

Tuesday Talk September 29, 2026

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

Q: Jai Guru. Okay. There's a lot of spinning today.

It's okay. Just remember, in the middle of the storm there's no movement.

John: Indeed. Some food body problems with chest cold that kept me like away, like in bed basically for a week. It was crazy.

Q: Time for a rest.

John: Yeah.

Q: Yes. All these body things sometimes just let it go or make a story of it.

John: Indeed. Well, luckily, I could work from home. I called in sick two days and then I worked from home the rest of the days.

But there were days where I was just like waking up kind of in and out of consciousness drinking Alka-Seltzer cold medicine and then sleeping again. And just like, yeah, it was... But yeah, there was no story about it or even like when is it going to end or anything like that.

And the cool thing was just waking up and then taking medicine, going back to sleep, watching a little TV, sleeping again. It was just natural.

Q: That's it. It's a big thing discovering with non-duality. No more guilty. No more shame. No more all this stuff. No, things are like this, they are like that. It's okay. It's not wonderful. No, no. It's not a matter of wonderful or no repress, no grab. Just what can I do? I do the best I can do right now with that situation and that's it. And what I do realize and I don't want to say all the time, but most of the time is less I put myself in, easier it is.

John: I don't exist.

Q: That's it. At the moment, I try to make things happen. Okay, I come in the bubble of illusion, like you say, and all the worry and all the trouble and all everything has come bigger and harder and off. Enough.

John: Indeed.

Q: Enough. That was the, that is the big gift for the end of this life is now I get that and it's not negotiable. This, I was so long time looking for this and that and trying this and that.

Oh yeah. All the lineage from Siddharameshwar, Nisargadatta, Ramakant, Ranjit, all the same thing on another way, but it's the same direction, no direction. And it takes time and I can more and more feel it like I start to be that, not only understand that, gradually start to be it, because I can observe on my today living, oh yeah, before you didn't act, you was reacting right now you are just watching.

Reaction happen and when even when it's happening it's very short, say what's suffering or you're free.

John: Spontaneous action in the moment and then forget it, that's it. Whatever needs in the moment, they arise, happen and finish and there's no carrying it around.

Q: It took a long time to really grab it. Take the water, drink the water, put back the whole, that's it. But the first time you told me that, not me, but you told that and I said oh yeah, okay. But there was something say yeah, but how I can be that, impossible. Anyway, we're gonna see and Mantra and takes time and now I just, oh okay, you're there. Okay, that's it.

And sometimes not, but I see growing, something like the onion, you remove, removing, removing, removing, removing, the ash on the removing the ashes, ashes, ashes. Finally it's just a piece of fire burning there and this fire, no problem with anything. Everything is welcome. And even welcome, it's over. It's another little illusion. Everything is like it is.

That's it. And the second thing took me time, like meditate on the meditator. Just just what is there? He's conscious of everything. Consciousness, that's it. And even right now I'm sometime, okay, take time and I feel everything is there and there's something say wow. It's a long time you're looking, you got it there, you're there and something wanna go out of it. It's not totally uncomfortable. It's like a new shoes.

New shoes is you're happy to have them but not totally comfortable. It's a matter of resistance falling away gradually. Remove, like you said the brooming, the broomness. Put the dust away and that's it. And the dust comes back, it's okay. Broom again. So simple but so unusual because too much but it's removing. It's removing.

John: Like you said in the beginning and everybody's spiritual journey, you get a wheelbarrow and you fill it full of spiritual books, spiritual knowledge, spiritual tapes and you just, you're seeking. You want more and more and more and more and more and more. And then like Maharaj says it's the end.

Final destination. Now you understand yes this is the reality. Now, for direct recognition of the reality that they're speaking about in the books and as you progress in your own Mantra, meditation, you'll begin to understand the books because that will be the way you're living now.

It'll no longer be like some kind of a concept over here of what is it like to have spirituality or enlightenment or any of these things. It's now a living. And then looking back and saying, aha yeah, this is understood.

These scenes appearing and disappearing without a me in them to try and cling or clutch anything. This is what they're speaking about. And when they talk about the fire burning brightly, I understand it's nothing new.

It was just covered with ash. That you are always was. It's just now there's a recognition because the ash has been removed.

All the fire is here, but fire never was not here or here. It's just fire. And then there's no like spectacular making a big celebration of, oh my gosh, now I understand.

No, because there's no one to understand. There's just the reality, the ultimate truth that you are. And because body is available, do your job, do your duties, take care of your responsibilities.

And now you're not struggling with all these mind created storms. Because you know, it's just illusion. Why? And the mind stops creating storms because it's kind of like, okay, well, you're not paying any attention. So what's the point? yeah.

Thoughts flow by and then you say, oh, thoughts are flowing by. What is the thought? Well, the thought is now the world. Because I no longer am identified as a body form. Thought is no longer a concept of being in my head. Thought is just the world and they come and go and flow and just, that's it.

Objects are appearing and disappearing, appearing and disappearing. You go right back to the dream and you say, oh yeah, I totally get it because in my dream I lay down, I'm sleeping. Suddenly a dream world's projected. I identify as an object within the dream to have a dream experience. Oh. And because the books say I'm formless, and I now understand myself as formless through Mantra and meditation, this world is exactly like the dream.

There's no difference, like zero difference. And people say, oh, well, what about the hard surfaces or if I put this mouse here in the waking state and I go to sleep, it'll still be here in the morning. But in a dream, nothing is the same. And yet there's an object within the formlessness in which a formless existence has an appearance of a form whether you're dreaming or in the waking state. So, the concept of having a body is the only difference. And even that, because you can have a dream body and you have a waking body.

Okay, what happens when the body is no more? Well, nothing, actually. So sorry to say, the egoistic self says, what do you mean? Like my life meant nothing? Well, no, it's not that way at all. You're an instrument experiencing in the illusory existence for a time.

When you don't know yourself, you appear to be a person having a life. When you know yourself, you're existing in existence as existence itself.

Q: As I remember a phrase of Nisargadatta Maharaj when he said, if when you dream, when if you go back to sleep the other night, if you came back at the same place when you leave your dream, you didn't, you cannot make out the difference. All the time, it's because they are cutting, so that's a dream world and that's my kind of reality, but it's the same thing. The only difference, there's no memory on the other one, so you don't remember, you don't come back at the same place, but that's the only way you can see a difference there, but that's it. And just be with that and absorb that gradually. That's a big step, but that's open a lot. When there's a true yes, it's okay. I agree. Not by my mind because some things came down and said, okay, this is it. That's reality.

All the rest, it's okay. It's solid, but it's not reality. It's phenomenal. Everything is phenomenal. It's okay. It's phenomenal, but that's not reality. Reality is reality. Phenomenal appears in reality. That's it.

But it's phenomenal. All these things are phenomenal. Nothing is wrong. It's because it's phenomenal. It's not true.

John: Selfless Self-conviction.

Q: That's conviction because I remember when I started to see you reading Ramakant and say conviction. I don't have conviction at all. When you understand with your head, that's knowledge. When it's going down, it's conviction. There's no more thinking about it. There's no more doubt. It's conviction. You say, oh, this is it. Okay, now I see. The game is over. A big kind of peace comes inside. A ton of gratitude. Finally. Whatever happens, I have a huge problem with the health and everything. It's okay. It's like this. It's finished. Do realize not pushing everything away, but not too much try to change what's going on.

Just leave it. Before, I used to, okay, what I have to do now? Something. Correction. Correction. Now I say, okay, let's see. Wait. Something's going to come up to make a kind of medicine or whatever, but wait. Not all the time because I used to. This body and mind was not like living, all the time in emergency. I had my own company. Everything fixed. Fix that. Fix this. It's crazy. Now it's time to develop, wait. What I see now is more I wait, more things solved by themselves. Just watch the game.

Okay, it's come there. Sometimes no solutions because it's not time for a solution right now. Check what's going on inside. What's going on with you? Identify with the situation or just watch the situation. When you're watching, more quiet, more peaceful. From this place movement can appear. That's the right thing. That generates this kind of peace.

John: The solution spontaneously appears. Even if you're in some kind of a thing, you can say, Master, I don't know, but we'll leave it for you. Then you watch as it just fall. It all worked out. Everything was okay. Of course, the most important thank you, Master.

Because as Maharaj says, you don't want to fall back in the luxury ditch and start taking credit for any of these things. Because it's so easy to be like, oh my God, it's almost like I'm now controlling the world. Everything is happening exactly. And it's because you've aligned yourself with the reality that everything is flowing smoothly because there's no you there.

Q: Become the river.

John: Yeah, but you can't sit there and say, oh, look, I am able to control all things. I am the world. The world is me. Instead, it's there's no me. And that's why everything's flowing very, very smoothly. So, thank you, Master. Thank you, Master. Thank you, Master.

Q: Yeah, me is the dam. It's blocking the river.

John: Exactly. Exactly.

Q: Remove the dam. Go over the water. Everything is fine.

John: Yeah. River flows very nicely. The log of you falls. Leaves start to get piled up. Beavers start to build houses. All this. And the water is barely moving anymore. That's it.

Q: That's it. So much gratitude to get to understand that. And I'm watching this body of mine a lot of sensitivity. Sensitive. And it's okay. It's crying for a little thing. So much touch. And it's okay. This is this kind of body of mine of God. It doesn't work like this. It's fine. And that gives me like give me that gives more space for be more sensitive and appreciate more all these little things. All these beautiful things. Something really simple but wow. You get wow everywhere. Because it's kind of natural harmony with what's going on. And struggling up and all these things. It's okay.

It's okay. And sometimes it's just wow. You, Ramakant, Nisargadatta, Sri Siddharameshwar Maharaj, all these lineages. Wow. It's really, really a big gift to be in lineage. We can call that lineage.

John: Yes, yes.

Q: And gradually I start to know some people who are in the same direction. Can kind of share a bit. And I see some people just discovered that right now and they say wow. Oh yeah, yeah, yeah. Wonderful. Take your time. There's a lot of beautiful things going to come. A lot of resistance going to come. And just respect. Trust. It's a big matter of trust. Let it go is trust. And to let it go, I got a lot of recognition for that from Siddharameshwar. First, they have to understand a little bit what's going on. And after that, let it go comes easy.

If you don't know why you have to let it go, it's really hard. I used to do AA and everything and let it go, yeah, yeah, yeah. I say yeah, yeah. It was a lot of struggling with what people told me. Let it go, yeah, yeah. But you don't know me with my this and that. You, it's okay, but me, not okay. It's impossible. And finally, reading Siddharameshwar, I said, first of all, they have to understand. I was just pointing, pointing. Eventually, it started going to open by itself. The removing process started. Wow.

John: Yeah, that false I that wants to stamp itself on everything and, like you said, doesn't want to let go. Oh, yeah, but that's okay for you, but you don't understand. In my specific situation, if I was to let go and let God, this whole thing would just fall apart because there's so much me there, the fighting and struggling.

And then when the understanding is, oh, yeah, letting go, it's just actually, that's the reality. And when you talk about acceptance, well, now it seems very silly to not accept what's happening. Like, it's happening. And people say, oh, I can't accept this. Well, it's happening. Yes.

Q: If you want to suffer, it's okay. But you don't have to.

John: It's like, I'm going to sit here and think of all the reasons why what's happening shouldn't be happening. And then my mind is going to say, the reason why it's not happening the way that I'm imagining that it should happen. And I follow along with that, and I get a restless, irritable, discontent, disturbed. And, yeah. But, yeah, Siddharameshwar Maharaj says that you have to find the I. Where is that I?

That I that I assumed was this body, John, John's life, when it is investigated properly, it's seen that Ghomeshi Ganesh guy has been stamping all of the papers. Oh, yes, yes, yes. This cannot be a good document unless Ghomeshi Ganesh stamps it.

And then one guy says, wait a minute, it's perfectly legal. Why are we doing this? Oh, yeah, some misfit guy who wanted to put his name on it a long time ago to be feeling important.

But it has nothing to do with anything. And that egoistic sense of self, yeah, it wanted to be important. Being important was the most important thing.

That's why the letting go of the concept of an I is so difficult. Because it's like, well, wait a minute, okay, even if I'm understanding that I'm formless, when this body falls, it doesn't make any difference, but then that means my entire life was worthless. But no, because existence is existing, forms are appearing and disappearing, you just don't identify with any particular form because you're either all the forms or none of the forms. My presence is within every being.

Q: That gives access to appreciation. All these little things, wow, wow, wow, it's okay. Instead of thinking how I'm going to run the show.

John: Yeah. And seeing illusory enemies everywhere, because if I'm a separate I, you're a separate I, and you may be thinking separate things against me. Instead of knowing that, wait, no, no, no, it's, we're both objects within that same awareness that we are.

And, and there is no individuality. The only individuality is trying to take the concept of doership onto a body form that seems to perform actions that the formlessness looking through the body form, the holder of the body, as Maharaj says, is there's going through something, and I say, I'm doing this. And I need to do which again, goes back to when you're first born, mom, dad puts a label. And then they say, good job, bad job. Don't do this. Do this.

You need to learn you need to do this. So, then doership becomes impressed. Long association with the body is I need to struggle and get in that rat race and find a way in life and do this and make it happen.

And thus, the struggle because making it happen, taking on the concept of doership, and struggling against something that it's okay to say like, Oh, like, okay, basketball star, he has the desire to do basketball, he learns basketball, he goes, he becomes in the NBA, he makes money, all this kind of stuff. But it's a flow. And that's the reality.

Yes, there's work put in, but it's spontaneous in the moment. It's not like some large plan of each and every action step. Each step is now. Until boom, hey, you're in the NBA.

You've been given these gifts, this body form, the five elemental goo got together. The goo has created this basketball star.

Q: Yeah, some things came. Because before I used to work in sales and everything, and we you need objective and this and that. Now it's wish. If it's to happen, fine, it doesn't happen. It's a wish. That's it. That's it. No more than that. No more projection than I wish that. Okay, tomorrow, we'll see. Maybe it's happened. Maybe it doesn't. Doesn't change how it's gonna be.

John: And again, do your job, do your duties. If you need to make 10 phone calls a day to make one sale a week, then you do that's okay. Pick up, put down, pick up, put down, pick up, put down up here comes the sale. In the moment speaking and selling, writing the contract finish. But not a like, oh my god, maybe I can't sell anymore. Like I remember when I was in car sales, there were many times where you get in a sales block.

But you'd have one hell of a good month and sell like 30 cars. And then the next month, it was like one and a half weeks, no sales. And you're like, oh, I used to be.

Q: Oh, my god. It's so good to be out of this.

John: Yes, yes.

Q: Because all the rest is survival. Your whole life is surviving, surviving, survive, fight with everything, watch it. No, there's other way to live than survival. Yes.

John: Keith, is that you?

Q: Yeah, yeah. Jai Guru? Jai Guru, yeah.

Q: Jai Guru.

Q: I had kind of fallen asleep and accidentally woke up with, oh, it's Tuesday. No worries.

John: Yeah. After our every two-week thing now, so you can pick it up again the 13th of October.

Q: But yeah, I don't know. I still, you know, I'm interested in, I still don't know why. Some, you know, like each day, I'll maybe go into, feel free from making an object of things.

But then the next day, I have to start all over again, somehow find, get freedom from the sense of that objects have some reality to them or something. It's just like sometimes, so it comes and I'll recognize that I'm, I feel free for, and I guess there's a connection. I was noticing yesterday when I wrote this down that it's an imaginary, it's objects require imagination kind of like to reinforce their sense of reality.

Same as like you were talking about the I, the I does the same thing. It imagines, somehow the imagination imagines that it exists, somehow subjectively or objectively. So, it's something, you know, and then that idea liberated me for most of the day, just seeing that it's all imagination. But then eventually, and I guess I can still get a sense of that right now. And that, you know, that it, that imagination isn't really telling me what's real or not.

John: But we had this earlier. Broom. What you're speaking about is, okay, my floor is beautifully clean, and the door opens, leaves come in. Oh, it was so beautiful, so clean. But just broom, floor is clean again. More leaves, clean, broom again.

Q: Mantra does help with that. It does.

John: Yeah. Because again, fires burning brightly, ashes cover, ashes removed, fires here, put more ash, fire's still there, just covered with ash, remove the ash, fire's still there. Never was brighter or dimmer. It's just cover.

Q: They get in my imagination things, objects and subjects are still there instead of fire.

John: You know, it's like, but again, in a dream, your imagination, your consciousness is creating. That's a totally normal thing. You just don't identify it as my creation to sit there and say that you believe, oh, you know, your imagination is creating the objects. It's true. The dog that you see is a lump of goo. It's a dead dog.

It's running around and jumping and barking because of the consciousness. As soon as presence leaves the form of the dog, it's a dead dog. The space in the room, this is a lump of goo. Suddenly, the space breathes in and sees, oh, look at all this stuff. No knowledge of myself prior to connecting with this body form, and now suddenly there's many forms because I'm identified as a form. But this is still a lump of goo.

Q: But the fire is, you're saying the fire is still there, too.

John: A lump of goo, Presence, Consciousness, Presence, Existence, Selfless Self, the fire.

Q: And that's not imaginary.

John: Presence is not imaginary. Presence is the very first, it's kind of the key to duality. I exist because prior to the concept I exist, you are, but with no knowledge of existence.

Again, like the space in the room, the space in the room, if it was aliveness, let's say, this is a dead body, space in the room, look at all this stuff. Look at me. I'm alive.

This space had no knowledge of aliveness until the dualistic understanding of I exist. I exist as something. There are many other somethings because I'm a something. When the Presence, the holder of the body is no longer, this body is no longer sustained, the juices dry up, so to speak, then the knowledge of existence will be no more. But the knower of that knowledge, that you are, is. So, it makes no difference. Even if the entire world were to just explode, boom, it wouldn't affect that you are at all.

Q: It's just, it's not my knower. It's my knower but not my knower at the same time.

John: Well, the knower of the world, whether the world is or is not, the knower of the world is. So, the world's gone, but the knower's there, but there's nothing to know because there's no world. And then you might say, oh, well, that sounds very scary because then I'm in a no-knowing state. But you're currently in that no-knowing state.

Q: All of this is within the illusion. So is there still some kind of sense of freedom that is always there?

John: Well, the freedom is you used to be attached to a limited body form as myself. And when you're no longer having this illusory limitation, you're free. And yet freedom is within the bubble of illusion because there is no freedom and there is no bondage.

How can the space in the room be bound? Even the walls that are separating the different various rooms are not binding the space. If the building is destroyed, the space is the same. It doesn't suddenly say, oh, I'm more now. No. And if you talk about funerals, you say, oh, but this body's no more. But all the bodies that are looking at that body are you. So where did you go? Looking right back to dream.

If you attended a funeral in a dream and everybody came and paid their respects and the preacher was preaching very nice, happy things and people said lovely things about you in the dream, they're all you. You wake up and you know, wow, that was weird. Like that was a very nice little sermon and everybody was saying so beautiful things about this person, but it was all me. Like it all came from you.

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