

Ansonia Chatter

Ansonia Chatter

This book has no copyright.

Paperback ISBN: 978-3-907041-50-5

Photographs and cover design by Golda Markovic

Printed in Switzerland by
Muller Marketing & Druck AG, 3780, Gstaad

www.guhasabyasachi.com

ANSONIA CHATTER

Conversations with
SABYASACHI GUHA



TRANSCRIBED BY ELLEN J. CHRYSTAL
EDITED BY JULIE THAYER & GOLDA MARKOVIC

Editor's Note:

The following discussions took place at the Ansonia in New York City during the year 2011, as well as in Palm Springs, California.

“Ansonia Chatter” springs from the legendary landmarked building where most of the conversations took place and from the unsettling security implications of “chatter.” What sounds innocent to outsiders, insiders will recognize as dangerous to the status quo. Concepts and ideas are ready targets.

Driven by the desire to express the stark reality we find ourselves in, and the physical and transformative impact of contact with U.G. Krishnamurti, Guha is passionate about sharing his point of view with those interested in discussing these matters.

Guha thanks Louis Brawley and Michele Brehl for their genuine interest in inspiring these discussions. But for them, these conversations, would never have taken place.

Julie Thayer
Gstaad, Switzerland

Contents

Can't Lose a Friend I Don't Have.	8
There is Nothing to Defend	28
"You" is a Camouflage	52
All Solutions are Fictitious	64
Road to Insanity	80
Anything to Storytelling?	
Part 1 – Just Timepass	109
Part 2 – You Can't be Serious all the Time	142

Copyright Statement

When asked about the copyright, Guha's immediate reply spoke deeply to his total disinterest in justifying what he has to say.

"You can do what you want." Since he doesn't think his words are of any value, "Therefore, there is no question of copyright."

CAN'T LOSE A FRIEND I DON'T HAVE

“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 never have been said.”

Q: In the light of whatever happened to U.G., what do you think of advaita?

GUHA: These are concepts and they came to us through intellectual and logical thinking, therefore it is always problematic. How do we address the oneness of life? It is just a concept, one cannot experience such a thing. By trying to understand the concept one will invest tremendously in the dualistic nature of thought and imagination and in the process one is going to experience various things—trying to further understand the experience logically you create ideas and various aspects of advaita. When you really want to experience the nature of advaita for yourself, you will begin to see the problem. What can you do? You can try to find out through introspection, by saying to yourself that you are experiencing pain, experiencing pleasure, feeling high, you are afraid and so

on. We have various ways of finding out what happens to us physically during these experiences, and we can even see by sophisticated instruments how different parts of the brain get activated. We develop concepts like perception, images and thoughts to explain the way we function, and what are the possible sources and how the brain processes. You just go on thinking about it, and then come to conclusions. We can even use information from the brain scan and see what happens during sleep and come up with different stages of sleep. As a result of those theoretical, logical conclusions, you come to discover that there is something going on—the stimulus and response. Then you come up with the idea of oneness of life. These are all theoretical constructs.

Q: So, U.G. also wouldn't agree with advaita?

GUHA: How could he? As a functional species in the thinking world, I will not experience the state of unity. I cannot. I cannot report anything that is going on there. The reporting mechanism is itself a divisive process.

Q: Like seeing that non-duality is a conclusion ...

GUHA: ... a conclusion, an inference. So, when you try to understand certain aspects of it, you say, for example, these are the things that I thought. Say I ask you, "How do you know god exists?" Then I devise some methods—if you close your eyes and sit for meditation, in the beginning you will not be able to concentrate. Gradually, after practicing for some time, you will be able to concentrate better, which means you will perhaps have a larger space of absorption or

a kind of drowning—a little different feeling and then you will experience certain things. That’s what I thought I was experiencing and I will tell you, you will also experience it—there will be some common experiences. You will see something, you will hear something. The nature of those things will be different because your background is different from mine. Instead of saying that maybe this is just a fundamental property of the human system, you are saying, “Since you are experiencing that, something else is responsible that must be the source of divinity.” So, that is the construction of a model. I have a model—the model is an assumption. All science builds on that model. So, I give certain attributes to this model. If this model is true, then logically it should produce this, and then I match that. All the psychological theories are also like that. To match this model, human intentionality twists the facts. It’s the nature of it, and that is where the self is standing. It strengthens and fortifies, and aggrandizes when it is confirmed by its predictions.

Even if I am not intentionally twisting the facts, my filtering mechanism to see things in a particular way will make that appear differently—it will manipulate the process. If I am talking to five people, each one will be conditioned to hear in a different way. Even if they don’t understand that, their conditioning itself creates an intention and a disposition, and in that, this information, this set of words, is creating a meaning in this particular way. So the whole thing has a constant feedback loop of its own justification.

Q: So, is it possible to listen open-mindedly and let something new come in without conditioning?

GUHA: No.

Q: It's not possible?

GUHA: Not possible. So, anything that you construct out of a discussion is essentially either supporting or denying a pre-existing set of ideas. It's always going to do that, and there is no choice. That is the way things are—there is no way one can function with the concept of advaita. Similarly, you cannot function here and now.

Q: And Ramakrishna, was he not talking about non-duality?

GUHA: Not non-duality. I think Sri Ramakrishna was very authentic, and also very intelligent. He was clearly expressing that in the field of life, those things don't exist. They exist in dream, in trance, and in bhava—bhava means your thought-world and ideas, and in that world. So, that world is a dual world. It is a dual world because that's what the imagination is. We are talking, completely forgetting about what's going on around us, what is falling on my eyes—she is also in the retina but it's focused on you. So, we are caught up in this idea and flow. There is no other way. You can predict that in a certain context there is a possibility of a certain state of existence—because, well, I have to say this, there are moments when you can't remember anything that just happened, you can't recollect

anything even in your waking state. From that absence, you can perhaps predict that absence is an indication of something else existing compared to what we are normally recollecting and saying. So, honestly you cannot tell what happens there.

Q: So you think even Ramana didn't describe an experience but it was ...

GUHA: Describing an experience itself is duality. There is nothing you can do. So that is the reason U.G. was always saying, "You stop what is." The moment you are describing what is, it's a cock n' bull story. This bliss, beatitude, immensity, everything. And, why it is bad? It is not bad. It is bad because you are solidifying wrong concepts. You are looking for an existence of an advaita state through duality. This absence of duality is not knowing—nothingness. You cannot say, "I have experienced non-duality." What is the silence that you are talking about experiencing? It is absence. Not silence. Silence means you don't hear anything. So what do you say? It's like formlessness that she was telling. What is the formlessness you can talk about? Anything that you talk about, either images or words—where does that formlessness come? It's just a word. It's an absence of things. Absence of images, absence of ... and you can't talk about that. All you can say is absence—over! You cannot say anything about it. That can happen in your sleep. You don't remember many things. And, in the concept of modern day brain research, our description of deep sleep is not all that correct. There may be dreams in deep sleep.

Q: There's no dreamless state?

GUHA: No. Hardly.

Q: I thought there is a state where there's no ...

GUHA: They have changed the definition. It's called rapid-eye movement ...

Q: Yes, that's the dream.

GUHA: That's the dream, and in non-REM, patterns are different but that does not mean that thought processes are completely stopped there. Of course, you as an individual will not know anything. The boundary between dreaming and not dreaming, is not sharp.

Q: And when U.G. talked about, I don't know the words he used, but like "natural state" or "natural functioning" that's something that can be experienced.

GUHA: No, no, no, no. The experience is also similar, the natural functioning is also an outcome of his knowledge of advaita and oneness of life. Don't be taken away by any description. Also, there is a danger in the description of a natural state. What he described as a natural state—if you try to follow, your life is going to be even worse and more miserable than the guy who is following and copying advaita existence.

Q: You can't imitate that.

GUHA: It is not possible. And mind you, science is not yet able to describe the unique behavior of a particular simple cell organization—it is unknown. How you will behave if such and such and such happens, is unknown. So, if you try to imitate a behavior based on your knowledge about a state and try to prove that you are functioning this way, you will definitely falsify yourself. There is no doubt about that, no matter who says what.

Q: So, there's nothing you can say about it?

GUHA: Nothing you can say, all you can feel is that you are feeling those things, and you have no desire to project yourself into the future. From there, you might conclude, or somebody else might conclude that something has happened. These things are different—all supposition and speculation. About life, you really have to come down and say, "If you ask me honestly, I f..ing don't know." But I feel if I project my knowledge, if I try to recollect how I feel, I will come up with that and they're all in the field of duality. Anybody can say anything. I don't give a damn, because even according to definition they are wrong. I don't even believe the definition. There is no truth that I can find out, even if I consider the definition, according to definition—the description is false.

What you can feel is the absence of conflict. That is something that you can definitely feel, and the power that will come out of the absence of conflict is something that you cannot convey to anybody else. You will feel it, and I think that is what I felt in his presence. The absence of

conflict itself is a tremendous outburst of energy. We have this strange thing about the superconducting proximity effect. The superconductor—when I described this thing, U.G. loved it—the superconductor is something where in a medium no matter how much energy you put out, it can effortlessly flow. So, depending on need and necessity, the energy that can flow in a frictional situation in a non-superconductor in the proximity of a superconductor, in a condition of a particular life's disposition where the conflict is minimized, can be enormous. How it is involved, and the field or the orderliness that will be established and produces power and sustains it, is a different story altogether. That means, if you are extremely receptive to U.G., the power that will generate inside that system in his proximity is boundless. That is giving an example from a scientific standpoint and definition. I am not telling anything about the validity of this in a living situation. Anyway, he is no more, so it is meaningless now. However, it is the nature of the superconductor. The energy that will be available depends on your conflict and that's how it's a variable thing, you know. You can feel in the system since there is no friction, there is no fear, there is no idea that it is trying to withhold or defend. You will come to know—there is a tremendous frictionless disposition of life energy and it is beating at its best inside you and there is nothing you have to do. That has a different kind of impact.

Q: And how does it impact?

GUHA: The impact is always like life's energy. When it feels the imposition of resistance, it means there is a

challenge and the energy builds up. The system is trying to overcome that challenge and it builds up, builds up. It gets more and more animated. It's just pumping more and more and more and more. At one point it will obliterate you and you are out—literally. It just can't process any more information in the brain. It goes to a different kind of functioning that does not otherwise happen—unless you are forced to come to a state between being awake and being asleep. That is the forceful situation that you were asking me that time—that you are forced to when we were talking—forcing means some energy is almost trying to not let you move and process and recollect and often that happens and you don't know why you feel euphoric, because it somehow establishes in you a kind of frictionless condition, and you don't know what you feel—some kind of different disposition. So, that's why these theoretical concepts are all logical and the foundation of logic has to break down. Your investment in logic is based on certain suppositions—meaning that you will probably find the cause and effect of the movement of life. You have a hope, and with that, if it begins to break down, the information structure that is there with a very inept logic created by the human social intellect, begins to lose its grip. It's not that you will not believe anything, but that belief will always be in the context of functionality. The moment it addresses something outside of that—you have seen where it goes. You know it's a blind alley. But, the existence of that causality in the information structure is always going to put you back into that loop because the mechanism which has produced that kind of interest, the pleasure of understanding, lingers inside. And, that gets, that's what often U.G. said, you

know—that is always trying to establish its past glory. It's lurking like a shadow. Something so radical happened in the brain, it does not find its space, like it did earlier, it has no place, it has to burn out. The system soon realizes that it's trying to establish its old circuitry where it goes for this imaginary space and begins to invest more energy unnecessarily, which comes through with hope—it's going to be nabbed and burned. And that is not anything for anybody—it is just for its own sake. The old cannot establish its imposition, so all the interest, all this trying to understand, is a part of that mechanism. But, it is always going to be there and so, if there is a female breast it's going to appeal, but it has no function, therefore no further action. It just ends there, nipped in the bud—it's over.

These are the things that you can see. You will not understand. You cannot say what is happening. All you will see is the impact of a different functionality. For that, you cannot infer anything. You cannot infer a particular idea. You cannot say, "Because of this, I know I have become THAT." That means you are still upholding a particular idea. You will not know. Even the scientists will tell you the outcome of an idea is a mechanism of an enormous process that is going on in the brain in its billion, trillion circuitry. It's just the tip of the iceberg. What is going on below that, you will never know—all you will see is the outcome. You have no control. It is doing by itself. So, for me, through logic I can tell perhaps your condition is moving this way or that way. There is no way you as an individual can have any idea or can have any possibility of knowing what is going on there, except the outcome—a

thought popped up. You will have no way of telling how it came. The knowledge that your brain is working through conditioning is not going to be of any use to you as a mechanism that brings up or throws out thought. There are two different regimes altogether. One is not going to help the other. So, it is out.

I am not interested in knowing what is going on here—I am interested in knowing how my knowledge is going to straighten things up. It's not going to do anything for me. So, gaining knowledge to straighten me up is an exercise in futility. Getting knowledge to make a living, yes—because the whole world functions according to that. So you see, the instrument that you use for a particular functionality has no place in the other, but you are trying to use it for that anyway. You try to find out if I know why I am sad, maybe I can address the sadness—no. If you know why you are sad and then you come to know that it is not in your hands, giving up means you are giving an opportunity to the system instead of giving more energy to the lingering thought. Allowing it, if you are lucky, maybe it will address something—maybe it can help. That's it. Or some drug, because you know chemistry has an effect. Our entire existence is the outcome of chemistry. You know if you take poison you will die. Plain, simple. Chemicals can do certain things there. If somehow you take alcohol, maybe it will just free you for a little while in a certain way, like chemicals can do—that's it. But ideas cannot do anything.

Ideas are like—happiness. Happiness is a function of your predisposed notion of what makes you happy. If I

come to know my daughter received good marks in a particular subject, I feel happy. If I hear that she failed, I feel sad. These are all predisposed conditions, just an information-creating disposition inside me. That's it, that is happiness, there is no other thing called happiness. The chemical function or chemical order that can cause something that will suddenly change the complete disposition inside you is something acausal, you will not know but you will feel lucky. You cannot say, "Oh, something happened to me." All you can say is, "I am lucky." That's all, nothing else. If you say something else, it means you are using it for a different self-satisfying purpose.

Q: And it can't be exploited any more.

GUHA: Exactly. If it is so foundational, you know that there is nothing you can do about it. That is the only positive aspect of the experience—no other thing. Because if now somebody comes and tells me that, "If you do this you will see god," I have seen it. You don't have to tell me. Perhaps you haven't, but I have. So, for me, all your advice has no use. That is the only use of the experience. People do things to get the experience. Once you have that experience, then it will be difficult for others to fool you. But if you are really integrated enough, if you are honest to the core, if your purpose still has that power of discrimination, you will want to sort it out for yourself, not to just feel happy because you are having a vision or dream of god. If you have that discrimination alive inside you, then you will begin to see what that experience has done to you—nothing. When he comes with a grand promise that if

you do this you will experience that, it will have no value to you. So, you become a useless entity for those phonies. But if you don't believe yourself, if you have not experienced, if you are naïve, if you are gullible—that is what we normally are—then their camouflage works. They are doing everything for either self-aggrandizement or a living. Nothing else. If he really comes down to the level that it is not possible, I truly do not know, I have experienced everything—I still do not know how things are, he will never go to anybody in the name of helping. It's not possible. Because that person has to first feel there is absolutely no difference between you and him. That is the foundation. There is nothing, there cannot be—impossible. If that is the foundation, what authority have I or anyone to think that I will help you? That's a joke. It's a pretension. Brainwashed to believe that I can help you. It's not possible. It's impossible. Yes, I can give you money. You can make good food for me. These are all practical functional aspects. Nothing else. Nothing else is possible. If I have no investment, I don't care. Truly I will not care. And that itself will make you invulnerable, but at the same time, the system is so sensitive, so responsive, it normally, naturally functions. And that vulnerability also will be a thing of beauty—to me. You know when I saw the thing in U.G.'s eyes, that kind of flowing kindness, it just broke the whole thing. It just, but he didn't know. It was a normal, natural response. He didn't even know. People are always pretending, because they have an investment. If I know that this is the way I make my living, because this has a social value, and the value is created by the society's give-and-take, and I am very clear about that, then there is no friction.

The friction comes in the investment that what I am saying is the truth that will help you. Along with it goes the fascism of thinking.

That is the only danger of not processing the relationship between experience and the inference. You are trying to uphold something without going through it very carefully and getting to the bottom of things, you suddenly—that's why U.G. was always saying, "You just feel a tickling in your head and you think you are getting enlightened. You just start scratching your surface and you think the kundalini is rising. All petty little experiences." That is so dangerous, you know.

Q: Like the J.K. people they always thought it's a great thing if they have a headache because J.K. had the headache.

GUHA: So stupid! Absolutely stupid thing! That shows the level of our gullibility—the justification of a thinking mind. When you try, you can experience, there are a lot of things that you can experience, but if you put in the proper framework that it could be this, it could be this, it could be that, why, fuck it, I don't know—then you are not standing in its way. The moment you try to interpret, you are not allowing it to bloom. Whatever it is, you know. Anything—a woman becomes pregnant, if she feels like vomiting and if she does not understand what's going on, she can have a miscarriage. If she thinks that with her morning sickness, she should go and run and jump, she may definitely miscarry. In this field, I think the best instrument is not

knowing. But that needs courage. The mind never gets satisfied in a state where you don't know.

Q: Then basically if I just shut up, that's the best thing.

GUHA: Unless there is a demand.

Q: Then you think it's a practice—okay, shut up.

GUHA: No, no, no.

Q: Shut up, shut up, shut up....

GUHA: Unless she asked me, I would have never said all these things.

Q: I don't mean you ...

GUHA: No, I am telling you, that's the normal situation. It is always on demand.

Q: Not knowing.

GUHA: Yeah, even when I am with friends, mostly, unless somebody seriously pins me down, I just laugh, talk, chit-chat, ask her—all the time laughing and chit-chatting, making fun.

Q: What did U.G. used to call it—the glee of insanity?

GUHA: Glee of insanity. U.G. used to tell me, “You have the glee of insanity.” The insanity is the real thing. This is the insanity name game—Sri Ramakrishna—this book, this gospel—he said that there are many people who want to do sadhana, it means practice, and really become interested in knowing the reality, truth, god, whatever, and when they become very serious there is a lot of obstruction. No family, I mean it was like a fear in the Indian middle class family, if you become so close to the sense of god intoxication, you would be lost from the family ground. So, people who cannot withstand that pressure, they pretend to go mad. They know then everybody will leave them alone.

Q: It’s funny that they set it up at the ideal, and then they try so hard to keep you from going for it.

GUHA: This is the beauty.

Q: It’s like that in Christianity too. It’s not any different.

GUHA: You go every day, you depend on Jesus, if somebody wants to say that I want to go close to Jesus, then it’s all brouhaha, why ... isn’t it?

Q: Saint Francis, you know, his parents were very rich. He gave up everything and went and lived in the mountains with a bunch of wild people. That was horrible, they couldn’t stand it. But there are a lot of stories like that.

GUHA: So, one of the ways to avoid the social pressure is to act like you are mad.

Q: To act like a maddie.

GUHA: We have jokes—a mad guy, who was very wise mad—he was just peeing on the street in front of people. So one guy said, “Don’t you feel shy?” He says, “To pee in front of cats and dogs, do you feel shy?”

Q: That sounds like a familiar point of view.

GUHA: They said, “Wow, sorry. We asked the wrong person.” Indians are very good at storytelling. All these god-men, they are all very good, they can mesmerize. Actually, Rajneesh was a great story teller, in the talks and ...

Q: Except he talked too slowly.

GUHA: Too slowly? That means that thing is not there, the spontaneity ...

Q: In Ireland they call it, “The gift of the gab.” It’s like you are good at telling stories.

GUHA: Storytelling is the passing on of human culture, when we were young and living together, all brothers and sisters and cousins, we would be sitting around my grandpa, my mother’s dad, also a doctor, he was a fantastic storyteller. He would just totally mesmerize us with his stories. His stories were never-ending stories.

Q: It doesn’t exist any more, with this TV and computers and play stations ...

GUHA: The human contact is going.

Q: End of storytelling to kids.

Q: So Guha, the saying of Lao Tzu, “He who knows does not tell, he who tells does not know.” I think that he was very close to ...

GUHA: In the sense, that if something hits you hard, there is no need for you to project certain ideas. Really. There is no need, there is no investment. You know, why should I invest anything? The ideas are like that, they’re going to come in your way and make you go in a wrong—wrong means you will put a lot of investment in matching by believing me, or believing somebody, what he is describing. You will try to find a way to match those things inside you. And there’s going to always be a gap because life’s unfoldment will never be expressed by words and images. So, it’s going to be a struggle.

But if somebody asks about my experience, as far as the experience is concerned, and the action which produced those experiences, then of course I have a point of view. My point of view is that when I fell extremely in love with U.G., it was like a pulsating sensation, I felt like eating that man up. Those were the times the experience would be just overwhelming. But I didn’t know the connection. It was the feeling and experience, maybe it was producing certain effects in me, I cannot tell.

Q: Right, but you had no choice. It was not like you were trying to be in love or ...

GUHA: Yes, and I was feeling it more, everything about him I was liking and it was just building up, building up and I was feeling more and more for him. And that produced experience—he was putting fuel to that. He was responding to that like I never felt before. Especially, I am not justifying that I had done sadhana before, but coming from a spiritual community where you saw how difficult it was to get close to a revered one, and here you were fully entangled with that guy and he was just cooking for you and eating feasts together—like merry-making. That over-whelmed me further. Everything put together, it was simply great, but he was always making fun of me. He used to say that old habits die hard because I ran after my guru with full passion, and now I was running after him. I said, “Look, how can I explain this to you? A guy who was just walking on a desert, looking for an oasis, dying of thirst, suddenly put his feet in the deep water.” He said, “Wow, you have a vivid imagination.”

Q: One time I was talking to him and I said, “U.G., I’ve been around a lot of people and read all these things and there is no one like you.” It just came out of me that way. “There’s no one anywhere like you.” He looked at me and he just said, so simply, “Yes, some people tell me that.” It was so sweet.

GUHA: Very sweet.

Q: So unpretentious.

GUHA: His pretensions were play. But when you confronted him seriously, he was dead serious about the right thing.

Q: Yeah, you put yourself right there, and I think that's the difference in some way.

GUHA: Absolutely no sense of any investment. He would tell you the way things are with a complete possible outcome of losing you as a friend forever. It was that extreme. You know? "Can't lose a friend I don't have." That was a sweet way of saying that you can f-off if you want.

THERE IS NOTHING TO DEFEND

“It is this anarchy inside us that refuses the social dominance. What is social dominance? They want us to be something, and there is something that is refusing it—it is a constant battle. Why should I know anything other than what is necessary for me to get by? It’s a burden.”

Q: I mean, you know, with the talks and stuff years ago, and I like them, but it’s so difficult for people to describe what it was like to live with U.G. because it’s different again than just reading a talk.

GUHA: It is very different being with U.G. and listening to his talks on tape. Still, there is a mystery that is continuously created in the minds of people who never had any prior religious or spiritual inclination and exposure, who came across his website or a book, and can’t put it aside. It’s a phenomenon. There is something more those words are addressing than just religious or spiritual ideas. Something in your very core has a demand and his words are resonating with that demand. Now that he is no more, even in his absence, someone who has never heard anything about him, somehow gets affected by reading him. It’s of course a human phenomenon, but it’s very, very mind-boggling.

Q: It's true.

GUHA: It's not just for someone with a specific background. I was deeply involved in meditation and spirituality, I had tremendous spiritual experiences, and I thought this was so different compared to the way I was involved and experiencing the world in my physics studies and work. I was thinking, here I am dealing with my own mind and body, whereas in science I was using my mind, often not aware that I was doing that, to study how the physical bodies interact with each other and their fundamental properties. I excluded myself. I thought I was using my intellect in science and it was not responsible for my spiritual experiences. What I was promised through spiritual experiences, I couldn't see in myself. I was in a very difficult situation, neither here nor there.

Then I came across U.G.'s website and everything changed. For the first time, I found someone who was truly addressing my dilemma, someone who had such tremendous spiritual experiences, yet denied their validity altogether and had the guts to come out and tell things the way he saw them. That was such a comfort. In that sense, I felt at last, here is one guy who is telling the truth. I should meet this man at least once, I thought. Here is one person who had no investment—he was not defending anything.

This is the fundamental difference. People talk about spirituality, religion, theology, science and philosophy because they want to use their knowledge and understanding as a profession. But for this man, what he

came to was his life—he never used it for his livelihood. His life itself was going that way and he had no choice. In that sense it's truly choiceless, he could not live any other way. If you see things the way they are, and if you respond accordingly, you have no choice, that's the way you function. That's the way you interact with another human being, that way you see that there is no difference between the functionality of that human being and yourself. It gives an unimaginable strength because we are always interacting with other human beings in a totally different perspective. I have an idea about myself, who am I, and I am trying to look from that idea at you. Those things were absent in U.G. He went to the core of your existence and you felt it immediately. There were hundreds of people who came across this man and felt that. You know the story of Julie and Luna and the others? By chance they met U.G., and right away all sadhana, satsang and association with their gurus went right out the window. Julie couldn't think about anything else from that moment on, and I'm sure there were many others like that. The gurus always tell you to love them, to obey them, to surrender to them, but this man, who denied the concept of love altogether, you couldn't do anything but love! That's the way the thing functions. Something that works from inside does not need support because that's the only way it can function. The behavior that comes out of a particular functionality does not need justification and you don't have to know how it is functioning there. You don't need to know what nuclear reaction is going on in the sun to feel its warmth. From that perspective U.G. is a tremendous phenomenon. It is really something and the beauty is he is not saying it is anything

especially unique. If you have the guts to listen to him, if you try to understand what he is telling you, this information slowly seeps into your very bone marrow and you begin to function in a different way. There is no magic, that's what he is saying. You are also like this. There is something inside you that is constantly addressing its demand, and you are not letting it function that way. Nobody wants stress but social interaction is nothing but stress. No matter how much money you have, no matter how much talent you have, no matter how healthy you are, this pressure is constant. Nobody can be free from this pressure, and he is telling you this body just doesn't want it. Through his own physical experience, this pressure could not continue in his body because it had created a new mechanism inside which shunned it all the time. That's how essentially everybody wants to function.

Q: It's amazing how you describe it.

Q: I told you! Little bits and pieces of that kind of thing, we were just talking and I said that when I am looking at these magazines trying to think about who would write a review for this book, and I open the page of indexes "How to Learn to Love with Oneness," "How to Learn to Be Holy Meditating with Your Whole Mind" and how to do this and how to do that shit, and it's all telling in little bits and pieces, "You are already there." But U.G. never talked that way.

GUHA: If you are there, you begin to understand there are some fundamental things. You need faith when things

don't work. You don't need faith to have a functional relationship with fire, you don't—you learn it. We are all gifted with that capacity.

Q: You have to write a book of all that.

Q: I told you.

Q: It's amazing how well you describe it.

GUHA: You begin to describe things this way when you're hit in the core. I can talk every day, five hours, six hours and I don't need to think about it at all.

Q: That's why I said I want to translate that book.

Q: I am good at transcribing, I will help.

GUHA: I used to tell U.G. in Palm Springs when I first went there, I was so convinced that there was something extraordinary unfolding in his very physical existence and that was responsible for my strange experiences. I was ecstatic that something like that can exist, I was jumping with zeal and enthusiasm, all the time. I was previously in a spiritual organization and I saw how people are hungry for experiences, they needed constant justification for what they were doing. It is the desire for that justification that creates experiences, most of the time ephemeral. I can go into detail about the experience and the experiencing structure and how we generate those things with subtle constant demand, but here you don't look for it. You keep

experiencing something that you can't explain. I said to U.G. that so many people are dying to have experiences such as this—people should know that something like this exists. U.G. told me it doesn't work that way.

Q: What puzzles me with U.G. is that he said it's just the basic functioning of the organism.

GUHA: If you want to understand, I can go into detail about my own experience that pushed me to study biology, though I am originally a physicist. When something really touches your body you won't understand what is happening, however slowly the desire to mystify drops off. You realize there is nothing spiritual. It's all material in the sense that for the memories that we have, to have the memory functional, we need so many chemicals constantly buzzing in the brain. Their organization and their separate triggering mechanisms for the electro-chemical communication in the neurons are responsible for whatever we think and feel.

First of all, we are constantly in touch with our surroundings for our survival and to create a species like this. That is the continuity of life. For life to sustain it was necessary for it to understand its surroundings. That is how the innate biological capacities are created in us. So, when you look at me you have no choice but to see certain things a certain way. That's the way nature has organized itself, however with a slight modification in different species. A tiger has an innate understanding of the difference between a deer and a rhino.

Humans, however, have a separate parallel existence through thinking and image-making. These two have created a world that can exist by itself separate from the stimulus and response that connects life. So, you can sit here, read a book and create a fictional reality as if you are there. Right? In reality, in the space of life, that doesn't exist, you know that, but you are responding to those words and images anyway. Your continuous response has created a demand for more and more responses. What is happening now is that the demand for such responses has tremendously exceeded its necessity. Say you have a capacity, which used in moderation helps you to protect yourself, but if the balance is lost, it can become a threat to your survival. This is the way things are. You have no choice. Thoughts are necessary for us to function sanely and intelligently in any environment. We need thought, but it takes a lot of energy for the body to maintain thinking. So what happens? When it exceeds its necessity it becomes pressure, stress. The body is constantly rejecting and fighting and creating a new environment to handle that pressure easily. One outcome of that aspect is we achieve talent. Talent is something that you need to use to address and handle the challenge of society, nothing else. There is no other fundamental truth behind it. You have a talent? You are lucky, because you can use it to accept the social challenge. Human society has occupied everything on this planet. You can't go to a forest and cut down a tree or pick up its fruit, it belongs to somebody—you can't. You have to give some of your effort to society, and then you can buy what you need. That's the relationship between an individual and the social structure.

Q: That's the whole thing about money too.

GUHA: And that addresses money. You see? The foundation comes down to not the relationship, not anything else, but money. Your very survival in this society is addressing that. But the thinking mechanism is not just worrying about that. It has many attributes, and in so many different ways it can create an imbalance in the circuitry that fires in the brain. You hear a name and it goes on in your head. You can't control it so it becomes stressful for the body. Now if you look at the origin of those responses, they came into existence because they were needed. The response due to thinking is using a set of chemicals inside your body. The same set of chemicals is being used by the body's response to its surroundings. A fearful thought, a happy thought, an angry thought, all these create different states in the body, and those states are actually necessary to function in this world. You need a fearful state, you need to like somebody to have sex, or you need some particular food taste to stimulate your appetite—these are all mechanisms for survival and procreation. They are absolutely essential. And then you have this discrimination—your body learned to discriminate yes from no. Similarly, the thought-induced world inside you should have discrimination to accept what is good for it and what is not. In the absence of that faculty, the stress becomes unbearable.

Now, when a person like U.G. whose response mechanism is very different comes in contact with you, you experience a different situation, and I felt then that there was a very different order in that system. If you know a little

science, the orderliness has a different embedded energy in it, and that energy constantly protects its order by inducing local order around itself. To create an order from disorder, one has to spend a lot of energy. But if that energy is not available, that temporarily induced order reverts back to disorder. In the disorder, it dissipates energy. So, in the randomness what happens is you dissipate energy. That's the natural way. Similarly, when a person like U.G. has that kind of energy, it's like his functionality has a potency where the energy embedded in it does not dissipate unless it is called for. When you are interacting with such a person in whom the functionality has a different purpose, and when he is talking to you, you feel a great deal of difference. That's the beauty, he's not planning, he has no investment, he is not defending or supporting any idea. There is no give-and-take relationship with him as we imagine. He is responding from a very different context, and that context is actually negating everything because your disorderliness is hampering his order. He has no choice but to do something so that order is temporarily restored around him. The order and energy give you a different kind of feeling. That is the disposition that this physical existence is seeking—a genuine taste of freedom from the burden of constant social pressure. Our information center does not know what it is because what we have learned from childhood is “get get get.”

People you choose to listen to are telling you how to “get”—how to get peace, how to get love, all the time they are telling you “how how how”—it is a constant. And suddenly

there is this guy, U.G., telling you “There is no ‘HOW.’ Your wanting to know ‘how’ is the problem.”

There is nothing to get from anyone. And yet, there is something in his company you know eventually is addressing your core well-being. Your thought world that imagines cannot justify anything, so it begins to slow down. What would be the justification? Is there any well-being that is not justified by thought? Thought is just a word, right? The body does not care about all these things. It just wants to be in a less stressful situation as much as possible—it does not care about justification. Your energy, which was draining all the time, suddenly cannot drain any longer, and a different process begins to unfold. Because of that, there is a big shift in your disposition. In that state where your stress is minimized, the body begins to function and carry out its journey for the establishment of its pre-programmed order. At a certain point, the balance of order and disorder can tip towards order. A shift in the glandular mechanism is the signal of that order, and the whole thing begins to function in a different way. It does not need any thought-induced logical justification.

Q: It makes so much sense, what you said about the body looking to minimize stress. The last year and a half I’ve been alone, except for friends who are house-sitting in the mountains. I’ve been in Tiru alone in summer, I was in Santa Fe alone, and it just seems I don’t know why I do it or what I am looking for, but it’s less stressful. It’s just like something comes down inside.

GUHA: That is the way perhaps your system wants to live. And maybe that's the way for you, but there is still a battle within. The battle is social dynamics and it will not leave you alone.

Q: You have to make money again.

GUHA: That's the most important aspect. But there is another very important justification. The mechanism that has established its status quo inside our heads is very smart, it wants to find a new justification for its own activity. Do not underestimate it! That's the problem people face who have enough money to get by decently. This is unique to every individual, each person has to decide how much he needs and with what he can live. It's very system specific. I can live in a house where the arrangement of pictures means nothing to me. But Louis and Julie cannot, they are artists. They have to set it right, otherwise it's a problem.

Q: What about empty spaces?

GUHA: That is very system specific. You have to exactly know what you can live with. Most of us are intelligent enough to sort out these things and talented enough to have our needs met—many are gifted with a lot more than that. This instrument that we have, that I am using right now, recollecting things and talking to you, the existence of that instrument is just there to satisfy the demands of that need. Just the way the tiger has claws, the same way we have intellect. That intellect—this is the understanding of U.G. that blows my mind—that's the only instrument that we

have, there is no other instrument. If you sit and meditate, you are still using that instrument, that's all. And that has no other purpose than to satisfy the demand of your physical need.

Q: That's what blew me away, that he said all the spiritual experiences are mind-made.

Q: It's so interesting. It's such a relief to hear that.

Q: I know. Everyone thinks the silence comes because it is there, but it's because they heard about it.

GUHA: Actually it is not the silence. It is either you sleep off and don't remember what happened or if it really slows down, in case of vision you can close your eyelids so you forcefully detach yourself from the field of view. Right? So whatever objects were there—your retina, your optical nerve, and the cortex—can conjure up images from memory for some time, but actually those things would eventually die down. The sound you cannot get rid of. It is still beating on your eardrum and if this process slows down, it is not the silence, it is the roaring, the buzzing. It is like being surrounded by a million crickets! It occupies your hearing space, like you have never experienced before.

Silence is something that you dish out as a concept-induced mechanism, you see that is what happens—there are two mechanisms (very important thing), one is the mechanism that creates out of your intention. You don't want to hear what is falling on your eardrum. That means it

is still not passive. It is very active through your desire. It is still using the mode of the mechanism of recollection that is you. Your intentionality is not letting you hear whatever is out there. You try to mutter mantras, you try to think about something, you want to understand. If there is a bird calling, you don't want to hear that. Actually, your entire being will become the sound of the bird. That's the way the other mechanism slows down and that is the thing that brings you closer to your active world, the world of life—it's not separate, it's the opposite. As long as you are using that instrument called thinking you are demanding something. You want to hear something, you want to experience something very specific. All your want is a demand. It is still off-balance and draining energy from you. So then what happens is when you experience those things, if you are very integrated and honest with yourself, you can ask yourself, "I did this, I have experienced so much, what happened to me? Nothing. I have read and heard all these things for years. If I look at myself is there any change in me? No. So how can I tell about my state to somebody? That's fake." The moment you talk about a state that you are in, you are borrowing the terms and the definition of a state and forcefully imposing those things on yourself and trying to project onto others—means pretending to others. Or, you have brainwashed yourself to believe that you are in such and such a state and fooling yourself first and then others. So, the moment you identify a state about yourself, it's all fake.

Q: You are just reporting a memory.

GUHA: Yes, what else is there?

Q: One question I have about what you said earlier with U.G. saying it's just biological, but to me it seems like it's not imaginable even if there are people around him who at some point experience the same thing—the dropping away of the mind thing or that it's just the body functioning without interference of thought.

GUHA: No, you don't experience. If somebody says that he is experiencing his mind dropping away, don't believe it.

Q: But the question I have is that to me it still seems that U.G. was different. It's something that in that radicalness only happened in him ...

GUHA: That is the thing. The functionality will bring out certain things in a certain way. That person does not have to copy anything, does not have to go through the formalities of satisfying your expectations or behave according to your expectation of a knowledge of a particular state because it is self-expressing in the sense that it is being just the way it is and the person has no other choice. You can't train a tiger that way—it's like that. He is in a state in which all this radicalness is exhibiting because that's the way he is functioning. That is the thing! He is not exploiting the literature to convince you that he is in some particular state.

Q: This is the part where, what we were talking about before, I, because of your background and because what

U.G. was saying about spirituality being bullshit and then in addition reading these magazines and books and whatever—it's almost like this book on the brain that I am reading is a better way to illustrate what U.G. was talking about than any spiritual book, because it's talking about your inability to control or even know what your thoughts are—what you are or any of that.

GUHA: But at the same time, these books, as well as the books on spirituality and all the other things that do not talk about the brain, give you a perspective as if knowing all these things is going to change something in you. No. Knowing all the functionality of the brain, knowing in detail about your fear is not going to take your fear away. That's guaranteed, because it has a different mechanism. The only thing that will reinforce something about U.G. is that you have to be hit from within by something that you cannot explain, then it will begin to function inside you differently. You will never understand what it is, but it will reinforce the way he was behaving, the way he was functioning because it will resonate inside you.

Q: It will reinforce that.

GUHA: It will reinforce and it is not a defect and a problem. You have seen it and now it is functioning. It's a very different connotation. When something like this hits you, you don't need to think in the language of the so-called state to explain which state you are in. You will immediately deny that because it's false, this thing that hits you will not be a part of your recollectable information, so

by reading, by gathering information, you are not going to explain it. That gap is the unassailable problem and so what you do? If you try to fill that gap, try to understand, you are caught up in the same game again. Why do you want to understand? It's not that you shouldn't know. I am telling you why, maybe there is some small benefit. In trying sincerely to understand that question, you will begin to instill some very innate and important information. That will be perhaps the factor that will let this function in its own way. We have hope. The hope through which society maintains its influence on us about the teaching, about the understanding, about the resolutions, about the emancipations brings about still some kind of passionate activity in the thinking world is that by knowing a little more I will solve this problem for myself and for others. That, and also, along with that hope is the other bigger hope that you will perhaps achieve some state that you don't know anything about because it's all a vague thing, and people are discussing it in the marketplace, like enlightenment, liberation and things like that—it's all a marketing gimmick, nothing else. You think that will solve everything for you. It's easy to sell. There are hungry people like you and me, when we are absolutely passionate to find out about something, anything that we see—I did it, I tried to shop around and got nowhere—then I got in contact with U.G. and it just blew my head out. But then you begin to realize that nobody has given you the responsibility to save all the misguided people.

Q: That's the other thing he was always saying. It's so funny because every time you get into a corner, something

like this pops into your head, so how is it suddenly your job to—that's what happens to me. What, am I trying to convert somebody?

GUHA: This is the problem. The social justification has given us so many different ways for the thinking structure to continue its onslaught. The onslaught is like this—just because there is a person who sings like—I don't know, who is the best singer, like Michael Jackson, or plays basketball like Michael Jordan, or who gives great lectures and thousands of people gather to listen, or paints like Picasso, or something like that—those social icons, and you are nowhere near any one of them, so your life should be shit—a constant misery perpetuates the onslaught.

Q: Right.

GUHA: That is what we have been taught, including my parents. The other fellow is so good in math, and you are just a dumbo. From the various sectors, from the peers, from the surroundings where you were growing up—these comparisons were instilled in you. You are not good-looking, somebody else is very handsome. So what can you do?

Q: U.G. used to always say that too. If you find or think you are smart, there is always somebody smarter, if you are good looking there's always somebody ... how are you going to compete! I know there's an answer ... try harder! Right?

Q: Another question I have is: what U.G. describes about his own process when the whole social conditioning of humanity was kind of burned out of his system, do you think that is something that was unique to him?

GUHA: No, that is the nature of it. Because, ultimately what happens is a massive restoration and that is a violent process. Giving birth to a child is a violent process. Any order that sets in from a complex mechanism is a violent process. It has to be. Even, we have a term called “growing pains.” When you grow up there is pain, different aches and pains. So, like that, there are pains even in sex. When there is a change, there is reorganization. And in that reorganization, there has to be some mechanism in which there will be lots of activities in the brain that produce unusual sensations, feelings, thoughts and images. That which was constant before found a rhythm of life. That image-making process, that constant thinking mechanism that you are passionate, you want to find out something, you want to know whether there is a god or not, you want to address certain problems of yours, and you think that through the spiritual search or quest or finding something else will alleviate that problem completely and for good. That’s the search, and they emphasized that you have to search and find that there is a god or things like that. In that process you create a lot of expectations and images inside your brain. When that straightens up, they lose their constant hold on you and it has to happen that way to break the continuity. For example, if I say a bad word to you, you are a real filthy bitch, it sends a wave of violence inside your guts. Or, if I say you are really an angel, you feel euphoric.

So, all these influences that you have, those words and their meanings are completely anchored onto your body. Through that the social influence is always functioning in us.

To break that effect in you is not an easy thing. It's almost like dying. In fact, it is a death. It's a process that makes you feel that you will never open your eyes again. It's a real thing and that's the reason I was not understanding why I wanted this from U.G., and I remember he was saying, you would not touch it with a ten foot barge pole. Little did I know then what that meant.

Q: You mean he wasn't being ...

GUHA: He was not being funny, he was dead serious and dead honest.

Q: But it still seems extremely rare, no?

GUHA: It's rare. The natural phenomena are like that. How many sperm have I created, and how many babies out of that? So, statistically, those are all rare, right? Nature does not respond to our sense of justification. Its organization itself is very strange. Why this happened to U.G. and why not to others—nature doesn't ask this question. Why millions of seeds go astray and only one becomes a tree? The same way, I justify myself because I have not achieved something or other in society, so my life should be a failure, right? Nature didn't bring me to this point that way. It fought for millions of years to bring me

here. If I do the mathematics, it will be an absolutely impossible chance, beyond any imagination, even if I count a few forefathers' generations the amount of sperm that was there, and I am out of one, I am here, standing here—can you imagine what kind of mechanism the mother nature has put together to bring me here? You call it failure? The tree does not have to justify its existence. Its existence is its own justification. Similarly you, me and everybody, we have always given emphasis to the wrong thing. Society is occupied by the thinking mechanism and the thinking mechanism itself needs its status quo and its status quo is to bind you up in its game. If you rebel, you are still participating in that game. There is nothing you can do. And when it becomes an absolute certainty in you that there is nothing you can do and there is nothing that the body has to achieve in terms of the social justifications like spirituality, god, love, bliss, beatitude and things like that, you will begin to function in a different way. That mechanism which has been introduced by the society as a bondage mechanism, will lose its ground on this particular body and it will behave very differently. Guaranteed!

There is no message, but that negation has a tremendous power because that is how this wants to address—to reduce the constant social demand, the stress will not be there, but we cannot live in the society without using thought. It is not possible. So, thought is already there and our brain is already evolved in a way that it has a separate space distinct from the space of life. In our left brain hemisphere something evolved which allows the thought-processing mechanism to interfere with the

workings of the limbic system and we have to use that accordingly. There is no choice. We have to because society, by using that faculty operating from that space, has occupied everything. You can't walk in a room and interact with others without using the thinking mechanism. You have to use it. But you have to use it as a functional system, not allowing thought to think that it is the owner of this body, it is actually the other way around! It is because of this body's infinite mercy that it is allowing that mechanism to go on like that—it is exactly the opposite.

Q: Wow.

Q: Well put, Guha.

GUHA: Believe me, the moment these things begin to filter down in you, you will not be the same. That is why once I told you, really listen to that guy, just listen, try to understand what he is saying, every word, and don't think he is joking, that's the damn serious thing—it's very difficult to accept what he is saying. Really difficult. There will be some mechanism that begins to operate in you where you and U.G. will not be functionally different. Not that you will have his nose, nothing like that!

Q: The expression is different.

GUHA: Expression is different. You will speak only German and English. You won't speak Turkish. I don't know, you may know Turkish.

Q: Have you ever come across anyone else in any culture or tradition or time who has said something similar to U.G.?

GUHA: That is the beauty that I was so—I mean it just completely exploded my brain. I could not see this in anyone else. Everybody compromised, but that guy.

Q: That's the key, the compromising is the key part.

GUHA: Because then I realized, even on his deathbed, until the very last moment, every single second—it is not that he was hiding anything—he could not compromise. That was the difference between his world of action and the world that we live in—we want to live with and give others false hope. And he could not and would not do this. To U.G. that was the most important thing in the world because anything else was just useless. He was telling you that for your good. He was not giving false hope because hope is the perpetrator of that mechanism. You think because so many people have talked about nirvana, enlightenment, emancipation, liberation, rapture, whatever, maybe it is there? That will take you for a long big ride and you will die in hope. That's exactly what he was saying. That is even logically correct. There is a limit to how long you will try to run a hundred meters below nine seconds, right? You tried until age 25. You can think maybe I am a separate case. Maybe after 25 my muscles will still grow and become more efficient and I can achieve the goal. Then when you find you cannot, at a certain point you ask yourself, "You tried everything that is possible for you to try. You did everything possible. Like that, are you functioning in any of the ways that they have promised you?" If the answer is no, you then

either think they are faking or false, or it is not for me. Perhaps they are just enjoying the gullibility of people—when you are very hopeful, when you are very excited, when you are simple and honest it is easy to exploit you. U.G. was angry with the religious people because they are exploiting the most cherished and purest thing in you. Knowingly or not knowingly, it doesn't matter. I am harming you knowingly or not knowingly, it doesn't matter, you are being harmed, that's the fact. Mostly they are exploiting something. A thief is much better. He knows he is stealing from you, harming you. The relationship is clear. But these guys are exploiting the core of your faith and belief that you depend on. It's as if someone gives you an address of a god, you go there, open the door and he doesn't exist. They had said, "You will enter through the door and will be happily dancing forever." It is all a joke. These are ideas and they live in a very different illusory world. This world is just like this, where we are talking to each other. That's it. Everything that we do is the extension of similar activities, and no such thing exists in a realm or state that is anything other than this. THAT does not exist, what you are left with is just THIS. All false. All false. The moment you want to feel happy about that state, you are out of here. Even to translate what I am saying you cut my flow because that is the way your world of imagination is tied up. You stop the listening so you cut the flow. That's the problem and all imagination is like that. When you get the hang of the mechanism, you begin to realize that the thoughts that are arising and your energy is being used up to make a thought, thinker and the idea that is the object of thinking, this combination which is like a closed circuit, is being

nipped in the bud, and you come to know the process very clearly that which used to take you to the same dead end every time before, is being taken care of. That's it, it was a dead end and the promised entity does not exist—what exists is the cycle of ideas, nothing else. So what happens? You begin to function in a way that is so much more efficient. Your needs and wants gradually find a rhythm and streamline. You live a life where living and the ideas that you have about living are almost in unison. It's not creating a fantasy anymore, okay, maybe I am writing a book and I will become, I don't know who is the best writer now, like that!

“YOU” IS A CAMOUFLAGE!

“You and your thoughts are not two different things. Without your thoughts, there is no you. That’s all you are—what else are you? Your body does not give two hoots for the nobility of your thoughts.”

Q: Would you translate the statement you made on the back cover of your Bengali book?

GUHA: This is not a literal translation, but a summary of that statement: “Each one of us is a unique creation of nature and an incomparable movement. A great intelligence is continuously working to maintain this living movement and its equilibrium with the external world. If somehow, a complete trust—in Bengali we call it ‘paripurno astha,’—develops in us, the naturally-induced order that is pre-programmed at birth, will begin to unfold. Life then begins to function in a very different way. The internal power that is associated with the pre-programmed order is so far beyond our imagination that its exhibition and extension are incomprehensible. Everything that you need to move in the field of living is very naturally supplied by that power, the power that comes out of that order.”

The words I have used in Bengali would literally read, “The order gets reincarnated in us and the reorientation follows.”

Q: I don't get that. That's an interesting way of putting it—it gets reincarnated inside what?

GUHA: Inside the body—that order. The order was there at the beginning, right at birth.

Q: Ah, I see what you are saying. “The order that was there in the beginning ...”

GUHA: I'm not saying that the order reincarnates by something, just that if total trust develops—bang—the nature-induced order begins to unfold. Its exhibition and extension—this order and its innate power, 'antarnihito shakti'—has no limit. It's not an explosion, it's an order, and when you deal with that order you can see how powerful it is. The logical mind cannot grasp such a thing.

Q: When you were describing your process with U.G., you said, for instance, you were feeling this elation. You put your intellect to that.

GUHA: I had to, to put it in perspective, to find out. I came up with many different ideas. My point of view began to emerge, trying to explain these things in different ways, but none of them is actually and factually exactly the way it was. What I was trying to do was to gather information from books and discussions and I was using that knowledge to project onto whatever happened to find an explanation, for my own satisfaction. Why is it happening? There is a physical body, it has to be known by biologists. Little did I know then that they knew precious little about our

consciousness, especially when it comes to the cause and effect of the totality of the human body. You can be the master of a particular bone or organ, but everything is so connected and in such a complex way, especially when it comes to the mind and the other organs that it's controlling and influencing.

Q: So to put it in perspective, your point of view came out in a variety of ways when you were trying to explain how you have been affected by U.G.

GUHA: First, I wanted to put it on a scientific basis, believe me. The scientific basis was like this: There was a man called U.G., and there I had no doubt that he was affecting me, period. I wanted to find out what was there in him that caused this effect and what this effect was and how I was being affected. That was my research—I wanted to find out. We have a scientific explanation for the transmission of disease, how about the scientific explanation for the transmission of total well-being? That was exactly what I was feeling and if I could find that, it would be something amazing. Not just going there to see him, and then putting up his picture and worshipping him after I come home, that was not me. Then I would have had to worship myself also because something was happening to me! Neither did I understand what was happening to me nor did I know what was going on in him.

Q: Because of what's happening to you, you are worshipping him.

GUHA: That's correct. That means if I worship him, I can also worship myself. Before I worship him and myself, which would deliver the greatest narcissistic pleasure, the nucleus accumbens would fire crazily and the mesolimbic path would get superfluid—I wanted to find out what was going on. At that moment, my immediate interest was also for the spiritually-inclined, because I had a large spiritual circle of friends, therefore I was looking at the whole thing from a spiritual perspective to start with. I was 100% sure that the people I was associated with at that time in my spiritual search, the people with whom I was doing satsang, their minds would be totally blown away if they came in contact with this man. I could never think of myself as special, so if I could experience something without psychological imposition, and the others could see a similar thing, then there must be a sense of objectivity. I wanted to tell them about U.G. and as I was wondering how I should put it, I was hitting the dead ends! Little did I know then that there was an insurmountable barrier—everyone was talking about their guru in the same way! In my enthusiasm, whatever expression came to mind was created in the first place by the lingo, and the lingo had been misused, mutilated, murdered and exploited every possible way by the conmen and their consorts in the market place. You know very well an actor can play the role of a king better than the king himself, because we have an idea about the king and the actor imitates that idea and we are mesmerized.

Q: Yeah.

GUHA: So you see, they were also looking at their guru the way I was looking at U.G., and talking about him. They wouldn't believe my experience was anything different from theirs, and I had no way of convincing them that the other guy who had also been my guru had been pushing me to see and act according to his beliefs and psychological disposition. It was as if this man called U.G. was just bringing a lighter and after turning it on asking me to touch the flame, and leaving it up to me to figure out "what's happening?" It was like that. You don't need any psychological background. Your finger was fucking burning. Then you go mad. What is this? How can I tell them? How can I convince the logical me? The logical me is part of the social structure—that's how it began. What is the salient feature? What is the difference between the guy that I was interacting with before, and U.G.? Leave out all this psychological crap, I can use vulgar words to address God or U.G., I don't care, that wouldn't change my experience with him, and as a result of that, something was unfolding. U.G. taught me words are the only thing we can use to communicate with each other and to ourselves, and those words did not correlate to what I was going through. If I were to discuss these things this way about their revered master, they would be seriously upset or would consider me a complete nutcase. I could make a statement like this: If someone thinks that he is a Brahmajnani, he is a deluded MF. I can prove it logically. Words are something that society has given us to have a common mode of expression, to maintain a protocol, the status quo. It wants to use us in a certain way. What else is there? That's what I was coming down to. When I use big, big words and their connotation

and the feeling that comes from hearing them, it has some meaning because it affects others. The information is the source of our sorrow and happiness. That is what the shrink, the teacher, the priest, the politician and the new-age hope peddler (like your great runaway-lama, egg-head-troll—your terminology, buddy—two-pack and son of mother of god and all the other spiritual enlightenment-givers) are using to achieve their goal; it is an outcome of an inner conflict and they have no idea about the natural order that a human body is seeking, even if one or two among them have had this sense. Yet, they are enslaved by the idea that they are trying to defend, but all of them are doing this in the name of helping humanity, though actually they are helping themselves to have wealth and prosperity forever at the expense of our fear and hope.

Q: Help me with your wallet!

GUHA: Nothing else. So, how then could my experience be of any use? That question made me look for a scientific explanation, because I still had some functional trust in science. Why? Because there are reasonable arguments, we act on this trust. You also have it, if you don't you will not get on a plane. You will not pop any medication because you yourself don't understand anything about those chemicals in the pill. Because of your trust in science, you go and turn on the switch and go inside a machine to be examined. Do you know how many ways an airplane can fail?

Q: Infinite.

GUHA: At least there you have something that you can pinpoint and you don't have to have blind faith because there is something objective and verifiable experimentally, that's why it is functional. Then it comes to the notion of truth, knowing reality, and then you begin to see how deep U.G. was in the sense that he already figured out that those are just words that will generate more words, more meaning, more connectivity, and you will never ever come to the end because the end and the beginning are one and the same—the nature of things is like that. But there are certain things that we need to know, right? Where is the balance? Where should it be divided? When should I use my energy, and when should I not? Functionality is subject specific. What is the information that you need to know to function sanely and intelligently in this world? The other thing that you want to know to satisfy yourself has a different flavor. It depends on the individual, how passionate one is to find out what one wants to find out. That's an important factor when you are doing something and meditation is important because that is the only thing there in your focus, nothing else matters. You are meditating on that. You want to find out only that, and that capacity separates you from others. You can go as far as thought can take you to get something, do something. The scientists, the artists, people who are supposed to be creative, are extremely passionate. U.G. was the absolutely most passionate person who wanted to find out for himself and by himself what is the meaning of life and is there any truth? "Why should I tell other people the way I am not functioning?" That was the integrity that was killing him. "Why should I be fake? Why can't I say that I don't know? What makes me do that?" If you have that

passion, if you go on feeding your passion and focus and putting energy into it, you will begin to see things in a different way. There is a big shift in focus when you go deeply and passionately into things and you gradually realize that you are swimming in the middle of an ocean. There is no end in any direction. I had a vision like that, which stopped all this kind of activity. It was an uncomfortable movement, but I had to find out, culture had put that urge into me. I had to find out first for myself and then justify it to others. Just the way I wanted to tell the difference between U.G. and the other guys who claim to be enlightened and have all these followers. I really wanted to get a true perspective. Suddenly something started happening to me, from time to time. There was an uncomfortable movement focused inside and I felt my anchor was completely gone. At those times I would close my eyes, and then I would freely float and travel to places and see things. This was fascinating but at the same time it was killing me that I didn't know what it was. Was I going insane?

One day in my waking state I saw clearly, I was flying in front of a huge wall. The wall was made of 3x5 bricks, and I was moving upwards along the wall with tremendous speed, just moving, moving, moving, unending, how long I moved I don't know—I was breathless. I wanted to cross the wall to see what was there on the other side. There was absolutely no end, and then I was moving towards the right, same thing, unending wall. Then, suddenly some capacity of sorts came to me, and I started moving through the wall itself. All around me was the same wall. Everything was the

same structure. Wherever I was going, it was the same, the exact same thing. It was literally as if I was dropped in the middle of the ocean and the shore was absolutely beyond my reach. I didn't know what direction was what direction. Wherever I went, it was the same place. How long I moved through those bricks I don't know—where I started and where I was, I have no idea. All movement was absolutely futile. And then, as suddenly as it started, so suddenly it stopped—everything stopped. When I came out of this vision, my tremendous urge to find out anything was totally gone. There had been another movement inside me, which was to move out of America to somewhere else where I could find more comfortable human interactions. I was shown then that human beings are the same everywhere, there is no preference in place, nor in things. You have one set of problems here, another set of problems there, it is all inside us—the problem is not outside. Problems of living will always be there. My avoidance of the present situation is pushing me to look for an alternative. So it is me that is resisting myself with my own surroundings and existence. Everything just smoothed out, and worked out by itself, everything. I said, “Okay, so, this is it.” And there was a tremendous release.

At night I began to experience something, so difficult to describe—a real, physical grinding process that just seemed to stop my heart, and there was something resisting it. The struggle is beyond description. Everything seemed to stop, and I thought, okay, I cannot understand this and why should I try to figure it out. But things would pop up in my head. It was as if my brain was going through

a kind of funny situation, there was no intention on my part. I didn't want to understand. I didn't want to know my future, but thoughts are so habitual. It's not that I cannot know, but I know whatever I know now will have no relevance to the future. As if someone in me is telling me, "When you move with somebody, you don't know what's going to happen to you with that guy. You don't know. You really don't know. One day your dad died, suddenly. Like that things change. Why are you in your imaginary space creating an investment of hope and you feel good, and when that investment doesn't materialize, you feel bad? All the time you are dealing with a fictional imaginary space and it has nothing to do with the reality of the situation that you find yourself in. Why do you do that?" It kept coming like jolt after jolt, and as I went through it I felt better and better and better. It was not done by me, I cannot cause such a thing by myself, some kind of thing in me was unfolding and thoughts were popping out.

I cannot create a situation where I can stand still and be oblivious to time and space. If there is some chemical process that takes place in the brain, then probably it can happen. Sometimes when I walk in the woods, I feel this kind of cool breeze flowing inside my head which slows down my breathing and makes my eyelids so heavy that I cannot move them ... and at the same time some twisting and turning movements go on around my heart and around my neck—it's like something is tickling my guts from inside and pumping my heart and neck simultaneously. It's an extremely pleasurable sensation, I have no other way of expressing it—it is an enormous high as if all burdens are

suddenly released. Just great, I am flying! I don't want to understand, I don't want to bother. It can't be explained or conveyed, therefore it's of no use to anyone, nor can it be given or taken. It is deep down, unknowable for me. I want to say here that I feel there is something lurking inside everyone that could bring this on, just like that, but it's nobody's doing, things just have to stop by themselves. It has to find its own place in the space of life—it's not that I will not be hit by a car, not fall sick, nor have problems—these are part of living. All animal beings face challenges as they pass through the movement of life. Inside us there are two enormous groups, one wants to invade, the other to protect. The battle, the war is always going on. Sometimes, due to circumstance, one wins, sometimes the other wins. If it cannot protect itself, it's finished.

To be honest with you, I was really falling in love with U.G. By resonating with him, I had the greatest time of my life. All I wanted at that time was to be with him. Something slowed down in his presence. His very disposition, the way he was functioning, had that power. He could not hand that over to anybody, it wasn't like that. His disposition was the outcome of some natural process. If your actions were the simple outcome of a genuine response, he would respond accordingly, but if you said, "U.G., I love you," you know his response, "You bastard, get out of here!" He could not function any other way. Not that he didn't know how to respond, and what to say, he knew very well how to hurt and screw your image-making instrument because that was always threatening his sense of order. As a result of that, he was always acting and doing

something. His very existence had very little choice but to interact with people just that way.

When he was alive, I used to talk to people, just to try to make them understand what a valuable gift we have in him. I would always argue with people to come to a point where I could say, “You go and experience, see what it is like, just see. Your physical existence is the laboratory and your discrimination is the instrument, note down your inference accordingly.” There will be problems, there is conflict in us and the power of that order is going to increase the conflict, obviously, because it is challenging the other side, which is oppressing the larger part of the organism. The part that is functioning to protect the organism is oppressed by something that is there to start with, to aid the protection. To give an example, I even wrote poetry in Bengali about this. It is like a servant lived in a house for a long time and started thinking he was the master of the house. He knew all the bits and pieces and movements of the house, and now it was difficult to throw him out. The master didn’t want him around any longer, the servant was putting his nose in every other function. The servant’s roots were so deep inside, he made things so difficult, he was ready to burn the house down before leaving. Finally the owner realized, “The house is made of gold, it can’t burn. The squatter has to get out.”

Q: Yeah, that’s for sure.

GUHA: It can. It wants. “You” cannot.

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: 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 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. 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 that 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.

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 gobbledy-gook 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 neurotransmitters 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.

ANYTHING TO STORYTELLING?

“U.G. was not there to support, he was not there to justify, he was not there to elaborate, nor to explain even his own past quotes. He didn’t need any justification, and it’s why he said he was going to deny his first sentence with the second sentence and then he was going to deny the first and second with his third. U.G. is alive in books, the internet and in our memory, it is this that he emphasized. He told a media person, ‘I am talking to someone out there through you, someone who may be hit by this!!!’”

Part 1 – Just Timepass

Q: I feel like your brain is kind of pulling me, but of course that’s my filter, but I am trying to pull out the essential points. Let me just read what I wrote.

GUHA: Okay.

Q: The first part is what you were translating directly, and then this was more the conversation following.

GUHA: That is the best part. That’s what I thought, more than translating the book, we can discuss about the book.

Q: Let it be something different.

GUHA: Not just the details, like “I went there early morning, 5:00am, and U.G. was sitting there, Mahesh was already there, I didn’t know when he came, nice description, and then he cooked oatmeal only for him and me and so on!” Then there were certain places, things happened just like that—boom. I would go back to my room to sleep, I would sit there all night because my hairs were standing on end, I couldn’t close my eyes, things would be rotating in my head, my chest was pumping, I could barely eat any food because something was growing inside me and the thoughts would go on and on. I wrote something, about my struggle—What am I doing here?”

Q: That was a struggle?

GUHA: Yes. He was challenging my intellect. “The fact that you are here means you have not understood anything.”

Q: Oh yes, *that* struggle. Yep.

GUHA: Then I would say to myself, “What is it that I want from him?” Obviously my intellect was telling me I wanted to understand and I would like to go to the bottom of these things, and he was telling me, “Your intellect is found wanting.” I said, “How?” “Because you are here, that’s why.” You read the book and it didn’t do anything.

Q: That was my first day. I went home and I thought, well okay I won't go back.

GUHA: That was not my first day. He was very sweet and even told me something strange, I wrote in my diary. It is like this. After reading "Mind is a Myth" everything went topsy-turvy in the sense that I was already in a big struggle, I was doing a lot of spiritual practice and during the practice I had tremendous experiences. Whenever I reported these experiences to my spiritual mentors, they thought they were very good and positive. After some time, I started questioning myself, since I found myself functioning exactly the same way I had been all along. I was always concerned about the future, looking for a hopeful future, creating a finite structure of what I wanted—this is not good, I want to do that—everything was the same. The same hope-oriented movement of the mind produced endless fantasies, and nothing was changing. So, I thought, all these big experiences that I had—what did they do for me? They were only a bunch of stories created in my head. I recollect my own experiences and I feel good. Okay, I have experienced this. And so what, nothing has changed in me. That was my problem. Then, when I read, "Mind is a Myth," I immediately agreed with what U.G. was saying, because he was addressing the real problem, not peddling hope. I felt he was saying, "Stand back and inquire what the hell are you doing, where are you going, has anything ever happened to you other than just finding out what you have experienced and then interpreting it?" I had already stopped my meditation practice, and then I stopped everything. I decided, "That's it, there is nothing to get

anywhere, there is nothing to do, and you don't need a thing." I readily agreed that everything is fine, hunky dory, but that was actually not the case because often in a few days I found myself once again thoroughly dissatisfied. I went back to the book, and again I read and I went back and forth, back and forth with this book reading. Finally I wrote a letter to Prof. Moorty asking him to tell me a little more about U.G. and his whereabouts. He immediately replied that it was very difficult to coordinate with his movements, however, if he was anywhere around, he would let me know. After 15 days I wrote him again. You know why? I was driving to my office, and a thought popped up in my head. On U.G., this is the truth. "If I hear there is a guy like Sri Ramakrishna, wouldn't I go and meet him once?" Exact thought. I immediately went to the office, wrote an email—I wanted to know where that guy was. Moorty said, "He is coming to New York tomorrow," and he gave me Julie's telephone number. I immediately called Julie, she was the perfect conduit to U.G. When I spoke with her, it was as if she was preparing her own little kid to face an interview for a primary school admission. "If U.G. says 'No,' don't get disheartened. If you keep trying he will say yes!"

Q: I said, "Don't take no for an answer!"

GUHA: There was earnestness. The funny thing was that he just asked, "When can you come?" I said, "Now." He said, "Tomorrow I am going to the airlines to buy a ticket."

Q: We had just come from London that night.

GUHA: Yeah, but then he wanted to do some ticketing, you know. So, "Come day after tomorrow. When can you come? I mean you work!" I said, "Oh, it's in my hands, don't worry about my work." U.G. said, "Then morning is a good time." He put me on to Julie for directions and I came around seven o'clock on the morning of the appointed day. I told him that after reading J. Krishnamurti, I realized that I was a petty, shoddy, worrywart person. My mind was filled with desire, and it did not know what silence is. So, everything negative was a perfect match. I read J.K. extensively to find out what one can do to have that great mind. Nothing worked. I wanted to do meditation. I knew that science was never going to address my personal problems; my dealing with society; my conflicts; my desires; why I was doing what I was doing. It would only tell me that science is an interesting thing, so interesting that I should know more and more and more and more.

I was not doing philosophy or psychology or biology, I was just doing my physics—so I thought the only way to address this problem was to do formal meditation, I had been reading this stuff long enough without any results. My question to U.G. was, "Yes, I experienced many things during meditation, completely unknown to me when I was doing science and it was very different, there was a different kind of experience that happened that was completely foreign to me. I did not know that kind of experience was possible. Was there anything to that experience?" U.G. said, "Really you couldn't experience something that you didn't know." I said, "Well, I had a lot of visions, trance-like and strange sound and light patterns in meditation and

things like that, not that in the vision I saw a god that I never knew. Of course I saw men, women, but the context and the movement were very out there in fantasyland. There was a storyline, the bits and pieces were familiar but I didn't know how they were connected, perhaps by my own unknown desire and it created a storyline. All right, I agree there was no big deal about it. Then, I told him that I felt his life was a classic story of our scripture! He became very animated. He said, "My life cannot be described that way, you cannot connect the happenings of my life by cause and effect. Everything that happened to me happened despite everything I did. Every event of my life was an independent event."

So at that time, my take was like this: what U.G. had experienced as expressed in "Mystique of Enlightenment" was so great in terms of historical evidence that my experience compared to that was just a pittance, nothing. It's like somebody started sketching and comparing himself to Picasso. So, I thought, holy cow, the guy who should be so proud of his experience, he had so much to talk about, is poo-pooing his experience; why am I trying to tell my experience to him? I was totally silenced. The guy who had complete disregard for his own experience and had just completely trashed them all, why am I telling him my petty little nothings!!! I was silenced following that thought. After five minutes he said, "Look, we are like two dogs barking. We are not telling each other anything. Just forget it."

I was about to go and I said, "You know I don't know why all these things came to my mind after I read your

book, there was a constant background demand. I thought okay, there is nothing to get, nowhere to get to, so, I won't see you, but it wouldn't leave me alone like that. One day it popped into my head that if there were a guy like Sri Ramakrishna, wouldn't I go and see him?" U.G. didn't comment, and we sat together like that for some more time, and I said, "Well, there are things that I want to know, although I know there probably are no satisfactory answers.

Q: Wait, he said or you said?

GUHA: I said.

Q: You said?

GUHA: There are a lot of things that I wanted to know. Why does this happen, why does that happen? But I was sure there was no satisfactory answer because already while I wanted to know something, it meant I wanted to hear certain things and only that's the only way I would be satisfied. So, if somebody says, "No," it's not satisfied. The wanting to know already has set up a desire to know certain things in a certain way.

Q: To get confirmation.

GUHA: Yes, to get confirmation. But then, what he said was really the complete antithesis of what he had been saying until then. He said, "Perhaps you were ready to come here."

Q: That's it.

GUHA: That put me back to square one. I was back to the mess that I was in when I started my spiritual practice.

Q: Shit.

GUHA: All this understanding of me saying that all these things are bogus, what is that readiness he was talking about? You see the point? Basically I just went back home with a bad headache, but there was also something telling me that you can't cover up a problem by saying that there is no problem. There may not be any problem for him but if I pretend to understand him and claim that I have no problem, then I am a deluded bastard! There is a problem, period. The problem is me and I want three different things. He wants me to address that problem. What is bothering me? I was partly flattered, but also very confused because I went there to just see him once and that would be it, "I would go back to my science in full gun."

Q: Wow. Yeah.

GUHA: But that didn't happen. As you know, that's what it does. It was the only meeting on that trip.

Q: Only one time?

GUHA: That's the only time I met him in Julie's house during that visit.

Q: Because he was in transit to California.

GUHA: Yes. But, he came back within a month. Then of course Julie kept in touch with me and I met him again.

He put a lot of things in perspective. The second time I met him, I thought, "I am not going to discuss spiritual matters with him." The answer is not going to come, or probably it is meaningless to discuss spirituality, but at the same time it goes on like a constant background. He kept talking to people and I felt that there were a lot of things that he was indirectly saying to me. He was discussing the things I wanted to know in detail.

The second time when I met him I went home and that night I had a very high fever. I thought I had malaria or something. Really high fever, and I felt my bones were shivering, a chill down to the marrow. The next morning I was fine. I told him that I got a funny fever yesterday and it never happened to me like this. Again, he put some kind of mysterious idea in my head, saying that, "You see, problems happen to you if you come to see me." I never connected them until he said that. The first day I got a headache. I thought, that was a headache at the wrong time, so I took Tylenol.

Q: You were also throwing up.

GUHA: Throwing up in her house big time the very first day. But the second time when I had that high fever at night and in the morning when I called him, he implanted

this idea in my head that you could look for some connection of your physical response to his presence. Until then I had never thought about it in that way at all!

Q: So was it an immediate, direct influence? It wasn't anything else but a direct physical influence?

GUHA: Direct physical influence like, I didn't write this in the book this way, but it was implied. The idea that came to my head was very funny, it's like a lady who had unfortunately a series of boyfriends with whom she had sex, but they were all impotent. Then finally she fell in love with a real man and she got pregnant. And the previous men didn't know that they were impotent.

Q: They thought they were perfectly functional.

GUHA: You have every ingredient of all the pleasure movements, all the talks, all the nice feelings, everything except it was not doing anything, what that pleasure movement was there for.

Q: Wow, that's it, isn't it?

GUHA: Now I had something, and I went back to square one, because I began to realize that all these things are what he was trying to tell always, faith is necessary when you do not have an evidence of a functionality, if you touch fire you will know the burning sensation firsthand.

Q: So faith operates on the side of the other guy.

GUHA: Life functions in a very different way, unlike our cocky confidence in our limited knowledge, limited understanding and faith. It has no such thing as faith, belief. It just has functionality and it has a confidence in that functionality. It keeps trying to achieve that functionality. That's how it moves, the movement of life. I had no doubt that his presence was doing something. From then on, something else was going on. Psychologists say that we have an unconscious, the brain scientists study the unconscious, the processes that go on behind every conscious movement that produce thoughts and feelings. It is mainly what goes on in the underlying structure. It's not just simply one thing, anyway, I definitely felt that his company was addressing my innate demand! Intellectually, however, it was a massive screw up! He denied everything and no one else could address my dilemma. I had to figure it out by myself. My coming to a conclusion would not be an unconditional truth, and that was bothering me even more. It reminded me of the strange situation we are in, where knowledge brings us to a place where we find ourselves helpless. Say you are told that you have a problem with your mind. You think that you are not functioning the way your teacher, your friend, your wife, and others are expecting you to function. You are told that you have some mental disorder. You go to a neurophysiologist, and it is like you have extremely complex machinery. And this complex machinery is absolutely essential for you. You can't live a day-to-day life without the proper functioning of the machine. The problem is that you don't know how this machine works. You call the so-called expert whom you don't completely trust. What do you do? Then you go to a

sociobiologist and he will tell you if you refuse to take the pill the neurophysiologist suggested, it is because your conditioning causes you to rebel against your parents from your childhood. If you accept this immediately, run to the pharmacy, take a pill, it means you were always trying to please them by listening to them. So there is no space anywhere that will protect your dignity. So what do you do? You are in a position where you will go mad if you want to understand things by yourself and be objective, right?

Q: There is no solution.

GUHA: There is no solution. This guy who pretends to be an expert doesn't know a thing about himself either. That's the problem of the brain.

Q: But no one will admit it.

GUHA: No. When it comes to that particular person, guaranteed, he himself would not know what the unconscious process was that was going on in him that took an action as a conscious movement. According to the definition, it is supposed to be unconscious process. He can start sorting out the willed desires but he can never be sure about the source of his intensions and dreams. They are all speculations, though some appear more logical than others!

Q: Yeah, how can you know that?

GUHA: Then what do you do? You can't do anything. It seems, as I was saying yesterday, that was my problem. The

problem was there was no denial that the interaction with U.G. was affecting me. That's it. He was making inroads into my unconscious process. But I couldn't find anything helpful in what he was saying, as far as society and I were concerned. He was saying everything was shit. "You are a greedy bastard sitting here wanting to free yourself from greed." Didn't he say that all the time?

Q: Regularly.

GUHA: And then you can't get up and go. That doesn't prove a thing.

Q: You're really fucked.

GUHA: Yes, literally, because if you get up and go it doesn't mean that there is no problem or that you solved the problem. And when you sit there, your ego doesn't allow you to admit that you are a greedy bastard. To cover it up you want to use the last word from the shit box called love, then what can you say about that guy to anybody?

Q: This is the thing, what the hell do you say to that.

GUHA: Forget about telling anybody, what about to yourself!

Q: Yeah, yeah.

GUHA: Unless you talk like a biblical text or a religious text, you can't talk about him. You can say, "Okay he is

god, he is freeing you, he is doing this, he is showing you the doors to heaven.” All blah, blah, blah, mythical stuff. He lives everywhere, the Indians like to say, “U.G. lives everywhere, he is here, he is there.” Some friends say, “Ah, he is in three places at the same time.” These are all old fairytales. Yes, his memory is sitting in your head because his presence affected you, it has affected the deep unconscious processes through which the conscious movement arises. It is physical. That is the thing, but it is impossible to talk about it. Any intelligent person would tell you, “What is this cock n’ bull story that somebody is affecting your deep unconscious.” What can you say? Tell me! That was the difficulty. On one side, there are things beyond my logic, and on the other, there is a desire first for myself—because this myself—the information center which is used to being happy when it satisfies certain things through its own usual logic—okay, this was happy because it went to a class, found a great teacher who taught physics, so you would learn good physics and you wanted to learn that. There is a sequential happiness that comes when you identify something positive that you are going to get. Here, you don’t know. You have an idea that there is something affecting you, somehow deep down you know how a person can affect you and make you feel healthy, strong and vital. It must be addressing something good, and that begins to form a qualitative logic that there is something inside us which wants to function the way that the other one is functioning, it is very personal and difficult to give a generalized description.

First of all, if you are confident about what you are doing, immediately you attract the attention of others, and you leave no room for doubt. People around you feel it and that movement has a lot of impact. When you see someone really doesn't depend on any authority, implicit or explicit, you want to be like that, it's a natural thing. You want to be independent, you don't want to hear lectures from anybody, you want to know this is your limit of understanding, and you understand that. There is no further movement, it is just the way the natural process unfolds. A tiger can run only up to this speed. You can fly only up to that altitude, above that there is not going to be any oxygen. Everything has a limitation and the desires and capacities are a function of limitations. Our thought-induced desires seem to have no limit, because they function in illusory space and so the conflict. But when you see U.G., you see that there is no conflict in that guy. Immediately there is something inside you that wants to be like that. It wants to function that way. It wants to be completely present, with no distraction. He is there with you, you will play, he will kick you, and he will do whatever with you, nothing else matters to him. The whole world can go to hell. Something functions there, responding to this system, which also wants to function that way. Say you are in the middle of a road with a crowd of people, cars moving, and you are walking a dog. The moment this dog spots a dog on the other side of the road, nothing else exists for it. The two are locked in, it's that kind of response. You don't immediately understand because this "locking in mechanism" creates something inside that begins as an unconscious process and keeps unfolding. You can do

anything, but there will be a U.G. for you, there will be one as long as you are there. You can't help it. It's sitting in the background of your head.

You don't have to learn to love. You don't have to practice anything.

This book was trying to give the scope to say, if I may say, that there are a lot of things that we don't know. At one point in time, I thought that I would do a scientific experiment, though with a human it is very difficult. The effect was so strong inside me and I wanted to know quantitatively, not just qualitatively – qualitatively like my heart was foaming, that's true, but then there was a real physical movement next to my heart and then there was this thing in the stomach, neck, forehead, head, all kinds of places. I wanted to measure, say, the testosterone level, serotonin level, melatonin level, all the other neurotransmitters, and there was a constant saliva secretion in my mouth. It was like some hot metal in my mouth, like a mad dog salivating. I wanted to measure that to find out, but I didn't have those values before meeting U.G.

Q: Values?

GUHA: Those chemical concentration levels in my system before I met him. I thought maybe I'll gather a few friends and convince them to go and meet him and I will monitor how they physically change.

Q: What a scientist you are, Guha!

GUHA: I wanted to know! He was not going to let us know anything about him.

Q: Yeah, yeah, yeah.

GUHA: He would tell the doctors you can go to hell and stay there for good, don't come anywhere near me. He was not going to allow himself to be tested, so forget it. I have no doubt that there was something very strange functioning there because he was affecting me in a way that I could never have imagined. But it became complex, messy; because there was one more part there, the biology of which we understand diddly squat. It's what makes you the person you are, the mental movements, how they are affecting you, and how they are different. I wrote about this, but whenever I talked about it, people didn't seem to respond, even though I felt they were very spiritual. I then realized that it would be difficult for me to justify my take on this matter, and back it up with material evidence.

I think U.G. wanted to bring out that something *can* happen to a human being that will take care of individual problems on a level that was rarely known before, to express oneself powerfully but only on real demand.

Q: What do you mean by that though?

GUHA: He was an example of a disposition that had taken care of the individual's own existential problem as far as the social demand is concerned, intrinsically. It was in

harmony with the external world because of that. There is an information center, which is always responding as if under attack by the social norm and value system. He was an example of something that created a balance by generating some intrinsic energy, which gave him strength and vitality only when the external pressure tried to control and dominate. There was something going on inside him that was constantly creating an internal pressure in terms of vitality, which always protected itself from the pressure of the status quo. He was in a very beautiful equilibrium in front of the pressure of society, which he never denied was there.

Q: There was no social pressure in him?

GUHA: He never denied the social pressure, what we are and what our creed is torn apart by, everything was real for him at a functional level, but he had a system that was strong and vital for and by itself, and it could always meet the challenge. He was in a beautiful, dynamic equilibrium.

Q: In himself?

GUHA: With the totality, not just in himself. The pressure of the social structure is always trying to make you react. The information center, after losing its habitual grip, responds to that pressure only in real situations, only on demand!

Q: Yeah, all the time.

GUHA: That means what? He had a system that was in equilibrium with the pressure from the surroundings. That was a unique thing. Most people do not have this, even though they pretend they do. They are in general lying to themselves and pretending to others, constantly hammered and driven by this imbalance, the imbalance showing up in the form of boredom or the demand of the pleasure movement.

Q: This would be part of his saying that thought never stopped. I never heard it put that way—that there would be social pressure within himself as well.

GUHA: From my own experience, I believe that what happened in his case was some kind of reorganization in the brain together with the nervous system which acquired a capacity that was something like the workings of the immune system.

The immune system always encourages certain bacteria to digest food for you, and always tries to fight the bacteria that make you unhealthy. Similarly, in our brain there is a mechanism which keeps a check on the different kinds of movements that create or can create long-term imbalance. Thought is really an extremely difficult thing to pinpoint because it is an outcome of a very complex and multifunctional mechanism. Before a thought surfaces that makes the system respond, there are many other processes going on inside the brain, and during these there are some checks. These checks are very important for a person's mental health. Say there is a thought of suicide. It's an

extremely unstable mental state because thought was there to protect the species, to make life easier. Now you have a thought of self-destruction. Suicide means it's not only going to end the thinker, it's going to completely destroy the whole thing. That is an example of the internal process where discrimination failed and when it was not functioning properly. By observing U.G.'s functionality from close quarters, and also finding in myself that certain ideas that used to free float and dominate no longer were sending any propositions, like a good immune system, there is a possibility of bringing an order from within, an order which reflects in our wants and desires.

Q: For example?

GUHA: For example, there was a desire to perform something because that was the way I used to respond to my ideas and thoughts, habitually you project an outcome, see yourself in a futuristic situation—those propositions are absent. I think the unconscious discrimination nips them in the bud, sometimes they do surface but they have no further movement and it's over. That is the mystery. There is an underlying process that is like a healthy immune system. And that is possible, as U.G. would say, "If I see something, the desire to get that will never arise unless there is money in my pocket." You see, that was the way he was describing things. The whole thing is aware of the feasibility of those things, but for most people it is not like that.

Q: Because it's a physical thing, and it's not a mental thing.

GUHA: No, no, look, the mental is physical.

Q: The mental is physical?

GUHA: Yes, it's the outcome of a physical process we call mental.

Q: For instance, there were people around him whose response was not the same as yours for instance, not as extreme.

GUHA: Everybody has a different response but your take would depend on how much it made sense to your self-consciousness, accordingly how you acted then, that is the background. It is very convenient to tell stories now, but at that time still you were shopping, so much so that U.G. said, "Once they find out that they are not getting anything here, they will go somewhere else. It does not matter to me." I always felt the physical aspect was what they were responding to, whether they knew it or not.

Q: That's my feeling too. You wouldn't sit there unless you had somewhat of a response.

GUHA: Everybody was responding and he was also responding. However, the most important thing for him was that there was always this challenge that he had to overcome, the challenge to somehow bring the habitual scattered movement of the people around him into an ordered movement so that it could be directed towards the unknown in each individual mind. His take on this aspect

developed as he was trying to understand J.K. and his general approach to the people. Unless you arrive at a situation where your system completely realizes that any direction you move is a dead end, and there is no escape, your habitual energy draining by the monkey mind cannot be minimized, let alone the momentum stopped in its tracks. Those were the moments he was trying to impose on everybody, and after a little while the system would begin to reorganize itself towards its pre-programmed order. Otherwise it would be in a constant mode of energy loss, even in dreams. That was the greatest challenge for him and for everybody.

Q: That pushing into a corner.

GUHA: The more powerful logic you had, the more information you had, the more difficult it was for you to be pushed into the corner. You would have a self-sustained logical thought, picked up from irrelevant action of his with a beautiful justification, telling yourself that he was wrong.

Q: So how does someone like yourself who has a powerful logic, and yet see the futility of it.

GUHA: No it was not that I saw the futility of it. I had no choice because the physical affect was so strong and vital that it was making me sink and the sinking process was so great that it used to bring some uncontrollable process at night. It was a celestial rape; I gave a name to it—a “visitation of the messenger of death.” I came to realize that U.G. was dead serious when he remarked, “You wouldn’t

touch this with a ten-foot barge pole.” Even during most of the sleep-cycle, our self-consciousness is very much at work. Our self-consciousness is the result of a movement that creates thinking and recollecting images. Our system is very complex, there is no simple model of the functionality of our mind. When you try to explain something through thinking, you create a model through imagination, then match the attributes of the model to see how close the prediction of the model is to the one that you want to understand. Suppose there is a mountain. You try to find out what kind of geological processes occurred in the earth that could have formed such a mountain. You start building a model, the model of earth based on physics and chemistry and other forces of nature. Like that, it is very hard to build a model for our mind. I thought by reading brain biology along with my own experience, I could reasonably build one, but I could only build a point of view based on my own present situation. If you believe somebody who says that there is a self and a thinker which is thinking itself, which has a particular place somewhere, that is an oversimplified model. This is the reason all these explanations of non-duality are never going to be accepted as a model because they will never match the specific outcome of the biological functioning of the brain called mind. The mind is much more complex than the best computer humans can ever build. Of course you can build a machine by using the power of mind, a machine that can lift weights or move faster or kill at once more than any human can ever imagine!

Q: The brain books are very seductive, I have to say, because they are more detailed and they paint a nicer picture in a way.

GUHA: Interesting to read, yes, because it gives you hope of handling things, based more on the science of reproducibility. By reading the book, you will not handle your problems, the problems that you are facing now, it will not dissolve them. The consciousness that has been there for thousands and thousands of years, which is responsible for what we are, will just roughly divide your lifetime into three different states—you are awake, you are dreaming, and you are in deep sleep where the dreaming is apparently suspended—each state has a signature if your brain were wired. When you are dreaming it is called the “rapid eye movements” state, REM, and non-REM is where you are in deep sleep. Thick heavy slow brainwaves come on the monitor and your eye movements are not rapid because the eye movements are an indication of your processing information into a separate place called retrievable memory through “thinking.” You are hopeful because you think by using this kind of knowledge and by understanding the causality you will achieve immortality, immense pleasure, eternal happiness and bliss, not to mention solving all your problems! But go ahead and try, you will be back to square one.

Q: But after I met U.G. I started reading all that stuff. He said, “Don’t read it.” So of course I read it. I wanted to know for myself. And I feel if I hadn’t done that in my mind I wouldn’t have really done the work.

GUHA: There are two aspects. One, is very important by the way, this is where one can achieve functional certainty through an experimental aspect of the process. U.G.'s approach was experimental, based on functionality. The other one is the normal approach that by satisfying the so-called self through logical thinking, the information gathering and connecting the information through the acceptable logic, which, then the information gathering process would convince itself and therefore the reward of that understanding would be the ending of sorrow and ending of time. The knowing more and more about the functionality actually does not address the problem at all.

Q: But it seems like the two of them go together.

GUHA: No. The one that is experimental is like showing you hands on what is working, what is not working.

Q: Yeah, right. But in order to experiment you have to get that experimental idea from somewhere, no?

GUHA: No, after getting the idea, you try to verify it, but you postpone the verification by gathering more and more information. If you stop gathering information and verify, you leave more room to get an experimental verification.

Q: Of what though?

GUHA: Of certain functionality inside, you are not allowing that functionality to set in by constantly gathering information.

Q: I guess what's weird, Guha, I mean now I am going off the tracks here ...

GUHA: Yes, yes, that's how it has to be.

Q: For me ...

GUHA: That is the most important thing.

Q: When I was with U.G., I feel like I missed the boat because whatever was happening there, like I just was running in ten different directions.

GUHA: That's our nature.

Q: And in a way I was so determined in my mind when I met him to only do this, and it exploded in my face. I did all these things. And now it's over, he's gone, and I wonder what am I doing. And every time I think to do something like reading the books, it's like I need to stay with this. I need to stay with this, and maybe U.G. clarifies whatever I am reading, his voice is in the back of my mind. Like, yeah, but this, this, this and this is all limited, it's self-help books – in some way though I feel like maybe I didn't get what he was saying to stop it. But I am also wary ...

GUHA: That was the experimental verification he was seeking in you that would stop the process of seeking anywhere out there. Everything you need is already there inside you and whatever information you need to express that has also already been gathered by you. That's why the

other day I was asking you, if you have a mission to find out if there is anybody else functioning like U.G., you have missed the boat completely. That situation will never come back again for you, I can bet that on my life. The instrument that you are using to find out if anybody is in that state or not can only be satisfied by someone with their slick tongue and clever usage of the vocabulary that you are also trying to use to convince yourself and the other people to your point of view, nothing else. You were using the wrong instrument for a verification of something that you couldn't figure out then, you are still using the same instrument that failed you.

Q: I mean, I went running around after that other guy because I thought U.G. told me, "Oh, you have to go and ..." He made some comment and I interpreted it and then I followed it. Then at some point I realized I was just running in a circle. I was chasing my shadow and this was bullshit.

GUHA: U.G. was so deep down functional and that's why he said, "If I say anything, if it has something real, it will stand on its own." If there is nothing it will fall. So he had that certainty. That's what was happening in him, he realized it was a fundamental, natural process. The thing that will come out is self-expressed and self-explained, like a tree and its root and everything else in nature.

Q: It's own existence is its own justification.

GUHA: Exactly, exactly. That is the only justification. To get that justification, you have to be hit very hard, and the information processing mechanism is always postponing. You are constantly losing energy during the process of gathering information. I had a very standard example. It seems as if our wisdom works in this way: “If you know enough, you will crack the problem,” the problem of life, the problem of why you are miserable and finally the problem of the existence of non-functional solutions.

Q: Yeah.

GUHA: Right? That’s the main fundamental problem of western society. We have everything that we can think of that can give peace and bring a harmonious existence to an individual. Think about the people in Darfur and the Sudan and the thousands and thousands in Afghanistan, Iraq and other countries—they don’t have even the basic needs, needs that you call sensible living. And here we are, everything that one can think of as a progressive human society, yet we are miserable. Why? That’s the question. And now this guy is saying that it shouldn’t be the case. Once you have food, clothing and shelter, the next question comes, “Is that all?”

Q: Yeah.

GUHA: That is all! You are supposed to be in perfect equilibrium with nature. But they are brainwashing us constantly with what we *should* want, what we *should* have, if that desire is not met you have to take Prozac, Zoloft! The

enslavement process is to make us run. It is like “Run Forest Run.” Run for what?

Q: Run Forest Run, you retard. I am sorry, mentally challenged.

GUHA: That is it. You should run like a retard.

Q: I am running like a retard. Not like ...

GUHA: So, why this confirmation, if you are hit by something like this, it does not matter how many different species of flower can capture the human mind, it does not matter to you. You are hit and your existence is the justification and that's all that matters. It is true. How can it be? How can nature be so special to one person that there is one guy who can justify his existence and everybody else should be miserable.

Q: This was the thing that got me around him. But what's amazing is how much I think I need to—I didn't need to, but I felt compelled—well maybe because of the circumstances, U.G. is Indian, I am American. I think well, okay, he was saying all these things, but still the proof of his existence and the way he operated with me disproved all the differences. I remember him turning to me in Times Square and saying, “You know what, I can never be enlightened. You know why? Because according to the scripture, if you cross the ocean you are no longer a Brahmin, so you can never be enlightened.” And I remember feeling that he was connecting with me saying,

“Like, I blew it.” I am not a Brahman anyway, so I can never be enlightened according to those people. You know what I mean?

GUHA: Yes!

Q: But in some way, Guha, it's not just the western stuff that I had to dump, it's also eastern stuff because I am unsure, I don't have his certainty, so I am saying, well maybe those guys are right, maybe that's why only Indians get enlightened.

GUHA: No. That is why he was trying to set something in motion, which I called experimental. You know what I mean? You have really seen fire, played with it, you know it exists, you have done these things experimentally. Now you don't have to know the intricacies of what happens to the biology of the skin when it touches fire, or what goes on in the plasmatic state called fire—these are all theoretical. If you have never seen a fire you can still know all these things and write a theory and imagine what the fire is like and how it is, you know it's like the picture of a volcano and its eruption. You can sell it for a million dollars but it doesn't mean a thing, it is the extension of the human capacity to imbibe the illusion as real. That is what he was trying in various ways to tell us all the time, that if really something of his functionality reaches out and touches you, you will never need any more justification. What happens then is that a new set of information begins to pop out from you. That's the most vital and that set of new information may not be very different from other information that was already there

but it has a living freshness and it is resonating with the core of your existence, not like you are spilling it out by reading a book.

Q: In other words, you don't need the book.

GUHA: Exactly.

Q: You just speak about your own situation.

GUHA: Your own situation, how you feel, how you function, how you move and believe me, you already have a lot more in your information library than you need to express that thing. It is a natural process. It is a natural condition in us because that is how we are—if you go out to give a lecture, if you stand up on a podium to give an art lecture, you have to prepare. You wrote a book. Suppose somebody asks a question, you have to say, “Yes, I have written something like that.” You're answerable. U.G. was never answerable to any of the things that were written in the book.

Q: No the first thing he would say was, “Throw away the book. It's a piece of shit, it's a bunch of lies.” I love his line, “It's easy to throw the other guy off, it's easy to knock the other guy off but knocking yourself off is not so easy.”

GUHA: That's because he had no investment.

Q: That's it.

GUHA: His only aim in life was to express himself in a way that people could see that it is possible to communicate on an individual level, vitally, without going around and collecting people who will support your point of view, and gather more and more of the same.

Q: You know that was what attracted me to him immediately. That was also what attracted me to J.K. in the first place—no quoting other things. That was even more so in U.G.'s case. Even much, much more ...

GUHA: With the collapse of the information structure the center didn't have any meaning to itself, that's why at one point of time he had decided that he was not going to justify anybody's teaching, including his own previous renderings. He was not there to support, he was not there to justify, he was not there to elaborate, he was not there to explain even his own past quotes. That's the justification he didn't need, and that's why he said he was going to deny his first sentence with the second sentence and then he was going to deny the first and second with his third.

Q: Well you know when I was standing in that bookstore yesterday, the woman said, "Oh, yeah, of course, I know U.G.'s stuff. They used to bring his books in all the time." And I said, "Yeah, it's kind of a funny situation because he didn't leave any organization to keep propagating the teachings." And she said, "Now this is really obscure. He kind of shot himself in the foot." But I didn't bother saying, "Well that was the point of it." But really that *was* the point.

GUHA: U.G. is alive in books, the Internet and in our memory. That's the thing that he was always saying. He was telling a media person, " I am talking to someone out there through you, someone who is going to be hit by this!!!"

Part 2 – You Can’t Be Serious All The Time

GUHA: The U.G. phenomenon will survive in various ways but how it affected you as an individual is the most important thing.

Q: I was telling Julie, I mean I come back, I stop, I get involved with this woman, I give her the book as a warning sign—like, this is what I just spent five years doing, consider this. And then, nevertheless, I get involved with this situation and I cannot be five minutes with this person without feeling like the entire thing is bullshit. And why would a person, after all that, end up in that place again, you know? This is the thing, I suppose it’s like, okay, test the theory, see where you are with this. Why are you doing this?

GUHA: In the beginning there were a lot of arguments, those were the conflicting ideas and thoughts in me, but then at one point I felt that such powerful life forces were involved in this that my apparent choices were just silly things. It was just completely beyond my volition, beyond me in the sense that I could not possibly make happen what was going on inside my body after interacting with U.G., consequently I couldn’t stop thinking about U.G., I just could not.

Q: I told this person, “Look, I have been ...”

GUHA: Could you? It was not always possible to tell this to anybody!

Q: I could say I've been in love with some women, I've been obsessed, but I would never tell them that until it was falling apart and I had messed it up. The only thing I feel like I can say is I am completely head over my heels forgetaboutit, always going to be there, in love with U.G. And it doesn't make any sense ...

GUHA: There are two very different aspects. Something is addressing a different core mechanism. This mechanism and its functionality get a boost whenever there is a recollection of a familiar situation. That is the U.G. memory. There is nothing you can do. It is like you must have experienced, they say it's Proustian, you know, say I am away from the person that I am intimately sexually involved with, and say after one month I open the closet and a piece of clothing falls out and the sight and the smell kicks in. For thirty days it was not there, now it's like she is sitting here with that aroma and vigor. The memory also triggers that. There is no spirit. That aspect of memory is physical.

Q: What I think is there is a physical memory of U.G., which is one thing; and there is a physical memory of all the other stuff – sex and money and being in society, and they are now intertwined.

GUHA: But the physical memory of U.G. was not just his physical existence, it had created a disposition in you, which is now addressing something fundamental.

Q: This is the thing.

GUHA: It had created a sense of what you can call, sorry to use this lingo, emancipation. You know? Everything in this society is give and take and is a signature of bondage.

Q: Everything—every single item.

GUHA: I used to tell one of my friends that remember, you can go and screw, it doesn't matter, but the person is a human being just like you. She's not just boom, gone. It's not like that. It's another human being so it's going to go on. It will be in your memory, lingering. However, the memory that came from U.G. has a strange kind of zest and potency and to me it is almost like madness. Madness means it's not communicating with the rest of the world's vocabulary. Normally, when you respond to their demand, everything is fine. If you don't, they assume you are mad. In that sense U.G. was creating a kind of madness. For me, interaction with him set something in motion that denied others' influence, therefore the conflict was suspended, and that was euphoric. If someone had allowed this to go on, you would be surprised that before the person could come to grips with it, it would be difficult for him to relate to anybody the way he had before. I couldn't. It was not possible because there was some unknown disposition established inside. Now it is unbearable to break that disposition to compromise in a situation. That's why I feel that I have turned into an animal, a two-legged animal with a peculiar order, and it does not want to be anywhere or spend time with anybody if it has to compromise that order.

Q: No!

GUHA: The problem is we learned to be fake.

Q: This is the thing, it becomes impossible. My face contorts. I roll my eyes, like “Holy shit, I can’t even listen to this crap.”

GUHA: It’s impossible. So what do you do? Once you tasted that emancipatory movement inside your guts, inside you ...

Q: You can’t be fooled by anybody else.

GUHA: That is the thing, but you see, the old habits die hard. I have been hammering this to a friend that this doesn’t go, this hope that maybe there is something, maybe out there somebody is going to show you a new direction which will help you to solve the problem of your life.

Q: Not a chance.

GUHA: Absolutely none whatsoever. If you accept that there is nothing there to be changed, you will have no need to go to anybody ever again, and life will begin to unfold in its own way. The sense of hope that someone can help you, created through the parallel processor, established two groups, one, those who are hopeful, the other, the one who peddles goodies to satisfy that hope. It’s a vicious cycle!

Q: That creates the market.

GUHA: In that regard there is no difference between the politicians' hope, lying through their teeth to the extent that it defies simple logic of what is false, and you call that move political, and the church ministers' hope, often to protect their faith, forcing them to delude themselves, and the temple priests and the new age slick talkers who peddle enlightenment, all are so myopic that they don't know what they are talking about.

Q: You are on one side or the other.

GUHA: They are peddling, "Look at me. I am a free man, you can be like me." You don't say that, but you imply it. There is no such thing as a free man at all.

Q: When we talked about it the other day, I was looking at U.G.'s book *The Courage to Stand Alone* about how the object creates the subject.

GUHA: Both ways, yes, it's a closed circle!

Q: Something occurred to me, and also the issue running parallel with that thought was the one about how your thinking doesn't have to come to an end. It's there for a purpose, it's just out of whack. And I thought, "Shit, all this information is"—it keeps triggering the same thing in me over and over and over again, it's triggering all the same, the woman comes, I say, "No." She takes off her clothes, I say, "Yes." Then, it's like the same shit all the time. But behind that there's this other information from U.G., from being around him, that just—it's so funny cause it's like —

NO. It's saying, "No, no, no." Not from a moral position, but from a natural position. "No, that doesn't make sense. Whatever you are going to get is not going to satisfy you."

GUHA: As long as you are creating an image, this is very important, and investing energy to exemplify that image—that image is always detached from the movement of life—the parallel processor gets the upper hand. This image-making structure that we have, the imaginary faculty of humans, is always running parallel back and forth, back and forth, along with the perceptive subject and object, which is the foundation of life. Our brain capacity is so enormous that we have this running processor of like a multi-tasking mechanism that your eyes are open so the thing that is necessary for you to keep in touch with the perceptive world is still functioning but the parallel processor keeps going on, always giving a sense of its proprietary control and ownership. You keep driving a car and discussing a topic, you know that. But if you are passing through a completely unknown territory it will be very hard for you to carry on a discussion, you need more attention, the processor, automatically due to the foundational necessity, is forced to go to the background. So we have a very complex and apparently efficient brain, which does these things in a parallel fashion. That processor which is a result of your imaginative faculty due to its nature, makes you feel that you should behave in a certain way, it is a resultant projection from that imaginary world. That's why your satisfaction depends on the predominant idea and its matching.

Q: I don't understand what that means.

GUHA: You would say, “No,” or you would say, “Yes.” You would say what you should, what you shouldn’t, which would be more sensible for you. All this imagery that you are using for yourself to justify is also a projection of your previous knowledge of what you heard from U.G. and what you expect from yourself, but these are all illusive, mostly false and figments of our imagination. You will not know what you will do in a real situation. And, when that understanding becomes stronger and stronger, you will give less validity to that imaginary aspect. Just because you were with U.G., I was with U.G., doesn’t mean that we will do certain things that other people expect from us. Because someone has created an imagination out of hearing U.G., out of seeing U.G., out of interacting with U.G., and projecting that onto me, and thinking, if I am in a natural state like U.G., I should be doing this, this, this. Wrong. That means you are not functioning like yourself.

Q: Yeah, I am trying to copy somebody else.

GUHA: There is this conflict. It’s not you going and screwing a woman. That’s not the conflict. There is something inside you that needs constant justification, it wants three different things at the same time, all through thinking, therefore the necessity for justification. If you give less and less importance to that image-making process, to that information gathering process, then you will function just like you. You will have very little conflict, and no need for justification.

Q: Well this is the thing of letting go of him. My ideas about how he wanted me to be...

GUHA: You cannot let go of him, that's the thing. If you want to invite him into your guts, you have to give up the image-making structure that society is expecting from you, and as a response you are expecting from yourself. It's simple to you. Fuck, I am not going to copy anyone and invest no energy to my ideas about myself.

Q: Not so easy.

GUHA: No, that doesn't mean I will do anything I want to do. I have perfect understanding about the social norm. I cannot go naked on the street. I know the boundaries. I can't say, "I am horny, allow me please," although U.G. used to say with a different connotation, "You never know, she may slap you or jump into your bed." No, these are the things and this is what is going to make a big difference, really, when you cannot invest energy to the image about yourself. That's the reason U.G. was asking you to just listen to him. Don't go anywhere, don't read anything, don't listen to anything; you already know a lot more than you need to know to just function the way you are. You don't need anything from anybody. Truly. Nobody. What you need is money, find a way to use your talent to make money. Do you really need anything other than money? Tell me. Nothing.

Q: Yeah.

GUHA: That's what he was saying. That's the equation with the social structure. The horniness, I don't know how to address that, is not a problem for me, I can say it takes care of itself. I don't know for others. But relationship is a complex game.

Q: Well that's exactly what he said. It's a sordid thing, no matter how much information you give to a person, they will still expect the same thing that everybody else expects.

GUHA: There is nothing you can do. It is not because you are egotistical, not because you are stubborn, strong-headed. Something inside you is functioning differently and you have no choice but to function this way. Soon you will realize it's not possible. It is going to be a long drawn-out struggle, which will never end. If somebody truly appreciates what makes you so appreciative of U.G., loves you so much, if there is any such thing, then they want to find out what has happened to you, why you are so obsessed with that man, why you can't move on a path which is taking you away from that motion that set in inside you. Without understanding this aspect, there cannot be any relationship. Why? Simply because it is beyond you. You as you know yourself at this stage of your life, if you want to compromise, you have to completely gather a new mechanism inside your brain to steer that out. It's like Goebbels' imposition of lies. There is a theory of lying—keep hammering to the countrymen the wrong information and after some time, more than 50% of the people will believe that information.

Q: Say it three times and it's true.

GUHA: You have to create and consciously remember an antidote to the U.G. logic. Keep infesting your brain to make yourself available to the game of self-aggrandizement!

Q: I don't even want to. That's the problem. I don't want to anyway. I never wanted to. I was so overjoyed when I met the guy, I don't understand how more people couldn't hang out with him. As soon as I met him I just felt like, holy shit, that first of all is what I think, if that's what I think it is, and second of all, he's telling me I am right. I mean in the sense that it's all bullshit. And I don't think it's hard for me to believe it, I am slow, I am dumb.

GUHA: That's the constant thing, you know today I was reading a letter of U.G.'s, written fourteen days before his 49th birthday, 24th June, 1967.

Q: Wow. And what was he saying?

GUHA: He was saying, "I have been observing this man J. Krishnamurti, and he has not changed in the last 40 years. The only thing is that he looked a little older." So, why was I bringing in J.K.? We have a very evolved brain. Okay. The brain is extremely smart and the thing that you see about the functionality of the intelligent brain is the way it processes information. It's the tip and the tip indicates what goes on inside. There lies a movement called "self-consciousness," the self. This is a result of all these previous smart moves. Do not underestimate the intentionality of

that movement. It is very smart. It is going to constantly throw out logic for its own justification, for its own movement.

Q: Is that why you bring up that letter as an example? I mean do you feel like that he was saying he's still—I mean what is he saying with that comment.

GUHA: I brought that letter to emphasize that he understood what a fantastic thing he was telling about the movement of the self.

Q: That J.K. was telling.

GUHA: About the nature of the self and how it constantly dupes you. I mean he was basically saying that he was talking from a very different source.

Q: U.G.?

GUHA: No, J.K.

Q: That's my feeling.

GUHA: That is not the logically ascertained premise and that's what U.G. was always trying to imbibe, and he became like that. Like what enunciate freshness of pure and full life.

Q: U.G. was not operating from the same source as J.K.

GUHA: Even more fundamentally.

Q: I feel like he was much deeper—if we can use a word like that.

GUHA: If there is a barrier for J.K., the reduction of the barrier for U.G., in my opinion, is one thousand fold. It's like he was hanging by a very thin thread.

Q: U.G.

GUHA: Yes.

Q: What do you mean by “hanging by a very thin thread?”

GUHA: That's the idiosyncrasy of the cultural input.

Q: The evidence to me, well I don't know how else to put it, is that J.K. was, the way he functioned in his life, much more conflicted and all kinds of things. I don't know, I wasn't there inside, but ...

GUHA: There were a lot of things about U.G.'s own personal experiences which he always put in this way, that due to the lack of adequate words, he had to stick to the word called spiritual experiences. It is the spiritual experience that almost eliminates the experiencing structure. The important thing is the collapse of the information structure, not the nature and the content of the experience.

Q: You think so?

GUHA: That's what he wanted to convey.

Q: There's another catch. One of the things that he helped me with in a way was showing me that spiritual mystical experience were also thought at a subtler level.

GUHA: Yes, especially when you try to recollect them...

Q: So don't bother hanging on to it because ...

GUHA: There is nothing to hang on, but when the spiritual experiences that you have heard about and you have identified and remembered are unable to explain certain physical happenings, things that are going on inside the body, the new terminology process, transformation, mutation, radical transformation, terms like these are being created to emphasize the physical process. When something genuinely physical was exhibiting in his own body, he didn't give any fucking shit to all this mythical lingo, especially the last one called enlightenment. It was so self-justified that he can poo-poo the techniques of J.K. that he was trying to teach to bring out radical transformation. Regarding how to possess a great mind when mind itself is the greatest problem, the realization that mind itself has to be destroyed came through in the book, where U.G. coined the phrase "mind is a myth," so the thinking is a myth-making process.

Q: I don't think I was off to ... a lot of what happened for me was dismissal in some fundamental way, like a snap. U.G. snapped my faith in J.K. He broke that completely.

GUHA: So if you reflect you can ask yourself, what is that that you are going to hang on to in J.K.'s teachings?

Q: Yeah.

GUHA: What is that? That means his words are conveying some meaning? Through that meaning you would understand something immense and using some method you could realize that state and your life would transform, otherwise why are you so interested in those meanings? They are telling you if you do or don't do certain things, you may end up in like this, this, this. That's why you read, that's why you want to gather more of the same information. Otherwise why? J.K. was dead and gone by the time you came to U.G. Okay? So, what was that that you were going to hang onto, J.K.'s teachings? The instructions! Then you didn't need U.G.

Q: Right.

GUHA: What are those instructions? Some methods that he is trying to dish out that you should practice and find yourself as an enlightened being?

Q: Yeah, yeah, yeah ...

GUHA: That's all he was trying to communicate, right? What else.

Q: Nice curtains they have in their space.

GUHA: But U.G.'s method was throwing the challenge, have you tried hard enough, have you tried with all your might so that you can tell they are totally wrong, either that process doesn't work for you, or the guy who peddled it is a fake. Because you have so much investment in the teacher, you can't brush him aside and say that he is fake. So what will you do?

Q: Try harder.

GUHA: You try harder and harder and harder. And you live in hope and you will die in hope.

Q: But the thing is that U.G. doesn't replace him with the same thing. Even though he says, "if you come to see me you are doing the same thing."

GUHA: Doing the same thing, but you can't hang onto his words. What are you going to get out of those words that there is nothing to understand. It's still telling you all the time and it is matching with your discrimination, his words are matching more than those promissory words, because there you say, "Gosh, this guy is right because nothing is happening." I did everything, shit happened, nothing.

Q: So they match, yeah, they match your experience. You were saying in the very beginning, I mean when I read U.G. saying, “they tell me I am supposed to be peaceful and I am angry and violent and vicious,” I thought, that’s me!

GUHA: And everything that is saying bad, that’s me.

Q: Hello! Teacher, I know the answer!

GUHA: I have all your neurotic symptoms—in psychology class they say, “If you ever ...”

Q: “Exhibit these symptoms.”

GUHA: These symptoms, like what? You want to screw somebody.

Q: Greed, lust, anger—teacher, it’s me.

GUHA: So what is there to hang on to a spiritual icon, spiritual text, spiritual instructions, I want to know?

Q: I think also in some way, by association, a self-image of like, “Oh, look at me, I am interested in this, I am special.”

GUHA: That is still a form of self-satisfaction, self-aggrandizement. You are not addressing ...

Q: Which is the thing that U.G. does not allow you.

GUHA: Yes, he keeps on telling you, “The very thing that you want to get rid of gets strengthened and fortified by whatever you are doing.” Everything that you are doing, and you are justifying that, “Oh, I had this experience, I did this.” This is the salient feature, it is the very thing that he was telling you to “forgetaboutit.” These people in the market place are going to boost your ego by saying what you want to hear, by telling you that this is good, you did this, very nice, this is a positive experience. He was trying to tell you that if you ever think because you came here you are special, all this very strange juxtaposition and synchronicity has led you to come here and if that thought pleases you, you have totally missed the boat.

Q: Shit. I remember one of our Indian friends exploding at me because I said U.G. was an ordinary guy. I meant, you know, like he was a human being, a real human being.

GUHA: He was the only simple ordinary, we are all screwed up extraordinary!

Q: Extraordinarily messed up ...

GUHA: Extraordinarily, he was a truly—I mean he was a talented guy too. He was pretty talented, he was ...

Q: One of the greatest speakers India ever produced ... come on Guha, if he had gotten around to being a top banker, he would have ...

GUHA: No, I used to tell U.G., I used to feel so frustrated because in my projection he was the ideal man. “That guy has something everyone wants.” I was ready to just jump out of the tenth floor if I could get what he had. The guy was trying to poo-poo that and he was trying to exemplify the news of the National Enquirer, his own, he made one million dollars in his shoddy money exchange and he was one of the most brilliant speakers India has ever produced, J.K. learned by observing him ... He so seriously would be telling all these things, ad nauseam, just to kill your word processor. [laughter]

Q: It's really true. He had to go to great lengths to make himself look foolish and he still failed.

GUHA: Probably he knew that if he had exemplified that he would have killed himself. I mean seriously ... there would be a lot of structure around him, and it would just force him to do what he didn't like to do ... playing games with peoples' lives.

Sri Ramakrishna was also very intelligent in that regard, he said that people around him were saying that he didn't have miraculous powers like the godmen of India or he couldn't do something so that his friends would not suffer, or get money to overcome their problems. He didn't have any such power or hidden capacities, and then one day he said, “I really thanked my mother (mother means goddess Kali) that she didn't give this power to me because then what would happen is there would be a queue of the

sick people in front of my house to be cured. I would have nobody to talk to but sick sycophants!” Isn’t it right?

Q: Yeah.

GUHA: Think about it.

Q: For all the wrong reasons people will come around.

GUHA: Not only the wrong reasons. Human beings are like that. If we think we can profit by killing you, we will kill you. If all I am interested in is my search and my cure, and if you have what I want, I want your time. That is what you think love is and you think you loved him.