

ROAD TO INSANITY

“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 wellbeing. That is not something that you can put into words.”

GUHA: I wanted to tell a friend in India about my association with U.G. so I wrote to him in my mother tongue, Bengali, and it was just pouring out, page after page. I told him that I had notes that I wanted to show him, even a few poems I had written. Here I have to tell you a story: My mother was practicing Raj Yoga in the same spiritual organization that I had been seriously involved with. When she came to know that I had thrown out the whole package of seeking from my system, she was really worried, felt something bad could happen to my family and to me. I told her to read the life of U.G. Krishnamurti, but her English was not good enough for that, so I began to translate U.G.’s biography into Bengali for her. The strange thing is that the book was given to me by U.G. himself the very first day I met him. I had never seen it before. I came to see U.G. in the morning in Julie’s New York apartment, and after an intense discussion with him for about three hours, Julie told me that U.G. had plans to go shopping. I didn’t want to overstay my welcome and there was no one else in the apartment, so I told U.G. and Julie that I would return to New Jersey. U.G. immediately asked me, “Why, you have work?” I said, “No, I took the day off.” He said, “You can just stay here. We’ll go for a quick errand and come right back. Then you join us for lunch, we have idlis.” He made me sit there alone in Julie’s Central Park West apartment and gave me Mahesh Bhatt’s “U.G. Krishnamurti—A Life” to read.

Later, when I completed the translation of that book into Bengali, I sent it to my mother. During this period of time, around 1996 to 2000, my energy was intense, I could work for eighteen hours at a stretch. Nothing stopped me, I worked like mad in the lab, came back home and couldn’t sleep, I used to write, I was a powerhouse.

I have a point of view about my condition at that time: The accumulation of “me”—before losing its ground—wanted to create havoc, wanted to play every trick of the trade, wanted to throw every possible enticement that established the “me,” wanted to create fear and pain to postpone its ending. In so doing, my brain was throwing up things. I kept on writing, started singing Bengali songs, reading biology. I realized how one’s brain could become proficient and reach its best by doing the same thing again and again. Most people get stuck there. The maestros and great artists and dedicated musicians actually know at a certain point, they test what is called this lapse of time and space and something happens. Their energy gets released directly, not through the complex filtering of the thinking mechanism. When the maestro plays the piano, there is no space for the thought

that creates the self at that time. Although thought helped him to learn the music, when he is performing, his total energy is tuned to and resonates with the playing; the space created by thought is a barrier to the flow. He doesn't know where it is coming from, but the organization of the brain itself is directly connected to the source of his energy. It's not just an idea or motivation that they want to bring out, it's something strange even they themselves don't understand. Of course you can broadly categorize this as love and passion, and later the critics can say, "He was trying to express such and such in his work." It sounds funny but I am telling you this from my own experience.

If he is honest, he himself will say, "I don't know why I am doing what I am doing. It just comes that way. The world seems to be exhibiting its color in that way to me. I find myself absorbed in doing these things. Nothing else can capture me like that."

Why am I telling you this? Because it's the way I felt too. Although all the activities I was involved in and my field of work were all based on logical thinking, step by step scientific analysis, it was suddenly no longer like that. I was writing impulsively, using words pulled out by movements of the emotional center. It was accessing my vocabulary and strangely throwing out things that had meaning but not logically thought out propositions. I myself was surprised.

The relationship I had with U.G. at that time was mysterious. To put it in perspective, the essence of the organization of this body seemed to have a very deep connection with that relationship, therefore a strange demand developed and action followed. When I try to look at my feelings, which I think is a result of a movement that resonated with him, I see that when something like that happens, the result seems to affect mostly the narrative and the expressive part of the brain organization. We have seen the tremendous influence of religion and spirituality on the development of art and music. It is not religion itself, it is something that resonates in our core when there is any indication of the resolution of that deep conflict. It's not the reason, it's not the causality, it's not the finding of truth, but there is something fascinating expressed by people from time to time who resonate with the freedom of energy flow in the system, something in our core has that demand and the system senses it. We don't know what it is. In science you can't do that, you can't go to a lab and just sit there and throw out materials and discover a new chemical. It doesn't happen that way.

But the organization can throw out concepts from a meditative brain. When a brain is tired of thinking one thing, when it holds onto a particular subject, pondering, reflecting, something can emerge. Say you want to know what your function is in the scheme of life, out of simple curiosity. That's the meditation. You just hold onto that. Since you are holding that question, it goes deeper and deeper into your unconscious process, which you don't control, but the question remains whirling about. Finally it throws out something. You will be surprised what can come out, although all that is what you have learned from the vocabulary of the social context, but the way it will gather and come out will be a surprise to you.

Q: Yes.

GUHA: What comes out will not be a gobbledygook by the bye. It will have something. That is the unconscious doing. What happens if say a scientist is thinking a lot about a particular problem and he is not finding an explanation or an appropriate solution? Often it happens in the greatest discoveries of humans, he sees a dream, or suddenly something inside the brain starts forming a logical thought and a new idea emerges. Neither he nor the entire humanity thought of it before. You ask where it came from and he will not be able to tell. I don't know, hell, I had a dream that electrons are circulating in orbit and they are jumping from one orbit to another, and with that assumption I could answer so many unanswered questions.

Q: There's a story about Einstein, I don't know if it's true, but that he had one of his biggest insights relaxing in the bathtub.

GUHA: This actually happened to Archimedes. He was the greatest scientist in the kingdom. The king asked the goldsmith to make a gold crown. It was beautiful, but the king had a doubt. "How do I know whether he put any cheaper material inside, namely silver, and how can I find this out without breaking it." He called for the biggest brain in the city, Archimedes, and he wanted him to find out, without breaking the crown, whether there was any impurity in it or not. Nobody had any idea how to do that at the time. Archimedes was consumed by the problem, and one day he was entering into the bathtub and noticed the water came out of the tub and while relaxing he felt lighter. The entire thing formulated in his head in a flash. It's called Archimedes' Principle. You can measure what is called the specific gravity, density. You know pure gold's density, and then you put the crown inside the water and measure the density; if there is an impurity, the density will be different and one can easily calculate how much silver is there in the crown.

Q: Weight of the displaced water.

GUHA: Yes. So, he literally came out of the bathtub, ran through the city completely naked toward the palace, crying, "Eureka, eureka, eureka!" The whole thing was formulated in his head in a flash.

Q: You are in a crisis and you shut down.

GUHA: You are in a crisis, it throws out a solution, or you shut down and it suddenly starts working differently. This is the power of self-organization—simply the magic of life.

Q: The problems we have to solve, and we keep thinking about that, and this happened many times to me—we keep on thinking about that in the night. Suddenly you get up, and some solution comes to you.

GUHA: Life functions according to some basic programming, at different stages of life the program changes, and according to the program, it functions and behaves and finally, gracefully dies. Human beings cannot gracefully die.

Q: We can do a lot, but we can't gracefully die. We are not programmed that way.

GUHA: Because we keep replacing the desire movement. Then we discover Viagra.

Q: This can go on forever! Hey, do they have a Viagra for my heart?

GUHA: So the movement generates inside us, which creates the desire—you keep replacing one with the other. This movement involves the body. If it is allowed to continue, it doesn't address the well being of the system, because it can be fooled, something or other can manipulate the powerful organization in the brain, which is there for automatic response. Since the pleasure movement is there for a very specific purpose, trying to eliminate or control it is also a kind of manipulation.

You try to control certain things because religion and tradition told you that if you do this, this, this, and this, you will receive the grace of the creator of the universe—as if such a thing exists! But you will often see in the religious context that people forced to abandon sex find other modes of pleasure, if not indulging in similar activities behind closed doors, they find other physical and mental pleasures—concern about food and nutrition becomes a very big issue, and of course other modes of pleasure which satisfy the self. The movement of the information center convinces itself of its superiority, the recognition of its grandiosity. Creating the movement that causes pleasure is important for humans. Not reflecting why the movement is there to start with, even though we have an instrument to reflect, is the beginning of delusion. The thought that completely imbibes or avoids the movement of sex can never ponder the implication of the result of the sexual act, since that movement is not as important as the triggering of that which produced the pleasure. The thought about sex and how it comes and how the process will go and take you to the end, becomes a long extending pleasure movement of the self. We have the means to do it without the real situation. Humans can do that with the parallel processor—the fiction writer is addicted to that movement, not the end product. The body will give a signal. It will enact a process, and the sperm has a span of a few days and can even wait for ovulation. And then, there will be real union. It's like a frozen lake there, it can even live there for few days, the one that wins the battle will be part of the metamorphosis. We all are a result of that metamorphosis. So, this union process is supposed to trigger the entire mechanism of drama and romance, and we can manipulate and trigger the mechanism and exploit the feeling high and good without anything to do with the union. Then, ultimately, the whole function that it was there for, has lost its original necessity altogether. The parallel movements took over and manipulated everything! Now we have moved so far that we can create babies in the lab and exploit the pleasure movements in any way we want. I am not saying it is good or bad, but as individuals we have very little choice.

Q: It's its own little self-generating ...

GUHA: We call the movement of the information center that generates pleasure "self-aggrandizement," and it is also involved with the body, but originates in the fictitious world. It is, however, part of the same pleasure movement that makes us feel good for food and sex. This movement of thinker, thought and the object of thinking, together creates a vicious cycle which you call desirable and with that the demand to continue is created perpetually. That is what it is demanding from inside, even in your dreams. You like to have pleasurable thoughts and you want to dispel thoughts that cause pain. You keep the demand going, but the response of that demand is not addressing the natural balance. So, what happens is, that these people who are urged to give up sex for higher goals, either indulge in forbidden sex or try to satisfy themselves in a different way, never reflecting on the nature of the demand. As long as the balance does not strike from within, it is like a balloon, you squeeze one portion and the other portion expands. You know why I am saying this? I stayed two years in a Hindu boarding school. We don't call it a missionary school. It's a Hindu school, my mother's guru's ashram, which had a school and a strict boarding house. All the young boys were living in the ashram. There was a lot of sexual activity among them.

When something triggers this body, it does not always remember the sexual orientation. It goes to a different pleasurable mode seeking release. If the whole thing is allowed to move "naturally," however, it can lose its ground from the foundation, and one goes to a different functionality. Movements, accompanied by a pleasurable sensation as a result of illusory continuity, will be shunned by the system because it becomes too much for the body. All the habits that formed that you can't control, which are detrimental to the balance of the organism because this mechanism was not allowed to command, would become naturally responsive and not habitual. It's a very strange competitive movement, the supreme intelligence of the body, extremely complex through and through. As long as that balance is not established in the system, the other fields of pleasure movement become very important.

Pleasure triggers a release of certain neuro-transmitters in the brain. You feel good. Meditation can give you a different kind of good feeling, because in the beginning there is a struggle and you are continually suggesting to yourself not to think, of course, in vain. You don't want to think because that's the meditation they were asking you to do—you just don't get caught up with the unwanted thoughts. Just be "choicelessly aware" of the presence, or hold onto a certain fixed idea or image, and don't get carried away with any other thought at that time. So, that's a battle going on, and you find out for yourself that you can't be choicelessly aware, you are part of the thought. By the time you discover this you are already divided into two: one part of your self is a part of the thinking mechanism; the other part is looking at it and trying to say, "Okay, I am not supposed to do that." Already judging, and so it's already too late. You have spent so much time thinking, allowing the thought mechanism to go on. In the meantime there is a tape recorder playing in your head that tells you what you are supposed to do.

That's the battle. After some time you are tired. When you are tired, and try to give up, the body releases that neurotransmitter. It is called the relaxation mechanism that releases the stress. If you laugh, really, it releases those things. The laughter—do you know why laughter is so good? Laughter is a natural response for humans, it is a signal that tells the danger is over. So, your stressful condition is gone. You laugh and together it produces a relaxation in the brain—some kind of neurotransmitter, which makes you feel cozy. You give it a name, “happy.” Similarly, in meditation the relaxation can be so deep that you will be nearly drugged. At a certain point when the battle is almost not there, the thoughts are not possible to move, the mind is so tired it just relaxes, you just drop off. That is the actual time that meditation occurs. Not until then.

Q: When you are sleeping.

GUHA: When you are unable to carry on the observation, the awareness business.

Q: That's when you are shut down.

GUHA: When you begin to shut down, especially when the system cannot run the instrument any more and it cannot carry on, it refuses to supply any more energy. Being aware is a very big drain. It's not relaxing. The bottom line is that when you have a mechanism that is already there and has some purpose to serve, if that mechanism can bypass the thinking structure, then that will be the best that will come out of a particular system. If this kind of energy, like the energy of U.G. when it is trying to establish an order in an individual system—well, it is a different matter—it nurtures innate talent. Often people don't know what their natural talent is.

Q: Talent in the sense of ...

GUHA: In the sense of what kind of disposition it enjoys most internally without conflict and without spending a lot of unnecessary energy, but can accomplish what it needs to. That's why U.G. always would say “If you are with me, if you are a thief, that talent will come out, it will flower, and you will become a better thief.” He must have seen the way things unfold. I am sure he did experiments to see how people were being affected by him, and as a result his point of view was developed strongly. The effect is never one-sided. If he affects you, he is sensing it. It is the nature of it. And, this part is so outside the realm of so-called smartness, goodness; it's outside of that. If somebody is really resonating—resonating is always like an energy exchange—he is part of the circuitry that you are. It's one system.

Q: That's what he meant when he said the attraction is the action?

GUHA: Yes! That is the action. Movement is the foundation of life, anything static is dead. The movement is the throbbing of life, just being alive powerfully. That's why, silence, nothingness, is bullshit. That's just a connotation.

Q: It makes for a nice Hallmark card.

GUHA: This resonates, okay. When there is a movement, there is a vibration, there is a disposition, and in that disposition there is a regular unfolding of things. Whatever comes in its circuit begins to resonate. Resonate means that there are some fundamental modes that respond to his energy. When that happens, he senses it. If you are attracted to him, do not forget, he is sensing it.

Q: Yes.

GUHA: That is the beginning of the action, something that is not thought induced. What happens to us often is that we get attracted by an idea that has been cultivated by the culture in us. That's not action. That is a reaction out of passion created out of feminine beauty or whatever it is.

You will be surprised, sometimes even though a person is not good looking, the person is not matching your ideal, but there is something in her, you can't figure out, which attracts you and vice-versa. Something moves you, that is the action. You may not know. It's sometimes impossible to justify. Why? And U.G. is one of those phenomena. What can you tell anyone about why you used to go to him.

Q: Yeah. I tried, but ...

GUHA: It is very difficult. It's just impossible.

Q: But this is what the letters were about, no?

GUHA: Some of them were like that; I used to write because I really fell in love—really! I mean it, it's not that I was so much interested in spirituality at that time—I had given up on spiritual practices by that time. Not even that he was the greatest teacher and I am surrendered to him to learn everything from him consciously, it was not like that at all—I could not help myself. I was unconsciously occupied by the thoughts of him, so much so, that anybody who came to my office, I was so taken over by some process related to him, that I would call that person U.G. I was consumed by the memory of my interaction with him as if a kind of unconscious process in my brain was just taking over as soon as I let go of myself. I couldn't do anything, it was an uncontrollable impulse and it just built up. It was a funny thing. In the morning when I went to the office, I used to write down all the jobs that I had to do. I would tick them one by one, as I was going down the list, but suddenly my head could not keep focus, it became fuzzier and fuzzier and in that fuzziness U.G. would come—it was like some powerful process taking over the unconscious activity

of my brain mechanism. By the time I emerged again, I was unmindful of my present situation. It was like the demand of the continuity of life that creates testosterone and can drive you nuts and makes you think and dream all kinds of things, almost like that. I don't know how I slipped into that process of absence. I was doing something, something happened, and I was thinking about him. And there is a gap of five or seven minutes and a lot of steps of unconscious process that unfolded in my brain that I didn't know. Maybe brain scientists can tell you that this is how the unconscious processes relate to a function—you go and murder. During that time, in that process, say my boss came to my office, or a student, and I would say, "So U.G. what.... Oh, sorry!" Then I would come back to the present situation, almost borderline schizophrenia. It's like I was saying some mantra without my knowledge. At a certain time of the day, like a zombie, I would go and call him. I called him every single day for three years. If I couldn't find his number, I would go crazy. And she (Julie) was my CIA agent. Wherever she was, she would provide the number. If she didn't know, then together we would find out through hotel, through airlines, through this, through that, how to reach him. Even if he didn't answer, or would say through somebody, "Access denied," I was happy. Then that cycle was over. I began to understand that there are much stronger processes that are involved in our existence that make things happen, just the way the physical mechanism is a powerful process that makes the life on this planet possible. It is the same mechanism and it is not done by me, and I am sure his self-conscious process did not do that either. Something much bigger, a much more purposeful organized effect on human beings is doing something which probably we will never know. Its existence is as clear as the sun, though I don't know what constitutes the sun. Scientists are beginning to understand what is there inside the sun, but it doesn't matter. The sun has been there even before the beginning of life, as far as our present knowledge is concerned. It's only within the last few decades we came to know very partially what is going on there. Like that, there is a process unfolding which you don't know, but you know the outcome. The outcome is that there is something that captivated your unconscious process in the brain. That is a phenomenological truth to me, it does not matter whether anybody believes it or not. It is functioning here and this is the way it is functioning—I can't help it. You can't tell me, "Love this tree." My whole self-conscious process is an outcome of a deeper process in consciousness, which is bringing it out; I have no choice but to like this guy. His presence was the only thing I was thinking about and I was longing for his company. When I was around him, it was like, as you know, whatever was going on around him, if you go out somewhere, you would feel like some unseen rubber tag is in your heart, which would pull you towards him. The further you go, the tag pull becomes stronger.

Q: I know that one.

GUHA: I used to explain this when in childhood: in the summer vacation we were not allowed to play outside because it was very hot, and my father was a medical doctor and we have a lot of people taking care of us strictly, so it was very hard to go out. But there were some of my friends who were kind of semi-homeless and urchins, and they were happy to be playing in the sun, swimming in the Ganges. It was painful for me. I used to think that

I was losing all the best things in life. My mind would see them playing and having fun and often I would fool my caretakers and run away. I used to feel that way for U.G. even at this stage of my life, when your buddies are having fun and you want to be there, but something else is keeping you here.

What was this, I was supposed to be doing scientific work and people laughed at my obsession, even people around U.G. would say to my daughters, “Your father is going bananas.” That was the struggle, and that really made me ponder, made me reflect. I enjoyed my interaction with U.G.—it was delicious. I had never felt that good in my life, physically and mentally. The energy was just enormous. Everything seemed to be falling in the right place; I didn’t even bother to enquire how he was affecting other people. The power of U.G. was so enormous and there were some incidents that happened that just blew my mind—it was so powerful and life giving—I never felt more fulfilled in my life. But at the same time, I always had a burden. If somebody would ask me about him, what would I say? What is this silliness, falling in love at this age? I mean literally, you know. Because if I couldn’t talk to him, it was almost a depressive thing and when I reached him, everybody knew because I was beaming. It was uncontrollable behavior on my part. I wanted to understand more about what happens to a human being. That was the beginning of my reading about body and mind. In the Bengali book I very carefully talk about the interaction of humans. I say, what is it that one human can give to another human? Disease, yes, and all the sicknesses that can affect the body. One person can produce a vicious, fearful state in which you may break down, but can the converse be true? Can the presence of a person bring about and address something that is all good, down to the core? Is there a possibility of something like that? That was the focus, because that was what I felt.

Q: Is this how the letters go? I wonder how you would feel about trying to do one translation in English!

GUHA: Now it is not a letter; now it is a twenty one-chapter book.

Q: The book that you started with the letter?

GUHA: Yes, it became a book.

Q: Is it finished?

GUHA: That’s my first book. “Fourteen days with U.G. in Palm Springs.”

Q: Ahh. So, if you read that, that’s in Bengali?

GUHA: Yes.

Q: If you look at a paragraph, can you speak that in English?

GUHA: It's so hard—I am surprised. Something spilled out of me that involved my emotional center—amygdala—and that was in my mother tongue, Bengali. For example, there was a paragraph on the back cover, which came out of my head, and I couldn't believe it. Friends told me, it is beautifully phrased and loaded with meaning. Another friend went to the internet and asked for a Bengali translator and got many samples. There are professional translators of Bengali who will do it for a fee. She said she does not care how much money it takes—she wants to do it. Many samples came to me, but I was surprised that none of them actually convey anything that I am satisfied with.

Q: Do you think it would work if you and I sat there and you just read it in English?

GUHA: Maybe, it is possible, but it would take a lot of time. I just wanted to do the back cover. I can explain to you, something like this: “We all are a unique creation of nature. The uniqueness of this is astonishing, nobody like you has ever been born or will ever be born! On the top of this, in a living body there are dynamic processes, those have to be linked with the rest of life and the environment. This movement, the linkage that keeps this alive and functioning, is so powerful, vast and complex that you begin to have—not faith, but a complete trust—that is something very different. There is a Sanskrit word I used—“Paripurna astha”—it's not faith, not dependency, it is like when you cook something with fire, you know it's going to cook, it's that kind of functionality. If you have that functionality, something begins to take place in you.

Q: That's nice, I was drifting in and out of what you were talking about.

GUHA: You should see some of the videos. U.G. is talking and 90% of the room is in a coma. One young girl, now finished her Ph.D., gave the name of this U.G. phenomenon, “spiritual coma.” She was so intelligent to come up with this. She used to play with my two daughters.

Q: Those lucky kids, to experience that.

GUHA: If somebody asked me to write now, it would be so hard. It just came out then.

Q: That's why I think, I mean what you just said ...

GUHA: Incomparable movement. The life itself is a movement.

“This living movement, and its equilibrium, to maintain this living movement and equilibrium, a great intelligence is functioning inside us in every second. If somehow a complete trust develops in us...”

Q: Say the word again.

GUHA: Kind of trust. Complete trust. So, I am addressing that great intelligence that is working every second to have this living movement in us, and if we develop complete trust, then, there is a nature-induced order that is already pre-programmed in us which begins to unfold. And, life begins to function in a very different way.

Q: This is pretty good, Guha.

GUHA: The internal power of the order, that is induced, that was pre-programmed by nature, is so beyond our imagination that its exhibition and extension is incomprehensible. Everything that you need to move in this field of life, what we call living, is very naturally supplied by that power.

Q: Got it!

Q: Is that why Jesus said that you don't have to worry about tomorrow, it will be added onto you?

GUHA: This is what happens. The logical consequences are also quite foundational. First of all, when you have dependence on something that you don't know but you know it is functioning, that's why you can do what you do and that which is functioning is also possible to know quite extensively by science. You don't have to go into detail. The fact that you are living, that you are breathing, that your body is using an enormous chemical repertoire to maintain its balance with a feedback mechanism that constantly monitors—if you have less oxygen, potassium, iron, calcium—it immediately gives an order to find it. First, the system gets it from the resources that you already have inside your body—it breaks it down from somewhere else and supplies it, because it needs it. Otherwise, it will make you move to get the necessary ingredients for the system to continue, this is largely an unconscious process.

Your dependence on these things is like: this system is deep down very intelligent, with my intelligence I have seen how intelligent this process is. So much so, that I cannot fathom the source of the process, since there is no source—it exists as a whole and we can never ever capture that whole with our conscious information gathering instrument. It must be much greater than my ability to find a causal connection, that is what my intellect is—that which I am using—so, I begin to develop a different kind of trust that is there in every form of life. Then what happens? You don't expect an outcome that is fictional and illusory. You can't ask for something that you don't know. Not expecting an outcome has already put you in a place where you are much more vital and acting according to the innateness as it is, and the immediate surrounding's challenge and need. You will discover that just the fact that you are here means this process has been taking care of things for 13.7 billion years—when the big bang occurred, according to physicists. So what happens? You will discover every day, since now you are free from your preconceived knowledge, that you are looking for something—and you will begin to discover a lot of mysterious happenings, processes that take place in your brain through sound and light that will come

to you. They will exhibit themselves because you have removed the stress of finding a very particular thing, like the religious ideas imposed on people. When you are free from that, you have tremendous energy available for the system to take you to the preprogrammed stages of human life. Your heightened perception and already involved processes and openness to see, will begin to sense the mystery up very close. Really, it's a mysterious process. Since you know this mystery cannot be solved by your intellect, you're not going to dig any more and waste energy. There is a tremendous alleviation from the burden that you have been carrying all along, and that itself is something so beautiful. I am saying beautiful, because no sensation ever matched what takes place inside. You name it, and the process begins to slow down.

If I go to the woods for some time, something happens—everything slows down to an extent that I can't explain. Time almost stands still. I don't know anything. The eyes are seeing and the ears are hearing sounds that I never can explain. Nothing is being translated, it's just pure sound. Sometimes when you can't translate and explain anything, the sound becomes a very fundamental vibration and your insides resonate with a plucked unknown string, like somebody is testing the bow of an archer in front of your ear. It's very strange what you confront in nature, if and when the process slows down inside you. The continuous movement of thinking, demanding something for which the system has no need is not allowing the system to come to a stable equilibrium. There is nothing you can do to slow it down. I came down to this “complete trust”—trust in your physical body. It was true for me. I read 50% more than I used to read physics because it was like some disease happened to somebody and he is an intellectual so he wants to know everything about that disease. It's the other way around, actually—why am I feeling so good? What is there in that man that in his company I am so euphoric, loving again like a young man on a trip—this guy—and I can't help myself. You know everybody who has fallen in love at some time knows how the unconscious process takes over—there is nothing you can do, you are just dragged along to the object of love. It was like that. Not only that, I never felt so healthy in my life. I never knew that the problems of living that everyone of us confronts, can dissolve just like that by itself—the things that we deal with in day to day existence. From all these things, you begin a different journey and the trust gets iterated by itself because of its functionality. There is a different kind of certainty that enhances your innate confidence—it's a self-sustaining mechanism.

One day it seems U.G. was talking about death, and when U.G. just uttered that word death, he couldn't think any further. Something began to happen inside him and he was just shaking. It was like ending—something was really ending. He couldn't say a word after that and it was a tremendous experience, as far as the experiencing structure was concerned for U.G. So, he was very excited and he went to J.K. and J.K. listened to all these things and quietly said, “Well, if it operates, well and good, if it does not, then it's of no value.” U.G. was disappointed. However, once when I said to U.G., “I feel there is a beating lump next to my heart, I feel that maybe there is some cancerous growth. There is something beating uncontrollably and I can't deal with it sometimes. It just chokes me.”

He said, “Just forget it. If something is good, it will take care of itself, if it is bad, soon you will know.”

He asked me, “Why are you interpreting this thing this way?” I said, “No, I feel like something is pumping my gut fluid into the bloodstream. I feel high all the time. I feel like I can screw, I can do everything—eighteen hours I work at a stretch. Some people get enormous intelligence when they have a brain tumor—is it like that? Am I going to vanish this way with this previously unknown sensation in me? It’s driving me completely crazy.” And he said, “No, just forget it. You’re not responsible for this, you’re not doing this, so why are you worrying about it.” I asked, “Do you have any hand in it?” He said, “No.”

Then you begin to love that man even more, you know. In the marketplace, the gurus will always make you believe that even a twitching of your eyebrow is done by his great spiritual power. And this guy, I mean a cancerous growth next to my heart and he is telling me, “I don’t know anything, it’s really not in my hands, nothing is in my hands and neither it is in your hands. Why are we talking about it? Let go.”

And then what happens? I said, “Fuck it. What is it that I can do? I am so high. I will die anyway one day. There is no big deal about it. Why am I thinking about it now? Now I am feeling just great.” But, then I was not realizing at the time that I was always thinking that I found something extraordinary and my feeling great was partially responsible for that information, since I was always looking for something like that. The happiness was, because I really discovered that what I had heard about, all the greatness about spirituality was a great possibility for me and I found somebody in whom it bloomed—I was with him and in love with him. That discovery itself is kind of an unthinkable joy. I used to meet U.G. in Occotillo lodge, Palm Springs and outside the lodge there was a patch of desert, small shrubs and sand, and beyond that there was a small motel where I was staying. At night, after coming out of U.G.’s room I could have literally run naked through the desert. I used to wonder if that was what the scripture calls “Satchidananda.” “Oh my god, I am supposed to be a scientist. How can I convey this to anyone?”

Q: So much for my science career—Sabyasachi Guha on retreat in Palm Springs!

GUHA: Literally, going crazy. But, the curiosity didn’t go. I really wanted to know and as a result, a funny thing at that time, see he was really a great man—you can never ever, if you are his friend, find a better friend than U.G. in your whole life. Never! It’s just impossible! My father, my grandfather, my wife’s father, everything put together could not hold a candle to him, nor match his sincere careful concern about me. It’s like that. He is all for you. And you feel it. His concern is total. There is no give-and-take. It’s total. Then there was this doubt and enquiry in me that I want to objectively know what was going on. I wanted to find out, is it something real, physical, or illusive, ephemeral? I am just falling head over heels in love with him. I literally wouldn’t let him go. I told him “From now on I want to stay with you.” He told me that he had only twenty dollars

between him and starvation, and I have a family, and a lot of responsibilities. It was truly like that—total craziness. That was the only thing that I wanted then.

Then he told me, “ You have to do something for me. You know what? People say I use vulgar words but I am sure I know that Sri Ramakrishna used to use a lot of vulgar words too. I want you to find an older version of ‘Gospel of Sri Ramakrishna’ in Bengali, since you are Bengali and read it and let me know whether he used vulgar words.” I read the Gospel better than a Ramakrishna mission saint. Every line I read carefully many times, I underlined many lines, and I know where Ramakrishna would have used colloquial Bengali slang, and in that process, actually, my Bengali came back. I was rusty. So, in the process I read the entire Gospel cover to cover many times.

I found a lot of discussions about the physical effects that Sri Ramakrishna went through. U.G. did not want to tell those things, but I guarantee he read the Gospel. I underlined only the slang and the seemingly vulgar utterances.

There were a lot of things I came to know reading that book, it was an education for me. I used to read J.K. systematically. Before that I read the English book of Swami Vivekananda about these things, but I had not ever read the Gospel in Bengali. There were a lot of things that Sri Ramakrishna talked about in that book—his physical problems and things like that. A lot of surroundings were very funny. It is strange to talk about it this way now, but it’s a fact, as far as I am concerned, that there were a lot of things which reminded me of the Gospel as I was in later days interacting with U.G., many things, including his death. I had never been to the place where Sri Ramakrishna died, but I read about it in the Gospel. As you know, the human being can create an image out of reading a description. You can create an image of Atlantis by reading Plato. There was a kind of imagery in my imagination about the place where Sri Ramakrishna died. And when U.G. fell the last time in Vallecrosia, it was so strange, it’s a mystery to me, it unfolded in front of me all the time, and suddenly a scene from the Gospel appeared as a vision. Honest to U.G., I saw how Sri Ramakrishna died in that garden house of Kassipur. The scene that appeared in front of me was definitely created in me by reading the Gospel. And, it was like a glow in my head, “Oh, my God, this is the end of U.G.” That’s literally what came out of my mouth. And just before that, Julie had a car accident, so she was home, so I ran there and told her about my vision. She was so upset and I said, “I am sorry, but this is what happened, I had a vision, right now. I have to go there.” So I immediately sent Lakshmi, she went first. When I saw Vallecrosia, the house, the garden house, it was resonating in me like the garden house where Sri Ramakrishna died. Then after U.G.’s death I went to Kassipur and saw the place for myself. A friend of Ramakrishna’s had arranged a house for him because he couldn’t stay in the temple, where he had been living. A lot of people were with him day and night so there was a problem. It was mind-boggling for me.

Q: There are so many funny parallels between those two.

GUHA: Countless. And, especially when I read the Gospel and I came to know of all these characters who used to hang around. That's the reason that I feel that if you completely give up on your intellectual machinery, life unfolds in a really strange way. And that's the power of life. It's the antithesis of the social movement. It's like I am giving a formula to go to hell, literally. I don't talk about it, but this is how I live. Literally! And I never lived better. Never healthier. Earlier, when I was staying with U.G. and one day I was eating something and U.G. asked "What are you popping?" I said, "It's antacid because I have a very poor digestive system, so I have to control my acid." He said, "Acid has such an important role to play, it's a most important mechanism and you are killing it by taking antacid. It's trying to do something good for you." I never touched an antacid from that day on—it's almost twenty years. His attack and then his denial, all these things put together, gave me a new perspective, very different from the perspective I grew up with—and I am totally mindless about my future, my home future, anybody's future—totally!

Q: You also don't have worries about money like most people.

GUHA: Absolutely zero. It is there. First of all, U.G. gave me a lot of money. Not to me, but to my daughters, for their education. Things like that happen, and you see more and more helping hands without asking. I just don't know how things unfold but as you deal in life this way, the happenings give you so much strength and confidence that there is no space for worry.