



Sabyasachi Guha is a dropout from the game of social dynamics. He describes himself as homeless and godless. He talks with anybody interested in what he has to say, but does not want to impose his point of view on anyone. A retired physicist, he now wanders freely from here to there, meeting with friends and acquaintances and, as he often puts it, “just chit-chatting.” Luna says, “Guha is the most transparent person I have ever met.”

*Luna Tarlo is the author of *The Mother of God*, and several novels. She lives alone in New York City. Guha tells her, “You have lived ninety years on this planet. You are a champion of the human species. How many people in the whole history of humanity from day one have survived this long, walked on two feet, lived independently, gone to the gym several times a week and engaged passionately in discussing human conflict, sorrow and the resolution! If you don’t smile, then humanity is doomed!”*

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GUHA talks with the Mother of God

EDITED BY JULIE THAYER

Epigraph Books

GUHA

talks with the

Mother of God



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GUHA
talks with the
MOTHER OF GOD

Sabyasachi Guha
Conversations with Luna Tarlo
and others



TRANSCRIBED BY ELLEN J. CHRYSTAL

EDITED BY JULIE THAYER, ELLEN CHRYSTAL,
GOLDA MARKOVIC AND MICHELE BREHL

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“Each one of us is a unique creation of nature and an extraordinary movement. If somehow a complete trust—in Bengali we say ‘paripurno astha’—develops in the supreme intelligence responsible for maintaining its equilibrium with the rest of the world and sustaining the living movement, the naturally-induced order pre-programmed at birth will reincarnate in our life and reorient our living. Life then begins to function in a very different way. The internal power of that order is far beyond our imagination, its exhibition and extension are truly incomprehensible. Everything that you need to move in the field of life is very naturally supplied by that power.”

*Translation from the Bengali book,
“Fourteen Days in Palm Springs with U.G.”
by Sabyasachi Guha*

FOREWORD

I met Luna Tarlo in the fall of 1988 when a friend introduced me to her son, Andrew Cohen, who was giving “satsang” in Cambridge, Massachusetts. I spent some time in that community, and Luna and I soon became friends, going back and forth to New York from our “sangha house” in Cambridge where we slept four to a room and shared household chores and expenses.

One day, before boarding the train from New York to Boston, Luna reached into her bookshelf for something to pass the time en route, and “*The Mystique of Enlightenment*” by U.G. Krishnamurti randomly popped into her hands, a book Andrew had bought in India before becoming “enlightened” by his teacher Poonjaji. We read it together and became riveted by its message: “*There is no such thing as enlightenment, and all seekers are being hoodwinked by holy men and gurus who have nothing to give and the seekers nothing to get, they should throw away their crutches and walk.*”

Not only that, but the book began with “*My teaching, if that is the word you want to use, has no copyright. You are free to reproduce, distribute, misinterpret, distort, garble, do what you like, even claim authorship, without my consent or the permission of anybody*”

U.G.’s book was truly astonishing, everything about it, I couldn’t put it out of my mind. When a few months later I moved to California along with Andrew’s community, I chanced to meet a philosopher friend of U.G.’s in Seaside, near Monterey, and was invited to meet U.G. himself a few days later as he was just arriving from India.

Luna had also just arrived from New York and she came with me to the first meeting with U.G. During the conversation, Luna earnestly asked U.G. about “love.” She was a little put off by his answer, “There is no LOVE, it is just a four-letter word misspelled. If you don’t get what you want, that love turns to apathy, or hate.”

She wanted to leave, I wanted to stay.

That meeting changed my life.

U.G. was the most powerful and irresistible person I had ever met.

A few days later Luna and I and three other people from our *sangha house* saw U.G. again in Mill Valley, where we had just rented a house. As we sat in the small dark apartment in which he received us, we all, independently and unbeknownst to each other, realized we had no further interest in being with Andrew. We were through with the whole thing. It was with utter surprise that we related this revelation to each other outside in the courtyard after saying goodbye to U.G.

I had been “forbidden to drive” by Andrew—some kind of *sadhana*—and now at once I climbed into the driver’s seat and drove myself and the others, first to a bar to celebrate, and then home. I was through. Luna was through, she was disillusioned by Andrew’s increasingly authoritarian behavior.

We dispersed from California, eventually subletting the house, Luna returning to New York, the others to their respective homes, and I to Maine for the summer.

In the fall, I contacted U.G. again and eventually he came to New York from Switzerland, and accepted my invitation to stay in my apartment in the city. It felt like a miracle to me. After his visit of 40 days and 40 nights, he asked me if I would like to travel the world with him, taking photographs and videos. I couldn’t believe my good luck and jumped at the offer, and remained devoted to him for the rest of his life (he died in 2007), but that is another story.

Luna was always present when U.G. was in New York, and went to Switzerland to see him again that first summer, 1990. She regarded him as a very wise man, a mentor of sorts, but never felt the need to be with him all the time, nor fell head over heels for him the way I did.

Sabyasachi Guha came onto the U.G. scene in 1995. He was a physicist doing research at Rutgers University, and had discovered U.G. on the Internet.

I had just returned from London in a snowstorm, and was about to go to the airport to meet U.G. who was coming on a later plane, also from London, where we had been for some weeks. There were several messages from one Sabya Guha on my answering machine, asking about U.G., saying he had been in contact with Dr. Narayana Moorthy in Seaside, California (where I first met U.G.), and was told U.G. would be soon arriving in New York City. I returned his call and told him I was meeting U.G.'s plane in an hour, he would be at my place in the evening, to call back. Which he did, and U.G. came to the phone and invited him to come the next day.

Guha arrived early morning and immediately became engrossed in conversation with U.G. Their discussion went on until evening, when other friends arrived, and Luna was one of them.

Guha had been an avid reader of J. Krishnamurti and had been practicing hatha yoga and meditation from childhood, and for the last four years had been seriously involved in raja yoga. He was well versed in Indian mysticism and mythology as well as, or should I say in spite of, being a scientist. I noticed Guha's passionate interest and response to U.G.'s presence and message. He was affected by U.G. in a physical way right from the first moment, nausea, pounding headache. He threw up three times, popped four Tylenols to no effect; but there was an instant recognition that this was the man he had been looking for all his life.

U.G. said, "I will call you 'Guha'—it means cave—instead of Sabyasachi." He recognized him as someone who was, as he put it, "perhaps ready." Ready for what, we wondered. But that was revealed over the next year or two. Guha went through a series of physical changes, some extraordinarily painful and frightening,

but he was able to withstand and observe and not resist or run away. He used to say, "I thought U.G. was joking when he said, 'You wouldn't touch this with a ten-foot barge pole.' Now I know he was damn serious. There were nights when I thought this was the last night of my life." Guha was intrigued by what was going on in his own system.

Originally he was going to just "go and meet this man U.G." one time only, then put the whole spiritual thing out of his system and go back to his life and work. But this contact with U.G. was to change the course of his life in a very different way. His core physical existence resonated with U.G.'s energy and it triggered a violent change and as a result of that, his understanding of U.G. found a different dimension.

Though a devoted husband and father of two girls, and a dedicated physicist, he fell deeply for U.G. He spent all his vacation time and money just to be with him, so much so that his whole family passed every summer with U.G. in Switzerland and other school vacations wherever U.G. was in the world. U.G. would never let him come alone, he had to bring his whole family! When friends would ask, "What are you doing?" Guha would reply, "I have no freedom, I cannot do anything else!" U.G. treated Guha's family as his own and his daughters as his own grandchildren.

Guha had a colorful background, to put it mildly. As a boy in Bengal, he would run away from home to avoid strict regulations. He was then sent to a boarding school run by his mother's guru for two years. He had to recite the Bhagavad Gita and do prayer meditations for an hour every day before sunrise when he was just twelve years old. On vacations he would put his bicycle on a boat, cross the Ganges and ride to the Dakshineswar Temple near Calcutta where he would meditate in Sri Ramakrishna's room! During this time, he also developed an interest in physics and went from being "a soccer-crazy boy and an extremely poor student" in every subject—his teachers wouldn't quite let him fail

as Guha's father was a prominent local doctor and social worker and they were all his patients—to joining the celebrated Presidency College in Calcutta.

Within a year he left home and studies to join an underground revolutionary political party. He ended up in Varanasi as a fugitive and began to reflect on the meaning and purpose of life. Eventually he completed a Ph.D. in physics from India's premier research center, Indian Institute of Science, Bangalore, then worked as a scientist in the Indian Space Research Organization. During this time in Bangalore, Guha married Lakshmi Rao, a Telegu Brahmin from Andhra Pradesh, also a scientist. Shortly thereafter, she came to Rutgers University in America as a post-doctoral fellow, and Guha joined her a few months later.

U.G. used to say to Lakshmi, "You brought Guha to America!" and Guha, to me, "I lived seven years in Bangalore but never heard of U.G., and finally I had to meet him in your house in New York. That was the most important day in my life!"

As time went on, Guha's conversations with friends and acquaintances developed a new intensity. Worries about the future and family were obliterated. When he talked about U.G. or about his understanding of the kind of order the body is continuously trying to establish, trying to eliminate the dominance of the "squatter"—(i.e. all of us!)—I saw the effect on people's faces and in their questions. Friends often said, "I wish I could remember his exact words."

U.G. would say to Guha, "You are responsible for solving the energy crisis!" Perhaps he was hinting at some other form of energy in humans!

I observed the incredible patience Guha had talking with people, beginning with me! We were good friends by this time, and spent days and days walking around the neighborhood where he used to live, talking about U.G. as he tried to help me see what really mattered, what the significance and importance was of my

contact with him. To be with U.G., one had to be in harmony with his way of life, and that was not an easy thing to achieve, we all had our conflicts and agendas.

I think because of his scientific background, and his utter passion for getting to the root of things, Guha poured himself body and soul into his own experience, and from that vantage point was better able to understand what had actually happened in U.G.'s case, how he was functioning, the reality behind the explanations.

Several years after U.G.'s death, one of my friends, an artist and photographer, conversed with Guha after dinner in Paris one night. It was a passionate conversation about the capacity of human expression in terms of art, and the unknowability of the source of the capacity, and hence the true inspiration. Afterwards, walking with my friend to the taxi stand, he said he had been deeply touched by the conversation, and he wished Guha had been "wired" so he could recollect his comments.

I began thinking about recording.

Whenever Guha talks about U.G., or his take on how he was functioning, a vibrant, living quality emerges. Guha has his own point of view, not only about U.G., and what he was expressing, but also, what the body—yours, mine, everyone's—is always trying to establish within itself, an order, to free up the energy and focus it needs for healing, survival and proper functioning. He constantly points out our lack of trust in the body's capacity, and our investment in an "illusory fictional world."

I enjoyed the conversations between Guha and Luna, and marveled at his dedication and patience, qualities I saw manifest with others too. I decided to try recording random conversations. Ellen Chrystal, another U.G. friend and the author of the U.G. book, *"The Courage to Stand Alone,"* also found the conversations interesting. She independently thought that if someone could

record them, she would then transcribe them. When I told her I had already begun recording, she began transcribing.

While Ellen was transcribing Guha and Luna's conversations, the idea of "*Guha talks with the Mother of God*" sprang from the title of Luna's book, "*The Mother of God*," the story of her discipleship to her son, and her leaving him after meeting U.G. Ellen thought it would make a good little book. Luna had been finding it difficult to put in words her experiences with Guha, and when we decided to put these talks together, she was delighted, she had no idea that her desire to write about him would become reality in such an organic, fluid fashion!

When another friend asked about the copyright, Guha's immediate reply spoke deeply to his total disinterest in justifying what he has to say. "You can do what you want." He said that since he doesn't think his words are of any value, "Therefore there is no question of copyright!"

Julie Thayer

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INTRODUCTION

I met Guha for the first time in 1995 at a gathering in Julie's apartment on Central Park West. A mix of people had come to see U.G. who was staying for a time in New York as her guest. Although she offered him much more spacious accommodations, he always chose to occupy the tiny room that had been originally designed as a "maid's room." U.G. preferred small places to big ones. He was the most unpretentious, brilliant, unorthodox, mysterious person I had ever met. I was afraid of him. I think most people who met him were afraid of him because he was not like anyone else—a man who asked for nothing from anyone and gave his all. On that late afternoon sixteen years ago, I observed a youngish Indian fellow sitting next to U.G. on the couch, laughing with delight at U.G.'s remarks. I had never seen him before, but he seemed to be thoroughly enjoying U.G.'s company. From then on, every time I came to see U.G., he was always there too, sitting in front of him and laughing incessantly. For some reason he struck me as being some sort of clown, showing off, being silly with the great man. Since I knew that U.G. didn't countenance fools gladly, I wondered what was going on. Guha, the laughing man, turned out to be a physicist, and was eventually to become my best friend! As time went by, and I got to know him, I was afraid of him too, but not as much. I was afraid they both could see right through me, see the confusion, the weakness, the contradictions, the vagueness that seemed to constitute Luna. I felt and still feel a stranger to myself. Is that natural? Is it really possible to "know" oneself? Is it even desirable? My head begins to whirl.

After a bitter estrangement that lasted twenty-two years, I unexpectedly saw my son, a guru, for the first time a few days ago. (I had been a follower of his for a couple of years when he began his career as a spiritual teacher and had left him abruptly after

meeting U.G.) We met in New York, where I now live. We met in a coffee shop. He had telephoned and, as if it was the most normal thing in the world, invited me to have breakfast with him. I realized that I was glad. And I was amazed that I was glad. But my glad was a mixed glad. I had my suspicions. What had motivated him to see me again? He danced around the question when I put it to him. He said he had gone to a “psychic” and she had advised: “Call your mother!”

My son looked older of course, but not too much older. He looked healthy and happy. He said he had changed. I didn’t ask him how. For the moment I wanted to avoid any possible confrontation. I said I would try to not to speak of past grievances but there was one thing: “I don’t want to see your wife ever again,” I said, and added “just now thinking about her jealousy makes me feel sick to my stomach.” It was harsh. I regretted it immediately. I was blaming his wife for everything.

“She’s changed,” he said.

“I don’t want to see her,” I repeated.

When I saw Guha a few days later I asked him about hatred, a hatred for someone who had been abusive many years ago and could not be forgotten or forgiven. I did not mention who it was I hated. Guha’s answer was brief:

“The important thing is not what someone *was*,” he said, “but how that someone is *now*. That’s the only thing that counts.”

Simple words. Almost too simple. But his words suddenly met no resistance. An anger that had burned in me for decades was suddenly quenched. I was stunned. I realized that the years of conversations with Guha had, almost without my conscious knowledge, changed me. It was as though I had been invaded, slowly, very slowly by some kind of grand common sense without understanding most of what he’d said. No, that’s not quite true. I thought I really did understand him up to a point intellectually, for a few moments, and then I would forget what I thought

I understood. Guha himself, when asked if he could remember what he had said, always surprised me by saying he couldn't remember a word, because there was "no after effect of any conversation." And Julie, who was with us much of the time, said it was the same for her. She forgot everything too. So we all laughed and let it go.

I saw Guha from time to time when U.G. was in town, and even when he wasn't; we would meet occasionally as U.G. friends often do. In his house in New Jersey, Lakshmi would cook wonderful Indian food with genuine Indian hospitality.

In 2000 he walked me home one night from a meeting at U.G.'s room at the Southgate Hotel in New York. I said I wanted to talk some more because the conversation we were having moved me, something was suddenly making sense, things I hadn't considered before. He said, "Any time, Luna."

So it began that way, we would meet from time to time, at my home, or his. How many years has it been, actually? Ten? Twelve! I hadn't realized. I am astounded. Every time I talked with him, I had the same feeling, something was making deeper sense, my view of things was changing. I told him he was affecting me, but he said, "No, it is just a continuation of the effect that U.G. had on you." We would argue about this, and one time he said, "Perhaps you are the first person I have talked to who expresses herself this way to me."

About a year ago, I suddenly had an intense desire to go to India with Guha, who was planning a trip, to see the situation for myself. I told him this is the only way I can really do this, I want to write about you, please let me come! I don't care if the trip kills me, I have to do it! Julie and Guha were concerned about my going, worrying about my health and the strains of traveling in India at this point in my life. But, they agreed, finally, my sheer insistence and the depth of my desire to go convincing them that

they should make it possible for me. Lakshmi, Guha's wife, was already in India and was to meet us in Calcutta, and Golda, an Australian friend, was there too, waiting to join us.

From that trip, a few of my journal entries:

—Guha took us to downtown Calcutta to show us his alma mater, the Presidency College. He told us it was the “classiest” college in Calcutta, built by the British. The architecture was gorgeous, grand, airy and spacious. The streets, by contrast, were thick with people and traffic. Guha pointed out the sidewalk bookstores surrounding the university stretching as far as the eye could see. A loudspeaker pounded into the crowds. Guha explained it was a student proclaiming something for his party. He seemed energized by this scene, so full of intensity. It was somehow very pleasing to think of Guha as a student here.

“How does this make you feel?” I asked.

“I feel nothing,” he said.

Was he saying he was not attached to anything, fond memories, nothing? I envied him.

—We went to Kashipur Udyan Bati, Sri Ramakrishna's last home where it is said he went to die. A serene, beautiful place. In one of the rooms, facing a portrait of the saint, a man sat on the floor, praying. Beside him sat a little girl about three years old. He stopped praying and crossed her tiny legs yoga style, and pulled her skirt over her legs. Then he put his palms together under his chin and continued to pray. The girl looked at her father and then lifted her tiny hands and clasped them together under her chin. It was adorable and touching. I thought: this is the way we learn to believe what our parents believe.

—Varanasi! Totally congested streets. Bicycles galore. Ramshackle. A woman riding a bike in a beautiful pink sari, her face covered with a black mask, only the eyes visible. A Muslim woman? Then the river and

the ghats, teeming with people bathing and praying and gesticulating to their invisible gods or goddesses. And here and there glimpses of dead bodies under covers, being prepared for the fire. Energy in everything, movement— movement— and puja everywhere. Such faith! Guha told me his reflections on life, during his period as a fugitive, really began here, in this very place.

—One evening after a boat ride on the Ganges I told Guha I loved him. He seemed to wince.

“It means nothing to me,” he said. “Love? It could easily turn to hate if you are suddenly displeased by something I say or do.”

“I suppose that’s true,” I said sadly.

For a moment I had felt a kind of abrupt relaxation, a sort of inner glow he sometimes brings out in me. I was silenced. Then he spoke again.

“You don’t know anything about the parallel world, Lunaji. You are always saying the same thing in a different way. It is all the same. You might say you are talking to yourself.”

“That’s true,” I repeated.

Usually, when I have a verbal exchange with Guha, I feel I can’t express myself clearly. I feel nervous. I feel pretentious. Even silly. I feel obtuse. His words swirl about me and I stare back at him. Lord, what is he saying! He’s too quick for me. What is he saying? Yet something seems to penetrate that stone at my core. I don’t know what it is. A warming? The thing is, I realize I am still devastated that my world has been vanquished. Even though the culture I grew up in bores me and I no longer respect it, it still circles around me. I look into myself. I see that I go on hoping against hope, hoping for change, for peace, for happiness, for solutions, but only experience continuing frustration and disappointment. Round and round I go. Although great art exists and great science discovers astonishing truths, I know by now that none of that can help me. I am trapped inside the prison of society’s heavy

imprint. Guha says I don't "believe" him. I was shocked the first time he said that. I think perhaps what he is really saying is that to believe him is to die to what I want to be, what I think I should be. I appreciate him all the more for pointing that hard fact out to me again and again, even though it leaves me feeling nonplussed and helpless every time.

During my stay in Calcutta, the subject of death came up. Guha was saying that you have to go through something big not to fear death. "In my case something ended inside me," he said. "The future stopped existing. Something stopped. It was as if an immense system had come to a halt." He paused. "It's difficult to summarize what U.G. taught me, but he created a feeling inside me. My physical body responded to him. I can't explain it."

I asked him if now he felt free.

"No," he said. "Now I am a complete slave of nature. But I'm never bored or lonely. There is always something throbbing inside. Alive!"

I was thrilled to the core. I believed him but understood nothing about this. On the other hand he has said there is nothing to understand. He has said that after all his studies, his frantic pursuit of knowledge, his imperative drive to know everything, he's given up on trying to understand.

"It's impossible to penetrate the mystery of existence. Just be who you are."

The last morning in Calcutta as I sat up in bed I felt my eyes drawn to my shoes on the floor and I had the impression for a moment that I was looking down at the dusty worn sandals of poor dead Luna. What did that signify? Nothing. Just Luna's mind endlessly weaving something out of nothing. Imagination never stops.

So many feelings rise up, the most tantalizing being the consciousness of having been overcome by something that is still impossible to describe. I remember that on some nights going

back to New York in the half-lit, noisy, dirty train, after spending a few hours with Guha in New Jersey, I would have the sensation that the old Luna had died, and had left behind a soft, pliant creature who sat quietly, looking out into the darkness, feeling somehow perfect and wanting nothing.

Often when I met him, I would think about how to write about him, but I kept postponing the writing, that's just the way it was. But recently, Julie began recording some of our conversations, and they were transcribed by our good friend, Ellen. And what can I say, "Hallelujah!" A great gift! Now Guha's words are available to me once more. At first I thought I would read the transcriptions and then write a memoir of what had happened to me as a result of our interaction. But then it dawned on me that the unvarnished unselfconscious talks, just as they were, said much more about both of us than I could have done at my best.

Luna Tarlo

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SLOW DOWN

LUNA: It's very hard to control thought.

GUHA: The moment you are trying to control something, you don't understand you are dealing with the same thing. You are giving more energy to the thought that you are trying to control, giving life to the very thought that you are trying to get rid of.

The only way to deal with it is to take its full impact onto yourself and see where it goes. Be frustrated. Be dejected. Be depressed. The body will handle it. But you just keep draining energy. Keep thinking—and somebody comes and suggests therapy. The only thing that works for you is to replace that thought with something else which is more powerful, and which you like. That's the only way for you. You cannot deal with the problem of not replacing one with the other. Anything that you replace it with will be ultimately a problem later on. Replacement will only give you some temporary relief.

LUNA: Therefore?

GUHA: Therefore, if you are sincere you will figure out that it is beyond your capacity.

LUNA: Yes. Yes.

GUHA: So if it is beyond your capacity, you automatically slow down. Slowing down is the only way. Not analyzing. Not trying to get rid of it. Nothing. Slowing down is "I am helpless"—truly, honestly. The moment you say, "I am helpless," the movement that creates an alternative, your needing help, here or there, by

doing this or that, is not there, so you are really helpless, you begin to slow down. The movement that generates inside you, “Oh!” by the information center is slowing down. Only then can it somehow rejuvenate itself. If there is anything to be done, only the body can do it. Ideas will never be able to handle that. It will just keep on draining the energy that the body refused to supply in the first place. There’s no way out. All your life you have seen this, but yet you can’t say, “It’s beyond me.” Then the solution, if there is any, will come and the action will take place. What is that solution? Nobody will know. What will turn out from that will not be known.

LUNA: That’s right. The idea of slowing down—I always feel as if everything is speeded up.

GUHA: No, it’s your worry. The moment things slow down, you are worried, “Oh, my god, life is becoming desolate, isolated, lonely, I am not doing anything, I am useless.” All these mechanisms—that’s how we have been motivated from childhood for centuries.

LUNA: It feels like constant fear. Like you are living in fear.

GUHA: Fear of losing what?

LUNA: I don’t know.

GUHA: See, that’s what you want to control. You never had control. You don’t want to believe that. You brainwashed yourself to believe that you are in control. And the moment you realize that—first of all you don’t want to realize that you are never in control of anything, including yourself. Yes, your body is in control. That’s why you walk, you talk, you eat, you breathe, you do this

that and the other, it's in control. But the image about yourself, the knowledge that you have and you accepted—that you are in control—is never there, so you keep trying. You keep trying to bring things under control. And life can never match that imaginary thing that you accepted as true. It never could, it never will. You will always be creating a big gap between what is happening and what you want to happen. It's never going to match and you still don't believe that nothing is really in control. You still want to control things the way you have been told to, that this is the way it should be and you have accepted that and that acceptance has already created a standard, and with respect to that standard you measure what will make you feel good. Nothing else. The whole foundation is false.

LUNA: It's all crazy because I didn't know that I am motivated by fear of losing this or losing that. It's right what you say.

GUHA: Fear is the single most motivating thing. If you are not aligning with certain things you will be knocked out. You will be pushed out from the main flow of life.

JULIE: That's what we are afraid of.

GUHA: First you want to achieve everything that will take care of your fear. It doesn't happen that way. Whatever you acquire out of this, you are still afraid of losing that. It goes on and on. Ultimately it's a measuring device in your head. The yardstick was given by the culture and gives you some internal parameter that this is how it should be.

Anyway, look, why are we discussing all these things? You cannot do anything about it.

LUNA: Don't you have to be sort of ready to lose everything if necessary? Isn't that important?

GUHA: That is not a criterion at all. You can't be ready.

JULIE: You can't control that.

GUHA: No. You can't. What is the meaning of readiness?

JULIE: Readiness to lose.

GUHA: Ready to lose what? There is nothing to gain, nothing to lose. It's not like that. The readiness that you are talking about is some kind of idea in your head. What do you have that you are going to lose? You are just assuming—tell me! You have a utopia of peace, harmony, what is there that you have? You have some idea of peace or harmony that you want to gain.

LUNA: The image comes to mind that you're sort of starving and nobody knows you anymore, you're an orphan ... It's "you poor thing."

GUHA: How many people do you think should know you? Even if two hundred people know you, two hundred thousand, two million, how does it matter to your life? As long as you have the means to take care of your basic needs.

LUNA: Which I have.

GUHA: Then where is the problem, lady? That means you want something else. If you want something you have to go and get it. If you can't get it, you will tell yourself, "It's beyond me. That's out." Now I have some capacity, I have energy, I have power—I have to

see with that what I can get. What is it that you want to get? All you really should want ultimately is to live a decent life.

LUNA: Well, I certainly want to get some kind of mind that settles down a bit.

GUHA: Mind never settles down. It's a wrong concept.

LUNA: I know it goes on all the time.

GUHA: It is going to go on. Your assumption itself is wrong. Whatever you are assuming about mind is not going to work that way.

LUNA: Of course not. I want peace all the time.

GUHA: What is peace? What is the meaning of peace? For the body it is as long as you don't have pain.

LUNA: And I don't.

GUHA: The body is peaceful. Your demand to bring peace is destroying your peace—it's torture. Your demand is the single most responsible thing taking you away from the peace that is already there. You know there is something good. Now, you want to make it better. In that process you just destroy it. It is harmonious, already in balance—you have no pain, no disease, what is the problem? The real problem brings about some action so that it can go back to no pain and no discomfort. That's the only demand.

LUNA: I have heard this many times. The thing is I believe it when you say it. And it's true.

GUHA: Then why is it not working? The information is invalid as soon as it does not have a working functionality. It has to function. If it functions you won't question anything anymore. Neither will you say, "Oh, you know what is functioning in me, I think this sense of peace and harmony is functioning in me." That means it is not functioning. It doesn't work that way. You don't say you are breathing. You don't say you are aware. It's not a thing to even ponder about. When things move all right, you walk all right, you don't ask, "Why am I walking all right?"

JULIE: Only when things fall apart.

GUHA: Yes.

LUNA: Why was I so upset about thinking I might be used?

GUHA: Everybody uses somebody in this world.

LUNA: Yes, I know, but it's a matter of degree.

GUHA: The matter of degree, forget it.

JULIE: Well one always uses one's mother anyway! I mean she's there to be used, exploited!

GUHA: What is so problematic? I don't see the problem. The problem is there is something inside you that has a particular idea. As soon as that idea is not fulfilled, the lack of fulfillment creates a movement inside you—you call it anger, despair, unhappiness, sorrow. You don't look at the idea that you are holding onto. It is an entirely fictitious thing. It's not correct. Your idea that your son should behave in a particular way has no foundation.

LUNA: No.

GUHA: No foundation.

LUNA: Only that stuff that she told me.

JULIE: I didn't *tell* you. I sent the link to you.

LUNA: You heard it. You sent it, that's fine, but that's what was probably waiting there.

JULIE: It was already set off, Luna because you picked it up. You picked up yourself that there was something false, something didn't add up.

GUHA: Look, ultimately there will be certain points of view. If you have a point of view and if you think that the point of view your friend has is creating a conflict in you, there is no point in going there and talking and trying to bring him over to your point of view. There is going to be a struggle. Nobody is going to be convinced. The only way to put out your point of view is to just express it, that's all. And if you don't give a damn about anybody's point of view, you don't go there and try anything. Just fuck it all. I know points of view are like that.

LUNA: You know that?

GUHA: What I know is that what I am telling you right now has no value to me. It has no value because it just doesn't matter. I have no desire to convince you one way or the other. If you accept one idea, it will lead you to examine another idea and it goes on and on. There is no foundation, fundamental truth or any such thing.

LUNA: What do you mean by foundation right now? You don't know if it's the truth, or...?

GUHA: There is no such thing as truth.

LUNA: Sorry?

GUHA: There is no such thing as truth!

LUNA: Really? Okay, that's true.

GUHA: So if I knock myself off all the time, in that way, it means I am in a space where I say, "I don't know." I don't know. My brain is singularly incapable of finding the truth of anything, other than some information that exists in a certain way. For example, there is a common mode of expression—your name is Luna. My name is Guha. Somebody is male or female. I was born in such and such a year, I graduated in such and such a year. My daughter's name is this. In all the functional reality we are faced with we have put in some identification and that's all. Beyond that there is no truth, nothing. It's just our acceptance of a way of looking at things rationally—that too is an extension of the inbuilt logic of our perceptive instruments whose capacities are limited and specific. That's all. So if somebody says I am wrong, I am not at all upset because I never claimed that I am expressing a fundamental truth or that whatever is coming out of my mouth is the truth, the whole truth and nothing but the truth! I don't believe it. Nobody can say this is the right thing. If someone says, "This is the right thing," you can guarantee somebody else will come and prove with existing logic that the guy is wrong.

Then it knocks out the whole thing. I have no investment in anything. I am in a situation where I don't know anything about

life. All I can know is what I learned, what is functional in my life in the social context. I need some money. I don't get upset if somebody does not like me.

LUNA: That's wonderful.

GUHA: But if I find that my wife and children don't like me, and I have no way of getting out of the house, I still stay there, but it does not hurt me, believe it or not. Because I know those relationships are all very superficial, based on social dynamics.

LUNA: And expectations.

GUHA: Sure!

LUNA: I really feel much better. Thank you Guha.

GUHA: There is nothing to hold onto. It is your expectation. It's the old, as they say, "Old habits die hard." It's all old habits. They just pop up.

JULIE: It's paranoia. You can't trust.

GUHA: What is the trust you are talking about? Trust is a meaningless, shallow word for you.

JULIE: Well no, I think there is such a thing as trust.

GUHA: What trust? What is the trust? He is not going to kill you. But you can't be sure!

LUNA: It would be a miracle if I had any influence on him at all.

GUHA: What do you expect?

LUNA: I don't want to be exploited.

GUHA: That's it. So what. Just forget it.

LUNA: I am not going to change him.

GUHA: Why do you even expect that?

LUNA: He's got everything invested in what he thinks he is.

GUHA: Look, as a human being grows, that brain is going through a social interaction, he is becoming a person. He will have his own point of view, his will, his desires and it is very complex and that fellow himself doesn't know what is turning in him to make him do what he does. He has no idea. So there is no point on your part if you have any clue or any understanding, to expect anything to control that fellow. When they are young, little, you can tell them what is acceptable in the society and what is not.

LUNA: I want to tell you something Guha, when I heard that about him, it's like something crawled in from the past and took over. The suspicion I suddenly had, this creepy sense, you know, and it just took over. Do you know what I mean?

GUHA: It's foreign to me. I don't feel that way, ever, because I don't have any expectations from anyone on any scale.

LUNA: But you did before, didn't you? You mean all your life you were like that? That's hard to believe.

GUHA: No, not like that. If you have children, of course you want them to be healthy, physically, mentally, and become individuals who can stand on their own feet. That's all.

LUNA: They don't have to agree with you?

GUHA: Not at all. I have no desire to make them agree with me about anything. I always say, "Find out yourself." This is the knowledge bank, this is the information bank we have, this is what we know, you will find an alternative if you don't agree. About character, behavior, there is a certain protocol that is given by the society and if you don't obey, you will face the consequences. And there will be plenty of conflict within you. Good, bad, you may rebel, but you will come back. No matter how much you rebel, that social influence is going to be there in you. You have to deal with those things by yourself. Nobody can help you. If you understand anything about humans, you will never ever try to push anybody to the way you want him or her to behave.

LUNA: I know that. I had no idea of changing him.

GUHA: Him? What is the question? The thing that is operating in you is so lame and false!!!

LUNA: I know that.

GUHA: That is the residue of Luna that is the source of all her problems.

LUNA: I never had the idea that I would change him.

GUHA: Or anybody. You can't even change yourself.

LUNA: Myself is the hardest.

GUHA: If you can't change yourself, what gives you any authority to change anybody else, tell me?

LUNA: You can't.

GUHA: Why don't you simply see this thing?

LUNA: No, no I do know that. I know it.

GUHA: If you can't change yourself, then you have to ask one question: why do you want to change yourself? Why?

LUNA: Well the only thing I want to change is this feeling of helplessness.

GUHA: Who said that is bad?

LUNA: It hurts. I am not saying it's bad.

GUHA: I don't think it hurts enough.

LUNA: It hurts a lot. I thought I was going out of my mind.

GUHA: You know why it hurts? Why does it hurt?

LUNA: Because it's insulting my ego or something?

GUHA: It's insulting a point of view that you have very carefully nurtured and nourished.

LUNA: I know that too. It surprised me that it came on so strong when I heard that story.

GUHA: There is no way out. Misery is written. What do you do then? It's a miserable existence. The more you want to get out of that misery to seek happiness the more miserable you will feel!

LUNA: That's fatal.

GUHA: Fatal means you are going for physical, emotional pleasure, seeking something to cover it up. You are not dealing with the pain. The body can handle that pain, it has all the ingredients. You just simply don't trust your own capacity.

LUNA: Yes, that's probably true. Everything else came first.

GUHA: If I don't want any alternative—this is me, this is what I feel, and this is inevitable, this pain I have to bear—what is it that I can do? Say I am inside a prison. Okay. There is out there somebody to whom I have no access. And the guy who is there outside, who is beyond my reach, is not behaving the way I want him to behave. Can anybody take away my misery?

LUNA: I don't think so.

GUHA: So what do you do? You say yes, it's a miserable existence, then see what happens.

LUNA: That's what you have to say.

GUHA: That's it. If you don't make any effort, if there is a solution, it will be there.

LUNA: That's true. I don't know why I forgot all of that.

GUHA: It's not that. You have faith in the wrong thing, that's why you forget. You have hope, you have expectations, all those things. I am not saying that you can be freed from that or you don't see it. I'm simply saying there is no way out of misery. You can go to a shrink, therapist, do-gooders, gurus, priests, they will give you small doses here and there, take your money, you will come back to square-one, guaranteed. You can take a little alcohol or medicine; they will become a permanent attachment to your life. There is nothing you can do.

LUNA: That something could come back like that really astounds me, with the power it had.

GUHA: Believe me, deep depression is the only solution. It is not going to be permanent, but it will wipe things out.

LUNA: The more I live, the more I realize that I don't even know myself, let alone knowing anybody else. Sometimes I feel when I look at myself in the mirror, I don't know who I am.

GUHA: If you by now at this stage of life don't know yourself, what makes you feel that you should know yourself?

LUNA: Because they told me that you are supposed to know yourself. That's supposed to be a virtue.

GUHA: So you still believe it?

LUNA: No. I am telling you, I don't.

GUHA: But you seem to believe it. Otherwise there cannot be any concern.

LUNA: No, I am not saying it longingly. I am just saying I know it's impossible for me to know myself.

GUHA: So what is the action out of that sentence? It stops. It is complete acceptance. But you can't accept that.

LUNA: It stops for the moment.

GUHA: Then it is not an understanding.

LUNA: I hear people saying, "Oh, I look into myself."

GUHA: You still believe it is possible, otherwise that would not be a valid thing.

LUNA: No, it isn't valid at all. I know that.

GUHA: If somebody comes to me and tells me that they have seen heaven with their own eyes, there is an existence, Jesus is waiting there with a garland, now they know it more than ever—do you want me to believe that? I will not make any effort to make him believe in anything other than what he believes in. There is no point. And he has no way of convincing me of anything. So what is there?

LUNA: Yes, I do see it.

GUHA: If you see something, the seeing itself is something happening.

LUNA: I feel so much better here. Somehow it was there to be known, it's not the first time I heard it. But the other thing, that moment of suspicion sort of took over. It was awful.

GUHA: The suspicion, and not suspicion, all those things are just a set of expectations that you already have built inside you. If somebody comes and promises you something, it's almost impossible not to have hope.

LUNA: Hope, that's the word.

GUHA: It's impossible. So, given the life you have lived so far, and all your experiences, your hope really should be short-lived and you should know these are all fanciful expectations.

We all have this amazing capacity to cut hopeful expectations. "We" means all of us. It is there inside. Then of course one can ask why it is not operating in most people. All I know is that I have no way of communicating this, there is nothing I can do, forget it.

LUNA: Don't say you have no way of, because I am always very moved by what you say.

GUHA: I have no illusion that it really helps anyone.

LUNA: It does help, I am telling you. It's just as well you don't have the illusion.

GUHA: I really don't know.

LUNA: I know that you do have an effect, I told you that a long time ago. Are you looking forward to going back to India?

GUHA: I am not sure.

LUNA: People will come to see you.

GUHA: Nobody will come to see me. Why should anybody come to see me? I just don't know. I have a few friends here and there. I chit-chat with them. I like many of them, but at the same time I just don't want to add to their fantasies. We have something in us; we have this kind of faith, belief. We continuously generate myth. We live in a fictional world. We create fiction. We read fiction. We love fiction. We live in fiction. We dream fiction. We are basically a species spinning its own web out of imagination.

LUNA: Are you just talking about them now?

GUHA: Everybody.

LUNA: Yes, but I mean this is related.

GUHA: I don't expect anything other than what is right now. I am not looking forward to seeing anything or anybody. I have no goal in life. Believe it or not, this is true in my case. This is very hard to accept. I don't know what's going to happen. That's foundational. Yes, if I want to go to India, I have to book my ticket and try to find a place to stay if and when I go there.

LUNA: I feel that you have people there who really hear you and listen.

GUHA: They try. They try to listen. They are very nice and I enjoy their company. But I don't seek happiness. I am not going there to seek happiness. I am fine here.

JULIE: You are happy here too!

GUHA: Wherever I am. Right now I am feeling so great, so why should I look for anything better than this? I don't. But that does not mean that I am not going to move at all. I do move. Sometimes I feel, okay, it's enough here, let me hit the road. That's not often easy for my family members. It's not easy. In life people expect certain things. When they don't turn out that way, they feel violated, disturbed, depressed, unhappy.

JULIE: Those are fixed ideas.

GUHA: Not fixed ideas, it's our background, you know. What you have been told and how you are brought up, certain things are inside you.

JULIE: But you have to learn to change with the changing times, as U.G. used to say every day, if you don't you are miserable.

GUHA: So, you enjoy your misery.

LUNA: If you don't what, Julie?

JULIE: Adjust to the change when patterns change. If you don't get what you think you should be getting, you can either be miserable or you can accept it and not be miserable.

GUHA: This is a theoretical thing.

JULIE: It's theoretical, but it's true.

GUHA: What is true? Even if you are just here you are still miserable.

JULIE: Luna lost her contact with her son for twenty-five years. She went on, and it didn't get her down, she went on and ...

GUHA: It was a festering wound all along. Don't tell me it was not there.

JULIE: It was festering but she still went on and lived her life.

LUNA: I didn't think about it.

GUHA: It was always there.

JULIE: Sure it was there in the background.

GUHA: It was very much there, and it was so living that when it came it just brought back everything.

LUNA: Yes it did, that's the thing.

GUHA: That's the thing.

LUNA: I mean, it brought back a certain positive thing too because he seemed like the boy he was before all of that, you know.

GUHA: Yeah, so that means you expected certain things a certain way—your way. And it didn't happen your way. He still thinks he is successful, and he did everything for everybody's good. I guarantee that. So where is the scope for anything else?

LUNA: You know you are right.

JULIE: There is no question about it.

GUHA: There is no right or wrong. Right and wrong is a social imposition. Society has created rules. If something is not right, it will take care of it in its own way. If it is right they will let you go and do your thing. That's all that is there. I don't know what morality is.

LUNA: That's what it is, right and wrong.

GUHA: That's the whole social norm. One short sentence of U.G. Krishnamurti is "Steal but don't get caught." That says it all, right? Stealing is bad because if you are caught you will be punished.

LUNA: I think that what is healthy in a way is to be able to be spontaneous.

GUHA: Healthy! The definition of health is itself just a definition. Forget about those things. The definition of health at present is not related to your wellbeing. It is how you should be happy. Happiness is your only goal in life because you are unhappy and miserable!!!

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WHAT ARE THEY TALKING ABOUT?

LUNA: I don't really know what they are talking about.

GUHA: These concepts have been there, the astral body and all these things. So this is the ground on which the exploitation begins. We begin to indulge ourselves in a self-delusional process. It depends on belief, like the way you believe in Christ and somebody else in Krishna, and you can gradually pump up your ego to make this belief stronger and stronger.

LUNA: Look, when they're explaining about getting better, they are talking about doing good.

GUHA: Even do-gooder is not better. Do-gooder is some kind of a different thing all together.

LUNA: But that is the thing that's pointed out to people, give more, kill less.

GUHA: It just doesn't work. If there were any indication of such a thing being functional, we wouldn't see such severe violence in those countries where Buddhism and other religions are preached.

They pick up a set of words and create a momentum. You cannot argue with them. There is no place you can have a rational ground on which to talk. For example, if I am asked to find out whether my inner "being" is evolved or not, that is the game the spiritual teachers play with their students, whether you have progressed well, the guru has to have a hand in that. You have to pretend to understand who has progressed and who has not. You have to create a label for yourself, but you are just fooling yourself.

That's my opinion. You know if you are really honest enough, integrated enough, you will find that it's not like that; you really can never, ever, ever say, even to yourself, when you close your eyes, whether you have evolved or not. It's just a set of words that you impose on yourself.

LUNA: I agree completely. I don't see any reasoning in it. It's just a wish.

GUHA: It's a wish—so I can wish this, I can wish that, I can assign myself a label, okay? I can talk this way, so that must mean I have evolved! There is no logical connection between this wish and what is really there. These two do not have a real logical set up. Just because you talk about soul, this, that and the other, doesn't mean that you have evolved. You just picked up a few phrases. There are a lot of people who have picked up a lot of phrases in different fields, it means nothing.

LUNA: He says they are very good friends now.

GUHA: Who?

LUNA: Some famous Indian teacher, what's his name? Chopra.

GUHA: He has a good scientific background though.

LUNA: But it's still the same stuff.

GUHA: When he talks about this spiritual stuff, then it is the same gobbledygook, but when he talks about science, it's okay. When he talks about the physical body and its phenomenal capacity, that is fine. But as soon as he brings in the other stuff, that's completely ...

LUNA: I just don't know what they are talking about.

GUHA: I feel that they are mutually supporting each other to express things the way they think they should. If there is something that really touches your core, you don't have that necessity. You don't need to say something that is not true and functional for you. It is something that is very hard to explain. You don't need support to stand by yourself. You want to have a say on the value system—this way or that way—since in the real field of philosophy or science your opinion will be rejected right away. You have created another alternative medicine and want to add it to the value system. And if you ask me if science explains everything, I would answer, “No, it does not.” But what makes me not say that I don't know?

LUNA: What makes you say you don't know?

GUHA: Why can't I say I don't know? There are so many things that we know and there is a ground on which we can detect that. A person can say, “Okay, you are a good orator, you can speak nicely for hours and hours, I will give you a prize.” But don't pretend that you know something that others don't know. That is a kind of belief-based pretention.

LUNA: You are lacking something essential if you don't know.

GUHA: So that doesn't mean that I have to brainwash myself to believe something and preach it just to make it clear that I know. That's kind of a self-defeatist state. Anyway, it depends on the people.

LUNA: People want to believe. I remember I went through a period where somebody convinced me, against a lot of opposition

on my part, to become a Catholic. You cannot imagine. It became a pressure from people who I was very close to. And it was threatening the relationship, and I gave way finally.

GUHA: A lot of social impositions are like that.

LUNA: It was awful and I did it and I was baptized. I was really out of my mind at the time. And I found it difficult.

GUHA: Didn't you have a Jewish background?

LUNA: No. That's probably why it was easy for me to do that. My parents were Atheists. They were Jews. Their parents were Jewish. And that's the only way I can think, but both my mother and father ...

GUHA: Didn't practice religion. They didn't practice any religious belief.

LUNA: They didn't teach me anything. So therefore I never, I still don't know what the holidays are when people tell me—and Passover is coming soon—until they start selling those matzos at the store. No, it wasn't part of my upbringing and there were times when I felt very out of place, but not too much. If you don't have it at home ...

GUHA: This is very similar to religious belief. Their belief is the same in a new-age way.

LUNA: But there is something so naive about it and very intelligent, brilliant people have ...

GUHA: Yes, intelligent, brilliant, and all these things, but in the core they are very afraid of self-examination, and there is a lack of integrity.

LUNA: They are not given to that.

GUHA: Yes, so there is the lack of integrity, not in terms of doing wrong or right but lack of integrity in terms of questioning themselves about what they are. You know the mind always has a logic, and in that way they impose faith instead of looking at it rationally. There is a problem in that. In terms of thinking, as soon as you think something, if there is an agreement it is easy, but if there is no agreement to examine why it is not in agreement needs a lot of energy, courage and integrity. So, that's why it's very easy to make people believe on a fear basis that Jesus is going to save you all. And you will get hordes of people. It is like a sinking man always trying to grasp at a small straw.

The social pressure is a huge problem; if we can't fit in we want to escape from that pressure in a miraculous way. So we use faith, belief and all these things. It does have a tiny positive aspect, faith—there is a reduction of stress and the reduction of stress releases some kind of neurotransmitter in the head and you feel good.

LUNA: You feel protected.

GUHA: Protection means good. You feel happy—smiling and secure. All these things come, but that does not mean that what you have imbibed has any element of truth to it.

LUNA: It is in some way so simple and transparent that it's unbelievable that people build theories and philosophies, and god knows what.

GUHA: It's not even considered a philosophy any more. It's just a belief system.

LUNA: Like reincarnation. It's so obvious.

GUHA: You cannot say obvious, just the way there is no way to prove or disprove the existence of god. There is absolutely no way. Just the way the scientists have discovered the gravitational theory, the laws of gravitation, like that there is no way you can prove the existence of god. There is no way. Just because there are more people on this planet that believe in god does not mean that there is god. There was a time when most people thought the earth was flat. That did not mean the earth was flat. It is like that. Actually, the information center is trying to hold onto its own identity by attaching itself to some grand idea. "You" do not want obliteration!

LUNA: There is something about death that when somebody dies and now there is nothing, something kind of shakes you up.

GUHA: Sure. It's the fear.

LUNA: It's weird. I don't know whether it's just fear. It's that the presence is so present and then there is the absence.

GUHA: You see the main problem of death is, it's my point of view, that we have a physical body and this physical body has organized itself this way after millions of years of evolution because it somehow has a program to protect itself. It has to protect itself

otherwise it will not be in this form. It will just like that, break and dissolve.

That strength and vitality to keep that organized form itself is very deep and very strong. So it has created inside itself a protective mechanism, to protect itself from the invasion of others so that this organized form doesn't break down. And it will not allow it to break down. That mechanism which protects it, we call fear. Whenever this body is threatened, it creates a tremendous resistance from inside—a tremendous resistance that brings out either flight, or fight, somehow to protect itself. For example, it will not go to a very high place because it knows it could fall and die. It protects—it creates that kind of physiological fear to protect itself. So the same organism, the same set of things is being used by what you call the information center, the socially imposed element, what you call Luna.

Luna also has the same line of fear mechanism to protect herself. If I don't have money tomorrow, what will I do? It's a fear, because we have seen people suffer who do not have money. So, I immediately project this and create a fear in myself. That is a strong thing inside. But, the nature of these two fears is very different. The physical fear does not exist in a continued form. It comes only when it faces the real situation, the danger of extinction. When you are on the ground you are not afraid. When you are on a very high plateau, you look down, you are afraid. But that fear you cannot create in your head when you are here on the ground, that sense of fear is not there.

There is friction and stress in the fearful state. And in that heightened state this body has to do something to bring it back to the place where it will have no fear. In that heightened state the body works in a different way and it cannot work too long in that

state—it is going to break down the body unless it goes through a physical transformation where the height doesn't make it afraid, or it has wings or some other evolutionary process happens to that particular species.

LUNA: Do you think that evolution can come from fear?

GUHA: The exact reason for evolution is very hard to distinguish. They say when the species struggles, the gene spontaneously mutates. And in one of the mutant species there is a propensity that can overcome the problem in the previous generation. That's the theory. Mutation, spontaneous mutation occurs because of a lot of struggle. The struggle brings out that kind of spontaneous mutation.

The fear that we have created is a continuous fear. The body wants to get out of that fear. It wants to have a chemical disposition where there is no fear. So one of the simplest ways to make your theoretical fear go away is to assure you that nothing bad is going to happen in your future—I am here, I will provide you money. So, like that there is fear of death, uncertainty, all these things and then there is god who is going to protect you from that. It is a big mechanism.

LUNA: But it's very hard to support that idea.

GUHA: It is a working idea. That does not mean that there is something real there.

LUNA: No, I know, but the ability to believe it when a child they love gets cancer—why did God do this to my child? You cannot question God.

GUHA: So, to explain that, they invoke what is called karma, reincarnation. It can be a pain balm. It can give you a certain kind of comfort, like opiates, some kind of solace for your tremendous pain and suffering. That does not mean those things are right. There is no way we can prove that. The first thing is that it's a conclusion out of some sort of logical thinking process, but it's not all that logical because then it could be proven beyond any reasonable doubt by everybody. If I drop a ball from a height I can exactly calculate how much it is going to go down, with how much speed, with how much velocity, everything defined—that's why we call it science. But these other things we just don't know.

LUNA: Of course, we don't know. But I say I don't believe it.

GUHA: I don't believe it. If somehow I acquire an instrument to find out what my life was in my previous birth and verify that, I will believe it, no problem. I am open. If somebody comes and tells me that he will show me, he or she, I am open. First, I will ask him, are you sure you have tested this yourself? Do you really know what you were in all your past lives beyond a reasonable doubt? If you can make yourself believe that, I would say, well I am not that gullible.

LUNA: Why would you believe that? It just seems so obvious.

GUHA: If I sit down and start thinking, through my thinking, I can find out the link between holding on to that belief system of reincarnation and the spiritual practice that you are trying to impose on your students to give them a certain hope. The foundation of this hope has to be somehow connected with that reincarnation. The other body that you are talking about is evolving that way because it had past lives—not the physical body. So this is the

old thing, we know it. I was brought up with that kind of idea, I know all its ins and outs. But that does not mean a thing.

So, I have no struggle. I have no struggle in the sense that I keep myself open. If somebody can give me that propensity then I will accept it. That's how the Indians are very clever. They have produced this kind of thing. They tell you to meditate, and if you do this and you go to a very high state, you will understand and it will be real to you. So many people make themselves believe they are in a high state, they have gone through and created this experience, they know this reincarnation is correct, they believe it—although mostly it is a pretention—because it is the most important thing to them.

LUNA: You mean they pretend in some way that they are convincing themselves?

GUHA: No, they believe that it is there. Just like many people say, you know, I talk to him—God. There is no way to believe or disbelieve. All I would say is that when you talk to God and you believe that sincerely, it's your own ideas that you are putting forward unknowingly.

LUNA: It just seems to be stupid. I know I am oversimplifying it, but it just seems so childish.

GUHA: If there is anything that this physical body has a problem with, like disease and the elements of nature, they are always imposing a certain kind of discomfort on this body. We have a new thing unlike the animals, which is the work of socially introduced value systems, called information gathering or thinking. The value system is always putting pressure on us through what we call culture. The medium of culture is thinking. And the

way our memory assimilates this information can come through two systems, one is the image-making process and the other is the thinking process. They are, however, internally very well connected. And, if there is a real internal problem in us, that problem will push our entire system to create a balance in which it can function optimally in cases of disease, elements of nature and thinking. All three. Nothing else.

The body handles the thinking structure just as the immune system attacks bacteria, but the systems are not exactly the same. That is difficult to prove. Since ancient times, humans have attempted to alter their self-consciousness. Now the consciousness and brain research is going so much deeper and the human being has begun to understand the workings of the brain and how with a small dose of chemicals you can change the state of consciousness.

These chemicals were always there. People used to drink soma juice, chew some herbs, take opiates to feel happy and their thinking pressure and sadness would go away. That's an effect of certain chemicals in your brain that produce that state, which handle the social pressure.

LUNA: Doesn't that really make you think in a way that something like an opiate that you take can change your whole point of view temporarily?

GUHA: Temporarily. That's what it is. And the thing is that you don't have to have a substance.

LUNA: You can do it without the drug?

GUHA: Even without the substance there is an opiate. For example, the brain researchers are continuously coming up with these ideas. When you face something, your body responds to it. So there is a signal—a danger signal. If it turns out that it is a false signal, the body opiates—you smile, you laugh, you are happy. Like that, when you are going to play a tournament, you are pumped up, nervous, all these things. The moment you win the tournament, it's an information system, it opiates. You feel you are on top of the world. So, happiness, that is an opiate and this body is responding through the information center and it is creating that kind of thing inside. Medical professionals have come to know the exact opiates that operate, and can now create them artificially and can give you that kind of high energy through a targeted drug.

LUNA: In a way there is nothing wrong with that.

GUHA: No. Your meditation experience and the LSD experience, as far as experiences are concerned, the happiness that you derive from the state and the disposition of the brain is the same. The gurus would kill themselves if they listened to this kind of thing.

Look how therapy works; the words, and the sounds and the meaning of the words and your emotional disposition are creating a state inside you. That begins to bring about some happiness and you think something is working. It's called therapy.

LUNA: Well what's wrong with drugs actually?

GUHA: Nothing.

LUNA: It's apparently not good for your body.

GUHA: It's not. If somehow, without drugs, a balance can be produced inside, that means you are internalizing the body's innate capacity to protect itself and bring you to a perfect disposition, that is the best situation. Now if it cannot, what happens is, if there is an imbalance inside, what is the problem? Why is that imbalance so important? Mostly, as far as the mood and behavior patterns are concerned, it is because you are not fitting yourself to the social demand. The social demand begins at home.

LUNA: What do you mean by that?

GUHA: Say you are not studying well, you are not doing something you are expected to do, then you are either maybe too hyper or too lazy, you are this or that, and you are taken to a doctor. Now most of us, in this modern society, are exposed to this type of treatment right from the beginning. So what happens is when the body is growing, it is capable of finding out some kind of solution for itself. But drugs inhibit that capacity of the body. That's why often you will see a drug that operates for a particular type of patient in a very small amount in the beginning, and after some time that small amount is no longer effective in the body at all.

LUNA: That's the trouble.

GUHA: Because it shifted, now the body refuses to produce that kind of thing, while earlier at least it was trying. By external means you are destroying the capacity of the body to repair itself. But, for example, if I have a broken hand, I wouldn't wait there and do nothing. I would help this body to work faster to repair it. I would put it in a sling. Like that there are many things that a good doctor will always try to do to make your body, given all the resources that it has, to repair itself with the minimum external effort. A responsible doctor will try to reduce the dose of medicine so that

the body will try to heal itself. Its capacity is enormous. It has existed for such a long time. A good doctor will always try to prescribe minimal medication, he will try to see where the problem is and that inability brings about giving too much medicine.

LUNA: So the answer is, if you take drugs, instead of allowing the body to heal itself, you are weakening the body.

GUHA: Yes, drugs actually reduce your capacity to heal yourself. But there are places, like if there is a cancerous tissue, probably the body cannot handle it and the cancer is going to grow. So then one has to intervene, take out that tissue if it is possible, and repair the system, and still your body has to fight against it. The moment it loses, it's over. It is ultimately the capacity of the body that makes it heal itself. Once that's gone, it is finished. The external things are of minimal effect if there is some problem. And that's why we are learning about the body.

LUNA: So all these artificial things to create a good feeling where there is a bad feeling under it are not strengthening the body.

GUHA: It is not only not strengthening, what it is doing is it is creating an artificial demand inside to have a situation where you are all the time happy. You need more drinks to make yourself happy. You need more money to make yourself happy—everywhere, in every direction. So ultimately, you are totally out of touch with the body's need. If the body's need is perfectly satisfied, the disposition itself brings out the greatest sense of peace and harmony.

We have this capacity. This capacity is very peculiar. For example, I am in a social situation where I have no way out—say I am a prisoner, okay—somehow I became a victim of two fighting

groups and I belong to one group, so I am enslaved—like one hundred years ago, the black people, very nice, very good people, just because the whites went there, grabbed them and brought them here as slaves, had no choice. Now this thought-induced consciousness always is able to remove some of the pain from you by thinking. You can completely alter your pain mechanism by thinking.

LUNA: You become altered.

GUHA: Altered means you keep thinking, and keep thinking, and you keep placing yourself in a state other than facing the problem because it's impossible. So, you stay in a jail and think that you have been tortured because Christ has been tortured, you are one with Christ. There is no way out, you are one with god, thought can completely alleviate the physical misery in a very heightened state. So these are the ways one can go, that does not mean that it is a very desirable situation.

The human being has that capacity to do all these things. Just the way you can pump yourself up to believe that you should give your life for the good of others and go and commit suicide, either be a suicide bomber or a pilot of a kamikaze plane, or a big hero who goes and gives his life on the battlefield, you can convince yourself to be like that. You can override the natural programming that you have. The human being acquired that capacity. But my point is: that kind of movement never addresses nor brings about the individual's essential balance.

LUNA: No, it is very unbalanced.

GUHA: It is unbalanced. So what happens? This socially induced thought—and spiritual thought is also one of them—never addresses the inner harmony. It always wants to give you more ...

LUNA: You are speaking now generally, that the religion ...

GUHA: I think you're not following me. Why do you want to go and do all these things—meditation and gimmicks? Because there is an imbalance inside, you are unable to cope with your problems. In a direct way, you are not able handle the situation that you are in. So that's how it starts, I am not saying it's good or bad. That's the way things happen in our society.

LUNA: It's a good way to think about it.

GUHA: If you look at it, you will see that this is the way. For example, there is nothing wrong if I cannot achieve something in a particular way, I find an alternative way to express myself or do something to live the way I want to live. If the situation is that you are doing all these things just to live well, that's different. That does not mean the path that you have taken where you are doing well is better than the other path. It does not mean anything like that. It may have suited you that you are doing that. It's like I belong to a particular society and all the things that have been taught to me from childhood were like god's truth in my society, I apply that knowledge, I was in that society; my happiness, unhappiness, everything was dependent on the social value system that I was brought up in. Suddenly, I was brought to some place and I started seeing people believed in different things, there is a different standard of morality, a different sense of beauty—I am lost! What is that? Which one is right? There is nothing I can decide! So then I have to start thinking that maybe all that I believed, everything that I was told is not all that right. That doesn't mean

that the new atmosphere I came to is also all that right. So something has to hit you hard in the core of your belief structure. Possibly these are the things that just don't happen unless the fear completely goes out of you. This fear is in the psychological field; it is a battle against the social value system and its belief system. It's very powerful.

LUNA: I've never heard that before about the fear, is it for protection, being manipulated all the time?

GUHA: All the time. The fear is such a thing that you will be surprised that you don't even want to get rid of it. It is fear that keeps Luna going.

LUNA: Oh my god.

GUHA: The value system is so deep inside, it's like the core of the thought mechanism itself wants me to be good as far as the value system is concerned. My judging another person is based on that kind of logic—good/bad. Certain actions that I have been taught by the value system are good, certain other actions are bad. Inside me already the judgment has occurred and my drive is always towards how to become good as far as the value system is concerned.

No matter what, as soon as in that struggle, I do something that I convince myself is good, there is a natural opiate, it's called "do-gooder's high." Somebody telling me I am good gave me a high from childhood. I am not saying it is good or bad. What I am trying to say is that these are the things that mean inside me the value system is operating in a way that it is always guiding my movements. I am enslaved by the value system.

LUNA: Yes, of course you are.

GUHA: There is always a struggle inside me.

LUNA: And you will deny yourself things that might be things that you want more than anything else.

GUHA: One day something really hits you so hard that you begin to question the value system itself.

LUNA: Yes, well of course, that's what we hope.

GUHA: As soon as things hit you hard, then what happens? You don't try to prove anything to anybody.

LUNA: It doesn't matter any more.

GUHA: It does not matter in the sense that the value system, which has brainwashed us to believe something, has no foundation. The strength and vitality come to you when the thing that wants to express as a function of the value system has somehow collapsed. It's the process of self-aggrandizement—that which used to give me pleasure and I used to drive myself nuts—that has no value at all. And so, what happens? That's it. It's over.

LUNA: Well of course if you begin to question the value system, you usually do it actually when you are an adolescent, it begins then.

GUHA: Right from the childhood. You can't help it. And in fact, we all are agents of the value system just the way the moment I instruct somebody about certain things, I am also an agent of the value system.

What I am doing, through me I am perpetuating the value system. And there cannot be any teaching that can adequately address these things. All one can do is to question—question the value system, try to understand what is best for this organized form, what is best for it. Be totally ruthless and selfish and find out what is best for it. How much of your energy should you use to get what you want to get, and why you want to get what you want to get. These are the things that one has to sort out for oneself.

LUNA: Very much so. Now, what does a person like say, my son, have to get? He wants to, I don't know, I don't even know what he wants ...

GUHA: It's very difficult, but one thing is for sure, one of the most important, subtle aspects of the human species is what is called "self-aggrandizement." It gives a very subtle pleasure.

LUNA: That is probably the most important thing.

GUHA: It is the most important thing. What happens is that we—it is a part of our education to make somebody strong from the childhood—we encourage the self-aggrandizement through reward and punishment.

LUNA: Be somebody!

GUHA: Be somebody. You will be rewarded if you are somebody. From childhood that desire becomes one of supreme intentionality. And in the religious system it works in a reverse way. You will become a supreme personality if you can kill your so-called ego completely. Both are the same. The movements of this process are the same. Anything you do to increase or decrease the so-called self is an exercise in futility.

LUNA: Yes, they are the same because you are killing yourself.

GUHA: Either to be somebody or showing people that you are nobody.

LUNA: Yeah, that's the other end of it.

GUHA: It's the same movement. Or, I am free from everything. Look, if somebody can tell you what state he is in, he is telling you a lie. The moment you try to look at yourself, all you will see is whatever society has taught you to identify in a certain way. It is that knowledge and the description that you are using to describe yourself and telling yourself that you are in such and such a state. You are not doing anything more than that. You cannot.

LUNA: But what if you could?

GUHA: You can't, it's not possible.

LUNA: Because of the language?

GUHA: It's not even language. There are certain things that you say you are which are borrowed from the value system, from the culture.

LUNA: Ok, let me just ... you are getting pretty deep here. Basically, if you ask yourself who you are, nothing comes to mind actually.

GUHA: What will come?

LUNA: Nobody knows.

GUHA: There will be a set of information.

LUNA: Well, you could make a list.

GUHA: Make a list and then you go on thinking and increase the list.

LUNA: The fact is that you don't know what you are and you are never going to find out what you are either.

GUHA: That certainty is the thing that they don't want you to have, because then you will not search.

LUNA: You won't be so motivated to do anything.

GUHA: First of all, what will you do if you try to find out who you are? Why do you want to know who you are? What's the first reason? Okay, you can say, "I really want to know who I am." Now you go to a scientist and he will tell you. He will give you an entire list of your heredity. There is a sense of truth there. They really know who your father and mother were, and their parents, and their parents before them. They can find out, there is a lineage. Now, if some joker is going to come and tell you, "Well, that's not who you are. That's just the animal part of you. Who you are is what this consciousness Luna is now, you have to find out and then in that process you will know who this Luna was earlier." That's the reincarnation theory.

LUNA: You know it makes my head roll because if you think about asking who you are, nothing comes to you.

GUHA: Three words. Who. You. Are. Luna. The history of Luna.

LUNA: That doesn't answer it though.

GUHA: What else can you know?

LUNA: I don't know, you can't know.

GUHA: So to know this, who you are, you will borrow continuously from the vocabulary of the system. There is a vocabulary called: soul, spirit, consciousness, my reflection, my introspection, my feeling of pain, my feeling of pleasure, my feeling of happiness. So you go on identifying things and putting them into words. What else, tell me?

LUNA: I can't talk about this because this is the kind of question that always drives me mad because when you ask who you are it's as if you are supposed to know who you are.

GUHA: What will you know? That's my question.

LUNA: I know that's what I am thinking about. But it's as if you can be summed up.

GUHA: Summed up what? All words.

LUNA: Gentle, intelligent ...

GUHA: All words. That means behavior, your feelings, your social position, what else, knowledge. It's the information bank.

LUNA: But there is something about it that seems false.

GUHA: Something about it seems false, what will you get out of it?

LUNA: Probably nothing.

GUHA: That's the thing. Is it going to change you into something else?

LUNA: It's a mystery to yourself.

GUHA: Why don't you say it's a mystery? I don't know. All I can know is what I am taught to know, what I am hearing from others directly or indirectly. Or, I will try to look at myself and try to impose my knowledge and think about it more logically, more systematically and I come up with another nice sentence. That way I can write a book. Every day I write one new sentence. I am not this, I am not this, I am not this, and you go on recording all these things, what else?

LUNA: Don't you find there is something disturbing about that?

GUHA: No, it just doesn't bother me. I looked at myself, and all I see is more and more and more information. To me it's meaningless.

LUNA: There's something about it that's kind of maddening.

GUHA: Why do you want to exercise something that is maddening? That is the thing. Maddening in the sense—will you know? To me the question itself is kind of idiotic. What else can “I” know other than the knowledge I am borrowing from the information bank? I am always measuring my response. Measuring my response in the sense that I felt bad, I was angry, I was very sexy, I felt jealous about somebody, I was inspired to become like somebody. So I am all the time judging.

LUNA: All in terms of the social ...

GUHA: Social value system. The value system said you should not be angry. But I found myself angry. So I said, "I must be bad because I am so angry." So, you write one line: I am an angry person.

LUNA: When you look at yourself in the mirror, don't you ever feel that "who is that stranger in the mirror?"

GUHA: No, I see my nose, I see my eyes, hair. I see nothing else. There is no stranger. This is the body I am familiar with. I don't find myself in any other way. When I close my eyes I cannot imagine anything if I don't use words. I cannot recall anything without words. I cannot recall any color. If I close my eyes, if I don't say "green," there is nothing.

LUNA: That's probably true. You have to see it.

GUHA: I close my eyes and until I say "red" there is no red. Even then there is no red. It's just a word R-E-D.

LUNA: I must be talking about something where you feel alienated from yourself in some way.

GUHA: What is your self?

LUNA: I don't know.

GUHA: So why are you alienated? It's a value system judgment. You are judging yourself. That's what, nothing else. There is a friction. The image that you have of yourself is not satisfactory. That is the friction, it causes you to want something, which you

call intentionality. You are convinced that the intention to fill up that gap makes you do things. What else is there? Nothing else is there—just words and images, words and images, nothing else.

LUNA: Even if something is wonderful, I still don't get it, I often have that feeling. I often have the feeling that there is some mystery at the center of it all.

GUHA: There is no center. Where is the center? The thing that always revolves around is the word, Luna. Nothing else is there. I don't see anything else. I never found anything else. Every time I look, all I find is a set of information. That's all that is there. Nothing else I find. A certain sensation, which is very appalling to the body, I can't maintain it. It moves me, it just makes me go away from it or get rid of it. Those are sensations and they also have a name.

LUNA: I don't know what the heck is our sense of unreality.

GUHA: Unreality means what?

LUNA: I don't know, I am trying to express this.

GUHA: Express means what?

LUNA: What I am trying to say.

GUHA: No, the reality of a thing is only functional.

LUNA: You think it's self-consciousness?

GUHA: Self-consciousness is everything about whatever you can recollect, say: naming, recognition, imaging, words, these

are all part of the self-consciousness. The consciousness that is there, the process through which the red color appears to you is something that you cannot access. You cannot alter it. When you open your eyes and there is a red ball in front of you, there is nothing you can do. It is an inbuilt process of the system itself that makes it appear that way and it has been that way because it is programmed to have it that way, that is the only way it can survive. Your understanding of something that is there which protects you from it if it is bad or makes you go there if it is good, is the very protective mechanism inside us. If there is a tiger in front of you, you don't have to understand anything, you will run for your life. That's an inbuilt mechanism, that recognition of the system, and there is nothing you can do about it. You can sit back and think about it, that is what self-consciousness does. You can write books, you can think, and you can create a separate parallel memory bank through which you access all these things and write about them. So, in that also there is only what is called "functional reality." Everything that I say about it is a reality that I have created through my knowledge, through my understanding, through my value system. That's the learning process.

LUNA: I know you are absolutely right about what you are saying. I am just trying to express a sort of feeling that is pretty inexpressive.

GUHA: The feeling that is inexpressible is something that you never actually identify. It comes and goes. To identify it, you have to have two things. One is the imagery, the other is words.

LUNA: Words and imagery. You know what you are saying is true, that you can't see a color when you close your eyes. That's interesting.

GUHA: I can't see anything without words and images, and those too I have to recollect. I have to ask myself. There has to be a movement. The intention to create that in my imagination—the image-making process that I have acquired as a human being, is a work of self-consciousness. Otherwise, you don't even see yourself, nothing. I don't see anything.

LUNA: You are boiling it down. That's so interesting—to words and images.

GUHA: They know all these things. That's knowledge. It's common knowledge for all the philosophers of consciousness. The response of human beings is very mysterious. It creates a range of meanings inside you and you respond according to those meanings and sounds, without the meanings there is no interacting "you." It's very complex and mysterious.

LUNA: You are living in a dream.

GUHA: A dream? A dream is a very different mechanism, but also an image-making process.

LUNA: I didn't mean an actual dream. Living in some kind of unreality. Well I guess we all are.

GUHA: Continually, all the time. Your wanting something is an extension of that illusory movement. We do that all the time. That is functional reality. You can't live in the society without it. You have to plan. The whole society organized itself in a way that you have no way out other than that. You have to function in that way. Otherwise you will go insane. Unless you identify this is a cup, as everybody identifies it, you are going to go crazy. That's it, that's functional reality. That's all that's there. Everything that

you know about yourself, that you will find out about yourself belongs in that category, everything.

LUNA: I imagine, I think it's true that you are not thinking at all.

GUHA: You never think about who you are. It's only when there is a problem or somebody makes you think that way.

LUNA: Because there is a kind of thinking that's going on, it seems most of the time it's like a constant distraction. But you can't stop it.

GUHA: There is no way you can stop that process, stopping is impossible, no matter who says what. However, there is something that this human body has which when that process extracts too much energy from the system or makes it in any way harmful, the system takes over and protects it just the way the immune system does. This is what I am finding in my own system. I am beginning to discover that somehow, this propensity is a result of certain changes that occurred in the system.

For example, the most difficult thing about life is that you cannot have a generalized example; you can always narrow it down to a small place and give an example to have some sort of feeling and understanding. Like that, say when a woman becomes pregnant, her immune system and endocrine system change radically. Her entire system changes. It brings about a new disposition of the body. And in that state it even changes in a strange way what she feels, the way she thinks, the things that appeal to her, and the things that repel her. Similarly, there are certain glands in our body, which if it works in a certain way, it can even protect itself from the imposition of thought which is harmful to itself. It's a very strange thing. I never thought this way before because

now when I think continuously, there is a pressure. Thinking is a line of process through which I want to unveil a reality or express myself by myself—when that kind of thing occurs, there is a state in which this body just violently dispels those ideas, and breaks the chain of thought. It's very difficult to explain. But it does that.

LUNA: Expels ideas that are harmful?

GUHA: Not ideas, it stops the chain of thinking. And suddenly, that subject, that matter, becomes unimportant. It's like when you were a young boy or girl you might have an attachment to certain things, you have a huge attachment, and suddenly one day you find this is useless—"What am I attached to?" Some disposition has changed and removed that thing. It's like that. Something takes care deeply inside the brain.

LUNA: What about the fact that when you begin to examine the social system consciously and you become aware that you are totally dominated by it, wouldn't that be some kind of information that could be helping the body too?

GUHA: It is the information gathering process. The body does not care about what information you gather. All it cares about is how that information is creating stress and strain. That's all.

LUNA: Yes, I was suggesting that it was the stress.

GUHA: If the information is stressful, the body is going to reject it. If it is pleasurable, the body is going to reject it too after some time. The happiness and sorrow, the body does not like it to go on too long. It wants to come back to equilibrium. The demand of happiness is a problem for the body.

LUNA: Well, because it's demanding things that are completely impossible.

GUHA: Yes, because the society has introduced the value system-information center which has acquired a momentum that is torturous to the body. It just goes on and on and on and on.

LUNA: I remember U.G. saying that.

GUHA: And it does not like it. But there is a process that is possible, which does not allow this free-flowing activity of the system, which causes stress and strain. It just does not allow it. Somehow, I don't know how, but I feel that is the mysterious thing for me and that's the only mysterious thing that's really there. But I don't know, that does not tell me the existence of anything supernatural or anything like that. The entire system functions in a different way. Perhaps that is the way it wants to work. For example, thoughts for us are like some kind of bacteria. You can't completely eliminate the bacteria. All you can do is have an immune system that is not allowing the bacteria to take over.

Similarly your brain has to function in a way that it will not allow the stress of the information-gathering process, the social pressure. The society can create pressure only through thoughts and images. Nothing else. It cannot do anything.

LUNA: When stress invades you and you can't control it?

GUHA: It breaks down the whole physical system.

LUNA: You kind of know that you are dying in a way. I've experienced that ...

GUHA: It's a very big pressure. And in fact, it is creating a tremendous conflict with the physical body. The physical body is not liking that kind of heightened activity for an extended time.

LUNA: People talk about thrills.

GUHA: There is also the thrill of becoming a very good person.

LUNA: Well, that's not a thrill.

GUHA: Believe me, it's a thrill. To make others happy is a thrill. Everybody should tell you that you are a good person, you are a great person, great writer, great orator, film star, you are great—see these are very subtle but long-standing opiates. It is not easy. It is buried deep down there, and one of the most important aspects of this process is that when it begins to act that way it is almost like a violent reaction like when the body kills a very powerful bacteria.

It's a big reaction, a big pain, big headache, all these things, when the whole system pulverizes inside to kill a deep thinking process, it is kind of a death. It stops the entire system.

LUNA: And you are not breathing properly.

GUHA: Not only that, you know it is almost like rewriting the program of the brain. It has to uproot the meaning of the words and images into the system because it should not be able to continuously put pressure on the system. One of the other extremes is madness, but madness is different. Madness creates a solid area inside so that the external world's value system is not making any inroads, you don't communicate at all. But in that, there is

a part of the value system that goes on all the time. It's a sort of shielding.

LUNA: Don't you think for people to unwind this whole thing ...

GUHA: You cannot unwind, that is the whole problem. The body is the only thing that can unwind. It will make you sleep.

LUNA: Well the body is also the brain.

GUHA: The brain *is* a part of the body.

LUNA: So don't you think that it takes a certain amount of examination?

GUHA: Examination will do nothing of the kind.

LUNA: You really don't think so?

GUHA: Yes. No.

LUNA: It loses something.

GUHA: Nothing loses. The only thing it loses is if you focus the whole problem into one main problem, which is what you are trying to examine. Where is the problem? That is the main thing. Not how to get rid of all the problems. What is the problem?

LUNA: The problem is that we are locked into a social system from the day we are born and we have to learn to loosen its grip on us.

GUHA: We don't. We want to satisfy it. We don't get rid of anything. We satisfy ourselves. The problem is this.

LUNA: Say something about the victim.

GUHA: You are always a victim because they say this is good for you. So if you don't get this you are sorry—how to create happiness, how to get it, so you move not to get rid of that. Often it is when you don't get it that you begin to examine.

LUNA: Oh, yes. Well that's true. I was talking about when it begins.

GUHA: But then, the frustration ...

LUNA: Then you begin to ...

GUHA: Examine.

LUNA: Yes.

GUHA: But you don't give up. You never stopped putting effort to get something or other. This is the thing. If you didn't get one, you tried to get the other.

LUNA: You didn't want to work!

GUHA: I didn't want to work. Because I thought I am working only to earn money. There is no other value system involved in me.

LUNA: Well, you lost interest.

GUHA: It's not lost interest. It became something that had no meaning to me.

LUNA: Well, isn't that the same thing? It must have had a meaning at one time.

GUHA: Because I wanted to become a scientist. So that put me into that and that's what was going on.

LUNA: Exactly. But at some point you must have realized that you weren't interested.

GUHA: I was not interested in the sense that it is like adding one to another and another and another. I also got interested in finding out much more deeply why I want those things that way. Why do I want? What is the drive inside?

LUNA: What is that desire to want to know. Something is wrong somewhere.

GUHA: No, something is wrong means the system is not accepting all this reward and punishment business.

LUNA: Your system.

GUHA: Everybody's system. Often we are completely myopic and opiated by the rewards and the drive to get more rewards.

LUNA: Yes, but your system was rejecting it.

GUHA: My system was rejecting, but also it was not that I did everything out of this understanding, there were so many things that happened in my life that pushed me into different directions,

and I found some meaning and purpose at that moment. For example, there was a time I thought becoming a scientist was a very selfish motivation. I am only thinking about my thing, but doing something for the country is a much higher motivation. It's more selfless and a great deed. Just the way, when I was young, I looked at all the great scientists, and I had admiration for them. Through that admiration, without my knowledge, I created a desire to become like them. It's natural. Just the way you praise somebody without your knowledge, there is something built in that you want to become like that, or one of them, or like a great writer, or a great musician, or a great painter, or whatever.

The value system has created all these icons in front of us and is driving us spontaneously and continuously. Or, if you are in India, you want to become like Krishna or Rama or Jesus or something like that. That's the work of the value system. I had this conflict, whether I should become this or that, and there was one point when I began to wonder why I should become any of these things. Suddenly, I started reading philosophy and something began to move inside me. It's not that I premeditated right from the beginning how it would come out. All these things put together, it's like there is no way. It's very difficult to say why from here. I can write about it, but that will not be the correct depiction of how it happened. It has its own momentum, which probably I can never decipher—how it went through this complicated path, and what it looked like at different stages and how it came back. That I will never find out.

During this process I had a lot of experiences. While I was reading Jiddu Krishnamurti, some kind of thing was happening in the sense that I felt more and more of an urge to find out the nature of the mind, which has that greatness. He was alluring

me to overcome the barriers and achieve a great mind by practicing “choiceless awareness” and “the ending of knowledge.” So many very nice beautiful terms and you exercise those things. When they didn’t do the trick, I began formal meditation and there were so many different kinds of experiences that made me go completely crazy. I didn’t know the existence of that part of the consciousness where you experience such things, it was totally unknown to me, a realm of consciousness that is so different from the way one normally looks at things—all these visions and things that were happening inside me.

LUNA: There was a kind of learning.

GUHA: Learning only. These are all learning processes. But still it did not satisfy me. I wanted much more concrete answers. I did not jump up and exclaim, “Oh my god, there is a god because I have seen it.” I have seen it but it doesn’t mean anything. Anything that you can see when you are intensely pursuing something, the system produces the imagery inside you like data. The same with hallucinations, they depend on how intensely you want something. That does not mean that those things that come into self-consciousness exist.

LUNA: I was just trying to understand that something has to happen.

GUHA: There is no process that you can follow to bring about such a thing. It is very difficult to explain. I mean, I can right now, at this stage of my life say something definitely happened, but I can’t put my finger on it or write about it. There is a huge shift in my way of functioning. But my point of view is that there was something that was inside that was really piling up and then it just

took off when U.G. came into my life. To me it is like—it is very difficult to give an example.

LUNA: But you were looking for something.

GUHA: What I was looking for is completely different.

LUNA: It doesn't matter. I am just saying you were a seeker.

GUHA: I was a seeker in the sense that I wanted to know my true nature, what I should do as a living organism that is true to my nature. What is it that I should do? Not, who am I. What I should do.

LUNA: Yeah, what you should do. But it's not that far away.

GUHA: What I should do. Like, is it more important for me to find out the nature of the human being? Is it more important to find out why there is something different inside me than what I accept? You know there is always conflict, in every walk of life there is conflict. I have a boss who I have to convince of what I should do, and there is a struggle between his point of view and my own. Everywhere there is a struggle. I want something, my friend wants something else. I want to know something and I want to find out something and if I can't, why is it so important? You want to find out the mystery of the universe, but you can't even understand mathematics. Why then the mystery of the universe is so important to you? There has to be some justification for one's existence. This body has evolved for billions of years to come here and how can it have a drive that is impossible to fulfill. That means it has been created in us by something else.

It is not in its own nature and in its own vital need. It is not. Probably, somehow there is a movement in the social structure. They have a status quo and this is the way they can maintain the status quo, by keeping that thing going in me and knowing the existence of god is no different. Religiosity—those great people are keeping me on a leash to search for something I cannot find. There is no way I can convince myself yes or no, whether this simple word “god” exists or not, whether my mom thinks it’s there, or other people think it is not. There are many things like that. Why should I break my head over something that is impossible for me to know. Why is that?

LUNA: You will never know.

GUHA: Of course I know. It’s the value system. They have created that need in me, which is not necessary for me.

LUNA: But you had to learn that it wasn’t necessary for you.

GUHA: That is the question. What should I do? I had all this drive to find out. First I thought theoretically it is not possible. Maybe I can find out through meditation, through spiritual practice, the existence of such things. Then I went through a set of experiences. None of these experiences actually were either positive or negative. The inference is borrowed. The experience does not tell the inference.

LUNA: But you see, in a way, you have to be able to ask yourself those questions.

GUHA: The questions are not important, the integrity is important. I was not satisfied with the answers they were giving and the answers were coming out through my experiences. There

was no logical connection; it was faith-based, assumption-based, and I found that it was not satisfactory. I was not satisfied. I was working harder and harder. And the whole problem became one problem. That's what I was saying. The whole thing came down to one. I have to find out. So it was all focused in one and then suddenly it just went BAM!

LUNA: You met U.G.

GUHA: No, it didn't get over, but it was enhanced in the beginning. In a superlative way it energized me because it created a different kind of mystery. And that mystery was so intense that it is very difficult to explain. This problem had transferred into some kind of deep physical movement inside. Then this whole thing just went out of hand when something was telling me that this drive to find out is completely useless.

LUNA: The what?

GUHA: The drive to find out is useless.

DINGDONG, DOORBELL

GUHA: I think somebody has come.

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WHERE IS IT ALL GOING?

GUHA: The struggle that every human being has to face is more or less the same. It's never any the less. Just because you have a modern, advanced society, life isn't any the better! What is technological development supposed to do? It is supposed to make your life easy, which is not so. On a different scale, different level you are struggling equally hard, if not more.

LUNA: Well, we will see where it all leads. It will be interesting to see.

GUHA: You and I will not be there to see all these things.

LUNA: I probably won't, but you will.

GUHA: No. This is a much slower process. The world that we are facing, our forefathers could not imagine. So where it is all going is anybody's guess and anybody's speculation. But the human being who always thought about the harmonious life—it just doesn't exist. It was never there. That is the funny assumption. Give me the old religion back. All bullshit, brainwashed us to believe such a thing. There was never a time when human beings were peaceful and harmonious. It was struggle all along.

LUNA: It's impossible because you are always being forced to be something that you are not.

GUHA: And it will be more.

LUNA: The more people, the more it is.

GUHA: More people, more competition and more things available from which to choose, very difficult.

LUNA: I was reading over something I wrote that I fortunately remembered, it was you talking about the way we are dominated by the culture and all that, and then as a consequence, you said just do anything you want, be selfish. I never really got it until I read it again. The whole idea of being selfish, yes, be who you are, is what you are saying.

GUHA: Look, if you are just taking good care of yourself, neither you are thinking of exploiting anybody, nor are you thinking about giving charity to anybody, you are not a harm to anybody. The most important thing is it's your thinking about an idea that you want to dominate over others and perpetuate that idea and convince everybody that this is a good idea and push them to do something, push them to believe something, push them to say that this is the way to happiness, this is the way to live, this is the way to everything—that is the problem. You feel eager to impose your ideas on others and the other people are already under tremendous pressure created by your eagerness. Society is always doing that to every individual. They first imbibe certain ideas and one intelligent guy, two intelligent guys, call it democracy or whatever. They think that this is the best thing for everybody, this idea, this god, this fate, this democracy, this frame of reference, or this scientific way of living. They first convince themselves through powerful logic—they create the logic—and then they try to convince others. However, it just doesn't work. The guy who is imposing this idea, it does not even work in his own life. Democracy doesn't work. It's very difficult to be democratic. Even to your own ideas. You cannot give your voice democratically. It is hard. You can't go and tell the king or a prime minister we have elected you democratically, you did this, you are bad, get out. You can't. It doesn't

work that way in human society. Fundamentally democracy does not exist, it is only an ideology. No human idea mimics life, no way. Nothing of human understanding about life can match the symbiosis of life.

The life that created itself and maintains a balance is impossible for us to understand, our intellectual capacity is a simple by-product of life's capacity to survive and propagate. That's the whole problem. We will always understand only a small part. We will never be able to imbibe the entirety. That's because one who looks at life and tries to understand, has not only a very limited and specific capacity, but also gets fragmented by excluding himself. The process of looking is hidden from the act of looking, one cannot look at oneself. It's very difficult. His ideas exclude the thing that he is looking at and the thing that is making him look. It's a complex mechanism. Idea itself is a divisive process. The natural space that is actually there is very different from the space of imagination and ideas. The latter one is illusory, although it derived to some extent from nature in an unknown way—but it's distorted, often fictitious! It's a very limited view that is designed for this particular species. We are different but still only a biological species, and we have to function in a natural space.

LUNA: That's a funny way to think of it. Very few are made for that system.

GUHA: All life forms evolved in this way. At present we have an instrument for looking at things, feeling the world, the world of perception. We have instruments—seeing, hearing, smelling, tasting, touching—through which an equilibrium with the rest of the world is maintained. The scope of these instruments is, however, limited. Just as an octopus isn't concerned about anything other than his own survival, we are no different. That's what we

don't want to believe. We think we are here for some very special purpose. That is the problem.

LUNA: We are convinced that we are free. They tell us that we are free.

GUHA: No. What is the freedom? Your blood pressure cannot be more than something; your blood sugar cannot be more than something, less than something. Every aspect of our existence is like that. So where is the freedom?

LUNA: There is no freedom. But people think that they ...

GUHA: Freedom of what? Freedom to choose between things that you know. Freedom means you have three things that you know and you choose one between those three. Now the biologists know the moment you decide to choose one between three things, your system is using logic to decide which one it will choose out of three. It's not your freedom, it's your conditioning. Even if you pick one randomly, that also is not freedom.

LUNA: Freedom is not really caring about anything.

GUHA: Freedom is when you can't choose anything other than what you just do. You cannot. If your system is incapable of killing somebody, that means you do not have freedom to kill anybody. Your system cannot do it, just the way you cannot hear a particular sound, you cannot see the entire range of electromagnetic radiation. If you cannot jump from one place to another you will not take a leap.

LUNA: That's so good, that stuff. It's so true and subtle in a way. It takes a long time to see that way.

GUHA: This is where my observation about my own life and what goes on inside me gives me this sense, just the way the physical body has limitations, and according to those limitations it functions. For example, you are not going to try to lift a weight that will break your back. You are not going to jump off a place when it can kill you. If there is a big moving object coming towards you, you are not going to stand in front of it to test whether you can survive or not. You don't do these things. Similarly, there is a thing in the brain that has evolved called "thinking." The situation that is naturally occurring is something that you will not propose through your thought, which is of no use to the system. Say the thought arises that you want to do something, that action will not take place unless it is a need for the system. There is something inside either just before the thought arises or during the process that brings an action in you that nips it in the bud. So the kind of thoughts that are not addressing the wellbeing of the system will not be addressed at all. It will not be set free in the form of a proposition and make you move. These thoughts don't grow. That's why there is no free-flowing idea that grows, because the system has gained a certain equilibrium or order, you can call it healthy, like a good immune system which acknowledges the bacteria as harmful and kills them. There is a mechanism in the immune system, and like that in the brain there is another mechanism. That mechanism nips it in the bud—the thought that is going to be harmful to itself; the thought that unnecessarily takes energy; the thought that is not necessary—it arises and makes you act. It is not making an impact on the system, it is not getting energy. Your intentionality—the moment the thought arises—your intentionality joins together with the thinking mechanism and gives it energy.

LUNA: Intentionality, is that purpose?

GUHA: Thought always needs something in the thinking world, and that is the thinker. Say you are with me, you are actually producing an intentionality in me to say these things. If you are not there, these thoughts are not there in my head.

LUNA: But what is the actual meaning of intentionality?

GUHA: It means you are producing some movement in me that is bringing out these words. Now it is my intention. You are creating that intention in me.

LUNA: So I stimulate that intention in you.

GUHA: Yes, I have been stimulated. If I sit down here most of the time it is suspended, there is no demand. The demand is creating those things. If there is a question, if there is a phone call, if there is a letter, those are the times in absence of you that produce in me an intention to do certain things.

LUNA: So the intentionality is on the part of the thinker.

GUHA: The thinker, and that is the one that decides, prepares, makes plans, all these things. If there is something that takes place in the brain, the whole intentionality gets suspended from time to time. That's a very strange thing for me. I know why because it was not like that before. There are always thoughts and the person in whom the thoughts arise always chooses one or the other and gives energy to it and moves along. Without that energy feedback it has no place. It comes and goes. It is just not there. It did not make a movement in you. It could not produce a demand so that you are giving energy to sustain that thought and act. It's called reaction. It's not action. Action, to me is a set of movements that are created by the body to satisfy its demands. So if you are

hungry, a set of movements will be set in motion inside you and make you act.

LUNA: So the hunger is the intentionality?

GUHA: Hunger is at that time producing the intentionality that you go and eat. Like that, pain, heat, moisture, all the biological mechanisms that make you uneasy are creating a movement in your center. Because we are thinking humans, we use our knowledge to go to a place that I know has some comfort—okay, I have to go there.

LUNA: You could say that every thought produces some kind of intentionality.

GUHA: Thought is the thinker. Without thought there is no thinker. Luna doesn't exist.

LUNA: I never thought of it as producing intentionality. It takes on a different quality when you think of that.

GUHA: Not everything is making you move. It comes and goes. It does not leave any effect. If a thought comes up and you don't give it energy and make it a prolonged thinking mechanism, it does not have any effect.

LUNA: Well that's what attachment must be.

GUHA: Attachment is produced by a constant thinking mechanism. If I say "U.G.," a whole space is created inside me. That space is not a space in reality. It is not necessary for me to utilize that space for the movement of life. It's a dead memory.

LUNA: It is memory.

GUHA: But, when I use that memory, I use this physical body to sustain that thought and feeling. I may have a good feeling thinking those thoughts because it produced a good feeling in the past. The opposite is true too. My son, say, or ex-girlfriend, or whoever, produced a very bad feeling in me—when that thought arises, I scream or I get violent, I get angry again. The object is not there, the phenomenon is gone, dead, a long time ago, but that feeling is sustained in memory—a feeling of hurt. So it is in the memory. It's in a different space. It does not have a realistic space—the space that we define in nature—it doesn't have that kind of space at all. That's why in short it's called illusory, fictional, mythical.

All the religious hopes, which promise a better life, and the hope of going into an advanced spiritual state—all these are in the same space, in the category of fiction. They have no realistic ground at all, none whatsoever. It's all in the world of hope. And hope is always exercised in that space, in the space of imagination. It uses the body, however. If it is a good hopeful situation you feel happy. Okay, maybe we are all going to go for a big rapture. What do you call it, when the day is coming when people will join and some will go to hell and some will go to heaven, and those who believe in Jesus will go to heaven? “Come on, come on, you have a hopeful space there.” This is all fictional, illusory.

LUNA: I am afraid you are absolutely right.

GUHA: You cannot prove or disprove this. The problem is this is in the world of fiction. So what will you do to prove or disprove? If it is a scientific theory, you try to do an experiment. Here, what you do is to engage yourself in a logical analysis. A guy who is very

clever compared to you will convince you that this is so. But he will have difficulty with another guy who is even more intelligent than he is, and then he will tell him “this is bullshit.” If this is so, what is the position of a simple human being on this planet?

LUNA: It’s pretty bad.

GUHA: Bad in the sense that this thought-induced world is always going to give you either false hope or it will make you miserable. You have no choice.

LUNA: Hopeful or miserable.

GUHA: There is nothing you can do. Because we have been deeply conditioned to not accept anything without hope. That is the perpetuator of the future. That continuity mechanism in the thinking world is taking you all the time for a ride, but here I’m telling you that your sitting in front of me is completely not allowing me to think anything else.

LUNA: Now?

GUHA: Now. Same way when I am with her, I can’t think about you because I am with her. That is the way it functions, it wants to function, and it is functioning. It is your intentionality to avoid the present situation that is taking you away. For example you are now thinking and there is a space created in you, you cannot even hear me when you are thinking.

LUNA: It’s true.

GUHA: You’ve lost this speech. You switched off through your intention, because you have a desire to understand more, you

want to repeat these words inside you. So you switched off what I am saying, or you are asking me to stop, you know, because there was a flow and your world wants to capture it and that is of no use.

LUNA: Do you think it's because there is an almost irresistible impulse to try to understand?

GUHA: It is not an irresistible impulse, it is because understanding is a mechanism that has been introduced into us by the society and only through that you sustain yourself and gain confidence.

LUNA: What, to understand it?

GUHA: To understand, and then use that understanding, because that is the way we function in this knowledge-based world. Because here, if you have a refrigerator, you have to know its functionality. To use it you don't have to know beyond certain levels. Even in the field of medical technology, the doctor does not have to understand everything in the body. He has to understand enough on a particular organ to repair it, that's all!

LUNA: Right. That's all he knows?

GUHA: That's all he knows. Beyond that he does not know. You don't have to understand how vision creates the world to repair your problem of vision—two different things. In the human body, as we know more, it gets more and more complicated, and that's why the biological research is so abnormally complex. Everyday it throws out new theories.

LUNA: What I realized about all of this, there is such an inability ...

GUHA: (to Julie) Hello, hello.

JULIE: I am right here. I am listening.

GUHA: You only hear when the phone call comes, otherwise you don't hear.

JULIE: I hear every word.

GUHA: No. No.

JULIE: I have heard all this before. I am in a coma now.

LUNA: She never hears my phone calls.

GUHA: No. She only hears her son's phone calls.

JULIE: I don't want to talk to my son. I am listening to you.

GUHA: No you are not.

JULIE: I am in a coma.

GUHA: You are not listening to me. You never listened to me. You don't *need* to listen to me. Because you have had enough. By the way, did you ever listen to U.G.?

JULIE: I did listen to U.G.!

GUHA: You did listen because you wanted to write a journal. She has like 5,000 pages of writing. Can you imagine?

JULIE: I listened to him for years and years and years.

GUHA: Enormous amounts of material!!

JULIE: I love Luna's couch. It has a soporific effect.

GUHA: Every couch is the same for you. Everywhere she goes, she sleeps, every single couch.

JULIE: I am so comfortable here.

LUNA: I forgot something I was going to say that I thought was important ... ay-ei-ei.

GUHA: Don't work hard on your brain. There is nothing important.

LUNA: I mean important to me probably to try to again understand.

GUHA: See, this is what I am trying to say: hope is perpetuating itself through this mechanism that understanding will make it easy for you to solve the problem of life, which it cannot. That's the whole problem—this movement does not, it never ever will do or set a proposition so that it terminates its movement. It always wants to create a situation where it is hopeful so that it can perpetuate its movement. The knowledge, and the one who knows, they have this kind of a very vicious cycle that without that hope ...

LUNA: It's true that without the hope you can really die.

GUHA: You will die, I can see that. And that is what is very violating in this physical body, I am telling you it is not easy. That is the problem. The problem is, it is like what happens if the earth stands still for a fraction of a second, everything will fly away, a

catastrophe beyond anyone's wildest imagination. Movement has created inside you an artificial equilibrium, and in that artificial equilibrium the movement is created by the social knowledge and justification and status quo. It really does not address the equilibrium of the individual. It is always interested in the society's status quo. The flag, the stars, the ideology, the human passion, the human endeavor, the project, the space mission—all these are more important than an individual's life. That took over.

LUNA: You know sometimes when this comes to me, what you are saying basically, I feel on the verge of insanity.

GUHA: The insanity is ...

LUNA: I feel, you better stop it because you can really ...

GUHA: Insanity is something that can set somebody free from social dominance.

LUNA: Certainly.

GUHA: It's very hard, you go crazy.

LUNA: It's like you start to lose something and it's very hard to describe. Talk about losing equilibrium—that is exactly what it is.

GUHA: Totally. Because you as you know yourself exist in that movement of knowledge, relationship and what you have and what you don't have. These movements are the movements that keep Luna going.

LUNA: Keeps her going?

GUHA: Her keeping going is not very interesting for the system. But the question then arises—why is it then that it feels that way, that Luna’s going on is the most interesting thing for the body? You never put the other side of the proposition to the test. You cannot.

LUNA: I want to tell you something. The only time I ever felt free of all this was a couple of years ago with you. Remember? When I would go home and every time you described that other state, my two experiences with it, and I never experienced anything like that, because there was a feeling of not only not wanting anything, but why even think about it. It was like it was so, as if you pushed it all the way so far that you don’t even have to bother taking a look at it. You were in a different place entirely. You can’t say, “I’ll do a little bit of this.” It’s total.

GUHA: What happened is that since that did not sustain in you, you don’t know the impact of the surroundings on the physical system. The surroundings make a tremendous impact on the system when those things are suspended. I am talking from my own experience. It is not that I can share the experience. It is something very strange. Everything slows down to an extent that you cannot even imagine. It’s so much that you don’t even know you are breathing. Even breathing becomes unimaginably slow. Everything slows down, the noise level of the outside world increases so much you hear everything clearly, you can feel your eardrums beating.

LUNA: Do you have the feeling, I just want to compare it for a minute, I had the feeling that the outside world, I didn’t even know if it existed or not. It didn’t seem to matter.

GUHA: No, it's the other way around. Everything is so audible that my own thought-space vanished. The outside world takes over, but nothing is retained. In a sense I cannot tell now what I was hearing. All I remember is everything was loud. Buzzing. Beautiful colors, everything in detail I am seeing, but not registering. It's funny I can't tell you more because I don't remember. There were times when this system went to such an extent that there was a kind of automation, like it sees but does not recognize. It functions, yet I have no idea where I am walking—sometimes a path that I walked hundreds of times—no idea where I am. But I see everything in detail, I'm in no danger of falling.

LUNA: You are still taking care of yourself, is what you are saying.

GUHA: The body is seeing the surroundings in detail with great sound and clarity but nothing is registering. After some time has passed, when I emerge from that condition, I don't remember anything that happened during this period. Probably I had no intentionality, therefore, no recollection. There was no power in me to do anything about removing the things that I was seeing to replace them by recognition. It's so difficult to put into words. I had no intentionality, so I could not remove the thing that was falling on my system to tell this is such and such. It's impossible to explain even that, I have no idea what was going on. It's a suspension of a different kind.

LUNA: It's as if you are totally self-sufficient in a way.

GUHA: It's not being self-sufficient. Everything that is there in front of me is destroying my capacity to imagine anything else.

LUNA: I kind of know what that is.

GUHA: No, it is very difficult to know. That is the thing.

LUNA: Not know, but I have ... every word is going to sound wrong now. Okay. Go ahead.

GUHA: Nothing. Just what is there in front of me is destroying everything else. Only that is there. It's a very funny situation.

LUNA: It is a funny situation.

GUHA: Then somebody pulls at my arm and asks me, "Hey, what's going on?" Then that gets cut. I respond to that contact and I pull out the words and I think, "What happened?" I don't know what happened. Did anything happen? But I have a feeling that to have these things go this way, the body has to go through a catastrophe. Without that catastrophe this dissociation cannot exist. The information center of Guha is continuously using this space. The continuity of the information center is not allowing that and the body kicks it from inside with a devastating blow, and probably only then this dissociation is possible. Then the brain begins to function in a different way. It gains a capacity to sort things out very quickly and bring out what is necessary to pinpoint a situation. It also does not propose anything harmful to itself. It's very strange, if I linger on a particular thought by myself, pushing myself, using my intentionality to learn something more on the same topic, it senses it and then it makes a big adjustment at a certain time and dispels everything. If you are attacked by bacteria, as soon as they multiply and cross a certain number dangerous to the body, the body will react violently and you experience high fever, pain, headaches. Your immune system is waging a big battle. Since we have understood this process, we try to help our immune system by medicine that kills that particular bacteria.

That's how we cure the disease. But already the body is fighting. If the body does not fight, you will die. This is all a big battlefield.

LUNA: Yes, it is a battlefield.

GUHA: As much as we know, a lot more we do not know, especially when it comes to thinking and ideas and their impact on the physical body, positive and negative. We don't understand these thought-related physical problems that well.

We did not give importance to these things in the past. However, the body is always one step ahead. Whatever problem comes, it wants equilibrium, that's its fundamental nature. It wants to create a balance and order with the rest of life and the environment, but with minimum effort. That is the rule. It will do as little as possible to get its sustenance. It will systematically use the energy that is necessary to protect itself and use the rest to allow for internal necessities to go to the different stages of its programmed existence. Every life has a span. During its span of life it moves a certain way, it grows a certain way. A sperm meets an egg and becomes a zygote, then after various stages it will arrive at a point where the body will die. It goes through many cycles. Each cycle has an equilibrium and it functions accordingly. It always wants to go from one step to another step to another step and then it goes gracefully. That's the natural movement of life. Our mind never captures that, never accepts that. Because it lives in a fictitious world it never lives in the space in which all life is functioning.

All right—enough.

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IS ANYBODY OUT THERE?

GUHA: I am pretty much open in the sense that if some convincing information comes, I accept, that's it.

MAT: What do you mean?

GUHA: I mean that if scientists discover real substantial evidence of intelligent life out there, I will accept it.

MAT: But certainly there is other intelligent life. It's just a matter of level of intelligence.

GUHA: Life as we see it on earth, outside of that. What you are referring to is the existence of different levels of intelligent life on this planet.

MAT: Because I was thinking—I am sure U.G. would probably pooh-pooh it, because it seems too, I don't know, silly in one way—but there's an easy way—if one uses the concept of advaita, you could make sense of it and interpret it in this way: so long as there is another life, what happened to him could not happen because then there's still division within the consciousness.

GUHA: No, I don't think he meant it this way.

MAT: Yeah, but still there would, because you can't have any separation of life outside from this. That's the only way you can make sense, otherwise it's an arbitrary measurement.

GUHA: Sometimes I feel that the concept of advaita is just the same mental abstraction that we project our knowledge on life itself. That's another model.

MAT: It's very easy to say that.

GUHA: Yeah, life is one!! Then all discussion is over! I like U.G.'s approach, that saying something is different from its functionality. See this is the thing, in no way can you say you are in a state of advaita. It does not work that way, although most of our system works as advaita where our concepts don't matter.

MAT: Something like the animal ...

GUHA: 98%.

MAT: The other two percent is suffering.

GUHA: For example, if I have a red cube in front of you, there is nothing you can do to change what is going on in your brain after looking at it. Nothing. It's an inbuilt process. That means you are not different from this red cube, in that sense. There is nothing you can do, nothing you can do.

MAT: Just like I can understand all your words without trying to or not trying to.

GUHA: There is nothing you can do. It's automatic. Most of these things are like that—the heart system, the blood, the glucose, the feedback mechanism, the outside world, inside world, they are part of everything else. We all understand these things very well. But, as soon as I say “advaita” as a concept, it's no longer applicable to us. It is not going to function. You can't say there is

no meaning to the word “wife.” It is, it just is. You will respond to it. There is no advaita.

MAT: The only meaning is the functional meaning.

GUHA: From my point of view about the whole thing, it's not as much to understand things, because understanding means you add more information to the system. That is one hundred percent true. You see there are two things: one is action; another is passion. Passion is created by thoughts and images. Action is created by an inbuilt process on which we have no hold. These two interact strangely in the human species. Passion always overtakes action. That's the tragedy of the human species. Knowledge can never, ever do anything to curb this passion. It adds to passion. Knowledge gives will to acquire more knowledge. There is no ending to it. There cannot be, because that form in the category of what we call “self-consciousness” is the part of consciousness that is aware of itself. Action is the propensity to just bring about a set of movements that is internally hardwired for its own sustenance and whatever is necessary to bring life into movement. These two are co-existing—there may be some mechanism that is inbuilt in us that can perhaps switch the dominance of the role—and that is obviously not knowledge, not the interest in creating knowledge. In that way, I feel J.K., intellectually, explained it well—the ending of time, the ending of knowledge. In fact, the very word “Vedanta” is the ending of knowledge. Veda is knowledge, Vedanta is the end of knowledge. So, all these are concepts, but the way it functions inside is very different and its functionality has strange consequences.

To me, the closest thing that one can think about that process is yoga, it has that—something like a process that can actually happen inside all of us to bring about a different kind of order.

Order means balance. For example, you are somehow lacking certain things in your immune system, you often get colds and then somehow something changes inside you that boosts the immune system, and now you are protected from that kind of illness. Like that, there is a process that can change the entire propensity into a different category, a category in the sense that it will somehow not allow the thinking structure to perpetuate its onslaught on the system. You can never decimate bacteria. But the system allows a certain number of bacteria and maintains a balance in a way that when the number increases, it kills them. That's the balance. That balance is something that probably, when these things occur, you get a glimpse of a mechanism that is going on which stops passion totally in any direction. The thought process and the image-making process, these two are the vehicles of the passion and the process keeps them on their track. We are finding ourselves in the midst of a system where you have no choice but to use the meaning of the words, and create a value system where you as a species cannot exercise that sense of action anymore. You have to have the words and images and accept their impact on a particular level. You have to. There is nothing you can do. You can't drive a car through a red light just because you want to. You can't. Your action is always governed by certain things. That is the "no way out." You have no choice. The world belongs to somebody. There are no gardens where you can just go and have a fruit when you are hungry. Everything belongs to somebody, some nation!!!

MAT: But the action is still there, like you say.

GUHA: All the time.

MAT: But it just doesn't exist?

GUHA: No, it is restricted. Somehow in this competition, the passion has taken over. Anything we are trying to achieve, following an idea to arrive at a state is a result of that passion. Even these gurus who are very much involved in the concept of astral body actually brainwash us to believe that there is something superior to these physical acting processes—like soul or self. That body belongs to Mat, which I feel is the other way around. It is the greatest mercy of the body that it is allowing Mat to do what he is doing. It's like a child is torturing his mother.

MAT: Luna, did your son just show up out of the blue?

LUNA : Yes.

GUHA: If you have an organization, you have to deliver something. You have to pretend to deliver something. You can never ever say that there is nothing to deliver.

MAT: It's not a club.

GUHA: It's not a club.

JULIE: They have to always recruit new people!

GUHA: That's the way the organization rolls.

JULIE: They all do it.

MAT: It was like that with U.G. somehow too.

JULIE: U.G. kept many of his old friends but always had new people around him too.

LUNA: It was very interesting for him (her son) because he carries on like he knows a lot.

GUHA: “Knows,” means what? Knows means I can talk about advaita for hours, but what’s the point? I was confronted by people in India about this reincarnation and all the associated things and I said, “Look, if somebody can come and show me, like the way I accept the things in the world, who I was in my previous birth in a way that I can accept it, I will accept reincarnation, and all the associated things.”

JULIE: You have to experience it in some way.

GUHA: Otherwise it’s irrelevant. Like Jesus Christ is still saving humanity. Just because half of the religious people believe that, it doesn’t make it true.

JULIE: It’s just another thought.

GUHA: To me it is like that. I am open. You show me, I will accept. Don’t tell me, “You do this.” If I do this, what will happen? That, I have also experienced. That is my advantage. Tell me what I should do, and I will tell you what happens. I have experienced it all. No experience can actually tell us the inference, the simple inference, that god is there or not there. No experience can ever tell you for sure that this is there or not there. It is a subjective belief, an inference you draw from certain experiences and it’s borrowed from culture. Experience will never tell you, because experience of this can never become a functional reality. God will never exist like that. That is not going to be a functional reality for everybody. He, as you define him, will never come and help you out in any way.

MAT: But I thought there must be a way, a different realm, where in your senses you know without using your head. If you go into a deep trance and you have met all your categories of experience and you disappear and then you snap out of it and someone says, “What happened to you?” You say, “I have no idea but I know that God exists.”

GUHA: If you say that, it means it is based on your previous knowledge.

MAT: And you don’t even know why you say that.

GUHA: Based on the lack of knowledge of the functionality of the consciousness in that state, you come to such a conclusion. I have seen god myself, here like you, in my awake state. But I did not see a Polynesian god, I saw Indian gods. I saw Ganesh, I saw Krishna. I saw old rishis and those things appeared in my visions, and it was a trance. Trance in a sense, you go to a state where it has gone to a certain level—being awake—you’ve gone to a level where this functionality of intentionality gets suspended. You are in no way controlling anything. It’s free-flowing. Okay? That means what, now you see the elements? I am not seeing a god that has been worshipped by Indonesian people. I am seeing the gods that I have been hearing about from childhood, and the knowledge and the social imposition that has come to me has reoriented me and has taken me through that image-making process that indirectly belongs there in fictional reality. So, my mother, if she had a trance like that, all the people would come around and worship her because she has seen the god. But I know myself, it is not that. That vision did not tell me that god exists as the unifying principle that human beings worship. It is a social imposition on us. It’s a conditioning.

MAT: Even formlessness?

GUHA: Formlessness cannot be conceived by mind.

MAT: Exactly.

GUHA: There is no formlessness that you can express in words. There is nothing there. What is form? I was trying to tell her, you cannot imagine anything without the help of words and images if you close your eyes.

MAT: Obviously, that's what I am saying, that's why you know the inadequacy of the statement, "I know god exists." That doesn't mean shit. So what? But still you say that.

GUHA: When you say "formlessness," where does that word god come from? It's a definition.

MAT: That's the thing. It doesn't mean anything, but then you know if I open my mouth and try, for some reason that's all I can say.

GUHA: I put my foot down and say I have experienced all these things, truly. But can I say it exists? No, inference doesn't tell me that. It really has no functional reality as far as I am concerned. However, there is some process that can take place inside you which has functional reality so that you are conceiving differently, thinking differently, not worrying like before, and all these things are now a part of your existence. I know that the gods that I have seen in my trance are never going to come and help me and help you. But these things that happened inside have some functionality that changed my life completely. My ways of thinking and my ways of living have almost merged into one. Because of that pro-

cess, and I know this is a process—probably it is going on inside all of us—and these struggles somehow, I don’t know how, but to me it looks like the momentum of passion was stopped by U.G. He had that power of stopping your momentum of search and it really makes a huge difference. It’s like a different set of energies—that tremendous momentum that had focused into one, the will that had channeled into one passage, is suddenly cut. There is a very different state of disposition in the body and in that something really indescribable takes place.

LUNA: It’s hard to explain.

GUHA: There is no reference. I can’t compare this with anything, but that does not tell me that there is anything called supernatural power or god. To me it is the power of the human.

MAT: Let me ask you then, putting it in physiological functioning terms is still borrowing a set of ...

GUHA: Exactly—to explain.

MAT: So why is that any different than the metaphysical explanation?

GUHA: I am borrowing terms that are put together by scientists through their knowledge and experiments and brought to a level of at least chance, like five out of six, that one can verify. These terms come to mind when I am trying to understand this physical process.

This has substance. For example, my point is—if you have to use so much of your brain, so much of your intellect to imbibe that formlessness, ultimately what happens to you is—you gather some

confidence. The change of disposition comes with it because the conflict ends, you become much more powerful. If you really want to use all these concepts, all this analytical formalism, you might as well try to find out how your consciousness works. You might as well see how the body works, how the different parts work. It will be so intricate it will take you to a place where you will kneel down and wonder what you are moving with. That small sperm that is spontaneously being created in you, millions and millions of them, is carrying the information from the beginning of life. All the past that is there is spontaneously generated inside you in terms of all the small, small, tiny particles. Can you see the beauty of life in there? That should free you from this idea. This is the real thing. This should give you so much power that no mysticism or belief can break it—this is something in which you don't have to have faith. Fundamentally you are no different from another human being on this planet!

LUNA: You have to have some experience of it.

GUHA: No, the experience will turn you in, focus you in.

MAT: But experientially, in order to orient your own awareness or whatever the term is, to the physical phenomenon itself, you are still using concepts.

GUHA: Sure, without concepts I can't talk.

MAT: Exactly.

GUHA: No talking.

MAT: So, in the conceptual ...

GUHA: It is always in the conceptual world.

MAT: But isn't it therefore as vulnerable, or as flimsy or faulty as any metaphysical system?

GUHA: Yes, because this knowledge that we are gathering is continuously changing. This space-time concept that people thought about fifty years ago is different now. The description of the universe, the description of all that we know—this is where U.G. comes in and is wonderful—what we know is so little compared to what we don't know. Even Newton said that three hundred years ago. Why can't I say, "I don't know?" It's mysterious. That keeps me on the right footing, instead of pretending to know something. Look, when I talk there is an inbuilt logic in the language itself. If somebody talks gibberish you don't value his words at all. This meaning is putting you into focus. You are now channeling all. That is what happens when you want to know god in any form, or the fundamental truth, or anything that you are feeling is most perfect—although this is all due to social imposition. You wouldn't think about god, or art, or literature, or science unless there is a society that is pushing you to do that, igniting a passion to find out what it is. Then when you push yourself very hard what happens is, to me, it looks like that creates a tremendous amount of energy demand, the body is continuously supplying that energy. In one way it is good, because it is practiced to gather tremendous amount of passion. Passion, heat or whatever, has been created because it is the desire to keep it going.

When that thing somehow snaps, "give up" is something very fundamental. It is not that you can intentionally give up. When you just lift your hands up, it's beyond everything that you have undertaken. It is not in that realm at all. When something like that hits very hard inside you there is a tremendous amount of

excess energy. That excess energy somehow does something. In some cultures they might say it differently, but in India, in Hindu culture they call it yoga. What all these people do has nothing to do with yoga. Yoga is union. It's a transformative process. U.G.'s description is the closest to what I feel is resonating in me now. It's not that I tuned into his understanding, there is something that, like when you have a pain in your body—earlier you have read about pain, you have no idea—now there is a pain, those ideas come to you because it is resonating with that sense. Then you begin to pay more attention. What is it? What is it? Then a set of understanding comes to you—that's all. To have that set of understanding you have to borrow that language, there is nothing you can do. There is nothing else you can do. Even to yourself, that is the most important thing.

This is a process that is unto itself, because otherwise there are no words. At first—what is it, what is that? There is something, definitely, and it is an irreversible thing. It is not an ephemeral thought process that, “I have seen god, this, that and the other.” It is nothing of those, whereas it is doing something very fundamental. For example, a young boy suddenly becomes potent, able to copulate, his whole system changes. There is something taking place inside him. This, however, is not a common thing, not like one seed becomes a tree out of a million seeds. The tree simile is very common and easy to understand, but this kind of thing is not so common, however here also, it comes with a force to turn things in a certain way. This is my point of view. I can't say confidently what it is since our self consciousness can't touch it. I only see its impact.

LUNA: When you are talking about what can come over you, or how something can change the way you function...

GUHA: No, functionality changes in a way these words and images which are always interfering and competing with the appropriate perception, somehow lose the capacity to continue. In a sense, if I tell you a bad word you are angry. That is the way we interact. Just the way you will see something and interact, the same sound will create ...

MAT: Just like the dog won't react to the TV...

GUHA: Right. But they have a different system, although they have sound, light and objectivity but we have an additional component—the meaning of the words. The sound may be different for different humans because you are brought up in a language where a particular set of sounds has a certain meaning. If I am in Greece, and somebody tells me a vulgar word in Greek, that I am a motherfucker or whatever, it just doesn't make any sense. A word has to have a meaning. So the meanings are creating appropriate sensations and they use a set of chemicals inside us. You act. To act we need those chemicals. Otherwise if any thought which does not create any meaning inside you, any image ...

MAT: It does not register.

GUHA: It is just like the neutrino goes through everything. That's why you can't catch it so easily because it passes through like that. If there is something that you cannot recollect, it will not be a part of your experience at all. It is just gone. Like that there are many more things your eyes see. What you think you see is only a function of self-consciousness. But there are more things it sees—the body for its own sake. It is much, much deeper—so people can say consciousness has a higher dimensional structure.

We only see three dimensions. The other dimensions are for the body only. You can project it in any logical form to have some kind of understanding. But still you cannot do anything about it. If I can grab your attention, it means you are constantly translating my words and my words have some meaning to you. You are becoming focused and that focusing has some resonance.

LUNA: Yes, it does.

GUHA: Now, whether that will stop or even slow down the movement of thinking or not is something I cannot say. That movement is the perpetrator, the energy of the will—the intentionality, the image-maker, the thought generator—they are all in that realm. So, one of the most important aspects is that if the will somehow falls in a place where it exactly understands its limitation, just the way a monkey is not going to jump from one tree to another if it cannot make it, like that, the will will not make a proposition which is impossible and unnecessary for it. This is the intelligence of the system itself, deep down tremendously intelligent. The kind of will we appreciate generally takes the physical body for an overdrive for a long time and you have to occupy the brain system and dissipate too much energy in a much more sustained way. This process is going to terminate that. When it functions, however, it acts as if it has a different kind of power to assimilate everything that is there that is appropriate. Just the way the best immune system is one that attacks bacteria and creates a chemical in the shortest possible way from the chemical repertoire and kills the bacteria before they start expanding. This is the beauty of the system. It has so much intelligence it can make the same chemical in fifty different ways and it will choose the shortest way.

MAT: But how can you experience that? That is my question.

GUHA: I am not experiencing that. This comes because somehow something attacks and puts the will in place. I don't know how.

MAT: You say, "This comes." What's there to see "this comes?"

GUHA: The way it functions now, I see with wonder—the way I speak, the way my thought processes things. The way things spontaneously come to me was not coming that way earlier. There is no after-effect of any discussion and I hardly remember a thing after a discussion is over.

MAT: So, something there notes the difference.

GUHA: Notes the difference that this is not the thinking process that I used to be involved in to explain science. It is something that just goes down through the information bank and picks up the thing that is most appropriate in the particular context in a very different way. I don't know how. Why I am telling you this is because this is the way I see the change. Not that there is a god, nor a superior energy, nor a different power, nothing like that. At the same time, I feel my entire being is resonating with some kind of guts and energy. As I speak, this energy gets more input as if it is generating from this discussion. It's strange, I can't even explain it. It's like a girl and a boy got locked in, in a different way. We don't know how we exchange energy from each other, it's mysterious. That's why I am telling you this is possible! Now I am thinking, now I am processing my ideas, perhaps, now I have all this knowledge that I know how the body works—all I am assuming is that this is also a part of the physical body, that in the brain hundreds of thousands of neurons are firing. I know that they are the ones that create thought, because if they are not there, I am not there. If somehow some chemical you put in there inhibits certain connections in neuron communication, then also I am

not there. I have gone through the process of consciousness and unconsciousness so deeply that I have seen how light and sound extend in the brain, and that creates strange patterns of light and vibrations in the body as if the sound “Om” is being generated inside the body. It is just the extension of the conscious into the unconscious as if it is stretched from one phase to another. It creates unusual sensations, and then it stops. There is nothing, and then you get up and this is absent. You get up—it’s almost like getting up from a deep sleep, but it happens in my sitting position. My head touches the ground. Even sometimes when I am standing up it happens. Once I was standing in the woods in India and suddenly something inexplicable happened—it was very close to some kind of sensation before sex, when one gets a tingling sensation in the body, and the mouth salivates and all these things. I am telling this because I have to borrow these terms from the usual sensations—I have no other way of communicating this to you. And then suddenly, kind of a huge chemical process, it’s not happiness, but it’s like when you are very high, when you are close to something. And then you snap out. Snap out in the sense I feel there is something in my head. The eyes get fixed, they don’t blink. I don’t see anything. Open eyes. Fixed. Everything fixed. Standing there like a statue for some time, and then all the sounds. I can give you an example—have you ever noticed when you sit in front of the TV, you are watching the TV and slowly you are falling asleep. If you are very aware and can remember, there will be a lot of processes going on there. You can stop sight, seeing through eyes you can cut, right? What about the sound? It’s continuously coming and formulating. But the meaning of the sound stretches out. It just becomes fundamental frequencies and vibrations. It’s not creating any meaning to you. But it is beating the eardrum. It’s a very strange thing that happens. You can feel those things when you are in a heightened state or something that is forced onto you and you are getting very close to sleep but

still awake, then these things happen. I feel there is something in us that is seeing but the process involved in recollection is not registering. So, I can say maybe the self-consciousness mechanism is suspended for some time and as a precursor of that suspension, something really takes place in the body. During that time, I feel the body goes through a strange rejuvenating process. It is for the body's sake. It is at that time, it is for the first time, completely free of all the mental loads that I am forcing the body to carry.

One day I was telling my friends about this load-freeing mechanism in our brain—people try to do it with alcohol, sex, running, or it's artificially forced—but if it spontaneously happens, that load-freeing mechanism is something spectacular. One of my friends was there and he said, "Oh my god I felt like that when I was hiking in the mountains." He said he just stood there and couldn't move anymore, his load became unbearable. He dropped what he was carrying and he felt a kind of uplifting that he never felt before. I said most mountain people know about this phenomenon when life comes to a crunch and it is created inside the body. It happens acausally. Somehow, you don't know why, perhaps because of some spontaneous chemical adjustment, it gives you a different kind of insight—insight in the sense you start to wonder in a different way about your own existence, about your functionality, about the part of consciousness that you have never pondered about before. It becomes part of your meditation in the sense that this is different, this is different—and then there is no sense of fear that comes through time—it's not there. It's not a courageous act that you can create. The future does not exist.

LUNA: There's a word that U.G. has used called "unclutching." It reminds me of this.

GUHA: That is "declutched."

LUNA: Declutched.

GUHA: Declutched has, I think, deeper consequences. The dominant role of the perceptual instruments is very important as far as the application of the tremendous intelligence of the inbuilt logic of the system is concerned. It can operate uninhibitedly, and its direct consequences are fearless spontaneity and a sense of indifference to the socially introduced value system. But one thing I don't agree with is that it is not possible for the sensation to rewrite the cell. He says it fires every cell, every nerve but I don't think so—it's his way of expressing it. The construction of the cells is extremely robust. It has to be robust because otherwise we would not come to this stage of existence. Its mechanism has to be firm yet flexible, it cannot be altered. When it goes to a different state, it alters its fundamental existence. That's why we do not find the evolution in a way that one would perhaps like it to be. The propensity of those things will not be carried through the genes that way—it's just spontaneous. It's called mutation. The spontaneous change occurs when the species struggles for many generations. One of these mutated species finds itself more adjusted to the environment; that's the way we try to explain the evolution of life. But the action in me, "going" in this way, can change the way the overall body functions. It will not change the structure of the cells. Our functionality is involved in two things. One is the improved action of the body to maintain its appropriate proprioception with respect to the balance of life—the bacteria, how they attack, and from the elements of nature, how it protects itself—and the other is to maintain the balance between images and thoughts that affects the organism. These are the two main ingredients that make our life move in the present situation. If we think there is anything more, that will be, according to me, a myth-making structure.

MAT: Why is that a problem?

GUHA: There is a danger in that. The danger is, once I accept this myth-making structure, there is a very important problem—because that myth-making structure does not bring a balance in self-aggrandizement. One uses that myth-making structure to self-aggrandize. The nature of the self is to find itself in a space where it feels safe and happy. One of the ways the self feels very happy is when it is aggrandized. When I say you are good, it's part of that reward and punishment mechanism. You are rewarded and a set of chemical dispositions changes, which you identify as liking, and you pursue the same disposition in a fictional world pretty much indiscriminately. Your system really does not approve of that since it often loses the fundamental balance.

MAT: You become a puppy.

GUHA: Yes, you know when you have puppies how they behave. Somebody who got hit on his back and liked it becomes a masochist and beats himself when he goes to pray. Someone else gets high, jumping off mountains or from airplanes, all kinds of activities that humans feel passionate about.

Ok, so you have a nice trip. I will also have a long trip ahead.

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WHAT YOU ARE LOOKING FOR DOESN'T EXIST

GUHA: It is nothing. The thing that you think you should have, and the thing that you are looking for, don't exist. Somebody brainwashed you to believe that they do.

LUNA: I am silenced. I am silenced. Okay. Okay. Okay. There is nothing to get. Okay. Okay.

GUHA: Will you ever look at anybody with awe? No. You have everything that Mother Nature has to impart. In fact, that is the lack of trust.

LUNA: That is so important, that, you know? Yeah, I know, I know. That's the thing.

GUHA: That's what society wants you to understand—somebody is better. And somebody like you should be proud because you are intelligent. They are idiots and you are intelligent. You should be proud, and at the same time you are miserable because somebody out there is outsmarting you all the time.

LUNA: That's true. What can I say now? Nothing! Nothing! Okay. So ...

GUHA: Hallelujah! Praise Mother Nature, because you are a part of that.

LUNA: Mother Nature?

GUHA: You are a part of that, every one of us is—the life.

LUNA: Of course, what else am I?

GUHA: Nothing else. You think you have freedom? False.

LUNA: I never think like that. Don't get me wrong. That's one thing you don't have to convince me about. Anyway, Guha, can I call you?

GUHA: Can you call me? Yes, you can call me, but I don't think I have time tomorrow. Day after tomorrow—what I will do, I don't know.

JULIE: Can we send her some of those tapes?

GUHA: Those are your tapes, you can do whatever you want.

* * *

LUNA: I just want to say, the sense of it being a battlefield is what I feel full of and uncomfortable with most of the time.

GUHA: Uncomfortable? The problem of discomfort is the problem of our knowledge.

LUNA: Yes, well of course it is.

GUHA: The fact is, you don't have to know about the battlefield. All you have to know is that it's not in your hands.

LUNA: That's a good thought, I tell you, seriously. You have to really think that. You have to think, remind yourself.

GUHA: If there is anything, it is this anarchy inside us that refuses the social dominance. What is social dominance? They want us

to be something that they want us to be. And there is something that is refusing it. It is torturous. Why the fuck should I know anything other than what is necessary for me to get by? It's a burden.

I am responding to that demand. I call it the "internal police." My example is simple—if you have a police force that tells you, "Do not do this, it is a crime, you will end up in jail," you don't want to end up in jail so you don't do it. The police force is all around you, so you don't do anything they refer to as crime. Okay? If you could get away with it, it's anybody's guess what you would do. Now, to control you even more, they have introduced through culture a sense of ethics and morality, right and wrong—the sense of comparison—you do not know, *you are bad*; that person knows, *he is better*. So there is already a demand out of that state of comparison. You want to be better. Just as they imposed something through the external police, not to commit a crime, now they have introduced an internal police to make you do things that they want you to do. You are responding all the time. That is Luna. The by-product of all this movement is—Luna.

LUNA: I am very aware of it.

GUHA: What you need is money. Hungry? Go, if you have money, buy that, enjoy your food and go. You don't have to know a thing.

LUNA: You can't live like that, that's just another dream.

GUHA: No, I am telling you, every instant is like that. Why is there something inside you constantly telling you that you are miserable? Why?

LUNA: And that I am no damn good for anything.

GUHA: What is not good? Who told you you are not good?

LUNA: My mommy and my daddy.

GUHA: That's why I'm talking about that anarchy which refuses to accept the social justification and comparisons.

LUNA: Of course it's anarchy.

GUHA: That inner anarchy stops the movement.

LUNA: Well yes to a certain extent.

GUHA: No. That has to be.

LUNA: It has to be complete.

GUHA: If it is strong in us, it will refuse to respond to that demand.

LUNA: Well I will tell you something, Guha, I am much better than I used to be. It's like saying, I don't care what anybody thinks.

GUHA: Listen, hope never dies. You still have hope that some knowledge, some effort of your own, or some other person's wise suggestion is going to help bring you out of this sense of discomfort. Believe me, it's not going to.

LUNA: I mean, I prefer to listen to Obama than a republican, but I know that's not the point ...

GUHA: You have to choose the best of the worst lot. It's just a time pass. When we don't need to do anything we still do some-

thing to entertain ourselves. All these religious teachings, all this political garbage, it's all time pass.

LUNA: But the basic struggle though is your thought.

GUHA: You and your thoughts are not two different things. Without your thoughts, there is no you.

LUNA: Yes, yes, I know. And that's horrible.

GUHA: That's all you are, what else are you? Your body does not give two hoots for the nobility of your thoughts.

LUNA: There's a state where the thoughts are not there all the time.

GUHA: When you go to deep sleep.

LUNA: Well yes, but I think it can be something in your life being awake too.

GUHA: That's an imaginary state. You will never know about that.

LUNA: You think I am dead wrong about that?

GUHA: You will never know about it.

LUNA: There's nothing I can do about it?

GUHA: Absolutely nothing whatsoever. Nothing!

LUNA: I do believe it.

GUHA: Your belief has nothing to do with it.

LUNA: This is why U.G. said, “It will dawn upon you.”

GUHA: That’s a hope.

LUNA: And you can’t think about it, you can’t make it happen?
You can’t do a damn thing.

GUHA: So what is the question of “dawn upon?” Through that hope, Luna is perpetuating herself. That hope is the thinker. There is nothing you can do.

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JUST FORGET ABOUT IT !

LUNA: It will come to me what I have to do. Do you know what I mean? You don't have to know about that.

GUHA: I don't know. I think I have talked to you more than anybody— thousands of hours.

LUNA: That's true, that's true. Well, it was fantastic every time.

GUHA: If someone wrote up our conversations, it would be five volumes. It's okay, I don't care. I told a lady the other day who wanted to write down what I was saying, "You will be surprised, if you take notes or copy this, it will not make any sense to you, let alone anybody else."

JULIE: No doubt about that, unless it's in some context.

LUNA: It would often not make sense to somebody else, obviously.

GUHA: So what's the point in doing this?

LUNA: I don't think that's totally true at all. I always understood what you are saying. It goes out of my mind. It becomes part of what I am. I have changed in the sense that I don't have anything any more except this point of view. It's just difficult to remember the actual conversation and that's why taping was such a good idea.

JULIE: There's really only one way to do a book, I think—unless you are a fiction writer or, I am not sure, a biographer.

LUNA: What do you mean by that?

JULIE: To write a book about somebody, whether it's U.G., Guha or anybody, is to write your own story.

LUNA: I agree with you ten thousand percent. Ten thousand. It's the only thing that interests me.

JULIE: All you can do is talk about yourself.

LUNA: I can talk about myself, but it's the connection with Guha that's interesting. Otherwise, who cares about me? Right?

JULIE: People care about anybody who has something to say and can put it down.

GUHA: Who will care about me either? What for?

LUNA: Oh, come on.

JULIE: Well, they'll only care about you if what you say, or how you are, or your take on life influences somebody else in some way where they have a shift, feel some difference in their day to day life, and in their way of looking at the world. If that has an effect, then that itself is saying a lot.

GUHA: Correct.

LUNA: I mean Guha, people have been affected by you. Right?

GUHA: I don't know.

LUNA: Do you believe that?

JULIE: He won't acknowledge that.

GUHA: I don't know.

LUNA: Your friends in India?

GUHA: I don't know how they are affected, they can tell you, I can't. You know, I really can't. I don't know. All I know is that they keep asking ...

LUNA: They keep asking questions?

GUHA: No, they say they miss me, they want to see me again. So how do I know what affects whom in which way? I have no way of knowing.

JULIE: You respond when somebody wants to see you.

GUHA: For example, the other day one lady came, the moment she started asking questions something immediately just started flowing out of me, and that's why I said it is just a response.

JULIE: It's a physical thing?

GUHA: It's a response. I was responding to her sense of inquiry and she seemed to be appreciating the exchange. At the end she said that it was really not just the words and the meaning, it was a lot more than that.

LUNA: It is the thing that can't be said that happens.

GUHA: I don't know. How can I say?

LUNA: Don't be so discouraged about it.

GUHA: I am not discouraged or encouraged.

LUNA: You are being very cynical now.

GUHA: I am always cynical about human experience and intentionality. I doubt human intentionality, which is always so much mixed with the idea of like and dislike. It's a different kind of discrimination. The discrimination is not appropriate. It's geared and conditioned. Everybody is conditioned, there's no doubt about this, but it is very difficult to listen to somebody and suspend your sense of conditioning, even for a little while.

LUNA: That must have been true for you too at one time.

GUHA: Sure, and that was the problem. The problem was not how much I understood, it was what it was doing to my physical existence. The problem was not the understanding; the problem was it was something that was happening to me, which I couldn't understand. My conditioning, my background, my understanding, all were telling me "no," but my physical response was telling me there was something mysterious about it—the interaction with U.G., I mean.

LUNA: So he doesn't trust my intentionality, I sure got that one.

JULIE: Not you.

GUHA: It's in general.

JULIE: Everybody.

LUNA: He has a right to do that. I don't blame him.

GUHA: No, because you see this is the problem, the problem is what we think that we are appreciating, we are loving, we are really gushing—it's giving a great feeling—then the whole thing changes and goes to the opposite end. The same person becomes an object of hate, if not apathy. How is that possible?

LUNA: Excuse me, what?

GUHA: Hate, if not apathy.

JULIE: Interest and affection and love and admiration turn to animosity. If you don't get what you think you want to get, your love turns to hate!

GUHA: So that's why it's always like that because the response that goes inside has to make sense to the self-consciousness. Self-consciousness is nothing but images and thoughts. If these thoughts are not satisfactory, or if they don't match my demand, me—always doing a sorting mechanism—I'm unhappy, sad. I like this, I don't like that, I want to do this, I don't want to do that—all the time, all the time.

LUNA: You are talking about other people?

GUHA: Everybody. Everybody. In general that's the way. I do function that way when it comes to my thinking—and that was the problem. I could not find anything that U.G. was saying that I could possibly think was good for me or good for humanity.

LUNA: You couldn't find it?

GUHA: Nothing.

LUNA: That was good for you?

GUHA: Nor good for humanity. In terms of social interaction, the society is built and exists in terms of certain rules, regulations and a “give and take” process.

LUNA: In other words U.G. was so radical?

GUHA: It's not the question of radical. Radicalism means you offer some views. You never say, “I don't want anything.” You cannot. Inside you is an idea that if it were not like that you would probably accept it. If you don't want anything, then nothing comes out of your mouth.

LUNA: That's probably true. What you were saying, you said that you didn't see anything in what U.G. said to you that was good for you or society.

GUHA: That's right.

LUNA: At least I got that straight.

GUHA: Everything U.G. was referring to about us was this kind of shit. Your love is shit. All your concerns are about greed, greed, greed. You want something from me, that's why you are sitting here and talking to me. Greed is in operation every second and you want to be free from greed. You want to be honest tomorrow but you are dishonest right now—like that. Everything that you want to be tomorrow is exactly what you are not right now. That's why. Everything is like that, so how can you accept his sayings? What is it that you are going to accept?

LUNA: I understand what you are saying.

GUHA: You don't, because it is not a matter of understanding. Understanding means you formed an idea.

LUNA: When I say understand, I mean I am looking at myself and responding.

GUHA: If you look at yourself, what do you see?

LUNA: I see I want that, that, that and that. And, I don't want that, that, that and that.

GUHA: Yes. That's all.

LUNA: That's what I see. And in a certain way it makes me miserable.

GUHA: And you have no choice. Then what do you do? You cannot say that there is a process through which all these problems will be resolved. U.G. is saying there is no way out. You are going to live in hope and you are going to die in hope. Misery is your lot. That's it.

LUNA: I've thought of that a thousand times. It's true.

GUHA: So, that means you tell him "fuck off" and you don't believe him. If you don't believe him, don't go to him. Don't listen to him. Why? Why do you want to listen to him? He is telling you misery is your lot. You can't do it, no way out. What is it that you can do?

LUNA: But the fact is that no matter what you say, you have an effect and the effect is always sudden and mysterious, and that effect tends to destroy the “I like this, that,” to a certain extent so that one is living at the edge in a strange way. It isn’t just yes or no.

GUHA: But can you in any sense of the term justify it?

LUNA: Justify wanting?

GUHA: Justify that it’s a good thing for a particular person?

LUNA: I think it is a good thing.

GUHA: Why?

LUNA: Because you exist.

GUHA: I may lie to you.

LUNA: I don’t think you lie. I don’t think you lie. What would be in it for you to lie? It doesn’t make any sense. Why would you lie?

GUHA: I do exist like all other people. I eat, I sleep, I go out and buy clothes, just like everyone else. What’s the difference between you and me?

LUNA: I know there is a big difference between you and me.

GUHA: No! No!!

LUNA: Oh, the part about buying clothes, I suppose, and eating. No—look Guha, there is something in you that has nothing to do with what you actually say. There is something deeper and that

is what has the effect. And you know it's funny, I know it seems hypocritical in a way to turn yourself in another direction when you think you are going to get something. I know it. I think we are such crazy creatures.

GUHA: My problem is your assumption is based on this weakness that people have.

LUNA: Weakness?

GUHA: Yeah, that we have. That we think somebody can give us something. If I hear a good talk from somebody, I think I am understanding, and my life will change. These are the notions that have been used and exploited by people. Just the way, if you go to a temple, the guy—the priest—he knows why the people come to the temple and he can exploit their faith, he can exploit their belief, and the good slick talkers in the market place that are peddling new age goodies—enlightenment, nirvana, god realization, self realization, all that shit, shit, shit, are doing the same thing.

My question is, why is it that you don't believe that you don't need anything from me. You have everything that I have and there is nothing that you can get from me either in terms of knowledge or anything. Nothing.

N-O-T-H-I-N-G!

LUNA: You can say that a thousand times. But I have to tell my end of it too.

GUHA: Yes? Go ahead.

LUNA: I have gotten from you something and that's one of the reasons I want to write about it—something so unique. Now I know I am far from—I don't know how to say this ...

GUHA: See this is the thing, the moment you want to justify that you are getting something ...

LUNA: I am not justifying.

GUHA: No, no, no! You have to, otherwise you cannot write. You have to justify that you are getting something from me.

LUNA: Well I do get something from you.

GUHA: That's what I am trying to tell you, Lunaji. Serious, this is serious stuff. You have to justify what you are getting from me.

LUNA: Yes.

GUHA: Believe me. You will find it so funny that this is the same stuff everybody says about their own guru. You go to a lecture, you talk to anybody who goes and listens to whoever their guy is and they think that they are getting things, they will tell the same thing that they are getting too.

JULIE: All your son's devotees!

GUHA: Everybody. Not just her son. Her son also told the same thing about his guru and like that it is the same thing. I faced these difficulties so deeply you can't imagine.

LUNA: All I know is that ...

GUHA: Can you sit down and think about what is the difference that you think you get out of talking to me and what the other people say they get from hearing a lecture?

LUNA: That's a funny thing to ask.

GUHA: Why is it funny?

LUNA: It's a difficult thing to answer. It's not black or white.

GUHA: Ah, ha!

LUNA: Just a minute, I am willing to try.

GUHA: Yes. Go ahead!

LUNA: What comes from you that is different from listening to a lecture is that I really think something happens to my brain and even though I am still connected a lot with worldly things, they have really lost a lot of importance. I never thought that would happen to me.

GUHA: Okay, I have to tell you something in this context.

LUNA: In a way it's that and in another way I will never be able to ...

GUHA: Lunaji, you have to really, really, on this point—you have to listen carefully. You are assuming something that I never said. That all these things that we look at and we say I need this, I want that—all these things are all going to go! I never said that. I am not functioning that way. My needs and wants are very close to each other.

LUNA: Ah, I see what you mean. Your needs and wants are very close, of course. That's freedom!

GUHA: Because I don't fantasize.

LUNA: You see a sentence like that is so important in terms of being an inspiration because it opens up something big.

GUHA: I don't fantasize because to fantasize you have to have a goal. You have to have a desire. You have to have a movement off the center, which is off from the movement of life and satisfies its necessities. If somebody comes and starts tickling my face, I may like it, because that is the response of my skin to my body and it creates a sensation in my brain and I may like it. Or I may say that it's a bad pleasure movement, I may just take myself out of it. I may not like the person who is tickling me—or many such things happen. So, do not assume that I do not like anything. It's not possible. I need something to survive in this physical existence. I do have hunger. I move and do things. I have likings, dislikings, very straightforward, but I don't have any goal in life. I do not want to be anybody. I do not want to become something. There is no tomorrow for me, as far as psychological time is concerned. There is nothing because I have no agenda.

LUNA: No agenda, I know. You don't really want anything from the world, nothing except your food and shelter.

GUHA: Food, clothing and shelter. You will be surprised. I do not even want to understand anything.

LUNA: Just repeat that.

GUHA: I do not want to understand anything.

LUNA: That's the best part. I like that.

GUHA: You know why? Deep down there was a time I wanted to understand everything.

LUNA: Me too. When I was a kid, about 13 or 14, I said, I have to read every book in the world.

GUHA: So then, I started understanding something. I was understanding. I was like a sponge. You put a drop of water on the sponge and it sucks it in. It was like that. My curiosity to understand the natural world was so enormous that I couldn't stop listening whenever I heard theories of physics and those things. I became so interested in the special theory of relativity and Einstein that I used to read day and night. It was better than any novel that I could have ever read. My entire being resonated with the mystery of the theory. It was so mysterious at that time—it was just beyond my perceptual world and logical understanding. When I first read about time dilation and space shrinking, I was barely fourteen, and I was just out of my mind, it was absolutely mind-boggling. Like that, at that time, I wanted to understand everything.

You can see why, in this knowledge-based society, and coming from that make-up, being fascinated by these things, it was so difficult to justify what U.G. was saying. This society functions on knowledge because it exemplifies in every department deep knowledge and reasoning—the capacity to reason, what's right, what's wrong, all these things. So in this knowledge-based society you cannot justify a thing called “not knowing.”

LUNA: You can't justify it?

GUHA: No, it's impossible. But at the same time there is a problem. The problem is in every individual—it is an individual problem. The person has to ask, "What is it, that is possible for me to know?" Society, your father, your mother, your circle, your teacher, everybody will tell you, "Unless you work very hard you will not know your limitations." In that process you will go to the end of life with this kind of misery. Misery in the sense you want to be in a position where your knowledge is perfect. This is a vicious cycle—you go on and on and on. So what happens? How do you justify a life? Should we all be miserable? Just because I am not Einstein should I be miserable? Just because Einstein is not Yehudi Menuin, should he be miserable because his violin playing was shitty, nothing compared to how Yehudi Menuin used to play, even when he was seven years old? So now imagine—what will happen to a farmer who just grows vegetables all his life? He doesn't know physics, he doesn't know the intricacies of mathematics or of any of these music maestros. Should his life be miserable? Is it possible? Does life do things like that? It's not possible. So why is it that when I don't know, I feel miserable? There must be something deeply wrong with the social dynamics. The social dynamics are there to make you feel miserable for the sake of the status quo—they want to use you, to get what they want to get from you—by making you *want what they want you to want*.

LUNA: That's so true. They control you.

GUHA: When I have no physical problem, when I am not hungry, when I am okay in every physical sense, still I find myself in a miserable state. I am bored, I want to do this, I want to do that. What is that imbalance inside? Who created that imbalance? It's you. You are enslaved by society's demand.

LUNA: It's true. Ah.

GUHA: Why should you, Julie, me, be miserable? Tell me. We have food, clothing and shelter. Most of the human beings on this planet are miserable because society has polarized itself and has gathered arms. They have snatched the land and the livelihood from ordinary people. They have billions of dollars stacked up in the banks that they have created—amassed for the arms race. People out there, millions and millions of them don't even have food, they can't eat even once in three days. They die of starvation. Why should we be miserable? I want to know. Why should you go and listen to a lecture of a guru who will tell you that he will remove your misery? He is a liar. You should kick his ass! Because he is miserable, he is using you. He is laughing because he is siphoning money from your pocket. His happiness is fake.

LUNA: So the misery really comes from feeling that you have to be somebody.

GUHA: Be somebody. You have to know. You have to understand. You have to do this, this, this. There is nothing you need to do!!! As long as you have minimum food, clothing and shelter, you are not supposed to be miserable at any cost. You are not supposed to be, but they will never allow this to happen. Even the greatest sportsmen are miserable because they know their position is not going to be guaranteed.

LUNA: There's no end to it.

GUHA: The social dynamic is creating human misery. You have to live in the past. You have to keep on talking about your past glories or project a hopeful, fantastic future, even though you know none of this really exists.

LUNA: I know that's true. I have had enough of that. It's true, it's true, it's true.

GUHA: Tell me, that's my question. Why? Just why is that? That was my question. Why do I want that? Why do I want it so much? I know so much compared to so many people. But of course, there are many people who know more than me, but why do I make myself miserable and join in that rat race? Why? Who asked me to do that? I want to relax. But there is no relaxation. In my brain, something has been inserted from childhood, which makes me run, run, run, run, run. You know, you appreciated that movie, *Forest Gump*, in which the girl was screaming, "Run Forest, Run!" That's the story of all our lives. Why? I don't know, just run.

JULIE: Like those guys going around the reservoir this morning, not one person but me was walking!!! With their headsets blasting, they were running!

LUNA: It's the kind of thing that has occurred to me too. I mean I am aware that there is no end to it. That's the fact. There is no resolution.

GUHA: But what you don't believe is that, listen carefully, what you don't believe is that you cannot do a thing to stop it. That is what you don't believe. Nobody believes it. That is why nobody wants to believe U.G.

LUNA: It's like thinking, isn't it—like you can't stop thinking. It's the same idea.

GUHA: Sure. But you don't believe it. You are always adding momentum to that mechanism, to that thinking process, by

convincing yourself that maybe a little more clarity, a little more knowledge, a little more this, a little more that, is going to solve the problem tomorrow. That tomorrow will never come. Because it is not thought, it is not thinking, it is not intellectual understanding—none of these things will help you to see this at all.

LUNA: Okay. So ... So there you are.

GUHA: There we all are.

LUNA: Dangling from a rope. Ready to commit suicide. Well.

GUHA: Look, I have a theory for suicide—it is that there was a time when people said, if this is so miserable, if there is no hope, and out there I am not going to get what I want, that is for sure because there are umpteen number of people who are more capable ...

LUNA: But you know one of the ways in which you certainly affected me is that I sort of know I am never going to get what I want. I know it's in my blood ...

GUHA: Listen, Luna, this knowledge that you say is in your blood is not operating. If I see a cobra, and know one bite is going to kill me, I run. That's called knowledge, knowledge that immediately starts an active process inside.

LUNA: That you see the poison.

GUHA: You see the poison and run. So there is no thinking.

LUNA: You run away.

GUHA: You run away. So, what you were saying is just an intellectual assertion. It's an idea. It does not produce action.

LUNA: It produces some action but not enough action. You have to put it that way. It does produce some.

GUHA: Okay, I said what I wanted to say. You can say whatever you want to say, it's all yours!

LUNA: It's funny, I kind of know all this. That definitely is the effect of knowing you for such a long time. Now I have something to start with. This is a good way to start. These are the kind of overall things. It's true. I know I am never going to be happy and I am never going to get what I want. There isn't anything to want that I know now is going to make a difference. I know it somewhere, I don't believe ...

GUHA: Because you are still really not understanding the dynamics of happiness.

LUNA: I was going to ask you about happiness today. Do you think there is such a thing as happiness? I don't think so.

GUHA: Happiness, yes. What is happiness? It is in terms of the information. There is information inside me that I should get this, this and this. When I get this, I am happy. It is an idea. There is an image that I have about myself and when I think that is satisfactory with my present situation, I am happy. These are all the result of our conditioning, social dynamics. When you get any of those things ...

LUNA: Then you are happy.

GUHA: When the self gets satisfied there is a secretion in the brain that you call happiness. And when it doesn't get satisfied, the opposite happens. So this is it, the information coming and matching an expectation, and as a result of that, happiness—otherwise, unhappy, bored, miserable.

LUNA: Well happiness is like, for a moment thinking you are getting what you want.

GUHA: Or if there is a movement inside you that creates a future in which you may achieve that ...

LUNA: Like falling in love, and blah, blah, blah.

GUHA: Falling in love is a different action.

LUNA: Well, you think you are going to get happiness.

GUHA: No, but when you are falling in love you are happy at that moment.

LUNA: Oh for that moment. I said for a moment.

GUHA: Yes, but that moment can run longer. Then what happens? There is a moment ...

LUNA: Excuse me, let's just slow down ...

GUHA: No, no, then you stop the flow and I forget what I was saying.

LUNA: I am sorry. And yet there was a moment ...

GUHA: There is a moment when there can be a transition in you and in that transition there is no need for self-consciousness to justify your response, you don't have to prove it again and again. There is no need to look for a cause and effect relationship. This movement becomes part and parcel of your living condition and as you begin to act that way, your life moves in a particular way. So there is no need to say, "I love you" to anyone, in fact there is nothing to say when it comes to that. When there is a movement, there is a response—movement, response. That's how it begins, and when you are dealing with something that addresses your true wellbeing, the living completely changes its character. You don't have the urge to become a salesperson of any kind—the word love doesn't come to your head or mouth or anywhere.

LUNA: It's almost as if now you are both on the same plane.

GUHA: It is nothing to do with the plane. It is something that makes you act in a certain way. That's all. And then what happens? Life becomes its own justification. You don't need to prove it to yourself or to anybody.

LUNA: But you are also in some way, both of you are now somewhere, I don't know where, and there is no need to give it a name or to say, "I love you." Do you know what I am trying to say?

GUHA: What do you mean by both of you? I don't understand what are you referring to. I am talking in a general ...

JULIE: She's talking about in case there are two people involved. You are talking in a very general way.

LUNA: Let's say you and U.G. OK?

GUHA: We walked miles and miles and spent hours and hours without uttering one word.

LUNA: That's beside the point at the moment.

GUHA: I had nothing to ask, and he had nothing to say.

LUNA: That's right. That feeling where you are on the same planet in a sense.

JULIE: Some deep understanding.

LUNA: Don't use that word "understanding" please.

GUHA: I don't know what understanding you are talking about. There was no question to be asked.

LUNA: So that's it. There's no barrier any more.

GUHA: You are thirsty, you drink a glass of water and the thirst is gone, you don't need to understand anything. The movement of life, that the life exists in this space, has almost everything in that way. It is just functional.

LUNA: That's great stuff. I don't know how much of it I got. But I got enough to get that it's interesting.

GUHA: Bye-bye!!

JULIE: So what are you going to do with it now Luna?

GUHA: Justforgetaboutit!

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YOU ARE NOT INTERESTED IN WHAT I AM SAYING

GUHA: There is a spiritual tradition that tries to highlight the problem of the social structure that gives too much importance to material values. And what are material values? Almost everything. In that way, the spiritual people can match U.G.'s idea that society is using you. The same people can say that society is using you through materialism, but only up to a point. U.G. goes one step further and says that all gains are the same. It's only an idea they are selling you. It's an idea that is given to you and there is no difference between the spiritual idea and the material idea. All thoughts have a material origin—even your investment in spiritual goodies. So, what happens? People who see themselves as spiritual can go along with U.G.'s point of view to a certain extent, but when it comes to shaking off the background, god, enlightenment, moksha, they are not ready to give up those ideas. That's the battle. U.G.'s energy is trying to knock off all ideas because the idea is you.

And so how can you be interested? That's what he is saying. You are trying systematically to match him with your spiritual teachers and masters and past masters so that you can sit comfortably here and feel good. There's nothing to feel good about, it should feel bad because everything is being cut right up from the base. You can't feel good, you can't say that your ideas are matching with U.G.'s ideas, because there is no idea operating there. The thing that is functioning there eliminates ideas.

LUNA: Well that's true.

GUHA: That's the problem.

LUNA: Some people, like you and Julie, and who else did you say—you mentioned another name—loved him so much in spite of the problem ...

GUHA: A lot of people loved him a lot.

LUNA: I know. They were questionable in many other ways.

GUHA: It all depends. In every aspect of us is ...

LUNA: Yeah, but I mean how is it showing?

GUHA: Showing what? We are representative of the social game.

LUNA: You are going to fight me to the death about this. You are never going to change my mind about this. I did not love U.G., but I respected him.

GUHA: Love doesn't exist.

LUNA: He did not reach a certain core in me that you did.

GUHA: Love doesn't exist. Love does not exist, Luna-ji, listen to me carefully.

LUNA: I don't need to say that one guy's better than another.

GUHA: Love, what it means, is ...

LUNA: Well you just used the word love. You said they all loved him.

GUHA: They all loved him, yes. But to him, the loving is they are seeing certain ideas in him and praising him so that—the love for him, if there is any—I don't want to mystify this love business—love doesn't exist, but if what he says begins to distil in a person's consciousness, that person and U.G. will not be two different people.

LUNA: I don't know how that would work.

GUHA: Yes. They both will shun thought—the very foundation of human society.

LUNA: But that's like reaching the pinnacle.

GUHA: That's what I am telling you because the system is not allowing anything to dominate. In the very beginning I told you we are just animals. The only good thing that can happen to society is if we accept our nature. It is not possible to think we are animals, thinking itself is problematic. If there is something that begins to function so that our need and our want are aligned, what happens? You don't care about helping others. How can you have anything more than what you need to have?

LUNA: That's a nice idea or thought, it's true.

GUHA: In us, 99% of the functionality is geared to that. This physical body is taxed to give anything more than that.

LUNA: My question is never answered, it will never be answered, but it doesn't make any difference. It doesn't have to be answered.

GUHA: I got trashed by U.G. every time I used that word "love." He almost killed me! He highlighted and pinpointed again and again and finally made me realize the futility of this, and I came

down to my point of view, that what you call love is a movement inside you, it's a sense of appreciation, that's all. That sense of appreciation will change its character if what you see in me does not match your background and intention. The same love will turn into hate if not apathy—the same love. It's not a constant factor. It's not like the sun continuously giving you light, it's never going to be that. It's conditional. It's your idea, the idea of appreciation. The passion created by appreciation is involved with the information center and only the thinking world is involved in that. The action in the space of life does not have anything like that. The world of action means the world that this physical body constantly makes you move to get what it needs for the action center in the space of life. For that, there is no such thing as love. The passion is the world of ideas and the center of the world of ideas exemplifies something and moves; it's the passionate movement of the information center. When it has gathered lots of knowledge and ideas, it moves better, it moves smoothly and constantly. Its character also changes, depending on conflicting ideas and their dominance. The background also influences the dominance. Everything to some extent is geared to produce a sense of satisfaction through the background for the information center. If somehow that is not addressed, the object of appreciation changes its value. It will no longer identify that as an object of appreciation, it will slowly change the character, it will not be the object of love anymore, it will be the object of indifference, if not hate.

LUNA: Well, you know the only thing I think about when I think about using the word love in this connection, is that something about you makes me want to smile inside. It's very hard to describe it. It's something like there's an expansion of some kind.

GUHA: Listen, to me, love is something that I don't want to define—but it feels as if there is something that is left behind in me after interacting with a person that will cry for its company again and again and again, because something deep down found something that's addressing its own true well being.

LUNA: That's true. That's very good.

GUHA: That is not something that you can put into words.

LUNA: It's a mystery.

GUHA: It's a mystery that there is so much demand. It's cutting the shit down from under the feet. For a little while you feel you are real. The real you comes out for a change. No matter how much I was in his company, something always distilled in me and made me feel light, yet powerful—the likes of which I had never felt before.

LUNA: It's really remarkable. I mean I don't know, I don't know anything. This is where it counts. And the rest of it, let's not even say it's a pile of shit. It's just boring and it's way down there. Everybody is being phony to a certain extent; even if they want to be genuine, they are still phony. Well, I hope you live a long time.

GUHA: I have no desire for such a thing.

LUNA: You are very appreciated anyway.

GUHA: I don't know that I can make a difference in anybody's life. I have no feeling for such a thing.

JULIE: Anyway, it's not up to you.

GUHA: I have no goal or anything like that.

LUNA: Is anybody translating what you wrote in Bengali?

GUHA: Translating is not important. I don't think I'm saying anything different. I don't care.

LUNA: It would be a shame to waste what you have to offer.

JULIE: You are wasting energy just putting up with crap.

GUHA: Talking to you?

LUNA: Yes, anyway—you are unique.

GUHA: Everybody's unique.

LUNA: What you are saying is so interesting. I think a lot of people would be interested even if they don't really get it.

GUHA: If it's working for you, that's all that matters. Forget about others!!!

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ALL ALONE IN THE HUMAN JUNGLE

GUHA: It becomes more and more difficult for me to have any relationship with anybody because I can see that I am functioning differently. I cannot satisfy certain expectations of others because they are created out of an idea, which is based on all the previous assumptions, and those things broke down inside me.

LUNA: I understand that, but the expectations are conventional ones.

GUHA: Expectations are always like that. They are fundamentally based on what one gets from the other. And there is another element—relationships are fundamentally between two ideas. Human beings only relate to each other through ideas. It's hard to realize we are constantly communicating only through ideas. As life goes on, we change, but we want to hold on to those old ideas. We don't address the changing situations and conditions of our physical existence. Knowledge and all the understanding that comes with that change is like a renewed existence, it turns us into different people but we want to hold onto the so-called good old ideas. Say I want to dress up like an eighteen year old because that image stuck in my head and I keep on dressing like that so that I look like the image that I had of myself at age eighteen. People get stuck like this. We don't understand; this is the thing that we carry along with us.

There is something in my roots, deep down in my structure, that happened and it is now very difficult for me to supply energy to those kinds of things. I used to do that earlier to get what I wanted. I would give to get. It was not that I was consciously calcu-

lating, but that was the way my whole information structure was made up, and it was working that way.

LUNA: But don't we truly treat everyone that way?

GUHA: Those things broke down in me, and that's the problem.

LUNA: You are different with everybody now.

GUHA: If somebody comes and praises me, I don't take it at face value because I know how little that person knows me. So his praises and criticism are both very shallow. It affects me a little, however, because that's my old conditioning but then it immediately drops off, there is nothing in there. I don't find anything in myself to carry on. I also feel that it's absolutely necessary for every human being to have his private space. I think human beings are designed to be all alone, by themselves—really. Probably that's a very important aspect of an individual, and if you are always tuning to your needs and wants, you will find yourself most of the time alone even when you are with people. The need that you have inside is very different from what you want and what you think. Your wanting to entertain yourself is the most difficult problem for the system.

LUNA: Say that again.

GUHA: Your wanting to entertain yourself becomes a real problem because this structure is not interested in that at all. Your desire sets in a sense of boredom and you act to get out of the boredom and do all kinds of things—you begin to develop artificial urges and you go too far, then it becomes a terrible problem of imbalance. You just don't know what you are dealing with. I

mean I really wonder—those things don't exist in me, they're just not there.

LUNA: You know you exist as somebody else in another's eyes. There is something false going on in people.

GUHA: This is all the time challenging. I may respond to somebody's genuine interest, there is something in me that responds. I do, I don't know how, that's the thing. It is the response that is there. It's not dead. I am alive, more alive than most people because I am very sensitive. Everything around me creates sensations especially if something is focused on me. That's the nature of life. Life is not always focused on everything. Even our visual system, the whole thing falls on it, but if there is a movement, the eyeballs move in a way that the most sensitive spot of the retina gets focused onto that movement. That's the way the whole thing is designed. It focuses. It leaves everything out and then focuses. Like that, I am very sensitive—the moment there is some movement there, my whole being gets focused onto that. So if there is violence, if there is affection, it immediately responds to that, without my knowledge. It just spins out in me, and I respond—if someone is really looking at me, the whole thing begins to move.

LUNA: It's like a trigger.

GUHA: It triggers from deep down without my knowledge—one look and the whole disposition changes. It's extremely sensitive. Often when I am talking to somebody, I am not thinking, I am just responding to something else, something different. Probably the person is not at all aware of what I am responding to. My entire system is spontaneously generating certain kinds of movements and it brings out words from my memory system and expresses them. Probably it has some meaning. It looks like I'm talking a

language you understand. But what I cannot convey is that in the place from where it is all coming, there are certain checks and balances. That is the place I cannot fathom—that movement that goes on inside of me, the response that is coming out of me—it's like a physical movement. The body has a very sensitive bunch of sensors. It senses through the different organs and creates a disposition and from there it tends to do things and respond. I wonder sometimes about these things. The first time it happened I was so perplexed, I felt completely out of touch with my knowledge bank, I couldn't recognize the surroundings where I was walking. As I walked I was carrying on a conversation with a person and after about 10 or 15 minutes, I stopped. I had no recollection of the path I came from nor anything about the conversation that I was carrying on, not only that I had no recollection, I did not know where was I walking. Obviously I was walking, seeing everything, listening and focusing.

From then on I began to realize how different things can occur inside a human being and how differently it can function. It can go with the flow, which is so uninterrupted that you cannot even tell that you were in the moment. You cannot tell because the recollection process cuts that flow—I did not realize those kinds of things were possible. It has happened many times since then, it happens spontaneously, I cannot make it happen. I know that the response mechanism that comes out of me is a different thing. It's not that I am expressing these things through a systematic, logical, thoughtful process, it just begins to flow in a very strange way, and that completely depends on the person there with me. I can be angry and at the same time I can be gentle and very sweet. It all depends on where it strikes. Sometimes I am perplexed that I don't know what caused me to act in a certain way, but I have no regrets. I don't premeditate a particular outcome.

You can call me an angry guy, a sweet guy, a horrible guy, or completely crazy—I just don't know where it hits. It is becoming increasingly difficult for me to satisfy the expectations of others, to maintain a so-called relationship. I am responding differently. Why am I saying different? You know I was not like this before, that's for sure. If somebody asked me something, I would think about it, and if necessary I would go back, do research and come up with some answer. Now that is absent. If I don't know, I don't care. I don't give a hoot. So what? There are so many things in this world, it is not possible for a human being to know everything. We have discovered the way of storing information outside of our head. In the last two years the information about medical science and technology has doubled. Doubled, can you imagine? Whatever information was there with us prior to 2010 it has now doubled! You can imagine what would be the position of an individual in that tremendous pool of knowledge.

LUNA: It's like a swamp.

GUHA: It's not like that, something has taken over the human species.

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YOU MUST BE JOKING!

LUNA: If somebody lives in the moment?

GUHA: Your thinking mind cannot live in the moment.

LUNA: Because it's always moving.

GUHA: No, it's separated. The moment you want to live in the moment you are out. That's a great big joke.

LUNA: I know I never believed it anyway because everything is always moving. How can you live in the moment?

GUHA: Not only that, the moment you recognize that you are living in the moment, you are out. The recognition itself is taking you out of the moment. So the existence of the mind is constantly discussing the past and from that past it's reconstructing a future, which doesn't exist. It's projecting out of the past knowledge to a non-existent future.

LUNA: The mind is always thinking about the past and constructing ...

GUHA: ... a future which doesn't exist. That is the foundation and function of hope. The mind is hopeful. You want to write a project, that's your hope, tomorrow!

LUNA: And constructing a future, you said a few other words there ...

GUHA: ...which doesn't exist.

LUNA: Oh, which doesn't exist. Yes!

GUHA: So ultimately you are always dealing with the past and you cannot say a word about the present.

LUNA: First of all, the present is fleeting. You know what I mean?

GUHA: You believe in that because someone is suggesting to you that you can live moment-to-moment. He is taking you for a long, big ride.

LUNA: I know, people say it all the time, especially "spiritual" people.

GUHA: Yes! They don't know what they're talking about. They are dishing out intellectual shit. They are projecting their theoretical understanding in the space of life to you, which you believe. If you really get the hang of it, you will see the impossibility. If something like that begins to happen, you don't see anything, you don't hear anything. As far as your self-knowledge is concerned, you cannot understand this. There is nothing to understand. Understanding is immediately taking you out of the space of this flow. If you try to understand what I am saying, if you repeat, you are out of that flow. You cannot. The moment you try to understand, it's out, because you cut that flow.

LUNA: Well you are self-conscious. That's another way of putting it.

GUHA: No, because you want to remember what I said, you cut this flow and go to the memory space, which is detached from this flow and you don't listen. What is happening actually—the thing that you are trying to hear, the moment you think that you

are understanding or you are not understanding, already means you are out because of that. Your recapitulating the word and forming a sentence inside your brain is taking you out of this flow. How can you?

LUNA: Well there is nothing I can do about that.

GUHA: The moment you come close to this, there is nothing “I”—the information center—can do about it, and if this profoundly touches your system, it begins to liberate you from the effort that you are always making. You have a hope that somebody else out there can help you. Why so many people out there are giving hope? Why are people going and listening to this that and the other? There is a lingering hope. That talk rejuvenates the hope and you think that maybe, maybe somebody can really help people.

LUNA: Maybe that’s the way to go.

GUHA: Maybe that guy can help, otherwise why is everybody listening to him, he is a big person giving lectures and thousands of people are gathering, maybe there is something to it. You see, that “maybe” tells that it did not hit you hard enough. You still believe that this path, this imaginary structure can be a part of life.

LUNA: That’s complicated, but do you know how that sounds to people? Do you have any idea?

GUHA: I don’t care.

LUNA: No, but you can’t imagine. I know you know, but the minute you say first of all that you can’t understand anything, the

minute you start trying to understand something, you will never understand it. You know what I mean?

GUHA: You see, this is the conclusion you have to draw. Actually, one has to ponder what is possible to understand and what is not, and where the line is. Your hope of understanding life and its movement and using it as a concept to change anything there means you are utilizing mechanisms in two different regimes. That mechanism of understanding is singularly incapable of doing anything in one regime, and using that in the other regime is getting harder and harder, and almost out of your reach. So, you are not discriminating, you are indiscriminately using one mechanism which produced results in one regime—however it is completely useless to the other regime—yet, you are still using it. You are trying to cut the air with a sword. The moment you cut it, behind the sword it continuously joins itself. The air cannot be separated in that way. So this machine that you are using is only functional in a particular type of problem that human thought has put together, say, how to repair a radio.

LUNA: Yeah, I see that.

GUHA: But your effort to be a part of life is completely going to be an exercise in total futility, because it is already living in the field of life. Anything you do is taking you away from that.

LUNA: Got that?

JULIE: Yeah. Got it!

LUNA: That's the thing you see that is hard to convey.

JULIE: Of course.

GUHA: Why do you have the desire to convey?

LUNA: I want to just put you on the map.

GUHA: For what?

LUNA: It would give me a lot of satisfaction.

GUHA: It's a useless thing.

LUNA: Because I think it's so unknown.

GUHA: What I'm saying is not unknown.

LUNA: I don't care why. Let's forget it. I don't care.

GUHA: It's all right. Do what you want to do, I am fine with it.

LUNA: I just want to do it. I don't have to justify it, do I?

GUHA: You don't have to justify it, but whenever you write something, it is the justification that matters.

LUNA: Well I can't help it. It's the only way that ... what else?

GUHA: The justification is only to show through your logic what does not work.

LUNA: To show through my logic?

GUHA: Yes, what does not work and why. What is the thing that people normally think that they are getting somewhere?

JULIE: The thing that does not work. You will have to at least try to show that they don't get anything anywhere because there is nothing to get! The Emperor's New Clothes!

LUNA: Yes, that's true. Well yes, that's the message.

GUHA: Then they will understand what is possible, what is impossible, that they are trying to overtake their own shadow, which is impossible. And somebody out there is exploiting people with their hope that one day they are going to overtake their shadow. This movement, when they understand the impossibility of it all, they begin to live their life just as themselves, not wanting to be anything other than what they already are, and they will never be anything other than what they are.

LUNA: It's strange. We are very fortunate people. This is such a special—it sort of flies in the face of everything. That's one reason it's so hard to explain because the mind works in the usual old way, you know. I need to talk about the way I feel which is all I can do. That's all. But, man oh man what bullshit achievements they all talk about.

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LIGHTEN UP

GUHA: Now you think you are great. In those days people were ignorant, simple people's religion, now we know quantum mechanics. No fucking difference as far as human misery and psychology of suffering is concerned, the same hope perpetuating. It is all garbage as far as the life of human beings on this planet is concerned, just decorated with beautiful meaningful phrases, so many new words with deep meaning and powerful consequences. How does it matter to a single person's life?

LUNA: But you know the interesting part of all this, certainly if I ever get to write this thing, I will bring it out over and over and over again—is that the more, not dramatic, the harsher you are, the more energy, the better I feel. It has that effect on me. It makes my concerns go away and I feel free.

GUHA: That's what everybody tells me. Because what happens is this, this energy, if there is any, when it comes out, it tries to stop some movement there and you feel the impulse of that, that's all I can say.

LUNA: In somebody else you mean?

GUHA: In whoever is listening. If you try to pay attention you will slowly see the futility of creating a movement in thinking. If that begins to sustain there is a slowing down, that is the whole point. You can't do anything about it. Anything that you do is a perpetrator of the thinking movement. This energy, whatever is there, is trying to freeze that movement. That's why the more emphatic it is, the louder the expression gets and it appears to you my passion is doing something. In any case whatever energy

is coming out, it is trying to energize your body to combat that perpetrator to unload your burden of meaningless concerns.

LUNA: It's like getting a hypodermic needle.

JULIE: A drug.

GUHA: That is the drug for you my dear, your meaningless concern. Nothing else!

LUNA: Yeah, and it certainly felt like that today, particularly. I don't even feel tired.

JULIE: You feel better than you did earlier?

LUNA: Yeah, a lot.

GUHA: See the moment you start thinking it creates its own web. And before you know, it becomes a complete mess of heavy weight on your system. It's a big burden. You want to get rid of the burden. You want to do exercise, you want to have a little drink, this, that and the other, just to get out of that fog that you allow to grow.

LUNA: You fall back into it again.

GUHA: There is nothing you can do. You are a part of that. That is the whole problem I am trying to pinpoint and focus and highlight again and again. You cannot not like to move on. You have to.

LUNA: There were incidents, you know, when I would leave you and feel this really incredible change and it was the first time in

my life that I knew that I could be empty and happy, because that's how it felt.

GUHA: Often our sense of happiness comes from a measurement of what I gained, what I have, what I don't have, what I learned. For the first time, I felt from U.G., that none of that can match the feeling of lightness when he kicks the load of shit out of your head and you feel it in your guts and stomach.

JULIE: U.G. used to say, "Your load, to some extent, will be lightened; you will be somewhat unburdened!"

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THIS IS USELESS!

LUNA: How did it go in India?

GUHA: I told her very clearly that she has a problem. She asked, "What is the problem?" I said, "Your main problem is that you are sitting here. What you need in life, you already have. You don't need to do what you are doing. And what you are thinking of getting by sitting here doesn't exist. All your imagination about the existence of a spiritual state is false, without foundation. That's my point of view and I'm telling you that. Still you don't trust what I am saying, that's why you are sitting here and thinking you are getting something. What you think you are getting does not exist. It's completely a figment of your imagination and a result of your blind belief. I'm honestly telling you that those things do not exist."

LUNA: I think her whole relationship with you has this really romantic quality about it. She thinks you are going to save her.

GUHA: Save her from what? She does not need to be saved from any disaster by anybody. She has money, she has good health, and she does not need anything. She has some fantasy about the spiritual life she is going to live.

LUNA: How do you know she has that kind of fantasy?

GUHA: She thinks she has a longing for god and she will achieve that state of union.

LUNA: A longing for God?

JULIE: She could become a nun or something. Go to a convent. They would love to see her on her knees praying, shaving her head. That's what they do there. It might be appreciated in some convent somewhere—if she took orders and wanted to become a nun. Marry Christ and do the shenanigans.

LUNA: She's praying to Jesus?

JULIE: No, but she could instead of prostrating to Guha. Anyway, that's not going to happen either. I don't have any comments. I don't know.

LUNA: She definitely wants to prostrate herself.

JULIE: Insulting to Guha, insulting to U.G., because she claims that she loved U.G. too.

GUHA: Look, if I were interested in her money, I would accept that. I would accept her prostration; I would see that she is under my control; I would take her money.

JULIE: Take the money and run!

GUHA: And I would use her until she had nothing more to give, then I would throw her out. That's what they do in the marketplace. When you have nothing left to offer, then they will trash you for sure.

LUNA: I know, I know.

JULIE: After they've screwed you financially and sexually.

GUHA: And made you completely unfit for the world. Then they throw you out—go and beg.

JULIE: And they say they are doing you a favor.

LUNA: So, Guha, what you and U.G. basically are saying: if there is nothing you can do, I mean theoretically if you could, you should just forget it all, and what? Find a job or something? Or what? Nothing.

GUHA: That is part of the social struggle anyway. You have to do something to satisfy society's demand and they will give you back in turn the sustenance, the thing that you need for living in this man-made world. It has a dynamic. If you already have those things that you need for survival, you are one step ahead. If you don't have that, you have to get it. What is that? Money—the only thing. What is the other thing? There is no other thing. It is really simple, this physical body has survived on this planet for many thousands of years and what it needs it already has. It does not have to get anything, anything from anybody. What it has is more than sufficient for its survival. In the man-made society, you need one more thing to survive—money—and nothing else, nothing else. Even if you are a dunderhead in the eyes of the world and you do not know anything, you don't care if you have money. They want you to feel bad so that they can make you do the things that they want you to do. That's it. There is no reason for any human being to feel bad that he doesn't know something—he is not obeying the subtle demands of the society. You abide by the rules because you have no choice. They will put you in prison, they will force you to do what they want you to do. Even if you are not in prison, they still brainwash you to believe and make you do what they want you to do.

LUNA: They disapprove of you, and that's enough.

GUHA: That is the way they want to catch you. They want you to feel miserable or proud—really! By rewarding you, they will show you your worth because you are an example for the other people to aspire to. You are a social example that can be exemplified to drive the rest of the people insane. Do you think that life needs justification? Its own existence is its justification.

LUNA: Do you think you could live alone?

GUHA: Everybody is almost alone.

LUNA: I know that. So talk about something relative. They know it too. We know it in a way that we are alone.

GUHA: If you have an ability to live alone, you will never be alone.

LUNA: Boy, that's quite an interesting statement. Did you hear that?

JULIE: It's true.

LUNA: If you have the ability to live alone, I mean it's like ... what do they call that?

JULIE: Then you are connected to everything!

GUHA: Loneliness is a shortcoming. Being alone is the vital strength of life. It's the strength, vitality. It needs tremendous courage to be all alone, by yourself. It is your idea of loneliness that makes you sick. You disconnect yourself from everything

around you. The perceptual world is magnificent, its sound and color. It's just mesmerizing.

LUNA: That's true.

GUHA: There is not a moment that you are lonely. It's your idea of a special situation that brings and sets forth a melancholy inside you, because at this moment you are not satisfied. That's the point—your intentionality completely separates you from the beauty and the uniqueness of this movement and creates something fictitious to make you demand, "Oh, I should have watched a tennis match instead of talking to Guha." What is there in your memory space is pushing up and you detach yourself from this moment, make a comparison and the demand wins. This activity becomes boring. There is actually not one boring moment.

LUNA: What about a man who spends his life in solitary confinement?

GUHA: I cannot imagine myself in solitary confinement. Of course if you insist, I can put myself in an imaginary world, measure all pros and cons, but it would not be the situation in reality if I really were in prison. So this is all fiction. I don't want to exercise my mind in a fictional reality. I don't want to, it's all supposition. What I would do if something happens, I don't know. That's my answer.

LUNA: Well I can imagine somebody ...

GUHA: I can imagine too, but what ground does that imagination have?

LUNA: No no, I was just going to say, I can imagine somebody being disgusted with the society.

GUHA: It's all imagination.

LUNA: Being disgusted?

GUHA: No, it is not disgusted with the society. It is disgusted with its own state of comparison.

LUNA: Well that's something else.

GUHA: No. That is not something else. If I do not like a particular thing, I have many other things that I can do. What's the problem?

LUNA: I mean if you didn't want to deal with people any more ...

GUHA: What do you mean? What do you mean by you don't ... then there is no question of loneliness at all. You are always by yourself. So you don't have to deal with anybody, what is there to deal?

LUNA: No, no, so as a result of that you ...

GUHA: No, you are proposing something that has no connection whatsoever with reality, and as a result, you are imagining. Tomorrow somebody calls, totally unknown, starts talking to you, you like it, you will forget about these conversations. You never knew that would happen until someone called you to talk to your son.

LUNA: That's true.

GUHA: Then how do you propose something like that? You don't look at the various events of your life and see how things change? You sat in front of his feet, your son, and wrote a letter to your master, your son. Did you know at that time that after two months you were going to be disgusted with his activities, with all your guts. Now you forgive everything. It is really good but I am telling you this to just give an example the way you don't know what is coming.

LUNA: I don't forgive everything.

GUHA: No, I am not saying that. You miss the point.

JULIE: You don't know what is going to happen tomorrow!

GUHA: Exactly. You don't know what is going to happen. Supposition is a fruitless time passer, a waste of time. You want to exercise your imagination and thinking. That's what it is doing. Luna is getting all the energy from this particular physical mechanism to create this fictitious situation because it does not want to deal with the reality of the situation that it is facing her all the time. The reality is, there is no problem. So you create a fictitious problem in your mind. There is no reason for you—a champion of the human species—to feel that way. They made you feel that you are not a great writer, you did not get any awards, that you are a failure. You already have taken that point for granted, that that is the purpose of life, to be somebody. And you did not fulfill that purpose.

LUNA: That's true.

GUHA: You accepted that. You did not question it. It is the same problem. Your acceptance of that thing is the source of this frustration. Nothing else.

LUNA: I am not arguing with that.

GUHA: You say that, but it is not operating. Deep down there is that lingering frustration.

LUNA: That's true.

GUHA: That is the wrong proposition. You accepted their norm, you did not fight back. Fuck it! You have lived ninety years on this planet. You are a champion of the human species. How many people in the whole history of humanity from day one have survived this long, and walked on two feet, lived independently, gone to the gym several times a week and engaged passionately in discussing human conflict, sorrow and resolution! Percentage-wise, .000001%, even less. If you don't smile, then humanity is doomed!

People emphasize the wrong thing. Just being alive and healthy is the most vital thing that the species wants. Everything else is just bullshit. They want you to feel miserable so that they can use your energy to get the things done to maintain their status quo. "They" means we are also representative of that movement called "social dynamics."

JULIE: Evolutionary enlightenment bullshit.

LUNA: Right—he believes in it.

GUHA: Believing is, like this, a few hundred years ago almost all humanity believed that the earth was flat. It does not matter what you believe.

LUNA: I know!

GUHA: Why? Why should that belief have any substance to it, constitute anything? People can believe anything. They can believe in a pink cow with yellow wings in Harry Potter, most people will buy the book.

LUNA: You can say they are the most deluded of all.

GUHA: I don't care what people think. I don't care. I don't buy it with even a bent farthing. They can live in hope and keep the other people happy. Buy everything. Have their life. All you know is that they are going to screw you up in your head. That's all.

LUNA: That's a great message, I must say. That's terrific. Do you hear him saying that in public?

JULIE: He should.

LUNA: All they can do is screw you up. But it's absolutely true.

GUHA: They're happily pocketing your hard-earned money because of your gullibility. Have it your way. There will be gullible people and there will be conmen, phony guys who will use them to get what they want to get in the culture—name, fame, money. Period. How does it matter to you?

LUNA: It doesn't.

GUHA: Are you going to wage a war to keep humanity on the right path? What is the path? You don't know any path. There is no path. There is no logic. There is none... unless you have brain-washed yourself to believe that this is a perfect society and this is the right path and then go for it. So, when you do that, you are just like one of them.

LUNA: Of course, great, but this is never going to be popular.

GUHA: I don't care about popularity. If it does not touch you it has no value.

LUNA: It's just what people don't want to hear.

GUHA: So? So now what you said the other day—that you think this energy is wasted, because a lot of people would like to hear what I am saying, but I'm not making myself available—but now you see for yourself that you had to come down to the point where you agreed, that nobody would want to listen to what I am saying.

LUNA: They don't want to hear it.

GUHA: So, that is the reality of the situation and I am not sorry about it. That's the point. I don't give a shit. Take it or leave it, I don't care. I don't even open my mouth unless somebody comes and asks me something.

LUNA: That's a good idea because people go crazy in this area. I am telling you. You can't take away from them the only thing they have.

GUHA: Why should I?

LUNA: You don't want to do it.

GUHA: What for, what for? I am not taking away anything. I am not giving anything. They have everything they need. That they are going to somebody with the hope of getting something is a complete con job that they will discover one day!! That's all.

LUNA: That's it. It's just so, you know I agree with you ten thousand percent.

GUHA: So now you also agree that there is no point talking to people because people are not going to listen to this crap.

LUNA: Not only that, they will be very hostile.

GUHA: I don't care. But why should they be hostile? I am not going on a great platform and giving a speech.

LUNA: No, no, no.

GUHA: I would not do such a thing.

JULIE: They are not going to hear this message.

GUHA: There is no message.

LUNA: There is no message!

GUHA: Nothing.

JULIE: U.G.'s words: "You are wasting your time. You are not going to get anything here and you won't get anything anywhere else either."

LUNA: A bitter truth.

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EPILOGUE

It's difficult to sum up the effects and feelings that generate from interaction with a person like Guha, but perhaps I can give you a glimpse. Sometimes when I am alone in my apartment doing this or that, I find myself suddenly thinking of Guha and feeling deeply moved anew at who he is, who that amazing man really is, and the huge difference he has made in my life, and I have an impulse to tell him about it, in a sense, to thank him again. The impulse is so strong that I can't wait, I must tell him immediately. So I sit down at the computer and send him a note via e-mail. A couple of years ago I sent him the note below.

Dearest Guha: Just to tell you that I had a wonderful weekend. Your presence creates an atmosphere of transparency and freedom and unexpectedly—fun! What could be better? Hard to believe it's all real because the society that made me, taught me, “loved” me, etc., made it its business to blind me to reality. Still am blind. Will probably die blind. But a little snake of something or other is always sneaking around inside my body, a subversive untamed something that knows it's all shit. I thank you for encouraging my little snake. I'm lucky to have been in the right place at the right time. First I met U.G. Then I met you. Lucky Luna!

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