

## **Thought Destroys the Rhythm of Life**

**Q:** There is a problem, the sense of separation created by the mind.

**GUHA:** What would it take to bring that separation into a rhythmic movement?

**Q:** What do you mean by “rhythmic movement”?

**GUHA:** I mean the natural, continuous rhythm of the body. The constant demand of thought destroys the body’s natural rhythm and harmony. When the body is not hungry, it doesn’t care about food, but you go on thinking about food all the time. The problem is created because the mind necessitates things the body doesn’t need or want.

**Q:** But the fact remains that we can’t seem to do a thing about it.

**GUHA:** You don’t believe that one hundred percent.

**Q:** That is true, but it is surely more than a belief?

**GUHA:** What do you mean by “belief”? Your body has certain beliefs; when the first step is taken the body knows that the second step is necessary for it to move.

**Q:** I would say it’s more an intrinsic knowing or intelligence, not just a belief.

**GUHA:** What prevents your thought from having this same intrinsic order?

**Q:** I think it's the separation, which the mind produces—the thoughts—it is constantly objectifying.

**GUHA:** What purpose would there be for a species to evolve that is out of balance with its natural rhythm? The thinking capacity gives us an edge for survival. Thought is ultimately a kind of reflection that occurs in the human brain by which it can retrieve information in the absence of the stimulus and response of life. In this parallel world of thought you can recollect any incident from your memory and that becomes almost real for you. With this capacity, you can also use thought to reflect on or analyze your experiences. For instance, if you fall down and hit your knee on a stone the thought comes, "I got hurt because that stone hit my knee." From there you project, "I can use that stone to hit somebody; I need to protect myself." You can retrieve the memory that shows you the causality between the stone, the wound and how to use that as a weapon.

**Q:** But that is not really the problem.

**GUHA:** No, I am talking about the inception of the problem—the adaptive capacity acquired by this biped animal.

**Q:** Well, isn't it a mental movement? For instance, animals don't have the concept of "enlightenment."

**GUHA:** How do you know that the perception animals have is very different from ours?

**Q:** The difference is they don't have a sense of being individual, independent entities like we do.

**GUHA:** They do have the same sense of being independent entities with a survival mechanism like ours to protect themselves.

**Q:** But that is just an instinct, it's not a thought process.

**GUHA:** What is *not* an instinct in our brain? Our recognition is programmed; 98.9% of the mechanism that you need to survive is functioning independently. Our immune system is a perfect example. It fights off harmful bacteria and increases healthy bacteria in the body. And take vision—the light is deciphered through the retina and various segments of the brain in a systematic way to generate a completely seamless, depth-induced universe and present spontaneously what we see in front of us. If you don't perceive colors, variations in shape and movement, your body is in danger. We don't even know how the body is doing this. Science with its tremendous achievements and discoveries still does not know how life continues to unfold.

**Q:** Maybe we will never know.

**GUHA:** That is a belief that many people seem to have. But it *is* possible to know.

**Q:** We can only know through the mind, and the mind is totally conditioned and limited. This is an infinite movement.

**GUHA:** Maybe one day we will know what makes this process possible. A hundred years ago there were many things we didn't know that we do today. We know so much more about nature and it's functioning – about the brain, about how the body is trying to fight against bacteria and with that knowledge we are trying to improve our physical health. So, it is possible to know, but that information is not going to be of any use to bring about harmony inside you. That is the main problem. The problem is not the gathering of information. We now know indirectly about the existence of neutrinos, whereas earlier it was thought to be impossible for the human brain to understand such a thing.

**Q:** But we have also realized that the more scientists know, the more they don't know. It's as if the universe keeps receding ...

**GUHA:** That doesn't stop us from acquiring knowledge, but that is not the problem. The problem is what that information *does* to an individual. The problem that you *think* there is a problem destroys the harmony. The information that if I smoke cigarettes I will have a greater chance of cancer has no value unless I decide to change that thought into action.

**Q:** Many people smoke their whole lives and never get cancer.

**GUHA:** It is a question of chance, a matter of probability.

**Q:** There is a collective suggestion.

**GUHA:** That is social dynamics—altogether a different matter, but here I am just giving you an example. Suppose you are convinced that there is

something in your life that is destroying the body's natural rhythm. My question is, "What is it that impedes the rhythm?"

**Q:** I question that too. That seems to be the crux of the problem.

**GUHA:** The social dynamics creates a structure that wants to use human beings as guinea pigs.

**Q:** Society is totally screwed.

**GUHA:** These are the dynamics, but what is your position within that? You can say, "I have no problem; I am just a part of life; if they give me poison, I will drink it and die." You don't say that because there *is* a problem, you *do* feel there is a violation, an imposition of ideas that is not important to your functioning.

**Q:** That is true, but what can we do about it?

**GUHA:** That is the thing! To pursue any ideology is like waging a collective war. To fulfill my idea, I have to convince myself first and then convince others. That's the only way an idea can perpetuate itself.

**Q:** It seems impossible to do anything about it. The urge to find out seems to push through and keeps it going. You cannot just say okay, finished; I will stop the search.

**GUHA:** That is the only honest approach. To some extent pondering over a problem gives it momentum. We have the power to reflect on the problem; if

there is no reflection there is no problem. If we contaminate the environment, animals are the victims but they don't *think* about it. Their systems have an innate intelligence that works to bypass this imbalance. Out of this process something can emerge, which is not a belief; it is an overall confidence in the system itself.

**Q:** Well, it's an intrinsic intelligence.

**GUHA:** My focus is to enable that intrinsic intelligence to work in its own way, to reach its optimal capacity.

**Q:** But isn't it doing that already?

**GUHA:** There is a parallel world of thought and one interferes with the other.

**Q:** I think it's an illusion, a fantasy the mind creates.

**GUHA:** Do you see when it creates this fantasy?

**Q:** No, that's the problem.

**GUHA:** Even though you identify it as a fantasy, that recognition is not active.

**Q:** First of all, it's impossible to bring it about by that tool; secondly, nature never repeats itself.

**GUHA:** It is a process that can unfold in so many ways. The idea that you will be like someone and behave in a particular way is an impediment; it is an

illusion, a wish fulfillment. The movement in thought creates the will and the desire and projects the future and that has to be nipped in the bud.

**Q:** Yes, but how to nip the movement in thought?

**GUHA:** The movement that produces the “*how*” creates that separation. This parallel movement interferes with the natural way you have evolved to function. You do acknowledge there is a way that this body can somehow handle the whole situation without the interference of thought?

**Q:** Well, it constantly does.

**GUHA:** Then where is the movement that tells you there is a problem?

**Q:** If I look for it, I can't find it.

**GUHA:** The looking has to stop.

**Q:** Yes, but I am still suffering, so the looking cannot stop.

**GUHA:** The suffering is the acceptance that there is a prime mover, someone who has a say in this.

**Q:** Exactly.

**GUHA:** There is no prime mover!

**Q:** I see this and yet the movement is still going on!

**GUHA:** The foundation of that movement is the *wanting to know*. When you hit a dead end in every possible direction, that movement is nipped in the bud. The discriminating power of the brain processes thought and whatever you see is an outcome of thought. A suicidal thought is a danger to the body; it does not want to produce anything like that.

**Q:** But there are animals that seemingly commit suicide.

**GUHA:** That's what you have been told, so you are projecting that knowledge onto animals. You want to see it in that particular way by using an example from nature. If you want to believe something, then you will convince yourself somehow. Justifying the way you behave *is* the sense of self.

**Q:** It is a totally hopeless situation.

**GUHA:** You say it is "hopeless," but that does not have real energy behind it. You are only projecting what that *hopelessness* would bring and that creates all kinds of possibilities that are detached from the movement of life. Whenever we have this kind of a discussion, there is a movement that tries to slow it down by not allowing it to grow in any direction. You think that if you are *hopeless*, you will become a vegetable, and have suicidal thoughts but these are just projections. You can never know what the outcome will be.

You are always looking for better food, better nutrition, etc. You are looking for something that will satisfy you and give you pleasure, some thought that will make you function in a better way. Everything seems to match the information to produce a resonance that will give you a high and prevent you from going to a dead end.

There is a possibility that the system will begin to discriminate before the production and outcome of thought and will not have any justification when thought arises. There will be no punch line or sensation—if you turn your eyes away, what was there in front of you is gone. There will no longer be any conditioning. Conditioning has a ripple effect from the past, through the present, into the future. But the brain will not allow that if it begins to function in the same way the immune system does—it destroys the bad bacteria by recognizing it as an invasion and dealing with it directly from within.

**Q:** So you mean the brain can do the same?

**GUHA:** The brain is no different from the immune system. It is all a part of the whole organism that is protecting itself.

**Q:** Is the brain or thought responsible for solving the problems of life?

**GUHA:** The brain, as part of the body, is responsible for solving the problems of life, including discarding thoughts that are not necessary and create long-term disturbances. The body is only interested in optimizing energy. The perpetual nature of thought and thought-induced actions are daunting tasks for the body to handle. The body has to supply energy to sustain thought and its reactions. To maintain appropriate balance, there are intricate processes, which are multivariable optimization processes through different stages; there are activation and inhibitions mediated by negative and positive feedback at every stage. The brain can even sort out what is dangerous and what is not in an extremely efficient manner when certain glands are activated, which means they are pre-programmed to work. It is a

spontaneous and programmed activity. However, the system has been overloaded by the demands of society and culture. Out of those demands we are forced to process our vision and hearing as images and thoughts outside the space of life.

**Q:** It seems that the sense of separation occurs during childhood.

**GUHA:** It is a gradual process; it is unavoidable and every human being will have to face it; there's NO WAY OUT.

**Q:** Parents impart the knowledge—this is your name and you are so and so, etc. But very small children have no idea ...

**GUHA:** That they are being bombarded by ideas which reinforce their identities. Every single child will face the same situation that you and I faced in childhood, that is a given. Nobody is free from this invasion of ideas—just as the bacteria constantly invade our body. Our immune system constantly fights the bacteria to protect us; otherwise we are done for.

Mysteriously, in every individual there is a force of opposition, which denies the inception of thought. It is an endless struggle. It's like a drug that gives a good sensation; as long as you get what you want the reward circuits get the upper hand but at one point in time this circuit will break down in every individual. We have been brainwashed to believe that social justification is primary to individual justification.

**Q:** That's how it keeps us going.

**GUHA:** The brainwashing process uses humanity for a particular ideation.

**Q:** Yes, it's constantly going on.

**GUHA:** What I am concerned with is how an individual can find the necessary tools to recognize the problem. That recognition can give us a chance for a solution.

**Q:** But isn't it the same intelligence that throws out all these questions?

**GUHA:** Sure and when it exhausts *everything* it sees that this questioning mechanism leads to a dead end.

**Q:** But only when it is really exhausted do you see it is a dead end.

**GUHA:** Exactly. You give the system a chance, but without *hope*.

**Q:** Hope perpetuates it.

**GUHA:** Hope perpetuates the energy-draining process. There is a mechanism in action as the human body goes through different stages of life. When you are a child you don't have the chemicals necessary to produce a baby. In certain stages of life modifications occur that deal with life at that particular stage of development. There is an ongoing process that tries to minimize the stress and strain produced by the environment. Information is one of the most important ingredients of our environment; that's why this is a human problem.

**Q:** Animals don't have problems! Or if they do, they don't seem to worry about them.

**GUHA:** Our worries make us more vulnerable, produce stress, cause energy depletion and prevent the internal organs from functioning optimally. If I put my finger in the fire it will burn, but I may not be able to tell you the physics, the chemistry or the biology of it; it's a phenomenal understanding.

**Q:** Well, that's not really a belief anymore.

**GUHA:** It is a functional reality that your physical system will respond to the challenge in a given situation and will handle it optimally. That is not the same as the knowledge or information that can be used to make a good cup of coffee.

**Q:** It is prior to that.

**GUHA:** If the brain is functioning optimally, then it discriminates the inception of a thought at the cellular level and eliminates it if it is inappropriate. And most importantly it falls outside the information gathering process.

**Q:** So it's on a need to know basis.

**GUHA:** It's on a need to know basis for this functional aspect. Society creates rules and I need to abide by the rules for my own survival and protection. If I do not obey traffic rules and laws while driving, I put myself and others in danger; everything in life is an extension of that. The only truth that can be expressed by words and images is the functional truth that society has invented to maintain the status quo. Whatever you recollect or whatever

images you construct, they are only useful for the purpose of social interaction.

**Q:** Would you say the so-called spiritual way or path is an extension of it?

**GUHA:** That recognition is a *dead end* sign. Then metamorphosis can start.

**Q:** So is that a spiritual fantasy?

**GUHA:** The identification of the *dead end* reduces a tremendous amount of stress by removing the false hope generated by religious and spiritual thinking, which lingers and perpetuates the conflict in us at the core of our existence.

**Q:** How did they (religious authorities) come up with it in the first place?

**GUHA:** The movement of the self that wants to understand creates this kind of a signpost.

**Q:** But for instance, take someone like Ramana Maharshi. I don't want to elevate him but apparently something happened to him. It seems that someone like him may have seen something, which is perhaps beyond this whole structure.

**GUHA:** The *idea* of that possibility gives you hope until the day you die. You don't give a chance to the one that is most vital, most important. All your knowledge of biology will not destroy the myth that Ramana Maharshi was different from you. We imagine that there is something inside us, in some

form or another, which is superior, but it is not so. That *is* separation—*I am intelligent because I have a self, which produces thinking and retrieves information.* It is just a functional system.

**Q:** What do you mean by “the self”?

**GUHA:** I mean, there is no “self”! There is a movement, which from childhood has geared us to recollect the information they taught us.

**Q:** And that seems to create a separate identity.

**GUHA:** No, that seems to create a continuity of the same movement, because it is tied in with reward and punishment. If I outsmart some guy in collecting appropriate information, I am rewarded. That reward has a drugging effect; it feels good. The sensation of being a winner creates a brain pattern through the chemical responses that produces a sensation in the body that is identified as desirable, positive or happy. The drugging effect is a phenomenon that causes the loss of discrimination of the positive and negative feedback loop. That discrimination sustains the balance that the body is always seeking; somehow that is displaced. In some experiments, biologists observed that when they gave an electrical impulse to certain areas of a rat’s brain, it would forego food and choose the impulses repeatedly until it died.

Thought creates the idea of perfection. Nature does not know perfection. It has the capacity to maintain infinite forms of life and as it faces challenges, it keeps adapting to overcome them. What we see today is a result of millions of years of challenges and nature constantly adapting and problem-solving to maintain life.

When we put Ramana Maharshi, U.G. Krishnamurti or anybody into that framework of perfection, we create falseness. This image-making process has brainwashed us to believe that the intellect is superior to the intrinsic intelligence of the physical system; yet it is not any different from all the other life forms that function parallel with us. Our brain has evolved through millions of years of adaptation; it can learn any human language to interact. A monkey cannot do that, no matter how much you expose it to your language. A human baby born in a particular country will learn the language spoken in that country. If you raise your child in China, he will learn to speak fluent Chinese. We should give credit where credit is due! We have been brainwashed to believe that we have to be someone important or accomplish great feats – become a great king, god, holy mother, or whatever.

**Q:** And know all the answers.

**GUHA:** Whereas all that is completely unnecessary. Do those who work the fields and cultivate the crops need to appreciate Beethoven? The conditioning of our culture makes us believe we are Christian, Hindu, white or black. The fact is the mechanism of the physical programming is the same for all human beings.

**Q:** What can you tell us about advaita Vedanta, or “non-duality”?

**GUHA:** The human mind can neither conceive of nor function in a state of non-duality. If you try to function in a state of non-duality within this living form, you will make yourself miserable. You believe that Ramana was in that state and you are miserable because you are not.

**Q:** Definitely, that's true. But are you happy? What is happiness?

**GUHA:** Why should I compare? Right now I feel great, that's all that matters. Why should I project a situation better than it is now and spoil this moment?

**Q:** Well, that is the insanity of humanity but seeing that it's insane doesn't stop the movement.

**GUHA:** It is not seeing, it is a mere verbalization.

**Q:** But when you talk to these so-called non-duality teachers they seem to have a strong position that there is just the void. Of course, there is an appearance, but it's not real. My gut feeling is it is not true, but still I go and talk to them or sit in front of them.

**GUHA:** I won't go and talk to them because I don't need anything from them.

**Q:** So you think they are taking you for a ride?

**GUHA:** Yes.

**Q:** That is my feeling too. It is a closed loop.

**GUHA:** It's not just a closed loop; they need to justify the non-dual state. Life does not need any justification. Justification shows it is a false concept; it is just like any idea that takes energy in order to sustain some system — capitalism, socialism, *advaita*, god—these are all ideas or concepts. If something is functional in me, I do not need to justify it. When I eat good food

I feel satisfied, my hunger is satiated and I sleep well. I wake up again and eat more food. That is the rhythm of life and I don't have to justify it to anybody. Justification imposes an idea that you brainwash yourself to believe and then pass on to others.

**Q:** Is this all brainwashing, even if they say they are beyond beliefs?

**GUHA:** There is no such thing as being beyond beliefs; the one who talks is part of the belief!

**Q:** All the advaita teachers say the only thing you can be sure of is existence.

**GUHA:** What gives you the sense of existence? The mind. But the mind cannot function in a non-dual state. It is just an idea created by the mind which as you said in the beginning, creates a separation.

**Q:** These teachers tell you to stop thinking.

**GUHA:** Whoever tells you to stop thinking does not understand the dynamics of thought. Every word we utter is a product of our thought mechanism.

**Q:** So even if you stop thought for a second ...

**GUHA:** *You* cannot stop thought for a second. What can happen is at times there can be a suspension of intention and you may not be able to recollect the places you went to or recall whatever you were engaged in. How much do you remember of your night's sleep?

**Q:** So would you say that all these so-called teachers are just bullshitting you?

**GUHA:** If you are not afraid to challenge them, you will find out for yourself. I challenge all ideas and give credence to only what is truly functioning in *me*. Whatever is not functioning, discard it! I am not any different from others. Ramana had a mother and a father who brought that little fellow into the world and he grew up just like you and me. Everybody is like that, what's the big deal?

**Q:** But he had an extraordinary story.

**GUHA:** There are so many stories. If you write your own story you can write a story as good as the *Life of Pi*. Did you see that movie?

**Q:** Sure. I also read your story. I found it fascinating and very touching because you recognized so many elements; I can totally identify with it.

**GUHA:** There is no longer an investment in upholding any ideology—spiritual or otherwise. We constantly try to perpetuate some point of view that is more logically correct than some other point of view; much of our energy goes into that effort. If that is absent, you become more vital and give importance only to the functional instrument. In fact, what happens is your reflective capacity is enhanced and you will fearlessly see what is right and what is wrong in this context.

**Q:** Only in that context?

**GUHA:** That is the only context there is. I can't read others' thoughts or know how much of what they are saying is true. People tell lies all the time.

**Q:** It's like Shakespeare said—no good, no bad, only thinking makes it so.

**GUHA:** It is due to conditioning, that's all. Certain things are considered good by our society; the same things are considered bad in another society. What is right in a capitalist society is shunned in a communist or religious society. I am just a slave of the way sound, words, light and images have been accepted in my brain and are identified as good or bad.

**Q:** But I am questioning whether you can let go of this movement.

**GUHA:** No, you can't. The movement produces some result because you want to know; you have to see the functional aspects of those results.

**Q:** How they function?

**GUHA:** How they function in *your* life. If they do *not*, then reject them! This is a simple thing.

**Q:** But there is also the movement of hope. You think you are doing something wrong: If it is working with this guy, then why is it not working with me? Maybe that guy got it right and I got it wrong.

**GUHA:** It is a projection that someone has to get something. Have you ever questioned what is there to get?

**Q:** Yes, definitely. When you have been in this so-called spiritual circuit for a long time, you come across all kinds of people and the momentum in oneself is tremendous. You can't let it go.

**GUHA:** That is like being high on a drug. If you are too long on the run, the system will either break down or shun everything.

**Q:** It is like sitting on a machine, which is just pulling you along.

**GUHA:** That is the burden that you have been carrying.

**Q:** But Guha, you don't create this; it's there from the beginning.

**GUHA:** No, I am not saying *you*. All these concepts that you have become accustomed to give momentum to the very thing they say should not be there.

**Q:** Yes, yes.

**GUHA:** You see how perverse this process is? Every fellow wants to justify that he is in a position of imparting knowledge that can help others to become "liberated". Then he wants others to stand behind him; otherwise his purpose will not be served.

**Q:** But they also don't have a choice in saying that.

**GUHA:** Yes, they do! They brainwash themselves to believe that they are in a state of non-duality and that they are in a position to give it to others. It does

not matter if I brainwashed myself to believe that or I am a conman—the harm is equal.

**Q:** But apparently these guys don't suffer any more.

**GUHA:** I am not talking about their suffering. They are enjoying the benefits of selling goods that they do not possess.

**Q:** But they are apparently “producing” other people who see that and who have gone beyond the suffering. I recently met an old man who was with Nisargadatta Maharaj. He somehow got “this thing” thirty years back. He is eighty-five years old now and is very humble. He just sits in his living room like we sit here and talks. He teaches advaita (non-duality) to those who come to see him and he seems to be free from suffering. Many people who meet him are moved by him; but my feeling is, it is still a closed loop.

**GUHA:** It is not just a closed loop; the very *idea* that there is something to get sows the seeds of suffering.

**Q:** These advaita teachers seem to have transcended suffering. They seem to have recognized that there is no person there.

**GUHA:** That is not possible to see.

**Q:** That is just a manner of speaking. Something seems to have shifted in them; the illusion of a separate entity has vanished.

**GUHA:** To say that there is something that you can do to get what they pretend to be enjoying has caused a lot of suffering.

**Q:** Well, it seems one has to investigate to see the truth.

**GUHA:** I am ready to hear - if it is an investigation, how do you investigate? That is an assumption; that which you see in front of you is an assumption.

**Q:** You can look and see if you find anything permanent there.

**GUHA:** There is nothing permanent.

**Q:** Yes, exactly. So isn't that an investigation?

**GUHA:** How do you investigate yourself and your state with the assumption that there is some other state that is more desirable than the one you are currently in?

**Q:** Yeah, that is not possible.

**GUHA:** What and who are you investigating? When you investigate through introspection by comparing an assumption or an idea, that comparison is another concept.

**Q:** That is the only tool we have to do this.

**GUHA:** What is the process going on there? How can you identify the state that you are in? You are only bothered when you have a conflict. You don't

care what state you are in when you are taking a walk and things are going fine.

**Q:** Yes, we only do it because we are suffering.

**GUHA:** No, because you have accepted the idea that a particular state of being is desirable and you believe you are not in that state. By comparing two fictitious things you perpetuate the conflict. *What or who are you comparing yourself to?* “You” is the knowledge that is given to you. Concepts about non-duality, the questioning mechanism—*who am I?*—all these have produced concepts about a state we think is valid and true and we compare ourselves to someone we *think* is in that state. Both are illusive and fictitious and indulging in these types of mental games is completely useless.

**Q:** I totally agree with you. It’s beautiful.

**GUHA:** You understand what I am saying because you have been trying so hard for so long. Now you are questioning the process through which you have come to accept the idea of a state through your imagination—*that* is only in the field of duality.

**Q:** But this kind of questioning does seem to bring peace and happiness to some people, doesn’t it?

**GUHA:** So why don’t you investigate yourself?

**Q:** It doesn’t seem to work here.

**GUHA:** No, it is not working.

**Q:** Then why does it work with certain people?

**GUHA:** You are not looking at yourself at all. What is the source of your unhappiness? You assume that you should *realize* something, which you have been brainwashed to believe because you have been searching for “truth” for so many years. You believe and search for what you assume is true and you project that those so-called spiritual teachers sitting there and giving talks are in a peaceful, harmonious state. By running after the *permanent state*, which is just an idea, you are making yourself miserable, giving no importance to what is vital and functional.

**Q:** What is vital and functional?

**GUHA:** *You, your body!*

**Q:** Yeah, beautiful, great!

**GUHA:** You have been bombarded with the ideas of Nisargadatta Maharaj, Ramana Maharshi, and others in the spiritual marketplace. Their vocabulary creates a sensation inside you; that information functions through the retrievable capacity of your imagination. The words and images of Ramana or Nisargadatta are in your head! Imagination creates an artificial authority in the brain, which you call *you*, a projection of that belief structure.

You do not exist for any purpose other than to provide this physical body with what it needs for survival, procreation and to face the challenges of society. There is no need to run after an imaginary truth. Your ideas of a

*perfect state* are taking you for a ride and you are searching for something that does not exist, other than in your imagination.

The religious thinking of man gives no importance to what is vital, only to the idea of a perfect being—one who is compassionate, peaceful, harmonious and problem-free. That is what drives humanity. Yet people kill each other over ideas of good and bad or right and wrong. If I think that my beliefs are superior to yours, then I will impose them on others! *My knowledge is the right knowledge, my god is the true god, my advaita philosophy is the only solution for humanity's problems!*

**Q:** All this stuff is on a kind of autopilot; there is nobody really doing all that.

**GUHA:** Yeah, let it go. Are you going to try to lead humanity on the right path?

**Q:** I don't even know what the right path is!

**GUHA:** Then it is not a problem for you. You avoid your problems by looking outside to see who is peaceful, who is in that state. Maybe you are a really peaceful person.

**Q:** No, not at all!

**GUHA:** Minus those terrible ideas of peace, niceness and how we should behave, there is no struggle.

**Q:** Of course, but the struggle is there.

**GUHA:** The struggle is not built in; it has been imposed. The system tries to weed out memories; clear the memory of the computer so it can function properly. This movement inside the body has to clear up the functional local memory so that whatever is not right for you is identified and goes one step ahead of the problem. That's how the body wants to function. It wants to be very sensitive to everything around it. It is not a closed circuit. The physical body is in danger if it is not sensitive to its surroundings. All the ideas that are imposed on us by society are the exact opposite of the way life naturally functions. Ultimately, you give validity and momentum through your belief structure.

**Q:** If ideas and beliefs have no meaning, why are U.G.'s friends still hanging out together?

**GUHA:** You are projecting your ideas of what someone should be doing, and pointing out to me what I should be doing.

**Q:** I never intended to do that.

**GUHA:** I don't mean to say it is your intention, but that's the way the mind functions. What am I supposed to do? What is anybody supposed to do? I have two daughters, a family, I have to be somewhere; I am here now, at some other time I will be somewhere else. If somebody comes to visit, I will talk. I am not telling anybody to *do anything*. I am not even trying to give you proper information that will lead you anywhere. I am just giving you the information that you already have. What makes you feel that more information or association with liberated or enlightened gurus is necessary

for you to find peace? What I am saying is that you should sort out the already existing information within you and throw out what is not important.

**Q:** I totally agree with what you are saying but it doesn't seem to make any difference.

**GUHA:** That is because there are two things going on: one inhibits the process that gathers information; the other sorts the information through the memory bank that accesses the information and categorizes it as good or bad. If you have a problem you are told the only way you can solve it is if you have more adequate information. Information gathering is different from the movement that *sees* that gathering information is a futile exercise.

**Q:** One seems to constantly interfere with the other.

**GUHA:** Information weighs you down and creates conflict within you. You are no different from the information itself; thought creates the thinker. Information processing gives the feeling that there is somebody called *me*. Information creates a disposition that is always working to maintain a balance. When you try to be what you think you *should* be, you tip that balance. You desire a sense of stability that matches the imaginary state you have projected; it will never be true because it is an illusion. When you are completely functionally grounded in its futility, you will see it is like a dream; you wake up and don't even remember it. The brain discards that information in the process of refining itself. It's like a language you never forget. Ideas, which used to receive a lot of energy, lose their impact. This lightens the system; it really wants nothing else but to sort out the information that is creating stress.

All your stress and desires create an imbalance in your brain. Desire loses ground when you know that thought only exists in your imagination; it is like shedding weight. The ideas we have accepted have a different focus; now they highlight something functional and vital.

**Q:** It seems that some of those spiritual teachers got what you just described.

**GUHA:** That idea has to be knocked out.

**Q:** Because I can't really know if that's true...

**GUHA:** You can't know and it doesn't matter how many enlightened beings there are. It doesn't matter to *you*.

**Q:** That's true; the only thing interesting is to just live.

**GUHA:** You will not project what you will do or how you will live. You live the way that is appropriate for *you*. When you project you are still pushing, as if I am making something understandable to you so you can create a path. There *is* no understanding; understanding is an impediment. Understanding creates an idea and strengthens that idea for you to perpetuate.

**Q:** But, how can you stop that movement?

**GUHA:** You don't stop, you don't even ask that question.

**Q:** But it comes up.

**GUHA:** Then what should you do? How should you respond? Any answer you give hits a dead end because it does not address the problem; the problem is created by your desire to solve the problem.

In my childhood people told me that I should be like Einstein, I should listen to music by great maestros, or study what Lord Krishna, Buddha, Rabindranath Tagore, Aurobindo and other great philosophers or spiritual masters taught. Those ideas and images were planted in my mind. I convinced myself of the existence of a state which would solve all problems faced by mankind. I had a keen desire to be like those worshipped by humanity because they were great thinkers, philosophers and scientists. However, I soon began to see that what is projected is perpetuated through ideas that do not mimic life. Why do I buy any idea? Why should I accept that someone is in a state that mimics the life beating *here*?

**Q:** It's part of the conditioning, I guess. It would have been more practical if it were put into me that I should become a millionaire. It would be great to have a few million. In India I worked 30 years for free, like a slave.

**GUHA:** That's why U.G. said to face the challenges of society you need two things—good health and money.

**Q:** Yes.

**GUHA:** However, there are emotional demands too which come through relationships and the play of social dynamics.

**Q:** Of course, you need a passport and a visa to travel, you need this and that, but otherwise don't you think that when a real need arises, it is fulfilled?

**GUHA:** If that condition is completely functional, when a need arises it is fulfilled, and then you can say goodbye to worries about the future forever.

**Q:** But you have to make decisions; it is not just black and white.

**GUHA:** What I will do in a certain situation is imaginary. I may not do any such thing when I face the real situation. Why should I waste my energy speculating about imaginary situations? I don't function that way because I find it is an exercise in futility.

**Q:** There seems to be a solidity in you, which erased all that. I totally agree with you but I don't have that solidity.

**GUHA:** It's not solidity, but I do know that this body has the capacity to take care of whatever needs to be taken care of. All the speculations and concepts creating a drive in me to be other than myself are gone. I don't know what I will do at any given moment in the future.

**Q:** But one has to plan. For instance, I have to get a flat somewhere so I have to draft a contract and set dates.

**GUHA:** These are all functional aspects of life that we have to accept and there is nothing more to that; this is something that you have to solve realistically. If the influence of others has no impact, you will do a much better job. There is no *non-dual state of existence* that will solve all your problems—they are not in the same frame.

**Q:** It kind of paralyzes me.

**GUHA:** The depression and inspiration (ups and downs created by mental images) that you have become accustomed to do not give importance to this social need. But this is a very important thing.

**Q:** That is functioning all the time.

**GUHA:** You have to pay your rent each month or your landlord can evict you from your home. You learn to accept the reality as it is imposed on you by society—that is the beginning of intelligence.

**Q:** You cannot deny it, but things often function spontaneously.

**GUHA:** That is not a product of your thought structure.

**Q:** No. It is totally out of it.

**GUHA:** If that is so, then why do you bother about where you are going to stay tomorrow?

**Q:** Because there are still doubts.

**GUHA:** If that is functional, you will live differently. If not, then you will not have the capacity to live outside the framework of your thinking. Still, thoughts are habitual; they go on and on. Thoughts about problem-solving are looked at through thought. That which functions naturally is not in the field of thought. If that transition is fully operating, thought will only be used for the functional necessities of life. If you are not worried about paying your

rent, if you don't know where you are going to stay tomorrow, *that* action is going to take over.

**Q:** If you let it be.

**GUHA:** If you let it be then what is there to think about?

**Q:** Nothing, but thinking happens.

**GUHA:** Thinking happens because these are still problems for you.

**Q:** Would you say that you are in a thought-free state?

**GUHA:** No! If anybody says that, he is a bloody fool. I have to use thought to access information. How can I talk to you without using thought? It is such a stupid idea—to say you are in a thoughtless state! When you are in deep sleep you are in a thoughtless state. What is the big deal about achieving that? If you are not honest, you can make money by telling people you are in a thoughtless state.

**Q:** Or telling that you have all kinds of powers.

**GUHA:** The power vested in a human being is given by others. No matter how powerful one man is if he does not use another human being, he has zero power. Power is generated by using others. There is no power outside of you and me.

**Q:** None of these gurus would have existed if they had no followers.

**GUHA:** No god would exist on this planet, no cross, nothing. The human mind accepts and propagates certain ideas; that is the source of power. If I am king, I have no power unless I am given the throne and all the people obey me.

**Q:** But don't you think it is one movement, that there is no separation?

**GUHA:** By understanding that, what will you do?

**Q:** The king comes with his followers; it's already set up.

**GUHA:** So are you going to use others to achieve certain objectives?

**Q:** That's always happening.

**GUHA:** But are *you*? What actions will you take? Are you thinking about social reform? Or are you thinking about educating fellow humans to help alleviate their suffering? If you are thinking along those lines, then you should work for what you think is right for humanity. What is it in human thinking that perpetuates conflict, war and exploitation? If that is a real issue for you then you will not waste one more second; you will take your pen and paper and start writing, organize a committee or give lectures! Still, you will not be totally convinced that what you are proposing is the solution for the future of the human species.

**Q:** No, because there is no solution.

**GUHA:** If there is no solution, then why think about it? It is a useless entity that produces useless speculation.

**Q:** We trap ourselves with all kinds of self-perpetuating thoughts.

**GUHA:** Your self-reflection reveals the conflict inside that creates a sense of justification and projection. What is it that you want? *That* is the foundational question; it stops the illusory thinking, which drains energy and brings an appropriate solution and optimal functioning. You can never be anybody other than *yourself*. Your body is the product of millions of years of struggle that your ancestors have lived through. You are a marvelous creation of nature, but you have been brainwashed to believe that you can be someone else who can be better than you are now.

**Q:** That's the crux of it, we are brainwashed to believe so and it goes on and on.

**GUHA:** It goes on and on - in your sleep, in your dreams, in your discussions; you find yourself with people who discuss these things everlastingly.

**Q:** It perpetuates itself, but it does create nice feelings.

**GUHA:** The information created by social justification appeals to us in a different way. Scientists have been doing interesting research on that subject. For instance, when a Japanese man bows down, his brain undergoes changes that cause feelings of piety and give him a mental high. Similar changes occur in an American's brain when his favorite football team wins a game and he shouts with joy.

**Q:** It's a very strong instinct.

**GUHA:** Sexual pleasure sometimes corresponds with parallel guilt, so there is a conflict. In some societies if a woman is attracted to a man, her information center tells her it is akin to death.

**Q:** It's a tremendous conflict.

**GUHA:** All this is conditioned by the society.

**Q:** It's shocking to see that what keeps us going is often just a belief; there is nothing more to it.

**GUHA:** It resides in the field of the imagination, and imagination is sustained by belief.

**Q:** So what is there?

**GUHA:** You will find out.

**Q:** Will I?

**GUHA:** Yes! These are all poppycock, bullshit arrangements that human beings have been creating from the beginning of time.

**Q:** But then what is really there?

**GUHA:** That's what I am saying, that question will go and so will the answers. U.G.'s thinking found substance through his experiences. When a woman is pregnant something tremendous unfolds—and when *this* begins to unfold in

you, that myth-making structure will lose its ground. That authority must find a dead end; until then, you cannot flower into your natural power and sensitivity. You don't need to know anything to walk properly; everything in human existence is like that. The idea that there is something superior that I have to achieve cripples me and drives me to use my imagination. Why should I use my imagination when it has no validity and inhibits the power inside me?

You don't have to justify anything. You will see the dead ends, the futility, the falseness and the fear; all religious and spiritual gimmicks that deny the intelligent power of life. They cannot use this.

If you see that human beings are not different as far as the functional aspect is concerned, you will not believe that you are superior or inferior to anyone, and you will act accordingly. If someone sits on a dais and gives lectures while people sit below him, that creates a dynamic and we develop aspirations from false knowledge.

**Q:** But there are things that have a resonance, like sitting here with you now.

**GUHA:** That's just a part of life. Why should you form a belief structure out of that? As we go on the walk of life, we meet people, some appear to be honest and truthful and others have brainwashed themselves to believe in something, while some are so narcissistic that you don't feel like even talking to them for one second. That's the variety of nature. Why should I form an opinion, faith or a belief structure about that? If there is any drive in me, life will move in its own way. As a river flows, when it comes to an obstacle it changes its course and keeps moving.

The reality we conceive is the reality that comes through imagination and thinking. We can sit here and talk about Ramana and feel good; it's all in

the field of imagination. It has nothing to do with the way life is beating inside us, or the problems we face in life with relationships, friends and family. Our imagination is entertainment; when you have nothing to do you can entertain yourself.

**Q:** You have to do something.

**GUHA:** It is all entertainment. There is nothing wrong with that until you come to the point that all your energy is invested in your imagination. This began with the question about the difference between reality and illusion—the idea of finding an inner reality, which can identify and reject the sense of illusion. Ideas such as those create an imaginary, fictitious world and ignore the reality of your existence.

**Q:** What does reality of existence mean?

**GUHA:** That you cannot *know!* You are imagining a state that isn't that.

**Q:** Yes, in the head, trying to reach an imaginary state.

**GUHA:** It's a peculiar dynamic. The more we gather and exchange information to establish the validity of that state, the more we use the intellect to justify our movement towards that state. Every justification is in our imagination, so much so that we will disregard physical pain, suffering and needs to satisfy those ideas. For example, say you are imprisoned and tortured, but somehow if you can imagine yourself as suffering like Jesus, you can bear the pain. *I am suffering like Jesus; he suffered for my sins.*

**Q:** There are accounts of people who have been in prison and they have seen that and suddenly the prison was transformed for them.

**GUHA:** It's all in the imagination, but there is a definite effect; you can reduce the stress inside you if you put yourself into a *not knowing* disposition.

**Q:** But you cannot put yourself into that. That's why they speak about grace, no?

**GUHA:** The only grace is to have no conflict.

**Q:** But you cannot bring that about.

**GUHA:** There is no conflict when you function according to the needs of physical existence. It is the imaginary drive that creates conflict. What suits your disposition is to not create a conflict; the system functions best by disregarding whatever the imagination produces.

**Q:** But it's not something you can just drop.

**GUHA:** It's not dropped; you identify the process of imagination, which presents itself as the reality. I don't want to give life to a projected state, but if this process takes hold, the power of the physical body will reject imaginary thinking even before it arises.

The glands in the body are connected to vital areas in the brain and with each other in such a way that they can efficiently maintain the overall energy balance in the system. The response of the nuclei in various brain structures, mainly the thalamus, is innate with information coming to it, and

its response going to other brain areas, making the whole system function as best suited to the particular frame where energy is optimized. Healthy functional glands trigger accordingly and allow the system to function in a way that will not continuously create pressure or stress. Thought cannot be sustained unless there is a motivator feeding it energy.

**Q:** Where is this motivator?

**GUHA:** The motivator resides as an information center, but the information center doesn't exist unless there is a conflict in the information. What does this mean?

**Q:** This all seems to be the way you would describe a mechanical process.

**GUHA:** It *is* a mechanical process.

**Q:** There is no ghost in the machine who pulls the lever?

**GUHA:** This *machine* is a powerful living mechanism. When we give importance to the thought that there is a *you*, who has some special purpose, the body has to generate a lot of energy to maintain that. If this energy drain is reduced, the body becomes energetic and powerful. There is a mechanism that is triggered only in situations where energy drainage is optimized, such as the energy drain caused by conflicting thoughts. The body has tremendous intelligence and works to prevent energy drain; it tries to reduce conflict and make you feel you can reach a state of satisfaction. However, you have to protect yourself and be one step ahead of the problem, which is the society. Only you can decide what you need to be healthy; nobody else can. The

movement to be *somebody*, to attain some *state*, is highly inappropriate. The conflict will diminish only when you hit a dead end. When you realize this movement creates an endless merry-go-round then there is true helplessness and you begin to understand that *anything* you think or do will not address your well-being.

**Q:** This movement is so deceptive, so subtle and has so much momentum behind it. It seems to elude you because it is constantly shape shifting.

**GUHA:** It maintains the loop of self, god, selflessness and nirvana; the same loop that justifies the importance of organic food, taking care of body and all your imaginary needs. From one concept to another, the energy drain is the same.

**Q:** Or even family, friends, anything and everything—any belief basically.

**GUHA:** Beliefs created by ideas have no place in the physical functioning of the living organism.

**Q:** But this whole culture is set up on beliefs.

**GUHA:** It is functional but there is no *truth* to it. The concept of truth is a con game that religion and spirituality imposes on us. *There is a god and if I don't pray it will bring disaster to me and humanity.*

**Q:** It has also created the devil. It's all about opposition.

**GUHA:** All our energy goes into sustaining the ideas we uphold.

**Q:** Once this is seen, then there seems to be a void.

**GUHA:** Don't project.

**Q:** Well, it's also an experience.

**GUHA:** No, it is not an experience. It is a logical conclusion.

**Q:** It's not an experience that there is nothing there?

**GUHA:** It's a logical conclusion that people draw. When the movement to understand what is being said is reduced, you will hear everything loud and clear; your perceptive quality will find a new dimension, and everything around you will spontaneously destroy the years and years of momentum of desire to create illusions; that compact wholeness will take hold instead of what you are *told* you are supposed to believe.

**Q:** That means there is only right now, what is going on here?

**GUHA:** That's it. Nothing else is important.

**Q:** Everything else is a conclusion.

**GUHA:** A logical conclusion.

**Q:** Which is not real.

**GUHA:** Which has nothing to do with the reality of our existence. Whatever *that* is you will never know, I will never know. Why do you think about it? The one who thinks is creating a barrier right now. What *is* moves in the field of life when stress is minimized. That's all it wants. It does not want to pursue or uphold any idea whatsoever. If I have to say anything is functional in me, it is that.

**Q:** But this came about through a certain process.

**GUHA:** In a sense it was a process. I can't prove anything scientifically, but I do make a causal connection between the events of my life, otherwise we could not talk. If you ask me a personal question, I reflect on the ideas that I have generated. I feel the hand of U.G. Krishnamurti because his constant negation completely and finally cleaned up the shit below my feet. The system now stands in a place that does not have to imagine its own existence.

These are *physical* experiences. The reason I talk so much about the glands is because I had a question, "Is there anything that we can think and imagine that does not have material existence?" Because of my scientific background I did not believe anything could exist without interacting with me through material existence. I had to question the physical effects due to my association with U.G.

**Q:** Because of the physical changes or movements?

**GUHA:** Yes, intense physical movements inside.

**Q:** So you connect this with his presence?

**GUHA:** That is my point of view; I can't prove it. U.G. came into my life and I experienced unusual changes in my physical system. Biology was not my field, but I became interested in it because I thought it might explain what was happening in my body. I was afraid; I thought I had cancer or something.

**Q:** They were very strong physical sensations?

**GUHA:** There were lumps appearing on my body, and strong glandular changes. I began to consider that it was not thought or belief; it was a chemical change. We know that hormones can change feelings, emotions, thoughts and dispositions.

**Q:** It alters everything, perceptions ...

**GUHA:** The physical effect of U.G. brought about a disposition that dispelled myth and belief.

**Q:** This hit you in the body?

**GUHA:** The body, physical existence; I could not even sustain my thinking. It was as if I had caught a germ and my immune system was activated: I had fever, pain... this body was fighting. It violently dispelled the thought process. Thought goes through several processes in the brain before it surfaces and becomes an actionable entity. That peculiar process is difficult to describe; if this hits you, you don't need justification. Physical existence is more vital and powerful than all the thoughts and ideas that have been produced by culture and society.

**Q:** You mean the needs and urges of physical existence make you move now?

**GUHA:** You are in front of me. The information structure is all there ...

**Q:** Yes, but in the background?

**GUHA:** It is in the information bank. Your presence creates a response in me; I am talking to you now. Your presence, expression and conflicting thoughts create an imposition and the aim of this existence is to nullify that effect. I am not imposing anything on you; all I am doing is not accepting anything that you say as true. What is in your mind is an expression of conflict, nothing else. If there is nothing here, nothing there, we just walk away; there is nothing to ask, nothing to know. What we want to know is how good is this coffee—simple, straightforward questions which have simple answers. I need cash to travel, how much is the ticket? Other than that, there is nothing that I can say that I have or you don't have or you have that I don't have. It's all the same, just differences in functionality. This is my observation of the way things function in me.

The physical body breaks down authority if it gets a chance. It's an aberration that you think you are the mover. You are not. The moment that authority collapses inside, there is no external authority whatsoever. If your heart doesn't beat, if your lungs don't provide oxygen to your blood, *you* are nothing.

**Q:** And there is no me here who makes these movements.

**GUHA:** There is no conscious *me* turning this physical existence into a mystical being. We know that; biologists know that. There are thousands of

neurons in a properly functioning thalamus gland. If you stop one neurotransmitter from this set of neurons to the rest of the brain, you will end up in a coma. That alone is not what drives consciousness, but that is conditional in the sense it is one necessary condition. Most functions in our bodies continue without the interference of thought or the sense of *self*.

**Q:** These are still explanations of a process we don't really know.

**GUHA:** It is totally unknown.

**Q:** We don't really know what consciousness is.

**GUHA:** We don't.

**Q:** We give it a name, but it is something we don't know.

**GUHA:** That does not mean that we cannot try to understand the fundamental attributes of the brain that produce what we call consciousness. We can come to that, but for an individual, that information does not help him function. Our movement to *know* creates an information bank that has nothing to do with the modification of information processing. But that is what you are trying to do. You gather information by going to various gurus, and try to change your information processing so it does not produce conflict and sorrow.

**Q:** Exactly. It is only a hindrance.

**GUHA:** It actually interferes with the natural functioning of the body.

**Q:** How can it interfere when it is totally an imaginary process?

**GUHA:** How can a small change in the neurological circuitry of an elephant make it go on a rampage?

**Q:** A tiny amount of certain drugs can totally alter your mood.

**GUHA:** The human species has gathered this capacity for only about the last 40, 50 or 100 thousand years, which is negligible. It takes generations and generations to modify a particular capacity, so we are at the baby stage as far as the invasion of thinking is concerned. It is part of the game of life. As individuals, there are so many processes that we can't control. The system never repeats itself in its organization and there is no perfection; there are always normal gaps and defects. Some of the defects can expand so much that they become an advantage. The system is always trying to repair itself. That is the only thing that I felt is a functional truth, just functional, not an ideological truth. There is a movement to be free from the imposition of thinking and thought-induced actions which creates a conflict and takes you away from the central need of the system to find equilibrium in the field of life. It always wants to be in equilibrium and does not want to waste energy. That is the name of the game—the rhythm of life.