

My Needs Are Specific

Guha: I have certain requirements which are not the same as anybody else's. So, if I have a place to stay, I need certain things - cleanliness, environment, its everything. I figured out that smaller the place it is better for me because I do not want to spend energy taking care of a place that is more than my need. When it comes to decor, I feel emptiness is the best. I do not want to have any pictures. I don't like to sleep on the floor so I need a bed that is preferably one and a half times my size, neither too small, nor too big. A bedroom and a kitchen are enough, I don't need a living room. If somebody is more attentive, has a lot of energy to take care of four rooms, then he or she can have four rooms, but I don't want to spend that kind of time. So, everything is very specific. It is absolutely important. I have certain specific requirements. My visual perception doesn't get disturbed if the chair is here instead of there. It doesn't bother me at all. For some people, if even a small detail is different, they can't take it, they have to fix it. Dust bothers me, so I have to get up and clean. Each individual has his or her own living idiosyncrasies. The kind of environment I need and the kind of people I would like to spend time with - all these are very specific. I'm not forcing anybody to consider my specificity as the best one, I never say that. This is my construction, the way I grew up, my idiosyncrasies that came out of the conditioning. Nobody is free from that, no matter what they say, there is no such thing as a clean slate. It's just an idea, like our scientific idea of an ideal gas, but there is no ideal gas, only real gas. You can't come to my room and tell me what picture I should hang on my wall because I'm not going to go to your room and tell you what you should or shouldn't do. I won't interfere. Similarly, I won't allow anybody to interfere in my space. This is what I call functional freedom. Do you understand? It has been very specifically designed by my conditioning, which I cannot help. Certain sensitivities

are due to my genetic makeup and I don't fight it, I accept it as it is imposed on me by nature. Since I have no choice I will not cry over it. I will do everything to see how I can function optimally, that's all. It's very specific to me and I know this deep down through my understanding of life. But is it the best? No, I'm not saying that, but it is appropriate for me, hence, I will do everything to maintain the balance within myself, with nature, and with my surroundings. It's as simple as that. Can I always accomplish this? No, I accept the reality. Like, if I have to go somewhere, I have a very specific purpose. But sometimes I don't even know why I am attracted to a particular place. Things reveal themselves as time goes by. So, I go and see, and if something is unsuitable there, I try to see how I can manage and I compromise according to the situation. So, it's not that you cannot compromise. Suppose, I end up on a packed train where I have to stand in a corner, what choice do I have? When I am in India I am surrounded by so many people. What choice do I have? So, I don't think about it. It's done. It is what it is. I want to accept the reality, as they say, the reality that is imposed on me and I have no way out of that. So, I deal with it as best as I can. That's the balance. Whatever is right now, I deal with it. What situation I will face next, I don't know. Nature, you can see, functions that way.

I figured out what I think is *not* important. We really do not know much about our mental disposition, which I always feel is most stable when our physicality is optimally balanced. In that, there is what can be called the dynamics of change. There is no such thing as eternal. Some things can be eternal, like I have a daughter, I have a father; these facts remain eternal for me. What would be my situation as far as my relationship with my father is concerned, is dynamic depending on my need, my physical requirements and on the situation I find myself in. All of these are dynamic factors. This dynamic equilibrium is so deeply

mysterious and intricate that one cannot fathom it at any moment, or predict what the resulting state of mind would be. One does not know. I found it surprisingly different. I will give you a small example. There was a time when it was unthinkable for me to lose someone I was involved with. For example, when you have a baby you don't think what will happen if he or she is not there. What I discovered is drastically different from all I ever thought. My state of mind which always functions on memory and ideas got defeated by my physical power.

After UG's death, I was down and out and in constant pain. Basically, I was grieving. Then I discovered that it was out of my hands. But who was suffering? It was my physical body. I realized that it was refusing to suffer and when the battle was over, there was not even an iota of bad feeling. I never knew that this was possible. There was no sadness or any sinking feeling. It was if the body rejected all of it and miraculously revitalized me. The past afflictions seemed like childhood toys, to which I had no attachment anymore. It is not my idea, it is something powerful within. That is my greatest and mysterious discovery. It worked itself out because it was rejected by the system, which didn't want to be down for such a long time. It did not even last that long, maybe 72 hours, and it was done. Never ever have I felt any grief after that. There is a shadow, in fact, of a good feeling that I went through such an exalted thing! But there is no sorrow, it just said goodbye. If there are tears, it is a shadow of the past. It is difficult to explain as it is contextual. The mental state is not going to govern the physical condition. This is counter to the social behavior which religiosity imposes on individuals. Nature does not permit such a thing. It is an imposition. It is the biggest fascist move by organized religion to introduce an interloper and hijack the physical conditioning, which is an antithesis to the natural freedom that exists in each and every form of life. We are no exception.

This body wants to live without fear, without pain, without suffering in all dimensions. Deep sorrow is something the body rejects, but I realized that many people get addicted to sorrow. Tagore was suffering from it. Melancholy! I don't feel anything! I do not feel any love. Honestly! I can't help it. I mean it will sound funny, but I did not lose the ability to conjure up images. In fact, I can. If I say that my image-making faculties have collapsed and I can't imagine anything, I will be lying through my teeth. But I don't need to as I don't have anything to prove. I don't need to create an image about myself that will align with that of the great and the exalted ones. I don't believe in such a thing. The only thing I ever asked from the old man (UG) was, "Give me the courage to say things the way they are." I don't have to prove what state I am in. I don't believe in such shit. If they say, "UG said if you are in the natural state, you cannot do such and such things" I would say, "I don't believe in the natural state so, I will do those things." If I struggle to prove something to others, I'm still caught up with social slavery. I told UG, "If somebody follows your description of the natural state, it will be even worse than following Advaita Vedanta. People will think they are in the natural state by copying you."

Somebody said, "I am also in the natural state." I said, "Fuck you! I love UG's natural state, not yours!" (Laughs). Not all natural states are the same. You want to generalize but there is no generalization. Each life has a unique disposition. So, why should I compromise? It is the same problem. You want to be a perfect Rolls Royce. That is the number one enemy of the freedom of this organism. The role model! Do you understand? It is the easiest way to capture somebody, and freedom from it is the most difficult thing. Do you realize that? Freedom from the known means freedom from everything you know. It is that which is constantly

introducing bondage into your image-making system. You discover that in yourself. If something is not allowed by society, I will end up in jail if I do it. But if I am not doing something that is allowed, it is because there is an image in my head about what people will think, so I keep struggling.

I'll give you an example. I was silly, you know, with UG. My children thought their dad was going bananas. Now, to maintain a proper image of a father, which fits into the society I grew up in, I cannot do the silly things I was doing with UG. But I saw what was important to me and decided to fuck everything! I was not going to be enslaved by what my daughter thought about me, that's social slavery. Why should I work hard to keep that image going in her? One day she will realize that she too is a victim of the same thing. You have an image about yourself as a bhakta and you create images about me. You think the one you are devoted to cannot be a silly-billy, he should be a sombre Yoga Rishi, Maharshi Maharaja, blah blah. Only then you will get social status. Who are you? I am the disciple of Om Shri Shri Shit Shit Shitashrananda! So you see the writing on the wall? At the end of it is clearly written slavery - social slavery! Everybody faces such a thing. It is not easy. You will feel it every step of the way.

Other than the social restrictions there is nothing that can stop me. I don't give a shit about what people think. I don't have any investment. If you run an organization, you cannot exercise this kind of freedom. The fact that you have an organization means you have promised to deliver something, and I know there is nothing to deliver. With that understanding, I can never create one. The only basis of making an organization is to give and take. What does it stand for? Can you make an organization without an agenda? Let's all meet together. For what? Let's

do something together. But what? The plan will be on the basis of an idea that someone powerful has.

Q: Yeah, the leader and the followers.

Guha: Yeah. That's how it starts and then the followers are fighting with each other to convince and show off. All unreal! It's all very specifically designed for what I call intention-based movement. There is no freedom in such a thing. You're still tied up with the social dynamics that have left behind huge garbage inside you and you are run by that. It is very difficult, you know. I mean, if I want to uphold an image about myself, to see that my bhaktas show respect, then I become the bhaktas' slave. It is such a clever ploy. Everything is designed to uphold the status quo, which is an antithesis to the organized form of life and its natural expression.

They say we are social animals and one of our natural expressions is to form a society, which is true, but what kind of irresponsible, immoral, unethical behavior do I have to exhibit, so that you can prove I am not a social animal? In fact, it's the other way around. If I'm not bothered about these things, I won't do immoral things, I won't do unethical things, because it's not required. I neither have any particular agenda, nor do I criticize anybody. If somebody steals, I don't criticize. Maybe he deserves to steal. Maybe I will tell him, "Buddy, next time don't get caught!" We have created a society where the rich and powerful get away with murder and tax evasion.

I always find it funny that the dynamics of social jurisdiction are so conflicting. Many people, like the Hindus, consider the sages and the saints as the greatest individuals. You know why? Because they gave up everything to pursue God, and

have achieved something we are all enamored with. But in a Hindu household, which has the highest regard for such a thing, if there is any sign of anybody wanting to become a renunciate, there is panic! I don't understand this! Say, you have the highest regard for Ramana Maharshi and you suddenly discover that your son chants the name of God, goes to temples and ashrams, and does not study, you will take him to the doctor - honestly! So, you see how fundamentally conflicted the whole thing is? If somebody close to you gets affected by such a thing, you become bloody murderous.

I'm not saying it is right or wrong, I'm just pointing out the dynamics that exist, which are so conflicting. If somebody wants to earn money I encourage them - by all means. The talent is there to earn money. So, I don't discourage anything in any way. I know that social influence has a purpose and each individual is under the influence of these dynamics. We also develop something in us to deal with it in order to survive in society. Our ability to cope with everything, the talent, the resilience, the drive, everything came out of these social dynamics and this tool has to be used to overcome difficulties. There is no other tool, however, it cannot be used to bring about the equilibrium that your system desires. That's the fundamental problem. It neither requires you to become a devotee nor does it want to find any God. God is a human creation out of social dynamics. Is there anything you can do about this? Doing anything in this direction is always in the realm of thinking.

Bengaluru, India

October 2020