

ALL SOLUTIONS ARE FICTITIOUS

“The body does not care about what information you gather. All it cares about is how that information is creating stress and strain. 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.”

Q: I was in a Krishnamurti school in England.

GUHA: I was a great JK freak when I was doing my Ph.D in physics. That was my off-time reading. When I wanted to relax my brain after a day’s work, I would read JK for an hour. I knew every single word that he had ever said, I read so much of JK.

Q: He gives you the impression that there is something there.

GUHA: Something like that, and you can do something to achieve that. He created another value system in the process—it is the same movement. It does the very thing that he was criticizing to start with, and instills in you the power of the present, which is impossible for a thinking mind to imbibe. The fearlessness that he was describing—you are reading him again and again not

knowing that it is not functioning and his words are now your crutch. The mechanical repetitions of the Vedas, mantras, japas and blindly following the religious rituals that he was making fun of, his followers and new age spiritual junkies are using his ideas and phrases in exactly the same way. So, that is exactly doing the opposite of what it is supposed to do—it is a new pleasure movement of the so-called choicelessly aware selfless individual. There is a stage after which you see you cannot fight against your thought, the one who struggles is an outcome of thought. You will try all your life and die in hope or you will use the lingo to make a living. There are of course different ways of dealing with the object of thought. For example, you have something that's very nasty and you can't get out of that thought—you can always replace it with something that is accepted, more congenial and you feel better. But still, you are replacing those things to get out of that vicious cycle by another thinking structure. That is, as long as that is there, it is manageable, but that is not addressing the foundation of the problem. The foundation of the problem is very different. So, to attack that, to address that, you have to come down to a place where you are confronted with yourself—what's your capacity, how badly you want what you want, and that will bring some action. So, in one way, when you put all your passion into one channel, say if you really want to understand U.G., you will see certain things a certain way—that is definite. Many other things have to fall off, because this is a more important thing. It is addressing the core problem, not a nonfunctional hopeful fictitious solution, mixed with a dose of a high producing mythical future.

Q: Biology and Enlightenment, is this what you are talking about?

Q: Yes.

Q: That is the book of the tapes—old tapes.

Q: There were brain books from a guy and it's a really nice description of conditioning, but he still thinks you can change it by mindfulness, which is bullshit.

Q: Well, that's one refreshing thing about this guy's book. I'll double-check the name of the author.

Q: Daniel Siegel? That's the guy?

Q: He is just saying that these are the mechanics that we have measured, and based on this, any reasonable person can see that it's highly unlikely that things go the way you may wish or hope or think that they do. They just don't work that way.

GUHA: They just don't work.

Q: That's what it already taught me, like when I was studying psychology in the early 90's, I was in a university that did a lot of research on self-organization, system theory and all that. And they said that there is no central entity. It's self-organized. And you can try to push the organization a certain way, but you can't control the outcome—you can shake it up a little.

GUHA: Because the organization of the brain is so intricate, so many reciprocal connections, and they use so many areas where the combinations are degenerate. To have one output from one input, so many complex processes are involved, it's not just one. See, there may be an optical nerve, which if damaged you cannot see through the right eye. If you can trace back the damaged optical nerve, then you come to know that is the the reason for your not seeing. It is just a necessary condition, but not a sufficient condition for vision, and most brain functions are like that.

Q: And it will rewire to accommodate that.

GUHA: No, this cannot. There are major things that cannot repair themselves.

Q: But other sensory perceptions. It's staggering.

GUHA: Other sensory functions—yes. The plasticity, the assigned activity of a particular type of neuron cluster can perform different jobs if not used for the assigned functions—like that. In the brain there are some cells reserved for sight, but if there is no visual input they will be used by other perception mechanisms to create an internal universe for you to function depending on the environment.

Q: Which is as effective as seeing.

GUHA: As effective as seeing for itself. This is the way things will function. But one thing is definite, the situation is different for me now. The way things used to be and the way I used to respond is very different now. For example, it is very difficult for me to close my eyes and imagine a picture or a color, or anything like that. It just doesn't come, which was not true before—I could then, now it is very hard.

So, definitely there is a mechanism which organizes itself if there is a certain change. I will give you another example. Say you have an immune system not functioning properly. The function of the immune system is a marvel by itself—it identifies the number of harmful bacteria there.

[Phone call]

Q: What's beautiful about reading these books now—this other book I was reading about something, with U.G. in the background, now that information which is coming from someplace different, has a different kind of resonance. Because there is so much material about what he was saying but the thing about him is that he wasn't coming to it from any intellectual or emotional position.

What's also interesting about these brain books is that like reading the book myself, I realize that I am functioning this way. We are all functioning this way—it can't just be one case. And like he was saying, about what U.G. was saying, is we are all functioning that way but you guys think about it, so you don't ... the imposition of ideas is there, or whatever. What I liked about this guy's book is, it shows the complexity.

(Phone call ends)

GUHA: What was I talking about? Immune system. See, this is my point of view, it's more philosophical in the sense that, as I told you, I read a lot about the brain, and my warning is: don't get caught up in the detail. Nothing is going to emerge out of that knowledge. You know we have a standard joke about the physics and the beauty. It's like, there is a guy who used to go to the ocean and the beauty of the waves enamored him, so he wanted to know more and more about how these beautiful waves are created. The more he learns, the more he gets intrigued. Finally, he ends up in the mathematical intricacies of the hydrodynamics and the origin of the movements, and he lived all his life in small equations, and never looked at the waves again. I am telling you more than a hundred different chemicals are involved in information processing and there are thirty three functionally segregated groups of neurons involved in forming, processing and delivering the seamless visual field and the associated memories that we are using without an executive planner—can you imagine the complexity? And where were all these things—in a small sperm and an egg!

Q: In any kind of brain research, I read a lot of it during my schooling. Is like, it's just a fraction of what's knowable anyway because it's so hard for the brain to know itself—it's so limited.

GUHA: That is the thing. The gap is, if you look at it just a little logically, you will see the brain that we have from the primate is not extremely

different. So you imagine the capacity for them to accept certain ideas is impossible. You teach a smart chimp all his life how to find out one or two or three different things, yet their brain is not very different from ours. So, the aspect is not there in their brain because of the small difference we have from them, and we have gone to a different level of complexity where we have the idea to feel what is there inside. That complexity, which gives us the idea of what is there, is a by-product of a certain brain development which helps us to survive and is always alluring us to know more. But the fact, that the organization responsible for creating our ideas and thoughts itself is always hidden, we can never be aware of the brain processes no matter how much we know about them. That's the kind of mechanism it is and that is the reason we have secondary consciousness. I am not suggesting that one should not know, but that is the nature of it. Primary consciousness is the consciousness that is responsible for you to see the world the way it is. This world in short is nothing but hundreds of different electro-magnetic radiations that are all reflected and scattered from different bodies bunched together and falling on your retina—that's all. That is one way of knowing what is going on deep down. And what is there on the retina? There are six layers of cells, rod, cone, and other types of neurons. These cells are interacting with the electro-magnetic radiation which brings the information about the world to you, and in an unknown complicated process which involves many other brain areas and decipher mechanisms the appearances to you are made. When you look all you will see is the result of these interactions, and scientists will see electrochemical organizations and their activities. You will never see you as an individual is seeing—that is always going to be the mystery. You can see everything there, in the microscope, but the microscope will not know what it

is seeing through that electrochemical interaction. Maybe we will invent a computer which can decipher the interaction and produce imageries, but it will not be aware of the outcome. So, this gap of what is happening in terms of the knowledge of physical process and the outcome of that physical process, these two mechanisms are never in the same space. They are fighting to obliterate each other! But there are many things that you can know, as I was trying to tell you, that there is organization of the chemicals inside our body, called the immune system, which detects—it has chemical sensors which detect—say I have flu germs, and might always have some. And many people have. But this system is always keeping a check on it and if the number is high and that effect is beginning to be recognized by the organization, it starts acting and attacking them. That is the reason you train the body to identify that system in the earliest stage so that next time, when it really crosses the critical population, before they grow in number, the immune system starts producing the antibodies to kill them. Like that, there is also a similar organization in our brain, that's the way it maintains equilibrium in the organization. The brain is also an organized chemical repertoire—the entire brain processes came to exist in this way because, if it were not so, you would not be able to discriminate between what is good for you and what is bad. What happens is, they are not the thought you are seeing. What is seen there is a chemical organization which is sending a signal, telling it is a danger that is coming to your body; you fight or run or do something, or love, or whatever—whatever you do—all these processes, out of this organized intelligence. And so, what happens is there is the appearance of thought about the object. Thought means a set of particular chemical dispositions, which is charging a circuit and running it to decide about the objects'

necessities for the system—it does not need to go on without a situation. That's why you can't keep on thinking, even if you want, and at one point you will have fatigue and you will see that you cannot think any more—you will be exhausted. Why is the body doing that? Because you have drained too much energy and it wants to shut down. Like that, there is a certain chemical disposition where the system is more aware of the internal situation and it can happen if certain glands begin to function the way that it was potentially meant to be. For example, somebody's immune system can be suddenly boosted up from within in some way and that person becomes much healthier. So that way, your brain begins to have a self organization where it can detect just the way the tiger detects what is a dangerous situation, and it begins to detect its own mechanism which is not addressing the well-being of the total organism of the system and it begins to correct, ultimately shuns it. Not you, because you are part of the system's energy expense—it is not you, it is the system. That is the beauty that is still present in the human system. That is the most important thing, I see the aftermath, and slowly over time you will see you will function in a very different way. That driving force may be there, but if it is not addressing the right energy balance; good/bad it doesn't matter, it's useless. It does not care about good/bad. It is only concerned about the energy balance, what is constantly deriving energy and creating with the adrenal and cortisol a stressful situation. And the pituitary gland will discharge some chemical which will enervate the connection between the cortex and amygdala, and it is gone. People can do it with the external use of chemicals, but chemicals will create another imbalance. That's why drugs never solve it—it needs a little bit more, a little bit more. If anything can bring the balance it is the body's capacity to restore itself, by

itself. That's called health. And that is mental health. It has that capacity. This self-organization has that capacity for itself and it means to shun the thinking process itself from time to time whenever necessary. It happens now, and it was unchecked at one point in time. When that thing happens, you will be surprised. Even your recollection mechanism through which you bring out the information from the information bank to respond to a challenging situation, is going to be so different. This is the most important thing I observed in my own life. Because I was an organized person, I would go and give a lecture, all these things I taught myself and then would go step by step. It's never like that anymore now—really. I do not prepare myself in any way. I began to realize what U.G. meant when he said, “You are bringing it out from me.” It's true. It is your attention, your genuine interest and hunger for things that you want to hear, something from you is triggering something in me, which is gathering information and pulling it out. Of course information has to be there to start with—what you do not know you cannot say, but without you these things would have never been said.

Q: That's why people like U.G. didn't write books without people asking him, because it doesn't come out of a vacuum.

GUHA: No, it doesn't. This is the process. Believe me. I go home, I will not know what I talked about. And another thing, you will also sit down and recollect and you will find it very hard to recollect most of what I said, because the moment you stop yourself to recollect, you are breaking the flow. So, therefore, this U.G. phenomenon has different aspects. One, it attacks the vocabulary that we have, which has a meaning, and those meanings use the

body and the body wants you to shut down. That is one aspect. Even in that meaning aspect, you get a small resonance of that energy. But actually and factually, it's a lot more than that. That is the thing, at one point you just don't hear what he says—truly. You heard, but you can't recollect one word what the fuck he was talking about. All this business and deal and money for one long fucking hour—all you know is that you are left with some pulsating energy inside you.

Q: When I am listening to you I am wondering it's like most of the people are deceitful, it's me talking, it's one dimensional, we are talking about something, it has a certain meaning, and there is something to you it's just opening up space and there's nothing to hold onto, it just kind of keeps whatever, whatever, it solidifies, it opens again. It's just like three-dimensional. It's totally different, and it's very, very exciting, you don't meet people like that in daily life usually. It's just more like an experience of dissolving, of opening, it's just like it doesn't go into the usual tracks of knowing something.

GUHA: Because that is the way ...

Q: What is coming from you is associating in all directions but nothing to hold onto.

GUHA: If you do not have a specific goal inside you, when that is dissolved, you will begin to talk when there is a demand, guaranteed. It will not be from your demand, because you don't have any investment—it's the demand of

others that is creating the disposition and this is accepting the challenge from outside and throwing out things. Just as it is. The same thing, you will be surprised if somebody hears what we talked about, many of these things will not make any sense.

Q: Most.

Q: But it's wonderful, it's not even the words, I mean that's beautiful too, what you are saying. But it's the effect it's having that's so amazing.

GUHA: Because this is the thing that I was surprised myself, that what comes out is a different thing and then I read a lot about the unconscious processes. That is what actually does a tremendous job and we can never be a part of that. It's not the secondary consciousness that we are using the self which brings back from the dead detached memory—that is just the tip of the iceberg. It's a process that goes on inside. And when something addresses those things, somehow resonated with that subtle movements, it has a very different connotation. I will not know, you will not know. You can at best get a hang of it.

Q: I could listen to this all day!

Q: That's the other thing that this brain book kind of in a way illustrates it really nicely, because for a long time in the book, the guy's not pitching a replacement idea. He's just saying, okay, so you think you operate this way, but actually here's how you do things all the time. All day long things are

going on, decisions are made, and they can be proven that they are being made way before you even know ...

GUHA: Right, they have experiment.

Q: So, when you say “I decided” it’s kind of a joke. But if you were to try to convince someone of that, they would say, “ah, ha, ha, very funny. Oh you read that in a book,” or whatever. Unless you are willing, I think that’s the thing—if you are willing to be curious to know, then maybe that can start to happen.

GUHA: Yes, see there are two aspects. You have to really, really focus on those two aspects. One aspect is that, yes, it gives you information and the good thing is that you have very little to do, and it’s your conditioning which is doing the thing—you can’t help it. But there is another aspect, you will never know the outcome of what is going to be. Your self-consciousness will never know. So no matter how much information you put in there, it’s never going to be working. So, if you are addressing something which is not something that this information gathering is going to address, then you have to stop somewhere.

Q: I am not sure I get that point.

GUHA: The gathering of this information about the brain and its activities is never going to inform you how you are going to respond.

Q: Right. Yeah.

GUHA: Okay, so, if that is your problem, by reading this book you are not going to address that problem. Do you understand what I mean?

Q: Well that's why I think one reason my motive behind reading this book and also this discussion even and any discussion, is how to present what I felt around U.G. in my own way. And the central problem that I am obsessed with about him, which is, at some point you realize the narrative seeking brain is looking for cause-effect, cause-effect all the time. This information seems to undermine the possibility of a cause-effect explanation of U.G. However, within the confines of what we can talk about using language, there was an effect that U.G. had.

GUHA: This book that you are reading, the whole foundation is cause and effect.

Q: Exactly. It is. But it is also saying in a way this one tenet that's in this guy's book which he doesn't deny, is that there is no cause and effect, really. There's a string of unrelated events.

GUHA: What they are, as scientists, trying to find through the cause and effect, the correlation between the apparent unrelated events. It is finding the cause and effect so that we can use it to better our life.

Q: But my question is, just in the abstract, someone like U.G. comes along, here he is like the reason this question came up today, the context was, Nic's website, he is saying "should we talk about in our little prelude to what U.G. was, give a brief backup. Do we talk about non-duality or do we talk about the Theosophical Society?" Remember I was telling you. I said, look. And I was thinking they should talk about the Theosophical Society because in that is where U.G.'s foundation was. You can say non-duality, whatever you want and Goudapada and all those characters, but when you look at the case of U.G., here he struggled with J.K. for twenty years. So from my perspective, my motive as a writer trying to deal with the subject, how do I even begin to approach what the hell happened to the guy? It's something that I am always grappling with as an abstract. It's a game in a way that I am playing in an attempt to stop playing.

GUHA: See, that is the thing. One day I asked him "I see in you, it's like a textbook classical case of things that are working there."

Q: Textbook classical in the tradition of the spiritual?

GUHA: Yes. Not only spiritual, but the function that the absence of the self is in operation here harmoniously with the rest of the life.

[phone ring interruption] all the problems associated with the self that was described is absent in you. He said, "I myself do not know anything that is going on inside." And the people that see such a person are always projecting their knowledge onto this behavior and writing a description.

Q: Yep. So then the question is ... So then maybe there are all these people floating around out there, maybe there is somebody like U.G. floating around completely outside the realm of this stuff who you will never hear of. Is that it?

GUHA: No, no, it's not that. You are trying to find out if anybody is there like U.G. or not. You don't know what to look for. Anyone can read a few books and dish out anything they want. How would you know? Is that your mission? Or, do you want to discover the effect that he has made on you and how it is unfolding?