

On Will

Guha: We think we are helpless. Thinking that we are, is not really helplessness. We really do not understand it that well. See, we always assume something. The fact that you are thinking you are helpless means there is a lingering hope to get some help from somewhere, otherwise, you would not tell somebody that you are helpless. What is the point in telling that? True helplessness removes all the possibilities of asking for any help, forget about others, not even from oneself. So, obviously, that is not the case.

The main thing is that one has to see where we are standing now, what are the things operational in us that make us do what we end up doing. There are two competing forces. Animals have very little choice but to completely act on the chemical drive at any point in time, but they also learn. For example, there is a horse which wants to go in a particular direction. If it finds a barrier, it will try to overcome it, but if it gets an electric shock on touching it, it will learn in a few attempts that this is to be avoided. See! Even though it wants to go, its discrimination has taught it otherwise.

So, these things have always been there. We learn, and in us, there is something more than that, which is called conditioning, the thing that has become a part and parcel of our functioning. This conditioning is not uniform, it depends on the social environment that we grow up in. The quantitative nature of conditioning is very different. Qualitatively it may be the same, you will have a belief structure depending on what society you are from, have some norms, some appreciation of beauty, appreciation of other values, etc. It all depends on how you are primed. So,

when you look at yourself, you are a complete package of a socially conditioned value system. But you will have the generalized system requirements, like your homeostasis, hunger, pain, sensitivity to disease, and the elements of nature. All of these are very fundamental, natural movements that needs a response from you. Now, the social conditioning does not always align with the need for these fundamental requirements for the system to function at its best. Often one does not address the other requirement appropriately, so it becomes a hodgepodge. Your wanting to become something is so predominant, so strong, that you use all your energy to be what you want to be. The thing that you use to achieve your goals can be loosely called "Will."

Normally you use will to overcome the difficulties that come in the way of what you want to become. You use your will power to work harder and harder, but your system does not want you to read overnight, or work very hard, or try to overcome sleep. So, what do you use to override it? You use will - to pass the exam, to become somebody. If you feel sleepy you take medication because your knowledge supplies the ways and means to apply your will on the system to numb it to get what you want. So, it is not true that the system is controlling everything. If you fail to see this, then you will live in a fool's paradise.

If you say, "I do exactly what my system allows me to do", you do not need anybody. You don't ask any questions, you have no problem because you are completely abiding by the system's requirement. So, where is the question of any alternative? There is no question. So, are such people afraid? Obviously not. You want to become a holy man but you don't know 'how'. You did not ask yourself - Do I really want to be a holy man? What is the meaning of it? People who are analytical should perceive such things very deeply.

Q: So any movement in any direction is will?

Guha: Yeah. So obviously, you are always using your will. If you have to stay here, you have to use will to generate what you need. If you cannot, you do not stay here. You are like a leaf blowing in the wind choicelessly moving with the rhythm of life. That is the perfect solution anyway. No will, no sense of self. So, how did will come about? It is very simple.

Q: Want?

Guha: No. It is a basic demand that our brain has. I see a beautiful scene and close my eyes. Now, I want to remember what I saw. The ghost in the machine that will now appear to execute such an order is called will.

Q: Is it part of the design?

Guha: If you close your eyes you do not see a damn thing. But if somebody asks, "Now what do you see?", the fact that you are trying to see something out of nothing is the will trying to figure out what it remembered and stored in the memory cell, and then effectively pulls it out. So, the will is always there for the human brain. Nature has given this faculty to us for a reason. If I can recollect things better, I begin to understand the way things are and store them in my head. I recall them as I wish, to figure things out and create a future, create a solution, create all these things. This is nature's gift to our species, the power in the brain to reconstruct a new universe in the absence of the perceptive universe.

Q: It is not a problem then?

Guha: It is a property of this brain. The problem is what you want and how it is creating havoc in your system. If what you want does not create any havoc in the system, you go get what you want and that's it. There is a problem there though. The problem is what you want everybody else wants too. You want to become the King, everybody else wants to be the King too. Hey, this is nature and you cannot help it, this is the way life has organized itself. You still have a choice. When you want to go a particular way, if you feel it is too hard you change your direction.

I want to be a singer like Tansen but I cannot even repeat the simple notes after my teacher! I sing the first note and forget the second and third! Give it up buddy! There has to be some relationship between what you want and what you have, whether it is adequate.

Q: Coming back to the system. The system does not want any of these things.

Guha: You would not know, it's an experiment. It is a theoretical assumption.

Q: A system does not want to be a singer. How does it benefit the system to be a singer?

Guha: Obviously, it will benefit the system because it will easily get its food, clothing, and shelter just the way it is beneficial for a tiger if it can get its food easily without hurting itself.

Q: Is it a part of the system's design? Because this is a society we all have built, right?

Guha: It is because the system has to find its easiest equilibrium. It is the system's requirement. Given a chance, any system will try to optimize its input-output relationship. It is easily done where things are available easily, where growth is easy and where the environment is not harsh. The system has this native intelligence. If I can stay in a place where I have to neither wear heavy clothes nor hide under the shade, I would prefer to stay there because my body's homeostasis is telling me that a temperature range between 5 and 7 degrees is most comfortable for the body. For my survival, I will try to find out if I can sleep in a place where there are fewer animals. If I can, I will go to the top of a tree where other predators may not come. This is the way the whole organization works and the intelligence that is working to execute such things is what we always use. To become a singer requires a series of output from that intelligence. So, anything you end up doing is what your system is offering you to overcome the problem you are facing. Nothing else! The system does not create a problem, it only solves the problem.

Q: Does the system solve the problem or is it the will solving the problem?

Guha: What you perceive, of the way your system is solving the problem, you give it a name called "Will". I am sitting here; I am hungry. Do you think the system will not use its intelligence to propel a will in me to go and get food? Otherwise, I will starve to death! Use your will, use your intellect, go cook something, or find something from the fridge. All these things happen step by step. The thing that makes you do one thing and not the other can be called will.

Q: In this arrangement is the will a squatter?

Guha: It is a squatter only when it executes something at the expense of the system. You are not obeying the system's jurisdiction when you start overeating to kill the system.

Q: So, one is the system, second is the will which is the outcome of this system itself.

Guha: The system itself is performing something. Will is a part of the system.

Q: It is an outcome of the system itself. Now between the two ...

Guha: Not between ...

Q: How is the system, within itself, going to use will and how is the will going to use the system?

Guha: The system is always using everything, it is using the will too, but the construction is such that there is no perfect master-slave relationship.

Q: So, when does it become a squatter and when is it not a squatter?

Guha: It is very simple. You find pleasure out of doing a particular thing, okay? Now, pleasure was created by the system to reward you for doing something that is necessary for the system. But the thing that gave you pleasure, can create such a high inside that it camouflages and fools the system. There is no perfection, that is

the whole point. If a rat presses a pedal and gets an electric shock which mimics the pleasure of food or sex, it will not take the trouble to eat, it will press the pedal again and again to get the taste. It is like our cocaine, like all habit-forming activities that ultimately become the greatest enemy of this system. So, the moment you are assuming that the system is God, it cannot make a mistake, it is faultless, it is perfect, you are wrong. If that is so, there is no predator there, there is no hunter, there is no victim, you know, everything is perfect, nobody can be caught, nobody can kill anything. However that is not the case. The system has all these nooks and crannies, defects and difficulties.

Q: The system in its faulty movement is using the will.

Guha: No. The system has a certain predetermined execution. Like hunger is a punishment. The system is creating that. To avoid that punishment, you get up, you go and get the food, then you will be rewarded and you feel good.

Q: That is the act of will, to get up and go.

Guha: No. The thing has been created for its own sake. The system learned how to avoid pain and get pleasure. The whole thing is in memory now. Next time, even before you get hungry, you get the signal, you do not suffer anymore, you go, you know it is coming. But the way I'm explaining, it looks like it's perfect. It's never perfect. When I'm dying I am never going to go for food. There is a law of diminishing demand. When you are very thirsty, you drink a little water, gradually your desire to drink water decreases, then if you drink more, you feel like throwing up because your body does not need it anymore. In India we do an asana to throw up. It is called Vamana Dhauti. Now that we know these things, we can override

them. Not only I am not hungry, I'm not suffering either, but I want that same pleasure I got before, so I keep eating. I utilize everything I have, because I learned how to maximize pleasure, and when that becomes important the whole circuit begins to malfunction like any disease or defect in the body. Gradually you become obese. There is always a functioning and in that functioning, there are lots of defects, otherwise, there will be no disease and these variations will not be there. If everything works the way my system wants to understand, the way my system wants to function or wants to see things, that would be ideal, but it is not so. It is a real thing and it has all these problems. The problem of will has to be determined in the context of the present situation that you are in. You have to be aware of how the will inadvertently gathers its momentum. You must have harbored goals using the social conditioning and you want to become something. When it comes to the field of achieving that goal, you feel you got a new lease on life. Now the question is, how valid is that?

These are the things one has to ultimately ask and sort out for oneself. One can only see one's own propensity, one's own resistance, one's own misunderstanding. Misunderstandings are what I pay most attention to. Like, I have an understanding about things I need to do, and I have a lot of justification working in me that makes me believe it's my job, it's my duty, it's my responsibility to get them done. Now, being aware of the things I am harboring makes them redundant and unimportant and it becomes useless. So, what happened? The complex scenario of the will sorting out different demands gets simpler and simpler, because many of the things I used to consider important seem illusory now.

Q: The system will always have the will because it is the part of the design. So where is the problem?

Guha: There is a problem. There is a nearly ideal situation where the will can identify that the system is trying to do something which is for the well-being of the system. And this discrimination, according to my point of view, is there within the system.

Q: Inside?

Guha: Inside. There is a signal but we are so insensitive that we don't hear, we don't see, we don't feel these signals. Let us say, right now, you are executing something through your will, which is neither necessary for the system nor will it do any long-term good. This signal comes but I cannot exactly quantify such a thing. It is very difficult but I have gone through this thing so deeply within me that it came as an aftermath, not when it was happening, which is always very hard. When you are having problems, say, stomach pain, that pain is an aftereffect of the battle that is already going on, because the body is trying to figure out, fight out something that inadvertently went there and created havoc. The pain comes only as an after effect, as if you are now a witness of something you are forced to remember. Oh shit, I did that!

Q: That's the signal.

Guha: That's the signal and it is there, but because you are so involved in something else, you inadvertently lost the sensitivity which is required for the system to function in its most optimal way. Sensitivity is the name of the game. But we try to numb the sensitivity, we try to make ourselves insensitive so that our will cannot be obstructed by the sensitivity. You see, it is a new game. So,

religiosity, spirituality and these so-called social influences which want you to achieve a goal have to destroy this sensitivity because the system does not give a shit about your goals. No matter who says what, it is the fundamental property of the individual system.

This is what we are taught and this is social conditioning. Social conditioning is systematically numbing us, propelling this will, strengthening and fortifying it through social rewards to achieve something that you can show and justify as the purpose of life.

Q: Now in this setup, where is the role of the dissolution of the sense of self? Like when you say that that sense starts to crumble because the will is part of the design.

Guha: Yes, so the dissolution of the sense of self cannot be taken literally.

Q: So, what does it actually mean?

Guha: It means this structure on which the whole sense of self got a name, got a purpose, got a verification and created a center, gets a social reward by the glue of that structure, the internal logic of that structure. So, those are the parameters that keep that structure intact and the structure itself means there is the center of that structure, that is you and your goal. So, there is no existence of 'you' as such, it is the structure that defines 'you' through its knowledge, information, and power. So, that particular entity does not exist by itself, it is the existence of the structure. So, when it crumbles, it does not mean that you will not have hunger, you will not have intelligence, you will not have recollection, you will have all this plus the sensitivity that will govern this so-called will temporarily.

Q: So will takes a backseat?

Guha: Will is always used to bring an end to a specific demand. Will is just a means to an end, it does a specific job and then it is over. Like you fought and your body gave you everything it could and you got your food, you got your job, you got your money, and now you are peaceful. You see, the whole life has that kind of rhythm. So has our will. It is only when you have a goal, this structure makes sure you go to sleep with this structure and wake up with it intact. That means, the goal becomes the singular focus in your life. You have to achieve something. For the system, there is no goal. Its goals are temporary. You bring a problem to the system, it will try to get out of the mess by giving you a solution.

Q: Whatever solution?

Guha: Whatever. The smarter you are, the more information you have, it will find some solution, if it cannot and fights for too long, it will start to have a detrimental effect on this body. So much so, that the system will have to forcefully abandon such efforts. You cannot carry on, you know. When you have a fever, you do not feel like eating anything, you don't even feel like thinking systematically. Your brain goes into a different state. It dreams, this comes, that comes, things go on as if you are nobody. If you are suffering, all your favourite things take a back seat. It is only then you begin to appreciate what is really the system's requirement, what the system really wants you to do.

I can say the same thing for the rest of my life and nobody can convince me that this is not so. If you hurt me, I will try to run away and this is my system's

requirement. It is a fundamental property. You cannot tell me that you will teach me how to overcome my fears so that you can then fuck me and hurt me regularly! That is what the holy men want to do, no?!

Q: So, the system has temporary and immediate goals but there are no permanent goals for it.

Guha: To think about the goals of a system is to assume that a sperm knows what its role would be when it becomes a zygote. No such proposition exists! It cannot be. So at every given moment, this body has the entire accumulated capacity, energy, and intelligence and it is going to use them to overcome certain problems. That is it. Its future is unknown to itself and every moment is the same moment, and every time it performs a job it goes to a different cycle. After 2 million cycles of such actions, a boy has become a man, and then a man is going to become an old man, and then he will die. This is the cycle. This is all it knows. Now, if you say, there is a soul which knows where to go, then fine! Good! I do not see that. I tried my best but I couldn't see.

See what this is taking away from you! It is very difficult to digest. It is taking the thing that you have given a lot of importance to, an illusion, an elusive goal created by the social structure to make you do what they want you to do, and it has become so lucrative and so adorable that you cannot imagine it not being there. So, when this illusion begins to go, you suddenly feel frustrated, depressed, there is nothing else there. Notwithstanding that, it is the best thing that can happen to the body. I witnessed it. You may not have anything in your mind to chew the cud, like creating a future where you'll be this, you'll be that, you will get enlightened, etc. When these things are not there, you feel terrible but in that terribleness, your

health becomes supremely optimal. I've seen it. All your requirements begin to optimize and I discovered for the first time that my system found a rhythm which it was seriously desiring with all its might, and there is a signal. I don't want to give a sales pitch but this signal is more profound than the so-called joy that the writers write about. There is an enormous sense of a burden getting lifted off your system. I can loosely call it a sense of profound emancipation, I don't have any other word to give you a hang of the proper impact of it.

Some individuals must have felt it accidentally and were trying to express it. But other people made a model out of it, made an idea out of it, put a name on it and thought those individuals got something, which is wrong. Whatever was happening to that man was that he was freeing himself from all this pressure, obstruction, and the social goal-driven ghost in the machine. So, freedom was making him inadvertently live life at its best. That made the others think he got something and that is what they have to get too, which is a complete misqualification of the whole thing. There is nothing to get! I cannot emphasize anymore. This is the ending of that idea. So, this expression has to be absolutely acausal, because the cause makes you say what you got. Do you get freedom? No! The shackles went away for some reason. I do not call it freedom. I am a perfect slave of Mother Nature. I cannot do whatever I want!

Puducherry, India

November 2020