Inviting Weakness, DAY 2

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 21 June 2015. Watch on YouTube

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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

00:04 PRAYAS Hi welcome to day two of Inviting Weakness.

00:09 *[loud hissing sound]*

00:12 MALAVIKA Hi.

00:13 PRAYAS Hi. I don't know if you've had a chance to look at the questions for today.

00:18 MALAVIKA I did, I did. Yeah.

00:19 PRAYAS Yeah. So...

00:25 ... we were actually just in a— in a sense evaluating what— what a weakness would be good for.

00:38 MALAVIKA Yeah.

00:39 PRAYAS So what I have done today is maybe, you know, come up with a few reasons—

00:47 —of what it might be good for and put them here. So the first— so in a sense what— it's not a question, but it's something you can agree or disagree with and whatever, right? So where you fall tells us where your ground is.

01:06 MALAVIKA Right.

01:08 PRAYAS So —

01:09 MALAVIKA But..

01:10 Yeah.

01:13 Are we imagining the ground to be singular, like there's only one ground?

01:21 PRAYAS Yeah, because we can only stand at one place. So we are...

01:28 MALAVIKA What about being in the state of falling?

01:33 PRAYAS To— of being in a state of falling?

01:36 MALAVIKA Yeah, being in motion.

01:38 MALAVIKA (?) No motion.

01:43 PRAYAS So you are saying that being suspended in that state of falling without any motion.

01:48 MALAVIKA No, being in that state of.. being in the fall. The fall also takes time. So that— that amount of time, you are in this— you are in this state of.. there is no ground.

02:11 MALAVIKA (?) Right. So yeah.

02:11 MALAVIKA (?) Or the ground is also constantly changing.

02:14 PRAYAS Yeah, while you are falling, you have no ground, because you haven't found it yet. That's— that's right. But let's say— so if you— if you have started falling, at some point you will fall.

02:32 MOSES SAM (?) Yes.

02:35 PRAYAS So... I mean, I— I'm just putting this here as a— one of the uses of—

02:43 MALAVIKA (?) Why are we trying to find ground?

02:45 PRAYAS So, okay. So if we don't— if we don't find our ground, what do we reset ourselves to, right? So—

02:54 MALAVIKA What do we— sorry, what did you say? What's— what do we—

02:56 PRAYAS What do we reset ourselves to?

02:59 Ah.

03:00 So, you know, you can— you can— you can have bursts of energy at different points in time, and those bursts of energy might— might take you here and there, and you can do— you can be very productive and you can think up a lot of things. But where do you come back to if you don't know what your ground is? Like I mean, you need to know— you don't need to know it, but it's good to know. It's good to know where... what do you default to.

03:36 MOSES SAM Do you always have to know this?

03:40 SATYA (?) What if you don't know? What if— what if you don't know what your default is?

03:45 MALAVIKA Yeah, exactly. And why would you always have one particular default? Your default will also change over time.

03:52 Right.

03:53 PRAYAS Yeah, so at— at every time as— as your default keeps changing, you keep finding your default by falling. So, essentially, the first—

04:03 MALAVIKA That's not necessarily falling..

04:05 PRAYAS How else would you find your default?

04:09 SATYA (?) You could theoretically also find it.

04:11 PRAYAS No, how?

04:13 SATYA (?) By not falling, by just examining.

04:18 PRAYAS What do you examine? I mean, I'm just saying that, let's say, we stand somewhere, so we are on some piece of ground. So that is a singular piece of ground that we are standing on.

04:32 Okay.

04:34 And if we are— and if we fall, we'll discover it.

04:42 So that is— that is in a way— I mean, what I'm— so what I'm doing— what I'm starting with today is putting out some uses of—

04:52 Falling.

04:53 —weakness— of weakness. Yeah.

04:54 Yeah.

04:54 So, just like of falling. So, what good is weakness, what good is falling? It's— it'll tell you where you are.

05:02 Okay.

05:03 So, what do you break down to? Who— where do you fall?

05:08 SATYA (?) This is one way of knowing it, yes.

05:12 MOSES SAM (?) Yeah, I mean, that's—

05:14 SATYA (?) But then— but the point is, you could— this is one way of also knowing something else, which is not the default.

05:22 PRAYAS (?) Yeah, what— what would that be?

05:24 SATYA So you could discover a place where you could take yourself to. Or you could find another place where you— you could go.

05:33 PRAYAS (?) By falling?

05:35 SATYA (?) By falling.

05:37 PRAYAS But by— when you fall, don't you— don't you discover where you are? I mean, how do you travel to a different place?

05:49 SATYA I may not have the memory of where I started in the first place, or I may not have the awareness of where I started in the first place. It's like I might have done something yesterday, but I might have completely forgotten today what that was, and I'm starting afresh.

06:06 PRAYAS (?) Right.

06:10 But yeah. So that— that's the— that's like distance travelled in memory, right? So, if you sleep somewhere and you wake up somewhere else—

06:21 SATYA Mm-

06:22 PRAYAS —then you will feel that you travelled.

06:26 SATYA But if you don't remember where you slept...

06:33 MALAVIKA I'm trying to understand why we are even looking at this thing of needing to find a ground, because if we think of what we discussed yesterday in terms of how we position weakness—

06:46 PRAYAS Yeah.

06:46 MALAVIKA —and as a position that is not necessarily in opposition to what we see as strength, but maybe something as different.

06:58 Because we— we concluded by understanding that weakness can also be a position of strength if you're aware of it. so if that is the case this— this necessity to find ground when you fall or to position this whole thing of where you fall from or where you are at after falling, I— I don't quite understand. What does it matter?

07:39 PRAYAS No, so if you— if you don't— if you don't.. if you don't know where your— what your ground is, how do you start again?

07:55 SATYA So Prayas, when I see your question, where you fall tells you where your ground is, the way I understood is actually not where I fell from, but where I am falling, that is my ground.

08:04 PRAYAS Yeah, what you're falling to, where you're falling. Yeah.

08:08 SATYA Right. So there's nothing like having a baseline before and now and all that.

08:12 SATYA (?) No. No.

08:13 PRAYAS (?) Yeah.

08:14 MALAVIKA So it's just like—

08:14 No, but the very fact that you say, Prayas, that you're saying we are starting again...

08:22 SATYA Yeah.

08:22 MALAVIKA ...where do you know—

08:23 MALAVIKA (?) It means there's—

08:24 That means you're— you're— you're seeing it in a kind of linear sequence of beginning, middle, and end. The fall has an end. The fall may not have an end.

08:31 PRAYAS It's a cycle. It's a cycle.

08:34 MALAVIKA No, I— I— I don't think it's a cycle.

08:39 PRAYAS No, it's a— so everything that is built up will fall down. Everything that is constructed will get— will come apart.

08:49 MALAVIKA I think it's a spiral.

08:52 PRAYAS Yeah, so in relation to time it's a spiral. Yeah. Because it'll never be the same point in time where, you know events happen, yeah.

09:02 MALAVIKA (?) Yes, so— so—

09:04 SATYA But are you aware of the spiral is what I'm saying, because what I'm saying is I'm only aware of the point where I am, that's it. Who's aware of the spiral?

09:14 MALAVIKA Yeah, why do you need to plot your position?

09:17 MALAVIKA (?) Exactly. I mean, there—

09:18 SATYA No, the spiral is an abstraction.

09:22 Yeah. I mean, some may be able to plot their trajectory, but I'm saying, fro— yeah, for me generally, I just— it— this is what it is.

09:39 PRAYAS No, let's say, yeah, we don't know that we're in a spiral. We don't know. We just know that we fall sometimes and sometimes we are standing upright. That's all we know. We don't actually know the narrative. The narrative is known by the other, if there is any other.

09:57 Right.

09:58 PRAYAS (?) So...

10:00 But... but we still need to be able to, we still need to know how to, how to fall if we are to know what our ground is.

10:20 SATYA Can you know your ground without falling?

10:23 PRAYAS Yeah, how would that happen? It's something that I'm trying to figure. I mean, I don't really—

10:29 MALAVIKA Or can you adopt a ground? At any point you say, "Okay, this is where I stop."

10:36 PRAYAS That's too much of a, like a conscious, that's a, that's a choice.

10:40 SATYA But what if a pers— what if that entity is constructed like that?

10:48 PRAYAS Yeah, you can believe that, you can believe that you are choosing while actually it's being chosen for you. Yeah.

10:58 PRAYAS (?) Yeah, that can—

10:58 MALAVIKA Maybe it's acceptance rather than choice.

11:01 PRAYAS Yeah.

11:02 SATYA And that's kind— and that's actually like your question two, which says the fault in the narrative.

11:08 PRAYAS (?) Right. So the...

11:16 So the timing actually comes in, the spiral that you mentioned, Malavika.

11:23 So the spiral brings in time. And the point I mean, when you fall points towards the event that led you to fall, right? How can you go away from that? Let's say we know, "Okay, this happened and this was my undoing. I just came apart when this event happened."

11:56 But it's not that you can do anything about that, because when you fall, you are reset. So next time when that event happens, it's not that you would have learned from your experience or anything like that.

12:10 MALAVIKA Why?

12:11 PRAYAS (?) Because you have no memory of that happening before.

12:16 SATYA But you may— you may have been altered by that event. You may not remember it, but you may have been altered somehow.

12:23 PRAYAS Yeah, so that's, I mean, so that yeah, you might, may have been altered and how that comes across, comes out— how that comes out is maybe how you—

12:32 SATYA The next time you fall, you, how you deal with it.

12:35 PRAYAS Yeah, how you deal with it and what are your associations with that event, and what are your biases and all of that, right? So, because those are the unexplained— those are the unexplained emotions. You don't know why you are cynical about something.

12:53 SATYA (?) Correct.

12:55 PRAYAS You don't know the cause of your angst.

12:57 SATYA You don't remember it, yeah.

13:03 PRAYAS So... so we won't actually know these faults in our narrative or in the narrative when they, when they happen again. We won't know them as faults, we'll know them as another, as a, as some other part—

13:20 SATYA Event.

13:21 PRAYAS —yeah as some other part of the narrative. So what happens differently then? How do we, how do we deal with it differently? how do we deal with it in a way that, you know, doesn't...

13:45 It doesn't it doesn't become the same, it doesn't lead us in the same direction?

13:51 SATYA I don't know if there's a way to know that. Because if you don't know or if you don't remember, you know, then there's no guarantee as such. I mean, if there, we are talking about introducing a, an element of self-awareness or a, an element of deliberate, deliberateness, of memory.

14:17 And that's how we avoid future...

14:23 PRAYAS Yeah, so we don't know that, but we would, we would like to, right? In the sense, we wouldn't like to think that, you know, across the last 10 years, the same event has been our stumbling block.

14:39 SATYA (?) Correct.

14:41 PRAYAS So we would like to—

14:41 SATYA (?) Like Einstein says, searching in the same place twice is stupidity, or something on those lines.

14:46 MALAVIKA I don't think it will ever be the same. So even if it's, it may be similar, it's not going to be the same. There will always be a difference in—

14:57 PRAYAS I mean, as far as the narrative is concerned, it might be the same. It might just be a different pocket of time, right? I mean, it might be a different time, but the event is the same, the narrative is the same.

15:11 SATYA So patterns repeating.

15:14 PRAYAS (?) ? The pattern is repeating, yeah.

15:17 MALAVIKA So are you saying, are you constructing it as a hypothesis?

15:21 PRAYAS No, it's like story of my life.

15:24 *[laughter]*

15:29 Right?

15:30 MALAVIKA (?) Then I think there is a problem in the way you see it.

15:35 PRAYAS No, so it's you know, new things don't happen in terms of, new things don't end up troubling, or new things don't end up dismantling my world. It's the same thing over and over again.

15:49 MALAVIKA What is your definition of new?

15:51 PRAYAS New is something which..

15:54 MOSES SAM (?) Which is not old.

15:56 PRAYAS Yeah, something which is not old, but...

15:57 *[laughter]*

15:59 MOSES SAM Can I say something? so this whole concept of falling, the way I look at it is that it's not us who has the power to decide whether we are gonna fall or not. It's the environment that's gonna fall around us, or the ground that you're talking about. So the ground falls, you know, and you don't have a choice. You are on the ground and then the ground falls to the lower level, or sometimes—

16:24 PRAYAS Like an earthquake, like an earthquake.

16:27 MOSES SAM Yeah, sometimes it goes up as well, so it's like, and how do you say that, a positive earthquake then, like that, like pushes you up, I don't know.

16:36 PRAYAS Positive earthquake.

16:37 SATYA (?) Like Mount Everest forms.

16:39 MOSES SAM Yeah, exact— that's, yeah, two tectonic plates dashing into each other. anyway, so the point is so it's the situation, it's the environment around us which essentially constitutes the space and the time, right? So those two things which we don't have control over, those things predominantly determines whether we are falling or not. That's how I see it.

17:07 PRAYAS So you're saying that if the environment is —

17:12 MOSES SAM It's kind of like this, so you are like—

17:13 PRAYAS (?) —if the environment is falling and it's not us who's falling, then you're saying we have nothing to worry about.

17:20 MOSES SAM Yeah, I mean, even if you worry about, you can't do anything about it.

17:23 SATYA Yeah, nothing will change, yeah.

17:24 MOSES SAM (?) Yeah.

17:26 PRAYAS (?) Yeah, but —

17:29 MOSES SAM But like, so—

17:30 PRAYAS —but there is a sync happening, right? There is a sync happening of two events, that when the environment falls, I also fall.

17:39 MOSES SAM See, it's kind of like this. So when you know that, when you envision that something is gonna happen, like in a later stage, right? Then the fall will be smoother. That's the only thing you can do. So in that sense, yeah, the sync happens. So if you and the ground are in sync, then the jerk from the— so you have a cushion. So there's no damage to the person who is standing on the ground.

18:10 SATYA (?) Or there is damage, but you are aware of the damage, so it's not unexpected, and so you're like, "Okay, I knew—"

18:16 MOSES SAM Yeah, so that's what I meant. So it's not that damage is not gonna happen, so there's a cushion there, so you know that the damage is gonna happen, so you are you're prepared for that.

18:26 PRAYAS So are you saying that disasters are not really disasters?

18:35 SATYA It's how you see them.

18:37 MALAVIKA Yeah.

18:39 PRAYAS (?) But things are already in tatters, things have...

18:44 SATYA (?) Or they're not.

18:46 MALAVIKA So can you reset your default to be in tatters?

18:50 PRAYAS Right, so that is—

18:51 MOSES SAM That's the default, like.. that is the default, right?

18:56 MALAVIKA Yeah, no, for somebody who's looking at tatters and saying, "Oh, it's always in tatters," then that may be the default.

19:04 MOSES SAM Exa— no, I'm saying for everyone that is the default. So, you know, creations happen out of imperfection, so we have to be in an imperfect stage at any point in time to create something, at any point.

19:17 MALAVIKA (?) Right. Yeah.

19:18 SATYA Yeah. But then I want to say the other thing which is Prayas, you had mentioned something where things just keep repeating, it's the same thing again and again, there's nothing new.

19:29 PRAYAS Right. I mean, so it's—

19:30 SATYA (?) Just [unclear] discussion. Yeah.

19:32 PRAYAS Yeah, so it's like it might link to something which is very maybe unintelligent, but that's fine. you know, the karma theory, right?

19:46 MALAVIKA Okay.

19:47 PRAYAS It speaks of you know, being able to resolve events which are stumbling blocks, otherwise they'll keep occurring again and again till you

20:00 ...solve them.

20:01 MOSES SAM Right, that makes sense. I'm like, why is that unintelligent?

20:04 PRAYAS No, I mean, I'm just saying because karma theory sounds unintelligent to some people.

20:08 MOSES SAM (?) If you remove the connotations of it and—

20:11 Karma, exactly. So if you remove that, but like totally, it makes a lot of sense. Like you go through a situation and if you don't learn from it, so the next situation—it's not that... Okay, so it's not that the same thing repeats itself. I think every time, every situation repeats itself. Only thing is that whether you have learned to solve that particular situation or not. So if you haven't learned, the when—

20:35 ...when the situation repeats itself, you're conscious that, "Oh, you know, the same situation is happening again." But if you have learned the previous time, the next time the same situation arise, you like flow through it. You know, like you go through that really fast, so you don't even know that the same situation has happened.

20:52 MALAVIKA Right.

20:54 PRAYAS But how do you learn to deal with it?

20:58 MOSES SAM That's very... subjective, right? So it depends on this... it depends on you, it depends on that situation, and... So the—

21:08 PRAYAS No, because..

21:09 MOSES SAM ...easiest way would be to...

21:10 PRAYAS ...the problem is because of what we discussed earlier, in the sense that, you know, you actually don't have any memory, so you can't pass on wisdom from one event to the other, you know? So it's... it's...

21:24 MOSES SAM Why?

21:26 PRAYAS (?) But then maybe we're talking about building that memory.

21:29 MOSES SAM Haan, but like why did you guys come to that? I mean, I don't... I don't understand. So how—why don't you pass on the memory?

21:36 PRAYAS No, I don't understand.

21:37 SATYA I brought it— I brought it up because what I was saying was I don't always necessarily remember what my ground was.

21:44 SATYA (?) Haan, but..

21:46 I might have done something which happened at one point in time, but I may not necessarily remember where I stopped or what happened. I'm just starting afresh.

21:56 PRAYAS Yeah, so after you... after you... after you fall, each time you start afresh, you'll start afresh in a different way, just because you— because the world will be different each time, and...

22:08 SATYA Completely different. It'll be completely different. I— and it's also one more thing, which is dealing with the trauma. It's like, if I get preoccupied with dealing with the trauma of having fallen and all these things, then that memory still remains, etcetera. So I'm going to completely erase the memory itself and say ki haan, this is the new... new starting point. I'm just going to start afresh.

22:29 PRAYAS (?) Yeah, and then—

22:31 MALAVIKA (?) That experience itself would....
22:35 Yeah, that would alter you—
22:36 ...let you— that will alter you, and even if you're not conscious of recognizing that same problem if it recurs, there may be parts of your subconscious that will—

22:47 SATYA Yeah.

22:48 MALAVIKA ... make you behave differently to deal with it better.

22:52 SATYA (?) Yeah, I— I agree with that, yeah. I guess what I'm saying more is in terms of actually passing on the wisdom and remembering and being conscious about it.

23:01 MOSES SAM No, I— I think.. So from what I understand so thing— okay, so the ground and the person, right? So the two objects here. So when they— like both these things fall, the ground and the person crack, right? Like there's some distortion that's happening in both these objects, right? So what's happening around you, as in on the ground, you don't have any control over, but then what's happening with the person, the person still has control over it. And there the memory gets passed on, whereas the situation, as in the cracks on the ground, you don't have memory of that.

23:36 MALAVIKA Right.

23:39 MOSES SAM So in that context, right, so you see the ground, you see the crack, and then like you know, move around that crack, you know, right? So that, you do it differently compared to the previous time.

23:52 SATYA I'm going to throw in one more thing here, which is getting bored. I mean, if you have figured out all the cracks that can possibly happen in your circumstances—

24:04 MOSES SAM (?) Right.

24:04 SATYA ...what's new? There's nothing new anymore.

24:06 MOSES SAM (?) Then— then your fall will be bigger the next time, so your learnings will be more.

24:12 MALAVIKA (?) How's that?

24:13 MOSES SAM (?) So that depends, right? So either you can stay on the ground and like you're like, "Okay, I'm comfortable here, let me just be here," right?

24:20 SATYA (?) No, but it's not comfort. It's not about comfort. It is about realizing that—

24:25 MOSES SAM (?) For some people that is comfort. So maybe for you're like you're bored, you know, everything is monotonous, I don't want to do this, but for most people it's—

24:33 SATYA (?) No, I don't— I don't mean it like that. I don't— that's not what I mean. What I mean is, you have... you have experienced all that you can experience.

24:41 MOSES SAM With respect to that particular fall, right? So there is another fall coming.

24:45 SATYA No. Not just— no. You have fallen in so many different ways—

24:48 MOSES SAM Okay.

24:49 SATYA ...and you're seeing the same patterns everywhere, the same sort of things repeating. You've also figured out how to deal with it. It's the same thing again and again, everywhere, all around you. You fall here, you fall there, but the meta level is the same: you're falling and you're dealing, you're falling and you're dealing. It's the same thing. And that's coming back to what Prayas had said earlier about the... you know, it's boring. I mean, it's like... it's the same thing.

25:13 MOSES SAM (?) No, I— I find it interesting.

25:15 PRAYAS Yeah, because that can that can leave you feeling..
25:19 ...very redundant. So, you know—

25:22 SATYA Yeah, it's like kuch naya batao yaar, it's like ye maine—

25:25 PRAYAS Haan.

25:26 SATYA —das baar dekha hai already.

25:27 PRAYAS Yeah, like what's the... what's the— I mean, you will actually realize... you will accept as truth the point that it is pointless.

25:37 PRAYAS (?) Yeah. Yeah.

25:37 PRAYAS (?) You know? And that will be a sad event, right? I mean, because that is—

25:42 SATYA Is it sad or... it's freeing, right? I mean...

25:45 SATYA (?) But that's happening all the time.

25:48 *[laughter]*

25:49 PRAYAS The thing is I'm— I'm still not able to gather what Sam was saying about how the experience is going to carry over and help you resolve the situation before it comes up again next time.

26:06 MALAVIKA I don't know if he meant that you will actually resolve the situation.

26:10 SATYA Exactly, yeah. It was more like being aware ki this is what is happening.

26:16 PRAYAS But does that help you get freed from the loop?

26:20 SATYA It may not get you— help—

26:21 MALAVIKA No, it may not.

26:23 SATYA Yeah. But you are— the trauma is reduced. So you're not wasting time that much dealing with the trauma.

26:30 PRAYAS (?) So how do you get free from the loop?

26:32 MOSES SAM No, so you're never going to get out of the loop.

26:35 SATYA You're not, exactly. There is no getting out of the loop.

26:36 MOSES SAM You move from one radius to the next radius, that's it. So it's like a spiral, as Malavika said.

26:42 MOSES SAM (?) Yeah, and—

26:43 So you move from one level to the next level.

26:46 SATYA And it's the same old, same old. It's— it's going to be nuanced. Your.. you know, in the beginning of the spiral it may be large circumferential spiral, but then... then it becomes just nuanced. It's like an asymptote.

27:00 SATYA (?) Ah.

27:03 MOSES SAM (?) Mm- But I'm looking at it the exact opposite way. When you start off, the radius is zero, so it's a point, right? And then like you spiral out. That's how I'm seeing it.

27:14 SATYA Okay, the way I am seeing it is, when I say large circumference, it's like more effort that has to be put into resolving that event and figuring it out, etcetera. But then when you go down as... you know, you're not spending that much energy.

27:27 MALAVIKA Yeah, so you reduce your losses with each fall.

27:30 SATYA Exactly. That's exactly it.

27:32 MOSES SAM Correct, but then the quantity could be less, but then, you know, the quality would— I mean, so if you... if you look at it like a child growing, right? So initially when you're — when you have the fall, it's very small, as in like compared to how you envision it now, right? Like what you had when you're three years old is very small compared to what you're having right now.

27:54 SATYA No, but if I— I could say the exact opposite. When I'm three years old, a small fall appears really big to me, but when I'm much older, then the— even a big small— fall looks smaller.

28:06 MALAVIKA (?) Yeah, I think it depends on the perspective you're seeing it from.

28:09 PRAYAS (?) Yeah.

28:10 Yeah, but how— but how is it that we are growing old? That's the— I think that's the basic point. So—

28:15 MALAVIKA We're not! Who said we are?

28:17 PRAYAS (?) No, when you move from one circ— one radius to the other...

28:20 MOSES SAM (?) So —

28:22 SATYA I don't mean growing old. I'm saying it is about experience. You have experienced—

28:25 PRAYAS Yeah, gathering experience, right? So I mean, I'm saying are the... are the layers of narrative just piling on top of each other, or are we.. are we able to learn anything that matters from it? Or that is not even on the plate? Learning is not even on the plate.

28:45 SATYA I feel like there is learning, but it becomes asymptotic. It becomes... there's— I feel like there is an absolute end to it, and the closer you get to it, you feel like you're not learning anything more.

28:57 MOSES SAM Oh my God. For me, it's like the exact opposite. I don't know how.

29:02 See, for me, when I move from one layer to another, there's a lot more learning, right? And it just keeps— like it just keeps increasing, because like at that level you realize that, "Okay, there's some more, you know, something else to learn as well." And then like you go to the next level, then you realize, "Okay, there's like lot more to learn." So it like keeps building up.

29:23 SATYA But I keep finding that it's the same thing everywhere. You learn something, you can directly apply it elsewhere, and so you've already done the learning. There's nothing new.

29:35 MOSES SAM There's nothing new...

29:38 SATYA It's like— it's like fractals.

29:39 MOSES SAM Okay, so let's— let's look at it this way. So there— there's a saying, right? Like if someone has a hammer, everything looks like a nail to them, right?

29:48 SATYA That's one way of looking at it, yes.

29:50 Yeah.

29:50 But what if everything is a nail? And you're constructing your hammer, and you're close to finishing your hammer.

29:57 MOSES SAM So then it's boring, so I would suggest that...

30:00 Don't look at everything as a nail. Look certain things as a crack and like try to learn masonry, you know? Like, not just... [laughter]

30:07 SATYA Yeah, I guess then that would be a construction.

30:10 MOSES SAM Haan, but like, it's okay—

30:11 SATYA (?) It's like then it's like, you know, making things up to just to get through.

30:15 MOSES SAM Haan, but there the construction itself becomes a learning, right?

30:19 SATYA Yeah, but then it's like, you know, being engaged with the... with the business of living sort of things, you know, materialism and stuff.

30:27 PRAYAS Yeah, because the kind of learning that is not really helping you deal with the event. That is just learning about, okay, what props am I carrying? Am I carrying a shield? Am I carrying a sword? So, you know, that is not really— that is not learning that amounts to anything in terms of how it will change your act.

30:47 MOSES SAM No, I'm saying like look at the situation irrespective of the tools that you're carrying. So, if you're open to that, then you won't look at everything as a nail, right? So you would probably get rid of the layers of socially constructed norms around it. And then—

31:06 SATYA No, but then that— what you're saying to me looks like a play. It is like aur kuch nahin hai, mere paas sirf, I only have these nails, so I will pretend that this guy is a flower and this nail is a brick.

31:18 SATYA (?) [laughs] No...

31:20 PRAYAS No, I mean that's— that actually sounds like a useful way to—

31:26 MOSES SAM To keep yourself occupied.

31:28 PRAYAS (?) Yeah, [laughs] to actually do a thing.
31:30 PRAYAS (?) You won't be bored.
31:31 SATYA Yeah, my days have to pass.
31:34 PRAYAS Haan, and like the—
31:34 Haan, matlab ye sab chal raha hi hai, and I have to deal with it only, and there's nothing I can do, and—
31:40 SATYA Yeah.
31:41 PRAYAS I mean, let's make it entertaining for all means and purposes that we can.
31:46 SATYA Exactly. Here's my sandbox, what do I do with it?
31:50 MOSES SAM And then next time when you actually see a nail, then again try to— try not to use a hammer, try to look at it differently.
31:57 SATYA Yeah, that's—
31:58 MOSES SAM (?) And it becomes more—
31:59 PRAYAS (?) So self-delusion is what you're offering as a— [laughter] as a remedy?
32:05 MOSES SAM [laughs] No, self-delusion is what we are all in right now. So like there's no escaping that, right?
32:11 SATYA I see what you're saying. Yeah, I mean there— it's not like I can actually become a alien or something.
32:16 MOSES SAM Yeah, so it's better to be consciously self-deluded than unconsciously, you know.
32:21 PRAYAS (?) Then what if you—
32:21 PRAYAS (?) So you're saying that Satya, you're saying that because we can't become an alien...
32:26 SATYA Haan.
32:26 PRAYAS ...so that means that because— so that means that if we think we are human, that is deluding ourselves?
32:35 SATYA No, we know that we are human. We know that we cannot be aliens. The only thing we have is this sandbox, and all we have is our time to do what we want with it, with this sandbox. There's nothing we can do. That's how it is.
32:48 MOSES SAM Yeah, so make it interesting.
32:50 SATYA Make it interesting, precisely.
32:52 PRAYAS So why don't we want to fall? That's the— that's our first question.
32:57 SATYA I think then we should fall, because to make it interesting.
33:01 MOSES SAM (?) No, I'm saying there's— you don't have—
33:03 PRAYAS No, so Malavika was very anti-falling, so...
33:06 MALAVIKA What? When? I was not anti-falling! [laughter]
33:09 PRAYAS (?) In the beginning you've been—
33:11 MALAVIKA No! I actually— no, you didn't understand. I was actually trying to look at falling not as a fall, but it's just as part of a movement.
33:24 SATYA Yeah, like a shifting of ground.
33:25 SATYA (?) Yeah, so the—
33:26 PRAYAS (?) Accha, as an event that happens also.
33:28 MALAVIKA Yes. So and that's why the fall doesn't end. I'm not at all anti-falling. [laughs] I actually think the fall is the only way.
33:39 PRAYAS Okay. So you're pro-falling.
33:41 MALAVIKA I am pro-falling.
33:43 MOSES SAM Are you an aunty? So you'll become anti-falling then.

33:46 MALAVIKA (?) Yes, totally. [laughter]

33:51 PRAYAS So Vidisha—

33:54 Vidisha, are you open to falling or.. so, I mean, it'll just help us get through the last question if we have some contrary positions. So Vidisha, are you...

34:05 VIDISHA You don't want me to be open to falling? [chuckles]

34:09 PRAYAS Yeah, would you— yeah, can you not be open to falling?

34:15 VIDISHA I don't— I mean, I don't... when one is assuming falling, that means one is assuming that one is at a different position.

34:24 PRAYAS Haan.

34:24 VIDISHA Which is the other questions of legacy and—

34:27 PRAYAS So you are saying that if you're— if you're thinking of falling, you're saying that we are deluding ourselves that we are not already fallen.

34:33 PRAYAS (?) Yeah.

34:34 VIDISHA Okay.

34:35 Yeah, we are under the delusion that we are in some kind of higher position.

34:41 SATYA Yeah, right. Yeah.

34:44 MOSES SAM Whereas I'm saying like you don't have an option. Like, you can't really choose, you know, whether you want to fall or not.

34:50 MOSES SAM (?) Right.

34:51 MALAVIKA I think we can be uncomfortable with falling, because it makes us change that position, and we are always trying to look for look to become comfortable where we are. And then —

35:06 PRAYAS It— it at least makes you think of— it makes you think that you're going through a traumatic event. Which...

35:15 VIDISHA Prayas, trauma is coming so easy.

35:19 PRAYAS It should— I— so you might not be, right? You're saying that it might not be— falling might not be all bad.

35:27 MALAVIKA Yeah. Falling, yeah, may not be bad, but it's the discomfort of falling that makes people not want it.

35:37 SATYA (?) Not want to fall, yeah.

35:39 MALAVIKA (?) It's just discomfort.

35:44 SATYA (?) Right.

35:44 SATYA (?) And the other thing which I was saying also for not wanting to fall is like, you're not going to fall anywhere new. It's all the same. [laughter]

35:52 PRAYAS No, but it also destabilizes our you know— so we have these ideas that we are on some blessed path, right? So something is happening which is of a higher order than—

36:06 SATYA But even that is a construction. What path is this? There is no path.

36:10 PRAYAS Right, so it is a construct, but— but there is a— the delusion that, okay, this is a wow construct, this is something about glory, this is something about feeling like, okay, you feel that you can really do this, and— and at that point, you do become— you find the business of falling irritating because it upsets that whole idea.

36:38 SATYA That's one way of finding— that's one reason for finding it irritating. The other reason of finding it irritating is you're not going to find something new.

36:47 SATYA (?) Through falling.

36:48 PRAYAS (?) Through falling.

36:49 MALAVIKA Or sometimes you expect to fall in a certain way, but then you may fall the other way, or you may fall faster than you expect, or you may fall slower than you expect. You want the thrill, [laughs] but then it's very slow.

37:03 PRAYAS So what is not on the plate is outthinking the fall, right? So, I mean, no one is— is any of you offering me a way to not fall?

37:16 SATYA (?) The— what I'm saying is, if— you are not falling at all.

37:20 SATYA (?) Yeah.

37:21 Even if you think you're falling, you're not, because it's the same everywhere, it's the same thing.

37:27 MOSES SAM [laughs] No, okay, so I— okay, I was going to say, so if you become one with the ground, then you're not falling, then you're flowing.

37:36 MOSES SAM (?) Yeah.

37:37 MALAVIKA (?) But the ground shifts, na?

37:40 MOSES SAM So you're also shifting then. So it's kind of like how we are right now on Earth, right? So we are— we are moving with the Earth.

37:49 SATYA (?) So basically you're not looking at the fall as a trauma, but it's just a flow.

37:56 MALAVIKA Haan, you can either fall off a diving board, or you can just choose to dive.

38:07 PRAYAS That's fair.

38:07 No, so—

38:08 SATYA Or you do absolutely nothing. You just lie there, the Earth falls beneath you fall.

38:14 PRAYAS Right, so I mean, because so what you said—

38:16 MOSES SAM That's a passive way of looking at it, but—

38:19 PRAYAS (?) That's a what thing?

38:20 MOSES SAM (?) Passive way of looking at it, you know, like..

38:23 SATYA It's not passive at all, I'm actively choosing to do nothing.

38:26 MOSES SAM (?) Haan, okay.

38:28 PRAYAS No, because you can do nothing, actually.

38:31 SATYA (?) I mean, I could totally get up and run from the earthquake, but I'm not going to do that.

38:36 Okay.

38:37 PRAYAS (?) No, why is that?

38:39 SATYA Just to see what will happen.

38:40 Why put effort? It's the same thing again. [laughter]

38:44 MOSES SAM So what do you mean it's the same thing again?

38:47 SATYA I'm sorry, I'm stuck there. It's like— everything I see, I see the same patterns. Like, it's like fractals. Like...

38:57 PRAYAS No, but yeah, so it's — I mean, fractals might not be a distortion. They might actually be a— I don't know, they might be a clarifying frame, right? They might be a clarifying way of looking at—

39:12 SATYA Correct. And my limitation is my boredom with it.

39:19 PRAYAS So you are saying that fractals are done.

39:22 SATYA Are? Are what?

39:23 PRAYAS (?) Are done.

39:25 SATYA How do you mean?

39:27 PRAYAS I mean, you're saying that there is no point in talking about fractals.

39:32 SATYA In a way. I mean, we can talk about it, but we would only be describing the problem. We wouldn't be solving it.

39:39 PRAYAS But what I was— I was pointing to, the whole karmic reoccurrence, you know, so the recursion in— the recursion that sets in, and if you look at— if you take a karmic view of things, then that's the same thing, that's fractal, right?

40:00 SATYA Is actually. I mean, things just keep repeating and you're wanting to get out of this, which is moksha, right?

40:06 MALAVIKA But that's the same case with a broken tap. If you don't fix it's going to keep leaking. So till you fix it's going to... It's the same problem.

40:19 SATYA That's true.

40:22 SATYA (?) It's the same problem.

40:23 PRAYAS I mean so far I think I've gotten a I mean, a good sense of you know, the... an escape from falling is that the fact that you're not falling at all, because the, I mean, the way Satya, the way you said it was...

40:45 SATYA Mhm.

40:45 PRAYAS Because you— it... because nothing is happening at all, in the sense.

40:50 SATYA (?) Yeah. You're just there.

40:52 MOSES SAM (?) Where she's like, ev- even if you fall, you're falling to the same place again. Like...

40:57 PRAYAS Yeah, but that— that feels like a, that feels like a suitably, a comfortably abstract position to...

41:03 *[laughter]*

41:04 I mean think about it through, right? I mean, in the sense that...

41:10 Because then we come back to the actor, and we come back to the lack of the agenc— lack of agency in how the actor can affect the script.

41:22 SATYA Right, which is what we said, because we don't have control how we're going to fall.

41:25 PRAYAS (?) Haan, so...

41:29 Okay.

41:31 Right.

41:33 So we will stop the day two here.

41:37 MALAVIKA All right.

41:38 PRAYAS Okay.

41:38 And I'll replace falling with some other construct for tomorrow, and...

41:45 MALAVIKA (?) Okay.

41:45 *[laughter]*

41:47 PRAYAS I hope you take anti and for positions.

41:50 PRAYAS (?) All right.

41:51 *[laughter]*

41:53 MALAVIKA Thanks for being here. Thanks.

41:54 MALAVIKA (?) Okay.

41:55 PRAYAS (?) Okay.

41:55 PRAYAS (?) Bye.

41:56 SATYA (?) Thanks a lot.

41:56 SATYA (?) All right, thanks guys. Have a good night.