Tuesday Talk October 27, 2026

Transcribed by TurboScribe. ***With minimal edits***

Q: I was asking myself an interesting question today. I watched a video about memories, I don't know, this lady was talking about memories not being in the brain or something. I didn't really listen to too much of it.

It was a neuroscientist or something like that. Anyway, I was just thinking about that. Where are my memories?

It's like, where are they located? And it just kind of made me feel, I don't know, I guess I've kind of felt bliss come on when I was thinking about that because it was like a question without a, no kind of rational answer. I mean, the memories are, they're not, they're gone as much as they're here.

So, it's like, they're not, it's kind of like...

John: Well, again, where is your dream coming from? Where is your dream being projected? It's formless.

Memories, you can remember something and say, oh, I have this memory of going to the beach when I was 10 years old. And even when you know yourself in a real sense, this is available. Body is available.

As we say, do your job, do your duties, your daily activities are available. So, certainly you can sit there and say, oh, I remember when I was 10 years old or when this is happening. You don't make it so impressed.

It's basically just scenes on the projector of your mind. Mind being flow of thoughts. Okay, I remember this. That's good.

Q: There's certainly no reality to them; I guess you could say.

John: Yeah, of course not, because you're not an individual.

You know, the space in the room has no memory of anything. And yet, if the space in the room were to suddenly be aware of itself in body form and say, oh, I exist, then there would be memory because there'd be the idea that I'm doing something. I'm the doer of these things.

And even when the space then re-knows itself and says, oh, I'm only space. And yet, these activities were proceeding in consciousness, just like your memory of your dream. I have a memory of the dream I had two weeks ago.

Oh, yeah, I had this dream of, you know, such and such happening, but nothing was actually happening. But because there was an experiencer created along with the experience, that seemingly something was, quote, happening. There is a memory, a log.

Oh, I had this dream. I did this thing. I mean, otherwise, see, you operate the same whether you know yourself in real sense or you do not.

It's just the delusion that you're an individual. So, if you had no capacity for memory, how could you have a job? Like, you come in every day.

I wonder what we're doing today, you know? There has to be continuity of a memory of some sort where you say, oh, this is my job. Do your job. Do your duties. You don't take any ego from it. But of course, the capacity to understand is arising in the moment along with the action that seemingly is happening, which is not happening in the large scheme of things.

Q: But we also, sometimes we talk about as if the stuff that's not happening is real, you know? Because of language, we talk like that.

John: Only with identification with the body. If you identify yourself as a body form, or even there's a hint, not even some form.

Q: Well, you say you go to a store, you go to the beach in South Carolina, or you go somewhere to a meeting or something. Correct. It makes it sound like it really exists, like something is real.

John: Well, but when you know yourself in a real sense, you're not identified with the body. It's just scenes appearing and disappearing. And yes, this body form was in such and such a place.

And so, we don't have to say that, because then that's egoistic spirituality. That's like when Nisargadatta Maharaj used to ask somebody how old they were, and they gave him the answer of, this body is X number of years old or whatever. And he'd be like, oh, okay.

Or they'd say they're timeless. And he'd say, okay, well, how old is this body that you're seemingly holding? Because it's egoistic spirituality.

So, you don't want to separate it. It's just a natural thing. But the memory is not impressed.

It's not something that you're like, oh, because this very bad thing happened to me, I will never make anything of myself. No matter how much success I may get, I'll always fail, because as a child, I was never able to stick with it. There's some kind of some silly thing that you're coming up with because of identification with the body form.

That's really giving it reality then. Well, because you're impressing the idea that you're an individual. The concept of doership was heavily impressed.

Oh, I can't do anything. And yet, if somebody, like I watch the world's toughest test, the Special Forces, it's a TV show that I really, really enjoy. But I definitely know that this body, physically, could not be doing bungee jumps out of airplanes or out of helicopters and such.

So, there's a physical limitation to the body that this sense of Presence is holding. But knowing that you are not the body, okay, if I dove out of the airplane or out of the helicopter and died, there's no birth, no death. And yet, the experience of falling out of the helicopter, just like in a dream, is impressed, whether identified with the body or not.

That's where I think a lot of people get hung up about, like, well, if I'm not identified, like even Ramana Maharshi says, when you know yourself, you won't see the world. When you see yourself, you won't see the world. And everybody assumed, like magically, the world, they'll ask the questions of like, so I won't see this world.

Like, there's no understanding. And what it means is, there will be no conceptualization of the objects around you as your world. It will just be scenes.

And then they give the example of the movie theater, where you go in and the cinema screen, there could be a fire on the cinema screen, but you're not on fire, nor is the screen on fire. And when the show's over, the lights turn off, everybody leaves. Nobody like hangs around waiting for more stuff, unless it's like a post-credit scene.

But so, this is the same. It's not an egoistic, that's why Maharaj hammered home, it's practical spirituality. Just like the people who say, oh, you have to go around begging for alms, begging for food, or you say, you know what, I'm not a doer.

I'm going to let God operate through me and do everything that needs doing. And there are people like that on Facebook, because when I was in early spirituality, I saw people who were very proud of filming themselves doing nothing. But this is not practical spirituality.

You have to eat, you have to live, you live your life. Practical spirituality is you know yourself in a real sense, and it's not a big deal. You do your job, you do your duties, you take care of your responsibilities.

Everything is very light. Scenes appear and disappear. There's no longer the pressurization of being an individual and living a life in a timeline. And it's easy.

Q: And would you say there's happiness there?

John: There's happiness because you're not thinking of anything that will make you unhappy. Because when there's no thought, there's no unhappiness. See, to have happiness, you have to have unhappiness.

This is the duality, the dualistic existence. And when we talk about the pleasure and pain principle, I want to be happy, I don't want to be unhappy. But by being undisturbed, you're not disturbing your own self.

There's no happiness or unhappiness, and therefore there's a non-disturbance, which can be interpreted as, I'm happy. Nothing is happening.

Q: But it does feel kind of good. I mean, it does feel good.

John: You live your life, you do your job, you do your duties. Everybody's doing this anyway. It's only this concept that I have to struggle, that causes struggle.

Or I am meditating, and now I'm not meditating. Like, I'm sitting in meditation, I'm so peaceful, I know myself in a real sense. Everything is absolutely beautiful.

I am one with the world, because the world has disappeared in my meditation. But then I get up from meditation, I have to go do my routine life. Except the knowledge of yourself, knowing yourself in a real sense, your, quote, routine life is within the meditation.

Because the meditator is one and the same. The dissolution of the concept of a meditator within the meditation is knowing yourself in a real sense. Consciousness with consciousness, Presence with Presence, awareness of awareness, whatever you want to call it.

And so now it's the same. Which is, again, the same as dreamy sleep at night and waking dream in the day. It's one consciousness, objects are appearing and disappearing, and you're animating them.

In a dream, you animate everyone. Everyone's talking. All the sentences, all the activities are going on within your own self. You wake up and you say, oh, that was crazy. Like, it did really seem very real. But now you know yourself in a real sense.

The waking world is viewed the same way. There's no enemies. There's no people out to get me because it's all my own self. It can't be anything other than that. How? How could anyone out there be anything other than your own self when it's all occurring within yourself? In a dream, how could anyone out there be anyone other than yourself? You wake up, you know, it just can't be. It never was.

Even if in a dream for a time you thought that it was separate, when you wake up, you cannot get the delusion that there were separate people. And when you know yourself in a real sense in the waking state, you cannot be deluded that there are individual people, that you're somehow an individual.

Q: And is that when you feel that subtle, it's sort of like a subtle background that's always there? And... There's nothing. But, you know, because I was feeling like, there was almost like there was no space earlier today. Like, there's no space between me and what I was experiencing.

John: Yeah, no experience, no experiencer. There are no experiences.

Q: So even the idea of space between, or space period, like...

John: Is only used when there's identification with a body form to try and delimit the impressions of being a body. Like you say, Siddharameshwar Maharaj gives the example of looking between here and the moon and understanding that there's no difference. There's no space. You look at the space between the moon and yourself, but when you're not identified as an individual, then there's nothing. Everything is within.

Q: And even that's just one way of saying it.

John: Yeah, well, all these different ways are pointing to if you have a subtle body impression, then there needs to be something that says identify a space or sky, or look at the objects as within your own self, or all of these things are meant to basically disembody this concept of I am a body. All of spirituality is to do this. See, there's nothing new.

That's why Maharaj says, I'm not teaching anything new, that masterly essence is within you. It's just this illusory concept that I am somebody else, a little bit incorrect, has to go. I mean, imagine your life if you were solely identified with yourself in the dream body, that all the activities that you did in your dream, you woke up very upset about what was going on in your dream. You were impressed. No, no, no. That's me. It's a separate kind of me in a different world, but that's me. I have to protect that. This is silly.

And in reality, that's the same as the waking state. Master tells you there's no separation. You are that. And then we say the subtle feeling of Presence. Why do we say subtle feeling of Presence? Because body form is available.

Just I, just I. But reality is the sense of Presence will disappear after you are no longer attached to the body form. It's available because body is available.

Like a telescope, you're able to look inside the telescope, and yet if the telescope's not there, the one who sees the telescope is there. Presence, whether it is or is not, the knower of Presence is. If the knower of Presence was not, then there could be no knowing of Presence.

Because you'd be like, oh, Presence is there. Presence is not there. Well, if you came along, then there would be a time where you'd say, oh, then there's, you just don't exist.

But you wouldn't even know that you don't exist. There's no way you could not exist.

Q: Yeah.

John: Because every time you have the knowledge of existence, you came first. If you didn't exist, there'd be no I exist. There's just no knowledge of existence. Knowledge of existence came along with the body form. I exist. I exist as something, and here's the world.

Objects in the world appear to be true. And then, as Nisargadatta Maharaj says, your parents then give you full of concepts, just pour concepts into you. You're a boy. Here's your name is John. And when you eat your vegetables, we're very happy with you, John. And when you don't eat your vegetables, we're not so happy with you, John. So please conform your behavior. Do this. Go to school.

Make sure you learn stuff in school. Teacher tells you if you don't learn all this stuff in school, you know, one day you'll be a grown-up and you'll need to know all this stuff. So, it's just pouring concepts into you like a cement truck that backs up and just pours concepts down your throat.

And that's why with long association with the body, it's difficult to say, oh, I'm not body. How in the heck can I not be a body? I quite knowingly, I know this body.

But that's not it. You know yourself in a real sense. Yes, body form is available, but that's not you. You are not just limited to this body form. Whether body is or is not, you are. Because the sense of Presence, I exist that came along with the body. Body is no more, no longer the sense of existence. And yet you exist. Without the knowledge of existence.

Q: The other thing I asked myself today was, okay, sometimes I don't always feel bliss. I mean, what I consider my word for bliss is like this feeling of just that everything is kind of just, I don't know, that I am just that feeling of being here, being present. I kind of call that bliss because it's free.

It feels free. So, I was asking myself, when I feel that feeling, which is contrasted to my sort of semi-identified state with feelings, and the normal state, what I consider my normal state, I experience feelings and they're somewhat, I could tell they're somewhat limited. But the bliss feeling is like there's nothing limited to it.

So, I was wondering, I was asking myself, does the bliss see the bliss?

John: Bliss is just a byproduct. The bliss is just a byproduct.

Q: It's still not, it's not divided into a subject-object though. You can feel that when you're feeling it.

John: Sense of Presence is very, very deep. It's almost like you're drowning in the sense of Presence.

Q: Yeah, and you can go, it can feel deep or subtle. It can feel like there's, you can sort of, the mind can divide it up into.

John: And that's what Maharaj calls, Sri Ramakant Maharaj calls that Selfless Self-intoxication. You're getting closer and closer to your selfless self. A lot of miracles are happening. This sense of Presence gets very, very strong. Deafening silence.

Q: And there's, that's when I was, you know, there's no distance or no space. It's like just.

John: It's like if you were in the ocean, you have the waves on the top and you're diving and you go deeper and deeper, deeper and deeper and deeper. And I mean, there's places in the ocean that's pitch black. No sun can get to those places.

The fish and stuff have to have lights and are fluorescent and things on them. They don't look anything at all like the fish on the top because you're at the deepest, deepest, deepest bottom. And as you progress deeper and deeper and deeper within your Selfless Self, it's very similar.

Tsunami can be happening up top and you are not affected. There is no disturbance. You know yourself in a real sense. That sense of Presence is just. It's deafening. It's the black hole.

Again, when you're at that, your own Selfless Self. There's no concepts that can, that can do anything like there's no thought that arises of all of this is nice because there's no one there to say this is nice. But you can, there's no concept of nice.

Q: You, once you, maybe when you come back to you a little. But you don't.

John: That's the thing.

Q: You can say it's freedom.

John: You can say it's freedom. The only thing, when you say you come back, it's because your attention goes out. You're in the deep, deep, deep, deep, deep ocean. And suddenly you say, oh, it's time for lunch. And you swim to the top.

Q: Well, that's what I mean, I guess, by coming back.

John: But you don't need to swim to the top to have lunch. You can have lunch in the deep sea. There's no need to leave yourself. That's why Maharaj says be with you always. Always doesn't mean like a couple hours every day or a few times a week. No, be with you always.

Q: I guess I'm not in the always state yet.

John: You are.

Q: Well, yeah, I guess I am.

John: The you that you are is. The concepts that yet have to be dissolved are that you are not. But the you that you are is. Always in that deep sea.

Q: It's got to be.

John: You are the background of every experience. Everything is appearing on your spontaneous Presence. And the concepts, if you allow those concepts to build the layer, the first concept is I exist. Now, the sense of existence is just you're here. You don't have to pay so much attention to this sense of Presence, this I exist. But it is the knowledge you exist.

You cannot refute that you exist. However, you do not have to attach the feeling I exist, the Presence, the I am, to the body.

Q: And I don't have to think about the other people existing either, I guess.

John: Well, because formless Presence is, again, right back to the dream.

Q: It's a practical matter, though. It's a practical matter to think that others exist.

John: Why? Why do you need to think that others exist? You just flow. Scenes appear and disappear. Bodies are appearing and disappearing.

Q: Speaking seems like I have to conform to the activities of the of….

John: That's spontaneous. That's spontaneous in the moment, whatever is needed arises. Think about your dream. You cannot control all the scenarios in your dream tonight when you go to sleep. You may dream that you're in a shopping mall and there are a lot of people talking. But it's all you. You don't sit there and pay attention to each and every person and each and every.

And even in the waking state, you don't pay attention to every person. You couldn't. You'd go absolutely insane. You'd be like one of those situational awareness people with PTSD where they can't go into a crowd because they're constantly aware of every single person around them.

Q: But you don't. But it makes me think I'm limited because I can only pay attention to one thing at a time.

John: Pay attention to yourself, then. You'll find, again, a very beautiful experience that I had years ago, paying attention to your own Selfless Self and allowing just the walking to be walking. Not knowing where you're walking, just walk.

And you find yourself in all these nice places just walking or in India Mantra roaming all around Nashik because you don't have to like. I think it was Osho who talked about the caterpillar and he's like, oh, my God, it's so amazing. You can walk with this thousand legs.

It's so perfect. And then the caterpillar gets in his mind. Oh, what? Well, what if one of my legs is not walking in the correct way? Like, then you start thinking about walking and ruined everything. When you're just a caterpillar walking with your thousands of legs or millipede or centipede or whatever, you're walking. I think it's millipede thousand. Yeah. So, you're walking. But when you start to pay attention, because he's like, how do you never fall? How do I never fall? That is a very good question.

What if I did fall again? This concept is impressed quite naturally and spontaneously. You can walk around and do your job, do your duties, take care of your responsibilities, interact with your supervisor, with customers, with anything.

And yet it's not impressed. And you're not sitting there thinking what they're thinking, because, again, it's like a dream. You respond appropriately in the moment.

And the other thing is, you won't try and like hold something up because you're not sitting there thinking you're some kind of individual. You're not trying to get over on anybody. Oh, I'm going to do this sneaky thing and they're not going to know.

But in reality, it's you. That's why if you ever notice in everyday waking life, it's very hard to get away with things. It's usually always known whatever's happening, because it's you in the various body forms.

Q: That's interesting.

John: Speaker and listener are one in the same. You go before the judge and you say, no, judge, I didn't steal that car. And behind the eyes and ears of that judge is your own Selfless Self.

Oh, really? Okay. Yeah. Well, the evidence is here. It looks like you did steal. No, no, no, I swear I didn't steal the car. Whereas, yes, I stole this car. And I'm really, I'm not going to do that again. It was a bad mistake, whatever.

Now there's a, you talk about like the feeling of the heart, the heart talking, because it's your own self. The scriptures point to this. When you pray, you pray in the hidden place.

You don't go out and pray out to the whole public and make a big public show of praying. Why? Because all those beings, so to speak, are your own self. You're making a big show, which is bringing in ego. Look at me praying. Look at me doing spirituality.

Look at me. I traveled to India. I stayed at the ashram for a long time. I lived right next to the master, and he and I went out for tea every day. Okay. But it's your own Selfless Self.

That's why Maharaj says there's no reason to keep visiting the Ashram. Be with your own self. You where you are is your Ashram. Know yourself in a real sense. We were actually very blessed in that aspect because there are many of the teachers who like to collect money a couple times a year for you to travel and go on retreats and all this kind of stuff and get closer to the master and graduate into higher levels with the master. But we came from a pure lineage.

Listen, you're a master. Stop pretending that you're not. That masterly essence is already in you. Nisargadatta Maharaj says, I'm not making you a disciple, I'm making you a master, because you're already master. You just have to have that uncovered so that realization appears, oh, so that I am that. You don't have to go through the whole disciple of, you know, following the guru and helping build the Ashram, doing Siva service, which is like slave labor, but it's very spiritual.

You bow and say Namaste many times a day without getting paid and doing all this labor. It's no. We have a very pure lineage. Thank God.

Q: I was reading, oh, my memory is not the greatest. The last book, the final talks of Nisargadatta, what's it called? For some reason, the name of the book's not coming to me. Although I read it every night, I don't look at the title every night. But it is.

John: Consciousness and the Absolute?

Q: Yeah, yeah, that's it. And there was one thing in there where the translator interjected a little paragraph, and he said that, well, he was pointing out that Nisargadatta was saying that for the, you didn't have to be intellectual, just a simple devotion to...

John: Yeah, yeah.

Q: ...was all you really needed. You didn't have to be intellectual at all. And the people like us in the West, we tend to, we have to have everything explained intellectually or something to that effect. And I see that in myself, and I'm getting maybe a little better hang of the devotion aspect. But even that, I can get up or end up making a concept out of that too, you know.

John: Sri Ramakant Maharaj said very clearly, all these masters on the wall, they had no education. Simple, pure devotion and the desire to know. You surrender to the guru. Not guru in body form. And that's it. If you want to intellectualize and try to figure it out, certainly you can do this, but of what use is that? The whole idea is that the mind is a helpful tool, but not the master.

And if you give it over to mind to try and figure out, that's why Sri Ramakant Maharaj talked about, you're quoting all these masters and thinking that it's beautiful. You're in the Ashram parroting and saying, Sri Ramana Maharshi said like this, and Sri Nisargadatta Maharaj said like this, and this guy said like this, and this is like this.

And then you try to contradict, well, why this master says like this, and this one says like this, it seems like a contradiction. But that's only because, number one, there's spontaneous speaking in the moment. Somebody wrote those words down.

When they wrote those words down, they either put their own twist, like Nisargadatta Maharaj said, I am that, Morgan Freeman, I think it's Morgan Freeman, not Morgan Freeman, oh my god, what's the guy's name? Oh, I forget. But anyway, the guy who wrote the, I am that. Translator, I mean. Yeah, he twisted his words a little bit and put a little bit of ideas in there that he wanted. Nisargadatta Maharaj says that, that book, I am that, Maurice Freeman.

He said he put a little bit of his own concepts in there. And then he said there's other books by, with the lady, I forget her name, but anyway, that she tried to write down everything like word for word and didn't put any concepts in. So, but again, just like the Bible, Jesus says, I and the Father are one, and people write down, Jesus is the Son of God, and he's like this amazing guy, and all this kind of stuff, because it's from the perspective of an individual.

Masters don't write down the words of masters, you know, and there's no need to like, to sit there and say, oh, this is what it means. Because you just know yourself in a real sense. Now, Sri Ramakant Maharaj did, he wrote poetry, and he did guide the books, but he basically read it.

And his attitude was so amazing, like nobody would believe, there was an app that was on for him, and there was only like two people that were following. And Maharaj was like, so happy, he's like, oh, look, we have two people. And to me, at that point, I was like, damn, you know, it's kind of sad. You only have two people on this thing. But it didn't disturb him. You know, you get one like on your video, you get 10 likes on your video, you get, it doesn't matter. It's just in the moment, spontaneous speaking, and leave it. You're no longer in that scene. You don't try to figure it out.

You know, you don't sit there and ask AI, how is my spiritual talk going? Should I brush it up? I think, actually, there was one spiritual teacher who said at first, he was very worried the very first time he spoke, because he sat there, and he was trying to figure out what he was going to say.

And then when the time came, it just came naturally, spontaneously. Because if it's all written down, and you're like, totally involved in what you're saying, and making sure that what you're saying is tallying with this master or that master, you can feel it. It's very disingenuine, and the egoistic block is there. The river's not running smooth.

Q: You can feel it when you're, where it's coming from. Yeah. Absolutely.

John: So, think about it. That's what I love. Sri Ramakant Maharaj, in USA Talks, said, stop all this thinking. Be totally blank. Because this lady was saying, sometimes I feel the Presence, and then sometimes I don't feel the Presence. And then sometimes I say, okay, I want to feel the Presence, but I still want to hold on to me. And I want to do this. And he said, no, no, no. Stop all this thinking. Be totally blank. Because it's all concepts. You're playing with salt dolls, I think Sri Ramakant Maharaj talked about. Salt dolls, you play, they're like little dolls, but then as soon as the ocean hits them, they dissolve. But you're playing.

Q: And that's where mantra helps you to stop.

John: Yes. Mantra is the ocean that dissolves the salt doll that you keep playing with. You can't take the salt dolls into the sea and play with them.