

Tuesday Talk August 18, 2026

Transcribed by TurboScribe.

Q: So, it's supposed to be real hot there or something?

John: It is, yeah. It's like 98 today, I think. It's been really hot.

Q: Yeah.

John: I bought two little fans from Amazon, so the AC is running, but the two little fans are, like, blowing everything around, so it's cooler. And keep the shades closed, so I'm like a hermit in a cave. Because otherwise the sun just will come crashing in my living room window, and it's just, it's hot. Yeah, it's hot. But we're in August, and Maryland is very terrible for August, and stickiness, and humidity, and just nastiness.

I did get one question from; let me see. I bookmarked it. It says, just one practical question, how to live this day by day, even though I know that this is a contradictory question.

And yeah, because once you know yourself in a real sense, you're formless. You're no longer taking the touch of a body progressing through some kind of space and time. It's literally scenes that are appearing and disappearing before you.

Do what is needed in the moment, leave it, and move on to the next scene, which is just appearing. There's no sense of time, because there's not an object in time that creates, you know, you're not creating this kind of timeline of I'm living, or this is my life, or I'm doing these things. Because you're not, the meditation is no longer connected to thoughts of, I'm a body in a world, what do I need to do?

What happens to me? What do I, what is this? What is that?

These are objects trying to relate to the objective world. You're no longer doing this. You know yourself in a real sense.

So, it is literally just scenes appearing and disappearing. Take care of the object, whatever is happening in the moment, leave it, and a new scene appears. So, as far as living the reality, you're just, there's no living anymore.

Only looking back over your shoulder can you say living, like, oh, I had a good day today, or oh, I didn't have such a great day today. But in the moment, it's just scenes appearing and disappearing. And that's how the reality actually is.

Scenes appear and disappear. It's us attaching thought flow of John's day. What did people around John say? What is this? What is that? But if you don't have a body, as Maharaj would say, a local identification, you're not going to have this kind of anchor.

You're formless. Body's available, but you're not tight in it. You're not wearing a winter coat in the summertime.

Clothes are very loose, and you're not paying attention to the clothes. That's, that. I mean, living the reality is just plain.

And if for some reason you do take the body touch, we have Mantra. If you've already noticed the sense of Presence, you already know the sense of existence, I am, then you can easily bring your attention to this sense of Presence, which then, of course, brings the attention back to who has this attention on the sense of Presence? That you are.

Presence is more subtle. Body came along with the world. Presence projected.

Dream world was created. You said, oh, I'm this. Objects appear.

Same as we talked about space last week or last time we were here. Actually, it's been a month. See? Once again, scenes appear and disappear.

Q: I have a question. Go ahead. So, I recently had been doing the japa. But I had, for some reason, like, I know all this stuff already from reading, right, and thinking about it. It's very obvious that this is like the gunas that play, like Maharaj would say, right? And so, there's not really anything, anyone doing anything, right?

Because the mind is just something that is fictitious anyway. It's a false self. It's not even real. So, it can't ever be real, right? But I was thinking, I was like, you know, I don't know why, but I feel like it's, I realized that, like, devotion is not just singing the Bhajans, but saying the Mantra. You know?

And, like, how long does it take for you to get to where, like, you don't have mental formations? Or if you still do, are they lessened to a degree? I mean, because it's, Nisargadatta would always say, well, if the mind is doing something, just let it do it.

Like, it's just, just ignore it, right? It's not you anyway. And so, I try to take that stance.

But, you know, at some point, I mean, the mind should just go quiet, right? And you only need it in the moment, whenever it's necessary. So, I mean, I'm guessing it takes years of doing that, because...

John: Not a single moment. I mean, thoughts flowing. If you're not paying attention to thoughts flowing, it's as if they're not there. And eventually, by not paying attention, they're not there. And we talked about there's no hook to hang a hat. So, the hat just falls.

Thoughts flow. And if you're not paying attention to them, because you're not identified with the body in the world, and yet, as you mentioned, I can sit here and say, oh, I need to do X, Y, Z, and I need to put it on my calendar. Okay, that's fine. I didn't have to take any identification for that. It's just an action, spontaneous, in the moment. And as far as the very day that Maharaj gave the Mantra, and I was continuing, I sat. You know, like everybody was sitting in the hall for actual meditation, sitting, meditating. And then I continued with the Mantra as I walked back to my room. And that's when I wound up walking all around India and getting my beard shaved and my hair cut off, very short, and all this.

And it was just, it was spontaneous. You just get carried away with the Mantra. The Mantra will erase the thoughts slowly, silently, and permanently, because there will be no place for them to hang your hat. There will be no more hook. The hook will be off the wall. You go to hang the hat, boom, it just falls.

You're not paying attention to the thought stream, because you're not a you. As a specific, this is John's thought. Thought then is understood that if I'm not the body, thoughts don't occur in this that I call head. Thoughts are this waking world that we're seeing.

Q: It's not so much, like if people are having a conversation, and I say the Mantra, and it's not like some, I just feel fine. I don't feel like I need to like interject anything, because there's no, there's nothing going on. And I don't know if that's normal or what, but...

John: Yeah, you're practicing I don't exist. It's very simple. You're in a room full of people. And you can, quote, practice I don't exist by not taking the touch of what's going on. And yet, if somebody came to you and said, hey, Matthew, I need you for XYZ, you would immediately respond. But you understand that all of this is occurring within yourself.

All these so-called bodies, including the body that you used to believe yourself to be, is within your own self. And you can see quite easily how everything's moving around without your needing to do anything. Without your needing to put your two cents in, or to do anything.

And yet, if somebody says, hey, Matthew, what did you think of the football game last night, or whatever? If you watched it, you can certainly carry on the conversation. No problem. If you didn't, you say, oh, I didn't see it. And then there's no mentation of, oh, I wonder what I'm supposed to say, or anything. There's nothing like this.

There's no self-consciousness, because there's no self to be conscious of.

Q: If someone reaches out to you, and it's like, I guess if that's the inner Guru manifesting, like Maharaj would say, we're definitely blessed. Because, you know, I feel like you could hit your head against a wall your whole life. And if you don't, if you just don't get the Guru's blessing, then, I mean, you're kind of, you know.

John: Well, but remember, there's no inner Guru, no outer Guru, because there's no body. And Maharaj says all the time, put your hand on your head and bless yourself. The Guru that you believe going to see Sri Ramakant Maharaj, Sri Ramakant Maharaj is not the Guru of the body. That's your inner Master, so to speak, manifested in the physical world, as we say. Due to the fact that I believe I'm a body, I see a body as a Guru, and I bow to that Guru's feet. But in reality, if I know I'm not a body, I know the Guru is not a body.

The Guru absolutely knows the Guru is not a body. So, it's the Selfless Self using two body forms to worship the Selfless Self, formlessly.

Q: Is it safe to say that the Guru is not a body?

John: Well, you are that.

Q: It's just weird, because it's like, you know, you talked about, like, on the back, and saying the Mantra, and everything worked out, you know. And it's like, I notice, if I say Naam, you know, and I'm repeating it, like, everything's fine. Like, it's not like, you know, I don't want to say it's like magic or anything, but it's just that it's like, it's all going however it should.

And it's like, I don't, it's going to take me a while to get used to, you know, with the, you know, newfound devotion again. But, you know, stabilizing in that. But I'm hopeful that it's just, you know, it just becomes a natural habit to just say Naam, you know, all the time.

And just let it, just watch the movie and not even be concerned about it. Because there's so many things you think, oh, I can do this, I can do that. And I need to do this, I need to do that. And there's like basic needs you have to take care of. But a lot of stuff just never happens. Whatever you think is going to happen, good or bad.

And it's like, if your inner teacher, if Brahman is moving all things anyway, then there's nothing to do but watch it. Like, because you're not the body anyway. So, I don't, I'm hoping that's not a concept, but that's just kind of how I feel at this point.

John: Yeah, you're just two eyes floating through space, basically. Again, body's available, you use it, do your job, do your duties, take care of your responsibilities. But without taking any kind of ownership of any consequence.

Like you say, oh, if I perform this action, I should get this result. No, it's just formlessly, okay, in the moment, and here it is, spontaneous in the moment. Everything is pick up the drink and put it down. Pick up, drink, put it down. Yes, tomorrow you won't know at what time you picked up the drink and put it down. It's just a series of activities without any kind of, I'm doing it.

Q: It's weird because it's like, it's like, this is what I would say, was that the false was never real, and the real was never born. And so, it's like, you know, you don't remember your birth, right? So, you were unborn, but also to the false self that like, you have all these mental formations trying to like come up bubbling up from the water and stuff.

It's like, it never goes anywhere anyway. And so, it's like, it can't ever be real in any sense, because it's just not, it's not. It's like you're observing something that's broken, like a machine that's making a noise because it needs grease, you know?

And it's like, you're not that, you're the, you're not, it's just so weird to like, it's just so weird.

John: And it's just because that's you, that you are, is the projection your just constantly creating. That's just your nature, if you want to say it that way. The consciousness, boom.

And when there's a knowledge of existence within the consciousness, whether it be waking or dream, because they're both the same, an object is identified with, and a world is appearing. Actions are being performed. When you wake up, you know, it's not true.

When you know yourself in a real sense, none of this so-called waking is true. It's exactly the same.

Q: Yeah, I was thinking for a long time, just saying Naam and just waiting patiently.

John: Well, and again, Naam will put you in that quote Samadhi state, Nirvikalpa Samadhi, where you're not, you're not focused on your body and you're not in a world anymore. You're just, that's where that scenes are just appearing and disappearing, appearing and disappearing. But there's no you, there's no body pressure to say, I'm here.

There's no local identification. That's why when Ramana Maharshi left the body and they were talking, he said, well, where will I go? Like, where will you go when the body falls?

Where will you go? There is nowhere for you to go because you weren't ever confined to this limited body form. This local identification was false. You understand this through Mantra. Thoughts slow down. You're no longer paying attention to thoughts that were keeping you compressed in a body form.

Oh, so that I am that. That's it. The same as when you wake from a dream and you say, oh, I could not have been doing any of those things. You wake from a nightmare and you're a little bit sweaty and you're like, oh, my God, that was terrible. But it's not true. Or you dream that you were fired and you wake up it's a dream. You were like trying to figure out what am I going to do? What am I going to do? What am I going to do? You wake up. Oh, it was a dream. I still have my job. Everything is fine. It's the same. You know yourself in a real sense, no matter what these little seeming things are that are seemingly happening.

As long as you don't make mountains out of illusory problems. If you take the touch of an illusory problem, it will become quite real. Why? Because spirit takes the touch immediately. The same as in a dream. You're in the dream. You take the touch. I'm a body in a world having this experience. If you take the touch in the waking world, you will believe I'm a body in a world having this experience. If you know yourself in a real sense, it's just scenes appearing and disappearing. Scenes appearing and disappearing. Here we are again.

We do the Tuesday talk. We turn it off. Do what needs to be done to put it on the web. Watch TV. Next thing, here we are again. Like there's no, it's just scenes appearing and disappearing. And yet, like I can say, this Saturday, I'm going to go see a movie with my son. The ticket that I bought is for one o'clock. But there doesn't have to be a me to do that.

It's a simple click, click, boom. I buy it. Once Saturday comes, I'm not thinking from now until Saturday, what the movie is going to be like or anything like this obsessing about the movie. It's just, okay. Now, Saturday is coming. I wake up. I get in the car and I drive up and I see him and we go to the movies. There's no you. And that answers that lady's question.

This is how you live the reality. There's just scenes appearing and disappearing. Whenever you start to take the touch, whether it be because as you get closer and closer to your Selfless Self, Maharaj has said this, and I've experienced this, you will begin to kind of, there will be pressure.

I heard one Russian devotee say it beautifully. It's like a cork when you shake it and it's getting pressure, pressure, pressure, pressure, and it wants to pop.

Maharaj talks about the tenants leaving the buildings and they abuse you on the way out. Same thing, it's like as you get closer and closer to your Selfless Self, you will create in your experience a reason to remain with your Selfless Self rather than take the touch. The food poisoning in India, the cab driving late at night in the rain, many, many instances of you don't take the touch.

You go with Master and reality rather than illusion and mind. If you do start to take the touch, Mantra. Mantra will very quickly put you back into that flow.

I'm more like the space or sky than I am this body form. But quite frankly, after you've known yourself, after you have transferred any identification that was left of the body onto this sense of Presence, it unlocks the key of, I am the knower of the sense of Presence. Presence is so subtle and yet it's known.

Okay, whether Presence is or is not, I am. So therefore, I'm no longer worried about body, mind, ego, intellect, world, nothing. Because I'm prior to beingness.

I know myself in a real sense. Now you don't get lost. You don't need to just drop into Mantra because Mantra was a tool at one time which can now be discarded.

But Mantra allows you to erase the illusory layers slowly, silently and permanently. The fire burning bright, that fire burning bright, that just I, just I, that subtle sense of Presence. The moment this is known, I've heard about this so many times from Master, now I understand.

I'll transfer the identity of anything I have left onto the sense of Presence. Now Presence is going to work. Presence is driving. Presence is in line at the grocery store, not the body. Somebody says, oh you look terrible. Like Nisargadatta Maharaj talked about, who are you speaking about? I'm not this body. So, when you've transferred your any identification left to this subtle sense of Presence, this just I, just I, I'm more like the sense of Presence, space or sky, than I am this body. Then if a thought comes, what if the body dies?

Well, I'm more like this sense of Presence and this body is within that sense of Presence. So, it wouldn't matter to me at all. Okay, now let's say the sense of existence, the sense of Presence is no more. Well that also doesn't matter anymore because the knower of the sense of Presence was there prior to knowing the sense of Presence or the sense I exist or the just I. Therefore, whether Presence is or is not, I am. Whether the sense I exist is or is not, I am.

Nothing can remove this I am, because, that I am. That's why Maharaj says, where all experience ends, there you are.

Q: Jai guru. Thank you.

Q: So, at that point where you're transferring experience to the sense of Presence, then you can't really call that taking the touch anymore?

John: Well, again, Presence becomes an object in your awareness. When you have meditated with Mantra, that's why Maharaj always says. Meditation is so important.

If you're reading books and doing all these things and listening to all this kind of stuff, meditation. Remain with your Selfless Self. Just see what's there. Just I, just I. This subtle, subtle sense of Presence. I am more like this sense of Presence than I am this body.

Q: So, everything gets transferred. It's not like something you do. It gets transferred over to the sense of Presence, I suppose.

John: Well, again, don't get hung up in words. It's when I say, like, at first, most individuals identified with the body. Then you say, OK, I read about spiritual knowledge. I understand that there's Brahman, Atman, Paramatman. There's a Master. Eventually, through devotion to whatever higher power you're believing in, it leads to a Master, or it leads to more.

The desire to know will lead to knowledge. So now you have Mantra. OK, you're supposed to remain with Mantra, Mantra 24 hours a day, seven days a week. I'm in traffic, Mantra. At work, Mantra. Here I am, Mantra. Eventually, slowly, silently, permanently thoughts are removed. Fire. Maharaj used the example of fire. Fire, Presence. We call Presence the just I, just I. Nisargadatta Maharaj called it the I am. The sense of existence. I exist. I am.

You know you are. How do you know you are? There's this subtle, subtle sense of Presence. Now, as soon as this is felt, oh, what's this? Remaining more with the sense of Presence throughout the day now. Now you're stuck in traffic. What do you do? Sort of dive into this sense of Presence. You can just sort of feel this. Oh, just I, just I. Everything's OK. Subtle sense of Presence.

This transference of identification. I was identified with body. Now I understand there's this Presence. At first, maybe I identify, as I did, the sense of Presence with God. Oh, this is God. This is the God of the preachers. When people pray, this is God. That's a step. But now I understand that Presence is.

So, I start to identify, oh, I'm more like this subtle sense of Presence. And this was when Maharaj said. You are not body, you were not body, you're not going to remain the body. Well, if I'm not the body and yet I can sense the sense of Presence, then I must be Presence, not body. I like, I leave the body behind, so to speak. I'm no longer dragging it along.

I'm more like the sense of Presence. I feel lighter. It's going to feel like a like you're expanding because you're no longer constricting yourself with thoughts and ideas and beliefs that I am a body.

So, it'll feel like an expansion. As your Presence, you'll understand as we spoke about you're in a room speaking with all these different people, but you understand that the entire, all the people, all this entirety is within your own Presence, including the body that you used to believe yourself to be, who's having this conversation with these so-called people. Subtly, there is an understanding.

That's what we call the black hole, so to speak, because there is no concept of I am Presence there. There is no concept because Presence is now an object in your awareness. Whether Presence is or is not, I am.

The sense of existence has appeared to that you are. And when the sense of existence is no more, you are. Now we come to the state, no knowledge is knowledge.

It's no longer knowledge of existence, and that's the true knowledge. That's how Maharaj talks about knock, knock on the door. Who's there? Nobody's there, but somebody had to be there to say nobody's there. You had to be for the sense of being to appear, for the sense of existence to appear, not in this body form. The knower of the sense of Presence is there whether Presence is known or not known.

And once Presence is known, that's just like in a dream. You lay down sleeping, sense of existence appears, boom, dream world is spontaneously created. That's you doing it. Who else is there? It's you, boom, whole dream world populating with people. You're speaking in your dream. You're eating in your dream. You're talking in your dream. Your dream may seem like many months of time. And when you wake up, you know it's not true. When you know yourself in a real sense, when you, quote, wake up, the waking consciousness is not true. It's another dream.

And how is this dream? I am somebody else is the key to that dream. If you're nobody, then you're everybody. And this is, Maharaj talks about the something came out of nothing and goes back to nothing. The something for a time appeared just like the dream, but it was nothing. The waking state appeared just like a dream, but it was nothing.

It was an appearance in the nothing. No thing, nothing, nothing to be known because you are all of it. In order to have the sense of duality, you have to know your own existence. I exist. Therefore, there is an I that exists and you separate. Duality, boom, immediately I'm a body in the world.

You reverse, reverse, reverse, reverse, roll up the world, which the body kind of was there to make this world appear. Without body, you can't see a world. So roll back that. Now you're at the sense of existence where there's no body because it's just the sense of existence. Roll that back and there's the knower. That you are.

Yes, where all experience ends, there you are. Before this cuts off, we'll go back to our every two weeks because it's now going into September. So, September 1st, we'll meet again and then we'll do every two weeks because this is a transition year where I work. I'll be very, very busy. So, there may, I'll let you know. There may be times in November where we can't do this, but we're going back to regular every two weeks starting September 1st.

And that's for everybody, the people that listen on YouTube, the people who are here. So just to let everybody know.

Q: When it's like the knower, all that's left is the knower, does it feel like a dissolution, like the world has dissolved? Would you say?

John: It's still seen, but you're not identifying as like something. I mean, I watch TV. I love TV. I spend a lot of time in front of the TV watching all sorts of shows, and I can be fully involved in them. And when I turn them off, it's finished. Or I've gotten to the point where you're watching a show. It's time for me to go to bed so I can wake up tomorrow. I turn it off in the middle of the show. There's no like, oh my God, what am I missing? This is the world.

Q: It's a show. Sometimes I feel like I'm somewhat expanded or whatever. And it feels sort of, I mean, as a description, I could say it feels like the world is dissolving too. But that's still just a, it's a description.

John: Just don't get hung up on, because this happened in the Ashram. I spoke about after doing Mantra and everything, I was doing Bhajans, and I felt like my body had like disappeared. And the whole ashram was inside of me. And it was a very strange feeling. But don't get hung up, because even Maharaj said, okay, good experience, but keep with your Selfless Self. Don't be like, wow, that was amazing. I want to try that again. Let me go back tomorrow during Bhajan and see if I can expand so that the Ashram is within me again, and I'm not here. No, just continue. Remain with your Selfless Self. Be normal, be simple, be humble, be always with you.

Q: You know, in the past I had, I talked about this before, I had a powerful, it was sort of like a Kundalini experience, and then it never happened again. But as time goes on, it seems like some of that is coming back that I experienced then, like parts of it, but still it's not anything that's worth, you can't like keep it there.

John: Yeah, don't hold on to experience, don't try to chase experience. If experience is there, very nice. But remember, there's no experience, no experiencer. At the end of all experience, you are formlessly, without form. Good experience, bad experience just appears on your spontaneous Presence and can easily be discarded.

Q: So, like if you're humble, it comes automatically then, you could say.

John: Well, you don't want to take the spiritual ego, no. Like even Maharaj says, sometimes you may be doing things and you see that, oh my gosh, this is happening. Remember, Nisargadatta Maharaj, he had people come and they would have miracles happen, and Siddharameshwar Maharaj says, no, no, no, don't do this, this is not knowledge, don't, don't.

Because the people were waiting in a queue to come and be blessed by Nisargadatta Maharaj, and Siddharameshwar Maharaj, no, no, this is not reality. Don't, because you may have this happen for a time, and your spiritual ego gets built up. I can make things happen, or I have knowledge. Seemingly, I can understand things before they're happening, or it's almost like I read people's minds, the quote Siddhas. But at one point, it won't be, and then you'll be all depressed. And for the next 100 years, you'll be chasing to try and get back this power. Forget about this, no power. Because remember, it's illusion. In a dream, maybe you have the power to lift a car and crumple it into a tin can. When you wake up, what is the use of this power?

Q: I had like, I feel like having peak states, you come to this and you expect it, it feels like those are all fabrications of the mind anyway in the illusion. So, it's like, what, what use is that? And you start clinging to it.

And it's just like, it's made me miserable over the years, because I kept thinking, well, I got to have this, I got to do this. And it's a whole list of things, you know, and then it's like, it's as simple as just like, for me, like, like, at this point, you know, I don't know about further, but it's just like, just Naam, and just live the day and no expectations. Because of all the expectations...