

S A B Y A S A C H I G U H A

# THE SIGNAL



# The Signal

*A collection of Sabyasachi Guha's  
conversations with friends*

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## Foreword

In early 2016 I happened to read about a Bengali gentleman, Sabyasachi Guha, in *Stopped in our Tracks*, Chandrasekhar Babu's personal account of his time with U.G. Krishnamurti, who is considered one of the most radical thinkers of our times. There were a few entries in the journal describing the intense physical effects Guha was experiencing around U.G. Being a Bengali myself, I wanted to know more about Guha and his whereabouts. Soon I found his website. I felt as though I had been struck by lightning the moment I read the first couple of lines from one of his quotes. I was mesmerised by his pictures, and felt that his was the most beautiful face I had ever seen. I wrote him a letter and then finally met him in October 2016 when he came to Kolkata from the USA. From that day onwards my life took an unexpected turn. In Guha I discovered the unmistakable signature of a solution that could address my deep existential crisis. His simple and burdenless living captured my attention completely. In the oasis of his presence, my intense thirst for bliss and euphoria gradually died a natural death. I began to experience a kind of core contentment, freedom, and stability which had been unknown to me before.

From September 2018 onwards I started travelling with Guha and taping his conversations with friends in India and the USA. In 2020 I was with him for five months in India during the first Covid lockdown. It was a rare opportunity for me to observe from close quarters a life that is refreshingly free from mental conflicts and sorrow, what the Buddha called *dukkha*. Guha's words have a living quality and a contagious zest that cut right through mental cobwebs. Soon a demand started creeping up inside me to make these talks available to a wider audience.

When I mentioned this to him he said, “Make a book!” That is when it became a serious business for me. While working on the draft I got the idea of including excerpts from some of Guha’s poems that I had previously translated into English. These were originally written in Bengali between 1998 and 2002 when he was experiencing tremendous physical upheavals in the proximity of U.G.

I must thank my friend the young student of philosophy, Rahul Dutt Gautam, for working with me on many of the talks and for his valuable suggestions. I am grateful also to Margaret Williams, a dear friend of mine, for going through the scripts carefully, and doing the final round of editing with great passion. But for her, this book wouldn’t have seen the light of the day.

Tanusri Chatterjee  
Pondicherry, India  
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## Introduction

The idea for this book was conceived in the fall of 2021 by Tanusri Chatterjee. Beforehand, we both worked on two of Guha's talks which were independently published on the website [www.guhasabyasachi.com](http://www.guhasabyasachi.com). They are called *My Needs are Specific* and *On Will*. While working on the third talk, *The Signal*, we were surprised by the unprecedented depth and scale of Guha's answer to many discriminatory questions. I think the powerful quality of that dialogue led to this development. The book is divided into four sections. Each begins with an excerpt of a poem Guha wrote between 1998 and 2002 upon meeting and travelling with U.G. Krishnamurti. Tanusri translated these poems from Bengali to English. She says that the original punch is partially lost in translation; however to me the fierce finality of his lifelong search after meeting U.G. is visceral.

I am a formal philosophy researcher, and from that background I feel the book addresses the very serious misapprehension of applying general principles to act as if they are equally reproducible for all humans. This has been the central drive of organised religions. Guha's emphatic answer is a resounding "No!" Water may quench the thirst of countless living organisms, but can a belief, experience, or the presence of a human, end humanity's search to live a life without psychological horrors and misery? The answer is no! Conversely, there are things that do not work for humanity as a whole, but can still work for an individual human being. This is the space of human uniqueness, an area in which society is least interested but which comes most naturally to all of us. All the ideas, ideologies, and principles which are derived from the social structure, can never address or nourish this unique space that each individual naturally possesses. Cultural ideas

are disseminated and end up inside that space disguised as our identity. This begins in childhood with our parents, family, country, and religion. He at times refers to these conditionings as *noise*. This noise buries important signals, that can at times miraculously overcome the effect of this conditioning, together with the mental and emotional network it sustains, by surfacing as the self's needs and desires. Guha never says that you will become an outcast or drop out from the social structure upon being sensitive to these signals. On the contrary, it will give you the strength to look past the effect and dangers of such conditioning, and function most optimally for yourself. He is extremely serious about this point – in a cave the conditioning becomes myopic, and in the cities the same ideas become hyperopic. There is no way out or in, go wherever... do whatever!

The aspect of our living which is orchestrated by rewards and punishments, also orchestrates our understanding of things we like and do not like. Guha does not cater to this mechanism of psychological highs and lows, which is rigged by rewards and punishments, in ways that bypass our conscious reflection. That becomes another trap! He says that life is so smart in this space, that even he himself does not know how a particular signal becomes part of his living action and decision. It permits him to exist on this planet without allowing anybody to impose their ideas on him, or imposing his ideas about life on anyone.

Observing the efficiency and intelligence that I witnessed in his life after I first met him in June 2017, the possibility of a justification-free living slowly became my own object of attention and discovery. An object so powerful and infectious, that the subject cannot escape the intention of being dissolved in its overwhelming activity, in contrast to what the society offers. This venue is not conducive for going into personal history, but within its confines, I recall how few months before meeting him I was at a tipping point in my life. I was experiencing strange psychological events and physical anomalies that snapped my attention from the

usual routine of a 21 year old college student. I was head-deep in reading U.G. at the time but I wanted some environmental change. It was not depression or sadness, but something much more intimate, something I could not articulate to myself, or search for in books or the internet. In retrospect, I can say it was a movement which was always saving itself from being articulated by me, and then getting messed up in mediocrity. Finally I decided to leave my city and college and was prospecting going to Rishikesh or Tiruvannamalai for some time.

I skipped one semester exam, the bags were packed. I was leaving the next day, which coincided with my logic exam. The same night, there was a religious vigil known as *Jagaran* right outside my house, with sculptures of many Hindu gods and goddesses. The speakers were beyond the human decibel limits. I was distracting myself on YouTube when a video popped up in my recommendations. It was titled *It's A Very Complex Game Of Life*. I opened it, and could connect with the speaker as he spoke about the rarity of living events, and about logic and deduction. After watching it I saw his name in the description as Sabyasachi Guha. I had no clue who he was. I googled him and discovered that he was with U.G. for the last 12 years of U.G.'s life. That came as a huge shock to me in a way only a few people will understand. The whole thing hit me quite hard and I went to the exam hall the next morning. I finished my exam and wrote to the email address available on the same website mentioned above, expressing my gratitude and the desire to meet him. Incidentally, he had a trip planned to Mumbai via my city, New Delhi, that week. On 5 June 2017, I met him at the Holiday Inn hotel.

To sum up in a few words what happened after meeting Guha, I can say he entered into my conscious existence, where he remains an unexpected guest. He is ever on-point, urgent, and addresses the most core aspects of my existence, conscious or otherwise. By his constant negation of any sliver of spiritual potential in me, I find that my goals and means have befriended each other, because what I really



need is not freedom, therefore, there is no desire for freedom. The ghastly affair of trying to become something else, and the destruction it secretly invites for the human, as time mercilessly marches forward, becomes exponentially vivid to me in his presence. The tipping point which led me to him, turned into a process of discovery, instead of the achievement of a goal. How such a common thing like *meeting a person* can do this is beyond me, leaving me, given my limited means, with a hazardous opinion – *it's Guha!*

The following is an email I sent him, after living with him in March 2020 in Kolkata:

*I have begun to discover things I was never interested in or even aware of. Earlier I used to think in terms of my interest and its possible fruition, now it is a necessity as if I am not alone in discovery as if in discovery, inquiry is not at all necessary.*

Rahul Dutt Gautam  
New Delhi, India  
January 2023

*Let the offering of your smokeless, transparent fire  
Burn to the root centuries of solidified oppression  
That deformed and incapacitated the mind  
Let that fire light a lamp in the core  
Let its luminance spread beyond the horizon*

Excerpt from Guha's poem  
"U.G. Krishnamurti My Oblation to You"

## No Choices, No Regrets

Q: U.G. is a hard guy to understand for a lot of people.

Guha: For sure, and there is a reason for that. I felt both consciously and unconsciously that U.G. was always trying to break down the ideas we consider most important in our lives. Because he challenged our notions, we felt we were under attack. Our fundamental assumptions were questioned, that was always the problem. The question is how do we know if what he was addressing is right? What means do we have to determine whether he is right or wrong? Our understanding has developed over many years, so if what he says is challenging, it becomes very difficult to accept it immediately. Most human beings are constantly struggling to find out what is right. The intellectuals and wise folks of society preach conflicting ideas. For most people who are not that sharp and reflective, it is rather confusing. And then somebody like U.G. comes along and says they are all lying! You think okay, where do I begin? That's the constant challenge. That's why it is hard to understand. You want to understand because you want to be sure you are doing the right thing. When somebody points out that it is not really the right thing, only you have been made to believe it is...what do you do about it? That's the dilemma, and U.G. was always hammering away at that point.

Q: I've encountered a certain misunderstanding in both the people who knew U.G. and who had met him, and those who hadn't met him but who were just curious about him. There's such an image in our mind about what we want to see in a

person who is supposedly in a certain "state", such as what they should be like, and how they should behave. The assumption is they would be soft and compassionate and quiet and all that, but U.G. was not trying to be anything that wasn't natural to him. Sometimes a part of him that would express itself naturally seemed like an outburst of energy. And as you were saying sometimes it was attacking...

Guha: Attacking the foundation of our assumptions. It's not just about what he is trying to express. He was using language which is commonly understood, to put his thoughts together. His expression drew from his communication skills; his facial expressions, his gestures, his intensity, and his passion, are slices or frames of his personality. The sets of words he used to attack our fundamental assumptions are very specific, and you find it difficult to accept them. Hence you are always in a quandary. However I don't want to mystify anything, but there is something, some definite quality in his expression. All life forms even before they process the language of communication, respond to this expression. Just a simple life form that depends on other life forms, by either eating them or avoiding them, understands this primal expression. That is the whole movement of life. So if there is something inside you that is either rejecting or accepting somebody's expression, you obviously are affected by it. The thing is, why was I was so attracted to this person whose logic was impossible for me to accept? He would say, "Everything about you is an expression of falseness. You want to be good tomorrow, because you accept that you are not good. Otherwise what's the need for you to be good tomorrow?" If I reflect deeply, it makes a lot of sense, but at the same time I can't accept him.

Q: What couldn't you accept?

Guha: The mental movement, ingrained in us from childhood, wants to come to a place where it knows. That is the search, and that's our understanding. Our scientific endeavour is directed towards knowing; to know, and then to use that knowledge to overcome the difficulties that might come our way. At the end of the day, you always ask yourself, "What did I come to know, either mystically or scientifically?" Is it a set of truths that I can apply, or knowledge that I can use, to overcome the challenges that my environment, my society, or other people, are creating for me? So on that score, what did I get? Nothing! Yet I cannot reject the fact that there is something about him which is creating a positive sensation in me. Why positive? Because initially when I was just reading him, it helped me to resolve certain conflicts, but it took a different kind of reflection to see that maybe the very foundation of my struggle was wrong. We struggle with an assumption of going somewhere. For example, you start certain physical activities with the specific idea of improving your health. You want to run more, to exercise more, in order to gain stamina, and things like that. Every act of yours, every discipline, is in the direction of achieving a specific goal. In my own struggle, I couldn't find anything like that. But in the beginning, it looked like meditation was helping resolve some of my conflicts, as if I was achieving something; some quality of the mind. It started way earlier, after I had read J. Krishnamurti. Then later it felt I was somehow resonating with what U.G. was saying. He was addressing my struggle more deeply than all the other people. They were peddling the hope that one day I would come to know everything, and my life would be hunky-dory and beyond all problems, which was obviously not the case. That's why it was interesting to me. You see there was something in it that stood out. Otherwise why would I be so attracted? That is how it started.



Q: Can you describe what in you was resonating with U.G.? What was it like? Was it physical, or was it more at the mental level?

Guha: In the beginning it was all intellectual.

Q: I see, all intellectual. Which is like, the things that you had built up over the years started to shake?

Guha: He was very systematically cleaning the cobwebs of my expectations, which were false. Now I definitely know it was just false. It is a personal point of view; I cannot make others understand what I know. There's always a "subject". The subject is the one who expresses the point of view. Say I was climbing a mountain with a lot of baggage, and somehow I realized that it was not necessary for me: when it became unimportant it just dropped off. The more these things become unimportant, the more you begin to feel lighter and your movements happen naturally. You're not carrying the baggage anymore. That was the relief I felt at that time. It was kind of intellectually comforting. But there was also something else that was always coming out of U.G.'s talks. I felt there was a certain quality about this guy, who went through all these struggles and acquired an authority which is rare. Suppose you are trying to solve a very complicated equation, and you find that somebody has already solved it, you then know that guy really knows his subject well. It's like the master stroke of a Picasso. That kind of signature was very evident in U.G.

Q: In the books you mean?

Guha: Yes, in the books, before I met him.

Q: Do you remember what the book that bore that signature was?

Guha: Yeah, for me it was *Mind Is a Myth*.

Q: Was it in the way he was speaking?

Guha: It was the authority with which he was discarding the content of the mental imagination and its output. Because I had read about the dynamics of the mind in philosophy, it immediately hit me, and I sensed that signature in his delivery. It was not like he had read three pages of philosophy and was dishing out some ideas. It was a signature emanating from the experiences of life itself; because our speech carries the signature of our experience. When a mother expresses what it feels like to give birth, it has meaning and a different punch. It felt like that to me and made a lot of sense at that time. His words had something that made me take a fresh look at myself, and reflect on the nature of the process of justification that was keeping my fundamental assumptions alive.

Q: What do you mean when you say fundamental assumptions?

Guha: The belief that you will come to know something that will set you free from your struggles, acquire a state of mind in which there is no struggle, and you will be beyond all misery. These were not just pipe dreams at that time, because when I took to meditation I experienced a lot of things. But I didn't know about the properties of the experiencing structure, because I hadn't experimented with it. I was just studying physics, which is a different game altogether. Because you don't know how they come about, you take those experiences as milestones for arriving at the destination that the religious people are pointing to. And then the struggle is

enhanced, because you find that your experiences in meditation are not doing anything to the fundamental movement of hope and expectation inside you. It is like a war; living in hope and knowing you are going to die hoping.

Q: How long was that struggle for you?

Guha: I think all my life until I met U.G. It was there on and off, not out of my own choice. We don't choose to be born in a particular environment, it just happens to us. It is more or less an accident. If you want to think it is not an accident and some past karma brought you here, I am not interested in that. I know I was born in a particular culture and was forced to do certain things. There was a lot of religiosity in my society. My mother was a devout Hindu and my father was a mixed case. He was a communist, yet he had a lot of respect for the religious beliefs of the Hindus. Most people in India are like that, but there are always exceptions. Then I ended up in a Hindu missionary school, which was my mother's guru's Ashram, for two years. So the religious things started pouring in. If you are born to devout Catholics you will learn all the stories of Jesus, even if you don't want to. They are just stories but they form your background. So it was always there for me. But I didn't formally practice or study these things the way I pursued my Physics, until I started seriously meditating as a part of a spiritual exercise. I didn't do it when I was into J. Krishnamurti, it was after that. According to U.G., I shouldn't have done it at all!

Q: He said that to you?

Guha: He said, "After reading J. Krishnamurti, how could you go back to meditation?" Actually J.K. had talked a lot about meditation. There was a book

titled *On Meditation*, I thought maybe there is something to it, and I don't know because I haven't done it.

Q: Well that's something interesting to talk about! You can just take somebody else's word for it, but it's quite a different thing to try to figure it out for yourself.

Guha: Yes, yes.

Q: And I think people misunderstand U.G. here. They think if U.G. is saying it's all a waste of time, then we'll just take his word for it. But that's just another way of fooling ourselves.

Guha: But there is a point to what he said. It is very subtle. I thought a lot about it, because I don't discard anything without enough reflection. It took a while for me to understand the implications of what he was saying. First of all, why do you want to meditate? And if you were so serious about it, you would be doing it anyway, you wouldn't pay attention to what he was saying. But you are paying attention to his words, and he's telling you meditation is useless, and you cannot be serious unless you pay attention. Then you really begin to meditate on what he is trying to say, and to what you're trying to understand. I'm not giving a sales pitch that you should go and read more of U.G. Krishnamurti, I am trying to express what I felt. My question was, why am I listening to this guy who is saying the exact opposite of what everybody has said before, when it comes to understanding “the subject”? Until then, only experiences were important. Then you begin to reflect on the nature of “the subject”, which is the experiencing structure. Meditation is not a separate thing. If you want to pay attention to Physics, that itself is meditation. You are focusing your mind on one thing. In the

Hindu literature they call it concentration or *Dharana*. As you pay more attention to a subject, it reveals itself to you. If you want to know how gravity works you pay attention, you try to understand its attributes, and then you try to formulate equations. Your one-pointedness, which is the objectivity of the subject, will reveal more and more about gravity to you. So those things are fine. They give you more knowledge. But then, when you encounter a struggle of a different kind, you want to understand the notion of the subject itself, inside you. It's a different ballgame. Otherwise, what's the need for meditation? You are now meditating on your desires, your actions, your intentions, everything. And these are the only things U.G. talks about! So you pay more attention to his expression, and that itself becomes a meditation, if you know the definition of meditation. I'm not saying whether anybody should or should not meditate, but you have to understand your desires. What do you really want? What are you doing to get what you want? Why are you meditating? These are the questions.

I found deeper implications of what he was saying, which again is subjective, because I ended up interacting with him. I'm not saying those who didn't interact with him lost everything. Life never works that way. If somebody never had a tremendous feeling for Ramana Maharshi, and never met him, should they consider their life wasted? That's usually the case, and I used to think that way too; but those notions completely evaporated. Life is very different. The way it unfolds has nothing to do with our idea of permanence, our limited knowledge, and our effort to capture everything. All those ideas of mine were destroyed. If somebody says, "I listen to U.G. Krishnamurti and I don't need to meditate," and if it functions that way for that person, it's well and good. If you are a scientist, an artist or a religious buff of some kind, and if what you believe functions in you, you don't need to hear the alternative views. When you have discovered a set of



foods that is perfect for your health, you don't need to change your eating habits. That's how I look at it. Is there a fundamental universal truth which a human being can know? I don't think so. But is there objective knowledge? Yes! For example if I want to discover the way Nature's laws function, and try to formulate them, I'll start from the basics and look at what other people have done in that field. That's how we do research. I will first read Newton, because it's the most comprehensive and it works experimentally. He is more authentic than all the Tom, Dick and Harrys put together. That's what I realized during my research work. I feel that's the only purpose of the copyright business. If it comes from a certain guy then it's worth taking notice. Otherwise human knowledge cannot have any copyright!

Q: Did U.G. get frustrated if people didn't understand what he was saying, even after being around him for some time? Was he ever like, "Aren't you paying attention? How could you do that after you've been sitting and listening all along?" Did you notice that side of him wanting to be understood?

Guha: Although he was very serious about these things, he very systematically avoided being oppressive. He would never impose; the ball was always in our court. But he was passionate about showing what should be the obvious action for a person. He wouldn't tell you to do it, but if some close friend sought his advice, he would give it. For example, when I asked him something sincerely, his answer was, "If I were you, which I am not, I would look at this thing in such and such way." He would suggest, but ultimately I was the one to take the decision. Everything is like that. Our understanding, our knowledge, everything we do is basically ours. We don't follow anyone, it's not possible to. Everything has to find a meaning of its own inside us. It's always you taking every decision, sometimes in U.G.'s name, sometimes in some God's name, sometimes through your

understanding, wisdom or whatever. Ultimately, if you are half-hearted, you end up doing things that you always regret. If there is little choice then there is very little to regret.

## Sense of Self is a Definition

Q: What similarities did you find between U.G. and Sri Ramakrishna?

Guha: Before I met U.G. I had no idea that the existence of a personality and his company could invoke such things in one's physical existence, not even remotely! After a few years of interaction with U.G. he suddenly suggested to me, in a completely different context, to read *The Gospel of Sri Ramakrishna*. I was surprised to find from my own experience, that many things discussed in the book were actually possible for an individual to experience. That's the whole point. I didn't know what U.G. felt. That was impossible for me to know.

Q: But why did U.G. ask you to read *The Gospel*?

Guha: That is SSFR (subject specific functional reality). It is a functional reality. I have an understanding, but somebody else who reads that book will think differently. I was already in a quandary. When you have a huge upheaval inside your body, anybody who has read science and understands something about the physical body will be concerned, won't they? Something is just twisting and turning inside you, there are swellings here and there, and then you can't eat, can't sleep, yet you feel unreasonably high. I was suddenly inundated with such things, although I was not discussing this much with U.G. In his company I always felt fantastic and these things would be in the background. But when I started reading *The Gospel*, the first thing that caught my attention was Ramakrishna referring to a particular quote from the scriptures. That was the first time I felt such a thing was actually possible. It isn't mentioned clearly, but in a rather cryptic way, but the message becomes clear if you are familiar with what is referred to. The Sanskrit

verse was *bhidyate hr̥daya-granthiś chidyante sarva-saṁśayāḥ*. It means: “There is a knot near your heart called the *hr̥daya-granthiś*. If that is pierced then all doubts evaporate and no doubts remain in you.” This is how I felt after coming back from Palm Springs and it happened about a year before I read the book.

I didn't have any doubt that U.G. was doing something. His physical presence was piercing things in me; that was my take. But you never know what anybody else's take is. Everybody reads *The Gospel*, but how do I know what they feel about it? I felt exactly as described in that verse, as if somebody had stabbed me, and something had broken next to my heart. That is what I felt physically, and it popped out of the book when I first read the quote and felt that Ramakrishna was describing this situation. It is written in this book too, that even the sages, if any one among them had this sensation, they would go so mad that they would kick everything out. For them there would be no rules or rituals. Some would go crazy about sex. Then Ramakrishna described in detail about a sensation inside his head, and how he couldn't eat anything and couldn't sleep, (the guy who used to take care of him was annoyed). His body was on fire, and he felt a thousand ants were biting his head from inside. He described all kinds of sensations which appeared familiar to me. That took away the doubt that something bad was happening to my body. I had even asked U.G. one day how would I know if the lumps were not cancerous growths, because something was growing out of proportion inside the body. That is the discussion I used to have with him. He would say, "If it is something bad, you will come to know soon." Some people asked why I was not seeing a doctor, so I said, "When you feel good, you do not go to a doctor! When you feel bad, only then you see the doctor. I'm feeling healthy, I'm feeling strong, I eat less, yet I have lots of energy. What is the mystery?" I felt the whole thing was like that. There were some funny dreams and visions. There was a time when

I would have a vision every other day. Every time I came out of the shower and sat down to think about what I needed to do that day - boom! Something would happen! Things so happened that I used to live all alone those days. My family was with U.G. and I couldn't take two months off because I worked in a university. So I would come back and stay by myself.

Q: But you used to go to the university?

Guha: Of course, that was the most productive period of my life. I published many papers. I had so much energy that I translated everything that was written about U.G. into my mother tongue. I wrote poetry, I wrote a book, and I was publishing science papers. Then I realized that I could sing! One Christmas Eve, we were all sitting around and U.G. asked us to do something. When U.G.'s turn came he blurted out some Sanskrit verse, who knows whether it was right or wrong! When my turn came he said, "Can you sing?" I didn't know what to do and I started singing a Bengali song. U.G. was stunned, he said, "My God, you missed your calling, buddy. You could have been a singer!" I had stopped doing these things for a long time, but everything came rushing back after I met him. I had never written poetry or anything like that before. All my writings were in the field of science.

Q: Did you disprove any theory of physics?

Guha: No. I was not interested in the properties of objects anymore. My interest went into the area of the relationship of objects with humans. That became my subject. Without "the subject" the properties cannot be analysed. It is you who is using your power of analysis to find out the nature of an object. Otherwise who finds the nature of the objects? It is only in the human mind that we have an



instrument which can analyse, and then see how far our analysis is valid. My interest was to understand how relevant it is to us. Most of it is relevant, because if we know what an object's property is, we can utilise it for our needs. We can harness energy and we can produce special food. Everything is connected to our use.

My interest went into what is it in us that creates the problems, and I found that U.G. was very correct in analysing that religiosity is taking us away from the solution. It is the biological nature of humans which is important. Religion is an outgrowth of that, and political ideologies are also an outgrowth of human nature. Basically we are not divided by religion, caste, creed or anything. Human nature can diversify into different things, so if there is an appropriate solution for a particular human, it is according to his nature, and not according to his religious background or belief about the perception of reality, or any such thing. Because I also found that there is no such thing as a fundamental reality which can be applicable to everybody. This really made more sense to my understanding than any philosophy or physics ever did.

Q: So then what happened to your sense of self during that time?

Guha: It was fully engaged in finding these things, because without the drive of the sense of self we cannot do anything. If somebody says he has no sense of self, he is lying! Even to invoke an emotion which is outside the framework of animalistic functioning requires the sense of self. When I felt his kindness, I would think this is the best self that can be there inside! You cannot have kindness without an attribute of the sense of self. Not possible! Those who say that they

don't have a sense of self, misunderstand the meaning of the term.

Q: Then the sense of self continues to exist eternally?

Guha: It is like this: an object is falling towards the ground and you say there is a law of gravitation in operation; the law of gravitation doesn't exist by itself. Our desire to understand the way Nature functions led to these discoveries. Similarly, the sense of self is used to describe and understand the way we behave. We attribute that exhibition to the existence of a sense of self. Actually there is nothing there. It is just a definition.

Q: But we still feel it.

Guha: It is the sorting out of information in your brain which gives you a feeling that there is somebody called Ram. It is the property of the system. The way it processes information from the outside world, the way it relates and responds to another human being makes it appear that it identifies with the sound "Ram". Even a dog responds to the name you give it...to that sound. But you don't say the dog has a sense of self because it remembers its name.

Q: When did the sense of self become irrelevant for you?

Guha: Irrelevant means it doesn't have any specific objective outside the framework of necessity. Suppose if something is not necessary, it does not have any movement in that direction. It remains in the background, it just doesn't do anything. But without its working, there is no action as far as a human being is concerned. So what happens is the moment I am feeling hungry, the process of

remembering where the food is kept is going on. Without the sense of self I couldn't have learned where the refrigerator is. All this information processing is connected to a movement which can only be attributed to the sense of self. My learning process, which has stored the information and is accessing it in different ways, makes me feel that there is definitely a “me” that is doing all this. But you can divide this process of digging out information into parts like: you are hungry, next you get up, and then you open the fridge. Someone looking at you will say, "Oh, Ram is hungry now, he is getting up, next he is opening the fridge." You can even tell yourself, “Oh man, I'm very hungry. What should I eat now?" These are parts of the whole process. To me it is not a mysterious thing at all.

Q: Like in sleep...

Guha: As far as I am concerned, even if the whole world says U.G. is not spiritual and nothing happened to him, it doesn't bother me. I say things the way I understand and feel them. If you say he had a big ego, so be it. U.G. said, "Looks like I'm the most egotistic person on this planet because I say that everything humans have thought, felt, and experienced got flushed out of my system." I can say that it doesn't bother me at all. But if I try to copy that and analyse the sense of self in order to figure out how to get rid of it, it will be an exercise in total futility. All this is part of our existence.

Q: Ramana said abiding in the self is the real sadhana. What do you have to say about this, given that you had so many experiences?

Guha: To me sadhana is the demand from within a human being, who is sincerely trying to resolve the conflict that is not allowing that individual to be in harmony

with nature. As far as I'm concerned, that's all that is there. It includes all our relationships too, like the relationship of my knowledge with my own system. How pertinent is my knowledge when I am all alone by myself? That is the real understanding of the working of the self. That is the only knowledge about oneself. How am I as I know myself, and how is it relevant to the way I function? This is the only self-knowledge there is; and you will see that you are nothing but the conglomeration of information. Information has emotional tags that have been systematically induced by the society. There is nothing outside that, so you cannot even demand anything outside that! Anything you demand is also within that framework.

Q: So when all attachments become irrelevant, what happens to that person?

Guha: Suppose when you are madly in love with somebody, everything else becomes irrelevant to you. Even though the other things are present, one movement has taken over everything. So the question of relevance and irrelevance is simply a matter of necessity. Your system suddenly wants something extremely urgently, so everything else is rendered irrelevant.

Q: Were you scared at that time?

Guha: I was not scared, others were scared. I felt at that time as if there was nobody for me. I didn't care about the universe and I just wanted to stay with U.G. What's the dynamics involved in that? There is no logic in why a young boy suddenly gives up everything and goes away. When the same boy becomes a father and his son does the same thing, he will be disappointed. Say I walked out on my father, now if my child walks out on me I will be trying to resist it, won't I?

So you see we never understand these things, and yet we want to do sadhana. Sadhana is a selective goal. It has no potency. It's a practiced thing that will make you dull. This is not a statement; I actually found how true it was for me. In all my practices the first experience would be mind-boggling, and then I would try to repeat that experience. But it never occurred with same intensity as the first one.

Q: Did you ever think all your practices before meeting U.G. were like a build-up?

Guha: My philosophy is this, if I want to create a picture about my past, I can really connect things and make it appear like a beautiful story. It is like looking at the sky. The fireballs of stars are billions of miles apart, but I can draw a Scorpion or a great Orion, which really have no relationship with anything that is happening out there in space. There is no knowledge that can decipher what is happening there right now; it can only be done in retrospect. If there were, and here is the crux of the problem, you should also be able to know your future using the same theory, but that is never possible. If you claim that you know what is going to happen, it is just a cock and bull story. You might as well just say, "*I don't know.*" Because then what happens is, my effort to find out any connections becomes irrelevant as far as my life is concerned, and nobody is going to learn anything out of that. It is a past model which has no relevance as far as our living and future are concerned. These are the things we are most concerned about. You want to utilize that knowledge to create a future which will be all hunky-dory, positive and nice. That's your only goal. What I'm saying is we are messing it up further by not abiding in the state of "not knowing", which is the real state of human mind. If one is utterly honest and sincere, one will see that everything else is an added input to the sense of self, which is useless as far as I'm concerned. It's a kind of tickling for the sense of self. The first thing I told U.G. when I met him was, "When I look at



your life, I see it is a textbook case of enlightenment. You are a person whose drive to find reality or truth, was so overpowering that you gave up everything, and ended up on the streets of London penniless, although you came from a rich family. You did not give up, but kept going in one direction, and then something happened. That's a textbook case." He said, "Why do you believe everybody but not me? I am telling you that despite everything I did, this happened. Why don't you believe that? Why do you believe the cock and bull stories of others?" He blasted me. I thought U.G. had many spiritual experiences, and I too had experienced certain things in meditation, hence there was some hope for me, and because I was with him I must have done something great.

Q: But whatever you are saying is still influencing us. We don't have a choice. We have to go through that.

Guha: I am just trying to say that it was very hard for me. Do you see where it leaves me? It leaves me in a place where I cannot move. I could use theories only in the field of physics to make my living, but not in the field of spirituality. I thought, what am I going to say if people ask who is U.G.? Shall I say he is just a freak? What would that mean? He did sadhana and then got enlightened like the Buddha? He says all that is bullshit. So am I going to tell my version of the story or his version of the story? I am not him. He is telling his story and I better take that. It is a simple thing. For U.G. it was like, if you can't trust me on this, how are you going to interact with me? You will never listen to me because you will think that your God is better and I'm a liar. This started burning me from day one. It impacted me more than all the experiences I had before meeting him. The entire logical ground from which I was acting, the existence of a goal, the justification for the goal, and the method for attaining the goal, everything was kind of wiped

out powerfully. Then I realized that maybe this is what J. Krishnamurti was talking about, when he argued against the method of systematic practice glorified in our scriptures. U.G.'s utterances had attracted me so much that I couldn't stop thinking about him. His point of view seemed negative, yet I was drawn to it. "What was the reason for that?" I thought, "Why can't I accept what he is trying to say? Can I rely on my logic which never worked in my own life?" These were the conflicting thoughts. So I realised that if I interact with him, I would have to really think hard and go deeper than my usual thinking, to try to figure out why is he saying something, and what is its implication for me?

Many things were revealed as I moved on in life, and I always felt that nobody in the history of humanity was more right than U.G. as far as I was concerned. So in that way, I have to admit that nothing had happened to him and nobody ever influenced him. But I was feeling something in his presence. So if he said nothing happens to anybody, I would say, "Bullshit! Something is happening to me. When I touch fire my finger burns, you can't say nothing is happening. I don't believe you!" I don't need to go to a psychiatrist to find out if my finger is really burning, or it is something else. I felt U.G. did that to make me so strong that I could stand on my two little feet, because my world cannot be anybody else's world. That's why I proposed a most practical model of human functioning. I used all my knowledge of science and biology to decipher the uniqueness of a human. Every human being is genetically and culturally so unique that there is no exact copy of one human being that can match anyone that ever lived before, lives now, or will ever live in the future. No two human beings will ever be the same. I can explain this very easily in the terminology of physics. Space-time is one continuous movement, there is no tracing back, and it is uni-directional. So obviously the past is out of range. It is like what the mystics say that the same water never flows

twice in a river, it is gone. It doesn't matter if it is high tide or low tide, it is gone. Every living moment is almost like that. How can the brain which lives by deciphering the reality and the demand from that reality, be the same for two human beings? Your way of looking at a thing can never match someone else's. So your effort to explain how you perceive an object is not going to convince the other person about the way you are feeling and experiencing. Our effort to make all human beings follow the same religion and the same God is total bullshit. It is the unimaginably oppressive nature of fascist thought! Can you imagine forcing a kid to believe in something that you believe in? His or her brain is developing in a different way. Your father didn't know anything about computers, but today's kids are playing with computers as if they are nothing. It's a totally different brain. How can that brain perceive a reality which will match your so-called non-existing fundamental reality? There is no such thing as fundamental reality. There is no reality, leave alone fundamental reality. Reality is just a functional aspect of our existence. So having heard all these things, where does it lead us? That's the question everybody has to ask themselves.

## Belief is a Placebo

Q: U.G. can be very contradictory. For example, he said that sex is only for procreation, but then he also said if you can have sex without a single thought there is no problem. He said that pursuing money for anything more than the basic necessities leads to a neurotic situation, but another time that money is very important and that you're foolish if you're not making money, and that money and health are the only things that matter.

Guha: Don't you think so? For me, money is the oxygen of social dynamics.

Q: Yeah. I agree.

Guha: The question is if what U.G. was saying is contradictory then why does it appeal to you?

Q: My bigger understanding is that it depended on who he was talking to and what he was addressing. If they were trying to forego material necessities in order to transform themselves, then he was sort of trying to prevent that.

Guha: He was not trying to prevent it. He was just trying to make them aware of what they were asking for. "Demand" is a part of the mental dynamics. No matter what you demand from the mental dynamics, for the brain it is all the same. It all depends on whether you know what you are pursuing, and why you are pursuing it. If you want to stay here you need money. There is in no other way. If you want to become a billionaire you have to ask yourself "why?" Or if you want to become

a god man you've got to ask "what for?" These are all mental dynamics. What do you really want? Whether you want to be somebody, or to get something, the dynamics are very similar.

Q: How do you see this contradiction?

Guha: It was not the contradiction that attracted me. I began to understand the dynamics of seeking, because I saw that the people who got hit by U.G. were pursuing some fictitious goal of becoming like somebody in their imagination, some god man or saint. They were trying very seriously and wanted a solution to the problem they assumed they had. Whether it was cultural or personal it doesn't matter. You have to be really integrated to not accept what the religious people are telling you. For example, if I tell you, "Close your eyes and if you experience such and such a thing it means you are progressing well", you will then take that as a sign. So you can see this is a rather vague area, whereas in the field where human beings are actually functioning it is not so. Like if you want to pass an exam you have to know certain things, or if you want to call yourself a millionaire you've got to have a million dollars. These are simple things that you already know, but in this other field you really don't know. Right now you could be thinking your questions are radical or superior, but how do you define such things? So there is something wrong there. You are accepting somebody else's expertise. You believe a person when he says he knows what is going on inside you, something you yourself have no clue about! If somebody asks you what state you are in, you have no way of knowing it. But that's the very implication which creates the idea of what you want to become. So obviously people who are trying to get somewhere, like achieving enlightenment or nirvana, by joining a spiritual organization, by reading books, or through understanding etc., when they listen to U.G. it shakes

them up. Why do you listen to U.G. and not to all the scriptural sayings that are there from the beginning of time? There must be something about him, otherwise why would you even bother? If some Tom, Dick or Harry asks you to do something, will you listen? Or when I am talking to you, if I talk gibberish will you pay any attention? Obviously not. So there must be something which makes you focus there. U.G. was trying to tell that you are wasting your time looking for something that does not exist, (laughs).

Q: There were times when I was distressed and I prayed and it gave me some peace of mind. My girlfriend is Buddhist and I know her parents meditate a lot and it has helped them significantly. Is there no value to all of this?

Guha: I looked at these things in all possible ways. Every individual has a very specific brain owing to his or her cultural background, genetics, family heritage and the environment where they grew up. You have a unique disposition and because of that there are certain things that appeal to you, and when you do those things it gives you some kind of respite. That respite has some value. If you ask a doctor or a psychiatrist, he will tell you that there is something called “placebo” which can give a real respite to the conflicting mind. Things like meditation, breathing exercises, and so on. So I would rather call it the property of the human system. In that property of the human system, this is a temporary solution. If somebody who you trust says, don't worry things will be ok, it definitely helps. What happens is the conflict at that time gets a break.

For us everything is psychological. That means the information we have been gathering since our childhood has specific tags. Information, sound, and vision, put together, create a brain circuitry which has emotional tags. These things are running the whole system. If somebody calls you a motherfucker you get really

disturbed. It is just information, but how it is tagged inside, and what response it generates in your physical system is real. So the information is doing the magic. Your response to this information and to the people you worship, either Jesus or Mohammad, have huge emotional tags inside you. You feel the immediate effect of it, but it is just a normal property of the system, and how information is being processed in an individual. How far that information and its temporary solution are resolving your core conflict is another issue.

Q: I don't pray regularly or very often. But sometimes it has given me respite.

Guha: Most people do that. When I am sick, if the doctor says there is nothing to worry about, it is a huge respite and I feel happy. But do you have any way of finding out whether the element of prayer has any real value, or is the information doing the magic? Can you distinguish between the two?

Q: No, I cannot.

Guha: Exactly, that's the whole point. Maybe it's our lack of understanding about ourselves, our fears, and our unnecessary investment in a specific set of information, that is creating these issues. I was really intrigued by various issues in my life, and then I found that most of the solutions that I had accepted were rather ephemeral. They really didn't solve the problems. It was not like you are cold, you go near the fire and you immediately feel warm. It was never like that. My question was, "Which part works and which doesn't?" And then after all those years of trying to find answers to these questions, I just happened to meet a guy called U.G. which generated a very different set of information with different tags. But its reproducibility was so amazing that it boggled my mind. So then I thought

if you and I touch fire we are both going to feel the same burning effect physically, because we have a very definite relationship between our skin and the temperature of the fire. I wondered, was this something like that? To my utter surprise I found it doesn't work that way. The way I feel when I interact with U.G., my friend doesn't feel anything like that. So what is it? How is it different from faith?

Q: I asked some of my friends to see U.G.'s videos, or read about him, but it didn't appeal to them.

Guha: So why did it attract you? Those sounds, those meanings, his gestures, his language, everything obviously carried some information which unknown to you made inroads into your system. It did. Otherwise why would you be so attracted to him? And why would you give any importance to it at all? It's a simple thing. Everything does not appeal to everybody in the same way. But we share a basic construction; we have needs, and there are responses to it. Human beings are diverse. The same set of food can kill one person and be nutritious for another e.g. peanuts. So we have this innate diversity.

Because of my scientific background I was always interested in the principle of universality. I used to think that we are all human so certain things must be universally applicable. But I found it's not like that. What is to me as clear as daylight, as real as fire, to my friend it is only a story. So I kept thinking, why it is like that? Then I coined the term, "Subject Specific Functional Reality" (SSFR). As such there is no such thing as reality; that which makes no sense to your system is no reality at all...absolutely none whatsoever. Then what is reality? It is just a definition. You can define certain things, then use human logic and try to understand and create better definitions, and write books about reality. For example the reality that scientists talk about, say the Big Bang, for you is not



much different from your grandpa's belief in Lord Rama. You don't know a damn thing about the Big Bang Theory, because you don't understand the intricacies and interactions between the equations which suggest there was a Big Bang. Scientists produced all these things and you just believe them. Just the way your grandpa or my grandma believed in the stories of Ramayana and Mahabharata, or a Christian believes in Jesus. Maybe they were never there. Who knows? There was no evidence of Jesus's dead body. To me religiosity is not good or bad. My grandma was highly religious so was my mother. I didn't believe any of that, but I didn't love them any less. It just doesn't matter. A belief system is a very different thing. To me it is social conditioning. You have very little choice in it. You were a little boy, born in a specific atmosphere to particular parents, and nothing was in your hand. You were automatically going through those conditionings. You are a system which responds in a certain way. There's nothing you can do about it. It's not your fault or credit.

Q: Like you said, when you heard U.G. or you read about him, things fell into place.

Guha: It fell into place. I had put 95% of my effort in finding out if there is a reality...can I do something to find out that reality? Can I hit that thing to bring about a certainty, and resolve the conflicting nature of thinking in me? Before that I was reading J.K. for a long time. As a child I read the Bhagavad Gita, not by choice but because I was forced to. In my Hindu school I had to read it every week. In spite of all this I was depressed because the Promised Land was as far away as anything could be.

Q: You didn't move one step.

Guha: I didn't move even an inch from the depression or the hunger that I had. It didn't do anything to me. Literally nothing! It just didn't make any sense. In fact I was going crazy. The more I was meditating, the more I was having fascinating experiences in meditation; but all the Gods and Goddesses that came and spoke to me made me even worse. Because even though I saw God, not one problem of mine got solved. They say if you once see God your life is going to be changed forever. Bullshit!

Q: But for some people it does work.

Guha: It doesn't work. That was my doubt! (Laughs) Accepting certain information as part of a belief system makes you insensitive, it is like being high on a drug. I understood this because I had read J. Krishnamurti. To me that is not what the system seeks. The system seeks a biological equilibrium. It can't sustain a mental high. That is why I preferred U.G. Krishnamurti over everything and everybody. The artificial certainty and high is not good for an individual, and it also creates erroneous ideas in the field of social dynamics; I don't want to believe that my idea is "only as good" as someone else's idea...if I do I lose my certainty. You understand?

Q: Absolutely.

Guha: Then you begin to doubt yourself. But that biological equilibrium is the reality. It is the functional reality of the system. The other one was a fictitious reality which pushed you towards a thought-created idea. Whenever you think something, it's about a future, about an idea, about an understanding, right? They

are all in your imagination. You can say, tomorrow I will earn hundred dollars, but it actualizes only when your imagination becomes a reality. So in every sense our ideas create a fictitious certainty, and we invest all our energy to make it real. We believe that the idea is more real than our existence. We give our life to it, and do all kinds of things. I feel that's the wrong dynamic. Life's innate programming is working in every individual, and if the individual is healthy by construction, then he or she creates a healthy environment. If a river is powerful and healthy it creates a civilization around it. If a tree is really vital and healthy, all the birds and bees and everything, together create a symbiosis. We did not create the birds and bees, we did not create ourselves, and we did not create one damn cell in our body. Your thought can never touch any of these.

It is the appropriate functioning of the cells and their organizational power and harmony that allow you to see their emergent property called thinking. So you see one is very different from the other. If you at least think about these things, even if you don't understand fully, you will get a hang of the power of life itself. The fact that I'm talking is just an exhibition of life and its power, so are you, so is everybody. It is a result of the programming in one sperm and an egg that created this marvel here. This programming is a work of nature, and millions of years of the tinkering of intelligence. We don't do anything here. In fact if it gets the right environment in the mother's womb, and in the outside world, it begins to see everything the way it is, and to express itself the way it is designed. I am not telling you there is any designer by the way. You may give a proposition and create a model of creation, but in fact you really don't know. Even the ideas that come out of you are properties of the brain, after it assimilates certain information in a particular way, and produces what you call thinking.

The same applies to what you think about yourself, what you know about yourself, what you are, and whatever. Life is much more complex with its intricacies and its innate power. How did we create the atom bomb if not through the power of life? Our brain cells, those neurons which are working, begin to sense the way the outside world works. Then we use that understanding to discover certain workings of Nature. We may not know everything, it is not necessary to know everything. This infinite universe is unfolding right in front of our eyes. There is no gap, it is complete, total. Do you think we need to see everything? If we needed to probably we would, but since we don't it is not necessary. We are not different in purpose from any other form of life. If you think you can eliminate all bacteria you will die immediately, because the bacteria are helping in your functioning too. The doctor will say your stomach needs bacteria. After taking antibiotics you have to put all those bacteria back again. After killing them you have to recreate them!

Q: It seems there is no free will.

Guha: As far as I am concerned, there is no such thing as will, forget about free will. I'm sorry but it's an apparent illusion. To me it goes even further. I tried but couldn't find "Guha" anywhere, other than in the name. In fact that is a big problem for the scientists working on artificial intelligence, because they imagined they would figure out how thought works. They couldn't find where damn thought is located! Many trillion memory cells are involved in the process. It's all very different, you know, the way we constructed a computer, it is not like that, it's totally different.

Q: So there is no contradiction between what you are saying and...

Guha: I have zero conflict with what I am saying.

Q: But if you ever want to meditate or pray, would you allow yourself?

Guha: I'm sorry it never appeals to me because I don't demand anything. Even if my child is sick I don't demand anything. I know I have no power. I will do everything that is practically possible, everything that is in my capacity, I will not leave any stone unturned. If I had any power like that, I would have changed myself and my world. I have seen this as a fictitious reality, so I'm not telling you anything like that.

Q: No, I'm interested in how you are processing it.

Guha: I never tell anybody that everything will be all right. That is just peddling some goodies; however if it is a placebo that's fine. If I find that you will be peaceful if I say, “Hey everything will be okay, buddy”, that's a different thing. When I am confronted with integrity and sincerity I will never say these things, because I don't know, and I don't have any special power. I exactly know the limitation of the power of my thinking and assumptions, and where my thought-induced imaginative capacity ends. So I have no problem about that. I don't process this information. And with that, I have to give you this good news...all the fake fears vanished. Because I'm not creating a future, I have no fear of what is to come. Whom should I pray to? If I pray for my brother's health I feel guilty. You know how many people are suffering? What gives him a special position? I don't even pray for myself because there is no image that I feel is worth praying to. I only carry one picture of myself, my passport! That's because the society has forced me to do that. It made me a narcissist!

I never asked U.G. for anything, either to understand, or for any favour, never; because life has its own power to take care of itself if it functions appropriately. It is our expectation, and the drive to reach an imaginary future, that is creating conflict in us. I'm not saying "*Karmanyē Vadhikaraste*", a verse from the Bhagavad Gita meaning you have a right to perform your duty, but you are not entitled to the fruits of your actions. However that seems to be how things are. We have an image about what we should be. It has been pumped into us from childhood, yet it never really matches what we think about ourselves; it is either more or less. Nonetheless you never questioned that image. What I should be was always wrong! I am supposed to be something that I've been told by my mother, my teacher, and so on, but I wanted to become a soccer player....

The brain competes and survives in its environment by investing all its energy to overcome the problems it is facing. That's the way each stage of our functioning works. When you are confronted with a certain situation you will give everything you have to overcome that situation. When U.G. came into my life I was patriotic, giving, doing everything for others. I was ready to give my life for my country when I was young.

Q: If you have moved past all of that, can you ever be an artist?

Guha: I even forgot my science! (Laughs) That was my life's passion because it came to me very naturally. I found that the natural world appeals to me, the way nature works, the way the energy works, the way different forces work. Naturally whenever you are attracted towards understanding, that focus itself gives you more understanding. That's the way it works. The brain uses trial and error to do a specific job in a specific way. But the point is, that which I was most passionate

about, went out of my system very smoothly. I'm not saying it's good or bad, maybe it is bad. Maybe is not healthy for a person to suddenly lose interest. To me it didn't have the appeal it had earlier. Rather my interest moved to something very different and I wanted to experiment with myself, and with people. People became very interesting to me. When I looked at their faces, when I saw them, when I saw their reactions and their knowledge, these things became way more interesting to me than how the atom splits and produces energy. I found that artistry and things like that are the result of trial and error. After some time it becomes a part of you, but you will not know why a specific thing attracts you. You can say anything, but the fact is your system cannot uncover this fact. When you close your eyes, you are not an idea, although when you project yourself to others you are an idea.

Q: The self is an idea.

Guha: Basically you are in a state of not knowing.

Q: So again it seems to me that any art we create, any story we write...

Guha: Without intention you cannot do anything.

Q: Correct. But probably how that story shapes up is a product of my conditioning and value system, of what I saw through my experiences, what appealed to me and what I believed in. It's just a play of all that.

Guha: Yes it is nothing more than that. But if you have a particular objective, there is nothing wrong with it. That's what I want to say. But if you think you are going to have an objective that is universal, that's your gullibility. The moment

you want to project something, it is not free from your conditioning. Without the conditioning you cannot see the world at all; because all learning came from the condition of thinking. That's how you learn a language when you are a little boy or a girl, as a response mechanism. There's nothing you can do. That is how it has evolved with all the words, their meanings, emotional content, and expression. You can either please somebody or hurt somebody. If you do critical thinking, or explode with anger; whatever you do is all there in the history of your language itself, nothing is yours. It's like you are living in a pool of oxygen, nitrogen, and carbon dioxide, and you can't be free from them. The human system cannot be free from language and meaning. It's a utopian idea that there can be a clean slate. That's bullshit. You have to understand that language is just a way of saying things. So the ideas you have been carrying on your shoulders, which give you a high or a low, can go away from your system. Not that you will forget anything. Their effect on you will be gone in a way that they will not create any barrier for your functioning. Do you get me? Once a guy that came to see U.G. from Italy said, "Until I read you, it was okay to have sex with my girlfriend. After reading you, I started thinking that I'm using her!" U.G. laughed and said, "Didn't all these holy men create enough problem for you that you added one more and made your life even messier?"

Anyway, these are all social and cultural effects. You have information, and information is necessary only when you require it for doing something. It is not possible to remember everything that you have learned from the beginning of time. In the same way the body's physical system doesn't work like that. What is important is to find out if there is any lingering information that is creating a problem for you to function the way you're supposed to? You see, the tagging of information becomes the problem. It is either a taboo or a help. So when you are



free from those things, it becomes a normal thing, just like food. It's not something you need to be bothered about all the time, whether you are doing right or wrong. It's like relationship and friendship. If you imagine an ideal relationship and what it should be like, you can never be a good friend to anybody, because you have already accepted an ideal. The ideal is not you. It takes you away from your own sensitivity, your own functioning, everything. You can't even look at anybody. You first see, oh he is a Hindu, he is a Muslim, or something else. You never even look at the person beyond the barrier of his colour or race, especially in India.

Q: Absolutely. You're very right. I did not grow up in a religious environment and I've never been on a spiritual search. I somehow stumbled upon U.G. pretty early in life, even before I could start. And then for a good four years it all did make sense. But recently, I feel like these are contradictory statements, and they are context dependent. And he's really not saying do this or don't do this. So whatever I am doing or not doing is not because he instructed, but out of my own understanding and it's a product of my own conditioning.

Guha: Yes. But the most problematic thing is, there's something called binge eating and binge listening. You keep doing it. J.K. said, "Anything you repeat is not necessary for the system, because you begin to lose your sensitivity." We have five senses and the sixth sense according to me is the information processing, what we call thinking. It is a very important aspect of the human being. If somebody says you can be free from that, you can just dump that guy right at the onset. Don't waste your time and energy by listening to those jokers, it's not possible, they don't know how thought functions. They just read something and throw out an absolute utopian idea; it has no foundation, meaning or validity, nothing. So that's out. But what is important is that your system, for example your eyes, are most effective

when they can see the way they are supposed to see, when they are open to everything. By the repeated processing of a particular set of information which is unnecessary, you become fragmented, like a frog in a well. You lose your sensitivity of the way you're supposed to see the world, and allow yourself to be impacted by the world, and process things. That's the way this whole system is designed and has evolved over millions of years, you lose that. So whether you binge read U.G. or you repeat mantras forever, or do anything, it's actually taking you to a smelly and orthodox corner of your existence. You think you have created a paradise for yourself, which really doesn't exist. You think that you have understood U.G. by listening to him, but you can never gain his authority and confidence, period. It's life's energy that is working there, for itself by itself. It has its own authority; it cannot live on the borrowed authority of somebody else. You want to process everything in the light of U.G.'s sayings. They were valid for him not for you, because you are a completely different system. Your system, and whatever information it can gather, has to process it in such a way that it becomes your own functional reality. Only when your feet are firmly grounded, and you are ready to accept the world as it, is will you find yourself in a very different space. Then you will not be afraid of anything.

## Thought is an Instrument of Destruction

Guha: There are all kinds of food in the jungle, but animals only eat what they need. Just because you have everything it doesn't mean that it is all necessary for you. It is a subject specific functionality. So you have to find your own rhythm of how you should work and respond, without following anybody. If somebody tells you what you should be, you will discover that this is fake. Why should I do anything fake? Let me be by myself, take it or leave it; because your system is far more intelligent. The sign of that intelligence is that U.G.'s words made inroads into you, and made sense. So what is that sense? This is the most important thing for me. U.G. used the term, "Attraction is the action." The fact that it made an inroad means it is the beginning of a conflict resolution which is innate to you. For example, you have a system which wants to function according to its core genetic makeup, and it has strength and vitality, but you create an idealisation, and want to function in that ideal way which is conflicting with your nature. Then along comes a person whose actions are not based on any idea. This has some signature, a signature which is trying to resolve that problem, which is unknown even to you. It is trying to give you the strength and vitality to be by yourself, to be true to your genetic makeup. A tree is at its best when it expresses itself through the full flowering of its genetic code. So are you, and so is every form of life. It is not that you should be like U.G. or me, that's a bullshit idea. To help you become yourself is the work of that energy. It is trying to resolve the battle inside you. What they want you to be, versus what you are. It is basically a rejection. You feel that energy is pumping in your guts and using information to help you to be yourself, and not anybody else. U.G.'s image is no different from any other image; nonetheless his words have affected you. To me, if you are an intelligent and introspective individual, you will want to reflect on how you get affected by anything; because

that is the way you will understand yourself better. Then your meditation will be to try and see what kind of disposition in you creates an interest in what U.G. was saying, although you found him conflicting. So obviously, that's a clue, that there are no specific instructions in what he was saying. So, what is right for you and what is not? Nobody can tell you. Our idea of a perfect person who tells us nothing but the truth is a fiction. There is no such thing. U.G. was openly telling lies all the time just to prove his point! (Laughs)

Q: Depending on who he was talking to and what he was addressing. Yeah.

Guha: To prove that all information is like that.

Q: It's just a way of thinking...

Guha: And then he would say, "There's no such thing as truth." I said to him, "Okay, then I can never call you a liar!" (Laughs) Somebody who proclaims there is no such thing as truth, how can you expect only truth and reality from him? So you see the conflict is inbuilt in humans. The moment some information comes out of you there is the tag of intention, you have to show off. It is already conditioned. There is no stimulus and response dynamic there. When you are dying of thirst and you see a glass of water, it will produce a pure and simple innate need. The information response is never like that. It's all contaminated. Why do you have to invest so much in it? It has to be purposeful though. If you want to invite some girl to your bed, you have to say the appropriate things to her, no? I'm just giving an example! So this is how the whole thing works. Can you be honest in your business? Is it possible? What is the meaning of honesty? If you make profits and devise a way to avoid paying taxes, you are considered smart. So honesty has no

meaning has it? These are all social conditionings. Just don't pay too much attention to them. Whatever you require, like intelligence and talent is there already. These capacities have been systematically handed down to us by our ancestors for us to stand up on our feet and overcome the social challenge that the society is going to throw at us. The most important factor in this is MONEY. If you have talent yet you're suffering from the lack of money, then something is wrong. Something is wrong in your understanding of the working of the intellect. That is why you need to use your instrument in an appropriate way.

Q: There was one aspect which U.G. was very clear about, there was no contradiction. About spiritual practices like prayer or meditation, he said they were useless and even evil.

Guha: Correct. Right from the beginning the religious field was created out of our fear and a fictitious reality. Anything that you cannot prove to yourself, other than through faith, has no foundation. Once you have perceived this fact you will never ask anybody to pray.

Q: Sometimes I tell my mother to pray when she is distressed. I do it because I don't know what else to say to her. But I'm unsure if I myself believe in it.

Guha: Exactly! So I keep my picture clean. I tell everybody, what I cannot see I don't believe. You can bring your God and I will have a nice time with him or her! (Laughs) Otherwise it has no value to me! But that doesn't mean I will disturb my mother or sister's prayers. Never! I believe in subject specific functional reality. I don't know many things and I don't want to assume anything. If somebody wants

to discuss anything with me, I will say what I feel is right. But I will never ask anyone to accept what I am saying.

Q: Right, it becomes very specific. So for U.G. or for you, this whole idea of meditation is false, is that correct?

Guha: Meditation has a different effect. I can explain it very well to you. It's simple. Suppose, you want to be fit and do some exercises. You want to run, and you want to jog. In the beginning you will stumble, and after a 100 meter run you will be panting, but after a long practice you will be jogging nicely for three miles. Now in the ancient world the people, especially where we come from, were trying to study the nature of conflict in the mind. They kept trying various methods, generation after generation, just like in the field of medicine, science or any art form. They investigated a lot into what they called stability or mental peace. They saw that if the mind focused on one thing for a long time, it was possible to slow thoughts down and arrest the mind's wandering tendency. They found this had a beneficial effect on the body.

They also discovered many things, like medicines from herbs, and exercises to keep the body healthy. All these aspects are there in the culture. You cannot say, when you are reading a book on medicine, that the early researchers didn't do anything. It is because of their research we are here today. So certain aspects work. If you do breathing exercises, it will have a physical effect on you, you will feel certain things. This has been verified, I myself have done it. The only difference, as I discovered for myself, is that there is no such thing as divinity or Being that we Indians normally believe in. It is simply a property of the human system. Just the way blood comes out if you cut your skin, the neurobiological organization also has a set of properties and its exhibition. So these things have effects, but

don't make the mistake of imagining that there is a God or a special being that is doing these things. That part is truly unknown unless you accept it as a belief.

Q: That's just fake. There's no question about it!

Guha: Faith has some good effects in the beginning and then it makes a mess. Suppose you go to a place where they don't give a damn about your faith, then it's a big conflict for you. When I came to the U.S. for the first time, I had a tiny TV. My wife was doing research, I was yet to start working, and I used to browse the channels on TV. Suddenly I saw this Christian evangelist guy who brought a Hindu woman on stage, and was prompting her to confess that she was under the spell of the black magic of Ganesha, and how Jesus had freed her. I thought, holy shit, what is this? (Laughs) It is not that I had any belief in Ganesha, I was thinking about the people who were watching the program. For some this information was valid and true, but it would be devastating to the people from the land where you and I come! So you see these are all conflicting matters. Maybe faith has some effect, but my question was why it is not universal? Why is every experience of mine, whether in meditation or in my most vivid visions, always connected to my background? I never dream of a Polynesian God, I never see a Mayan temple. What I have never known will never appear in my experience. Period.

If you ingest some chemical which completely shakes up the chemical organization of the brain, making you see colours in a way which is not the functional reality for this body, the brain will try to get back to its normal state. The body has to see the way it is supposed to see, to protect itself from everything around it, so it wants to go back to the normal reality as soon as possible. And that

is a struggle. Say I give you LSD, which is creating all these colours and distortions in your perception, then the brain's robust organization is trying to retrieve the seamless universe which we normally perceive, but it is unable to do so because of the chemical disturbance. Now without knowing anything about the brain's functioning, you begin to think that maybe this is the actual reality, and what we normally see is a dream. Some religious joker is going to confirm that! Can you function in that way? You can't! Just because of a chemical disturbance you think that God exists in that realm. But you can justify anything you want. The body's most important objective is to function the way it is supposed to function, without conflict. That is its primary job. Your money has no value for it. Money is a functional reality and there for your mental peace. I'm serious! What does a chicken care about pearls? It wants grains! So with your body! It doesn't care about those things.

There is a secondary reality... our needs. We have created these needs, and we have this powerful secondary instrument called Secondary Consciousness. According to the definition given by doctors, Primary Consciousness exists in all animals in the way every brain processes colours, the way the eyes see things, etc. Secondary Consciousness is self-awareness; I know I cannot stay here without paying rent to the landlord. To overcome these social challenges I have to use that secondary instrument. If you don't use thought you're not going to be functional! So never think that thought can go out of your system. The Indian holy men who say you can stop thoughts are taking you for a ride. Jokers! The problem is, in this field there are no standards. Without using the information the holy men give you, you can never know what state you are in. No way. You can say, right now I feel fine, I'm breathing well, I don't have any pain and I don't feel hungry. That's all you can say.



Q: We don't know anything else.

Guha: And since you don't know, it becomes very easy for those jokers to exploit you. There is nothing more to it. The holy men are people with messed up intentions. They could not make it in the normal way so they took a convoluted path to become social figures. It's ultimately the social dynamics. Everybody wants to be famous by hook or by crook. An Italian guy, an ex-Rajneesh, who later became my good friend, told me when he heard Osho criticizing a certain U.G., he wanted to find out who U.G. was, because Osho usually never criticized any guru or godman. Anyway it's a massive exploitation.

Q: But then some people say they have benefitted from it.

Guha: If you think there must be something there because so many people believe in it, then it will be a false assumption. Much of humanity used to believe the earth is flat. Around 150 years ago they were proved wrong by the scientists. Just because the majority accepts a certain thing as reality does not mean it is a reality. At best it is just a common mode of expression.

Q: My eighty-nine year old grandmother used to read the Bhagavad Gita every morning. My dad did the same. I think somehow they found their own meaning in the scriptures, which gave them some kind of peace. But it never worked for me.

Guha: Medical science is beginning to explain these things. The effect of information on a physical system is very real. If you don't have conflict, your cortisol secretion is optimum and you are healthy. My point is, just because a piece

of information is producing some effect doesn't mean it is true, or logically connected to the physical processes. I saw the peace on my mother's face when she was praying. I see how devoted people are. That doesn't mean what they believe in is a reality.

Q: You mean it is not a fundamental truth.

Guha: If it is a fundamental truth, why is it not like science? For example, if I do an experiment on gravity, whether I do it in Shanghai, in Rome, or in London, the result is going to be the same. I wanted to find out that kind of universality in human functioning, because I felt that a phenomenon like U.G. and his energy had a kind of universal signature.

Q: To me, what you are saying seems like the most reasonable explanation of the human mind and how it functions. Maybe because I have a scientific outlook, I don't know.

Guha: There is a catch there. The working of the human mind is independent of its knowledge content. For example, even after you come to know which information is creating fear in you, your fear is not going to go.

Q: I have noticed that. When I came to America, I went to NYU. That's where I did my masters. They have this glass library. When you sit there you can actually see all the way down. Once there was a suicide. I heard a loud thud. We came out and saw the dead body. After that every time I was in the library, I thought, "Am I going to fall?" and a fear would grip me, although I knew consciously that it won't happen. But the fear continued.

Guha: People, who have a fear of darkness, hear sounds and see things even when there is nothing there. So mere knowledge and explanation can only go so far. However the working knowledge, the working situation, and the working conditions, are different in the field of human existence. They are mostly unknown. People have been experimenting with it. For example, you are carrying the load of certain information inside your head, you give a lot of importance to it and it is a burden on your brain. Supposing an interaction with an individual, or reading something, makes you perceive that what you know is erroneous, then you lighten your load, because you have freed yourself from the false ideas. This makes you more functional and more effective in your field. That kind of effect is definitely there when you are exposed to U.G.'s literature. If somebody has any interest in seeing this they can, but if you don't want to walk this path, you will never know. There is a subtle effect in what he was expressing which is being perceived by your system, but not as a belief or faith. There are some working conditions that allow the system to operate in a very different way. For example, when you breathe good air and eat good food, your system becomes vital, and then it is in a better position to fight than when the environment is not so good, when there is pollution, etc. Our neurobiological system works in a similar way. When wrong information is systematically rejected by the system, it gives you a space where your system can begin to function as it is supposed to. I call it "integrated health" which includes both the mental and the physical aspects. But as I told you before, not many people resonate with this, because it is a subject specific functional reality.

Q: In your case, you went through the whole gamut. You tried everything and you realized nothing was working for you. Then you kind of threw it all away.

Guha: I almost threw it all away, but some doubts were still lingering.

Q: A person I know used to be a very turbulent character. Then he started to meditate and now he says he is a peaceful person. He has changed completely. I never tried meditation, so I wonder if I should. When I am stressed, I start thinking maybe there is something to it.

Guha: I must tell you that perhaps your turbulence has a very specific purpose, which could be more helpful to you than vegetating in meditation. (laughs)  
Maybe meditation will take you through the social obstructions to make you even more successful. You never know. You have to understand that you cannot follow anybody else's example to evaluate things. It means nothing to you because you haven't tried it. So you are not in a position to know whether it is good or bad. If something works for you, all you can say is, hey it worked for me, and maybe you can give it a shot. That's all.

Q: Does meditation strengthen the sense of self?

Guha: No. As far as my understanding is concerned, meditation was designed to bring about a change, where the sense of self acts as an aid to address the systems core well-being. But if you believe and say what they want you to say, you are borrowing their authority to exercise your sense of self's authority. You know what I mean? You are borrowing somebody else's authority to prove what you are saying is correct. Nobody can convince me that meditation gives peace because of their guru's spiritual transmission or God's grace. What they make you believe is very conflicting.

Q: As you were saying earlier, it's actually a property of the system and nobody can claim to have special knowledge about it...

Guha: We don't know what the source of our thoughts is. I think there should be a very specific boundary when it comes to making an effort through thinking to resolve certain issues. If you use thinking for attaining peace, it's not going to work. You cannot use your thinking to find peace in your relationship with your wife or girlfriend. Thinking is an inadequate instrument in this field, it doesn't work here. It is a different dynamics altogether. You may have to go to a marriage counsellor! And the problem is our conscious effort in every field of existence involves thinking, so there is nothing you can do. Your conflict resolution has no relationship with the instrument of thinking. And you have no other instrument. So that leaves you in a very problematic space.

Q: People would think that's why there's a need for meditation...

Guha: There are many avenues that create different working systems. Like if I want to break an atom and create energy, it will not be everybody's game. It is a very specific knowledge system. But since this is totally unknown, everybody plays with it.

Q: But if it works, it's fine.

Guha: Exactly, if it works! Look, if it worked for you, you wouldn't be here, (laughs).

Q: True. That brings me to my final question. I think I have taken a lot of your time.

Guha: That's ok!

Q: After going through all these different areas with you, it seems to me that thinking can only make things worse...

Guha: It is not a means to resolve those issues. And you have no other way. Even when you meditate you use this instrument. I'm sorry! You can go to the temple every day and feel good, or you can go to a ball game and feel good. You can go to the bar and watch the soccer match of your favorite team and derive tremendous joy. What is the difference?

Q: True. In one of your books, you say this is where U.G. sort of took a leap, because he came out of the mental domain all together and went to the physical domain.

Guha: What happened here is that an understanding gradually unfolded, which perceived that my thinking is incapable of doing anything to bring about an order in my system. There is something already working there. But why is it not able to resolve the conflicts? Perhaps my thinking is obstructing its natural expression. I found it is a dead end. Even if I perceive that my thinking is completely inadequate for bringing about an order, I don't know what I should do about it. Because whatever I know, and whatever I can do, are all in the field of thinking. That's why I spoke about the boundary. No matter how much you try your effort is

going to create a convoluted reality, but because you try, you are invested in it, and begin to think it is working for you. If you are a person for whom this is very important, it will be a very depressing situation because you can fool the whole world but not yourself. You can put on a facade for the world, but inwardly you will be in a miserable space...so then, in your private existence you don't do anything, basically. There's no movement in any direction, any movement that involves hope or future. You might think I am giving you an instruction, but I'm not. You understand?

Q: No, no, I get it.

Guha: This is not an instruction. It is just accepting the reality as it is imposed on us; understanding that my thinking is incapable of repairing anything in my system, because it cannot touch anything there. It can create a situation where if I'm worried, my blood pressure goes up and my acid secretion is all over the place. It can trigger everything that is bad for the system. I can almost say that destruction is the nature of thought. You have the perfect knowledge of how to destroy your system. You can ingest potassium cyanide, or jump out of a train. On the other extreme, you know nothing about addressing your well-being. Zero! You know that thinking has a lot of adverse effects, yet you have no way of stopping it. So what's the most effective way of dealing with it? Use it where you can get some benefit out of it in the social dynamics. That's practical. That's why U.G. used to talk about money. If you have talent, you should convert it into money. Otherwise, your talent is useless. You will end up crying that nobody values your talent, that nobody understands you. Talent should be a convertible commodity. I'm not joking. This is the bottom line of our existence. But I never say how much money you need. You have to figure that for yourself, nobody can tell you. Nobody needs

to tell an animal how much it should eat. We are the only animal that does not know how much to eat! (Laughs)

Q: Yeah. It's ironical that after investing so much effort to understand these things, in the end you realize that you don't need to do anything.

Guha: We all have gone through it. That's why I said it was not your choice where you were born, and in what atmosphere. My father was terribly affected by the partition of Bengal, because he became a refugee struggling in India. It was not his mistake. That's our past. No matter how much you regret it, it is not going to change anything. What you can do now with whatever you have and with your present situation, is the most important thing for you. After perceiving all these things, you find that you don't do anything; it is your system that is constantly working things out. Imagine, if your heart sleeps what the hell is going to happen to you?! It is the most faithful instrument, like a mother taking care of her child. Because it is working, we are here talking and discussing. Every part of our person is endowed with that kind of programming and capacity. The only thing it absolutely wants is to function the way it is supposed to function. If you don't convert your hunger into binge eating it's fine. Otherwise you create a problem out of its simple hunger and desires. It is actually very simple. It has to find its own space, but it goes in a different direction because you think too much.

Q: Thinking is clearly the problem...

Guha: It is not a problem if you think about the things you need to take care of. It becomes a problem when you use it to generate an outcome which is independent



of thinking. You are using too much energy for nothing. Your system is now deprived of the vital energy to deal with what you really need to do.

Q: Yeah, absolutely.

Guha: So thinking is not a problem, eating is not a problem, hunger is not a problem and sex is not a problem. It is how much you invest in them. That rhythm is the most important aspect of your living. That will determine how vital you are. Anyway, it was nice meeting you.

Q: Thank you so much Guha!

*The crisis that is born out of thinking  
Alas, can thought ever uproot and annihilate?  
The glare of knowledge conceals the beckoning of freedom  
Until it disappears forever*

Excerpt from Guha's poem  
"Man"

## Knowledge Cannot Free Us from Conflicts

Guha: Thought gives solidity to the perceptive mechanism by creating an alternative reality, and by making you believe that you have a being, and that you are somebody. Do you know what the scriptural significance of the third eye means? *When wisdom flowers, no disturbance can create any illusion inside you.* Your ability to see the way things are, with yourself and with others, cannot be clouded. You see me as a man and that's it, there is no more illusion in it.

Q: Why do you think yoga or other kind of meditative exercises are considered different from the use of chemical substances to alter the perceptive reality?

Guha: The whole point of meditation was to do exactly the opposite. During meditation the steps were originally devised to make you see the way you are supposed to see. One of the fundamental prayers of the Hindus was, “Take me from the unreal to the real...*Asatoma Sadgamaya*”. Whatever I see around is real, but what I think about it is unreal! That is the beginning of the unreal, because I am using my imaginative faculty. The class divisions like Brahmin, Shudra, and others, have been created among us out of this imaginative faculty. Knowledge has created these identities and imposed them on you, telling you what you should be. This imposition is not acceptable to the system (body). So right from the beginning there is a conflict. The conflict is that you are being told what you should be, how you should lead your life, what is bad, what is good, and what you will achieve if you follow them, and it goes on and on. You are being constantly bombarded by information.

Q: Would you say it would be better for a human being if he or she is not bombarded with information?

Guha: That is not possible. That's the dilemma. Without information you cannot learn anything. There has to be a dynamic balance. This balance is established when the learner finds a place that is appropriate for himself within that frame.

Q: So the contradiction is inevitable?

Guha: Yes it is inevitable. In the beginning when you are learning, you have to have confidence, and you are taught to be happy only when you get the reward and the acceptance of the value system. You need to have confidence and motivation in order to survive. As a result, your sense of self is also solidifying its authority through everything you do. And to an extent that is required. For example, your mother has to be possessive about you to protect you as a child.

Q: You previously said that this reality is constructed at a biochemical level in us

Guha: I call it functional reality.

Q: Right, but do you think there is a deeper level?

Guha: What I'm trying to say is, for me there is no reality, leave alone absolute reality.

Q: That is what the Upanishads say too, that there is no reality.

Guha: No, that is incorrect. The Upanishads say there is an unchanging reality which is beyond the grasp of the human mind. That is their fundamental assumption.

Q: I think what they basically say is that there is one eternal consciousness and it came prior to the mind and body.

Guha: That is what I disagree with. I feel it is impossible for something that is changing constantly to be aware of something that is unchanging. My point of view is that consciousness is an emergent property of the brain. The workings of the brain give rise to consciousness. I don't accept the belief that consciousness gave birth to everything. As far as I am concerned this is not a verifiable piece of information, given the present state of human knowledge. But I am open to considering any scientific enquiry in this field that can bring to light things we don't yet know.

Q: It also says that you have never known non-existence and you are not the body...

Guha: That's what they say. But how do you verify such a hypothesis? Can you close your eyes and find out? You have to know now, not in the future. My question is, at any point of time without this knowledge, is there anything in you that tells you that you were there from the beginning of time, and that you were there before this body? You have been told, but you don't know it for yourself.

Q: Exactly. Like they say consciousness is ever present.

Guha: So at this point, what can stop this consciousness in you? The doctor here knows (pointing to his doctor friend from Pune), that when they take you to the operating theatre, they can disable a certain bunch of neurons in the thalamus and you lose consciousness. So you see medical science knows what chemical reactions will inhibit that process.

Q: But that is still at the bodily level, right?

Guha: Yes. So what makes you think that there is something in you that is not going to die? You are not ready to accept that. You want immortality and eternity.

Q: Are you saying that even the perception that I am part of, or that I am, an eternal consciousness, is actually knowledge?

Guha: It is only the knowledge and the information that is playing out in you. It has no role other than creating a belief structure. You can think about it. They did a lot of experiments. For generations, humans have enquired about the relationship between the thinker and where it lives in the body. That is the meditation they tried to prescribe in order to find out if there is anything that is not afraid of this physical connection. For example, if you say you are not the body, let your hand be cut off! Who cares? But obviously it is not like that!

Q: It is what you identify yourself with. For example, freedom fighters identify their “I” with the nation, and don’t mind giving up their life for it.

Guha: I say the belief structure hijacked the body's sense of well-being. The idea of “I” is connected with everything else. It does not exist by itself. It is basically a knowledge game.

Q: Do you think it is all based only on knowledge?

Guha: You go and discover! Is there anything you can say that is outside the framework of knowledge or ideas? Anything you capture and put into your memory, which you can retrieve later, is a part of the information that is not in touch with life at all. Put it this way, I don't accept any idea or belief, because I really don't know. I have accepted this unknowability so deep down that my fear of the future has vanished. It is impossible to know, because I am never in touch with what is going on inside me, no matter how much I meditate and experience the gods, goddesses and everything else that it is possible to experience, as per the spiritual texts.

Q: But there was an incident in your life when in one of your deepest and most receptive states you saw the goddess in front of you very vividly.

Guha: What happened is my imaginative faculty created it. These things were taught to me from my childhood when I started reading books. They were part of my culture, these images. I feel my discovery is that a chemical disturbance in the body creates visions of colours and vivid imageries, but if the brain begins to organise itself in a way that the illusion cannot disturb its capacity to see things the way they are, then it starts throwing out all that is sitting inside and creating a disturbance, like emotional disturbance. I call it purging. It's like cleaning your computer, which is nothing but neutralizing and freeing up the memory circuitry

so that it is available again. Because I am talking to you guys I have to use information. Where did it come from? I gathered it using my imaginative faculty. But inside of that, if there is some kind of emotional content which does not allow me to function the way I am supposed to, then it becomes a problem. To not let that happen, the brain does a much deeper purging. It is like a triggering mechanism. I think it is a readjustment of the biological machine. But if I say it results in a clean slate, it will be a hypothesis. Only the holy man who wants to free you from your sense of self will dish out such possibilities. There is no such thing as a free state. You will never forget your name or food habits. What happens is, the memory is available on demand, but it doesn't have the churning that drains energy. Right from the beginning I was analysing the fact that if knowledge is supposed to free me from conflict, how much knowledge do I need to gather? Do you know how many subjects are there in the branch of chemical engineering, and how many segments each of them have? How many can you keep track of? So you see the knowledge game is just an impossible game. Obviously that cannot be the solution.

Q: Right, that's not where you are supposed to look.

Guha: That is where you have to look if the information can help you solve the problems you are facing. But if it has something to do with figuring out what is harmony, what is the relationship between you and the knowledge game, and things like that, then this information is of no help to you. Now you can really see the connection between knowledge and the process through which knowledge comes.

Q: The process of thinking is innate ...



Guha: The process of thinking should have a very specific goal. Just as the fish has to know what it can eat and what it must avoid. That is discrimination. We are no different! It looks like we have deviated from that and are creating a body of knowledge constantly. Our kids will continue to learn and adapt to it faster than we do.

Q: So do you think it is absolutely necessary to know, because there is no end to knowing ...

Guha: I call it functional reality. It is what you really need to know. But if you are looking to solve the problem which is not born out of knowledge, then it is an exercise in total futility. Each instrument has a specific function. I have to use a saw to cut a piece of wood, a bucket to fill water, and a vacuum pump to suck air. Each instrument has its own utility, and thinking is the only instrument you have. Thinking has a targeted specific goal, but you are using it to solve a problem which is very different, the problem about your being and things like that. So you acquire more knowledge, read more Vedas, Upanishads and their instructions and you want to get more clues about what's happening. What is actually happening is that you are just collecting information and are still involved with thinking. Your effort to meditate is also the same thing.

Q: They say there are four yogas that you need to go through-raja yoga, karma yoga etc.

Guha: I did all of that!

Q: And you arrived at nothing?!

Guha: I arrived at nothing since I discovered that the promise of achieving clarity in the future, through knowledge, is false. You will never be clear. What they don't tell you is whatever you do you are using thought and expectation, which came to you through thinking. It is just a sales pitch. None of it actually helps.

Q: Would you say it didn't help you but it could help somebody else?

Guha: Maybe, but I cannot generalise.

Q: I personally feel there's nothing that needs help.

Guha: If that is so, then why all this reading and practising?

Q: It is for further enquiry.

Guha: Okay. So what is required for enquiry? How much can you read? Then you can go and study comparative religion.

Q: Enquiry keeps the drive going ...

Guha: Yeah. So now you have to ask the fundamental question. To me, there is no such thing as knowing just for the sake of knowing. We always want something out of it. But there are many aspects of knowledge that we really don't know that well. Like how we are born with a lot of abilities and this brain accepts and utilizes them so easily, or how the belief structure of my forefathers is going to

affect my actions. It seems a baby's brain is ready and waiting to receive instructions through the human language.

Q: Genetics.

Guha: Yeah exactly. So, that means it is not just my conditioning that is there, but the brain has already acquired a lot of things that my ancestors have handed down through generations ...

Q: That is by complete chance! That's the basic state before it starts accumulating information ...

Guha: If I have a baby and I move her to China, she will go to school there and will be conditioned by that language. You see the language itself carries a lot of cultural conditioning. Language has already defined the emotional responses for the ways in which you understand or express things. How you respond to words is already present as an effect of cultural conditioning in you. Language carries the baggage of the entire human civilization. My feeling is that learning is subject specific, and our brain discovered the method of learning to find a way out of this mess. It is a part of the solution.

Q: Are you saying that for each person there are many different probabilities and factors unfolding, which result in that person's particular reality?

Guha: Yes. In a way I like the part of Hinduism that says you have to ultimately discover if the way you perceive the world, and the belief structure born out of that perception, can together form a way of living that has no conflict whatsoever. If I

know this is fire and I will burn if I touch it; this is a functioning knowledge. Then I am not afraid of the image. If the knowledge operating inside you, and the way you function, is in harmony, then you are slightly better off in regard to a dynamic balance. But there is no reality that you will discover at the end of the day, which you can call an absolute reality. If there is anything even remotely close to that, the scientists will know it first! Ultimately all realities have to be accepted through logic. Scientific logic came out of the thought process of very sharp individuals, who could ponder systematically for long periods of time, to see if a model was working. If somebody came up with an alternative model which was better than the previous one, it is accepted. There is no obstinate belief structure there.

Q: I want to raise this point that a model works only on a small scale. But when it comes to the aggregate the model fails.

Guha: Exactly. So you see, at this stage of our evolution this brain is singularly incapable of creating a model that can mimic all the aspects of life. When you have a model, you assign certain attributes or properties to the model, and see if you can connect points A, B and C. Then you use the dynamic properties of this model to predict, through an equation, that A follows B and C, and using that you can create the future points D, E and F. We have seen the power of this kind of analysis in the prediction of planetary motion. So the model works very well there. But in the same way, if I use a model to connect the past incidents of my life and create a psychological profile of mine, and then try to project a future out of that, it will be an exercise in total futility. I can guarantee that.

## On Will

Guha: We have to see where we are standing now. What are the things operational in us that make us do what we end up doing. Animals have very little choice but to completely act on the chemical drive at any point in time, but they also learn. For example, there is a horse which wants to go in a particular direction. If it finds a barrier, it will try to overcome it, but if it gets an electric shock on touching the fence, it will learn in a few attempts to completely avoid it. See! Even though it wanted to go, its discrimination taught it otherwise. We also learn through trial and error, but there is something more in us called conditioning, which has become a part and parcel of our functioning. This conditioning is not uniform; it depends on the social environment we grow up in. This means the quantitative nature of conditioning is different in different people, although qualitatively it may be the same. You will have a belief structure from your society, its norms, its appreciation of beauty, its morals and ethics, etc. Your drives depend on how you have been primed from your childhood. When you look at yourself, you are a complete package of a socially conditioned value system. But you also have generalized physical requirements, like your homeostasis, your hunger, your pain and sensitivity to disease, etc. All of these are very fundamental natural movements that you have to respond to. Now the socially conditioned drives do not always align with the fundamental requirements of the system, which must be addressed in order for the body to function at its best. These are the two competing forces. Often one does not address the other appropriately and it becomes a hodgepodge. Your wanting to become something is so predominant, so strong, that you use all your energy to be what you want to be. You want to become a holy man but you don't know how. You did not ask yourself, "Do I really want to be a holy man,

what is the meaning of it?” We really do not understand our drives and this leads to assumptions about them.

The thing that you use to achieve your goals can be loosely called *will*. Normally you use will to overcome the difficulties that come in the way of your becoming what you want to become. You use the will power. You work harder and harder, but your system does not want you to read all night or work very hard without sleeping. So what do you use to override it? You use will. You want to pass the exam, you want to be somebody. If you feel sleepy you take medication, because your knowledge supplies the ways and means to apply your will on the system, to numb it to get what you want. So it is not true that the system is controlling everything. If you fail to see this, then you will live in a fool's paradise. If you say, “I do exactly what my system allows me to do”, you don't need anybody, you don't ask questions, and you have no problems, because you're completely driven by the system's requirements. So where is the question of any alternative? There is no question. So are such people afraid? Obviously not!

You only think you are helpless, but that is not real helplessness. The fact that you are thinking you are helpless means there is a lingering hope to get some help from somewhere, otherwise you would not say you are helpless. What is the point in saying that? True helplessness removes all the possibilities of asking for any help from anybody, not even from oneself. Obviously that is not the case. People who are analytical should perceive these things very deeply.

Q: So any movement in any direction is will?

Guha: Yes. You are always using your will. If you have to stay here, you have to use will to generate what you need. If you cannot, you cannot stay here. The perfect solution is no will, no sense of self, like a leaf floating in the wind, choicelessly flowing with the rhythm of life.... But how did will come about? It is very simple.

Q: Is it because of want?

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

Q: It is part of the design.

Guha: If you close your eyes you do not see a damn thing. But if somebody asks, what you see, the fact that you are trying to see out of nothing, is the will trying to figure out what it remembered and stored in the memory cells, and then to effectively pull it out; so will is always available for the human brain. Nature has given this faculty to us for a reason. If I can recollect better, I begin to understand the way things are working and can store this information in my head, and recall it when I wish to figure things out. I may then create a future, or a solution, or create all these other things. This is nature's gift to our species, the power in the brain to reconstruct a new universe in the absence of the perceptive universe.

Q: It is not a problem then.

Guha: It is a property of the brain. The problem is what you want, and how it is creating havoc in your system. If what you want does not create any havoc in the system, then you go and get what you want and that's it. There is a problem there too though. The problem is that what you want everybody else wants. You want to become the king, and everybody else wants to be the king too. Hey, this is nature and you cannot help it, this is the way life has organized itself. You still have a choice. When you want to go a particular way, if you feel it is too hard you change your direction. For example, I want to be a singer like the legendary Tansen, but I cannot even repeat the simple notes after my teacher. I sing the first note and forget the second and the third! Give it up buddy! There has to be some relationship between what you want and what you have, and whether it is adequate.

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

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

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

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

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



Guha: It is because the system has to find its easiest equilibrium. This is the system's requirement. Given a chance any system will try to optimize its input-output relationship. It is easily done where things are readily available, where growth is effortless, and the environment is less harsh. The system has this native intelligence e.g. I would prefer to stay in a place where I have to neither wear heavy clothes, nor hide under the shade, because my body's homeostasis is telling me that a temperature range between 25 and 27 degrees is the most comfortable. For my survival, I will try to find out if I can sleep in a place where there are fewer animals, such as in the top of a tree. This is the way the whole organization works, and we are always using our intelligence to execute these things. To become a singer requires a series of outputs from that intelligence. So anything you end up doing, is what your system is offering you to overcome the problem you are facing. Nothing else! The system does not create problems, it only solves problems.

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

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

Q: In this arrangement is the will a squatter? It is not a squatter.

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

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

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

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

Guha: Not between ...

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

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

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

Guha: It is very simple. You find pleasure out of doing a particular thing, okay? Now pleasure was created by the system to reward you for doing something that is necessary for the system. But the thing that gave you pleasure can create such a high inside, that it camouflages itself, and fools the system. There is no perfection; that is the whole point. If a rat presses a paddle and gets an electric shock which mimics the pleasurable sensation of food or sex, it will not take the trouble to eat;

it will press the paddle again and again to get the sensation. It is like cocaine and like all habit-forming activities that ultimately become the greatest enemy of this system. So the moment you are assuming that the system is God, it cannot make a mistake, it is faultless and it is perfect, you are wrong. If that is so, there will no predator, no hunter, no victim, everything is perfect, nobody can be caught and nobody can kill anything. That is not the way. The system has all these nooks and crannies and defects and difficulties.

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

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

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

Guha: No. The thing has been created for its own sake. The system has learned how to avoid pain and get pleasure. The whole thing is in the memory now, but the way I'm explaining, it may look like it's perfect. It is never perfect. When I'm dying I am never going to go for food. There is a law of diminishing demand. When you are very thirsty and you drink a little water, gradually your desire to drink water decreases, then if you drink more, you feel like throwing up because your body does not need it anymore. In India we do an asana to throw up. It is called *Vamana Dhauti*. Since we know all these things, we can override them. For example, although I am not hungry or suffering, I still want that same pleasure as I had before, so I keep eating. I utilize everything I have, because I learned how to maximize pleasure, and when that becomes important the whole circuit begins to

malfunction, like any disease or defect in the body. Gradually you become obese. There is always a functioning, and in that functioning there are lots of defects, otherwise, there will be no disease, and these variations will not be there. If everything works the way my system wants it to, that will be ideal, but it is not so. It is a real thing, and the real thing has all these problems. The problem of will has to be determined in the context of the present situation that you are in. You have to be aware of how the will inadvertently gathers momentum. You have harboured goals using the social conditioning, and you want to become something. When it comes to the field of achieving that goal, you feel you got a new lease of life because you have something to look forward to. Now the question is how valid is that goal? These are the things one has to ultimately ask and sort out for oneself. One can only see one's own propensity, one's own resistance, one's own misunderstanding. Misunderstandings are what I pay most attention to. Like, I have an understanding about things I need to do, and I have a lot of justification working in me that makes me believe it's my job, it's my duty, it's my responsibility to get them done. Being aware of these things makes them redundant, unimportant, and it becomes useless. Consequently, the complex scenario of the will sorting out different demands gets simpler and simpler, because many of the things I used to consider important seem illusory now.

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

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

Q: Inside?

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

Q: That's the signal?

Guha: That's the signal that is there, but because you are so involved in something else, you inadvertently lost the sensitivity which is required for the system to function in its most optimal way. Sensitivity is the name of the game. Whereas we try to numb the sensitivity, we try to make ourselves insensitive, so that our will cannot be obstructed by the sensitivity. You see it is a new game. Religiosity, spirituality and these so-called social influences, which want you to achieve a goal, have destroyed this sensitivity, because the system does not give a shit about your goals. No matter who says what, this sensitivity is the fundamental property of the individual system. Social conditioning is systematically numbing us,

propelling this will, strengthening and fortifying it through social rewards, to achieve something that you can show and justify as the purpose of life.

Q: Now in this setup what is the role of the dissolution of the sense of self and the will, which are a part of the design?

Guha: The meaning of the term “dissolution of the sense of self” cannot be taken literally.

Q: So what does it actually mean?

Guha: The sense of self got a name, got a purpose, got a validation and created a center out of this structure. Social reward is the glue of this structure, the internal logic that runs it. These parameters keep the structure intact and the existence of structure itself means there is a center, and that is you and your goal. There is no existence of you, as such; it is the structure that defines you, through its knowledge, information and power. This particular entity does not exist by itself; it is within the existence of the structure. So when it crumbles, it does not mean that you will not have hunger, you will not have intelligence, or you will lose your memory. You will have all this, plus the sensitivity that will govern this so-called will temporarily.

Q: Does will take a backseat?

Guha: Will is always used to bring a specific demand to an end. Will is just a means to an end, a specific job and then it is over. Like you fought, your body gave everything you have, you got your food, you got your job, and you got your

money, now you are peaceful. You see, the whole of life has that kind of rhythm. So has our will. It is only when you have a goal that this structure makes sure you go to sleep with this structure and wake up with the structure intact. That means the goal becomes the singular focus in your life. You have to achieve something. For the system, there is no goal. Its goals are temporary. You bring a problem to the system and it will try to get out of the mess by giving you a solution.

Q: Any problem?

Guha: Anything. The smarter you are, the more information you have, the easier it will be to find some solution. If it cannot and has to fight for too long, this will start to have a detrimental effect on the body. So much so, that the system will have to forcefully abandon such effort, you cannot carry on. When you have a fever you do not feel like eating anything, you don't even feel like thinking systematically. Your brain goes into a different state. It dreams, this comes, that comes, and things go on as if you are a nobody. If you are suffering, all your favourite things take a back seat. It is only then that you begin to appreciate what is really the system's requirement, what the system really wants you to do. I can say the same thing for the rest of my life and nobody can convince me that this is not so. If you hurt me I will try to run away, and this is my system's requirement. It is a fundamental property. You cannot tell me that you will teach me how to overcome my fears so that you can exploit me. That is what the holy men want to do. No!

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

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

You see what this is taking away from you?! It is very difficult to digest. It is taking away the thing to which you have given a lot of importance; an illusion, an elusive goal created by the social structure, to make you do what they want you to do. And it has become so lucrative and so adorable, that you cannot imagine it not being there. When this illusion begins to go you feel frustrated and depressed, there is nothing else there. Notwithstanding that, it is the best thing that can happen to the body. I witnessed it. You may not have anything in your mind to chew the cud, like creating a future where you'll be this or you'll be that, you will get enlightened, etc. When these things are not there, you feel terrible; but in that terribleness, your health becomes supremely optimal. I've seen it. All your requirements begin to optimize, and I discovered for the first time that my system found a rhythm which it seriously desired with all its might. There is a signal. I don't want to give a sales pitch, but this signal is more profound than the so-called joy that the writers write about. There is an enormous sense of a burden getting lifted off your system. I can loosely call it a sense of profound emancipation; I don't have any other word to give you a hang of the proper impact of it. Some



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

## To Give Up is to Give Yourself a Chance

Guha: We try to know the future. If we consider the scientific standpoint, we will understand that in order to know the future accurately we will have to know all the parameters which regulate the workings of life. These parameters are so numerous and are so intimately connected to each other, that knowing becomes an impossible proposition. Say I am chatting with you and we are having a good time, then suddenly we say something and a fight starts! (Laughs) It unexpectedly changes the course of events.

Q: It may be possible to make assumptions about a person's future based on his basic nature.

Guha: Assumptions may be possible. Say a problem in the liver gets cured. It then begins to function in a way that will regulate your appetite and, through taste, discriminate between what food is good or bad for your body. Similarly, if any thought creates stress or strain or an illusory world from which you are unable to get out, the body will automatically dissolve that thought. This capacity already exists in the neurotransmitters which operate automatically through the glands in a pre-programmed way. The only problem is it is unable to function the way nature has already programmed it to function. When you are growing up your muscles will develop well if they get the right nutrition, but if you grow up in a place where there are harmful chemicals and scanty nutrition, then naturally your body will not develop according to its potential. If you are under tremendous stress and unable to rest properly, unable to exercise your mental balance properly, what will happen is, like the problem of malnutrition, your thoughts will begin to get distracted. This could lead to a point where the chances of recovery are slim. If however a child is taken care of and given the right nutrition, the programs in the body will begin to work, and he or she will develop to become his or her best,

according to the inherent individuality. If the height is genetically coded to be 5 feet 7 inches, it will never be 7 feet, that doesn't happen! Whatever is in there will find full expression! There are specific knowledge and intellectual capacities available in the mental aspect of humans. What differentiates man from other animals is the power of thought. If a balance is established in the thought-world, a complete human can come into being. One cannot be without thought: that is incorrect knowledge and hodgepodge! Thought will function the way it is supposed to. There is no such thing as being thoughtless. It is something like this: say you are not hungry, will you eat then? There is a point when you need rest too. Dogs don't eat for days if they are unwell.

The mind is running distractedly in all directions. This movement creates an unnatural state in the body, like that of a drug addict. He doesn't feel alive if he is not disturbed. He is addicted to that kind of disturbance. To get rid of this, and to enable the body, and by body I mean body and mind, to function naturally, you need to channel the distracted thoughts into a single powerful current. The Hindus have explained this very well in the *yogashastra*. The concepts of concentration, meditation, and samadhi have originated from there. There is so much in the scriptures: jnana yoga, prem yoga, bhakti yoga, and karma yoga, so many of them. For something new to be created, there has to be a sort of union; the word yoga came from this. Male and female have to unite to create. So the Hindus thought about this, and saw that there is a state in us in which thought currents flow in a single direction; when this flow begins to slow down, something strange happens! When a sperm stops after reaching the egg, the two unite to create new life. As a sperm swims towards an egg, it has only one purpose, one goal. So when does thought flow in one direction? This has to be clearly seen. When thought moves in one direction, what is its goal? It is to get something or to know something, to

arrive at a conclusion or a premise. Now, like the sperm stops, thought also comes to a halt.

Q: In that is the blueprint of new creation!

Guha: Then a new order is created in the head! The Hindus called it yoga. A different process begins to slowly unfold in the body. It has many external signs. The main thing is there's a shift. The mental movements give the apparent impression of the existence of a person. He thinks he will get something. He doesn't exist! It is totally a mental process! But it has an overwhelming effect on us.

Q: He is the subject, he is the thinker.

Guha: But what is he? No more than a process in the brain! A small pill will make it vanish! This tiny process lives in an illusory world and believes it is the owner of the body. Actually it is never the case! If it were true, it would have been possible to use the body in any way it wanted to. But if you look clearly you will see that the ways in which it tries to use the body are only destructive. I know how I can harm the body. I know I will die if I eat poison, or jump into fire.

Q: It knows the extremes.

Guha: Many things are known. The only thing that it does not know is what can be done to bring about its flowering. Because we do not know anything about this flowering! All we know are demands. Demand for what?! Everything has an end. Tell me why we have hunger?

Q: For the body's need.

Guha: What are bodily needs? Why do they exist? To sustain the body, right? Why do I feel hunger? Why do I have taste? It is to eat the right food and keep the body

healthy. If I overeat for pleasure, bloating my stomach, then it is a contradictory thing!

Q: Taste is there so that I can get nutrition from a variety of food.

Guha: Not variety! If you go hungry you will know what taste is! You don't know any of these processes. But you know that you can do certain things by using thought. You can use a chemical to be high. This knowledge that you have lends you an apparent confidence that you can do many things. But if it were true, why can't you put an end to your sorrows and misery? When there is a desire, why can't you discriminate if it is good for you or not? Say nobody loves you, what is there to be sad about? I don't understand. But you can't help it, you feel bad. You never try to sincerely understand what the problem is. What is actually the prime mover? And what is using that power to function? You aren't able to figure this out! Your apparent knowledge gave you the confidence that there is a God who will take care of things, but you haven't been able to discover the basis or source of this belief. If you can't discover this, and if it ever appears that it is beyond your control, then you will not try to know. Likewise if it is beyond your knowledge, you will not use knowledge! That I can't leap up to the moon is obvious to me, right? When you stop using your knowledge, you will see another process automatically unfolding. It is beyond your desire. What is your desire? To be at peace, right? Because you think it is good for you and for others. But you are not able to achieve it. If you give up altogether, the programs in the body will slowly start working on their own. No external power is necessary.

Others can't teach you if you do not learn yourself. You have heard about so many things, but what you haven't understood yourself is not knowledge. A teacher teaches forty students in a class. He says the same thing to all, but whose knowledge is it? It's yours. Whatever you have understood, whatever you are doing, whatever is working inside you, all of it is yours, there is nothing external!

If it were external your life would have been wonderful! It is as if I could discover heaven, go there and all my problems would be solved! It just cannot be! But you still have a peculiar hope. This hope originates from greed. Because you are unable to accomplish anything, you think somebody will come along and give you a lottery win, or do some magic and you will get what you want. Impossible! You will live and die in hope. You say you want to know what God is, what liberation is, but all this knowing is in the future. How long will you wait? Your life will be over! But it never appears to you that it is beyond your control. If you realize it is not in your hands, and you give up completely without taking a single step in any direction, you will see that life gradually begins to move in a different way. But this will not come about in you unless you have struggled with all your might!

Q: This effort has value.

Guha: It is because of this effort that all the energy starts flowing in a single direction. That is yoga. Read any great man's life and you'll see that he or she either committed suicide, died, or gave up completely. This has to happen. When the promised state is not attained in spite of all effort, you have to give up. In this giving up, which is not in the hope of getting something else, the body begins to function differently. Then there will be a new kind of confidence. You will discover something which will make your concepts of enlightenment seem childish! It will hold no more value. There is no difference between you and me. Whatever I have you have it too. But there is a small difference. I don't have any doubt. That does not mean I have total belief. There is a difference between the two.

Q: What is the difference?

Guha: I have no doubt that the functioning of this body according to its own natural rhythm, is all that is necessary for a human being. There's nothing beyond

this. This is called complete trust. Say, I am looking at the world. I open my eyes and see the world chock-a-block with objects. There are absolutely no gaps! It is full of things, movements and colours! Who sees them?

Q: Me

Guha: Not “me”, the eyes see. The retina runs programs on the reflection of objects, to show them up. The seer and the seen exist because of a mutual necessity. Have you or I created this body? These capacities are encoded in the egg and sperm. Everything was written in that single egg and sperm: how it will grow, see colours, communicate, make movements, and perceive this world filled with objects! This is how nature has been working over millions of years. You and I are nothing. So what will you trust? You, me, or nature’s functioning? In the thought-world we try to understand where humans came from.

Q: Where did the sperm and egg come from?

Guha: From parents!

Q: Where did parents come from?

Guha: How will you find out? You may conduct scientific experiments. I say these experiments will have nothing to do with the problems you are presently facing. Whether God exists, or whether man and all life forms were created by somebody or not, the problems in your life cannot be solved by understanding these concepts. Your problems are totally different! They are in your desires and wants. The existence of God in your knowledge, has no relationship whatsoever with this. If you have problems, and somebody tells you there is a God who will take care of things, then you automatically start praying. This creates a strange dynamic and your problems remain unsolved. The resolution of problems is a totally different thing. If you try to understand your desires, it will be a much better problem solving approach. Finding out if your desires are truly valid is the next step. You

will then see there are no desires you can call your own! You are a petty slave; a slave of thoughts! Even the thoughts are not yours! Others have put them in your head! Can you think of anything which you can call your own desire? If you are honest you will see that in the thought-world you have no desires of your own. You have been taught everything. Even God was taught to you! Becoming a doctor, engineer or singer, all this was put inside you; everything! Everything you can think of has been systematically implanted in you from your childhood by society. There is no knowledge which you can call your own. There is not a single word you can call yours! Everything is acquired.

Q: It is not possible without breaking away from society ...

Guha: Breaking away from society is impossible!!! You don't exist without society! From where are thoughts originating? Both are connected. If you just say, "I" and don't complete the sentence, you will die! "I" is always something, someone's son, someone's friend, someone's husband. He wants something or the other. This is the movement of thought. If you say "I" and stop, there will be a reaction in the body.

Since humans can think and reflect you should ask, "What is it that I want? Truly, honestly what do I want?" Money! Somebody asked me, if a karma yogi comes to you and says, "You are God, and I will do whatever you ask me to do", what will you tell him? I would say earn money! If you have complete trust in me then give up all other endeavours and earn money! Why? There's a reason for that! What is the meaning of freedom? To be able to do what you love is freedom. There's no freedom other than this. There's no freedom of the mind. Say you want to go to USA. How will you go? You need money. Money is the first step towards having the power to do things. Somebody once told me that he loved spending time with me. I said, "Well, earn money! I can guarantee that once you start earning money this love will change, and you will no longer want to spend time with me. You will



go after something else!” People say things like “If I had money, I would travel with you.” The moment money comes, they go elsewhere! The whole thing is an illusion. Even if God drops down right in front of you, nothing will change in your life! This is guaranteed! By reading books you create ideas of Krishna, Vishnu, Brahma, Ganesh, and then see them. It is a very ordinary happening in the mental space.

Q: Somebody wrote the books ...

Guha: Yes. Somebody wrote Harry Potter too. Thought has this peculiar power. Suppose you suddenly think, what if the horse had eight legs, and you create a new animal!

Q: But we know that Harry Potter is a fiction.

Guha: Clearly! All imaginary, right?!

Q: But in the field of spirituality, they do not say that God, his forms, etc. are imaginary.

Guha: That is exactly the problem! Someone told me that I talk about science, neurons, and all that stuff. I said to hell with the neurons! The eyes do not know about neurons, yet they see the world as they are supposed to. It doesn't matter if you are a fisherman's son, a farmer's son, or an idiot! The knowledge of neurons is not required, it is automatically built-in. Then the guy asked, “What is the difference between your knowledge and my knowledge?” I said there's one difference. You can throw out all that I am saying and I won't blink! But can you say the same? Can you throw out your Chaitanya Mahaprabhu, Ramakrishna, Mohammad, or Jesus? I can kick out all scientific knowledge, I don't care! It is not necessary! That is the difference!

The society has carefully created fear in you in order to control you. It always wants to maintain this separation. You say, “I know, but how can I make you understand? It is beyond knowledge!”...If that be the case, it is beyond both your and my knowledge. Both are infinite! Hence you and I are same! You then become the mother, father, guru and I forever remain the follower! Wow! In the scientific world, a fifteen year old boy can vanquish a great scientist! But can a devotee challenge his Guru? Never! So, the difference is only in knowledge. What else is the difference? I pretend that I know something which you cannot know.

*What kind of gift of Nature is “thought” in homo sapiens?  
A shield for self defence or a weapon of mass destruction?!  
Nature’s creative properties of physical birth  
Evolution and explosion of new life  
What place has thought in this?  
Life is a living movement, thought is dead*

Excerpt from Guha’s poem  
“The Litany of a Madman”

## The Signal - Part 1

Q: The way I view the information which I have processed so far, I think the psychosomatic event or whatever happened with U.G. is a distraction. I think what he spoke about in different contexts with different people, creates a lot of noise. Yet the signal that is there in what he says is something that contains a deep understanding of the way the human brain functions. The reason I came here to see you is because some of the noise, which includes U.G.'s biography, and what happened between you and him, are not interesting to me. To me what is interesting is the message, the signal, and its relevance to humanity at large. So I want to pull that signal out and ensure that it is understood and communicated in simple language, because otherwise one is going to get lost in all the noise. For a lot of people, if they hear the whole story, they might think it is a cult. But that is not the point. The point is there is a signal somewhere, and I am interested in empirically seeing, both in my life and from my understanding, how that signal operates. That is why I want to go to first principles where there is no vagueness and no hand-waving. So what are those first principles? I want a generic understanding that applies to all humanity, not just to me, because if it applies to humanity it will apply to me.

Guha: It is the other way around too.

Q: Sure. Something addresses a human body's well-being and all human bodies are functionally similar all over the world, irrespective of caste, creed, religion, makeup, ideas or understanding...

Guha: If a human body has evolved in a way that the sun rays and oxygen are necessary for growth, it will be true for all humans on this planet. Likewise, is there anything that I can assimilate by reading, practicing, or meditating, that's good for all of us? One group says this is good, another group says something else. So my mind got even more confused and lost. Basically I wanted to filter it down to a few principles, but it just didn't work. Until I interacted with U.G. these questions would bother me. For example, when somebody is sick, they can give you the sickness. We call it the transmission of disease. I wanted to find out if the reverse could be true, if well-being could be transmitted. Then with U.G. I felt, unknown to me, a principle of resonance began to take root that made me feel better and better; like somebody is infusing health into me, or something is picking up the signal and getting smarter by itself. My immune system got better due to the triggering of certain mechanisms inside my body. That was my empirical experiment and observation. The problem begins when I try to answer your question. How do I convey what was taking place in me, and addressing my wellbeing? I am nobody special. I'm just an ordinary human being picking up the signal. It is like somebody who was not breathing good air, not eating the right food, suddenly found a place where he got the right nutrition, and then without any effort, his health started improving. I find it difficult to translate, that's why I am giving an example.

Q: I am asking the questions in a bid to get the translation.

Guha: When an island surfaced in Galapagos, animals from distant lands, even though they couldn't see that far, started to come there and began to thrive. Some instinct drove them. I am giving this example to make a point. There are these kinds of signals in Nature. Can our brain put together the exact translation of the

signals and the triggering mechanism? It is clear to me but it may not be clear to others. That is why I came up with the term Subject Specific Functional Reality (SSFR). It was clear to me, because there was some signal behind U.G.'s words and their meanings, that my consciousness, which processes the information, was getting affected.

Q: What I'm trying to ask is, are there some fundamental principles?

Guha: The fundamental principle is the existence of life itself, and the way life propagates. If you look at it, do you think the insects and bugs understand the meaning of life? They have this stimulus and response mechanism. That is, they have the signal, the signal processing, and the importance of the signal to the receiver. This is the fundamental principle. But is it clear to you that it can exist that way? That's the question.

Q: A lot of it could be noise...

Guha: It is mostly noise. So what I am trying to do here is to clear up the noise. The point is, can we state this information in such a way that it is self-explanatory? Say somebody has an immune system which is so highly functional and smart that he can afford to expose himself to bad atmospheres, but does not fall sick. Why I am giving this example is to make you understand that the system which processes information, our neurobiological system, keeps the essence for itself and rejects what is not important. It figures out what is causing the problem and solves it in a very unique way. Somebody is naturally healthy because of a good immune system and sound neurobiological chemistry. The information is being processed optimally, not allowing it to get stuck and create long term instability. You may

apply the word “understanding” to the immune system, and say the immune system “understands” well. What does that mean? A person can get a Nobel Prize by writing about how a healthy immune system delivers antibodies, kills the bacteria, and maintains the temperature cycles of the body. But that understanding is not going to make his system function that way, that’s the main point. It is not about understanding, it is functionality. I devoted all my time to deciphering what it was that made me feel so healthy and good! No hocus-pocus, no mythological shit, no luck, nothing. I wanted to understand in simple physiological and biological terms that could be applicable to the entire human race. Fundamentally we are very similar, “we” meaning our systems. The thing that was making such sense to me, and making me feel so healthy, was somehow rejecting stuff that had no meaning for it, including achieving energy, achieving spiritual power, knowing God. It was rejecting them in a different way. It was not me, and it was not my understanding, that was doing the rejecting. That is the difficult part to understand.

Q: So, how do you process this?

Guha: I'm not doing it. That's the whole point. Do you understand?

Q: No, I know. I know.

Guha: It’s not me. It is something to do with the signal that you are talking about. My system picked up the signal buried under the noise. In fact that’s how the biological organism works. For example, you are walking your dog on a street with a lot of people moving around. As soon as your dog spots another dog on the other side, it straightaway processes the signal between them, ignoring all the noise, the human beings, and everything else that is around. Do you understand

what I'm saying? Try to understand. It appears to you that the dog has learned a technique to suddenly filter out all the noises. No! That's not the way the biological function works. So this noise, and the signal that you're talking about, are workings of the system itself, which is also serious about it...without my knowledge.

Q: You know what the case is here? You have imbibed certain information which is so intrinsic to you that you are not able to necessarily communicate that.

Guha: (Laughs)

Q: Hold on. Don't get me wrong. I'm not saying that you're not communicating well.

Guha: I do want to communicate. I want to show you where it is failing. It is not that I'm not interested. I am more interested than you to bring this point to the table, because that is where 90% of my effort has gone into; in trying to understand that if something is good for me it has to be good for everybody. But it does not work that way. In fact, I don't want to give you or anybody else a psychological high or low. Do you understand psychological high or low? Like, if you read Krishnamurti all your problems will be solved. Bullshit story!

Q: Yeah.

Guha: I'm not talking about that, you understand? That's the noise I want to cut through. This system, given a chance, is capable of doing so, without verbally communicating anything. That doesn't mean there is non-verbal communication. It



is just a stimulus and response, and life is so smart that it is beyond me how it does these things.

Q: What has effectively happened is that, in everything you say, the way you say it, the words you use and the examples you give, you place the physical system above the mental system.

Guha: The mental system is a part of the physical system. Without our talking to each other, this stimulus-response is not going to be there. You trying to understand me, and my trying to make you understand, is a mental thing which is being done by the physical system for itself. Otherwise, we will not be engaging ourselves at all. How can you pay attention without the mental thing? The mental thing is being constantly utilized, right?

Q: Right.

Guha: So, I'm not above or beyond it. It is not separate. I want to make sure that we are on the same page. I can't tell you to have faith. I give examples to show that this system has many attributes and functionalities that are way beyond the information we process, remember, and deliver. You are looking at me, but you don't know you are looking at me. You are just listening to me, but that's not the only thing that is happening; there is a lot of focus on your physical system right now. What you are aware of is the meaning of the words coming out of me. Your eyes don't even register what you're seeing, but it is nonetheless going into the memory bank. It is triggering certain things, it is doing its job, but you are only aware of the verbalizations and the meanings. You are trying to form another sentence in your head to go even deeper into yourself, that's all you are aware of.

But the way your entire system is engaged with me right now...isn't it much more than you are processing?

Q: Yeah, of course.

Guha: You cannot be aware of the whole thing. Your system is much more intelligent, aware, and interested in solving the problem that is disturbing you, more than you can ever imagine.

Q: Somehow, you have found the capability to use your mental capacity in an efficient manner, so that you respond only when the demand arises.

Guha: Exactly. This is what I am trying to tell you. I am not dramatizing. I am not telling you a mythical story. I'm giving you an upfront disclaimer, because this is what I discovered. This capacity is there in every individual. What I discovered in myself is very different from our understanding of the activities which give us our livelihood. It's totally different. I work very hard before I go to a meeting, before I deliver a lecture, before I go to a conference, before I read my paper. I have to really prepare myself to tie all the loose ends, anticipate what questions the audience could ask etc. For the first time, I realised that now, when I am confronted by someone who is interested in what I have to say, things come out from my information bank. Although they still come out of the information bank, the way my brain assimilates the understanding, the way it delivers, and the way it uses examples, is mind-boggling even to me! Who is doing it? Obviously, it's my old system which has accumulated all the information over time. But the way it is processing it is beyond me. Hence I began to trust my system. I began to observe my delivery, my gestures, my use of language, my focus, and my effort to

understand what someone is asking. To my utter surprise, I came to know from some people that my system was affecting them. So it's not me or my understanding, it is the signal that you are talking about.

I promised myself that I would not create any erroneous idea about this, or allow anyone around me to create any myth about me. But I want my friends to understand that a tremendously powerful communication can exist between human beings, which is not verbal or non-verbal or anything. It is the system's stimulus and response mechanism. If you see I am suffering from a contagious disease, your system will warn you. You either take protection or run away, because it's not about love or anything. Only if you protect yourself will you have a better chance to protect me in the long run. In the same way, the reverse is also true. The body can pick up certain signals: things that address its general well-being, energize it, and make it more aware. Many things trigger when you look at a beautiful woman or an ugly one. It is a triggering system that does something inside you. It's not a mysterious thing. We all know it. Your system immediately processes a smell or a sight; it can also trigger skin irritations etc. It is a way more intelligent and responsive system than we think. But we want to capture and write down everything we know. This creates more noise and the essence is lost.

Q: Exactly. It does.

Guha: So finally what happens is when we talk to each other, we are caught up in the game of ego. That is the result of noise. Do you understand? We forget why we started the communication in the first place. Ultimately, we get caught up in my point of view versus your point of view, who is right, who is wrong, caught up in a totally wrong game!

Q: Exactly. That game is the noise.

Guha: The signal is there, but it is buried under the noise. After some time you become insensitive towards the signal.

Q: Yeah, and that's a problem then.

Guha: It's a big problem.

Q: Any human being, any person walking on the street, if he or she has to benefit, it has to be written down in a simple way.

Guha: Our communication will never exist unless you cross that first door, the verbal communication. But it can only do so much; the signal, you have to sense. Multiplicity is a ubiquitous property of life. There's nothing you can do about it. So anything you understand may have a totally different meaning for another person. Soon there will be a huge marshy land and you will go swimming in it. I call it the multiplicity of the knowledge game. How many books can you read before you exhaust everything to find out what is good for you? You are going to spend all your life reading! Say you are a computer scientist, although you are an expert, I guarantee you, the way this field has grown, it will be impossible for you to know how many sub-fields have evolved under it. There is no end to it all. If you are caught up in that game, you are done. Knowledge has become an addiction; the way we are addicted to our cell phones. You have forgotten all about the quality of life. You think the only signal that is there is found in the knowledge game.

Q: No, it causes problems.

Guha: So awareness of the existence of such a problem is the first step. If it is not a problem ok, but it is like a drug is giving you high, you are flying then one day hell breaks loose. You will find yourself right in it.

Q: To get through the first door we need verbal communication. If we can just focus on that, can it lead to the next door?

Guha: I appreciate that. It requires tremendous understanding and appropriate use of our knowledge. But there is always the danger of a fall-out. The moment you verbalize something, the variation in the interpretation of meaning comes into the picture. That is why human beings wanted to have simple laws like, “if you steal you will be caught and punished.” Now there's a loophole there. If I have no other choice other than stealing, or if I like to steal, I have to find a way of not getting caught! And the law started multiplying itself. What is the result now?

Inexhaustible books on law! It multiplies in such a way that it becomes a problematic and difficult thing. Although somebody is taping this conversation, I am not concerned if it will be of any good to anybody. We are trying to be serious, sincere, and distill certain points which you can crystallize, and see how simply they can be stated, so they don't have an ambiguous meaning.

Q: It has to be generic and simple like Buddha's axioms.

Guha: He tried but what happened is, he himself broke into pieces and many branches emerged. I want to tell you that the man who was the first and the most

honest iconoclast of all time became the biggest icon! Don't you see a strange thing about it?

Q: Of course, but that is because...

Guha: No because! His teaching says there is no God and no soul, but that does not stop you from touching the laughing Buddha's belly in the hope of getting money.

Q: Yeah. He was to me, in many ways, one of the first cognitive scientists.

Guha: He was India's first formative philosopher. During his time, the Indian philosophy had reached complete stalemate! They said the mind cannot capture it but it is there, Brahman. Then there was Charvaka, who said there is nothing to anything: just eat, fuck and die. That is Charvaka's materialistic philosophy. So basically philosophy was almost stagnant at that time. Buddha systematically showed that it is not true. If these principles were true, human beings should be all fine and hunky-dory, but it is not so. So something is wrong. That is why he completely disregarded the authority of the Vedas and God, and discarded the idea of the soul. I know why this was difficult.

Q: Is it a guess?

Guha: Not a guess. It is my own experience. I had experiences of being in places and times which my brain couldn't decipher. It was mind boggling.

Q: But you knew that information. You did not see or experience something that you had no knowledge about.

Guha: Of course, because if I see a man I will know it is a man. If I see a landscape I know what it is, but I am talking about the time. How was I witnessing a living civilization which was like 2,000 years old? Then I began to realize that at a certain stage of our brain functioning, it is possible to see things one has never personally experienced. It happened in my waking state. Imagine Buddha in his meditation seeing himself in another place a hundred years ago. Now being an integrated man, he is trying to explain it philosophically. How is he going to explain his own vision? He has to accept the Hindu theory of reincarnation. But what is it that reincarnated?

Q: It has to be the soul, but he disregarded the soul.

Guha: That's what I'm saying. I realized that the knowledge of brain physiology that I have now, Buddha didn't have then.

Q: So what is your understanding?

Guha: My understanding is that it is possible for the brain to generate these visions.

Q: Most likely it is doing it by using various combinations of the existing information.

Guha: Because that is language. There is a story to it. The story is that your brain is a machine, which right from the onset is trying to make the whole system functional, that is its only job. It keeps growing in such a way that can process things that are supposed to be processed by a biological organism, to survive and procreate. It has to identify dangerous animals, see its mother in a certain way, see moving objects, and so on. When an object comes towards you, the solid angle it makes on your retina increases. Your brain immediately deciphers the increase as an object moving in your direction, and alerts you. So the movement of an object towards a biological organism is being processed in the brain, not as a movement, but as a continuously changing solid angle. Similarly the brain uses the Doppler Effect, to figure if a sound is coming towards or going away from you. You don't have to know the purpose; the system knows its own purpose. Then there is the information processing, when the system is constantly bombarded with words and images. The auditory cortex and visual cortex are working hand-in-hand. Also there are challenges. If you are throwing challenges at a little boy or girl, the brain is constantly under pressure, and all it wants is to solve these challenges. In doing so, it is absorbing the information in a serious manner. Your brain is heavily engaged in making you smart. Also for your body to have a working relationship with the gravitational field, in such a way as you are able to walk on two legs. This is a feat in itself! If you create a robot, you will know how difficult it is to make it walk.

Q: Guha, how does this link to what we were talking about?

Guha: The language is now creating a world inside you. You are now an enormously imaginative machine. You have to be! Without imagination you cannot process the meaning of words.



Q: So it's a product of that imaginative faculty which is using all the language that it absorbs?

Guha: It absorbs all the stories from grandpa, grandma, and friends. Every religious storybook is there inside your head. When you are facing a challenge, your brain is constantly processing information to give you an appropriate solution. You are pressurizing yourself by wanting to know the truth, the reality, this is self-created. The brain has to process this pressure, but you cannot keep on thinking for 24 hours; your body has a rhythm, it needs to rest and it needs to stop you. It is like the law of diminishing demand for food. It needs to stop. Now if I can take a small diversion. What is problem-solving by the brain? It is a tug of war. If your boss gives you a programming problem how is your brain solving it? It's a process. Often it's not you. If you are in a job that requires a lot of thinking, what happens is your brain takes the information, takes all the cues, and keeps churning them. Sometimes you get a solution in dream. You had no clue when you went to bed. You get up in the morning and go wow!

Q: It happens in programming all the time, you walk away and the solution comes.

Guha: There you go, I too experienced that a lot. So you see what the brain is doing? Just the way that in dreams, or even in waking, there could be visions which act as a solution to your pressure- I have experienced this so many times in my life. One of them, the most significant signal, was the constant push inside me to go and meet U.G. Although I read so much of J. Krishnamurti, I never went to see him. But it was different in U.G.'s case: there was a constant pressure inside me to somehow go and see this guy once. Was it me? No!

How does the brain process information that makes it possible for me to have a vision of being present 2000 years ago? It is the play of the software and hardware, the information and the body, which are both old. The body is as old as creation itself. All languages go back to the time when humans started gathering and processing information. Since then, all the incidences and events are there in the brain. So I see a scene of Plato and Socrates, as if I am in their court 2,500 years ago! It just appeared in my vision because I was so interested, I wanted to know about truth, justice, the principle of witnessing, and so on.

Q: So basically the brain picks up pieces of information and creates some kind of combination and shows you something. You are like, what the hell is this? But it is nothing.

Guha: It is simply a vision. It's not my fault that I had a vision of God. I grew up watching my grandparents and parents who were devout Hindus. I had such love for them that whatever they believed in infiltrated me.

Q: When you try to understand contradictory information and resolve it, it utilizes more and more energy of the brain, imposes more and more demands, and drives you down paths that are dead ends. If one can understand that, then it may be possible to deal with it spontaneously and naturally.

Guha: My two cents is that if you are aware that a certain effort is trying to resolve the conflict, probably that awareness is going to give you the first step towards doing whatever is required. Don't forget that the physical system has the upper hand in processing information and resolving the conflict. It's not your

understanding; your understanding can only increase awareness. It is working to resolve the conflict in a very different and immaculate manner.

Q: So you are saying it is not in the zone of my mental math.

Guha: Exactly, it is not in the field of either mental math, or your understanding, which presupposes a solution.

Q: Yeah, the mental part can only give me awareness, but the physical system will handle it much better.

Guha: “Better” means, in a way that is suitable for itself. A set of food that is congenial to your system, may not be good for me. Some information agitates your emotional center and you get excited, but another person stays cool as a cucumber. So what I'm saying is, in my tremendous effort to make everybody understand, and understand it myself, I discovered that this brain of ours is not designed that way. You cannot make even your nearest and dearest understand a simple thing that makes great sense to you. By hitting my head against the wall in an effort to break the wall, I only hurt my head. I then began to realize that we are unique individuals; unique in the deepest sense possible. The way you see things is not how your daughter, son, or mother see it, because each one of us is wired differently. But it is possible for this system to discover and sort out what is best for itself.

Q: You know, today I took a stab at verbalizing and you took the verbalization and went one step ahead and physicalized it.

Guha: I am putting a limitation on the verbalization, but I'm not telling you that it is bad. The limitation can be different for different people.

## The Signal - Part 2

Guha: You should never forget that the system, that delivers the necessary biological capacities allowing us to function, is the most important aspect. It is the mercy of this robust, vastly complex, organizational capacity of the system, which allows us to think and talk. Do you understand?

Q: Yeah, of course.

Guha: One can talk only when certain things are taken care of appropriately: your health, your children, your money, and your job. All these are in the background, but they are important. It is because they are there that we are communicating and exchanging ideas.

Q: I see.

Guha: But if any of these are not functioning appropriately you are going to be disturbed. The deliverance of the sense of self is dependent on the system's overall wellbeing and its necessary aspects. Hence the sense of self is a secondary principle.

Q: I think, Guha, what you are trying to highlight, can lead us from the mental battleground where we are struggling to resolve our mental conflicts and reconcile contradictory information, into an area where we have some kind of understanding that the physical system, which is actually very sophisticated, will be able to resolve the problems.

Guha: The source from where your understanding is coming is in a dynamic balance with the universe. A byproduct or outputs of that dynamic balance are your brilliant doctors, poets, your technology, and everything else.

Q: I have a question and anybody could have this question. Is this basically replacing God with the physical system?

Guha: This is an important question. It depends on what the meaning of the word "God" translates to in your head.

Q: A higher power that handles everything. I don't know, something like that.

Guha: If there is a higher power which controls everything, then there is no point thinking about it, because it must be controlling your thoughts too!

Q: But that's how you resolve conflicts in the religious structure, right? They say everything is in His hands...

Guha: Now the thing is, isn't it unnecessary to even bother about it? Because my believing or not believing is a part of the same knowledge game! So then your effort to dish out a universal philosophy which will address the wellbeing of humanity, has no meaning if it does not address the wellbeing of your own system. This whole idea is bound by its definition and meaning, and you use external verification to support your point of view. How far and how deep down are you convinced about this? Do you see any sense of duplicity here? Who am I to decide anything? My feet are grounded, and I have a trust that the body will try to give its best to do whatever is right for it. Beyond that nothing is in its hands. I never say it

is going to find a perfect solution every time. But perhaps it is going to solve the problem in a way that is good for it. And what is good for the integrated health of the system has to be good for the sense of self which is a part of that system.

Q: You say the existence of the body is a fact. It is a product of evolution.

Guha: Yes. And this is why I have a problem with the Indian thinkers. What is the point in saying that this body is an illusion or maya? I tell them, if you have cancer or brain tumor you will not say your pain is maya.

Q: You are saying the body's intelligence which has evolved over years and years is far superior to the mental faculty.

Guha: I have no doubt about this principle! But, I am not going to dish this out to anybody.

Q: No, no, it is not like blind faith!

Guha: It is not faith. My effort to understand the body's functioning made me realize how advanced it is. It is this functioning that is allowing me to throw away the question! I have no faith in the supernatural, but I have no doubt about the organizational power of the body.

Q: You have really studied the human body Guha!

Guha: I studied it as much as I could and I know this...to get a hang of the fundamental principle and its phenomenal understanding, you don't need a microscopic knowledge of every aspect of the body's functioning.

Q: So Guha, if I have conflicts, it effectively boils down to allowing the physical system to handle it rather than struggling at the mental level.

Guha: There is no solution at the mental level, but that does not mean you have to give up all mental activity.

Q: That is why I don't like the term "give up"!

Guha: Give up to whom and what?

Q: I think what we are talking about now is a way forward for humanity.

Guha: It is nice discussing this with you, because it is what I always try to address. It is better for us to stop at the point to which our logical brain can take us, and then to only use the logic which is acceptable to us in our daily living; although it may be comforting from there for certain individuals to jump into a belief system. But there is no generalized solution that can address the internal conflict of an individual, the conflict between people, or the problems of humanity at large. So, it is much better to accept the unknowability of life and its movement.

Q: And allow the body...



Guha: You are not going to allow anything. Acceptance of unknowability will itself allow the system to work at its best. What stops your body from functioning appropriately? Certain conflicts, certain images, certain drives, certain suppositions that have driven you from the word go, as a young man. So what happens is, if we don't accept a particular belief structure or logic, we are at least free from one additional conflict.

Not all brains accept a similar boundary of logic. A mathematician's logic goes way further than mine. I have one logic but my brother who is a farmer has a different way of looking at the world through his own logic, so each one has a different boundary. But if I don't understand this boundary and give my imaginative faculty all the power to crystallize itself into a functional reality, then I am creating a conflict with you, because you are also doing the same thing with a different belief or image. Here's the problem, let's say I am trying to jump high, when I do jump, it's according to my capacity which is always limited. Similarly the capacity of our mental framework is very limited, as compared to the way the entire organism is working for its own safety and survival. Very limited! You see, an enormous amount of work is going on inside the body. Because I studied science, and read about biological principles and the complex control mechanisms, I know that the amount of "science" taking place in the body is mind boggling! We only happened to discover these processes, but they are working without our knowledge. Not just in you or me, but in everybody, every living organism everywhere, with the same intensity for its own survival, using the intelligence it has integrated through millions of years of evolution. Since our logical brain can only go up to a certain limit, a small fragment of the system's energy is being utilized to reach that limit. But your mental investment in the "jump" is way more. Do you understand?

Q: Jump to?

Guha: A belief structure!

Q: Yeah, naturally, because when you see your limitation, you are more inclined to jump.

Guha: Because it is a fragmented thing! It is as if your entire system is forced to be invested in your belief structure, invested in your faith. It is irrational! But it is not irrational to someone who is invested in it, to him or her it is virtually a fact. Now let's say two fragmented ideas have created their logic and arrived at a conclusion. These eventually become two enormous power centers with two conflicting belief structures. We are victims of this! If the scientists, doctors and people who study the society say that you better imbibe the unknowability of life, rather than solidifying your faith in a structure where there is so much conflict, and of which ordinary people are victims, then what will you do?

Q: So Guha, everything we discussed today, do you agree there is a signal in it?

Guha: The signal is there. The greatest effect of the signal is to discover the unknowability, the limits of knowledge, and its end game, and from there you take a leap; this leap is the discovery of the signal, which the body is already equipped to handle in an immaculate manner. It is not easy you see, so don't misunderstand. Erroneous understanding is a big problem! I am not saying knowledge is useless. We have to use knowledge even to take care of this body and to understand things. I am not denying that. So we used our intellect to arrive at an understanding, and

from that understanding we created biology, the other sciences, and everything that is in that logical framework. Within that framework you have to use whatever knowledge is available to address your body's safety, security, and wellbeing. My point is that the jump you take beyond your knowledge into a belief structure, and give it all the power you have, and turn it into a reality, conflicts with another guy who has invested similar energy in a different belief. Why do you do that, do you know? Because your knowledge goes only to a small extent and beyond that you have invested all your energy in your faith. Now, you want to make sure this is right, this is the best God, the best idea, the best philosophy and the best psychology. But you did not question their validity. You just accepted.

Q: You know the difference between me and you is, when there's a conflict in my mind I have to remind myself that the body will take care of it. In your case I don't think you even need to remind yourself!

Guha: It is constantly working out in the background. That's why I don't have the problem!

Q: You don't even have to use thought to resolve it!

Guha: No, I never have to tell that to myself! But I'm just trying to tell you that my body is no different from your body! Perhaps your body can handle stress even better than mine. Here (pointing at himself), nothing stays!

Q: But you have reached that point Guha...

Guha: It is not me, I want to remind you! Somehow the system has made this balance possible for itself.

Q: Yeah, but when you started you were like me!

Guha: Yes! But I'm telling you, I didn't do it! I really didn't.

Q: Has it become automatic?

Guha: A baby doesn't have to think about how to walk. After falling down a thousand times he just starts walking! I began to realize that it is almost like when a baby lion sees his mother hunting, his body is learning simply by observing her.

Q: You have actually gone through that process where people have thrown questions and you have seen how U.G. blasted them...

Guha: Constantly. U.G. had only one aim, and that was to stop people from trying to figure out a solution through the intellect and thinking. He found it is an unending process which takes us in the wrong direction, because there are aspects in the human body which are independent of each other; thought can never bring about any change necessary for the resolution of our problems. His aim was to stop this intellectual process creating an understanding. He knew it is an exercise in futility. And when that movement slows down and comes close to not finding any resolution, the body is left with a lot of energy which it can utilize to find a solution. Having seen this process again and again, you learn how to deal with people's questions. When it comes to me, I don't tell myself whether I should think or not think.

Q: So thought is only useful in mechanical things?

Guha: It can help you understand the body's functions and somebody who understands it can help you repair it. It is an indirect use or way. But thought by itself using its own knowledge cannot do anything.

Q: And it cannot really resolve its own conflicts, it cannot actually be used to deal with the problems of living, whatever they are.

Guha: Yes! And the most important thing, the so called sense of self, which exists only in the process of verbalization; this knower, this thinker, is simply incapable of finding its own solution. It does not know what is best for it, because whatever it discovers is only in the realm of thought. There is no resolution for the thinker. It is singularly incapable of discovering its origin. All it can find out is more knowledge about itself.

Q: Which is all bullshit because it's another rabbit hole!

Guha: It is only thinking and creating more words, and understanding, and ideas about itself. Thought begets thought. You brought out such a good topic! I used to think about it a lot. In my Bengali book, *14 Days in Palm Springs with U.G.*, I wrote: “Is there a signal that can come out of an integrated healthy individual, which can trigger something in another individual who also wants to be healthy?” It is a simple demand. For example, if your body is not well, your entire organization will try to repair it as much as possible. If you have a foreign particle inside your body, the body is going to try its best to throw it out. Similarly, if you

have a lingering thought which is trying to create havoc inside you, believe me your system will try its best to resolve it. What you experience as frustration, and psychological pain, is the exhibition of that struggle. There are lingering images, thoughts, and conflicts, which this body is constantly trying to reject. Now since this is a problem of the information-processing world, the senses are very involved in processing any signal which can be of help. I discovered that it must be the signal that was emanating from U.G. which was received by this system, because the system wanted to solve its problem and become healthy like him. This was my first phenomenal proposition.

Q: Did you ever find out?

Guha: Yeah, this is how I found out. Because I was feeling very good and I was feeling healthy, without doing anything. Mentally I was at peace and ease with myself when I was with him. There was a freedom that I never enjoyed anywhere else...real freedom. I could discuss anything with him. All this made me realize that it is possible somehow. Then I began to experience the triggering mechanism previously unknown to me. It's like when a little boy suddenly becomes a man, the sight of female breasts start kicking his testosterone for a particular purpose! This had a different purpose because the system was suffering and it wanted a solution. It saw a healthy individual, which was a working solution. It appeared to me that his whole existence was emanating the solution. You see I wanted to capture everything in terms of science, because I had a lot of investment in it, and I thought I saw its reproducibility. Just because I'm inspired by a thought today doesn't mean it will have any value tomorrow. Scientific reproducibilities are very different. We have irreversible processes inside us, not just ephemeral ideas and their temporary impact. You change! You were a boy once, now you are a man.

You were a young girl, now you are a mother. There are irreversible changes in the system, and it becomes very smart. All the childhood toys that we were so attached to, have no meaning anymore. But in our effort to decipher the meaning of various aspects of our information world, we erroneously invest a lot of energy in it. It is just false and irrelevant. The body has no regard for it. A bird sees many red fruits but does it eat them all? No, it eats only what is suitable for it. Our system is also very smart. If it were not so we wouldn't be here after generations and generations of struggle. So my discovery was that I was moving with a lot of problems in my head, because I had accepted the challenge from society or the information world, and was trying to play with it, which was totally irrelevant to my system. And I kept going in this way. It's like a mountaineer, who thought that if he climbed very high up, he will need a house or a shelter, so he carried all the material up to build a house. After some time, luckily some of the load fell off his shoulders. He thought, "Oh my god! I couldn't have scaled the heights with all this load; I have to be lighter and lighter." He suddenly has less weight to carry and feels more efficient. His heart and lungs are now in a position to do a better job, because the extra load is not there anymore. The extra load is like the information that bothers you. Like your idea that you have to find the ultimate truth, justice, etc., and that it will set you free.

Q: Contradictory information ...

Guha: Yeah, exactly. It is contradictory because the thoughts we exercise are mostly invented by anxiety, and are a result of the leap of faith we have taken in the individual brain, which can only go up to a certain level of logic. For an ordinary person to ponder whether the world was created by somebody, or by the Big Bang, is an exercise in futility as far as I am concerned. It is just

entertainment. He is not in a position to say yes or no to the scientists. That logic is simply inoperable in him; there is no meaning to it. But if I write equation after equation to verify the Big Bang, you will just take it for granted; just the way my grandma took for granted the existence of Shiva. To you, Big Bang is acceptable because science is delivering many verifiable results in your daily life. So you simply agree to go for the extrapolation. That's all.

Q: It may not be the complete truth.

Guha: That's the whole point. If it were the complete truth why are there multiple schools of thought in the scientific community?

Q: Are you a continuation of U.G.? I have a feeling that you are teaching like U.G. Looking at you now, I feel he would have given his seat to you! But I think you're taking a different approach because it's an evolution.

Guha: My effort is to keep the same spirit. He would always say, "Don't mystify". That was his earnest appeal. But what is happening is exactly the opposite. Like I say about Buddha, "The greatest iconoclast has become the greatest icon of the world." Your continuation of fear in the name of the U.G. spirit, which is actually trying to resolve your fear, is self-defeating isn't it? U.G. was always pointing at the fear that makes you latch on to ideas irrationally. You are now using him because you are afraid and think his name will save you. From what?

Q: I recognized that there was a signature behind it, but there was also so much noise going on.



Guha: Exactly! That is right. In the end U.G. said, "There is nothing to understand. Attraction is the action." That's it! That is the signal he is talking about! Understanding is noise. The action is within, because there is a stimulus and a response, and the working starts!

Q: So the mind does not have to recognize the signal?

Guha: If the mind can recognize it as a signal and not mess it up, you are in a very good space. Do you understand? The very recognition of the signal can disturb your belief system.

Q: You know, I was not forced into religion as a kid. I never used religion in any way, and I never followed any guru. So there was no upheaval in my belief system, because I really didn't have that kind of investment. Then I started reading U.G. and got a glimpse of the signal by diving in. But as I read more, I found more noise.

Guha: And the various contradictory opinions that are going around are even worse.

Q: So I get the signal. But I somehow felt all these conversations are doing a kind of disservice to me, because the context is not there, the background is not there. I'm getting lost time and again. The signal is mixed with noise. And that's why I wanted to meet you! Because here's the thing, when you read U.G.'s books, he says something in one page, something else in another page, and he is not present physically to tell us which one is noise, and which one is the signal. Again, is it necessary for the mind to understand what a signal is and what is not?

Guha: That's for the individual to figure out. It is subject specific in the sense that what appeals to you, if it is useful information, you will see its effect on you. You will see! The thing is your cognition, your mental drive, your process of understanding, your likelihood of accepting a particular solution is very different from others. So you have to find out what stands in your way, and what kind of information suits your natural growth. As such your system is constantly trying to find a balance with nature and within yourself.

Q: Do I have to do this analysis?

Guha: No, your system is trying to do that. How you figure it out is up to you. If you can't, you become a victim, if you can, you are lucky. That's all. This is how life functions.

Q: But a noise for somebody else can be a signal for me.

Guha: That is up to you. You don't know about others.

Q: If I'm reading U.G. and I don't find those conflicts, then what?

Guha: It is up to you. If you like everything U.G. said, so be it! But I'll tell you something, there is a slight pitfall here. U.G. was a very authoritative personality, an authority unto himself. He could say all images are bullshit, they have been created by thought, it is fascist, get rid of it. But you can't, you see? Now you are reading him, liking him and investing energy in it. So in the world of your understanding, you are unknowingly creating a false authority. This authority is

not functional, but because of your so called understanding, you feel authoritative. You can argue with your friend, and use U.G. to prove that your point of view is right. But what you are trying to prove as right is not working in your own life. It is a borrowed authority and it will soon become a burden. You will become a prisoner, and you will begin to falsify yourself. You want to uphold an authority which is fake. Fake means you are fooling yourself; it is not a real authority. On the other hand, if you are a simple individual, thinking and acting according to what has appropriate meaning in your life, you are a better authority for yourself. You have much less conflict in living. You wanted to prove to yourself that you are like U.G. You were sleeping with a girl and it was bothering you because U.G. said if a calamity happens to you, you will not be able to fuck. That may not even be true! It is all subjective.

Q: All of this becomes a game of information. I think I get it, but the problem is in my capacity to have it ingrained so much in me that it operates automatically.

Guha: It is now in operation. I must say this; something happened to my body, it did. It was not my doing. Suppose you have an infection, and your body is working hard, with a high fever and increased WBC count, because it is fighting against the invasion. Your temperature goes up, a lot of heat is generated, and when the job is done it comes back to normal. When I was young if I had a heated discussion with friends, it would sit inside my head and linger for a long time. But now I go home and you don't exist! It is as if my neurobiological circuitry, like a good immune system, takes care of the effect of the discussion and neutralizes it. In the process it also generates a lot of body heat. The difference is what happened to me made my neurobiological system healthier than before, when I didn't know of anything that could set me free from my suffering and misery.

Q: This discussion with you sort of revs up the whole system. I'm trying to understand but I'm grappling with it.

Guha: That's actually a healthy process. You are a challenge for my system right now. My focus is to stop getting affected here, by eliminating the problem there (pointing at the questioner). It's not my doing. But everything I am doing seems to have only one target, because that's the only way my system will go home without getting affected.

Q: And it's the reverse with me. After a long time, I really felt very peaceful this week.

Guha: Because it is trying to resolve the problem from its core without your knowledge. That is the whole point.

Q: The more you hold this, the more it grows inside you, and you are able to drop conflicts.

Guha: They become meaningless after some time.

Q: I don't know what words I should use, but it seems it takes place naturally and automatically. Now I am beginning to sound like you!

Guha: If something works you will say it is naturally healing you. What else can you say?

Q: It is some sort of sixth sense!

Guha: By the way, I call information processing the sixth sense. Humans have five senses and information processing is the sixth.

Q: The more I talk to you, the more I throw these questions, the more something starts to clear out inside.

Guha: Hey, the old man (U.G.) used to say, the only benefit of hearing me and allowing yourself to fight with me, is that it can help you drop certain unnecessary things from your head!

Q: Honestly my quest is, and I don't mean to disrespect anybody here, forget U.G., forget Guha, forget everything, what is the real fucking point here? That is all I care about!

Guha: This is what I call spirit!

Q: My goal is never to idolize anybody. My point is there is something about the human cognition which is all pervasive. I am trying to catch that.

Guha: Well you know, you can only appreciate it when it begins to function in you. That is all. When you feel something, when you try to express yourself, do you need to always quote somebody? Do you have to refer, do you have to remember?

Q: Not if it's functioning...

Guha: Exactly! So whether you are talking like U.G. or J.K. or Guha or any Tom, Dick or Harry, is irrelevant! When you are expressing something, it is the human expression. Why are you bothered about sounding like someone?! You are talking from your own point of view, which depends on your background, and your understanding of whatever philosophy you have read, and you are using the English language. You assimilated whatever made sense to you, and now you are throwing it out. How can there be any copyright business there? So, don't worry about who you sound like. Somebody showed me what some people write on the internet about me. They say, "Oh this guy sounds like U.G., he's a fake!" How does it matter what they think?

Q: And that's the exact thing I want to move out of.

Guha: Where is the "out" and "in"? You have to figure out what is your problem.

Q: I think today U.G. and whatever he stood for are in the fringes. And it cannot come out of the fringes until the entire shroud of personality and mystification is removed. That will not happen purely by repeating what he said. You get what I'm saying? It has to be communicated in another fashion. To me, it is by capturing his essence.

Guha: If it begins to function in you, it becomes your own essence. That's all I will say.

Q: You said today morning that a dead man does not kick ass!

Guha: It is easy to deal with the dead. When someone quotes this guy or that guy, I say it is always you! It is your brain, your understanding, which is working. Why are you blaming or praising anybody? It is easy to hide behind a name.

## Nothing Else can Satisfy your Core Demand

Guha: There must be something in us that creates a core natural existential demand. It is difficult to explain. If that demand is strong, then you are lucky. Why lucky? Because if the demand is strong it will begin to find a way to resonate and satisfy itself, then there will be a different kind of ardour and zest that will land in the space of your life. On the other hand you could be unlucky, because it may never happen, and life would be utterly disappointing for you. You could be a good mother or father, or a successful professional and have enough money, yet nothing will give you that satisfaction which the core demand is seeking. From the standpoint of the society everything could be hunky-dory, and there may not be any reason for you to be depressed, but there is a core demand that can never be satisfied by anything else. No matter how well you are rewarded by the society, no matter how secure you are in your life and living, you will be unlucky as far as I am concerned. But if it happens to fall in the right place, and heads in the right direction, and begins to resonate, you will be in for a big surprise. But I cannot say whether it is good or bad in the social context.

Q: You also say there is nothing I can do to make it happen.

Guha: The factor of luck is always there. That's the chance that plays out in life all the time. Nobody can challenge it. No power on this planet can challenge it! Life is like that. You cannot say, "I make my own future," like Napoleon.

Q: But what does that have to do with the private space you were talking about earlier?



Guha: It is a private space within us, in which Nature has a very different kind of demand, unlike the demands we pick up from the social dynamics.

Q: If I didn't hear about it from you, how would I know about the existence of such a space and its demand?

Guha: That's a good question! Chances are that you will hear about it from somebody or the other. And if it clicks, you will begin to realize that perhaps the reason for your misery is not what they're telling you, but there could be some fundamental demand which you have never addressed.

Q: But I think hearing about it is doing more harm, because when I did not know anything then I was happy.

Guha: It is not possible to be happy that way. There is uneasiness in you. You are reading it the wrong way. You are constantly running after different things to satisfy yourself.

Q: But knowing doesn't help because you also say we cannot do anything about it!

Guha: Yes, but at least you will know there is no happy pill which you can pop to satisfy yourself!

Q: I didn't do that in my case!

Guha: Well there's no generalization, but I feel this way. The organization of Nature is such that life has to resonate with a frequency that is most optimal for itself.

Q: But we see some people being happy without having this knowledge, isn't it so?

Guha: No, that's just your ideas about them. You really don't know. The one you think is happy may not be all that happy.

Q: No, I mean I see some people moving in life in a way which implies they are content.

Guha: You see them moving but you don't know about their private life. You don't know if they're fighting with their family! I am just kidding! You will be surprised to know how the most successful people are deeply dissatisfied. Until it happened no one could imagine Robin Williams would kill himself.

Q: But most of the guys who committed suicide had serious mental problems.

Guha: You can say mental problem. What's the definition of mental problem? They were such fit and high-performing individuals. That is the social space I'm talking about.

Q: I'm completely disillusioned with it.

Guha: Exactly. No prescription is going to give you happiness. There's no happy pill.

Q: That's the problem.

Guha: If you can live sanely and intelligently and you have what you need to survive, then you are already way ahead of the game. And if you are already ahead of the game, the private space will be felt with more immediacy. It's like a palpitation next to your heart. Look, I'm not saying you have to go outside and search for anything. Because the moment I say it's a private space, I am asking you to find out for yourself. Who else can know about your private space?

Q: How is this going to help me?

Guha: It is not a question of help. To you help is what you can use to actualize your idea of how your life should be. Here is a simple example. Suppose I have a kid, the information about that kid's wellbeing determines the level of mental peace and stability for me. No matter how much achievement, money, or pleasure comes my way, I won't be happy if my kid is not doing well. The core existential demand is like that. Nothing else can satisfy it. I don't want to give you a sales pitch, but this space in me is so palpable that even when I go to the kitchen and do dishes it is such a delicious job! You have to know me well enough to sense that this space is there, and it is in such marvellous harmony. I'm not joking, I'm serious!

Q: What you say takes away all hope. What's the point in anything then?

Guha: Hope is about getting or not getting what you want.

Q: I don't want anything!

Guha: If that is so, then why do you need hope? The people who are hopeful of a colourful and dreamy future are the ones who will be seriously bothered by my ranting. Life is a series of moments, and every time you take part in it, if you are fully there and not thinking about any alternatives, you will understand that living is a movement.

Q: For how many years have I been hearing all this? I have heard a million times, but nothing has changed here.

Guha: You have heard a lot but you have never really tried to look inside yourself. You have too many distractions.

Whatever work you have at hand, you have to do it well. When you are driving you can't think of these things, you just drive well. When you are cooking, you have to do it well.

Q: Is this the same thing as living from moment to moment?

Guha: Thinking of living from moment to moment is different from living itself.

## I Cannot Prescribe a Path or Goal

Guha: I cannot say how I felt, and why I was doing what I was doing years ago. If you ask me to describe my state of mind back then it will be a misrepresentation. There are many things I didn't know then which I know now. But that's not the story. The story always gets twisted and polarized by the present situation one is in. If someone asks me, "You're telling us all these things, but is it possible for someone who's hearing you to apply them in his or her life?" My answer will be obviously not! You see back then, I myself did not do any of the things I'm telling you now. Simple. So what I'm telling you cannot be considered as an instruction for your living. In that light I cannot give you any prescription for how you should live your life. I don't know where I am going, so I cannot give you a goal. Firstly the goal determines what type of actions you're supposed to execute to reach the goal, and on the way find out what is happening. Let's say if you want to build a house, you first make a model of the house, and then you start putting things together with the hope that it is going somewhere. If you start working without knowing where it's going, you will not know what will come out of it. So in that field a goal is necessary. But living is a different story altogether. I do not have a goal because I don't know the purpose of life. I don't know what happiness is. I can only tell you something about what I call "good health." Every biological being or organized form of life, and we are no exception, strives to maintain its organisational integrity, its optimum existence, and its good health. I feel that this is the balance every single form of life is seeking all the time. I don't know anything more than that. Somebody else might know. So if I don't know, I cannot tell you what you should do. And most importantly I myself didn't know where I was going, so I didn't come through any particular path. It's not like I knew where I should be, and accordingly I modified my actions to go there. I cannot say that!

So where does it leave you, as far as your talking to me and gathering information from me is concerned? Nowhere! You might as well not waste your time here! You think about it. I felt the same thing when I was interacting with U.G. Not one thing was appropriate for me to adopt in my living, so that I could become a better social being. Not more money, more fame, becoming an ideal father, an ideal brother, nor an ideal son. Nothing. I couldn't find one instruction that told me how to become these things, not a single one. So you tell me, is there anything of social value that can come out of this discussion?

From our childhood, due to the constant push and pull, a momentum was created in us, in which our intentions, beliefs and actions, the entire social dynamics, were aligned in a way that made us do things in a particular manner, to arrive at a specific goal. My father pays for a teacher to teach me and pushes me to learn. So I sit in front the teacher wanting to learn from him. Every time we interact seriously with somebody, that's our *modus operandi*, and the rest is entertainment. After working hard you want to relax, so you go to a bar, or go to a temple. I know it doesn't sound good! But any system that works really hard needs rest for itself. So do you! Your neurobiological circuitry needs rest. Some people sleep, some paint, some people sing or go to the mountains, or go to friends and chit chat. One type of relaxation is to have a pleasurable sensation and feel rested, the other is to learn. Outside of this can you tell me what else is there? You pick up a book because you don't have to think about food, clothing, and shelter. You either want more knowledge, or you are deeply reflective and want to find out the purpose of life. So basically you want to know. For what? Why do you want to know? You want to use that in your life to make your life better. What is "better"? That is also social dynamics. You want to be happy according to their definition. You want to free yourself from the pettiness that you see around. You had an argument with

your brother, or your friend had a bad temper, you don't like your own behaviour and you want to change yourself. Directly or indirectly, you often don't like the way you are feeling, so you think there must be some other way of living. You then look into books to see what they have to say about this. Obviously there is something which is not satisfactory. Why otherwise would you pick up a book to read somebody's discourses, and not a story or fiction? Because there is something in those discourses telling you that there is another way of living, another way of looking at things, another way of surviving, and another purpose.

They make you believe that the purpose of life was already discovered by our great ancestors, who have written it down as aphorisms in the great spiritual scriptures, and if you read them well, you will find happiness. That's the prescription! This is the way things are. And when you go to somebody, when they talk that way, you immediately think, "Okay, something is coming, he's going to tell us something more, he's going to now give a three-step program that will make me never feel jealous or angry again!" Who wants to suffer from jealousy? It's the most idiotic thing. But it is there! It is like an omnipresent, impervious thing, which fills the head of every single human being. It makes a king attack another kingdom. For others, it is an internal pain that they suffer silently. Some people will tell you, if you know the truth, the truth will set you free from this feeling called "jealousy". The old man used to say, "If jealousy goes, you go!" The signature of your existence is in jealousy! Don't think it's a small thing. If somebody comes and tells you to take this pill and you will be forever happy, don't believe such charlatans. Supposing you have a spot on your face, your friends may tell you that they have something that will remove the spot, which will do wonders for your self-confidence. So you fall for it! I have friends who are highly educated, yet are bothered by their complexion. They want some cream to lighten their skin.

Likewise if anybody comes and tells them, "Oh, it's easy, just follow me and your problems will be solved", they will be convinced. That's the kind of psychology which is operational in them.

So you see we are constantly looking out for solutions, and the demand for this has been created in us by the society. We find ourselves in a position where there is suffering and uneasiness, because of not knowing the future with a certainty. The marketplace offers hope for such people. They say, "Close your eyes and sit here and you will experience something." They are clever, they know through the evolution of a thousand years of human knowledge, that some information or chemical can produce a cozy and calm sensation. Either specific words, or repetition of a set of words, or a set of new ideas, or a chemical, all can produce some effect. This is just a knowledge game! But you feel that if this guy can produce such a thing in you, then it can change your whole life forever! You can go after it for the rest of your life and nothing will happen! I guarantee! This is the truth! Every time you are told that you are progressing, it is only in your mind. You are standing at exactly the same place from where you started out! You have not moved an inch! You have been made to believe that you have moved. I want to know where? You are the same jealous, cheap, insecure, and aggressive individual that you were then. And you were told that there will be a radical transformation, you will not be the same person anymore. I don't see any sign of it! Then you were fighting with your colleagues, now you are fighting with other devotees. It is exactly the same jealousy. Whoever has more access to the guru feels good, and those who do not feel jealous. As in different buildings the bricks remain the same, no matter which organization you make, the problems of the individuals will always surface. You try to project to the outside world that everybody is very peaceful here, and you have created a society where there is no difference amongst



people, there is no jealousy, and anyone is free to sleep with anyone. This is the brand of freedom gurus like Rajneesh sold. I am not joking, hello! This is us, this is the only reality, not the reality they promised which will be revealed to you one day! You hope that there is some reality which will completely change your life. Other than the Alzheimer's disease nothing else can make your suffering come to an end! The old man (U.G.) used to say, "That's your fate! Valentine is the future of humanity! She is in the Turiyatita state, not just Turiya but beyond Turiya!" That's us buddy. Do you see it or not? They will come and tell you, "Don't say there is nothing, it's because you haven't got the right guru who has the power to show you correctly that you haven't experienced the truth. Come with me, I'll show you." His aim is to outsmart you, to bring you to his point of view, because you are not that smart, and he knows how to play with words. But if you are not afraid of your present state of existence, no power on this planet can make you do things you don't want to do. Yes, if they apply force, if the government says you have to go then you will have no choice, and you will think you are under a perfect fascist rule. But you don't understand that you are always under a perfect fascist rule through the social dynamics. One is explicit, the other is implicit. So tell me why would anyone want to talk to me? Give me one good reason why you are sitting here. Why? Don't talk about the love business, it does not exist! Ask yourself, "Why am I here?" You never know all this chit chat may bring out something! I already talked for half an hour.

Q: What you are saying is revealing to us what we actually are.

Guha: That is my point. What is self-knowledge? If it is really self-knowledge, it should be revealed by itself, no? Nobody can tell you whether you're good or bad. Your own dynamics will be revealed to yourself. Don't judge yourself because a

judgment is made by them. They made you believe that if you have sex you are not a spiritual person. They made you believe if you eat meat it's very bad. Many things that they made you believe have no foundation. So this is knowledge that you can't judge! Then when you interact with somebody you will feel a huge difference. The other person is also like you, another human being. There's a part of you that imposes itself on another person, which he or she does not like, but you are not sensitive enough to understand this. You inadvertently impose yourself on others, and they do the same to you. It creates a hugely complex world and you never want to learn about it. You only want to be on one side. You are a doer, you don't want to go to the other side and be under the control of someone, you never reflect on how others feel about your behaviour. That part of the knowledge you don't want to touch. Even self-knowledge is only self-oriented. It learns only what it likes to learn. Right from the beginning it is polarized. So the sense of self which creates reason, and the drive for action, also has intention and motivation, which do not necessarily address the symbiosis of life. What I'm saying is that, if you look at life in general, if you have proper reflection, you will find a fantastic balance. It may apparently appear merciless and chaotic, but in the long term it is very different, it somehow maintains the greater balance of life.

One of the most important discoveries of humans should be that we do not compare ourselves with the animals. We are different from them. You cannot compare your drive with their drive, whether its anger or sex, or apparent competition for a female; as we use a very different instrument for taking action. They don't think but we think. Because we think, our words and actions are always passing through different filters. You may get angry, but you don't just go and hit somebody, because the consequences are lined up in your brain. So these are the factors we have to consider. We have to think about what we are and how things

are in us; that is the self-learning. What can we learn that will help us see ourselves the way we are? I am not asking you to repair anything. To repair means to change according to somebody else's stamp of good and bad. Not that you can help it. But you can always identify it, like when you are feeling bad about your dark complexion. Somebody told you dark skin is inferior, but it has no foundation! In fact dark skin is considered healthier than light skin. If I tell you these things every day perhaps this defect in you will go away and it will no longer stand in your way of expressing yourself, because it was false anyway. But if it is reinforced, it will become a permanent feature in you. And you will be always awkward. And this is just a minor side-effect. Your complexes are layered with this kind of information, and they have become a part of your living condition. They are restricting you, and pulling you from all sides, which literally is illusory. These are the illusions that completely govern your life, but they won't be applicable if you begin to reflect. Feeling bad about yourself is not allowing you to gather the energy that is required for you to make your living better. Just reflect and see. Awareness is the power. Each one has their own way of coming to equilibrium. I am not saying that just because you are dark skinned you are healthy, and if you have a light skin you are unhealthy. I'm not indicating that. I'm saying this to remove a particular idea from your head. I'm saying that research has found something else, that each one of us has evolved in a very specific way; it's not in our hands. Your genetic line, the environment where your ancestors stayed for a long time, and many other complex factors, produced a particular skin tone. You can't go back and change anything. But still your perception didn't change. It has to go completely; get uprooted. Only then you will make no distinction when you interact with another person. If a human being is standing in front of you, and somebody tells you that he is very rich and powerful, your perception about him is immediately going to change. But if he is nothing, then

you brush him aside. So these are sitting inside your head. Actually he is just another two-legged human! Come off it mate! I can't see anything other than this. It's a fact! It is not that I am confident or something, confident about what?

I don't have any bank balance, but why am I not afraid? People say, "Oh, you have rich friends so you get money just like that." But they are like quicksand.

Yesterday somebody was offering me millions of dollars, and today that person is gone! Do you think I'm going to go and renew my friendship? No! Tomorrow if you feel that staying with Guha is becoming really expensive, and leave, I will lose another rich friend! But this thought does not make me fearful. As I don't depend on numbers, it does not create a sensation of panic in me. I can't transmit this confidence to anybody. It is not a thing to be practiced. Who is going to give me even one penny for talking like this, you tell me?! But if I talk about the Bhagavad Gita, people will give tons of money. This is our country! If I go and tell glorious stories about Lord Rama, people will be happy to give me money. But what if I really want to tell the way things are? Then it won't be pleasant. Things that are there in your mind, about which you haven't reflected, may just surface, and you will not like that, right? Suppose if I understand certain things, then I can talk to you and try to make you understand. But I know there is something that cannot be transferred; it is this feeling that I have. You may talk like me, and maybe even become more conversant than me, but the feeling that I have when I'm talking, that I cannot convey to you. That punch of life will not be palpable, because it cannot be given to anybody. But it may happen that you will talk about something else, and that will have great punch. This I know.

There is no teaching. How can these things be taught? It is the expression of life, and it has to find its own resonance. We are all resonating, but the thing is, we are

afraid, we are intimidated by others. You are as much a part of nature as anybody else on this planet. This is not arrogance or ignorance; it is a fact of life. You have been told that you should ask yourself, "Who am I?" It will not take you anywhere. You are a poor Indian, that's what you are! If you are a rich Indian, that would be a different story. But you are poor or middle-class Indian. That's all you will learn from "Who am I?" What else can you learn? You have fear, you have jealousy, you have a family, you have this, and you have that. What else can you know about yourself? Hello! Tell me one thing you will know that you didn't already know? What will "Who am I" teach you? For once in your life, close your eyes and honestly think hard about what answer can come out of such an exercise. Nothing unknown will come out. But you think that something you don't know will be revealed...in terms of what? Words and images, hello! You will live and die in that hope, it's a guarantee! On your death bed you will realize you wasted your whole life running after that question! I tell the youngsters to get up, go and earn money. At least that will get them the things they want in life.

*Ripples of fire burn to ashes all trash gathered by time  
Banishing in a flash the authority of thought-created society  
The freed spirit severs the cyclic whirl of birth and death  
To light countless lamps dispelling all darkness*

Excerpt from Guha's poem  
"Explosion"

## Control Shifts from the Sense of Self

I am not an expert. Whatever I learnt is because of my own curiosity to understand what was going on inside me. So this is not an expert opinion, this is just my point of view.

Biologists found out a long time ago that the endocrine system is extremely important for the regulation of our physical harmony with our surroundings. They gradually discovered the roles of different glands in the endocrine system. They found there is a particular gland in our brain which produces neurotransmitters to regulate the activities of many other glands, in order to maintain the body's homeostasis. They called that gland, which is the pituitary gland, the conductor of the endocrine orchestra. The ancient Indians had also come to realize that there is a command center in the head, and they gave it the name *Agnya Chakra*. To my knowledge this is the pituitary gland. The control of the sense of self has perhaps something to do with the pituitary gland. It helps the body's demand to dominate over the knowledge center's demand. The knowledge center's demand is actually meant for subserving the body's natural demand, it is a secondary aspect. Ninety-eight percent of our body's functions operate like that. Its main agenda is to take care of itself, its wellbeing and its regulation.

What the ancients called the *Sahasrara*, (there's no such thing according to me), is just the new cortex. It is the entire top part of the brain, which is where all the information processing and control happens. There is no corresponding gland for that, but there is the pineal gland, shaped like a pine nut, located near the center of the brain. Even the earliest philosophers, who were looking for a biological basis for their models and theories, found this an important gland. Descartes thought it

was the seat of the soul. The pineal gland is also found in snakes and most other vertebrates. It is important for sensing light. The natural light perceived by our senses determines the sleep cycle, also called the circadian cycle. This process is governed by the pineal gland through the discharge of melatonin. What I am trying to say is that there is the command center which is controlled by the physical organism through the activity of the glands. And it looks like we can use our wish and will to disturb this rhythm. The demand of the knower is standing in the way of the system's integrated balance.

Information generates a movement in us created by its meaning, through the subtle workings of the neurobiological circuitry. It is information, its meaning, and its emotional content which does this. Meaning is the weightage of particular information, which can trigger an emotion and generate a movement inside you, eventually making you act in a certain way. Either you will get angry or feel love or whatever it is. It is the knower's agenda versus the body's primary activity. So there is always a competition. At a certain point, this competition can create a situation where the command shifts from the hands of the socially created center, to the physical existential center. So the command center has to completely change. Something can happen to the system to gain back the primary control which was operational in our early childhood. What is the obvious result of that? The entire system and its control mechanism begin to filter information and its connection to emotions, in such a way that it can detect any information causing short term as well as long term instability. It then takes care of it by disconnecting the emotional connection. Without an emotional connection, the information is now like a shadow, it has no reality as far as the physical organism is concerned. It means you don't forget anything, but its impact on your system is optimized, so as to not disrupt the equilibrium which is extremely important for your functioning.



An individual, in whom the control mechanism has shifted, appears to gain a very different kind of stability as far as information and its effect on the system are concerned. In particular, the long term effects of hurts, traumas and regrets, the things that come in the way of your proper functioning, will not be allowed to continue. Their emotional content will be neutralized. For example, a name that used to previously generate fear, respect, or awe, will be remembered by the system, but its emotional content will be so optimally controlled by the system, it will be like a shadow. Although you will be able to describe or recollect that memory, it will have no hold on you. It will not be able to create any disturbance in the present, because for the system the present environment is very important. When that structure has completely collapsed, there will be no external authority anymore, because the external authority is nothing but a game of the social dynamics. When this is really set in motion, and the rejuvenation begins, there is a power, and a very peculiar signature within. There is a zest...and there is a tremendous feeling of restfulness and of a powerful disposition, because there is no disturbance inside.

## Glands Regulate the Rhythm of Life

Guha: The endocrine system controls many important aspects of the regulation of the physical body.

Q: Were the glands activating one after another in your case?

Guha: It's not about them activating this way or that way. It would be misleading to say such things. I knew something was different in my chest. Later I came to know it is the thymus gland. The thymus is a gland which is large in kids. When babies are born the thymus is as big as their heart, then gradually, over a period of time, the gland atrophies. This usually occurs round about puberty. In the beginning, and even before birth, it controls the body's T cell development. These T cells are a vital part of our immune system. This atrophied gland may be reactivated in some cases. The why, how, and the significance of this is largely unknown.

Q: What about the other glands?

Guha: To me it looks like it does not happen one by one. It is already a whole circuit. Glands which are not even mentioned in the chakras are of equal importance, for example the pancreas. There are also many glands in the stomach. The gonads, and the thyroid and parathyroid glands in the neck, are very important too. Then you have the pineal and pituitary glands, and the hippocampus. These are vital for the total regulation of the physical system, which includes the immune system, the sleep cycle, and the conversion of information from short-term memory to long-term memory, and its effect on human emotions. It is a complex

mechanism. Your immune system is always vigilant to attack invaders. Similarly the glands are controlling the neurobiological system, which is a crucial aspect of the human existence. Human beings are completely controlled by information, and its emotional impact on the physical system. Everything we hear and see we convert into meaningful signals, which is information. This information is important for our physical regulation. The pineal gland regulates the sleep cycle. The sleep cycle is crucial because it is during deep sleep, that your body actually sorts out everything and rejuvenates you. This most important function maintains your stability, good health, efficient functioning, and a harmonious relationship with nature.

Q: Is any particular gland more active at times than the others?

Guha: That is difficult to say. They are doing their job without your knowledge. Say some bacteria went in through your nose. You have no idea how vigilant the body is. It immediately starts monitoring the number and the growth of the bacteria. If it crosses a threshold which is dangerous for the body, it starts attacking them by raising the body temperature and increasing the white blood cell count. The immune system will then generate antibodies. Your thought has no idea what a battle is going on inside. You can only read about it in books. The body has been running these functions for thousands of years before we even came to know about them.

Q: Can you use your will to control these things in the body?

Guha: My will has no value there. My will stands in the way of maintaining my system's harmony with nature. Will is used for want. Your want has nothing to do with the system's relationship with nature and with itself.

Q: Is the process painful sometimes? How long does it last?

Guha: It has its own control. For example, if I am very worked up because of circumstances, my body will go through something at night. The cumulative effect of stress and strain, which break the rhythm, is the source of all problems. So it corrects itself in such a way that when I get up in the morning, I have no concerns anymore. It is like the problem has been neutralized somehow. It's almost like the "delete" function in computers. The neurobiological system deletes the unnecessary things and makes the system available again for new activities and work.

Q: The physical transformation that you went through, is the experience still there in your memory?

Guha: It is like how a mother will never forget the experience of child birth. I remember it, but its impact is not there anymore.

Q: So, memory doesn't disturb you?

Guha: No. Say you have a big injury in your body. After you recover it has nothing to do with the body anymore. It's just a record. That's the beautiful resilience of nature. We are a part of nature, and so is our neurobiological system. Anything that is a disturbance or obstruction to its optimal functioning, the body tries to rectify

or reject it. That is its amazing property. That is how it has survived for millions of years through its own powerful rhythm. It knows what is good for itself, period. If it were not so we wouldn't be here today. Ultimately it is the body's own magic.

What we want, how we govern society, and how we become a part of the social structure, is the social dynamics. That is a different thing. What we call the sense of self, or consciousness, is an emergent property of the physical system, which gives us the power to reflect. This creates the notion of something called the "me". Actually there is no one. Because you reflect, because you want, you think there is someone who is doing the job. Everyone's brain is trying to come to equilibrium, so that it can free itself from the social pressures. What is going on inside oneself is the most important thing. The more you relax the more your body will be free to do its job more efficiently. There is no such thing as surrender. Surrender to whom? It is totally a physical thing. There is nothing outside of it. Whatever is there is there in life itself, and in its relationship with everything. Our knowledge cannot touch it, that's the main problem. Whatever is happening spontaneously at this moment inside us, our knowledge cannot go there.

## My Needs are Specific

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

You can't come to my room and tell me what picture I should hang on my wall, because I'm not going to go to your room and tell you what you should or shouldn't do. I won't interfere. Similarly I won't allow anybody to interfere in my space. This is what I call functional freedom. It has been very specifically

designed by my conditioning, which I cannot help. Certain sensitivities are due to my genetic makeup, and I don't fight it, I accept it as it is imposed on me by Nature, I have no choice and I will not cry over it. I will do everything to see how I can function optimally, that's all. It's very specific to me, and I know this deep down through my understanding of life. But is it the best? No, I'm not saying that, but it is appropriate for me, and I will do everything to maintain the balance within myself, with nature, and with my surroundings. It's as simple as that. Can I always accomplish this? No but I accept the reality.

If I have to go somewhere, I have a very specific purpose. But sometimes I don't even know why I am attracted to a particular place. Things reveal themselves as time goes by. So I go and see, and if something is unsuitable there I try to see how I can manage, and I compromise according to the situation. So it's not that you can't compromise. Suppose I end up on a packed train where I have to stand in a corner, what choice do I have? When in India I am surrounded by so many people, what choice do I have? So I don't think about it. It is what it is. I want to accept the reality that is imposed on me, and I have no way out of that. So I deal with it as much as I can. That's the balance. Whatever is right now, I deal with it. What situation I will face next, I don't know. Nature functions that way.

I figured out that what I think, is not important. We really do not know much about our mental disposition, which I always feel is most stable when our physicality is optimally balanced. Within that, there is what can be called “the dynamics of change”; there is no such thing as eternal. Some things can be eternal, e.g., I have a daughter, I have a father; these facts remain eternal for me. My relationship with my father is dynamic, depending on my needs, my physical requirements and on the situation I find myself in. All of these are dynamic factors. This dynamic

equilibrium is so deeply mysterious and intricate that one cannot fathom it at any moment, or predict what the resulting state of mind would be. One doesn't know. I found it surprisingly different. I will give you a small example. There was a time when it was unthinkable for me to lose someone I was involved with. For example, when you have a baby you don't think what will happen if he or she is not there? What I discovered is drastically different from all I ever thought. My state of mind, which always functions on memory and ideas, suddenly got defeated by my physical power. Just after U.G.'s death I was down and out and in constant pain. Basically I was grieving. Then I discovered it was out of my hands. But who was suffering? It was my physical body. I realized then that it was really refusing to suffer: and when that battle was over there was not even an iota of bad feeling. I never knew this was possible. There was no sadness or sinking feeling at all. It is as if the body had rejected all of it and miraculously revitalized me. Past afflictions seemed like childhood toys, to which I had no attachment anymore. It is not my idea, it is something powerful within. That is my greatest mysterious discovery. It just worked itself out because it was rejected by the system, which didn't want to be down for such a long time. Not even that long, maybe 72 hours, and it was done. Never ever have I felt any grief after that. There is a shadow in fact of a good feeling that I went through such an exalted thing! But there is no sorrow, it just said goodbye. If there are tears, it is a shadow of the past. It's difficult to explain. It's contextual. The mental state is not going to govern the physical condition. This is counter to the social behavior which religiosity imposes on individuals. Nature doesn't permit such a thing; it is an imposition. It is the biggest fascist move by organized religion, to introduce an interloper and hijack the physical conditioning, which is an antithesis to the natural freedom that exists in each and every form of life. We are no exception.



This body wants to live without fear, without pain, without suffering, in all dimensions. Deep sorrow is something the body rejects, but I realised that many people get addicted to that sorrow. Tagore was suffering from it. Melancholy! Here I don't feel anything! Neither do I feel any love. Honestly! I can't help it. It will sound funny, but I did not lose the ability to conjure up images. If I say that my image-making faculties have collapsed and I can't imagine anything, I will be lying through my teeth. But I don't need to. I don't have to prove anything. I don't need to create an image about myself that will align with that of the great and the exalted ones. I don't believe in such a thing. The only thing I ever asked from the old man (U.G.) was "Give me the courage to say things the way they are." I don't have to prove what state I am in, I don't believe in such shit. If they say, "U.G. said if you are in the natural state you cannot do such and such things", I'd say, "I don't believe in the natural state so I will do those things." If I struggle to prove something to others, I'm still caught up with social slavery. I told U.G., "If somebody follows your description of the natural state, it will be even worse than following Advaita Vedanta. People will think they are in the natural state by copying you." Somebody said, "I am also in the natural state." I said, "I love U.G.'s natural state, not yours!" (Laughs)

Not all natural states are the same. You want to generalize but there is no generalization. Life is uniquely disposed of in each and every quarter, so why should I compromise? It is the same problem. You want to be a perfect Rolls Royce. That is the number one enemy of the freedom of this organism. The role model! Do you understand? It is the easiest way to capture somebody, and freedom from it is the most difficult thing. Freedom from the known means everything you know. It is that which is constantly introducing bondage into your image-making system, and you discover that in yourself. If something is not

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

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

Q: Yeah, the leader and the followers.

Guha: Yeah. That's how it starts and then the followers are fighting with each other to convince and show off. All unreal! It's all very specifically designed for what I call intention-based movement. There is no freedom in such a thing. You're still tied up with the social dynamics that have left behind such garbage inside you, and you are run by that. It is very difficult. If I want to uphold an image about myself, to see that my bhaktas show respect, then I become the bhaktas' slave. It is such a clever ploy. Everything is designed to uphold the status quo, which is an antithesis to the organized form of life and its natural expression. They say we are social animals, and one of our natural expressions is forming a society, which is true, but what kind of irresponsible, immoral, unethical behavior do I have to exhibit so that you can prove I am not a social animal? In fact, it's the other way around. If I'm not bothered about these things, I won't do anything immoral or unethical, because it's not required. I don't have any particular agenda, neither do I criticize anybody. If somebody steals I don't criticize. Maybe he deserves to steal. Maybe I will tell him, "Buddy, next time don't get caught!" We have created a society where the rich and powerful get away with murder and tax evasion.

I always find it funny that the dynamics of social jurisdiction are so conflicting. Many people like the Hindus consider the sages and the saints as the greatest individuals. You know why? Because they gave up everything to pursue God and have achieved something we are all enamoured with. But in a Hindu household, which has the highest regard for such a thing, if there is a sign of anybody wanting to become a renunciate, there is panic! I don't understand this! Say you have the highest regard for Ramana Maharshi, and you suddenly discover that your son chants the name of God, goes to temples and ashrams, and does not study, you will

take him to the doctor! So you see how fundamentally conflicted the whole thing is? If somebody close to you gets affected by such a thing, you become bloody murderous. I'm not saying it is right or wrong, I'm just pointing out the dynamics that exist which are so conflicting. If somebody wants to earn money I encourage them. The talent is put there to earn money. So I don't discourage anything. I know that social influence has a purpose, and each individual is under the influence of these dynamics. We also develop something inside us to deal with it, in order to survive in society. Our ability to cope with everything, the talent, the resilience, the drive, everything came out of these social dynamics, and this tool has to be used to overcome difficulties. There is no other tool, but it cannot be used to bring about the equilibrium that your system desires. That's the fundamental problem. It doesn't require you to become a devotee or anything. Neither does it want to find any God. God is just a human creation out of social dynamics. Is there anything you can do about this? Doing is always in the realm of thinking.

## Order has the Power to Optimize

Guha: After whatever happened to me, I found myself in a situation where everything in my life started turning minimalistic. I could eat very little, and I could not think about the future. I had no thought about how much savings I should have, or what I should do to earn more money. I would do exactly what was my responsibility at work, and no more. I would go to the store and buy only what was needed. If I bought anything more it didn't feel good. Then I noticed I didn't need most of the things that were there in my room. I wanted to have only that much which my energy would permit to maintain properly. If I had to do anything more than was my need, it used to feel like a torture.

I don't follow a particular lifestyle or way of living. The way things are operating within me makes me live in a certain way. And if I don't follow that, it creates a disturbance inside me. So I feel my choices are very limited. Like if I am looking for a place to stay, I will prefer having a single room for myself, in which I can maintain the things that are necessary for me. But if there are two rooms, I will not stay there. It's like that for me. That's how my options become limited. If I have to interact with somebody, and if they are unable to understand my principles of living, I will never impose my point of view on them. I somehow don't feel like arguing with anybody, because there is something within me that doesn't have an authoritative nature anymore. I would rather try to get out of that situation, and find a space where I can live my own way. If somebody is okay with me, then I have no problem. But if it doesn't work, I won't get into in any confrontation to impose myself on anyone. I simply feel that the movement of life is like that of a river, which starts from the mountains, and flows through the plains. It can't go straight to the ocean. Whenever it meets a hurdle, it doesn't fight it but avoids it,

and finds a terrain through which its waters can flow easily. That's the flow of life. I feel it will be a waste of my energy if I try to convince people, because there is no such inspiration in me, and I have no desire for getting a do-gooder's high. I would rather move to a space where I can find my appropriate equilibrium, and I actually live that way. If that is attractive to somebody maybe they will inquire and try to find out. I don't have a problem with that, but I have no need for exhibition either. I don't justify anything.

Now suppose I am in a place where it's impossible to avoid an uncomfortable situation, then I will have no choice but to deal with it. Life is like that. But given a chance, life will try to optimize its functioning in a way that is closest to its innate natural rhythm. So I started to discover my needs in every bit of existence, from cooking to cleaning, to keeping the pen in the pen stand, and keeping the scissors and knives where they belong. It's like an automatic process. Until I keep a thing in its proper place where it is supposed to be, there is a jitter inside. The moment I do it it's over. How this process is actually operating within I have no clue. It appears to me as if life, from the very beginning, has been moving with this kind of orientation, that is governed by its own primal organizational power. It seems to have its own hierarchy of needs. If what it needs is not accessible, it works with the next best available option, or else with the next one, and so on. In a given condition, it will try to get as close as possible to its core functioning, while maintaining a rhythm and some degree of symbiosis with all other forms of life around.

I don't have to think about how I should function, and I don't have to organize myself; the functionality just makes me do it. When I live in this manner, I don't need to know what my path should be; I make my own path as I walk. My instinct

and ease automatically find the things that are appropriate, and make me feel okay, and I organize myself accordingly. That's it. I don't have to worry about it. It is not that I don't think. Every time I do something, thought is involved, but it is very precise. So I do think all the time. And when I hit the bed, I just sleep. In a given situation, even though there is a signal from within about what is congenial to me, I am aware of what is approved and what is not approved by the social structure. After whatever happened to me, I found the existence of something operating from within, which is very different from imposing a certain lifestyle or a set of dos and don'ts on myself from outside. At the same time, I have no desire to break the law, because that will put me in a difficult situation. So these decisions have to be taken, and they are... that's all. No more thoughts, no more pondering!

## There is Nothing to Give

Guha: There is nothing to do or give here. Because there is no give and take, you cannot evaluate me from the social standpoint. If you write the history of a tree, it will mean nothing to the tree; it is living according to its natural rhythm. Whether people praise or criticize me, both are meaningless as far as I am concerned. Trying to evaluate me is trying to give me a character. That is impossible! Suppose a horse is running in the wild. What does it care whether you call it naked or beautiful?

The most significant thing is this state's relationship with Nature and its diverse rhythms. I am amazed when I think about it. Sometimes I feel it but I cannot explain it or hand it over to anybody. I never knew something like this could exist, it is neither good nor bad; but it has such power that it does not allow anything else to take over. It has its own expression, and there is no translation of this in my language. This is what I want to give you the hang of. It has a different kind of power, beat, pulse, depth and punch, and it cannot be dominated. Various events in society, which attract our attention, cannot create any permanent impact here, they come and go. If I see someone suffering, I feel bad, but the effect on me is short lived. My internal rhythm does not allow my mind to keep it going. I cannot say that this is good or bad, or that I feel happy or sad about it. How can I say anything about something which cannot be evaluated? Except that this is something that gives me no scope to pull out my past pains or joys, or anything else from memory, and play games with them. In deep sleep your habitual mental turmoil is absent; here there is a similar rhythm inside. If I tag this as good or pleasurable, then maybe people will see some value and want it, but I can't. Its rhythm has no cause. What is the cause of your heart's rhythm? It is for the purpose of living.



This has no comparative existence; like the beating of your heart, and the fire in the blood, are the same in everyone. But in society, the value system is based on “more” and “less”. Who has more power, money or pain and who has less? In this scenario, I have no value.

Life is enacting its play in all of us. I didn't know it was possible to live like this. If my father or mother had lived this way, maybe I would have felt bad as a kid, but I can't help it. It is like you can't expect a sick man to act normally. I am not saying this is a sickness, but this is such a condition that I cannot help functioning the way I do. I found out that it is extremely difficult for me to have a relationship with anyone. Relationship means a set of known responses. Maybe it's a defect in me that does not allow me to have relationships. On that ground also, the thing that we call “love”, I don't see that in me either. People may think I am a loveless man, but I will not do anything to get points from the value system! To me that is social slavery, sorry!

## Epilogue

I contacted Guha first in 2021 when I was at low ebb and felt completely alone in the world with nobody to turn to with my basic problem; something vital appearing to be missing and my life being wasted. The overwhelming feeling was that I couldn't leave this world without meeting Guha. I had loved reading U.G. for years, followed by the books of all those who had been with him. Luckily he responded to my call for help and we were soon able to talk. These short but valuable encounters had a profound effect on how I was living my life... changes were made towards more harmonious activities and dispositions. I then met him in the summer of 2022 and spent some time with him and his other friends as we travelled around Europe together. What happened on the first meeting was quite a surprise. It suddenly seemed there was a part of me, I call it love, which was not under "my" control and which was suddenly the most important part, but was so covered up that it gave me a shock to realise that it was still there! It is not at all what I expected and very much out of my usual comfort zone! It was also easy to see all the manifestations of will, control and pettiness as they arose and exerted their grip. Colours were heightened and hours could flow by with not much activity or concern. Guha was the centre of all this and the focus of everyone. You never wanted him to go but felt you had to be near him.

My second trip to see Guha was to India in the autumn of the same year. Again the challenges arose with all the ingrained habits (the alternative, imagined world) facing this straightforward man acting as himself alone. Again this pull happened, towards something in him. We were many friends hovering like bees around a hive. We travelled from Kolkata to Pondicherry and then Mumbai. Every day seemed to take care of itself with sound sleep to end it. Any system of knowledge seemed insignificant now.

A few years ago I was debating whether or not to enter some very deep cold water via an iron ladder to have a swim. I was in a quandary and scared but wanted to go in. At that very moment a man who couldn't speak gesticulated to me and indicated that I should definitely get in the water. His assured authority gave me the courage to get in. It was freezing cold but gradually the swimming became easier. This is a rough analogy about how Guha has influenced my life. He made me begin to see that my addiction to "getting happiness" was causing a lot of conflict. He seemed to know exactly what to say to me to address where I was at, so that his words are still a subject of reflection. A new stability slowly and creakily emerged.

If you have been pushing at doors and hoping they will open then it's a bit depressing when they don't. I feel that Guha has helped us to stop the pushing those doors by sending these resonating signals. I was struck by how he answered all the questions put to him, offering a kaleidoscope of helping hands, from every possible direction. He couldn't have been more helpful at every stage! This was demonstrated personally while editing these conversations when a feeling of deep relaxation and ease, effortlessly appeared every time I did the editing. The dialogues seemed to illustrate themselves, and it became a burdenless task.

When I was a little girl I made a vow that I would never forget the power of life when I entered the adult world. I would like to offer a heartfelt thanks to Guha for these words of life!

Margaret Williams

Mold, Wales

March 2023

**W**hen the joy is acausal, you don't know how to trigger it. If you don't know how to trigger a particular sensation, you can never be addicted to it. Addiction requires the triggering of a specific chain of events stored in the brain, so that you can go there and invoke the process. But if the cause is unknown you can never know how to trigger it. So, there's no way acausal joy can become an addiction for the system. It arises spontaneously, it goes away spontaneously. In Bengali we call it Ahetuk Anondo.

