

ANYTHING TO STORYTELLING?

“U.G. was not there to support, he was not there to justify, he was not there to elaborate, nor to explain even his own past quotes. He didn’t need any justification, and it’s why he said he was going to deny his first sentence with the second sentence and then he was going to deny the first and second with his third. U.G. is alive in books, the internet and in our memory, it is this that he emphasized. He told a media person, ‘I am talking to someone out there through you, someone who may be hit by this!!!’”

Part 1 – Just Timepass

Q: I feel like your brain is kind of pulling me, but of course that’s my filter, but I am trying to pull out the essential points. Let me just read what I wrote.

GUHA: Okay.

Q: The first part is what you were translating directly, and then this was more the conversation following.

GUHA: That is the best part. That’s what I thought, more than translating the book, we can discuss about the book.

Q: Let it be something different.

GUHA: Not just the details, like “I went there early morning, 5:00am, and U.G. was sitting there, Mahesh was already there, I didn’t know when he came, nice description, and then he cooked oatmeal only for him and me and so on!” Then there were certain places, things happened just like that—boom. I would go back to my room to sleep, I would sit there all night because my hairs were standing on end, I couldn’t close my eyes, things would be rotating in my head, my chest was pumping, I could barely eat any food because something was growing inside me and the thoughts would go on and on. I wrote something, about my struggle—What am I doing here?”

Q: That was a struggle?

GUHA: Yes. He was challenging my intellect. “The fact that you are here means you have not understood anything.”

Q: Oh yes, *that* struggle. Yep.

GUHA: Then I would say to myself, “What is it that I want from him?” Obviously my intellect was telling me I wanted to understand and I would like to go to the bottom of these things, and he was telling me, “Your intellect is found wanting.” I said, “How?” “Because you are here, that’s why.” You read the book and it didn’t do anything.

Q: That was my first day. I went home and I thought, well okay I won't go back.

GUHA: That was not my first day. He was very sweet and even told me something strange, I wrote in my diary. It is like this. After reading "Mind is a Myth" everything went topsy-turvy in the sense that I was already in a big struggle, I was doing a lot of spiritual practice and during the practice I had tremendous experiences. Whenever I reported these experiences to my spiritual mentors, they thought they were very good and positive. After some time, I started questioning myself, since I found myself functioning exactly the same way I had been all along. I was always concerned about the future, looking for a hopeful future, creating a finite structure of what I wanted—this is not good, I want to do that—everything was the same. The same hope-oriented movement of the mind produced endless fantasies, and nothing was changing. So, I thought, all these big experiences that I had—what did they do for me? They were only a bunch of stories created in my head. I recollect my own experiences and I feel good. Okay, I have experienced this. And so what, nothing has changed in me. That was my problem. Then, when I read, "Mind is a Myth," I immediately agreed with what U.G. was saying, because he was addressing the real problem, not peddling hope. I felt he was saying, "Stand back and inquire what the hell are you doing, where are you going, has anything ever happened to you other than just finding out what you have experienced and then interpreting it?" I had already stopped my meditation practice, and then I stopped everything. I decided, "That's it, there is nothing to get

anywhere, there is nothing to do, and you don't need a thing." I readily agreed that everything is fine, hunky dory, but that was actually not the case because often in a few days I found myself once again thoroughly dissatisfied. I went back to the book, and again I read and I went back and forth, back and forth with this book reading. Finally I wrote a letter to Prof. Moorty asking him to tell me a little more about U.G. and his whereabouts. He immediately replied that it was very difficult to coordinate with his movements, however, if he was anywhere around, he would let me know. After 15 days I wrote him again. You know why? I was driving to my office, and a thought popped up in my head. On U.G., this is the truth. "If I hear there is a guy like Sri Ramakrishna, wouldn't I go and meet him once?" Exact thought. I immediately went to the office, wrote an email—I wanted to know where that guy was. Moorty said, "He is coming to New York tomorrow," and he gave me Julie's telephone number. I immediately called Julie, she was the perfect conduit to U.G. When I spoke with her, it was as if she was preparing her own little kid to face an interview for a primary school admission. "If U.G. says 'No,' don't get disheartened. If you keep trying he will say yes!"

Q: I said, "Don't take no for an answer!"

GUHA: There was earnestness. The funny thing was that he just asked, "When can you come?" I said, "Now." He said, "Tomorrow I am going to the airlines to buy a ticket."

Q: We had just come from London that night.

GUHA: Yeah, but then he wanted to do some ticketing, you know. So, “Come day after tomorrow. When can you come? I mean you work!” I said, “Oh, it’s in my hands, don’t worry about my work.” U.G. said, “Then morning is a good time.” He put me on to Julie for directions and I came around seven o’clock on the morning of the appointed day. I told him that after reading J. Krishnamurti, I realized that I was a petty, shoddy, worry-wart person. My mind was filled with desire, and it did not know what silence is. So, everything negative was a perfect match. I read J.K. extensively to find out what one can do to have that great mind. Nothing worked. I wanted to do meditation. I knew that science was never going to address my personal problems; my dealing with society; my conflicts; my desires; why I was doing what I was doing. It would only tell me that science is an interesting thing, so interesting that I should know more and more and more and more.

I was not doing philosophy or psychology or biology, I was just doing my physics—so I thought the only way to address this problem was to do formal meditation, I had been reading this stuff long enough without any results. My question to U.G. was, “Yes, I experienced many things during meditation, completely unknown to me when I was doing science and it was very different, there was a different kind of experience that happened that was completely foreign to me. I did not know that kind of experience was possible. Was there anything to that experience?” U.G. said, “Really you couldn’t experience something that you didn’t know.” I said, “Well, I had a lot of visions, trance-like and strange sound and light patterns in meditation and

things like that, not that in the vision I saw a god that I never knew. Of course I saw men, women, but the context and the movement were very out there in fantasyland. There was a storyline, the bits and pieces were familiar but I didn't know how they were connected, perhaps by my own unknown desire and it created a storyline. All right, I agree there was no big deal about it. Then, I told him that I felt his life was a classic story of our scripture! He became very animated. He said, "My life cannot be described that way, you cannot connect the happenings of my life by cause and effect. Everything that happened to me happened despite everything I did. Every event of my life was an independent event."

So at that time, my take was like this: what U.G. had experienced as expressed in "Mystique of Enlightenment" was so great in terms of historical evidence that my experience compared to that was just a pittance, nothing. It's like somebody started sketching and comparing himself to Picasso. So, I thought, holy cow, the guy who should be so proud of his experience, he had so much to talk about, is poo-pooing his experience; why am I trying to tell my experience to him? I was totally silenced. The guy who had complete disregard for his own experience and had just completely trashed them all, why am I telling him my petty little nothings!!! I was silenced following that thought. After five minutes he said, "Look, we are like two dogs barking. We are not telling each other anything. Just forget it."

I was about to go and I said, "You know I don't know why all these things came to my mind after I read your

book, there was a constant background demand. I thought okay, there is nothing to get, nowhere to get to, so, I won't see you, but it wouldn't leave me alone like that. One day it popped into my head that if there were a guy like Sri Ramakrishna, wouldn't I go and see him?" U.G. didn't comment, and we sat together like that for some more time, and I said, "Well, there are things that I want to know, although I know there probably are no satisfactory answers.

Q: Wait, he said or you said?

GUHA: I said.

Q: You said?

GUHA: There are a lot of things that I wanted to know. Why does this happen, why does that happen? But I was sure there was no satisfactory answer because already while I wanted to know something, it meant I wanted to hear certain things and only that's the only way I would be satisfied. So, if somebody says, "No," it's not satisfied. The wanting to know already has set up a desire to know certain things in a certain way.

Q: To get confirmation.

GUHA: Yes, to get confirmation. But then, what he said was really the complete antithesis of what he had been saying until then. He said, "Perhaps you were ready to come here."

Q: That's it.

GUHA: That put me back to square one. I was back to the mess that I was in when I started my spiritual practice.

Q: Shit.

GUHA: All this understanding of me saying that all these things are bogus, what is that readiness he was talking about? You see the point? Basically I just went back home with a bad headache, but there was also something telling me that you can't cover up a problem by saying that there is no problem. There may not be any problem for him but if I pretend to understand him and claim that I have no problem, then I am a deluded bastard! There is a problem, period. The problem is me and I want three different things. He wants me to address that problem. What is bothering me? I was partly flattered, but also very confused because I went there to just see him once and that would be it, "I would go back to my science in full gun."

Q: Wow. Yeah.

GUHA: But that didn't happen. As you know, that's what it does. It was the only meeting on that trip.

Q: Only one time?

GUHA: That's the only time I met him in Julie's house during that visit.

Q: Because he was in transit to California.

GUHA: Yes. But, he came back within a month. Then of course Julie kept in touch with me and I met him again.

He put a lot of things in perspective. The second time I met him, I thought, “I am not going to discuss spiritual matters with him.” The answer is not going to come, or probably it is meaningless to discuss spirituality, but at the same time it goes on like a constant background. He kept talking to people and I felt that there were a lot of things that he was indirectly saying to me. He was discussing the things I wanted to know in detail.

The second time when I met him I went home and that night I had a very high fever. I thought I had malaria or something. Really high fever, and I felt my bones were shivering, a chill down to the marrow. The next morning I was fine. I told him that I got a funny fever yesterday and it never happened to me like this. Again, he put some kind of mysterious idea in my head, saying that, “You see, problems happen to you if you come to see me.” I never connected them until he said that. The first day I got a headache. I thought, that was a headache at the wrong time, so I took Tylenol.

Q: You were also throwing up.

GUHA: Throwing up in her house big time the very first day. But the second time when I had that high fever at night and in the morning when I called him, he implanted

this idea in my head that you could look for some connection of your physical response to his presence. Until then I had never thought about it in that way at all!

Q: So was it an immediate, direct influence? It wasn't anything else but a direct physical influence?

GUHA: Direct physical influence like, I didn't write this in the book this way, but it was implied. The idea that came to my head was very funny, it's like a lady who had unfortunately a series of boyfriends with whom she had sex, but they were all impotent. Then finally she fell in love with a real man and she got pregnant. And the previous men didn't know that they were impotent.

Q: They thought they were perfectly functional.

GUHA: You have every ingredient of all the pleasure movements, all the talks, all the nice feelings, everything except it was not doing anything, what that pleasure movement was there for.

Q: Wow, that's it, isn't it?

GUHA: Now I had something, and I went back to square one, because I began to realize that all these things are what he was trying to tell always, faith is necessary when you do not have an evidence of a functionality, if you touch fire you will know the burning sensation firsthand.

Q: So faith operates on the side of the other guy.

GUHA: Life functions in a very different way, unlike our cocky confidence in our limited knowledge, limited understanding and faith. It has no such thing as faith, belief. It just has functionality and it has a confidence in that functionality. It keeps trying to achieve that functionality. That's how it moves, the movement of life. I had no doubt that his presence was doing something. From then on, something else was going on. Psychologists say that we have an unconscious, the brain scientists study the unconscious, the processes that go on behind every conscious movement that produce thoughts and feelings. It is mainly what goes on in the underlying structure. It's not just simply one thing, anyway, I definitely felt that his company was addressing my innate demand! Intellectually, however, it was a massive screw up! He denied everything and no one else could address my dilemma. I had to figure it out by myself. My coming to a conclusion would not be an unconditional truth, and that was bothering me even more. It reminded me of the strange situation we are in, where knowledge brings us to a place where we find ourselves helpless. Say you are told that you have a problem with your mind. You think that you are not functioning the way your teacher, your friend, your wife, and others are expecting you to function. You are told that you have some mental disorder. You go to a neurophysiologist, and it is like you have extremely complex machinery. And this complex machinery is absolutely essential for you. You can't live a day-to-day life without the proper functioning of the machine. The problem is that you don't know how this machine works. You call the so-called expert whom you don't completely trust. What do you do? Then you go to a

sociobiologist and he will tell you if you refuse to take the pill the neurophysiologist suggested, it is because your conditioning causes you to rebel against your parents from your childhood. If you accept this immediately, run to the pharmacy, take a pill, it means you were always trying to please them by listening to them. So there is no space anywhere that will protect your dignity. So what do you do? You are in a position where you will go mad if you want to understand things by yourself and be objective, right?

Q: There is no solution.

GUHA: There is no solution. This guy who pretends to be an expert doesn't know a thing about himself either. That's the problem of the brain.

Q: But no one will admit it.

GUHA: No. When it comes to that particular person, guaranteed, he himself would not know what the unconscious process was that was going on in him that took an action as a conscious movement. According to the definition, it is supposed to be unconscious process. He can start sorting out the willed desires but he can never be sure about the source of his intensions and dreams. They are all speculations, though some appear more logical than others!

Q: Yeah, how can you know that?

GUHA: Then what do you do? You can't do anything. It seems, as I was saying yesterday, that was my problem. The

problem was there was no denial that the interaction with U.G. was affecting me. That's it. He was making inroads into my unconscious process. But I couldn't find anything helpful in what he was saying, as far as society and I were concerned. He was saying everything was shit. "You are a greedy bastard sitting here wanting to free yourself from greed." Didn't he say that all the time?

Q: Regularly.

GUHA: And then you can't get up and go. That doesn't prove a thing.

Q: You're really fucked.

GUHA: Yes, literally, because if you get up and go it doesn't mean that there is no problem or that you solved the problem. And when you sit there, your ego doesn't allow you to admit that you are a greedy bastard. To cover it up you want to use the last word from the shit box called love, then what can you say about that guy to anybody?

Q: This is the thing, what the hell do you say to that.

GUHA: Forget about telling anybody, what about to yourself!

Q: Yeah, yeah.

GUHA: Unless you talk like a biblical text or a religious text, you can't talk about him. You can say, "Okay he is

god, he is freeing you, he is doing this, he is showing you the doors to heaven.” All blah, blah, blah, mythical stuff. He lives everywhere, the Indians like to say, “U.G. lives everywhere, he is here, he is there.” Some friends say, “Ah, he is in three places at the same time.” These are all old fairytales. Yes, his memory is sitting in your head because his presence affected you, it has affected the deep unconscious processes through which the conscious movement arises. It is physical. That is the thing, but it is impossible to talk about it. Any intelligent person would tell you, “What is this cock n’ bull story that somebody is affecting your deep unconscious.” What can you say? Tell me! That was the difficulty. On one side, there are things beyond my logic, and on the other, there is a desire first for myself—because this myself—the information center which is used to being happy when it satisfies certain things through its own usual logic—okay, this was happy because it went to a class, found a great teacher who taught physics, so you would learn good physics and you wanted to learn that. There is a sequential happiness that comes when you identify something positive that you are going to get. Here, you don’t know. You have an idea that there is something affecting you, somehow deep down you know how a person can affect you and make you feel healthy, strong and vital. It must be addressing something good, and that begins to form a qualitative logic that there is something inside us which wants to function the way that the other one is functioning, it is very personal and difficult to give a generalized description.

First of all, if you are confident about what you are doing, immediately you attract the attention of others, and you leave no room for doubt. People around you feel it and that movement has a lot of impact. When you see someone really doesn't depend on any authority, implicit or explicit, you want to be like that, it's a natural thing. You want to be independent, you don't want to hear lectures from anybody, you want to know this is your limit of understanding, and you understand that. There is no further movement, it is just the way the natural process unfolds. A tiger can run only up to this speed. You can fly only up to that altitude, above that there is not going to be any oxygen. Everything has a limitation and the desires and capacities are a function of limitations. Our thought-induced desires seem to have no limit, because they function in illusory space and so the conflict. But when you see U.G., you see that there is no conflict in that guy. Immediately there is something inside you that wants to be like that. It wants to function that way. It wants to be completely present, with no distraction. He is there with you, you will play, he will kick you, and he will do whatever with you, nothing else matters to him. The whole world can go to hell. Something functions there, responding to this system, which also wants to function that way. Say you are in the middle of a road with a crowd of people, cars moving, and you are walking a dog. The moment this dog spots a dog on the other side of the road, nothing else exists for it. The two are locked in, it's that kind of response. You don't immediately understand because this "locking in mechanism" creates something inside that begins as an unconscious process and keeps unfolding. You can do

anything, but there will be a U.G. for you, there will be one as long as you are there. You can't help it. It's sitting in the background of your head.

You don't have to learn to love. You don't have to practice anything.

This book was trying to give the scope to say, if I may say, that there are a lot of things that we don't know. At one point in time, I thought that I would do a scientific experiment, though with a human it is very difficult. The effect was so strong inside me and I wanted to know quantitatively, not just qualitatively – qualitatively like my heart was foaming, that's true, but then there was a real physical movement next to my heart and then there was this thing in the stomach, neck, forehead, head, all kinds of places. I wanted to measure, say, the testosterone level, serotonin level, melatonin level, all the other neurotransmitters, and there was a constant saliva secretion in my mouth. It was like some hot metal in my mouth, like a mad dog salivating. I wanted to measure that to find out, but I didn't have those values before meeting U.G.

Q: Values?

GUHA: Those chemical concentration levels in my system before I met him. I thought maybe I'll gather a few friends and convince them to go and meet him and I will monitor how they physically change.

Q: What a scientist you are, Guha!

GUHA: I wanted to know! He was not going to let us know anything about him.

Q: Yeah, yeah, yeah.

GUHA: He would tell the doctors you can go to hell and stay there for good, don't come anywhere near me. He was not going to allow himself to be tested, so forget it. I have no doubt that there was something very strange functioning there because he was affecting me in a way that I could never have imagined. But it became complex, messy; because there was one more part there, the biology of which we understand diddly squat. It's what makes you the person you are, the mental movements, how they are affecting you, and how they are different. I wrote about this, but whenever I talked about it, people didn't seem to respond, even though I felt they were very spiritual. I then realized that it would be difficult for me to justify my take on this matter, and back it up with material evidence.

I think U.G. wanted to bring out that something *can* happen to a human being that will take care of individual problems on a level that was rarely known before, to express oneself powerfully but only on real demand.

Q: What do you mean by that though?

GUHA: He was an example of a disposition that had taken care of the individual's own existential problem as far as the social demand is concerned, intrinsically. It was in

harmony with the external world because of that. There is an information center, which is always responding as if under attack by the social norm and value system. He was an example of something that created a balance by generating some intrinsic energy, which gave him strength and vitality only when the external pressure tried to control and dominate. There was something going on inside him that was constantly creating an internal pressure in terms of vitality, which always protected itself from the pressure of the status quo. He was in a very beautiful equilibrium in front of the pressure of society, which he never denied was there.

Q: There was no social pressure in him?

GUHA: He never denied the social pressure, what we are and what our creed is torn apart by, everything was real for him at a functional level, but he had a system that was strong and vital for and by itself, and it could always meet the challenge. He was in a beautiful, dynamic equilibrium.

Q: In himself?

GUHA: With the totality, not just in himself. The pressure of the social structure is always trying to make you react. The information center, after losing its habitual grip, responds to that pressure only in real situations, only on demand!

Q: Yeah, all the time.

GUHA: That means what? He had a system that was in equilibrium with the pressure from the surroundings. That was a unique thing. Most people do not have this, even though they pretend they do. They are in general lying to themselves and pretending to others, constantly hammered and driven by this imbalance, the imbalance showing up in the form of boredom or the demand of the pleasure movement.

Q: This would be part of his saying that thought never stopped. I never heard it put that way—that there would be social pressure within himself as well.

GUHA: From my own experience, I believe that what happened in his case was some kind of reorganization in the brain together with the nervous system which acquired a capacity that was something like the workings of the immune system.

The immune system always encourages certain bacteria to digest food for you, and always tries to fight the bacteria that make you unhealthy. Similarly, in our brain there is a mechanism which keeps a check on the different kinds of movements that create or can create long-term imbalance. Thought is really an extremely difficult thing to pinpoint because it is an outcome of a very complex and multifunctional mechanism. Before a thought surfaces that makes the system respond, there are many other processes going on inside the brain, and during these there are some checks. These checks are very important for a person's mental health. Say there is a thought of suicide. It's an

extremely unstable mental state because thought was there to protect the species, to make life easier. Now you have a thought of self-destruction. Suicide means it's not only going to end the thinker, it's going to completely destroy the whole thing. That is an example of the internal process where discrimination failed and when it was not functioning properly. By observing U.G.'s functionality from close quarters, and also finding in myself that certain ideas that used to free float and dominate no longer were sending any propositions, like a good immune system, there is a possibility of bringing an order from within, an order which reflects in our wants and desires.

Q: For example?

GUHA: For example, there was a desire to perform something because that was the way I used to respond to my ideas and thoughts, habitually you project an outcome, see yourself in a futuristic situation—those propositions are absent. I think the unconscious discrimination nips them in the bud, sometimes they do surface but they have no further movement and it's over. That is the mystery. There is an underlying process that is like a healthy immune system. And that is possible, as U.G. would say, "If I see something, the desire to get that will never arise unless there is money in my pocket." You see, that was the way he was describing things. The whole thing is aware of the feasibility of those things, but for most people it is not like that.

Q: Because it's a physical thing, and it's not a mental thing.

GUHA: No, no, look, the mental is physical.

Q: The mental is physical?

GUHA: Yes, it's the outcome of a physical process we call mental.

Q: For instance, there were people around him whose response was not the same as yours for instance, not as extreme.

GUHA: Everybody has a different response but your take would depend on how much it made sense to your self-consciousness, accordingly how you acted then, that is the background. It is very convenient to tell stories now, but at that time still you were shopping, so much so that U.G. said, "Once they find out that they are not getting anything here, they will go somewhere else. It does not matter to me." I always felt the physical aspect was what they were responding to, whether they knew it or not.

Q: That's my feeling too. You wouldn't sit there unless you had somewhat of a response.

GUHA: Everybody was responding and he was also responding. However, the most important thing for him was that there was always this challenge that he had to overcome, the challenge to somehow bring the habitual scattered movement of the people around him into an ordered movement so that it could be directed towards the unknown in each individual mind. His take on this aspect

developed as he was trying to understand J.K. and his general approach to the people. Unless you arrive at a situation where your system completely realizes that any direction you move is a dead end, and there is no escape, your habitual energy draining by the monkey mind cannot be minimized, let alone the momentum stopped in its tracks. Those were the moments he was trying to impose on everybody, and after a little while the system would begin to reorganize itself towards its pre-programmed order. Otherwise it would be in a constant mode of energy loss, even in dreams. That was the greatest challenge for him and for everybody.

Q: That pushing into a corner.

GUHA: The more powerful logic you had, the more information you had, the more difficult it was for you to be pushed into the corner. You would have a self-sustained logical thought, picked up from irrelevant action of his with a beautiful justification, telling yourself that he was wrong.

Q: So how does someone like yourself who has a powerful logic, and yet see the futility of it.

GUHA: No it was not that I saw the futility of it. I had no choice because the physical affect was so strong and vital that it was making me sink and the sinking process was so great that it used to bring some uncontrollable process at night. It was a celestial rape; I gave a name to it—a “visitation of the messenger of death.” I came to realize that U.G. was dead serious when he remarked, “You wouldn’t

touch this with a ten-foot barge pole.” Even during most of the sleep-cycle, our self-consciousness is very much at work. Our self-consciousness is the result of a movement that creates thinking and recollecting images. Our system is very complex, there is no simple model of the functionality of our mind. When you try to explain something through thinking, you create a model through imagination, then match the attributes of the model to see how close the prediction of the model is to the one that you want to understand. Suppose there is a mountain. You try to find out what kind of geological processes occurred in the earth that could have formed such a mountain. You start building a model, the model of earth based on physics and chemistry and other forces of nature. Like that, it is very hard to build a model for our mind. I thought by reading brain biology along with my own experience, I could reasonably build one, but I could only build a point of view based on my own present situation. If you believe somebody who says that there is a self and a thinker which is thinking itself, which has a particular place somewhere, that is an oversimplified model. This is the reason all these explanations of non-duality are never going to be accepted as a model because they will never match the specific outcome of the biological functioning of the brain called mind. The mind is much more complex than the best computer humans can ever build. Of course you can build a machine by using the power of mind, a machine that can lift weights or move faster or kill at once more than any human can ever imagine!

Q: The brain books are very seductive, I have to say, because they are more detailed and they paint a nicer picture in a way.

GUHA: Interesting to read, yes, because it gives you hope of handling things, based more on the science of reproducibility. By reading the book, you will not handle your problems, the problems that you are facing now, it will not dissolve them. The consciousness that has been there for thousands and thousands of years, which is responsible for what we are, will just roughly divide your lifetime into three different states—you are awake, you are dreaming, and you are in deep sleep where the dreaming is apparently suspended—each state has a signature if your brain were wired. When you are dreaming it is called the “rapid eye movements” state, REM, and non-REM is where you are in deep sleep. Thick heavy slow brainwaves come on the monitor and your eye movements are not rapid because the eye movements are an indication of your processing information into a separate place called retrievable memory through “thinking.” You are hopeful because you think by using this kind of knowledge and by understanding the causality you will achieve immortality, immense pleasure, eternal happiness and bliss, not to mention solving all your problems! But go ahead and try, you will be back to square one.

Q: But after I met U.G. I started reading all that stuff. He said, “Don’t read it.” So of course I read it. I wanted to know for myself. And I feel if I hadn’t done that in my mind I wouldn’t have really done the work.

GUHA: There are two aspects. One, is very important by the bye, this is where one can achieve functional certainty through an experimental aspect of the process. U.G.'s approach was experimental, based on functionality. The other one is the normal approach that by satisfying the so-called self through logical thinking, the information gathering and connecting the information through the acceptable logic, which, then the information gathering process would convince itself and therefore the reward of that understanding would be the ending of sorrow and ending of time. The knowing more and more about the functionality actually does not address the problem at all.

Q: But it seems like the two of them go together.

GUHA: No. The one that is experimental is like showing you hands on what is working, what is not working.

Q: Yeah, right. But in order to experiment you have to get that experimental idea from somewhere, no?

GUHA: No, after getting the idea, you try to verify it, but you postpone the verification by gathering more and more information. If you stop gathering information and verify, you leave more room to get an experimental verification.

Q: Of what though?

GUHA: Of certain functionality inside, you are not allowing that functionality to set in by constantly gathering information.

Q: I guess what's weird, Guha, I mean now I am going off the tracks here ...

GUHA: Yes, yes, that's how it has to be.

Q: For me ...

GUHA: That is the most important thing.

Q: When I was with U.G., I feel like I missed the boat because whatever was happening there, like I just was running in ten different directions.

GUHA: That's our nature.

Q: And in a way I was so determined in my mind when I met him to only do this, and it exploded in my face. I did all these things. And now it's over, he's gone, and I wonder what am I doing. And every time I think to do something like reading the books, it's like I need to stay with this. I need to stay with this, and maybe U.G. clarifies whatever I am reading, his voice is in the back of my mind. Like, yeah, but this, this, this and this is all limited, it's self-help books - in some way though I feel like maybe I didn't get what he was saying to stop it. But I am also wary ...

GUHA: That was the experimental verification he was seeking in you that would stop the process of seeking anywhere out there. Everything you need is already there inside you and whatever information you need to express that has also already been gathered by you. That's why the

other day I was asking you, if you have a mission to find out if is there anybody else functioning like U.G., you have missed the boat completely. That situation will never come back again for you, I can bet that on my life. The instrument that you are using to find out if anybody is in that state or not can only be satisfied by someone with their slick tongue and clever usage of the vocabulary that you are also trying to use to convince yourself and the other people to your point of view, nothing else. You were using the wrong instrument for a verification of something that you couldn't figure out then, you are still using the same instrument that failed you.

Q: I mean, I went running around after that other guy because I thought U.G. told me, "Oh, you have to go and ..." He made some comment and I interpreted it and then I followed it. Then at some point I realized I was just running in a circle. I was chasing my shadow and this was bullshit.

GUHA: U.G. was so deep down functional and that's why he said, "If I say anything, if it has something real, it will stand on its own." If there is nothing it will fall. So he had that certainty. That's what was happening in him, he realized it was a fundamental, natural process. The thing that will come out is self-expressed and self-explained, like a tree and its root and everything else in nature.

Q: It's own existence is its own justification.

GUHA: Exactly, exactly. That is the only justification. To get that justification, you have to be hit very hard, and the information processing mechanism is always postponing. You are constantly losing energy during the process of gathering information. I had a very standard example. It seems as if our wisdom works in this way: “If you know enough, you will crack the problem,” the problem of life, the problem of why you are miserable and finally the problem of the existence of non-functional solutions.

Q: Yeah.

GUHA: Right? That’s the main fundamental problem of western society. We have everything that we can think of that can give peace and bring a harmonious existence to an individual. Think about the people in Darfur and the Sudan and the thousands and thousands in Afghanistan, Iraq and other countries—they don’t have even the basic needs, needs that you call sensible living. And here we are, everything that one can think of as a progressive human society, yet we are miserable. Why? That’s the question. And now this guy is saying that it shouldn’t be the case. Once you have food, clothing and shelter, the next question comes, “Is that all?”

Q: Yeah.

GUHA: That is all! You are supposed to be in perfect equilibrium with nature. But they are brainwashing us constantly with what we *should* want, what we *should* have, if that desire is not met you have to take Prozac, Zoloft! The

enslavement process is to make us run. It is like “Run Forest Run.” Run for what?

Q: Run Forest Run, you retard. I am sorry, mentally challenged.

GUHA: That is it. You should run like a retard.

Q: I am running like a retard. Not like ...

GUHA: So, why this confirmation, if you are hit by something like this, it does not matter how many different species of flower can capture the human mind, it does not matter to you. You are hit and your existence is the justification and that’s all that matters. It is true. How can it be? How can nature be so special to one person that there is one guy who can justify his existence and everybody else should be miserable.

Q: This was the thing that got me around him. But what’s amazing is how much I think I need to—I didn’t need to, but I felt compelled—well maybe because of the circumstances, U.G. is Indian, I am American. I think well, okay, he was saying all these things, but still the proof of his existence and the way he operated with me disproved all the differences. I remember him turning to me in Times Square and saying, “You know what, I can never be enlightened. You know why? Because according to the scripture, if you cross the ocean you are no longer a Brahmin, so you can never be enlightened.” And I remember feeling that he was connecting with me saying,

“Like, I blew it.” I am not a Brahman anyway, so I can never be enlightened according to those people. You know what I mean?

GUHA: Yes!

Q: But in some way, Guha, it’s not just the western stuff that I had to dump, it’s also eastern stuff because I am unsure, I don’t have his certainty, so I am saying, well maybe those guys are right, maybe that’s why only Indians get enlightened.

GUHA: No. That is why he was trying to set something in motion, which I called experimental. You know what I mean? You have really seen fire, played with it, you know it exists, you have done these things experimentally. Now you don’t have to know the intricacies of what happens to the biology of the skin when it touches fire, or what goes on in the plasmatic state called fire—these are all theoretical. If you have never seen a fire you can still know all these things and write a theory and imagine what the fire is like and how it is, you know it’s like the picture of a volcano and its eruption. You can sell it for a million dollars but it doesn’t mean a thing, it is the extension of the human capacity to imbibe the illusion as real. That is what he was trying in various ways to tell us all the time, that if really something of his functionality reaches out and touches you, you will never need any more justification. What happens then is that a new set of information begins to pop out from you. That’s the most vital and that set of new information may not be very different from other information that was already there

but it has a living freshness and it is resonating with the core of your existence, not like you are spilling it out by reading a book.

Q: In other words, you don't need the book.

GUHA: Exactly.

Q: You just speak about your own situation.

GUHA: Your own situation, how you feel, how you function, how you move and believe me, you already have a lot more in your information library than you need to express that thing. It is a natural process. It is a natural condition in us because that is how we are—if you go out to give a lecture, if you stand up on a podium to give an art lecture, you have to prepare. You wrote a book. Suppose somebody asks a question, you have to say, “Yes, I have written something like that.” You're answerable. U.G. was never answerable to any of the things that were written in the book.

Q: No the first thing he would say was, “Throw away the book. It's a piece of shit, it's a bunch of lies.” I love his line, “It's easy to throw the other guy off, it's easy to knock the other guy off but knocking yourself off is not so easy.”

GUHA: That's because he had no investment.

Q: That's it.

GUHA: His only aim in life was to express himself in a way that people could see that it is possible to communicate on an individual level, vitally, without going around and collecting people who will support your point of view, and gather more and more of the same.

Q: You know that was what attracted me to him immediately. That was also what attracted me to J.K. in the first place—no quoting other things. That was even more so in U.G.’s case. Even much, much more ...

GUHA: With the collapse of the information structure the center didn’t have any meaning to itself, that’s why at one point of time he had decided that he was not going to justify anybody’s teaching, including his own previous renderings. He was not there to support, he was not there to justify, he was not there to elaborate, he was not there to explain even his own past quotes. That’s the justification he didn’t need, and that’s why he said he was going to deny his first sentence with the second sentence and then he was going to deny the first and second with his third.

Q: Well you know when I was standing in that bookstore yesterday, the woman said, “Oh, yeah, of course, I know U.G.’s stuff. They used to bring his books in all the time.” And I said, “Yeah, it’s kind of a funny situation because he didn’t leave any organization to keep propagating the teachings.” And she said, “Now this is really obscure. He kind of shot himself in the foot.” But I didn’t bother saying, “Well that was the point of it.” But really that *was* the point.

GUHA: U.G. is alive in books, the Internet and in our memory. That's the thing that he was always saying. He was telling a media person, " I am talking to someone out there through you, someone who is going to be hit by this!!!"

Part 2 – You Can’t Be Serious All The Time

GUHA: The U.G. phenomenon will survive in various ways but how it affected you as an individual is the most important thing.

Q: I was telling Julie, I mean I come back, I stop, I get involved with this woman, I give her the book as a warning sign—like, this is what I just spent five years doing, consider this. And then, nevertheless, I get involved with this situation and I cannot be five minutes with this person without feeling like the entire thing is bullshit. And why would a person, after all that, end up in that place again, you know? This is the thing, I suppose it’s like, okay, test the theory, see where you are with this. Why are you doing this?

GUHA: In the beginning there were a lot of arguments, those were the conflicting ideas and thoughts in me, but then at one point I felt that such powerful life forces were involved in this that my apparent choices were just silly things. It was just completely beyond my volition, beyond me in the sense that I could not possibly make happen what was going on inside my body after interacting with U.G., consequently I couldn’t stop thinking about U.G., I just could not.

Q: I told this person, “Look, I have been ...”

GUHA: Could you? It was not always possible to tell this to anybody!

Q: I could say I've been in love with some women, I've been obsessed, but I would never tell them that until it was falling apart and I had messed it up. The only thing I feel like I can say is I am completely head over my heels forgetaboutit, always going to be there, in love with U.G. And it doesn't make any sense ...

GUHA: There are two very different aspects. Something is addressing a different core mechanism. This mechanism and its functionality get a boost whenever there is a recollection of a familiar situation. That is the U.G. memory. There is nothing you can do. It is like you must have experienced, they say it's Proustian, you know, say I am away from the person that I am intimately sexually involved with, and say after one month I open the closet and a piece of clothing falls out and the sight and the smell kicks in. For thirty days it was not there, now it's like she is sitting here with that aroma and vigor. The memory also triggers that. There is no spirit. That aspect of memory is physical.

Q: What I think is there is a physical memory of U.G., which is one thing; and there is a physical memory of all the other stuff - sex and money and being in society, and they are now intertwined.

GUHA: But the physical memory of U.G. was not just his physical existence, it had created a disposition in you, which is now addressing something fundamental.

Q: This is the thing.

GUHA: It had created a sense of what you can call, sorry to use this lingo, emancipation. You know? Everything in this society is give and take and is a signature of bondage.

Q: Everything—every single item.

GUHA: I used to tell one of my friends that remember, you can go and screw, it doesn't matter, but the person is a human being just like you. She's not just boom, gone. It's not like that. It's another human being so it's going to go on. It will be in your memory, lingering. However, the memory that came from U.G. has a strange kind of zest and potency and to me it is almost like madness. Madness means it's not communicating with the rest of the world's vocabulary. Normally, when you respond to their demand, everything is fine. If you don't, they assume you are mad. In that sense U.G. was creating a kind of madness. For me, interaction with him set something in motion that denied others' influence, therefore the conflict was suspended, and that was euphoric. If someone had allowed this to go on, you would be surprised that before the person could come to grips with it, it would be difficult for him to relate to anybody the way he had before. I couldn't. It was not possible because there was some unknown disposition established inside. Now it is unbearable to break that disposition to compromise in a situation. That's why I feel that I have turned into an animal, a two-legged animal with a peculiar order, and it does not want to be anywhere or spend time with anybody if it has to compromise that order.

Q: No!

GUHA: The problem is we learned to be fake.

Q: This is the thing, it becomes impossible. My face contorts. I roll my eyes, like “Holy shit, I can’t even listen to this crap.”

GUHA: It’s impossible. So what do you do? Once you tasted that emancipatory movement inside your guts, inside you ...

Q: You can’t be fooled by anybody else.

GUHA: That is the thing, but you see, the old habits die hard. I have been hammering this to a friend that this doesn’t go, this hope that maybe there is something, maybe out there somebody is going to show you a new direction which will help you to solve the problem of your life.

Q: Not a chance.

GUHA: Absolutely none whatsoever. If you accept that there is nothing there to be changed, you will have no need to go to anybody ever again, and life will begin to unfold in its own way. The sense of hope that someone can help you, created through the parallel processor, established two groups, one, those who are hopeful, the other, the one who peddles goodies to satisfy that hope. It’s a vicious cycle!

Q: That creates the market.

GUHA: In that regard there is no difference between the politicians' hope, lying through their teeth to the extent that it defies simple logic of what is false, and you call that move political, and the church ministers' hope, often to protect their faith, forcing them to delude themselves, and the temple priests and the new age slick talkers who peddle enlightenment, all are so myopic that they don't know what they are talking about.

Q: You are on one side or the other.

GUHA: They are peddling, "Look at me. I am a free man, you can be like me." You don't say that, but you imply it. There is no such thing as a free man at all.

Q: When we talked about it the other day, I was looking at U.G.'s book *The Courage to Stand Alone* about how the object creates the subject.

GUHA: Both ways, yes, it's a closed circle!

Q: Something occurred to me, and also the issue running parallel with that thought was the one about how your thinking doesn't have to come to an end. It's there for a purpose, it's just out of whack. And I thought, "Shit, all this information is"—it keeps triggering the same thing in me over and over and over again, it's triggering all the same, the woman comes, I say, "No." She takes off her clothes, I say, "Yes." Then, it's like the same shit all the time. But behind that there's this other information from U.G., from being around him, that just—it's so funny cause it's like —

NO. It's saying, "No, no, no." Not from a moral position, but from a natural position. "No, that doesn't make sense. Whatever you are going to get is not going to satisfy you."

GUHA: As long as you are creating an image, this is very important, and investing energy to exemplify that image—that image is always detached from the movement of life—the parallel processor gets the upper hand. This image-making structure that we have, the imaginary faculty of humans, is always running parallel back and forth, back and forth, along with the perceptive subject and object, which is the foundation of life. Our brain capacity is so enormous that we have this running processor of like a multi-tasking mechanism that your eyes are open so the thing that is necessary for you to keep in touch with the perceptive world is still functioning but the parallel processor keeps going on, always giving a sense of its proprietary control and ownership. You keep driving a car and discussing a topic, you know that. But if you are passing through a completely unknown territory it will be very hard for you to carry on a discussion, you need more attention, the processor, automatically due to the foundational necessity, is forced to go to the background. So we have a very complex and apparently efficient brain, which does these things in a parallel fashion. That processor which is a result of your imaginative faculty due to its nature, makes you feel that you should behave in a certain way, it is a resultant projection from that imaginary world. That's why your satisfaction depends on the predominant idea and its matching.

Q: I don't understand what that means.

GUHA: You would say, “No,” or you would say, “Yes.” You would say what you should, what you shouldn’t, which would be more sensible for you. All this imagery that you are using for yourself to justify is also a projection of your previous knowledge of what you heard from U.G. and what you expect from yourself, but these are all illusive, mostly false and figments of our imagination. You will not know what you will do in a real situation. And, when that understanding becomes stronger and stronger, you will give less validity to that imaginary aspect. Just because you were with U.G., I was with U.G., doesn’t mean that we will do certain things that other people expect from us. Because someone has created an imagination out of hearing U.G., out of seeing U.G., out of interacting with U.G., and projecting that onto me, and thinking, if I am in a natural state like U.G., I should be doing this, this, this. Wrong. That means you are not functioning like yourself.

Q: Yeah, I am trying to copy somebody else.

GUHA: There is this conflict. It’s not you going and screwing a woman. That’s not the conflict. There is something inside you that needs constant justification, it wants three different things at the same time, all through thinking, therefore the necessity for justification. If you give less and less importance to that image-making process, to that information gathering process, then you will function just like you. You will have very little conflict, and no need for justification.

Q: Well this is the thing of letting go of him. My ideas about how he wanted me to be...

GUHA: You cannot let go of him, that's the thing. If you want to invite him into your guts, you have to give up the image-making structure that society is expecting from you, and as a response you are expecting from yourself. It's simple to you. Fuck, I am not going to copy anyone and invest no energy to my ideas about myself.

Q: Not so easy.

GUHA: No, that doesn't mean I will do anything I want to do. I have perfect understanding about the social norm. I cannot go naked on the street. I know the boundaries. I can't say, "I am horny, allow me please," although U.G. used to say with a different connotation, "You never know, she may slap you or jump into your bed." No, these are the things and this is what is going to make a big difference, really, when you cannot invest energy to the image about yourself. That's the reason U.G. was asking you to just listen to him. Don't go anywhere, don't read anything, don't listen to anything; you already know a lot more than you need to know to just function the way you are. You don't need anything from anybody. Truly. Nobody. What you need is money, find a way to use your talent to make money. Do you really need anything other than money? Tell me. Nothing.

Q: Yeah.

GUHA: That's what he was saying. That's the equation with the social structure. The horniness, I don't know how to address that, is not a problem for me, I can say it takes care of itself. I don't know for others. But relationship is a complex game.

Q: Well that's exactly what he said. It's a sordid thing, no matter how much information you give to a person, they will still expect the same thing that everybody else expects.

GUHA: There is nothing you can do. It is not because you are egotistical, not because you are stubborn, strong-headed. Something inside you is functioning differently and you have no choice but to function this way. Soon you will realize it's not possible. It is going to be a long drawn-out struggle, which will never end. If somebody truly appreciates what makes you so appreciative of U.G., loves you so much, if there is any such thing, then they want to find out what has happened to you, why you are so obsessed with that man, why you can't move on a path which is taking you away from that motion that set in inside you. Without understanding this aspect, there cannot be any relationship. Why? Simply because it is beyond you. You as you know yourself at this stage of your life, if you want to compromise, you have to completely gather a new mechanism inside your brain to steer that out. It's like Goebbel's imposition of lies. There is a theory of lying—keep hammering to the countrymen the wrong information and after some time, more than 50% of the people will believe that information.

Q: Say it three times and it's true.

GUHA: You have to create and consciously remember an antidote to the U.G. logic. Keep infesting your brain to make yourself available to the game of self-aggrandizement!

Q: I don't even want to. That's the problem. I don't want to anyway. I never wanted to. I was so overjoyed when I met the guy, I don't understand how more people couldn't hang out with him. As soon as I met him I just felt like, holy shit, that first of all is what I think, if that's what I think it is, and second of all, he's telling me I am right. I mean in the sense that it's all bullshit. And I don't think it's hard for me to believe it, I am slow, I am dumb.

GUHA: That's the constant thing, you know today I was reading a letter of U.G.'s, written fourteen days before his 49th birthday, 24th June, 1967.

Q: Wow. And what was he saying?

GUHA: He was saying, "I have been observing this man J. Krishnamurti, and he has not changed in the last 40 years. The only thing is that he looked a little older." So, why was I bringing in J.K.? We have a very evolved brain. Okay. The brain is extremely smart and the thing that you see about the functionality of the intelligent brain is the way it processes information. It's the tip and the tip indicates what goes on inside. There lies a movement called "self-consciousness," the self. This is a result of all these previous smart moves. Do not underestimate the intentionality of

that movement. It is very smart. It is going to constantly throw out logic for its own justification, for its own movement.

Q: Is that why you bring up that letter as an example? I mean do you feel like that he was saying he's still—I mean what is he saying with that comment.

GUHA: I brought that letter to emphasize that he understood what a fantastic thing he was telling about the movement of the self.

Q: That J.K. was telling.

GUHA: About the nature of the self and how it constantly dupes you. I mean he was basically saying that he was talking from a very different source.

Q: U.G.?

GUHA: No, J.K.

Q: That's my feeling.

GUHA: That is not the logically ascertained premise and that's what U.G. was always trying to imbibe, and he became like that. Like what enunciate freshness of pure and full life.

Q: U.G. was not operating from the same source as J.K.

GUHA: Even more fundamentally.

Q: I feel like he was much deeper—if we can use a word like that.

GUHA: If there is a barrier for J.K., the reduction of the barrier for U.G., in my opinion, is one thousand fold. It's like he was hanging by a very thin thread.

Q: U.G.

GUHA: Yes.

Q: What do you mean by “hanging by a very thin thread?”

GUHA: That's the idiosyncrasy of the cultural input.

Q: The evidence to me, well I don't know how else to put it, is that J.K. was, the way he functioned in his life, much more conflicted and all kinds of things. I don't know, I wasn't there inside, but ...

GUHA: There were a lot of things about U.G.'s own personal experiences which he always put in this way, that due to the lack of adequate words, he had to stick to the word called spiritual experiences. It is the spiritual experience that almost eliminates the experiencing structure. The important thing is the collapse of the information structure, not the nature and the content of the experience.

Q: You think so?

GUHA: That's what he wanted to convey.

Q: There's another catch. One of the things that he helped me with in a way was showing me that spiritual mystical experience were also thought at a subtler level.

GUHA: Yes, especially when you try to recollect them...

Q: So don't bother hanging on to it because ...

GUHA: There is nothing to hang on, but when the spiritual experiences that you have heard about and you have identified and remembered are unable to explain certain physical happenings, things that are going on inside the body, the new terminology process, transformation, mutation, radical transformation, terms like these are being created to emphasize the physical process. When something genuinely physical was exhibiting in his own body, he didn't give any fucking shit to all this mythical lingo, especially the last one called enlightenment. It was so self-justified that he can poo-poo the techniques of J.K. that he was trying to teach to bring out radical transformation. Regarding how to possess a great mind when mind itself is the greatest problem, the realization that mind itself has to be destroyed came through in the book, where U.G. coined the phrase "mind is a myth," so the thinking is a myth-making process.

Q: I don't think I was off to ... a lot of what happened for me was dismissal in some fundamental way, like a snap. U.G. snapped my faith in J.K. He broke that completely.

GUHA: So if you reflect you can ask yourself, what is that that you are going to hang on to in J.K.'s teachings?

Q: Yeah.

GUHA: What is that? That means his words are conveying some meaning? Through that meaning you would understand something immense and using some method you could realize that state and your life would transform, otherwise why are you so interested in those meanings? They are telling you if you do or don't do certain things, you may end up in like this, this, this. That's why you read, that's why you want to gather more of the same information. Otherwise why? J.K. was dead and gone by the time you came to U.G. Okay? So, what was that that you were going to hang onto, J.K.'s teachings? The instructions! Then you didn't need U.G.

Q: Right.

GUHA: What are those instructions? Some methods that he is trying to dish out that you should practice and find yourself as an enlightened being?

Q: Yeah, yeah, yeah ...

GUHA: That's all he was trying to communicate, right? What else.

Q: Nice curtains they have in their space.

GUHA: But U.G.'s method was throwing the challenge, have you tried hard enough, have you tried with all your might so that you can tell they are totally wrong, either that process doesn't work for you, or the guy who peddled it is a fake. Because you have so much investment in the teacher, you can't brush him aside and say that he is fake. So what will you do?

Q: Try harder.

GUHA: You try harder and harder and harder. And you live in hope and you will die in hope.

Q: But the thing is that U.G. doesn't replace him with the same thing. Even though he says, "if you come to see me you are doing the same thing."

GUHA: Doing the same thing, but you can't hang onto his words. What are you going to get out of those words that there is nothing to understand. It's still telling you all the time and it is matching with your discrimination, his words are matching more than those promissory words, because there you say, "Gosh, this guy is right because nothing is happening." I did everything, shit happened, nothing.

Q: So they match, yeah, they match your experience. You were saying in the very beginning, I mean when I read U.G. saying, “they tell me I am supposed to be peaceful and I am angry and violent and vicious,” I thought, that’s me!

GUHA: And everything that is saying bad, that’s me.

Q: Hello! Teacher, I know the answer!

GUHA: I have all your neurotic symptoms—in psychology class they say, “If you ever ...”

Q: “Exhibit these symptoms.”

GUHA: These symptoms, like what? You want to screw somebody.

Q: Greed, lust, anger—teacher, it’s me.

GUHA: So what is there to hang on to a spiritual icon, spiritual text, spiritual instructions, I want to know?

Q: I think also in some way, by association, a self-image of like, “Oh, look at me, I am interested in this, I am special.”

GUHA: That is still a form of self-satisfaction, self-aggrandizement. You are not addressing ...

Q: Which is the thing that U.G. does not allow you.

GUHA: Yes, he keeps on telling you, “The very thing that you want to get rid of gets strengthened and fortified by whatever you are doing.” Everything that you are doing, and you are justifying that, “Oh, I had this experience, I did this.” This is the salient feature, it is the very thing that he was telling you to “forgetaboutit.” These people in the market place are going to boost your ego by saying what you want to hear, by telling you that this is good, you did this, very nice, this is a positive experience. He was trying to tell you that if you ever think because you came here you are special, all this very strange juxtaposition and synchronicity has led you to come here and if that thought pleases you, you have totally missed the boat.

Q: Shit. I remember one of our Indian friends exploding at me because I said U.G. was an ordinary guy. I meant, you know, like he was a human being, a real human being.

GUHA: He was the only simple ordinary, we are all screwed up extraordinary!

Q: Extraordinarily messed up ...

GUHA: Extraordinarily, he was a truly—I mean he was a talented guy too. He was pretty talented, he was ...

Q: One of the greatest speakers India ever produced ... come on Guha, if he had gotten around to being a top banker, he would have ...

GUHA: No, I used to tell U.G., I used to feel so frustrated because in my projection he was the ideal man. “That guy has something everyone wants.” I was ready to just jump out of the tenth floor if I could get what he had. The guy was trying to poo-poo that and he was trying to exemplify the news of the National Enquirer, his own, he made one million dollars in his shoddy money exchange and he was one of the most brilliant speakers India has ever produced, J.K. learned by observing him ... He so seriously would be telling all these things, ad nauseam, just to kill your word processor. [laughter]

Q: It’s really true. He had to go to great lengths to make himself look foolish and he still failed.

GUHA: Probably he knew that if he had exemplified that he would have killed himself. I mean seriously ... there would be a lot of structure around him, and it would just force him to do what he didn’t like to do ... playing games with peoples’ lives.

Sri Ramakrishna was also very intelligent in that regard, he said that people around him were saying that he didn’t have miraculous powers like the godmen of India or he couldn’t do something so that his friends would not suffer, or get money to overcome their problems. He didn’t have any such power or hidden capacities, and then one day he said, “I really thanked my mother (mother means goddess Kali) that she didn’t give this power to me because then what would happen is there would be a queue of the

sick people in front of my house to be cured. I would have nobody to talk to but sick sycophants!” Isn’t it right?

Q: Yeah.

GUHA: Think about it.

Q: For all the wrong reasons people will come around.

GUHA: Not only the wrong reasons. Human beings are like that. If we think we can profit by killing you, we will kill you. If all I am interested in is my search and my cure, and if you have what I want, I want your time. That is what you think love is and you think you loved him.