INFECTIVE STUDIES - DAY 3

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 8 March 2015. Watch on YouTube

---

I made this transcript by machine from the recording and corrected it against the recording's description and my own records. I have not checked the words by ear. I checked a sample of the speaker names by ear, and corrected those I heard differently. [?] marks a word still in doubt and [unclear] a passage that could not be made out. A speaker is named only where the broadcast's screen or the recording's own words say who is speaking. Fillers such as "uh" and "um" are left out. Times are from the start of the recording.

A name followed by (?) was read from the screen at a moment when it changed from one speaker to the next, so the turn may belong partly or wholly to the speaker before or after.

Prayas Abhinav · prayasabhinav.net/videos

00:05 PRAYAS Hello everyone, welcome to the third and final day of Infective Studies.
00:17 We have three clear or unclear tangents that we want to explore today.
00:29 So where we were at yesterday was a very..... it was in a way a very confident and un..... apologetic look at I mean, evangelizing and really spreading, and manipulating without feeling concerned, because we know that the flip side is being manipulated. So in that sense, there was a... it was a survival tactic that...
01:23 ...we could position manipulation as, and that seemed to be the best we could do in that sense.
01:41 But if we start from a point of this... from this point of no return...
01:58 So this point which you know, is this openness to manipulate or a willingness to be manipulated, then what are we afraid of, right? So...
02:25 So looking at this as a kind of point of no return, that yeah, if we are truly able to think of evangelizing as a survival tactic, as something that we have to do because the flip side is not acceptable...
02:45 SATYA Okay.
02:46 PRAYAS ...then what are our... what are the fears that we still need to deal with?
02:51 SATYA Right.
02:53 PRAYAS I mean, is there still any reason to hold ourselves back?
02:58 SATYA Right.
02:59 PRAYAS Does... does survival justify all means? Or survival is also a rule-based, you know, the... are there internal, you know, internal rationales to how and why is one's survival worth fighting for?
03:34 SATYA (?) Have you read out the question?
03:36 SATYA (?) We are...
03:38 PRAYAS Yeah, so I'll read the question again. "Starting from a point of no return...
03:46 ...an open... which is an openness to manipulate or a willingness to be manipulated...
03:53 MALAVIKA Haan.
03:54 PRAYAS ...bracket close, what are we afraid of?"
03:58 SATYA And you just said that we are taking survival as a baseline.
04:04 PRAYAS Yeah, if we do. So in the sense that seemed to be the drift of where we were yesterday, that if we... if we have this willingness... I mean, openness to manipulate because we are doing

that as... as a, you know, we don't really have any other choice because otherwise we'll be the ones who are manipulated. So...

04:30 SATYA Right.

04:32 PRAYAS So in that sense, survival of our act, you know, so surviving as who we are, is that subject to this kind of a choice? And if yes, then what are we still afraid of? Why do we still need to yack? [?]

04:58 SATYA (?) That's true. I mean, when I think about it like that, if I have accepted the fact that I have to do it, then I have to [unclear].

05:08 PRAYAS Yeah, but is it..... is this a... I mean, does the... do the ends justify all means, in the sense, is it as simple as this? Are we...

05:22 SATYA I— I feel like there's still a little more beyond that, in the sense like the word "relevance" is coming to my mind, like is it... it has to be relevant. Like I might think about, "Is this act relevant?" For example.

05:41 SATYA (?) So like, I...

05:42 PRAYAS So, in the sense, I mean I can break it down, I think, this to a very simple problem. So why, if let's say given a choice we... that we have to preserve ourselves, to in that sense fight for our survival, when... what would make us not do something which is very obvious, which is that, oh, you do... I mean, fight for your survival. So what is the... what complicates that choice?

06:17 SATYA Right. When there are other options, then there could be complications. Like when there... when this is not the be-all and end-all, then if there's something else that could dilute it...

06:32 ...then that's one... one situation.

06:38 PRAYAS (?) So... so we are... yeah.

06:40 SATYA But if there are no other options, suppose this is the only thing that exists. Suppose there is only do or don't do, but still I'm dithering. Why... why would I dither? I think that's an interesting question.

06:56 PRAYAS Yeah, so, I mean, I think we come... we come to this problem where individually, in... within us...

07:07 SATYA Mhm.

07:08 PRAYAS ...what makes us question our own survival?

07:12 SATYA Exactly. And then for me, personally, it becomes a question of relevance. It's like, does it... I mean, how does it even matter whether I do this or I don't do this? And that's like a paralytic situation.

07:30 PRAYAS Yeah. And... and at that point, which are the fears that are, in the sense, paralyzing us? So it's a paralytic situation, so what paralyzes us is a... are these fears but...

07:47 SATYA But are they always fears? I mean, we could... we should talk about the fears, but what I'm saying is there is something even aside from the fears. Is it... it's just the fundamental meaninglessness of things.

08:01 PRAYAS So is that not a fear of..

08:03 SATYA (?) But is it a fear, or is it an acceptance of the fundamental meaninglessness of things?

08:10 MALAVIKA Yeah, I..... that's something that occurs to me also sometimes, you know, that when... when you start questioning this thing within us which asks us to question our own survival, then it... it kind of gets into a vicious circle of...

08:33 ... what you are even questioning, in some ways.

08:37 SATYA Yes. And the way I'm visualizing it nowadays is like when you... [unclear] of light or whatever, like when you... or like, what is that, Heisenberg principle or something? You go... if you try to put your finger on it's not there.

08:54 MALAVIKA (?) Yeah.

08:58 PRAYAS No, but so dealing with the... with the fundamental meaninglessness of a situation, for me that is a... I mean, I also experience it as a fear, which is that I fear that I will let life slip away. If I find it too meaningless...

09:20 SATYA Right.

09:21 PRAYAS ...I'll just let it slip away.

09:23 SATYA That seems like an auxiliary fear, though. It's... it's not the fear, it's a...

09:26 PRAYAS Yeah.

09:27 SATYA (?) Right. Right.

09:30 PRAYAS But in the sense, I mean we are clinging onto fears because... only because they act as countermeasures, you know, so...

09:40 SATYA For survival, to keep you going.

09:42 PRAYAS Yeah, so on one side you have the potential and hope and all of these things, and... and let's say the will to survive, and then you also have those I mean factors which make you really question the value of... survival.

10:02 SATYA Yeah.

10:04 And the only thing that we know by habit is survival, so we think that maybe we should survive and not let go, and therefore the fears drive us to do whatever we need to do, we think we should be doing.

10:18 MALAVIKA Yeah, that's true. Or we tend to think that's what, that's something can, that can give us a little value.

10:28 SATYA Correct.

10:29 MALAVIKA (?) For our survival.

10:30 SATYA Yeah.

10:31 PRAYAS So, i- if we were to kind of try and list these fears down

10:40 What would be these fears that actually challenge our own will to survive or desire to survive?

10:49 SATYA I'm still not able to, I mean, I still feel these are auxiliary. I mean, the fundamental question, I'm not looking at it as a fear, f- the core of it. But as you said, things like time slipping away, that is definitely... So, what keeps, what quest-, what makes me question and what me keeps these are two separate things.

11:10 PRAYAS (?) Right.

11:10 SATYA But what keeps me going are fears such as the time slipping away.

11:16 PRAYAS Right. So "keeps you going" in the sense they freeze you in your I mean, they stop you from...

11:25 SATYA Or b-, or binds me. Keeps me going means playing the game.

11:31 PRAYAS (?) Right.

11:37 SATYA So I mean to give impetus or to give an engine the fuel to the engine.

11:42 MALAVIKA Yeah.

11:46 PRAYAS No, so actually I'm looking at these fears as doing the opposite.

11:52 SATYA Okay.

11:54 PRAYAS So if for example you think of your desire to survive making you evangelize, for example

12:04 SATYA Mhm.

12:05 PRAYAS Then your fear would question the, that desire in the sense and, you know, really nullify it.

12:20 So it's I mean, it's a nullifying fear that

12:27 SATYA Mhm.

12:28 PRAYAS I mean, I'm pointing at which actually cancels out desire, and because desire is coming out of our assumption or our kind of plain-speak desire to survive.

12:47 SATYA Somehow I'm not able to see it as a fear. Like to question evangelical instincts, to me that sounds healthy.

13:03 MALAVIKA In what sense?

13:04 SATYA I mean, in the sense, creating because I want to perpetuate it. I'm creating because of, it has to be created. Like evangelizing, so actually if I'm questioning my own impetus to evangelize, then that's a good thing, because am I creating in order to [unclear] it or am I creating for creating?

13:26 MALAVIKA So there you're saying you're kind of monitoring the quality of what you're doing.

13:32 SATYA No. I'm qual-, I'm monitoring the— my action, my actions.

13:41 MALAVIKA Oh, y- yeah, so what I mean to say is, by that you are ensuring that your action... because this, I'm trying to link this to what we were discussing yesterday when we went to this aspect of violence and, you know, you can end up doing anything. And I was kind of curious about that point when you say, "No, this is where I will draw the line," you know? so in that sense, this monitoring of an action is what gives you your, that becomes your moral guide.

14:16 SATYA Yeah.

14:18 PRAYAS But I mean, I'm going by what we went to after that. yesterday we were talking about how evangelizing could happen as a process which is really rooted in your need to survive, which is that our which is you see the survival as the flip side of being manipulated.

14:43 SATYA (?) Yeah, I think we should take that, I mean, I'm digressing again. I think we should take that as a baseline and go from there.

14:51 PRAYAS No, so if, do, if we want to. I mean, I don't want to cling on to that baseline, but just as a, I mean if we want to position that as a, you know, the first kind of step here, otherwise we can just chuck it out.

15:12 SATYA I feel like different individuals have, or different organisms or systems have different needs or [unclear] and some questioning, so if the questioning doesn't even go there and could just continue with the evangelizing part.

15:34 MALAVIKA (?) Wait, I missed that kind of, can you repeat that?

15:39 SATYA Y- what I'm saying is some systems or organiz-, organ-, organisms don't have... what drives them, they don't have [unclear] with creating [unclear] such. Some have, some don't, and the ones that don't they're taking as a baseline that they are creating whatever it is, their action

16:02 MALAVIKA Mhm.

16:03 SATYA And the next step is evangelizing it.

16:07 So, if [unclear] keep as- all those [unclear] which are questioning [unclear] useful that is discussion.

16:20 MALAVIKA (?) Yeah..

16:25 SATYA (?) Because I don't want to spend too much time if that's not relevant.

16:30 MALAVIKA Yeah.

16:31 PRAYAS No, so I mean I think relevant to either of us makes it relevant, so...

16:37 SATYA Okay.

16:40 PRAYAS But yeah, so then yeah, because that is a kind of absolute, absolutist point that we made yesterday that, okay, I mean which I kind of came in with, which is you know the binary of manipulation and manip- being manipulated. so, but so maybe we don't need to stick to that

binary, and like you're saying, it, there might be a buffer between creation and really evangelizing that. So not all evangelizing urge

17:19 Maybe needs to be looked at as an urge to, I mean a desire to survive. So, you know, some of it...

17:30 SATYA Yeah.

17:33 PRAYAS So, I mean, our second question actually... Okay, so it z- it looks at one of these fears that I know which I mean, you want to broaden the frame, but I'll just put here and then we can chuck it. So and the fear that we were looking at is the fear of history erasing us.

18:03 MALAVIKA Yeah.

18:04 SATYA Yeah.

18:05 PRAYAS So the fear of being erased by history

18:13 SATYA Yeah.

18:13 PRAYAS Maybe is a fear that actually drives us to evangelize our model because, yeah, if we are not out there then we have a higher chance of being erased.

18:33 SATYA (?) Yeah, it's, it makes sense. I think it makes sense.

18:41 PRAYAS And the fear of being erased seems to come from, I mean, it, does it, I don't know that is a easy connection that we made earlier that it seems to come from the fear of our own mortality in the sense which is very clearly

19:02 SATYA (?) Right.

19:04 PRAYAS (?) There. I mean, it can't be really...

19:06 SATYA Yeah.

19:11 SATYA (?) Yeah, I mean this is a very fundamental driver.

19:18 SATYA (?) So, wait a minute, what's the question?

19:21 MALAVIKA Do we...

19:22 PRAYAS Yeah, so the question is do we want to infect because we fear that history is going to erase us?

19:33 MALAVIKA (?) Like leaving a mark or making a mark, I guess.

19:37 PRAYAS Right. So I mean leaving multiple memories of our worldview in that sense, our position.

19:49 SATYA Yeah.

19:50 PRAYAS Getting others to subscribe to this process, for example.

19:55 SATYA Yeah.

19:56 PRAYAS Is that...

19:56 SATYA I mean, yeah.

19:57 PRAYAS Yeah.

19:58 SATYA The other thing could also be that we... want to infect because we believe in what our— the— we believe in the infection.

20:09 Like you said worldview, like we believe—

20:11 MALAVIKA Yeah.

20:12 SATYA Yeah.

20:13 MALAVIKA But do we— But it— we can't just believe in it with— because we don't know it. We're just open to it. I don't know if we can—

20:22 Say that we're believing in it, because I don't know. What do you think?

20:29 SATYA I mean, like religion for example, or non-religion even. Like nowadays there's more of non-religion, so we— there's a new thought process coming and some people believe in the

new thought— thought process, so they want that— that to [unclear]. And that's one way of leaving a mark, by changing the course of social—

20:58 SATYA (?) Yeah.

20:59 MALAVIKA (?) So, we think [unclear] one new way or a better way or something.

21:04 SATYA (?) So, we're kind of believing in the process.

21:07 MALAVIKA No, we are believing in the content.

21:08 PRAYAS But —

21:12 But isn't belief in that sense a prioritization of a belief that we hold over a belief that someone else might be holding?

21:24 SATYA (?) I mean, I think humans only prioritize themselves first, so.

21:30 *[soft laughter]*

21:31 PRAYAS Yeah, so, I mean, which is yeah, I mean, we do but in this— in the sense is that coming from the fear of actually being erased? So that makes us prioritize ourselves and, I mean, it's not a very productive question actually, because yeah, if you just answer this yes, then, you know, how— where does it take us? But—

21:58 PRAYAS (?) Really I mean, I think it's possible to maybe, yeah.

22:05 SATYA Sounds like your question is more than that. It's why do we infect? I mean, that's what this sounded like to me.

22:13 PRAYAS Yeah.

22:14 SATYA Why— why do we do [unclear] infect?

22:19 PRAYAS (?) So in— in some sense I mean, I'm curious about finding a— finding a pathway to the desire to infect—

22:33 Which is which is— which in this— in a way resolves all these fears and questions and problems, right? So—

22:42 SATYA Right.

22:42 PRAYAS In that sense to be able to think of infection in a way that doesn't make it like such a such a— such— such an important thing. I mean or such a significant, or a malicious, or a, you know, something like that. So is— is conversation a kind of infection I think that—

23:14 MALAVIKA I think the need to communicate, the— it— there's a need to communicate. So you want to say something.

23:21 SATYA Yeah.

23:22 MALAVIKA And one way or another, this need to connect and communicate—

23:25 SATYA Yes.

23:25 MALAVIKA Is what drives anything, you know. So whether then— then you start thinking of whether what you're going to say, how you're going to say it —

23:34 SATYA Yeah.

23:34 MALAVIKA What you're going to make out of it. It's— but it's this primal need to connect and communicate.

23:39 SATYA (?) Agreed. I think that's— that's what I was also thinking, the connection.

23:44 MALAVIKA Yeah.

23:47 So you're willing to plant anything— [?]

23:48 PRAYAS That [unclear]—

23:49 MALAVIKA Just to— just to make the other person know that you're trying, you're— you're reaching out, you're— you're saying something. Like get that attention. Look here, I'm worth it.

23:58 SATYA Yeah. Or just not— to just not feel alone and just feel that I'm with somebody.

24:04 PRAYAS But so wouldn't communication be a lower order of you know the intent that infection, I mean, captures? As in, you know, so a virus doesn't communicate with us when it makes us sick, right?

24:21 SATYA No, but the virus—

24:22 MALAVIKA No, it is. It is. In— in one way, it is seeking contact with another body.

24:24 SATYA [unclear] it is, yeah.

24:28 Yeah.

24:32 MALAVIKA Quite clinically also.

24:36 SATYA I mean, there's two things I feel. There's the vi— virus. Virus has a driver to perpetuate it— [unclear] has— and it— it does that through finding a host.

24:52 MALAVIKA Yeah.

24:53 SATYA So, for us, if we bring it here, it says that there is a need— or no. There is an urge to create—

25:03 SATYA (?) And then there is a need to connect.

25:05 MALAVIKA Yeah.

25:06 SATYA Both— both are existing—

25:07 MALAVIKA Both— both, yeah. Yeah.

25:09 SATYA Yeah.

25:13 PRAYAS So this creation is happening in the connection, right? So, in the sense you can't really sit in your own room and create. You have to—

25:23 SATYA No.

25:25 SATYA (?) You can. You— you really can.

25:25 PRAYAS Connect and then create.

25:28 SATYA No, not necessarily, in my opinion.

25:31 You can create—

25:32 PRAYAS No, so then what is the value of that connection?

25:35 SATYA No, that— the connection is different. It need not be for the reason of creation. I mean, I agree that there are some creations that happen through connection. There are others which bubble up, but I might be having a whole bunch of other people who have nothing to do with this creative process.

25:58 PRAYAS Right. No, so I— I'm— yeah, I'm just trying to unravel this, in that sense. so com— connection and communication, let's say, if you want to place these at a— at a at an equal— level of equivalence with infection—

26:21 SATYA -huh.

26:22 PRAYAS How does that help us to— because infection I— I would have thought is a more— is a kind of connection that doesn't give the host, you know, any control over the connection. So, in that sense, if I connect with you and if I'm able to transfer and dump into you some— some— some thoughts, some— some packages of experience, whatever, then that's an infection as far as what I currently understand. But if you communicate, actually whom you're communicating with has the agency to not...

27:14 SATYA (?) Right. So you're being a little specific about what infection is, and yeah, I—

27:19 PRAYAS Yeah.

27:20 SATYA I think [unclear] what you're saying.

27:24 PRAYAS I mean, only because being specific helps us in kind of figuring out the— its— its own unique problems. In the sense, if we open it, then it actually gets diffused.

27:44 SATYA Yeah, so you can choose to frame it in this manner, which is fine.

27:53 So, infection is actually one-way street, like a virus. The host can't really do anything. They're getting infected.

28:01 PRAYAS Yeah, but do you— do you agree with that model of infection? Do you— or do you think that really doesn't capture the whole scope of what it means to be—

28:13 SATYA Means to be?

28:14 PRAYAS Means— means to what it means to infect. I mean, yeah, I'm sticking very close to the biological—

28:23 SATYA Okay.

28:24 PRAYAS (?) Model of what that word means.

28:29 UTSUK Even in the—

28:30 SATYA (?) Like what Malavika had said earlier— Go ahead. Sorry.

28:34 UTSUK Yeah, so —

28:35 Yeah. even in the biological sense, I would think that there is some sort of control that the host has, where if you choose to be infected to a certain extent by something.

28:48 PRAYAS So can you choose to be infected?

28:51 UTSUK I do think that's true. I do think we can choose to a certain extent to be infected by something we consider desirable.

29:00 MALAVIKA Yeah.

29:01 PRAYAS (?) So how do you filter out— I mean, okay, so let's say you are in the presence— you are exposed to a pathogen.

29:09 UTSUK Yeah.

29:11 PRAYAS So you are saying you filter out the pathogen be— on the basis of your immunity.

29:22 UTSUK Yeah. And perhaps not exactly in the way we want to. Perhaps may— maybe the things that are— we consider desirable are actually the things that we are not able to absorb and do the opposite of what we were trying to do.

29:42 I mean —

29:43 PRAYAS Right. So you are reading— so in that sense so is immunity— did I latch on correctly to your mode of defense?

29:51 UTSUK Yeah.

29:53 PRAYAS Yeah? So that immunity is the other factor, right? So that's what—

29:59 UTSUK Yeah, and it— can be taking immunity to every particular subject, if we consider not just in the medical way?

30:03 MALAVIKA Yes.

30:05 MALAVIKA (?) Yeah. Yeah.

30:07 Yeah, that's something actually we've not considered so far at all.

30:10 PRAYAS Yeah, we have ta— we have taken the— the hosts as being subjected to this kind of you know—

30:16 MALAVIKA Right. Yeah.

30:18 PRAYAS —this attack, in a way, of.. Okay. So you are saying that the host actually has agency?

30:27 UTSUK Some form of control, yes.

30:29 SATYA I mean, we had— we had touched upon it on day one, where we talked about, like, making— putting ourselves out there, where the listeners are out there in the pa— path of— they are [unclear] something. So they actually seek out. So maybe they don't know what they are seeking out, but they are seeking, so they put themselves out there, right?

30:49 PRAYAS Right. So when we were speaking about let's say, describing our target—

30:59 SATYA Right. Right. Exactly.

31:02 PRAYAS So the — yeah, the target also self-describes itself and that helps us filter them. Okay. But yeah. So how does this make it — how does this complicate what we were talking about? this whole, you know, element of choice or immunity or whatever else you'd like to call it?
31:31 So in the— with respect to the current question—

31:34 MALAVIKA Yeah.

31:35 PRAYAS So, do we want to infect because we fear that history is going to erase us?
31:41 So if you replace — I mean, what is— okay, so what does your immunity do to this urge to infect?

31:53 SATYA (?) What does the host's immunity do?

31:55 PRAYAS Yeah.

31:58 SATYA So it actually helps— it could help. If the host has a certain amount of control on their own immunity, then the virus's effects, you know, could be helped.

32:13 UTSUK Correct.

32:14 PRAYAS Yeah. So — so, but we also spoke yesterday or I think day before yesterday about how the virus mutates through the host—

32:24 MALAVIKA That's based on the immunity.

32:27 PRAYAS Yeah, so mutation— so in that sense, yeah, we— we didn't— we didn't go into the specifics, but we modelled how this process would be happening. But...
32:46 Yeah, so if we consider that viruses mutate, so in that sense infectants— infectants mutate and over time learn to deal with different kinds of immunities.

33:00 UTSUK I do think even the immunity, there are two kinds for every situation. There— I believe there's a conscious immunity that we have, and perhaps an unconscious one, where—
33:13 — if we take the example of some idea that has come in our head, and our unconscious immunity just either will block it completely by ignoring it, or it will just not pay attention to it. Where— whereas consciously, we can decide whether we want to use it in a constructive manner, be influenced by it and add on to whatever we were originally thinking, or perhaps completely plagiarise the idea.

33:44 PRAYAS So with this kind of you know, very active host model of, you know —
33:53 —really looking at individuals, then how do you suppose evangelising— evangelisation — how do you suppose some you know, really a way of mass manipulation— how do you suppose something like that would be working?

34:10 SATYA It becomes easier, right? I mean, if the— people are ready to accept, they're— they're ripe for accepting ideas, then if they are the ideas that they are looking for, then it— it makes the infection very quick.

34:24 PRAYAS So that kinds of places the onus of the infection on the readiness of the host, which actually seems to take away the— the— I mean, in a way diffuse the intent of the— of the manip— of the evangelising force, right?

34:43 SATYA That's one way. But on the other hand, if the evangelising force is so strong that it— it becomes a transformative force for the hosts which are not yet ready with their— which have a very high immunity.
34:59 So it's— it's the sharpness of the message or the sharpness of the infection. Or— or if it is so different and the people's const— or the host's construction has never encountered such a kind of a virus before... that they all get infected by it.

35:19 PRAYAS But... so in that sense our infectant has to be modelled on the basis of our reading of where our target is right now.
35:32 Yeah, which is kind of what we said yesterday also, the target audience.

35:37 SATYA Right.

35:41 PRAYAS (?) But then now we are in that sense picturing our target to be vulnerable in some way—

35:49 SATYA Yeah.

35:49 PRAYAS —and their vulnerability helps us entrap them.

35:53 SATYA Yes, but the question is the message now tailored by the host? Or is the message independent of the host?

36:05 PRAYAS Yeah, so I mean, I was thinking about this the other day in context of you know, religious texts actually. So religious— I mean, some— some— most of these texts actually happen to be in source, not in translation— in source they happen to have such spiral or, you know, their— their narrative— I mean, the flow of the— the text really goes in loops or it really twists around.

36:38 SATYA Mm-

36:39 PRAYAS And it's straightened out on being received.

36:47 SATYA Right. And what that is telling me is actually there are no answers, there are only riddles, and the answer for the riddle is within the receiver.

37:00 MOSES SAM (?) It's very well put.

37:02 UTSUK (?) Hello?

37:03 MALAVIKA (?) Yeah.

37:05 PRAYAS (?) So the answer for the riddle is within the receiver.

37:08 SATYA Yeah.

37:10 PRAYAS So yeah, so there's someone— there's something inside the receiver, the host the target, whatever, the— which is making them vulnerable to, or is making them play a part. So in that sense does it become a active collaboration or—

37:32 SATYA Yeah.

37:33 PRAYAS —and not so much of a confrontation-based you know.. it's— it's not so much of an entrapment as it's— as it is a wilful participation in being manipulated?

37:49 SATYA (?) I mean, it could be an entrapment in some situations, but I could see— I could see how you're saying it could be like a dance or a game.

37:59 PRAYAS Right. So that just gives us multiple ways to think through this.. yeah, it actually gives us multiple ways to think through this process and..

38:14 SATYA Because if you— if— it is an active, you're right. I mean, the— the learner or the host is actively playing a pa— part in [unclear] something, which actually gives them a reason to be there, to actually engage.

38:28 PRAYAS Yeah, because they are not otherwise unintelligent. I mean, no one is really—

38:32 SATYA Correct.

38:35 PRAYAS —falling victim to a kind of infection. So—

38:40 SATYA Yeah, they're willing participants, and also as we said earlier, if that— if the goal was communication for— on the part of the virus—

38:49 —then there is a communication happening, because communication is active. If it's one-way, then it is not communication as su— as much, right?

38:56 PRAYAS Right.

38:57 UTSUK Right.

38:59 PRAYAS So that brings us to actually a third question.

39:02 MALAVIKA Yeah.

39:04 PRAYAS That you know, so how do we continue to play—

39:10 —this zero-sum game—

39:14 —enthusiastically?

39:17 *[laughter]*

39:18 MALAVIKA (?) That's...

39:21 SATYA Yeah, don't question the intent.

39:26 UTSUK (?) Unlearn that it's a zero-sum game.

39:30 PRAYAS So how do we do that? So in that sense we know that there's something within us which is helping us get manipulated by the infection, right? And—

39:46 UTSUK Alright.

39:48 PRAYAS —we know that, so we can't really do too much about ourselves. So instead of looking, you know, aggressively and all— all like, you know— up in arms at the manipulator, we are forced to look at ourselves and our own vulnerabilities to actually... oh, so you know, there are, there are spies in this [laughs] there are, there are double agents within this game.

40:16 MOSES SAM Mm-

40:17 MALAVIKA Mm-

40:18 MOSES SAM [chuckles] Wait, so, but what if we become that sabotage? You know, like the manipulator itself.

40:27 PRAYAS Yeah, so— right, so that's sabotage. So after we understand that we are sabotaging our own narrative, right? So how do we continue to be enthusiastic about it?

40:43 MOSES SAM (?) Oh, like that, huh.

40:49 SATYA I mean, do we examine why we are sabotaging our own narrative? Is that worth it?

40:55 PRAYAS So I mean, I think we went into that, went in that direction for a few minutes by talking about that the immunity and the dance. So basically it might so the factor that it might be a dance, right, rather than a entrapment. So if so, once we know we are dancing...

41:24 SATYA Yeah. There's enthusiasm.

41:27 PRAYAS Yeah, so how do we and once we also know that we are dancing and in that process we are implicating ourselves.

41:38 MOSES SAM Yeah.

41:39 PRAYAS And how do we continue to dance enthusiastically? Because that is doing something for us, yeah.

41:44 SATYA I feel like— I feel like being... have... attitude makes a difference. Like if the attitude is one of being open to being open to infection knowing that it'll be okay, or even if it's not okay, it's okay. See, if you keep the fears aside of or resistance to infection, then maybe you can dance with the infection.

42:12 PRAYAS So why, I mean, if we bring it down to ourselves, I mean if we just to think this through, so what would make us embrace you know, infection? I don't know. I mean, what would make me personally open to the, you know possibility of being infected and then embrace the infectant? Isn't that kind of... I don't know where, how and where that would happen, but isn't that also something which we are doing every day? And...

42:49 SATYA Definitely. I mean, I— what just occurred to me is my lack of enthusiasm and my need for enthusiasm [exhales] might actually open me up to being infected, and that might actually make me enthus— enthused.

43:04 MOSES SAM -huh.

43:08 MOSES SAM (?) Right.

43:10 SATYA So it's a, it's a kind of like wanting or exploration or wanting new experience or not so much novelty, but wanting to l—

43:25 PRAYAS So we want to burn our own house to play with the fire.

43:29 SATYA [chuckles] Yeah.

43:30 MOSES SAM Mm- [laughs]

43:33 MOSES SAM (?) Yeah, it sounds like that, yeah.

43:35 MOSES SAM (?) Mm- Yeah.
43:36 No, but you said like, "Let's bring it down to us," right? So the way I see it is so—
43:40 PRAYAS Okay.
43:41 MOSES SAM (?) So let's say there is this— okay, so let's say there is Sam, and then there is the inverse of Sam. So it's —
43:47 PRAYAS Yeah.
43:48 MOSES SAM —anything, everything that I believe in, that's Sam, right? And then there is the...
43:51 PRAYAS Yeah, minus Sam.
43:52 MOSES SAM (?) Yeah, the mirror— right. So... no, the inverse.
43:56 SATYA Exclamation Sam.
43:58 MOSES SAM Yeah. [chuckles] Ha, not Sam, exactly, yeah. So that, like these two people communicate, and that's the process in which sabotage happens, which we call it as a dance, right? But then if we look at that process and if you understand that's very essential for this Sam as a person to grow, then I would accept it. But provided that communication is fluid and open and transparent.
44:29 SATYA Okay, I want to say something which is not-Sam the inverse of Sam, or is not-Sam the superset of everything that—
44:37 MOSES SAM (?) No. Ideally Sam should be the superset. [chuckles]
44:42 SATYA Okay.
44:43 MOSES SAM So no— yeah. So not-Sam would become a part of Sam when this process happens. So that's why we need this dance or this sabotage.
44:55 SATYA So you are still confined within the set of Sam.
45:01 MOSES SAM Yeah, but like if you look at Sam and not-Sam, that's the whole set, right?
45:08 SATYA Of Sam.
45:09 MOSES SAM And then like at some point— yeah, of Sam the set, right. And then at some point this Sam grows and this not-Sam is engulfed by this Sam as a persona. So that becomes whole.
45:23 SATYA Yeah, for me the whole looks like bigger than Sam and not-Sam.
45:31 MOSES SAM Whole looks bigger than... ah..
45:35 SATYA (?) I mean, I love how you describe this is really cool...
45:40 PRAYAS Yeah, this kinds of, kind of takes away the antagonism, you know, that we have we have been looking at again and again, I mean in the, in, yeah, through the last two days, that somehow there is a confrontation between the subject who is manipulated and subject who is manipulating. But what you are suggesting is that instead of a confrontation, there is a possibility of looking at it as a collaboration towards learning.
46:14 SATYA Right.
46:15 MOSES SAM And also like if you look at the manipulator as yourself, then the process becomes easier. So there is a manipulator and the person being manipulated, right? So if both are the same, do you get it? Like, then this process becomes more interesting...
46:35 PRAYAS Right, yeah.
46:37 PRAYAS (?) Yeah.
46:38 PRAYAS (?) Yeah, because we are not innocent to anything, right?
46:43 So there is nothing that we can't understand easily in terms of the manipulator's intent.
46:55 So that must mean— I mean, that we are the manipulator also, because if we can understand it, that means we must be it.
47:05 MOSES SAM Right. Perfect.
47:08 PRAYAS (?) Okay, so what you are saying is that... okay, so...

47:13 MOSES SAM No, if you go through that process, right? Like if you can be that manipulator to yourself and sabotage yourself, then no matter how big a manipulator comes, you can still face that manipulator.

47:25 SATYA Exactly, it's okay. I mean, things will be okay. It's not going to be destruction.

47:28 SATYA (?) Yeah. Correct. Because you have already practiced that dance within yourself, and like with that other person you can like have a ball.

47:37 MALAVIKA Yeah, this is, this is like basically saying you be self-critical, you know, in those ways.

47:44 PRAYAS No, not self-critical, be self-exploitative.

47:49 SATYA No, self-explorative.

47:51 MOSES SAM Explorative, yeah.

47:53 Yeah.

47:54 PRAYAS Explorative would be a very innocent way of looking at it—

47:56 SATYA No! [laughs]

47:58 MOSES SAM (?) [laughs] Yeah, we're finding decent ways to actually say this.

48:01 SATYA (?) [laughs] No. I mean explorative in the sense be open. Don't— if you judge it, like critical or exploitative sound judgmental, but you're right, I mean we're— I'm, we're trying to find a decent way.

48:12 PRAYAS (?) I mean, if you... I mean, if you have to be your own manipulator...

48:17 MOSES SAM Mm-

48:18 PRAYAS ...then you have to exploit yourself, right? Because what does the manipulator do? The manipulator manages to treat you with— without any empathy.

48:30 SATYA So that is that is negative. It's, it— not negative, but that is not decent.

48:36 PRAYAS I mean, that lack of empathy is a— that lack of empathy is actually a kind of privilege, because it allows you to distance yourself from everything you might be holding as valuable...

48:50 SATYA I agree.

48:51 PRAYAS ...or holy or, you know, as I mean...

48:58 SATYA Yeah, and actually that lack of empathy, it's kind of like having empathy is actually a kind of a fear. It's like fear of letting go.

49:10 Yeah, and fear—

49:11 MALAVIKA (?) No, I don't understand that. Why, how do you connect that with...

49:15 SATYA So if you distance yourself, you are letting go in some ways.

49:22 MALAVIKA Yeah, okay.

49:25 PRAYAS Yeah, and also Malavika, the exploit— the manipulator...

49:31 ...is has no empathy because there's no need to be, have empathy, right? So the manipulator will do precisely that which fits their model of manipulation.

49:43 MOSES SAM (?) Yeah.

49:45 PRAYAS So in that sense what Sam is saying is that if we manage to manipulate ourselves...

49:52 ...without empathy, that is we reach that point of— Really.. yeah, so what did you say, Sam? So what does that lead us towards?

50:05 MOSES SAM .. so, connecting to what Satya said so you must have understood yourself better at the end of that process.

50:15 SATYA And what that tells me is now the superset, which is bigger than the set of Sam and not-Sam, the whole universe, you are in a better position to deal with infections coming from outside.

50:28 SATYA (?) Yeah.

50:29 MOSES SAM Yeah. Because like... yeah, it's like taking one drop of poison every day, so that like when the snake actually bites, the snake dies.

50:38 SATYA You are a vishkanya.

50:40 MOSES SAM Exactly.

50:41 PRAYAS But I mean but this changes and turns on its head a lot of my operating principles. So I have to... This is very upsetting for me to—

50:52 SATYA No, but how? How?

50:53 MOSES SAM (?) No, but this is sabotage. So this is sabotage. If you had done that to yourself, now you won't be afraid of being upset.

51:03 SATYA (?) Yeah, and now you're closer to the superset.

51:05 MOSES SAM Yeah.

51:06 UTSUK (?) Yeah, because —

51:07 MALAVIKA In some ways, the infection is behaving like direct current, DC, and the host becomes AC. Like alternating current. And that's why it's more powerful.

51:17 PRAYAS AC plus DC does what?

51:19 MALAVIKA (?) You'll just short-circuit yourself.

51:21 *[laughter]*

51:25 MOSES SAM You implode.

51:28 PRAYAS Yeah, but you know—

51:30 MOSES SAM It's still a good thing, yaar.

51:31 SATYA (?) But Prayas, what... what I'm curious. how has this upset?

51:36 PRAYAS No... yeah, because I mean it seems such a trivial thing otherwise to be to be angry, or to be to be, you know, motivated against the... the other, which is the invisible other, or the let's say, the systemic other, whom you whom you like to think of as the manipulator, right? So now this is, in that sense, offering me a different model, because I have in a way reached the end of that road, you know? Where—

52:13 Yeah, I mean, the angry young man and all is now—

52:16 SATYA Yeah, what do you do with that? I mean, where do you go with that? Beyond a point, okay, you know that you're angry, okay, that's very good, and then—

52:25 Yeah, I mean, you know, Amitabh Bachchan meets the heroine.

52:28 SATYA (?) Yeah!

52:29 *[laughter]*

52:32 MOSES SAM (?) Yeah.

52:33 PRAYAS I mean I mean, basically what I'm saying is that, you know, being angry with a invisible systemic other is very self-damaging because anger that has nowhere to go—

52:51 SATYA No, but you know what, I don't want to say— I don't think so. I think anger, if channeled, can actually be a very potent and very powerful creative force.

52:59 PRAYAS No, true. But when it is against an invisible systemic force, in that sense, the anger has nowhere to go because you can't— you can't ever reach these invisible forces, right? So in that sense, when it's—

53:17 SATYA But— No, but still you still are using it. I mean, we know we can't reach the invisible, we know that. I mean, in any situation, whether it's anger or whether it's enlightenment, I— I don't believe I can reach it, so I'm going to channel it to try to reach it. Like it's practicing music every single day in the hope of perfection, but we know it's not going to happen, but you do it because you just have to do it.

53:40 PRAYAS (?) No, but I mean, when you're playing music, you're not angry.

53:45 SATYA No, I'm saying practicing drop by drop, every day, you go through those steps, the motions.

53:51 MALAVIKA Yeah.

53:52 PRAYAS Yeah, but—

53:53 MOSES SAM Like at the end of every day, let's say you don't like your own music and you get angry, but then you channel it towards improvising the previous day's work.

54:01 SATYA Yes.

54:02 PRAYAS Yeah but Sam, what I'm trying to say actually is where I've come to the end of the road with this trip is that you know, this anger turns on... turns on me, right? So because—

54:19 MOSES SAM Yeah.

54:20 PRAYAS Because this anger doesn't have anywhere else to go—

54:23 MOSES SAM Because that's where you have control over. You just have control over yourself, so it's always good to be angry over yourself and probably, you know—

54:30 PRAYAS Yeah, so because—

54:31 SATYA And do the— do the dance. You're doing the dance, you're embracing it. Yeah.

54:32 MOSES SAM Exactly.

54:35 PRAYAS Yeah, so in that sense it— it does offer a kind of— it does offer a direction to do something, in that sense. Okay, so it's not so I mean— I mean, frankly, it's been confounding for me because for— for a long time anger has kept me sharp, you know? So—

55:03 SATYA Yeah.

55:03 PRAYAS Being angry makes me clearer. But then lately, okay, so you've been angry about something, and you've been angry about something again, and you've been angry about the same thing thrice, but then... so you get immune to that. I mean—

55:21 SATYA Yeah.

55:21 PRAYAS As a trigger. As a trigger.

55:25 SATYA Which means this is actually a point of— an inflection point of sharpness, because now some new direction is going to [unclear] anger then something else.

55:35 PRAYAS (?) Yeah. So yeah, that's— that's wonderful.

55:42 *[laughter]*

55:49 MOSES SAM Hey, this clarifies a lot of things, even to me. Oh. I mean, as in like in my personal life. Good.

55:58 PRAYAS Yeah, because it's— I think it's always it's always a more it's always a more sophisticated model if you— if it doesn't have any other, right? If it—

56:10 MOSES SAM Yeah.

56:11 PRAYAS If it— because it is a more stable system if it is modeled entirely on the basis of factors that you can internally identify. Because inside our heads, we are existing in— in isolation.

56:30 SATYA (?) Yeah. And we think we know everything inside us.

56:34 PRAYAS Yeah.

56:36 SATYA (?) Or— or at least we more or less have a control of what is inside us, we don't have what is outside, so—

56:41 MOSES SAM Correct. Correct.

56:43 PRAYAS Yeah. So it's not, yeah, it's not productive that way. So—

56:46 MOSES SAM Exactly. So when you said this invisible systemic or like I was looking at it like an institution, right? Like that you're angry with.

56:55 PRAYAS Yeah.

56:56 MOSES SAM So you tried to change something, you are telling something and the institution isn't listening to you, and now —

57:03 PRAYAS Yeah, because they don't need to listen.

57:04 MOSES SAM You can channelize— Right. Like I mean, why would they listen to you? You are such a small chump and then like the institution is fucking huge, right? So now the challenge is to channel this anger into yourself and then you become this Hulk, right? So you become this huge individual institution and so that the institution listen to you know?

57:24 SATYA (?) Or if the institution doesn't listen, you just go somewhere else. Create your own, you know, you become the institution.

57:31 MOSES SAM (?) Exactly, that's what I said. So you become the individual institution yourself. And I think that's how gods are born.

57:39 MOSES SAM (?) Or godmen.

57:42 SATYA (?) Yeah.

57:43 MOSES SAM Right.

57:44 PRAYAS I mean at least at least it allows us to evangelize with—

57:49 SATYA Right.

57:50 PRAYAS With a more with a finer understanding of whom we are manipulating—

57:57 MOSES SAM Exactly.

57:58 PRAYAS And who is manipulating.

58:00 Why are we doing it.

58:01 PRAYAS (?) Yeah.

58:02 MALAVIKA So you're saying we're evangelizing the manipulation of ourselves, finally.

58:06 MALAVIKA (?) Yeah.

58:07 PRAYAS Yes, let's do that.

58:10 PRAYAS (?) So that's worth doing, because at least at least we are still trapped within our own selves. So... you know, and that's—

58:22 *[laughter]*

58:25 MOSES SAM (?) So that we don't infect others, right? Yeah.

58:27 PRAYAS No, so we can infect others, but—

58:28 UTSUK (?) You can infect [unclear].

58:31 PRAYAS Yeah, but only through appropriating them as a part of ourselves.

58:37 MOSES SAM Haan, okay.

58:39 UTSUK (?) In a collaborative way.

58:41 PRAYAS Yeah, in a— in a way that like a— it's a breakout of mass casual intimacy.

58:49 I mean, you appropriate— you appropriate others into yourself, and in that sense remove the— reduce the distance, right?

58:57 MALAVIKA Yeah.

59:01 MOSES SAM (?) Sounds like Osho.

59:03 *[laughter]*

59:06 I know you were all thinking, I just said it out loud, okay?

59:09 Yes, it's [unclear].

59:10 *[laughter]*

59:14 MALAVIKA No, but that's wonderful because that's exactly on the lines of what we were thinking yesterday.

59:21 How do you infect?

59:23 PRAYAS (?) Yeah, we were thinking of this whole secret society.

59:25 PRAYAS (?) So we've got the—

59:28 MOSES SAM Yeah.

59:29 SATYA (?) Right, so basically, you provide people with riddles that they solve themselves.

59:33 PRAYAS Yeah. Yeah.

59:37 And what else?

59:41 MOSES SAM That is the question.

59:42 PRAYAS So no, so in the sense you provide people— you provide yourself with riddles which we solve—

59:49 MOSES SAM Yes.

59:49 PRAYAS (?) Solve ourselves, and we learn through it. So—

59:54 SATYA Yeah, but where is the connection then?

59:57 PRAYAS So the connection is that... So the riddle might be our own riddle and we might be solving it ourselves, but for the sake of the process—for the sake of the process bringing out—

01:00:12 SATYA Evangelising.

01:00:13 PRAYAS Yeah. We impose that on somebody else. But not as somebody else, but as another part of ourselves.

01:00:25 *[Moses Sam laughs]*

01:00:28 SATYA Okay.

01:00:31 Gentle persuasion.

01:00:31 PRAYAS Like other actors, we don't look at other actors as opposed to our interest.

01:00:36 SATYA Correct, okay.

01:00:38 PRAYAS We look at everyone as either—

01:00:41 MALAVIKA Potential host.

01:00:42 PRAYAS Yeah, as potential hosts and potential collaborators. So if someone is not collaborating, we just haven't offered them the right riddle yet.

01:00:53 SATYA Right, yeah. And so it's basically you're tailoring your message for the audience. So you tweak your message according to what you think the host is.

01:01:02 PRAYAS Yeah, in order to appropriate them within ourselves.

01:01:05 SATYA Right.

01:01:07 PRAYAS (?) So eventually this can lead to a zombie army, which is—

01:01:14 MALAVIKA (?) Which is what a lot of armies are, they're zombies.

01:01:17 PRAYAS Yeah.

01:01:25 Right, because they have a command and control, I mean—

01:01:27 MALAVIKA Exactly. Yeah.

01:01:28 PRAYAS Yeah.

01:01:29 SATYA But is that the—I didn't think that's what you got at. I mean, when you're talking about self-transformation, that doesn't sound like an external hierarchical structure.

01:01:41 PRAYAS Right.

01:01:43 MALAVIKA (?) No, wait. I didn't look at this from the angle of self-transformation. I'm not—

01:01:48 SATYA Okay. No, I was telling about what Prayas said earlier.

01:01:50 PRAYAS But Sam did—yeah, Sam did, and I agreed with him on that. As a source of learning, right? I mean, when you absorb the manipulator within yourself.

01:02:02 MALAVIKA Yeah, so that's different from a—

01:02:04 SATYA A zombie army.

01:02:06 MALAVIKA (?) Yeah, a zombie army is different.

01:02:08 PRAYAS So not a zombie army, okay.

01:02:09 SATYA Yeah.

01:02:12 MALAVIKA (?) I mean, you can be a zombie army inside of yourself. You can be a zombie to yourself.

01:02:17 SATYA Right, like—

01:02:18 PRAYAS No, so actually, I was picturing the zombie army as in that something that you yourself are thinking, but that is echoing through multiple others because they are a part of you.

01:02:34 MALAVIKA But that's just like fantasy. That's not actually—

01:02:37 SATYA Yeah.

01:02:38 PRAYAS No, it is—it is actually—so if you think of processes that amalgamate individuality and, you know, so they are actually very large constructs of the self. So...

01:02:59 PRAYAS (?) I mean, the formation of any "we".

01:03:03 SATYA Right. A collective, a whole.

01:03:06 PRAYAS Yeah, so, I mean, any communal "we" is a kind of absorption of multiple individuals into a collective being.

01:03:21 Which—

01:03:22 SATYA I'm still not seeing the infection part, though. I mean, we are self-transforming. What are we doing for the other person?

01:03:29 PRAYAS So we are actually absorbing—yes, so the virus is absorbing individuals into itself, and then they are not themselves. But this is happening as a source of learning. So not—so people who are absorbed within the virus, as far as they are concerned, this process really helps them because they have a collective corpus of knowledge to rely on. So, in that sense, a virus is a very intelligent...

01:04:06 SATYA So there is a reliance on communication. There is a reliance on contact between the virus and the host.

01:04:15 PRAYAS Yeah. Because the encounter between those two—

01:04:21 SATYA Yeah.

01:04:22 PRAYAS —is what sparks off the—

01:04:25 SATYA Transformation.

01:04:26 PRAYAS —the, yeah, the potential for learning. And except that what I pictured Sam say was that these are two within the same.

01:04:39 SATYA Right, but then that's one component. That's the component of—

01:04:42 MOSES SAM Correct. Okay. So the way I see it is, in terms of evangelising, so it's basically—so let's say we are that person and we are the inverse of that person and we do that process, right? So we self-sabotage and we are happy. We have learnt something, we are happy with that's it, that stops there. And the actual evangelisation happens when the host—so now we become the virus because we are self-content and you have gone through this process and you have learnt, right? And then the host sees this. The host sees that, okay, there is something, you know, insanely calm and good about this virus, or this person, that's how the host sees it, right? So the host starts the communication. So that's when what Prayas says comes into play, right? So since the host has already started communication, now the host doesn't see us as an virus, it just sees us as it's another host or it's another human being, whatever, but actually we are a virus, right? So now, since they have started the communication, now we start talking and now we tell them the process of—

01:05:47 SATYA So you're relying on the host to look at you.

01:05:51 MOSES SAM Correct. So if you have gone through this process of self-sabotage, I think anyone would look at you.

01:05:57 SATYA No, I don't think so. I don't think so. It's like a wildflower in the forest.

01:06:01 UTSUK (?) But then aren't we doing that self-sabotage here together of ourselves as well?

01:06:06 SATYA We are doing fine, but we are talking about infection at a larger scale.

01:06:08 MOSES SAM That's happening in secret. Right.

01:06:11 SATYA And the question Prayas has been asking is how do those—in my opinion—is how to get those hosts to look at the virus.

01:06:21 MOSES SAM Yeah, I think for that, at least what, four—five of us here should perfect this process.

01:06:28 *[laughter]*

01:06:30 SATYA And we'll have halos on our heads.

01:06:31 MALAVIKA I think what is important is for the virus to at least hint that it's a virus. Like, and the moment—

01:06:37 SATYA Exactly. So the communication—

01:06:38 MALAVIKA —so the moment you—yeah, the virus has to say, "Hey, I could be a virus."

01:06:43 SATYA Yeah.

01:06:44 PRAYAS No, so why should—why does—

01:06:45 MOSES SAM But I'd like to do that.

01:06:48 UTSUK That is the virus initiating communication then.

01:06:51 SATYA (?) No, that's what—I mean, yeah. No, but Sam, if you are relying on the host—

01:06:51 MOSES SAM Yeah, I don't like that. Like—

01:06:56 MALAVIKA (?) Because we respond to that word, "virus".

01:06:58 PRAYAS (?) No, but we respond to it by repelling it. So—

01:07:03 MALAVIKA (?) Yes! So your immunity immediately gets hyper-alert, and then your immunity starts—

01:07:08 PRAYAS (?) Achha, oh, wow!

01:07:10 MALAVIKA That's how allergies work.

01:07:10 MOSES SAM Yeah.

01:07:11 MALAVIKA Yeah.

01:07:12 PRAYAS Great, wonderful! So this is another layer to it. So actually, instead of hiding, if you reveal yourself—

01:07:19 MALAVIKA (?) Yes!

01:07:20 MOSES SAM (?) Yeah.

01:07:21 PRAYAS —then you set off the process in motion. That's wonderful.

01:07:25 MALAVIKA I mean, I'm sorry, but this is exactly how I see the whole terrorism thing building up. And that is why they also claim responsibility, because they want their identities registered.

01:07:39 PRAYAS Right.

01:07:40 SATYA Exactly.

01:07:41 PRAYAS It always puzzled me about—you know, this question always puzzled me. So why don't they just go about the business and remain secret? Why do they need—

01:07:49 SATYA No, but who remains secret? No, that's—no, who remains secret? This is very interesting to me because nobody remains—everyone has a voice, everyone wants to, at least those who create, I mean most, not all, but I don't see who remains secret.

01:08:03 PRAYAS No, the terrorists.

01:08:04 MOSES SAM (?) No, what Prayas is saying is why weren't they secret? So that was Prayas's question.

01:08:05 SATYA No—

01:08:10 PRAYAS Yeah, exactly.

01:08:11 MOSES SAM (?) Okay, so this is interesting, but then at what point do they go public? You know, that inflection point is very important.

01:08:16 MALAVIKA That's what—I totally agree, I totally agree. And I think also now there have been so many mutations all over—

01:08:24 MOSES SAM Yes. So taking the same terrorist example, right? So if there is a small terrorist organisation of five people, right? And if they go out and say, "Hey, we are a terrorist organisation," they'll fuck them over, right? So they—

01:08:37 SATYA (?) No, but their goal is—no, but their goal is to be revealed. Eventually they will be revealed. That is their goal. They want that—

01:08:43 MOSES SAM (?) Correct, but for that, they do this secret society of like they gradually—so there's no exponential growth at this point. So there is an organic growth of five to ten to fifteen, you know, there's a selection—

01:08:54 MALAVIKA Yes. I think the network is sufficiently expanded before they make these revelations.

01:09:00 MOSES SAM Exactly. So the virus has to be dormant till it can infect.

01:09:04 UTSUK Exactly, yeah.

01:09:06 MALAVIKA Yeah. So I think it first does a testing-waters thing, lives there for a while, figures out whether it's possible.

01:09:14 MOSES SAM Correct. That's what I said. So the five of us should perfect the process at least.

01:09:17 MALAVIKA (?) Yes. Yes.

01:09:21 MOSES SAM And then the next time, bring one more potential host with you.

01:09:26 *[laughter]*

01:09:27 MALAVIKA Exactly.

01:09:28 SATYA Yeah, but what are we evangelising?

01:09:31 MALAVIKA The manipulation of ourselves.

01:09:33 SATYA No, that we already—okay. So we are doing that to ourselves.

01:09:37 MOSES SAM -huh.

01:09:38 MALAVIKA (?) Yeah, and you're evangelising it, so you are—

01:09:42 PRAYAS [unclear] people—you're making people eat their own tails.

01:09:47 MALAVIKA Yes.

01:09:47 SATYA (?) Right. That's what I'm—I mean, the thing is, if you want to—every terrorist organisation has a very pointed agenda. So what is our agenda is the question.

01:09:57 PRAYAS So our agenda is loop—getting people to loop within themselves.

01:10:01 SATYA Right. Okay.

01:10:02 PRAYAS And once they do that, then they are a part of—

01:10:05 MALAVIKA They can't be bothered about the world.

01:10:07 PRAYAS Yeah, and that— that means us, right?

01:10:11 MALAVIKA (?) They won't be bothered about the world if they're too bothered about themselves.

01:10:13 PRAYAS So, if—

01:10:15 Yeah, so if they're not bothered about the world, then they are a part of us. Because, in that sense, that's the character of, I mean, that's—

01:10:25 MALAVIKA But— there's— but there's another catch there. See, this not being bothered about the world, again this whole thing of empathy comes.

01:10:34 MOSES SAM No, you're saying bother or they don't care about the world?

01:10:36 MALAVIKA Exactly. that's— that's where I want to make the difference. They... not caring would again mean that —

01:10:45 SATYA Maybe we could just keep that aside. I mean, it's just a bunch of people who are Kekulé's snakes and the world is around them and it doesn't matter.

01:10:56 PRAYAS Yeah, I think having inert sociality in that sense—
01:11:02 —is a is a you know, is a explosive enough potential.

01:11:08 MOSES SAM Yes. I agree.

01:11:09 MALAVIKA Yeah.

01:11:12 SATYA (?) Wait. What is explosive?

01:11:14 PRAYAS The inert sociality. So, you know, so—

01:11:18 SATYA What does that mean?

01:11:19 PRAYAS (?) So, people who are not people who are just within themselves.

01:11:25 SATYA Right. but here's my question. how do you communicate? Because I— I don't understand how to communicate.

01:11:37 PRAYAS Yeah, so what Malavika said that in a sense once you reveal yourself and you trick people into biting their own tails, so after that, then there is no scope for communication left.

01:11:52 SATYA So there's no evangelizing anymore.

01:11:55 PRAYAS (?) Yeah, our evangelizing amounts to getting people to bite their own tails. And then we—

01:12:00 SATYA Right. So there's no overt evangelizing as such, it's like a process which spreads.

01:12:05 PRAYAS (?) Yeah, and which, then you move on, because there are enough people with tails—

01:12:10 SATYA Yeah.

01:12:11 PRAYAS — and, you know, so we just move on from there. And but that seems like a model to me, which—

01:12:18 SATYA (?) Yeah, it does seem like a model. I mean, if you— if you had a need to be associated with the evangelizing, then it doesn't work, but if you have no need, then it's definitely a model.

01:12:32 PRAYAS Yeah, because we don't want to actually take any collective profit from the evangelizing.

01:12:44 SATYA Right.

01:12:45 MALAVIKA That's true, yeah.
01:12:46 MALAVIKA (?) Right.
01:12:48 MALAVIKA (?) So for us it's enough to—

01:12:50 PRAYAS That people are biting their tails.
01:12:53 Haan, because that allows us to—

01:12:53 MALAVIKA Wait, this [unclear].

01:12:56 SATYA Yeah.

01:12:58 PRAYAS Yeah, that allows us to have them within the same fold.

01:13:04 MALAVIKA Yeah.

01:13:05 SATYA Actually, this is reminding me also [unclear] or whatever, polarization in a way. Like, some are polarized and other objects near them get polariz— resonate with them somehow. I— I can't explain it very well, but, so five people resonating and then that resonance spreads.

01:13:26 SATYA (?) Yeah, so...

01:13:27 PRAYAS Yeah.
01:13:33 So, yeah, we seem to be in a place where we could in that sense you know, draw the third day to a conclusion, which is like, you know, this is the third day of Infective Studies and so, which

yeah, we can wrap around this and really I think there will— there is likely to be another, like sets of reasons for all of us to connect and collaborate in the— in the near future as we kind of develop this— these ideas further.

01:14:13 And let's be open to that.

01:14:15 MALAVIKA (?) Yeah.

01:14:16 PRAYAS And yeah, thanks everyone for being here.

01:14:22 PRAYAS (?) Thanks all of you. It's amazing talking to you all.

01:14:25 *[laughter]*

01:14:26 SATYA (?) Yeah.

01:14:27 MALAVIKA (?) Yeah.

01:14:27 MALAVIKA (?) Yeah. And—

01:14:28 PRAYAS (?) Thanks Utsuk for joining in. I we hope to see you join in future study groups.

01:14:36 UTSUK Absolutely.

01:14:36 MOSES SAM (?) We hope to see you bite your own tail.

01:14:38 Yeah.

01:14:38 *[laughter]*

01:14:39 UTSUK (?) Yeah.

01:14:42 UTSUK (?) Yeah, okay. See you, thanks.

01:14:43 MALAVIKA (?) See you.

01:14:44 PRAYAS (?) Okay, thanks. Bye.

01:14:45 MALAVIKA Bye, see you guys.

01:14:45 Bye, take care.

01:14:46 MALAVIKA (?) Bye. Yeah.