

# Tuesday Talk April 28, 2026

Transcribed by [TurboScribe](#). With minimal edits

John: As we normally do for the summertime, we cut back a little bit so that everybody has their summertime activities, including myself and. So, May will be the 3rd Tuesday of every month and that'll be every month in the summertime and then we'll resume again. In September on our regular every 2 weeks schedule.

So, just to let everybody know, it'll be the 3rd week. The 3rd Tuesday of every month, so 3rd, Tuesday of May. 3rd, Tuesday of June. 3rd, Tuesday of July. 3rd, Tuesday of August and then September.

We'll come back to 2nd, Tuesday. And every other week again. Okay, and that'll be on the YouTube channel to after we put this meeting up on the YouTube cloud.

So, but, yeah, that's just way because summertime, it gets hectic and busy and even like, tonight I was like, oh, my God, we're here again. Like, it's like, I just shut the computer. Here we are again.

So, but, yeah, during the summertime, we'll just do it on the 3rd Tuesday of every month.

Q: Wait till you get to in your 70s. Like, like me in the weeks go faster and faster. Indeed, it's almost like the same day. Indeed, I remember when I used to take drugs way back in the 60s, if you took like LSD or something. Sometimes you would get this feeling like, well, I'm high on this. It's the same, but it's different. And sometimes I feel that way now from studying non duality. It's like, everything is kind of the same, but different at the same time.

John: Well, I mean, if you remain with your Selfless Self, that's the absolute best high, because that's like the most pure view. There's no need to buy drugs. There's no need to do anything. It's total lack of any disturbance mind activity ceases. So, there's no busyness. There's no getting caught up. It's just peace of nothingness, the absence of anything. And, you know, that's, that's the, and it's good to, healthy. You could say, because you're not putting substances into your body to try to answer.

Q: Certainly help you healthy for the mind. Yeah, we don't have pollution.

John: You even Mantra, Mantra. That's why we say Selfless Self intoxication. It's literally as Maharaj says Selfless Self intoxication.

It's literally this amazing flood of feeling just I, just I. I, without anything, I, without any constraints, without any sort of limited identification, just I, the subtle, subtle feeling is called I. I am this sense of existence. Just I, just I, no need to go looking for it. It won't run out. You don't have to spend any money on it.

As Ramakant Maharaj says, even the people that go and they go to India and do the gambit of the gurus and spend money on all this sort of stuff. No need to spend a single penny to remain with yourself. That's the absence of all things, including the label of the thing that you thought you were, because now, you know, I'm not a thing.

And as soon as, you know, I'm not a thing, then you don't ever think, oh, but I was the thing. And now I'm not a thing. No, it's like, there's a knowingness. I never was a thing. Like, there's no birth, there's no death. We talk about it all the time. But now there's a deep understanding. I am not body. I was not body. I'm not going to remain the body. I'm not a thing. I never was a thing. I never was separate. All of this seeming existence is not true. We go back to the space in the room that suddenly attached to this lump of goo and said, oh, I'm alive, and forgets that it's the space.

And then through the perception of this limited body form, sees a world and begins to all this is, I'm in a room, I'm sitting, and suddenly everything is from the body perspective, as Maharaj says, the virus, the antivirus software, slowly, silently, and permanently removing this concept that I am something I am somebody else. It's just not true. And see, you could say that, okay, somebody tells the space in the room, no, no, no, you're more like the space in the room than you are this body.

But if you're identified with this body, even the slightest bit, you say, well, how can I be? So that means that the space in the room is inside this space. And then when this body falls, then the space will rejoin the space. No, because the space never left the space that you are, you are. You have not changed. You have not taken form. You have not, again, we go back to dream, the appearance of all the dream characters, it very much looks like all these forms are there. But, you know, when you wake up, it was a dream. Everything had the appearance of reality. I took a body form. I had conversations with so called others, whether it be positive or negative, but it could not have been true. Were you actually holding a body form in your dream? No, you wake up, you say, oh, how could I have been that body form in my dream? No. That's why you could have a dream that you're a rabbit or a bird. And you say, oh, I was a bird. But no, you would never were.

Q: So even the idea of having been asleep also.

John: Correct. There's no sleeping, no waking, no consciousness, no unconsciousness, no, nothing, nothing, nothing. All of these are just because you're viewing yourself through this limited scope of I am something. And it's not true. When you discover this, then it's just like, I never was that. Like, I don't have to worry about what happens when this body falls, because I'm not this body. I never was this body.

Q: What about the universe?

John: The universe? There is no universe. Within the bubble of illusion? Yes. All of this appears. That's why, again, like we talked about, even if aliens were to come to our world, it would still be within yourself. Regardless of the beliefs.

Q: I guess I keep laughing because from, you know, I still have a lot of residual sense of being a body, I guess. But it's ironic. It's really ironic from the body point of view that the body can think that it exists as its own, the way it thinks it knows itself.

John: Well, again, body is lump of goo. There's no body knowing anything. That's why Maharaj would say the formless holder of the body. Because of identification with the body, you say, okay, there's a formless Presence that's sort of moving the body around. But again, then we go back to when Maharaj talks about the lights. Electricity is making the light, is doing the computer, doing the microwave, doing the air conditioning, but it's not doing—you understand? It's not—it's providing the power, but it's formlessly doing this.

Q: Providing the being, sort of.

John: Power and being. Because you exist, you can know the sense of existence. But you're prior to the sense of existence. So if you're prior to the sense of existence, whether the sense of existence is there or not, you are, because it has appeared to you. It's an illusory layer. The spontaneous conviction comes, oh, so that I am That. And I never was anything else. There never was a spiritual journey. There never was any of this.

Q: Yeah, I'm feeling more and more like a couple of days ago and today, a sense of understanding or like what spontaneity actually is, but it's not—it has nothing to do with the words. It's like, it's just everything is just as it—I don't know, it's very hard to put into words.

John: Spontaneous, just pick up this water, drink, put down. This is spontaneous action. There's no sense of doership. There's no big thinking about it. Like tomorrow, this time, would you say, oh, at such a time, I had a drink of water.

Q: No definition.

John: It's just spontaneous. It arises in the moment. And spontaneous conviction arises in the moment. Oh, so that I and this is because, okay, meditation, Mantra, subtle sense of Presence. Just I, just I. I without anything. And Selfless Self-intoxication. I enjoy this feeling. It's okay. I enjoy this feeling. Then turns to, I am more like the sense of Presence than I am the body. So now I start identifying with a sense of Presence, which is more subtle than sky or space.

Okay, I'm more like that. So that means if I identify with the sense of Presence, I can get rid of all the body-based knowledge, all the body-based relations, all those body-based things because I'm formless. I know this. I identify, I transfer the identity that I had on this limited body form to this sense of Presence. And there's nothing. No birth, no death, no nothing.

All those are discarded. So now this flow of thought about the body is not going to be like, oh, let's micro analyze this thing because I'm formless. So even words don't matter anymore because formlessness, how can formlessness have words?

There's speaking going on, coming out, air, but even air is, the formlessness is not affected. And the more this is identification of the sense of Presence as the formless Presence that you are, there's an understanding. Oh, Presence is a subtle layer. Presence is an experience. Oh, whether Presence is or is not, I am. The black hole because now you've eliminated all the body, the world, all these sorts of things through identification with a sense of Presence, and you are the knower of that sense of Presence. And this is where the sense of Presence now is no longer really, you can again sit here right away and drop into a sense of Presence, but you have to actually do that, so to speak. And when you know you're self in a real sense, this is not needed.

Q: The body sort of has to do...

John: Body and Presence finished.

Q: It's a change of attention or something, a shift of attention.

John: No, there's no, because there's no you there anymore to shift attention. You could shift attention while you held on to this limited identification of, I identify with Presence. But when you know yourself in a real sense, there's no you to shift anything.

That's why we say the black hole, it sucks in all the concepts, because you sit there and you say, oh, what about, oh, like, I have a question, oh. Because your questions are about way out here, this body that you've already discarded when you had the sense of Presence as your own self, and now you know yourself in a real sense that you are prior to the sense of Presence. So, any thought that comes about birth or death, or I'm not sure, or I need to meditate, or this is way out there on the horizon.

How can you have a thought of I need to contemplate myself? Well, that's where the body was even prior to Presence. No, you're like your body and all the identification is so far away now.

This is why you can now do your job, do your duties, take care of your responsibilities, but you're no longer believing that I'm this, I need to protect this, I need to be somehow what happens to me. Because even the formlessness that was moving the body, the electricity, whatever you want to talk about, is not you, and you now know this. This is how it's spoken about the knowledge, when they say, oh, the knowledge. But knowledge is not like book knowledge, literal knowledge. Knowledge is to know yourself in a real sense, and then that cuts away everything.

Q: What part does humility play then?

John: Where is humility in even in the sense of Presence?

Q: Well, they tell you to be humble.

John: If I identify with the sense of Presence, number one, your actions are going to naturally appear humble, most likely, because you're no longer looking at others as separate individuals that you have to like, win the game of life with. When there's not a you in the fight, a you that means like, oh, I have to have my way, sway, what's way, as long as you identify with the body, you can even sit there and say, okay, you can practice, I don't exist, go into a room full of people, and know that you're being there doesn't matter at all. Like you see, everybody can easily do their thing quite nicely, without you having to put input and try to put your way.

Practice, I don't exist. But again, this is way out on the horizon, because you're here. And 10,000 miles away is this body that you absolutely know is not you. Because you've solidified, I'm more like Presence than body. And then now you know, I'm the knower of the sense of Presence.

Q: I know, I'm still gonna get fooled by it.

John: Yeah, impossible, who gets fooled? No matter what happened inside your dream, you wake up, you know, it's a dream. Maybe you robbed a bank in your dream, you're gonna go and turn yourself into police? No.

Q: But I still might, you know, there'd be no reason to, like, push myself on anybody or do actions to again, practice, I don't exist.

John: And I don't exist. When you practice, I don't exist. It doesn't mean, like, if somebody, like, if you're, if you're in a meeting and the manager says, John, what do you think about this? Of course, there's spontaneous reaction, spontaneous action in the moment. There's speaking going on, but you very much understand that it's within the bubble of illusion. And you're not trying to say, we need to do it this way. We have to do it this way. And then if they don't do it this way, you're like, oh, see, you people, you never listen to me. Because there's nothing there anymore. You practice; I don't exist.

Q: But I am starting to notice a little better connection with the Mantra and what I will consider to be, I don't know, the word bliss sort of, sort of covers, it's like the sense of freedom or from, but anyway, it's like, I'm noticing that doing the Mantra is sort of like a totally giving it all away to whatever, in the act of each, each time, because each time you do Mantra, you're, I'm like giving any sense of ownership away at that moment.

I don't realize that that's, but now I'm becoming more aware of that is what's going on that I make. And then the freedom, sense of freedom actually becomes apparent from doing the Mantra. I wasn't, in the past, I haven't gotten that sense as much, but.

John: Because you'll stop this thought train. You'll see that, like, as you go through the Mantra, let's say you make a sandwich with Mantra. You're no longer the maker of this sandwich. The sandwich is just being made. If you're in traffic, and you start to get a little frustrated with the traffic, and you fall back in and listen to the Mantra running through the body, you're no longer in that, oh, I'm stuck in traffic. Because the perfect example is, if you use navigation to go someplace, and on your way, suddenly you're stuck in traffic.

And it looks like, I mean, these cars are just backed up as far as you can possibly see. And you sit there and you're like, oh, oh my God, how long more is it going to take? But navigation says, you're still on time to your destination.

Or maybe you're a minute or two off your destination. So, when you don't give it to mind and sit there and flow along with the thoughts of, I am stuck in traffic, creating a you that's not enjoying the situation, it just flows. And that is the reality.

Again, navigation is telling you, hey buddy, this is the reality. I know you're going crazy in your head, thinking that you're going to be late for your appointment. But the reality is, all is well.

So, if you remain with your Selfless Self, you listen to the Mantra running through your body, you know, oh, look, cars are moving now.

Q: Usually, things work out better than you were worrying about them.

John: Because you're, again, the flow of thoughts is not reality. Nothing you can think about is the actual reality. You know, you can sit here and plan a vacation in your head.

And how many times have people done this? And then they go on vacation, and it turns out that there's nothing like what you have in your head. Now, if you flow along with whatever is happening, it's fine. If you rigidly identify with the vacation you had in your head and compare it to the reality of the vacation you're having, you'll have a very bad time.

Q: That makes me think of, for some reason, sexual fantasies comes up.

John: Any sort of fantasy, any sort of thinking, when you are trying to create a thinker thinking thoughts, you are projecting. And you will actually feel the feelings of what you're feeling as you are projecting. Again, because you are the projector of this entire world.

You've created all of this. So of course, you can project some kind of terrible thing for yourself, if you desire to do so. You lay down at night; you project an entire dream world.

I don't know about you, but I've never had a dream where pieces are missing. Like, I look up at the sky, and it's like, nope, sorry, sky is in progress. We haven't thought about that part yet. No, spontaneous, boom, dream world is projected.

Q: You can't think of a thought before you have it, kind of like that.

John: You're trying to take ownership and doership of an action or a thought after the fact, and claim it's my thought. It's just flowing thought or action. Everything is pick up, drink, put down, pick up, drink, put down. Even the so-called, quote, serious things. Pick up, put down, pick up, put down, finish. Channel surfing, again.

You'll see this as you remain with your Selfless Self. It'll just be scene, appear and disappear, appear and disappear. And you're not grasping into the scene.

There's nothing strange or mysterious. It's just scenes, appearing and disappearing. This is how the reality is. As we said, the navigation is telling you everything's all good. Scenes are appearing and disappearing. Identification with the body form wants the scene to remain or wants the scene to go away. I am not enjoying or I'm very much enjoying. I want more of this thing. And this creates this so-called lifeline, this timeline.

You say, I did this, I did that, I went to here, I did this, I did that. But when you know yourself in a real sense, nobody did anything. Nothing's ever happened, nothing will happen, nothing can happen. You're formless. Not the concept of formless, but the absence of all things.

Q: So, what about the idea that there's, like, two sides to life, like the free sense of what you're talking about, and then the bubble? It's almost like there's two sides.

John: No, there's the bubble of illusion in which all experience occurs, and then there's you, no experience, no experiencer. If you have any kind of experience, you know, oh, that's just within the bubble of illusion. Because you're formless, you can't experience.

You are allowed to experience within the bubble of illusion because you're identified with a form, and there are other forms, so you can experience. But in reality, you're not experiencing.

Q: It seems like two sides of experience.

John: No, there's no experience. Just like in your dream, you can have the experience, you wake up, you know it's not true. And yet, you have the experience, the appearance and the feelings of an experience. But no experience, no experiencer. There was nothing to it all along. Correct. And the same here. When you wake up from this long dream called, I am somebody else, there is no experience, no experiencer. How?

And it's, again, we just talked about, it's not like you've suddenly realized I'm formless. Oh, I'm now formless. I was John, but now I understand that I'm formless. If I understand I'm formless, then there wasn't a John. There was a body form that was identified with that caused a limited identification, a local identification in which objects appeared to be here. Same as dream.

Q: It seems weird. I don't know who it seems weird to.

John: Yeah, it doesn't seem weird, because there's no flow of thought. And if a thought comes, this is weird. Weird for who?

Q: Bizarre.

John: I'll come to terms with that. Yeah, there's no coming to terms. There's knowing yourself in a real sense.

You've transferred your identification from the body to Presence. The more you remain, this isn't, as Nisargadatta Maharaj, when he says remain with the I am. And after some time, it's like the door, it opens on one side, you are the I am, and then the illusory world.

And okay, you identify with the Presence, it eliminates the body. The more you remain with the Presence, the understanding comes whether Presence is or is not I am. Now find this I that knows Presence, you cannot, because you're the knower, you're not an object.

The only way you can become an object is within the bubble of illusion. So, then there's you, you, the knowledge of existence, that existence transferred onto a body form, I am something, other somethings, a world, all spontaneous projection. Again, just like dream.

Q: So, if I tell this to somebody, they're gonna, they're gonna say...

John: There's no somebodies, why would you need to tell anybody? Everybody is your own self. And they're your own self in the form of whomever they're looking through whatever telescope they're using. They're having that experience of that telescope. There's no need to go over and say, Oh, your telescopes dirty. They're going to look and see all my telescopes dirty. Let me do some cleaning. No need for you to clean. You are That. That's why Maharaj when people said, Oh, what about this person? Or what about that person? No, no, no, don't speak about other people, because it's just you. When you start speaking about others, you have to take identification as something to speak about other people.

Q: Still, Nisargadatta said that in that last book, that he, at some point, he said that he would just as well have never entered into like, the sense of being a body or something that it was, and almost like he's talking about it as if it did happen.

John: Because even he says, even this consciousness is a fraud. And that's what's meant by, I'm the knower of the sense of Presence, I'm the knower of the consciousness, the consciousness is where all these objects are appearing, you're quote, witnessing, but the consciousness is a fraud. The sense of existence is a fraud. And again, that's why he says, all this body form, he had cancer, he was having a lot of trouble. And he said, that is for the I am. The I am something. I am not this body. I do not have cancer. And yet, if you go to a doctor, they'd say, well, Mr. Maharaj, you have cancer, but I do not have cancer, because there is no identification with the body form. Okay, there's pain and suffering. Yes, because the thought train in the formlessness, there is transference of I am in pain. But Nisargadatta Maharaj said, "I give that to the I am."

So, the consciousness is in pain. The consciousness through the body form is in pain. But I am not in pain. There's no pain because there's no body. There's no signals to the body. There's no world, there's no birth, no death.

Which is why also when he talks about people who say, oh, can I tell your fortune? Well, no, because if you tell my fortune, then you're going to if my fortune is really good, and I say, oh, yay, that's wonderful. I'm going to have such good fortune money coming my way. But then you can also say, oh, you're going to die in two days. And because of identification with the body form in which I can be elated, or the pain and pleasure principle automatically activates because I believe myself to be something in which it can activate. But you're none of that.

Q: It's still calling it a fraud. But that's just a matter of speech or something. It's not really a fraud.

John: It's a fraud because it's not true. Just like Sri Ramakant Maharaj, when people used to say, what about maya? He said, there is no maya, please. Maya is a word for nothing. So, you're saying, what about the nothingness? And he would say very beautifully, you're speaking about the unborn child. The unborn child is crying about what's going to happen to it.

Q: So, it's just a projection. You realize it's a projection, then it's kind of like, sort of over with.

John: You never were anything. You are as you always were and always will be.

Q: What about me contending with, I want to enjoy this evening, so I'm going to go out and see a band.

John: That's fine. Body form is available. Do your job. Do your duties. Take care of your responsibilities. Enjoy. That's fine. After this, I'm going to watch a TV show. I like watching The Traitors. It's a very cool show. At first, when they advertised it, I didn't think it was very cool, but I like it. It's about a group of folks, and they pick like three traitors, and the traitors murder the faithful every night, and then the faithful have to try to decide who's the traitor. It's a very cool show, and I enjoy that. And yet, I'm not lost. I don't believe that I'm in the game.

Q: I do get lost, because I am sort of imposing myself into fraud as if—

John: No, this doesn't come about, because if you're nothing, you can't think about this. If you're nothing, you can go to a place and enjoy yourself, unencumbered by the limited identification, unencumbered by, quote, others.

Q: Well, that's why— There's no others. That's why it feels good when, like I said, I'm doing spontaneously lately, and it's a whole different quality of experience, kind of.

John: Of course, because it's not an experience. Spontaneous action in the moment. It's just scenes appearing and disappearing, and you're not, quote, self-conscious, because you're not identified with a body form.

That's why Nisargadatta Maharaj says, if somebody says, I'm a very bad saint, I'm not depressed. If they say, I'm a very wonderful saint, I'm not elated, because they're not speaking about me.

Q: But the bliss is there, but it's not related to anything that's going on.

John: Bliss is there because still there's an experiencer, but that's a good progressive step. In the end, in the reality, Ultimate Truth, there's no experience, no experiencer, no witness, no witnesser. Nothing is there. And not nothing as a concept, but the absence of everything. The absence.

Q: Like it's been erased or something.

John: Not erased, because it never was.

Q: Well, thanks for being there. I guess we're just going to end soon. We'll see, what, three weeks then or something?

John: It'll be the third Tuesday in May. So that will be the 19th, which I think the following week is Memorial Day, right? Or is that Memorial Day? Computer, what are the dates for Memorial Day this year?

Computer: Memorial Day this year is on Monday, May 25th, 2026.

John: Thank you.

**Transcribed by [TurboScribe](#).**