!*”

Just because a thought arose in the space you’re in, it doesn’t belong to you! Trust me, that will become apparent. But for now, don’t serve lunch, don’t get involved. The world will become lighter and lighter and lighter, and then there’ll be an opening.

In retrospect, I don’t remember much about the days or months prior to when the shift happened, but I do know that **I stopped engaging**. So much so that certain people thought I was... cold... aloof... crazy... *“he’s got problems”*... very quiet... *“he must have a lot on his mind”*.

But I just KNEW... and something told me... SHUT UP!

If someone wants to yammer on, you don’t have to bear it, and you don’t have to be rude – but you can skillfully move the conversation... as soon as someone drifts off into a conversation and it’s happening and at that moment you have to be there, you can skillfully bring it back to the moment, just bring it back, even if you say... *“Wow, isn’t it nice and quiet here... feel that?”*

And they’ll stop and go... *“Yeah, yeah it’s really peaceful but you know my cousin’s coming next week and he’s got this job that he just lost... he just got it and just lost it, and blah, blah...”*

And you can go... *“Oh, look, look, at the sun, doesn’t it look pretty? Just look at it on the leaves...”* – whatever it is. That’s kind of the skill to use, but more so it’s not entertaining the thoughts that come up in the mind. Who says they’re your thoughts?

**You can’t tell me the next thought that you’re going to have
so how could it be YOURS?**

Now if the attention – we are that attention as Consciousness – if the attention goes with it, it just keeps creating a story... of a world... and the mind really likes to do this, it's habitually addicted to it. It's an addiction... it's a REALLY BIG ADDICTION!

**Robert Adams used to say this all the time:
*“forget about the world!”***

You're not EVER – we're using words here – but, you're not EVER going to get anything out of this world.

You're never going to get fulfilled. No one will.

And as far as glib comments and all the jokes that can be cracked about things, that's OK, there's no one offended **because there's no one there**, but first find out that there's no one there before making the jokes because the one who's engaging in unnecessary conversation believes there's someone there and they're supporting their own delusion, in a way... inadvertently... they don't know it.

People don't know they're doing this, but afterwards it's seen for what it is and there's really no desire to have that much conversation about anything, although it can be pleasant, and it's fun. But afterwards you're always right back to silence.

If I have a conversation about anything, when the words stop or the conversing stops, there's just silence. My mind doesn't keep going, it's like OK... *shhhh...* silence. And that's available to everyone. It's what you are. You're the silence. It's just that the mind's not comfortable with it.

The mind's not comfortable with who you are.

It's frightened to death of it as a matter of fact.

Nisargadatta said (paraphrasing):

“Everything is afraid of nothing... everything is afraid of nothingness... because as soon as it touches nothingness, it disappears”.

To the mind, that sounds like a horror.

It's not! It's absolute fullness and freedom.

OK, I'll reflect a little. When Christine and I had this shift happen, and I was thrown into this deep well of silence, there were nights when we would just sit – we had no TV, there were no distractions – and it was a joy to just sit with someone. At the time there were moments of just pure unadulterated bliss and expansion to have two separate 'bodies' in a room with this love vibrating, and no words.

I almost described it like 'merging' because there was still an 'I' there to this new 'thing' saying, *"Oh 'I' am merging with 'you'. Look at this! We can merge!"*

We're all merged right now!

It's just this movement of mind that attaches itself to objects and things and ideas – and they're all wrong!

**There's not a single thing, not one thing,
that any of us can say that's true.**

It's all entertainment for the Consciousness.

First of all, there's no 'I' to claim it, but anything that's said is just entertainment in a no-time place that's gone – poof!–poof! It's gotten a little out of hand though because it's veiled – what's happening.

It's not an easy thing to do, that's the sadhana, that's the tapasya, that's what you've kind of have to do: you take the bull by the horns, or the yoke... yoga... your yoking... what you're doing is your yoking everything out here and you're pulling it back in.

Like we talked about the idea of the knower and the known. There's not a 'knower' as an entity that's a known, it's just two mirrors facing each other and light. And, on the one side there's this sense of a knower identified with everything it's seeing. It's in the holographic 'thing' saying *"Oh look at this"* and the witness is never known because the knower's too busy looking at

something **out there**, not realizing that that which is out there is the same as **It**. Sounds crazy, but it's true.

That's what is... everything you look at is you, it's a reflection – not of you as a person – it's a reflection of Consciousness. It's an amazing projection, an amazing show. But, you know, it's the words that are always going to hide this. And, you know, so what if you sit and someone gets a little bit uncomfortable with your silence.

How important is it to you to allow an opening?

They'll get over it, or they won't:

"Gee you're quiet."

"Yeah, I just want to be quiet."

"What? You don't care, you don't care what's happening to me? You don't care... did you hear what happened in Mumbai, did you hear what happened in Canada and Japan and... oh my God..."

NO! Don't care. Don't care. Absolutely don't give a crap about the world! It's not going to give you anything.

You're only here for a short time – you're not really here at all – but this opportunity is being extended by Parabrahman... "Come on, come in." – and it's temporary. The loop will keep going, the dream will continue if it doesn't get realized – and all is well regardless.

As far as all this insincere yakity yak, it's what it's all built on, **the whole thing is built on these concepts!**

That's why Nisargadatta and all these great teachers say it's all a concept, it's all an illusion, there is no person. This is shocking to the mind, there is no person, it's all ONE. There is no life that's being lived by anyone, it's all an expression of a dream of Consciousness.

You don't have a life... Thank God! I had one and I was so glad when I realized I didn't have one (*laughing*)! And the show goes on, that's the witnessing and you're still very much aware of the show.

It's like a hurricane, when you see a weather report and you see a hurricane coming in and right in the center is that eye of the storm. What's going on there? **Nothing!**

“What?... Whhhhat?”

You mean all that power and all that movement...?

But right in the center there's just STILLNESS?”

It's amazing how Nature mimics itself everywhere you look. The hurricane is just like the **whole**. You see pictures of galaxies, they are all these big swirly things with a center. It's replicating **what is**, over and over again.

What we are is that Nothingness in the center.

“Well how do I find it?” says the ‘I’?

Don't THINK! Don't LOOK!

EVERY movement TOWARDS looking for IT,

is a movement AWAY from WHAT IS!

Someone could sit for six months very diligently every morning and do their dhyana, and every morning and every night their meditation, and the mind is going... *“Yeah, I'm a very diligent seeker.”*

Which again now is just creating more and more of an idea of 'now we've got a meditator'. There's no one who has ever sat down for meditation, EVER. The Buddha never meditated. It was part of the dream, part of the film being witnessed by the ***Eye of the Hurricane***.

**That center of nothingness, that center of fullness –
we are all specks of THAT.**

**We are ALL – again words – IT just keeps going... IT goes –
“OK, I’m going to look at my display from over here.”**

Even **prior to the words** ... but IT is seeing from here, IT’s seeing from there, IT’s seeing from an ant walking across the table. An ant will walk across the table and that’s I-amness. There’s a center there, too!

Now we think we’re very important, but were no more important to Parabrahman than that ant because we’re NOT. (*John laughing*) This is real hard for the ego and real hard for what we imagine ourselves to be evolutionary wise. It’s ALL an illusion, not real. What is real, is all that’s left. Neti, neti. Everything you let go of. When you let it all go and the mind’s clinging desperately...

“Now hold on... I want to be the meditator,

OK, I’ll be a very subtle meditator-self, or...

I’ll have awakening experiences....

ahhhh, I’m getting somewhere, ahhh, ‘I’m’ getting somewhere... ahhh I’m seeing lights, and...!”

But there is still not a knowing of what the fullness is because there’s still something clinging to something imaginary. In other words, the ‘I am’ tells itself a story – and it’s a bunch of crap. The story the ‘I am’ tells itself is to conceal itself and have this experience all the while from behind knowing the cosmic joke that **it never happened!**

So the ‘I am’ comes up with concepts about “*well, it’s really important to find the presence*”. **For Who? Whose presence?** So then you have an ‘I’ running around trying to find the presence! **ALL** made out of language!

A one-year old does not know – if I walked up to a one-year old and said have you found your presence?... picture that one, right? That’s why Nisargadatta called it finding ‘the child principle’.

Here's the funny part of it – we come into this dream as that child principle of purity... everything gets veiled... and then at the end you find it again! Ahhhh! And I'm not even ANY of that!

And like I always say... there's even a feeling of – before the 'I' is gone – *oh shit, I've been duped!* Well, who duped who? That's the cosmic joke! If there's no one – who duped who? – **you duped yourself once you know what that is – prior to the words.**

You OWN nothing.

You've DONE nothing – good, bad or indifferent.

Let go of any guilt.

Let go of any pride.

You're never going to be bigger than your Self.

And any thought that arises that let's one feel they are bigger than that Self – there's the joke!

It's ALL built on WORDS.

The last thing I can remember doing before all 'this', was just that [letting go]. And I was taking 'slack', in retrospect, back then – but I didn't care anymore. I was too damn old – I was 51 or 52 and I'm saying "*hey, my plan went off course, I was supposed to be enlightened at 20!*"

And then I remember thinking, "*you know what, screw it, if I have to come back*" – I surrendered to that, "*OK, I'll come back.*" – that's a surrendering too.

This agenda that I have to have it – 'I... the 'I' looking and looking and looking, "*I've got to find enlightenment.*" – and I didn't recognize this until a year afterwards when I could kind of put the pieces back together on what happened.

From here it was a pretty big explosion. I was in shock (*laughing*).

But I do know, **I DO know**, talkativeness has to go.

I remember going with Christine and we kind of made a pact, let's say – after my big decision that I better get busy because it's getting late. I said alright screw it, I'm not going to get involved – and anytime we went out, whatever happened - ahhh - it's actually freeing, rather than have the mind describe it – it's good or bad, look at that one, look at this one, oh how could she so that, do this. When you let go of that, even prior to awakening and all that, it's amazing the load that goes off the shoulders. This BURDEN just starts to drop.

It doesn't matter!

There is no world.

There is no inside or outside.

There is no is or isn't.

**There's no such thing as is or isn't –
that's an idea within Consciousness.**

Once this is seen, you can't say something is or isn't.

Reality can't say that it is. IT IS, but it can't say it.

**The only way that it can say it is in these conversations within this
dream. That's how it's recognized.**

So... maintain radio silence... remember the old World War II movies and the planes would be flying in and – “OK now Joe, we have to maintain radio silence...” – and everyone shuts up because of the big mission.

That's the only free will you have. There is no other free will other than identifying with the pictures and describing them – **or not**. Don't worry about be a caring person, or an uncaring person. As a matter of fact, that's the most caring thing that anyone could do, because by doing that the Self will move forward and then all actions after that will be **absolutely appropriate** without the 'static' of the mind.

It sounds so simple. It sounds way too simple for the mind. *“You mean I just have to shut up?”* It can't. It won't. You've got to beat it up, show it the door. *“Here's your hat, what's your hurry.”*

And then there's just this. Sounds happening. Sensations happening. No body. Have you ever felt your whole body at once? Did you ever think of that? No. If you want to notice something about this apparent body: right now if I say to you *“feel your left ankle”*, maybe, possibly, there is a feeling in that left ankle, maybe there's not. Is it there? You can't feel it. *Oh, I feel something here on my shoulder, and oh I have an itch on my head – ‘my’ head.*

It's never a whole. It's always a fluid movement that we describe in 'mind' as being this solid body, it's waves of energy.

And it's not a metaphor. But when we just sit silently, when the mind can stop and just feel the senses, just the senses, you're much more amenable to the moment in that silence and that silence will open. It'll open.

When you sit to meditate, don't be 'the meditator'. Even if you have to remind yourself: *“OK, it's a dream and this dream is now having someone sit in meditation.”*

If you start meditating from the point of view of 'I' in this body am sitting to meditate, no matter how expansive it gets during meditation – the experience – when that experience ends it will automatically come back to the sitter and it'll just be an experience to the mind. Oh, 'I' experienced Oneness – the 'I' – 'I' experienced Oneness. And now we're back ...dodadodo... now we're in the world.

Sounds crazy I know, right? Sounds absolutely nutty. It's so freeing! It's so relaxing. You don't have to DO anything. And there's a lot of bliss there. The Natural State is Bliss, no doubt about that. For no one. You can't even claim that. But it's Bliss.

Big joke... nothing serious.

Contemplate sometime, not now so much, but when you sit alone.

Contemplate – look at your hand, look at anything, just look at what’s appearing in front of you and contemplate that the one who’s looking at it – and that – are the SAME thing. The same dream substance. And by doing that you’re telling yourself the truth.

I want to read something by Muktananda about talkativeness and about the whole thing (paraphrasing).

“As far as conversation is concerned, you should talk only as much as is necessary. There is no need to talk more than that. You remember the story I told you the other day about Kali Yuga appearing holding his tongue (there’s an Indian depiction of him holding his tongue). A talkative person cannot keep his mind focused on the Lord. He cannot do Japa either (repeating). Nor can he hold sublime thoughts in his mind, nor reflect on them. You should talk only as much is necessary for your normal life. You shouldn’t talk too much and you shouldn’t talk too little. You don’t have to become absolutely indifferent to your friends, and at the same time you don’t have to become too friendly with them. It’s just like putting a limit on the amount of food that you are going to eat.”

That’s pretty well it.

And Nisargadatta (*paraphrasing*)... at one of his Satsangs someone said *“oh we come here and sit in the room and everything gets expansive, all my questions go away, the mind gets still and everything opens up and it’s great... why can’t we keep that?”* And he said, because as soon as you leave you start engaging in what he called gossip and conversation... chitchat.

And the concepts that are being chitchatted about are completely wrong and enforcing the illusion! So as soon as one gets a certain amount of Shakti, or openness, on the Path... so to speak... if they go out and they blow it all right away by going right back to the old way, and the conversation, and the ‘can you believe’, and all the story – it gets lost, it gets dissipated.

The more you store that up in silence, you will eventually have the Shakti there to allow that opening. You won’t have it, but that Shakti will be there. It will build, it will build. It might feel uncomfortable because it’s powerful, but if one’s really interested in knowing Reality, and wants that to move, that’s all you can do, is not identify with the story... it sounds too simple to the mind but

it's not, as a matter of fact it's difficult for the mind and that's why everyone just can not stop describing, complaining and pointing.

Memory... forget memory. Forget every memory you've ever had and I know we talk sometimes about the past and we have conversation like that... maybe I shouldn't even do that, I don't know. 'Afterwards' it doesn't matter so much, although it does to as you can get pulled into it to the point of... whoa, it's there, all those things really happened!

Just forget every memory that ever happened.

Look at every moment as brand new... fresh now, right now.

Don't let the mind tell you "*oh my God the world's going to go to hell in a hand basket!*" That's a lie because the mind wants to start worrying, planning, going over the past. "*Why did I? Why didn't I?*"

Who in hell is this 'I'? other than a word describing something that's not here? Just a veil, another veil.

The old Zen masters, boy they maintained radio silence. They would go in and sit. There's a legend that Bodhidharma sat and stared at a wall for fourteen years.. that was his day. He's the Indian Zen cat that brought Zen to China. They thought he was crazy, he was a madman. All disheveled hair, beard, a wildman. Silent. Lots of energy, and he would just sit. Everything was taken care of... somehow.

Sitting – it's something you can do all the time. It's not just sitting in the morning and at night. Brush the thoughts away, even if you're doing your gardening – which that's a nice thing, you know. It doesn't mean you have to sit still and stare at a wall like Bodhidharma did. The mind will "*oh, that what's I should do? I'll sit and stare at a wall?*"

That might be a good idea for awhile! Go sit in a room – I said this awhile ago – I said go lock yourself in a room and see how long you can stand it. Push, push that envelope a little bit. It will open and once everything keeps opening and everything dissolves, at it's own natural rate, then there's no other place you want to be – then there is only abiding in the Self.

"What do you do?"

“I abide in the Self.”

“Well it looks like you get up and you go down to the corner and go to work and you put gas in the car...”

Oh no, no, no... it looks like that, but you're abiding in the Self. Even when conversation happens you're just watching it.

But until you find that space you're not going to have that availability, until that opening is given a chance.

Long silent pause and then John laughs... You see, now we're all sitting here, do you feel that energy? See how it builds when there's silence? And then there's something that starts to go like, woوو, hooo, whoa, hey now... the energy's moving and the mind is going WOW and so it starts.

Powerful stuff when it all moves and then it's just absolute entertainment.

You're the hole in the middle of the paper, there's no movement anymore, there's no movement in the Absolute, there's no motion.

It doesn't mean that you don't see a car going by or that you don't see motion, but you don't move, and you're everywhere... it's very hard to describe obviously... but then it's the most comfortable place you can imagine. To the mind it's like ohhh, and as the mind approaches nothingness it gets more and more fearful because anything that touches nothingness disappears. And then once it's known, it's like why the heck did I not... and then the mind goes *oh, OHH!*

It's Bliss, it's Peace, it's Contentment... prior to the word contentment because contentment implies someone who needs contentment or someone who could be discontented. It's all gone, and it's all FULL and it's what we ARE. There is not 'someone' who is going to become this! I can't say that enough.

Anyway, that's it.... *laughing*... that's my glib remark for the day.

*This is an edited transcription of a 2012 talk on Advaita by John Grenafegé.
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