

Oneness

Oneness

The Destination You Never Left

John Greven

NON-DUALITY PRESS

With gratitude to:

Cindy, thank you for accepting the mental and emotional sufferings of the search and for being the greatest supporter during the worst times.

Brian, thank you for contributing so much time and energy to bring this book alive.

Charlie, thank you for adding some snap in the right places.

To all those that contributed to the book by sharing their concerns, for pointing out what was not clear, and offering corrections thank you.

Published by NON-DUALITY PRESS
6 Folkestone Rd, Salisbury SP2 8JP
United Kingdom
www.non-dualitybooks.com

First printing November 2005
Cover design John Gustard: mail@johngustard.com

www.onenessjustthat.com
Email: jgreven@gmail.com

All rights reserved.

No part of this book may be reproduced, stored in a retrieval system, or transmitted by any means, electronic, mechanical, photocopying, recording, or otherwise, without the express written permission of the author.

ISBN 978-0-9551762-0-3

You are what you seek.
There is nothing to attain.

What is obvious, but perhaps overlooked,
is by far more than you have—or can imagine.

The message is simple.

So, if only for a brief time,
consider dropping your expectations of what
enlightenment or self-realization is.

What does not change is real.
What changes is only appearance.

Contents

Foreword by “Sailor” Bob Adamson

Introduction	· 11
1. Who Do You Think You Are?	· 15
2. What You Think About Yourself is a Lie!	· 25
3. Unravel the Lies	· 31
4. I am Not	· 37
5. Who am I?	· 43
6. The Real	· 47
7. Presence/Awareness	· 51
8. Past, Present, and Future	· 57
9. What Happens to “Me”?	· 61
10. Oneness	· 63
11. Am I Making Progress?	· 67
12. What is the Meaning/Purpose of Life?	· 75
13. Why?	· 81
14. The Origin of “I Am”	· 85
15. The End of Suffering	· 87

Foreword

This is a beautiful book. It is very simple, direct and to the point. It will be a benefit to many people.

I am very pleased that the message, which Nisardatta Maharaj was a vehicle for, is being passed on. This lineage is influencing many and the message is continuing to spread throughout the world.

It is obvious that the author has investigated along the lines he points to in this book. He has dispersed the clouds of conceptual beliefs with basic clear seeing. This book, itself, is the proof that he knows whereof he speaks.

The book takes the seeker locked in the confusion of the mind to the immediacy of the Natural State.

Don't under-rate the obviousness and simplicity contained in this book and the search is over!

*“Sailor” Bob Adamson
Melbourne, 2005*

Introduction to Nowhere

“Hello darkness, my old friend,
I’ve come to talk with you again,
Because a vision softly creeping,
Left its seeds while I was sleeping,
And the vision that was planted in my brain
Still remains
Within the sound of silence.”

From The Sound of Silence—Paul Simon—1964

The word nowhere is complete as it is. Nothing needs to be added or taken away for it to be what it is. It is just a word. There may be an image in your mind about what nowhere means or what it is. But there is something that the mind may have overlooked when reading the word nowhere. It is as simple as noticing the space—and suddenly the landscape changes...“no where” becomes “now here.” The same letters in the same order, only the meaning has changed since the space was noticed.

The simple and obvious is frequently overlooked or taken for granted by the mind. You look at a page and see the words, but not the space between them. You

watch a movie or television program without noticing the light changing to form the images. You mentally talk to yourself and assume that someone is listening. The mind is trained to focus on content. While reading this paragraph, the mind sorts, labels, and tosses out what it does not consider valuable. Perhaps the mind is looking for something within these words. Perhaps there is an expectation to be fulfilled. Yet, if someone were to go back and point something out in the paragraph, it is possible that you would see something that was there all the time, but was just overlooked. Perhaps the answer is right in front of us all the time.

The intent of this book is to point to something that the mind may have overlooked. It is not pointing to anything new, anything that you can achieve, or anything you can add to yourself. It is not pointing to the good deeds you have done in your life to emphasize what a wonderful person you must be. It is pointing to something so simple, something so obvious, that when it is pointed out and seen, you wonder how it was ever missed. How is it the mind could have taken something so obvious for granted? How did the mind so easily toss out the valuable jewel in favor of its reflections?

You may have been searching for self-realization, enlightenment, the Buddha Mind, God, or some other goal implying the same thing. You may have been

searching for many years; or you may just be getting started on a search. Whether you have been travelling a path for a while, or just taking the first step, makes no difference. This book invites you to take a look at the space that has been overlooked, to see what is obvious, and to bring that search to an end... right now.

If you have been traveling a path for a while you may believe that with more practice, meditation, visualization, improvement, or study, you will get to the top of the mountain. But paths, practices, and exercises do not lead to the top of the mountain. What you may see is that the mountain itself, and the paths that traverse it, lead only to themselves. You may convince yourself while traveling along a path, that you are gaining spiritual growth, peace, happiness, love, or other valuable attributes. But is that really the truth of your experience? Are you any closer to self-realization than you were the day you started the search? The fact is, if the search is still going on, the answer is no—you are no closer. But that is nothing to worry about, because nothing has been lost—just as nothing will be gained. This book will not help you along any path. It is about noticing that space in the word “no where” and seeing that it is really “now here.” This book is about removing the person from the path entirely. End Game.

This book will offer no path, no exercises, no

teacher, no guru, no mantra, nothing! It is not about self-improvement, spiritual growth, or hocus-pocus. There are plenty of other sources for those types of improvement, and a lifetime is not long enough to explore them all in any detail. You may have chosen a path that fits your particular temperament, and I am not by any means discounting methods, but that is not what we are talking about here. This is about a totally radical discovery. It is about seeing who you are, who you have always been, and who you will always be. What you are is not in hiding. It is not on some other level of consciousness. It is *nowhere!*

1

Who Do You Think You Are?

The most logical place to start in the discovery of who you are is to begin examining some *assumptions* about who you think you are, how those ideas came about, and whether or not they are true. This will not only be painless and effortless, there is a good chance that your mind will find it entertaining. It makes no sense that self-realization should be work, that a certain IQ would be required to know who and what you are, or that the mind's discovery of the self is reserved for those who sit in a cave or devote their entire lives to the search. Now, there is certainly a lot that can be learned, but for what we are talking about here, only basic understanding is necessary to get past some of the mind's expectations and assumptions.

The body, that you call yours, was born dependent for its very survival. Immediately there were needs to be satisfied. But did the person you take yourself to be now, exist then? At the birth of what you think is you there was just a body with needs, a brain with basic survival instinct, and something present and aware. There were no ideas about what was happening or should be happening, but things continued to happen and develop without you. Choices to be hungry, to cry, and to sleep were not made but just spontaneously arose as the body required.

Immediately, the brain began to accumulate information and experience from the senses. There was basic programming, of course, to become human, just as a tree has programming to become a tree. So the human grew like other humans, just as a tree grows like other trees. *You* never made a choice to grow; growing just happened according to the design that has continued to evolve or change since the first cause.

If you watch a baby trying new foods there is a reaction of like or dislike. It is a subjective experience of how the body/brain interprets the taste. Again, there was not a choice to like or dislike, nor was there an expectation of liking or disliking, it just happened as a result of the interpretation of the taste. There was no information on which to base this like or dislike—you didn't know

it was spinach and that it was green! There was just a reaction to it and the brain stored the information for future reference.

If the reaction was dislike, the brain/mind may now avoid spinach or perhaps it avoids green foods. Either way, a world is being subjectively defined in the mind. Preferences become known and choices began to surface. Clearly these preferences or choices are based on information gathered through the senses of the body, the brain's interpretation of them, and thoughts as they begin to arise about experiences. We can't even say that there is a right way or wrong way for this to happen. It happens for each organism according to the programming (DNA) and environment that has led to the very existence of this particular body/mind.

As things are interpreted or labeled by the mind they slowly cease to be what they are and start to become what is thought about them. Spinach becomes a good or bad thing *without anyone choosing to like or dislike it.*

Perhaps during what we refer to as the terrible two's, these preferences began to have a new reference point, a reference point that did not exist previously. The brain/mind had continued to carry out its function and with the collective information it began to form an idea about who you are. There began to surface in the brain/

mind the idea that experiences were happening to you. There arose the idea that you tasted food and that you liked or disliked different foods. Without choosing it, the notion occurred that this reference point in the mind is you. Perhaps the idea, at this point, is just that you are this body, but the idea of *you* as a person is forming in the brain/mind. Where before there was just like or dislike, now there is an apparent *you* that likes or dislikes. Before, choices arose spontaneously, but now it *appears* that *you* are making choices based on those likes and dislikes. Once, hunger was present—now it appears that *you* are hungry. But, is that really what is happening? *Is that reference point of “you” valid?* It certainly seems so, but by what gauge is that reality judged? Isn't the validity of the idea of a person validated by the same mind that assumes it to be valid? Think about it—the mind contains the thought “I Am”—the mind then confirms that the thought is a real thing. But without the thought, would you still be?

Again, while you did not choose to do it, growing continued as designed. The same sorting out that allowed the liking and disliking of spinach was applied to things around you and to yourself. The thought of who you are continues to evolve over a lifetime. There appears to be a world that you, as a separate being, move and exist in. You do what you can to survive and thrive, to get what you like, and avoid what you dislike; all based on

subjective experience. In this world there are others that appear to be doing the same thing. You agree with others over what is right and wrong, over likes and dislikes, or you disagree with them. But based on what? Based on thoughts. It would seem that reality has moved into the mental realm and *reality is known by what is thought about it—not by what it is*.

There is a saying that the mind makes an excellent servant but a poor master. At this point, the mind has seemingly become the master. It has a base idea of the world, what it likes and dislikes, and is devoted to the task of becoming more and getting more, while avoiding what it does not like. It calls itself “I”, psychology calls it the ego.

As the person, which has evolved in the mind, you may be highly motivated to succeed in life, or your nature may be to just take things as they come. Either way, there is desire, hope, and needs to be filled, for and by this apparent person. Sometimes things go your way and sometimes they don't. When things go as expected or desired you feel happy and in control; when things go against what you believe or desire then there is suffering and pain.

You may continue to work and hope for a future that will be satisfying, or you may just give up, depending

on what has occurred and what was thought about it. You think that with adding more to yourself in the form of money, education, relationships, or health everything will be better. To that end, thinking, reasoning, and imagination are applied to solve what you *think* are problems. There is choosing between likes and dislikes to better the life for the person. This is, however, the same thinking that twisted *what is* into good and bad in the beginning, and began creating the mental reality in which you apparently now reside. What is has apparently become that which you think about it. *What you are has apparently become what you think you are.* But is this just an unexamined assumption?

Life goes on with its apparent good times and bad times. One day you are on top of the world feeling that you have complete control over your life, whether you are conquering it or running from it. The very next day, or perhaps within a second, everything changes and suddenly you feel that you have no control and everything is falling apart. The mind comes to help with the same recommendation it has always offered. It tells you that you need more or less of something to be satisfied. If only (fill in the blank), I would be happy.

This is obviously a constant cycle, but a cycle that is continued because *it appears* to be the way things are and is never truly questioned. The mind hears about

something it finds appealing, whether it is a person, place, or thing, and you need to have it or do it. Once acquired, there appears to be a moment's peace, and then you find out that there is something else that will make life better or more complete. Then that becomes the next obsession or goal that will fill the void. It may be a new car, a new job, a new relationship, or spiritual enlightenment. The mind is never satisfied as it tries in vain to gain control and happiness for itself. But even when it appears that it has succeeded: just a slight change and everything falls apart. If the mind interprets an experience as really bad, the person may be devastated and plunged into a lifetime of intense pain and suffering as they are seemingly unable to release themselves from the bondage of thoughts.

There is one thing that is without question in the physical, emotional and mental world: things are not only going to change, they are changing every moment. Do you see the problem here? While the mind is looking to become something permanent and gain something permanent, the mind itself is a house built on the shifting sand. The mind itself is changing all the time. Sometimes even strongly held beliefs about reality change. A term has been coined to show a radical shift in the mind of what it thinks—paradigm shift.

Remember, what does not change is real. What changes is only appearance.

According to Webster's, a paradigm shift is *a fundamental change in approach or assumptions*. It is interesting that Webster's uses assumptions rather than facts. We live our lives trusting our mind to tell us how things are, but is it telling us the facts, or just assumptions based on input over years, and how it sees the world?

As life moves along, the mind continues to see things as it did spinach. There are things that it likes and things that it does not. Some of those things are about you. Those things that it does not like about you become inner turmoil. I am not good enough, I am not smart enough, I am not tall enough, or I am not thin enough. Perhaps, on the other hand, there is a sense of great self-worth and you feel in control of your life, successful, happy, a positive thinker, and on top of the world. All of these experiences are transient and subject to change without warning. They are not real because they can and will change. All of these thoughts equal suffering, all of them are purely in the mind, and all of them are a lie based on a misidentification or assumption that happened when you were about two.

But, we don't question the mind; we continue the same patterns as before. The person the mind has

identified as “I” continues to redefine itself: “I am this, and I am that, and I am becoming...” The mind is always trying or wishing to be something that appears to be better than what it is.

In summary, there is a person or reference point of “me” or “I” in the mind that did not exist when you were born. Things are not seen for what they are, but as how the mind thinks about them. There is suffering because this person is at odds with and separate from what is. And now it appears, since you are reading this book, that this person is seeking the truth or self-realization—yet another thing to be added to the person?