

## THERE IS NOTHING TO DEFEND

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

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

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

Q: It’s true.

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

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

This is the fundamental difference. People talk about spirituality, religion, theology, science and philosophy because they want to use their knowledge and understanding as a profession. But for this man, what he came to was his life—he never used it for his livelihood. His life itself was going that way and he had no choice. In that

sense it's truly choiceless, he could not live any other way. If you see things the way they are, and if you respond accordingly, you have no choice, that's the way you function. That's the way you interact with another human being, that way you see that there is no difference between the functionality of that human being and yourself. It gives an unimaginable strength because we are always interacting with other human beings in a totally different perspective. I have an idea about myself, who am I, and I am trying to look from that idea at you. Those things were absent in U.G. He went to the core of your existence and you felt it immediately. There were hundreds of people who came across this man and felt that. You know the story of Julie and Luna and the others? By chance they met U.G., and right away all sadhana, satsang and association with their gurus went right out the window. Julie couldn't think about anything else from that moment on, and I'm sure there were many others like that. The gurus always tell you to love them, to obey them, to surrender to them, but this man, who denied the concept of love altogether, you couldn't do anything but love! That's the way the thing functions. Something that works from inside does not need support because that's the only way it can function. The behavior that comes out of a particular functionality does not need justification and you don't have to know how it is functioning there. You don't need to know what nuclear reaction is going on in the sun to feel its warmth. From that perspective U.G. is a tremendous phenomenon. It is really something and the beauty is he is not saying it is anything especially unique. If you have the guts to listen to him, if you try to understand what he is telling you, this information slowly seeps into your very bone marrow and you begin to function in a different way. There is no magic, that's what he is saying. You are also like this. There is something inside you that is constantly addressing its demand, and you are not letting it function that way. Nobody wants stress but social interaction is nothing but stress. No matter how much money you have, no matter how much talent you have, no matter how healthy you are, this pressure is constant. Nobody can be free from this pressure, and he is telling you this body just doesn't want it. Through his own physical experience, this pressure could not continue in his body because it had created a new mechanism inside which shunned it all the time. That's how essentially everybody wants to function.

Q: It's amazing how you describe it.

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

GUHA: If you are there, you begin to understand there are some fundamental things. You need faith when things don't work. You don't need faith to have a functional relationship with fire, you don't—you learn it. We are all gifted with that capacity.

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

Q: I told you.

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

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

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

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

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

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

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

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

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

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

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

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

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

People you choose to listen to are telling you how to “get”—how to get peace, how to get love, all the time they are telling you “how how how”—it is a constant. And suddenly there is this guy, U.G., telling you “There is no ‘HOW.’ Your wanting to know ‘how’ is the problem.”

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

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

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

Q: You have to make money again.

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

Q: What about empty spaces?

GUHA: That is very system specific. You have to exactly know what you can live with. Most of us are intelligent enough to sort out these things and talented enough to have our needs met—many are gifted with a lot more than that. This instrument that we have, that I am using right now, recollecting things and talking to you, the existence of that instrument is just there to satisfy the demands of that need. Just the way the tiger has claws, the same way we have intellect. That intellect—this is the understanding of U.G. that blows my mind—that's the only instrument that we have, there is no other instrument. If you sit and meditate, you are still using that instrument, that's all. And that has no other purpose than to satisfy the demand of your physical need.

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

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

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

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

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

Q: You are just reporting a memory.

GUHA: Yes, what else is there?

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

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

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

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

That is the thing, he is not exploiting the literature to convince you that he is in some particular state.

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

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

Q: It will reinforce that.

GUHA: It will reinforce and it is not a defect and a problem. You have seen it and now it is functioning. It's a very different connotation. When something like this hits you, you don't need to think in the language of the so-called state to explain which state you are in. You will immediately deny that because it's false, this thing that hits you will not be a part of your recollectable information, so by reading, by gathering information, you are not going to explain it. That gap is the unassailable problem and so what you do? If you try to fill that gap, try to understand, you are caught up in the same game again. Why do you want to understand? It's not that you shouldn't know. I am telling you why, maybe there is some small benefit. In trying sincerely to understand that question, you will begin to instill some very innate and important information. That will be perhaps the factor that will let this function in its own way. We have hope. The hope through which society maintains its influence on us about the teaching, about the understanding, about the resolutions, about the emancipations bring about still some kind of passionate activity in the thinking world is that by knowing a little more I will solve this problem for myself and for others. That, and also, along with that hope the other bigger hope in a sense you will perhaps achieve some state that you don't know anything about because it's all a vague thing, and people are discussing in the marketplace, like enlightenment, liberation and things like that—it's all a marketing gimmick, nothing else. You think that will solve everything for you. It's easy to sell. There are hungry people like you and me, when we are absolutely passionate to find out about something, anything that we see—I did it, I tried to shop around and got nowhere—then I got in contact with U.G. and it just blew my head



out. But then you begin to realize that nobody has given you the responsibility to save all the misguided people.

Q: That's the other thing he was always saying. It's so funny because every time you get into a corner, like something like this pops into your head, like so how is it suddenly your job to—that's what happens to me. What, am I trying to convert somebody?

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

Q: Right.

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

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

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

GUHA: No, that is the nature of it. Because, ultimately what happens is a massive restoration and that is a violent process. Giving birth to a child is a violent process. Any order that sets in from a complex mechanism is a violent process. It has to be. Even, we have a term called “growing pains.” When you grow up there is pain, different aches and pains. So, like that, there are pains even in sex. When there is a change, there is reorganization. And in that reorganization, there has to be some mechanism in which there will be lots of activities in the brain that produce unusual sensations, feelings, thoughts and images. That which was constant before found a rhythm of life. That image-making process, that constant thinking mechanism that you are passionate, you want to find out something, you want to know whether there is a god or not, you want to address certain problems of yours, and you think that through the spiritual search or quest or finding something else will alleviate that problem completely and for good. That's the search, and they emphasized that you have to search and find that there is a god or things like that. In that process you create a lot of expectations and images inside your brain.

When that straightens up, they lose their constant hold on you and it has to happen that way to break the continuity. For example, if I say a bad word to you, you are a real filthy bitch, it sends a wave of violence inside your guts. Or, if I say you are really an angel, you feel euphoric. So, all these influences that you have, those words and their meanings are completely anchored onto your body. Through that the social influence is always functioning in us.

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

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

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

Q: But it still seems extremely rare, no?

GUHA: It's rare. The natural phenomena are like that. How many sperm have I created, and how many babies out of that? So, statistically, those are all rare, right? Nature does not respond to our sense of justification. Its organization itself is very strange. Why this happened to U.G. and why not to others—nature doesn't ask this question. Why millions of seeds go astray and only one becomes a tree? The same way, I justify myself because I have not achieved something or other in society, so my life should be a failure, right? Nature didn't bring me to this point that way. It fought for millions of years to bring me here. If I do the mathematics, it will be an absolutely impossible chance, beyond any imagination, even if I count a few forefathers' generations the amount of sperm that was there, and I am out of one, I am here, standing here—can you imagine what kind of mechanism the mother nature has put together to bring me here? You call it failure? The tree does not have to justify its existence. Its existence is its own justification. Similarly you, me and everybody, we have always given emphasis to the wrong thing. Society is occupied by the thinking mechanism and the thinking mechanism itself needs its status quo and its status quo is to bind you up in its game. If you rebel, you are still participating in that game. There is nothing you can do. And when it becomes an absolute certainty in you that there is nothing you can do and there is nothing that the body has to achieve in terms of the social justifications like spirituality, god, love, bliss, beatitude and things like that, you will begin to function in a different way. That mechanism which has been introduced by the society as a bondage mechanism, will lose its ground on this particular body and it will behave very differently. Guaranteed!

There is no message, but that negation has a tremendous power because that is how this wants to address—to reduce the constant social demand, the stress will not be there, but we cannot live in the society without using thought. It is not possible. So, thought is

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

Q: Wow.

Q: Well put, Guha.

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

Q: The expression is different.

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

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

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

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

GUHA: Because then I realized, even on his deathbed, until the very last moment, every single second—it is not that he was hiding anything—he could not compromise. That was the difference between his world of action and the world that we live in—we want to live with and give others false hope. And he could not and would not do this. To U.G. that was the most important thing in the world because anything else was just useless. He was telling you that for your good. He was not giving false hope because hope is the perpetrator of that mechanism. You think because so many people have talked about nirvana, enlightenment, emancipation, liberation, rapture, whatever, maybe it is there? That will take you for a long big ride and you will die in hope. That's exactly what he was saying. That is even logically correct. There is a limit to how long you will try to run a

hundred meters below nine seconds, right? You tried until age 25. You can think maybe I am a separate case. Maybe after 25 my muscles will still grow and become more efficient and I can achieve the goal. Then when you find you cannot, at a certain point you ask yourself, “You tried everything that is possible for you to try. You did everything possible. Like that, are you functioning in any of the ways that they have promised you?” If the answer is no, you then either think they are faking or false, or it is not for me. Perhaps they are just enjoying the gullibility of people—when you are very hopeful, when you are very excited, when you are simple and honest it is easy to exploit you. U.G. was angry with the religious people because they are exploiting the most cherished and purest thing in you. Knowingly or not knowingly, it doesn’t matter. I am harming you knowingly or not knowingly, it doesn’t matter, you are being harmed, that’s the fact. Mostly they are exploiting something. A thief is much better. He knows he is stealing from you, harming you. The relationship is clear. But these guys are exploiting the core of your faith and belief that you depend on. It’s as if someone gives you an address of a god, you go there, open the door and he doesn’t exist. They had said, “You will enter through the door and will be happily dancing forever.” It is all a joke. These are ideas and they live in a very different illusory world. This world is just like this, where we are talking to each other. That’s it. Everything that we do is the extension of similar activities, and no such thing exists in a realm or state that is anything other than this. THAT does not exist, what you are left with is just THIS. All false. All false. The moment you want to feel happy about that state, you are out of here. Even to translate what I am saying you cut my flow because that is the way your world of imagination is tied up. You stop the listening so you cut the flow. That’s the problem and all imagination is like that. When you get the hang of the mechanism, you begin to realize that the thoughts that are arising and your energy is being used up to make a thought, thinker and the idea that is the object of thinking, this combination which is like a closed circuit, is being nipped in the bud, and you come to know the process very clearly that which used to take you to the same dead end every time before, is being taken care of. That’s it, it was a dead end and the promised entity does not exist—what exists is the cycle of ideas, nothing else. So what happens? You begin to function in a way that is so much more efficient. Your needs and wants gradually find a rhythm and streamline. You live a life where living and the ideas that you have about living are almost in unison. It’s not creating a fantasy anymore, okay, maybe I am writing a book and I will become, I don’t know who is the best writer now, like that!

