

Tuesday Talk May 19, 2026

Transcribed by [TurboScribe](#). With Limited Edits.

Q: Very hot here. I'm enjoying it.

John: Yeah, it's pretty warm here too. Yeah, like 95, I think.

Q: I've been feeling pretty good lately, I guess you could say. It's good. And like I said last time, I seem to be getting a little bit better connection with the Mantra and a sense of, not necessarily bliss, but I don't know, would you call, I don't know, when you have a sense of the Mantra in the background, would you say that was bliss or going on, or would you say that that's a subtle, sort of a subtlety going on behind, along with the Mantra?

That's what I'm sort of getting. It's like the Mantra is opening up like a subtle background that goes with the Mantra, but I don't necessarily have to be doing the Mantra for it to be there. It's kind of like...

John: Yeah, well, Mantra is continuously running. It continues because you can kind of any time sort of dive into that through the breathing, you can listen to the Mantra running naturally through the body, and the Mantra is erasing all the illusory concepts slowly, silently, and permanently, which as that's happening, the feeling of expansion, the feeling of bliss, because it's not so much pressurized into, I am this limited something. It's clearing the field.

Q: Now, when you say the Mantra is running all the time, does that mean, is it like actually the sound, the words running?

John: With the breath, just breathing in, breathing out, breathing in, breathing out, breathing in, and after you've done Mantra meditation for a while, you're the listener of this Mantra slowly. We've talked about before, like a flute. You're playing a flute, or you're playing any kind of wind instrument, and it's coming out, but there's no particular like trying to make anything.

You can just listen to it naturally, because as they say in Amrit Laya, I think it's said in Das Bodh too, that sound is the natural sound, breathing in, breathing out, and that's the Mantra. And so, you just sort of fall into that, and you listen to it. In the beginning, of course, it's very deliberate.

You have to sit there, breathe in, and then breathe out, but after a while, then it just becomes a natural part, because you and the Mantra are one, and everything that seems to be other than the Mantra, you know, is just an illusory layer that's being removed.

Q: Because I get that. It's like a continuous sense of bliss, or somewhat bliss, or subtlety of spaciousness, without the sound of the Mantra.

John: Yeah, the spiritual intoxication, because of the Presence. You're going to start to... Mantra erases the illusory concepts, so that you can start to sense that very, very, very subtle sense of Presence, that again can only be felt because you're holding a body form.

So, you're listening to the Mantra. At first, you're doing it deliberately. You're sitting.

Now, it's just running. Most of the time, you can dive right into that sense of Presence at will, especially you say this blissful feeling, but remember again, too, it's a feeling as an experience rather than, oh, this is dissolving. Oh, so that I, I am that, and at that point of, oh, so that I, I am that there's no experiencer, no experience, no witnesser, no witness.

Nothing is there. It's that black hole, but you don't have to then concentrate. It's just there, you know, and then it becomes scenes appearing and disappearing, and you handle whatever needs handling in the moment knowing that it's just a scene, and the scene will appear and then disappear.

But you don't want to get too caught up in any experiences, whether they be good experiences or bad experiences.

Q: Right, right, yeah.

John: Even the experience of bliss. Bliss is nice, but it's also an illusion.

Q: Yeah, I don't really get, I wouldn't say I get caught up in it. It's just nice that it's there.

John: Oh, yeah, yeah, and that's that Selfless Self intoxication. The more you remain with your Selfless Self, the deeper it, that's that Selfless Self intoxication. Maharaj talks about it like the chocolates that they give a child.

Give the child a chocolate, and to make it happy, and then every time it's doing anything, this chocolate is like a reward. And this is the same with the spiritual intoxication. It's a reward for remaining with your Selfless Self.

But then after some time, there's no you that's remaining with your Selfless Self. There's no you that's doing the Mantra. There's just the reality, the Ultimate Reality that you are.

And that's why it's not so much getting hung up on an experience as it is that if there's an experience, there's an experiencer. And the illusory experiencer should be removed with Mantra. Presence naturally will remove the illusory experiencer just like a magnifying glass on an ant.

The more you remain to sense the Presence, it burns away thought, it burns away any kind of anything, because it's pure. It's just that recognition in the projection that's subtle, just I, just I. A thought-free state without trying to be free of thoughts.

Q: Yes, I could say that a lot of times I'm using discriminating thoughts, and they deliver me to the same place. And then the thoughts, it gets to the point where there's no more question.

John: Yeah, well, but again, you don't want to give anything to the mind, because that's, you're hiring the mind to get rid of the mind. And it's not so much getting rid of the mind as realizing that the mind is something separate from yourself. Whether that mind is there or not, you are.

That's why in meditation it's so important to have sort of gotten that sense of Presence, that peace, that calmness between two thoughts, so that you can very much understand whether the mind is or is not, I am. I'm definitely prior to mind, because when mind is no longer sensed, experienced, or there's no pressure of mind, I am. If I was mind, I would disappear with mind.

If I was thought, I would disappear with thought. But you cannot disappear. We're all experience ends. There you are. So, these thoughts, they're just coming and going, coming and going. But you know, through meditation, when you sit quietly for the first time with Mantra and pow, suddenly, oh, it's empty.

There's just emptiness. And then that sense of bliss, then that Selfless Self intoxication rises. Then normally, you'll go back to thinking about how much bliss and how much Selfless Self intoxication is so nice, and start the mind machine again. But after some time, you won't. And then you know whether there's thoughts or no thoughts, I am. Whether there's Presence or no Presence, I am.

What I am cannot be defined. But after everything that can be defined is removed, I am. You are what you perceive. You know you're the perceiver. How? Because you had to be there. Knock, knock. Who's there? Nobody's there. Somebody had to be there to say nobody's there. You had to be prior to the sense of Presence or the sense of existence or the sense I am. This I am has appeared to you.

And I am is the first illusion that opens the doorway to then more illusion. I am. I am something. There are other somethings. I am in a world. Here's mom. Here's dad. Here's activities. I can do things. I am is the doorway to illusion. And at the same time, to your own self. Because the first experience, I exist. That's the birth of illusion. Just like in a dream. Your dream begins when you take a dream body and start going around pretending like you're something.

You can't dream formlessly, nor can you think formlessly. Like you say, oh, let's think about my formless self. But because you're prior to mind, there's no thought. Any thought, idea, image that appears to mind is a body-based illusion. Because mind came along with body. Mind can only show you images, thoughts, ideas, based on the illusory existence.

Mind cannot sit there and say, oh, this is how we were prior to taking birth. That's why Nisargadatta Maharaj constantly points to that. A hundred years before your birth, how were you? And if you try to figure that out of mind, you cannot. Well, I have no idea how it was a hundred years. And this is because mind came along with the body.

All experiences have been shown through the body-based lens. This is why Sri Ramakant Maharaj says it's an antivirus software, the Mantra. Because your computer is all clogged up with viruses.

The viruses are, I am someone in a world. And from every point of view, I take that position. I say, oh, I'm going on a spiritual journey as someone. Oh, I'm going to do this. I'm going to do the Mantra as someone. Oh, I'm starting to get it as someone. But that is the wrong file. In which all files, it's like you cannot win trying to give it to mind because the very first file was corrupt. And you say, okay, run all these programs.

Run the program of world. Run the program of body-based knowledge. Run the program of spirituality. But it's based on a corrupt file. I am somebody else. Mantra slowly, silently, and permanently removes this. The antivirus software, oh, so that I, I am that. It's the opening of the door, where there is no door. It's figurative.

Just like when you go to sleep at night, there's a door between nothing and the dream world. And you enter that door, so to speak, and you have a dream. If you don't enter through the door of the dream, you have no dream. You're just you. When you enter the dream door, then suddenly you take a body, and you begin starting a story. A dream world is projected.

All of that. And it's the same in the waking state. The dream door is, I exist. You're prior to the sense of existence. That's why, you know, you say, oh, are you God, Brahman, you know, what am I? No, because all these words came along with the body.

This is why Sri Ramakant Maharaj says, prior to a hundred years, did you know anything about Brahman, Atman, you know, Krishna, Jiva, Jivan atman, Moksha, Jivanmukta, any of it? No. So, then it's not important.

Q: But you figure, you also, if you're thinking about it, you figure, well, I wasn't here prior. Whereas, you're kind of saying you are.

John: You spontaneously just, you see, this theory is, again, through a body-based perspective.

Q: That I wasn't there.

John: I wasn't in this present form, correct. I did not know my existence. The sense of existence appeared to that that you are, without the knowledge of existence, without anything, because you're everything.

There was no need for anything, because you hadn't stepped into the illusion. You were sleeping and hadn't stepped through the dream door yet, just naturally yourself. And you'll know this when, again, you start to transfer this identification away from body and more to the sense of Presence.

I'm more like this sense of Presence than I am this body. As you start identifying as a sense of Presence, you will remove body, mind, ego, intellect, world, because you very much understand this very, this feeling, this just-I, just-I, this very, very subtle, blissful feeling. I am more like that than I am this body.

But after some time, the understanding will come, and yet I'm perceiving this Presence. Therefore, I'm prior to even this formless Presence. That's why Maharaj says, if at all you want to compare, compare yourself to sky or space. And you're more subtle than sky or space. So, you are more subtle than the sense of Presence. Whether Presence is or is not, you are.

So then someone says, what happens when I die? No. Whether Presence is or is not, you are. Body came along with the sense of Presence and the illusory key that opened the dream door, whether it be waking dream or dreamy dream.

Q: Sometimes I get a sense that there's like an invisible, like a, like, I don't know if it's me or if it's something, you know, if it's the self or other, it's just like there's like an invisible intelligence or something there that's behind it all or something. And that's...

John: Well, again, the sense of Presence is felt through body form. Without a body, Presence is there. You're just not feeling it through the body form.

And now, when you go two steps back, whether Presence is or is not, you are. You can never not be.

Q: That's why sometimes intellectually I get hung up on the idea when you say nothing, I also think, well, it's not, well, it's not the concept of nothing. It's not, and it's not, it's a being of nothing or something like that.

John: It's the absence of everything. Nothing, not as a concept of, oh, I have nothing in my hands. It's the absence of everything. But it's not even...Where all experience ends, there you are. So, you are the knower of the absence of everything.

Q: I guess I do keep myself entertained on giving it over to mind.

John: You know what, there's no need to do this. And the more you do this, the more you're just kind of prolonging, because it's hiring the thief to catch the thief, as Sri Ramana Maharshi says. You have to take one thorn, remove the other thorn, throw both thorns away. Don't keep the other one thorn.

Q: It's sort of, it seems like it helps me to be more present if I know, if I'm, well, I guess if I know exactly what my mind is, or not exactly, but if I could see what my mind is doing, it seems like to help release the mind by seeing what it's doing. It's like, by actually seeing the limitations of the mind helps the limitations to fall away.

John: Well, the limitations of the mind, there is no mind. So, your attention gives birth to the mind.

Q: Hmm. So, it's still cycling. It's still part of the cycling.

John: Yeah, yeah. It's that factory of thoughts. Even though, okay, I'm not actively involved in thinking, I'm still observing these thoughts. So, there's an observer observing thoughts. You're creating an illusory thinker where there doesn't need to be one because there isn't one.

Q: But a lot of times, list does appear in the middle of that, and then it stops. The cycling stops. So, you know, it's sort of like that.

John: Mantra. Mantra would be the preferred method, definitely. Especially if you're starting to fall back into observing thought, Mantra.

Just, just remain. Because the more Mantra, you're doing Mantra deliberately, then suddenly you're sort of, the one doing the Mantra is fading away with the Mantra because it's being erased. And then there is no need to contemplate or think or do anything like this.

Because again, even in your dream, you might be able to contemplate the dream. You might even be able to realize suddenly, I'm dreaming. But of what use is this? And you say, well, when I'm in my dream and I realize I'm dreaming, I know it's false. But what use is that? When you wake up, you know, it's false.

When you know yourself in a real sense, it's false. There's no need to contemplate in a dream or in the waking world. In the beginning, yes. You know, in the beginning, you are pretending to go on this spiritual journey of getting books. And then a Master appears and you start to search. Luckily nowadays, I think it'd be very easy because the internet is there.

So as soon as you start to get any kind of tinge of curiosity, you can shoot out and find these things. You'll find something that will lead you to something that will lead you to something. But all of that, again, is in the dream.

And once you know yourself in a real sense, you understand this. But as you're imagining your progression, you can be a, quote, seeker because there's still the form of the seeker. But it's a role.

I mean, you don't discount it because many people who are listening to our videos are on various different, in this moment, understanding. The more you listen, the more you go back, you listen to Sri Ramakant Maharaj, will lead you hopefully to read Ultimate Truth and Selfless Self. And then that'll lead you to I Am That and Amrut Laya and Master of Self Realization. And you'll want to listen to more and more. And then you'll understand the speaker and the listener are one and the same. It's the same message.

Unless, of course, you find somebody who send me \$150 a month and, you know, practice standing on your head and also make sure you have this diet made specifically by my corporation, then this is not so good. But if it's a true path, the message is the same. Except your Selfless Self. There's no God, no Brahman, no Paramatman, no Master. Nothing is there. You are that.

Q: It is fascinating, though, that as I seem to be, I don't know, progressing or something, it's like you start to see different senses of oneness, like I'll start to see myself in everything and everything, and it's still an experience. But it is interesting that that happens, you know, and it is pleasant.

It's kind of almost, it seems kind of profound, but it's like no big deal. But you just see it. It's just something that seems closer to the truth or something like that.

John: That's the reality. My presence is in every being. Therefore, there's no enemies. There's nobody trying to get me, so to speak, because behind the eyes and ears of everyone I am, there are bodies, empty vessels. This is a lump of goo, nothing more, nothing less, animated by the formless Presence.

Q: This is in your dream. But then I conceptualize it and I say, well, that's selflessness appearing. You know, you can see it is selflessness, like a manifestation of selflessness or something.

John: Well, but again, it's just like in a dream. Take a dream body.

Q: Yeah, it's going to pass.

John: You have a whole dream experience. There's talking, there's people, there's experiencing experiences. You wake up, you know it wasn't true. All those were my own self that could not have been anyone other than. When you know yourself in a real sense, this so-called waking dream world is the same.

Q: Then you also know that you are not an individual. Correct. It's just one, it's almost like one self, but that's saying too much.

John: Well, you know that there's no such thing as, just like in a dream, you know, all the dream characters are not true, and that they came from formlessness that you are. You very much understand this waking world is the same. And then you understand more that two bodies got together, created a lump of goo. This lump of goo then came, just like in a dream. Suddenly there's the realization that I am something else. These two parents are teaching this little lump of goo that boom, I put a label on you. You do good things, you do bad things. Sense of doership comes, sense of I exist as something separate. Here's mom, here's dad, here's me, and we're in this world.

And it's the same experience for the pigs, for fish, for anything. Two lumps of goo get together, create another lump of goo, and therefore then go along.

Q: That's when I understand the elements in that aspect of the teaching.

John: Yeah, and that's all it is. And that's why what happens to this body when the presence can no longer hold it? Well, presence is everywhere, so nothing. Bodies burned or buried goes back to the five elements. That's it. What happens when I'm getting sick? Well, that's a disturbance in the five elements.

Q: In rational terms, you could say you're totally separate from the elements.

John: Well, you're the power that moves them around, sort of, kind of. Again, they're all illusion. The five elements are illusion. When we talk about the two bodies getting together and having a lump of goo, this is an illusory, the bubble of illusion. All of this contained, this birth, death, life, time, space, all of that is within the bubble of illusion.

Q: And that's why I was just reading, going to Dasbodh, the part where it talks about every element is within or within other elements. They're all like, that's the, I don't know, you have the gunas, that would be the middle guna, I suppose, where it's a mix of everything. Everything is in something other than the other elements, anyway.

John: Well, the whole thing with Dasbodh is it says, okay, here's how all the elements came about, right? And each one kind of evolves into another. And then the dissolution of the universe, this is how all the elements go away to nothing. But understand that the elements are within the bubble of illusion. That's why the explanation, here they are coming in, here they are going out. And it's because they're not true.

And even the gunas, you say, oh, Sattva, Rajas, Tamas, or whatever, okay, those are to try and describe the particular, like, actions or activities, and yet they're not you. They're sort of the movers of the five elements, so to speak. But it's not you. Because you're never involved. You, even whether you know yourself in a real sense, or you don't know yourself in a real sense, you've never been involved in being a body in a world. Just again, the same as when you sleep at night.

You've never been involved in a dream world. Never. Never have you taken a body in a dream.

Never has any of that stuff actually ever happened. And it's the same with the waking. You never have been living this life as the person you thought yourself to be. Because you're more like the space in the room than you are the objects within that space. The objects in the room can do whatever they want to do, and it doesn't affect the space at all. Even if the space in the room were to suddenly feel this body and start speaking, the space in the room is not affected.

Q: So, most people would say, or I could even say, well, what's the sense of doing this? But you do point out at times that it is freedom, and that's why we do it, is for freedom's sake, I guess.

John: You're living the reality. You're no longer caught up in the illusory thinking that I am somebody else. I am something. I was born. I'm going to die. If I have some kind of challenge that comes up, I don't like throw my hands up, oh my god, what to do, whatever. It's a spontaneous action in the moment. It flows through. And yes, you can still say, Master, I do this all the time. Master, I'm not sure what to do. And then you just wait until the action spontaneously arises. Otherwise, you give it to mind, and you think about all the different various outcomes.

I don't know if you've ever done that, but you can sit on your couch and say, well, should I go do this, or should I go do that, and this, and this, and this? And then you wind up going and doing something that you weren't thinking about, but you spent 20 or 30 minutes thinking about all the different things. And yet, the actual, the reality was, the spontaneous action was where you are. So when you know yourself in a real sense, you don't get involved in all that.

Q: Yeah, sometimes I've felt that one thing I sort of like about myself, I won't jump in. I'll wait till I have to do something a lot of times. You might call it procrastination, but also, it prevents me from doing stuff to try to do stuff too soon. And then it just naturally happened. And it turns out, okay, you know, anyway, so.

John: But even that is a thought process of, I'm sort of waiting. It literally is just spontaneous action in the moment to pick up the water, drink it, put it down. Not, oh, this water looks so delicious. Should I drink this water? Should I not drink this water? What time yesterday did I drink this water?

Q: You're not really going anywhere anyway.

John: It's just, it is literally just spontaneous action in the moment. And even deep in illusion, you do this all the time. You just call it, just like, oh, I had an epiphany. Or, oh, I had some kind of an intuitive thought that came to me that said, oh, I should do this. Or, oh, let's do X, Y, Z. But in reality, that's just a spontaneity. Even if you're still thinking about yourself as someone, or doing something, or a basketball player, or a football player, when they're, quote, in the zone. They do all these actions, and they're all perfect, just precision. But they are certainly not thinking about each step, each movement.

They're in the zone. It's a flow. It's a natural flow. If a basketball player had to sit there and think, okay, I have to dribble this ball so many times, and I have to do this and do that. No, it's just like flow to the basket.

Q: Which is a selfless process, I guess you could call it.

John: Yeah, you're not creating a you doing something. Now, of course, at the other end, they're slamming the football down on the ground and jumping around for joy. They're taking the ownership and doership. But the action itself is spontaneous.

Q: I don't know how much time do we have left.

John: This little sign came up and said, your meeting will end in 10 minutes. But it came up a little while ago. I'm not sure how much time.

Q: Well, anyway, another topic that I thought of earlier this week was that, I think it was in, what's the name of the book, Consciousness and the Absolute? Nisargadatta says something about, they asked him about his pain, how painful it is. And he said something about, maybe it was us that went over this, but he gives it over to the I am, which made me think of what they used to teach when I used to go to AA meetings. I went for quite a while, just fell away from it. But they use this term, turn it over. And that's like, turn it over to give it back to God, to give it to the world.

Transcribed by [TurboScribe](#).