

Tuesday Talk July 21, 2026

Transcribed by [TurboScribe](#).

Q: Are we still here? Yeah, yeah. Okay.

John: You can hear me, right?

Q: Yeah, yeah. Okay, now I see you.

John: Yeah.

Q: Peek-a-boo. I guess there was one thing I was noticed. I was a number of weeks back and a number of weeks before that I mentioned that I had been using, in the morning, using I, I, I, I as a Mantra.

I would just do it for a short time, and it seemed to like make a connection with the, with the Selfless Self, or whatever you want to call it, bliss or whatever. And at the time you said it was a body-based thing. And then, but then after that, like a number of weeks later, you made a reference to the I, I, I.

I probably don't remember that, but I was just wondering if...

John: You probably would have said the just I, just I. And that's that subtle, subtle feeling, that subtle sense of Presence, or the I am, as Nisargadatta Maharaj calls it. Not to repeat I, I, I, or any kind of contemplation.

Anything to do with the mind is, you know, again, you're prior to mind. Mind came along with the body. If you're using the mind, then you're actually in the illusion and you're strengthening the illusion.

Even the feeling of Samadhi or any kind of bliss or anything like that, you're, you're using body base. And I think Maharaj talks about the foundation. When you lay the foundation, you want the foundation to be very, very strong.

And the foundation is very, very strong through Mantra, through just that once again, meditation, the subtle, subtle just I, just I, the sense of Presence. Remaining with that sense of Presence, just your awareness of Presence. This is the strong foundation, because then nothing can, can break that.

Like that is direct self-recognition, recognition in the projection. Oh, so that I, I am that. I am not this body. Body and world come along synonymously, so I'm neither of these. I'm literally outside the world, and yet the world is inside myself. I have nothing to do with the body.

And as Maharaj would say, when we're speaking these words, we're hitting that silent, invisible, anonymous, unidentified identity, that silent listener, the true you, when you're not in delusion of thinking that you're something else. And that's where, you know, again, the Vipassana meditation, he talked about that, and when we were at one circle, the lady

was very adamant that she really enjoys Vipassana. And Sri Nisargadatta Maharaj has talked about, it was either him or Siddharameshwar Maharaj, I think it was Sri Nisargadatta Maharaj talked about that there were people who would hold their breath, and this guy would actually have a car parked on top of him.

And he would show these amazing powers, because of being able to hold the breath. And yet again, this is not knowledge. This is all within the body base, where Siddharameshwar Maharaj also talks about, don't get involved in Siddhas.

You know, the powers that come, like you suddenly, maybe you're feeling clairvoyant, or you're feeling like you're, who knows what you're feeling like, but again, these are the Siddhas. And that gets you trapped in the illusion, because it's like, oh, look at this, look at this thing. If I do this, I am getting this.

And as they say, Maya enjoys this. There's no such thing as Maya, but you say Maya enjoys watching the people dance around her. Because it's all within the bubble of illusion.

If you don't go direct to the source, you know yourself in a real sense, there's direct recognition, which begins with that subtle, subtle, subtle sense of Presence, then otherwise you're just dancing in the illusion. Everything you do is in the illusion. Think of it as in a dream.

Within the dream, you go and you do all these spiritual practices, and you feel enlightened. You feel like, wow, you know, this is it. This is the spirit.

I'm one with the spirit. And then you wake up, and everything you did within that dream was within that dream, and it's finished. It's gone.

Well, everything you do with this body, this body base, is a weak foundation on which you're stacking your spiritual self. Because it will pass. Everything passes except you.

And, you know, you can—and there are many people out in the world that are doing all sorts of different, various practices, and like Maharaj said, people will stand in the Ganges on one leg until they're like worn down from the current. They'll sit in a cave for a month or two months or whatever, thinking this is spirituality. But again, it's only just torturing the body for no apparent reason.

When you use the body, you're automatically—the key to illusion is the body. Well, the key to illusion is I exist. But the instrument that's used in the illusion is the body.

If you're using the body, which comes along with mind, ego, intellect, to try and know yourself, you're using the thief to catch the thief, because you're prior to body. So, anything that you're using the body for is absolutely useless in your own self-experience.

Q: Because I guess I'm still missing the truth. If I'm attributing bliss as if bliss is a more direct experience of the I am, then that's still—I mean, it seems more direct, but everything seems to be something or other. So, it's just seeming, even though it seems more direct, the bliss seems more present than my mental activity.

It's still not absolute freedom from the senses of making something out of what I'm experiencing, I guess.

John: Yeah. I mean, it's more and more and more subtle. Definitely, it's better than being lost in the mind and worried and running around like a chicken with the head cut off, so to speak. But it's not ultimate truth. That's why Maharaj talks about Samadhi. Oh, I had a very good Samadhi. Well, that's lovely. But ultimate stage, there's no Samadhi. There's no you there. And ultimate stage? Subtle, subtle Presence. Just I, just I.

Just a subtle, subtle feeling, this I exist, I am, as this is transferred. And this is the subtle point. Transferring and saying, I'm more like this Presence, as Nisargadatta Maharaj, Sri Ramakant Maharaj says, you're more subtle than space or sky.

I'm more like this Presence than I am this body. Well, if I start to transfer any kind of identification onto the sense of Presence, which is formless, then I am no longer concerned with the body, mind, ego, intellect. I'm no longer doing anything related to those things, nor am I concerned with the world, because I'm more like the space in the room than the object.

Not an object. So now, you do your job, do your duties with this very subtle understanding that I'm more like the sense of Presence than I am this body form. This body is within the Presence that I am.

Now, the more you now remain with just a sense of Presence, because now you're identified, you're feeling, using this body form, you're feeling that sense of Presence, it becomes Selfless Self-intoxication. You would like to remain with the sense of Presence more than you would go about and bother with, like, what is going on in the world and all this sort of thing. So, this is the door, so to speak.

On one side of this sense of Presence, because the world is projected on that Presence, the other side is the knower of the sense of Presence. Now, Presence has become an object the same as this table (knocks on table). It can be experienced.

I'm experiencing the sense of Presence. Well, who is that that knows the sense of Presence? That you are.

This eliminates everything as well, because whether Presence is or is not, I am. Remove the sense of Presence, and the knower of the sense of Presence is still there with no sense of Presence to know. And this is what Maharaj would call prior to beingness.

And that is your true state. Presence has appeared. The body was sensed through this.

Dream world is projected, waking dream state, whatever you want to call it. Identification with this body form is impressed very quickly, because you have mom and dad telling you good things, bad things. You go through life thinking you're a body.

It's heavily impressed on you that you're a body. Even in dream, you want to take a body in order to experience the dream. It's not natural for you to remain in your natural state due to the impressions of being a body.

But as you know yourself in a real sense, I am not body, I was not body, I'm not going to remain the body, then these body impressions are less and less. That's what Maharaj calls the illusory layers. Fire is burning, removing the ash, the illusory layers.

We remove the illusory layers through Mantra. As Mantra, Presence, all of a sudden now, oh. So, the door on this side is the world, Presence, the knower of the sense of Presence.

Now, somebody will say, well, what happens when the body drops? But again, the sense of Presence, whether it is or is not, I am. And the sense of Presence came along with the body.

The body is the instrument that can sort of sift that and feel that Selfless Self-intoxication. Without a body, you're not feeling the sense of Presence, because there's no instrument in which to feel it. And yet, you are.

Whether the Presence is or is not, I am. Body is a projection with the world. When the body falls, nothing happens, because you're the knower of the sense of Presence.

And whether Presence is or is not, I am.

Q: Could you say that... Go ahead. Go ahead. Go ahead. Could you say that knowing being yourself, self-knowledge is almost like a different type of sense than the limited sense of a relative sense?

John: Well, again, no knowledge is knowledge.

Q: When you say a real sense, sometimes you say in a real sense.

John: In a real sense, without the use of body, mind, ego, intellect.

Q: So, you're still using the word sense, real sense.

John: Well, in a real sense, this is, don't get caught up in the words. It's just the fact that you have direct recognition. It's a direct experience of your own self, and that's why it's irrefutable.

Q: So, I mean, compared to our normal way of defining sense, it could be defined as a different type of sense, but it's not really a different type of sense.

John: No, senses came along with the body, as far as touching, feeling, all this kind of stuff. Even sixth sense needs a body, so forget about all that. The knower of the sense of Presence, that you are.

Again, while you're identified with the sense of Presence, it's still illusion, because I exist is the seed that sprouts illusion. But to whom does I exist appear? That is your own self.

You cannot know yourself directly. You understand everything you know is other than yourself. The direct experience is the knower of this sense of Presence, because that Presence is so prevalent, it becomes your absolute everything.

As Nisargadatta Maharaj said, he sat with the I am. He continued just remaining with I am, I am, I am, until it dropped. And it will drop.

That's spontaneous conviction. All the illusory concepts are blown away. There's no place for them to stick. You can't be a man, or a woman, or a Christian, or a Muslim, or an American, or a Russian, or black, or white, or none of this, because there's no place to hang the hat.

Q: You can't be a body or a world, even.

John: You couldn't possibly be a body. Again, a good example, this is a lump of five elemental goo, just a lump, as Maharaj calls it, a food body. I put food in this body, it grows.

Sometimes it grows a little bit too much, but it grows from food. It's just food body. Presence is gone. We call this death. You take it to the funeral pyre, or you take it to the burial site, or cremation, or whatever you're going to do with the body. You don't want it sitting around your house.

So now think, this is just no Presence here, just this lump. And let's say the space in the room somehow was able to see through these eyes. And because the space did not know it was space, and had nothing to know, it now has an instrument of knowing.

And there are things to know, because now the space sees through the eyes, and believes, I'm seeing things. A world has appeared. And I can move, and I can do things, and all this sort of thing, and yet you're the space.

And this is just a lump of goo.

Q: It's all within the space.

John: The space, recognizing I exist, is within the space. And everything within the I exist is illusion. All these are objects in the space. Does it affect the space if all these objects are thrown away? No. If the building crashes, it doesn't affect the space. Therefore, we say illusion. With the space, objects within the space are not true. And yet if the space was to see through these eyes, and oh, what's all this stuff? Where am I? Who am I? How did I get here?

Because body came along with intellect, figuring it out, so to speak. And now let's say the space goes on a spiritual journey to try and find out who I am, and uses this instrument to try and find out who am I. And maybe goes to somebody who says, you know, oh, this is a guru, because I have a body. Here's another body, so I think I'm going to go to this very wise person, and I'm going to surrender to this very wise person. And yet this very wise person is the space. Same space.

But their understanding is, I know myself in a real sense. I'm not this body. I'm space. I was deluded for a time that I was body, but I'm space. And then they try to impress in you, listen, this is the ultimate reality. You're the space.

You're not the body. You just happen to have clicked with a body and seen a world, but it's not true. Ah, yes, Master, but what happens when I die? I want to know what happens to my soul. Okay. Soul is a body-based concept.

Death is a body-based concept. You're the space. You suddenly realized, I can see.

I exist because this body sort of was available. You hijacked this lump of flesh and called it yourself. And then because you started doing good things and bad things, you attributed actions to this body that you've hijacked, basically, which is a dead body, a lump of goo.

You're dragging this form around with you. And then that guru would say, drop this body and remain as the space. And at first, when you drop this idea of being a body, there'd feel an expansion because you're no longer heavily being pressed. I am a body. Same in a dream. Formlessly, a dream world appears.

Instantaneously, a world is projected, and you create a little dream body and have a little dream experience. But when you wake up, it's not true. When you know yourself in a real sense, this so-called world is not true.

Master is impressing on you. You're more like space or sky than you are this body. And when we're speaking, it's not to the person you believe yourself to be. It's that space that hijacked that lump of goo that is trying to identify itself to make sense, because it has had the intellect of saying, Who am I?

Q: It's lost in a dream almost.

John: Correct. This body-based existence is a long dream. Again, Maharaj explains this by the something came out of nothing. The nothing is your own self, formless, all of everything, basically. The nothing—that's the nothing. The something is the body, which then you have illusory layers—world, ego, intellect, mind, experiencing, all this sort of thing. The nothing is back to your natural, original state before you were deluded in believing that you were a body.

Q: I was wondering, at some point today, I kind of wanted to maybe address something that I know we don't normally address things that go on in our personal lives. Is it okay to bring up something like that?

John: I mean, there's no person, so all of your body-based experiences are not true, and by impressing that they are, how is that helpful for you? The answer to every question is—

Q: The body sometimes needs some kind of a way of basing its actions on things that are happening. Rather than making my actions based on a sense of being a body and a self, or being selfish, it's better to act selflessly, I think. At least putting other beings ahead of yourself rather than putting yourself first in your actions.

John: But all these things you're speaking, which self? There are no other selves.

Q: But things are happening in the illusion, or could be at least according to an illusory way of experiencing. Things are happening, and things seem real important. You said you still have to deal with things.

The body still has to deal with things.

John: Do your job, do your duties, take care of your responsibilities.

Q: That entails doing your duties without interference of—so much interference of desires, of personal, selfish desires, rather than just dealing with it as it pops up without any kind of investment, or taking credit, or anything like that. So, anyway, I guess I'll just throw—I got robbed, and I know who did it, and I'm wondering if you have any kind of advice, or just maybe just ignore it, don't answer. But should I do something to—my quandary is whether I should do something to expose this person, and that would even possibly get him to attack me even more if he knows that I exposed him.

So, anyway, sort of see what I'm saying, at least in the worldly sense, I have to deal with—the body has to deal with a possible attack if I expose this person.

John: And again, I can only say that in any situation in my day-to-day activities where I come to any sort of crossroads of any kind, I pause for a moment and I say, okay, Master, this is not good. I explain whatever it is. I bow Jai Guru, and put it out of my mind, because I know the Master, everything will be as it's supposed to be.

Q: The trust, yeah, the trust.

John: It's complete trust and faith. You know, whatever is happening, I can't even think of the last time, but there have been times where something is happening, and I'm like, whoa, okay, Master. And I will bow. I will say, okay, Master, you know, please guide me on this thing. And then I literally just put it out of the mind. And I'll see then maybe a week later or a couple days later, and that problem has resolved itself. And I'm always certain to say, thank you, Master. Thank you. It worked out perfectly.

Like, whatever it was, it just worked out perfectly, because I'm not trying to get involved, since I honestly cannot change anything. That surrender of everything is within the bubble of illusion. I don't take the touch, and it works out. It just seems to work out. And I find myself then later, just like the example of this whole apartment. When I first came in, there was no furniture.

There was no nothing, nothing, nothing, nothing, nothing. And gradually, something came and said, oh, let's get this lamp. Oh, let's do this. Oh, let's do that. Oh, I like this rug. Let's put this rug. And it just, all of a sudden, then you look and you say, the whole house is designed. Thank you, Master, because it flowed. It just flowed.

And any kind of circumstance like this, if you are impressed with body-based illusory concepts, Master, what to do? And it's even better, because you're not going to some body. Let's say Shri Ramakant Maharaj was still in the body. You were able to go to him and say, Master, what to do? Because even when he was in the body, I had said that to him on several occasions at the Ashram, and always it was no advice. There was no go do this or go do that, because it is just spontaneous. It's just a flow. What to do? Master, what to do?

And then put it out of your mind, because Master has answered. You understand the entire world is illusion, and it's your projection. If you're going to project worry and discomfort and, oh my God, oh my God, oh my God, then this is you're going to be in your experience.

If you're not going to create an experiencer, there is no experience. And the best way to create a no-experiencer is to literally turn it over, Master. Even the Thy Will not mine be done. Don't have a dog in the fight, and you won't go home. Like, oh, your dog can't lose if you don't have a dog in the fight.

Q: So, in my case, I did find out, right, I actually kind of knew almost from the beginning who did this.

John: Again, forget all of that. Somebody, whatever, it's going to come about spontaneously. Don't be an actor. Don't try an outcome. Don't try to say, it should be this way, or it should be that way, or I want it this way, or what if this happens that way. No. Master, this thing has happened. Please guide me. You said as your disciple, you would guide. I have complete faith and trust in the Master, and then you'll observe this happening.

Q: So, I shouldn't even, I don't know, I'm afraid to, after we're done.

John: Put it out of, completely put it out of the mind. I know it's important to you in this moment. That's fine. I'm not saying it's not important, but just ask the Master for guidance, and know that the Master will guide you, and you'll see this happening. It might come in a variety of circumstances. Who knows?

I'll give you an example. The Android Auto in my car, and when I got in, because of the heat, it was like not working properly. It kept coming in and out and all this sort of stuff, and I was just going to go and buy another one, but I said, oh, Master, like what to do? I know this is silly compared to your item, but I said, what to do? It came about just to ask AI, and AI said, which I did not know, go into Android Auto and clear the cache, because when it gets hot, if the cache is still on, it can mess up the connection. Now, I wouldn't have known that.

My thought was I need to buy another one of these things. It doesn't work, but by pausing, spontaneously the answer came, and I know I'm not trying to make light of your situation as you're feeling that this is very important. This is just an example.

Q: It would be a spontaneous thing for me to go get advice to do this. Wouldn't that be part of the spontaneity?

John: If that arises, but again, bring your own Selfless Self into it, because every seeming challenge in this illusory world is there for you to get to know yourself more deeply and to have more trust, more faith in the Master. I'm sorry, what?

Q: I can feel what you're saying.

John: Yes. Again, going back to the Ashram, the food poisoning, any of these things, complete faith and trust in the Master. Don't concentrate on the situation. Concentrate on the trust and faith. Understand that Master has presented you with this opportunity. The door of opportunity is open. Walk through it. Remain with your Selfless Self. Rely on the Master. Master, I don't know what to do. Please guide me. Jai Sat Guru.

Q: That's what turning it over.

John: That's it. And again, it will arise spontaneously in the moment, what is needed to be done. And you'll know the difference between you trying to create a situation, even you trying to say, oh, this is what the Master wanted me to do. It doesn't work like that. When the Master is flowing through you, there's no you there. And it's just an activity that basically is looked over your shoulder. And you say, wow, how that resolved itself so beautifully. Thank you, Master. Again, don't even take the egoistic credit for the problem being solved, because it wasn't you. And thank you, Master. That worked out so well.

Even my little simple example of Android Auto. When I got in the car and it started working again, I was like, oh, thank you, Master. That was wonderful. Because otherwise, I would have gone to Amazon and bought another one of these things unnecessarily.

Q: It reminds me of one time Ramana Maharshi, I guess, got robbed. And the people said, oh, you got to go catch this guy.

Transcribed by [TurboScribe](#)