Inviting Weakness, DAY 3

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 22 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.

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00:00 PRAYAS (?) Thank you.
00:06 Hi.
00:07 PRAYAS (?) I
00:08 We are this is the third day of Inviting Weakness.
00:13 The third and the last day so to yeah, for the season of study groups. So I'll jump right in into the first question for the day.
00:26 If you worry, it might be for a reason, which is not a question. I'm
00:35 Let's call everything a question.
00:37 MALAVIKA Where did it come from?
00:39 SATYA (?) No, I just I it's a template I made, but then I should change the question.
00:46 MALAVIKA Oh no where did this thought come from? We I mean even if it's not a question we can talk about it.
00:53 PRAYAS Yeah. So if you worry it might be for a reason in the sense you know we try to dismiss all everything that upsets us, you know.
01:08 SATYA But not
01:09 Necessarily, right? I mean, if something upsets us, don't we engage with it even more?
01:15 SATYA (?) Yeah we
01:16 MALAVIKA Get preoccupied by it all the time.
01:19 PRAYAS Yeah, so i if it seems to be a if it seems to be a handleable problem or something, but if it's if it's about a system that we can do nothing about.
01:31 Then we try to filter it out.
01:36 MALAVIKA But I think that process takes time because we I don't know, I can speak for myself. I'm programmed in some way to try to fix things and try to find a solution. so you keep and I don't know, maybe all creative pursuits are in some ways trying to find solutions for intangible problems. And so you just try to think of imaginative ways of dealing with it.
02:07 PRAYAS Yeah, but you know, so when the crisis gets real, I mean when so it might
02:19 Sometimes just be overwhelming for us to have to deal with everything and then we try and shut it out.
02:30 SATYA (?) Oh, we put it in a box.
02:32 PRAYAS Yeah, or we rationalise it or you know, tr just try and make up some situation w which will allow us to not deal with it.

02:45 And I'm not really talking about dealing with it as being a great thing to do. I'm just talking about the reason why the worry might arise in the first place. So as in worries might really be indicators of things which are going wrong in a in the larger in our larger world.

03:13 MALAVIKA This takes us back to what we were talking yesterday about the fall.

03:17 PRAYAS Yeah. So I said I would replace the word fall with something else and

03:21 MALAVIKA Yeah, so we have okay, fine. so we are essentially again we're gonna

03:32 PRAYAS Different way, in a different way. So let's say yesterday we were talking about a fall. So today we are talking about the factor that will trip you. You know what will trip you so that you fall? I mean so I think it's just looking at different figures in the landscape, but you're looking of course at the same landscape still.

03:56 SATYA So you're saying if you worry it might be for a reason. If you trip and f if you fall, you've been tripped.

04:05 PRAYAS Yeah, it might be because he stumbled on something, right? And

04:08 SATYA Right. So the reason is the trip.

04:11 PRAYAS Yeah, and it the reason might be that bit of you know, additional merit [?] that you're not able to synthesise in your head.

04:25 MALAVIKA So I ask a question. If yesterday we came to a conclusion that there's no choice but to be in the state of the fall

04:35 MALAVIKA (?) Yeah.

04:36 You know that you're in that state, so why worry?

04:42 MALAVIKA (?) Why not worry right?

04:45 Y then you may only worry because of some discomfort that you may anticipate. Is it anticipation of a d change of state that causes the worry?

05:01 PRAYAS No, I mean your worry might be for any reason. I'm saying that if you're stuck with being in being in the fall, you're b stuck with that you are in the you are forever in a motion in one of the motions of falling. Yeah, even if you think you're standing erect, that's just that's just part of the process of falling.

05:28 SATYA But then if I mean you could be preoccupied with the falling. You could be falling anyway, so you accept it and you just keep falling.

05:39 You could anticipate the fall, you know that you're going to fall all the time and that could worry you. Is it worth worrying about? And that's what kind of what Malavika said.

05:50 PRAYAS Yeah, I mean I'm I think what I'm generally trying to do is unpack the layers and layers of good advice in that exist in popular culture about dealing with things that upset us, right? So don't worry, be happy and you know don't get I mean don't really make a big deal out of it or

06:17 SATYA To engage with the worry.

06:22 PRAYAS Yeah, because to me it's seeming right now that there are so many ways of getting away from it. You know, I can take a if nothing else I can take a sedative and just go to sleep, right?

06:35 PRAYAS (?) Right. Right.

06:37 And there are so many ways of going of just not dealing with it. And so the

06:49 What if it

06:51 It were really to be dealt with.

06:57 MALAVIKA Yeah, so are you basically trying to say that th there is worry and it needs to be dealt with and how can we deal with it?

07:07 SATYA Or there is worry and you don't have to deal with it, but just engage with it because it might be revealing to you something else.

07:15 PRAYAS Yeah, I mean I and I think the whole connotation of worry as being a pathogenic thing undesirable thing, is broadly what I am concerned about in the sense you know that so you

bundle up a set of emotions as being negative. And then even if you think, oh I should do this, you think of it as a as a big deal. Oh, you know, I should do this negative thing because it'll teach me how to be a better person or something. But I mean I'm just saying why is that abhorrence kind of needed? So why do we need to bundle I mean where does it actually come from the whole need to segregate and label and box emotions which are positive and which are negative and

08:13 PRAYAS (?) Right.

08:14 Because by the by the same by the rule of the wave, if you have a positive y they'll you'll definitely have a negative, right? So

08:24 PRAYAS (?) Yeah.

08:25 PRAYAS (?) That's just the rule of the wave. So if there is a crest, there is a there is going to be a trough.

08:30 SATYA And to ha haven a complete experience of living or whatever it is, then rejecting some parts of it may not give you the full insight.

08:41 PRAYAS Yeah, that might only the only thing it might do is ensure that there's going to be a flip side to it. So if you start enjoying your good moods too much.

08:55 SATYA (?) Yeah.

08:57 PRAYAS Then you are sure to have a dark season as well.

09:03 SATYA Which you n and if you put it away too long and if you did not engage with it at all, then it actually appears with its full force, it might be more unsettling than it could have been.

09:17 MALAVIKA So I guess this is where your cynical perspective comes off you. So even when you are in a really good mood, you know it has a flip side and you will check yourself.

09:28 SATYA You could do it consciously or just know that it's there.

09:33 PRAYAS Yeah, but I think what com what will need to come first is disassociating whatever is coming up from a preset

09:45 Mood association, right? I mean

09:48 MALAVIKA Yes. Yeah, that would be very useful.

09:51 PRAYAS Yeah, not for a Buddhist kind of enlightenment purpose which is like, you know so Buddhists preach the same thing in the sense that you know you let it go if you let go the good time you let you l also learn to let go the bad time.

10:08 MALAVIKA Detachment.

10:10 PRAYAS Ha but from the perspective of the temporary. From the from the perspective of ha this is ye jaane wala hai, so you let it go. But I mean yeah, I'm and I'm not trying to make it higher way of living argument, it's just

10:33 It's just this cat and log [?] game, yeah.

10:37 SATYA There's there seems to be information that is in the weakness or there is information in the worry and we're trying to you know, extract the essence.

10:49 SATYA (?) Yeah.

10:52 PRAYAS So if essentially the only job we're doing is faithfully extracting the essence from everything we experience.

11:03 PRAYAS (?) Right.

11:04 If that is our only job, then why then we if we then that job would include dealing with worry.

11:14 SATYA I would say so, yes. Yeah.

11:15 MALAVIKA (?) Yes, yeah.

11:17 SATYA Or not even dealing with it. It's just like it's there and you look at it. See dealing would mean solving it.

11:24 PRAYAS Yeah. I mean and that's not something we are interested in doing because that

11:29 Yeah.

11:29 Involves all these factors of, you know, psychological resolution and all that.

11:37 PRAYAS (?) Yeah.

11:37 PRAYAS (?) Which is which is the chance operation. If you manage to do it, great. But if you there are more chances of your not b being able to do it.

11:51 SATYA (?) But do you think that does it why are we doing it though? Is it does it help?

11:59 See, w I guess my point is to go back to experiencing reality or experiencing fullness. And if you experience the crest and if you are aware of the trough, should you be aware of the trough while you're experiencing the crest or would that interfere or is it that we are only experiencing the crest while it's happening and the trough while it's happening?

12:28 PRAYAS I mean that should be actually trying to be too

12:32 Exact thing and ideal about it. But I mean I think initially we just have to kind of figure a way to stumble through it.

12:43 PRAYAS (?) Okay.

12:44 But like what you're in what you're initially like asking is then what why do why do would we do it?

12:52 I mean I think

12:56 To really think of that, why would we do it? We would need to reimagine ourselves. you know, so instead of as people who are trying to who are essentially seeking stability, you know so that people who are trying to eventually become consistent people of whatever kind.

13:20 SATYA Right.

13:22 PRAYAS We would have to reimagine that into people who are okay with being

13:30 SATYA Only on one side.

13:32 PRAYAS Being whatever. I mean so if it's if it's going to involve a full scale episode of madness, so I mean there's nothing stopping you from going into it.

13:47 SATYA And that could be the way some people experience the trough.

13:56 PRAYAS Yeah. I mean it's just for me it's kind of new thing to think about at this point because I mean I've always thought of things in terms of at least these states, these things in context of oh, you know it's not really good for me, it's not really helping me. And you know, help and all of these words connote that there is a higher efficiency that we're trying to achieve.

14:34 SATYA Yeah, and that construct may or may not be of the higher efficiency, it may or may not be the most efficient construct.

14:40 PRAYAS Yeah, and so it'll just get sidelined and so you'll just become a positivity seeking machine.

14:48 MALAVIKA Yes.

14:48 The way I look at it is that the r reason negative connotations have been associated with things like worry is when there have been instances where it becomes destructive.

15:04 PRAYAS (?) Yeah, people kill themselves. Yeah.

15:06 MALAVIKA So I think if as long as nobody is saying that you should avoid the worry, but if you can use the worry in constructive ways, like I said, for me I deal with worry very often in a kind of I channelise it into my work. So I use it to feed my imagination, to feed my work. And I find a way I and I find that really makes i it's a more productive way of using that worry. I can't do anything else with it. So I might as well use it as material.

15:49 SATYA Right, makes sense.

15:51 MALAVIKA So I think that if one can see or and it's not always the case. I think it also depends on how intense the worry is or how intense on the circumstance and sometimes some worries can be very debilitating where you cannot function.

16:13 And that's when it begins to get that negative connotation that it's not good.

16:20 PRAYAS No, it's not something which I'm alien to. It's I mean it's maybe it I mean it happened to me yesterday. like in the afternoon I was feeling so stressed, I was thinking, I can't deal with

this. And you know, and when you think that I can't deal with this, your next thought is, Okay, let me let me try and do something about it. Let me just try to shut it down.

16:46 PRAYAS (?) Yeah.

16:47 No but I'm trying to think it think through that in the sense that it can't possibly be that we are meant to live in very enlightened circumstances.

17:08 MALAVIKA (?) No, certainly not.

17:10 MALAVIKA (?) You're not even kidding.

17:13 PRAYAS Yeah, so there must be some part of the puzzle missing that we haven't figured that must be making us behave this way.

17:33 SATYA So are you saying that we should be I mean, ideally we should be functioning in an enlightened manner?

17:39 PRAYAS No. We can't possibly be made to function like that, right? So enlightened circumstances are not to be found, let's say.

17:49 SATYA (?) Right.

17:51 PRAYAS So we can't possibly be made designed for functioning in enlightened circumstances because you can't find those circumstances ever.

18:00 SATYA (?) Right. So idea ideality doesn't exist and if you're striving to move idealness then there's something there's a there's something

18:11 PRAYAS That we'll have to hack together in terms of our experience. So either we

18:19 Believe in some positivist philosophy or we are into some kind of pills or we are on some drugs or whatever, you know. So there is some hack then. And that also can't be possibly i in the intrinsic to the design of the system.

18:39 Right. So the system couldn't have been designed that so that people need to hack it.

18:45 SATYA Right. So but so what I'm thinking is the way the system is constructed is that there is a side a baggage that you that is with you always. There's nothing that can be done about it.

19:01 PRAYAS Yeah, I think it's about forging a relationship with what you think you can't deal with.

19:08 SATYA Yeah. It's just that. I mean

19:12 PRAYAS It doesn't scare you. I mean to begin with, it doesn't scare you, it doesn't make you feel that oh I can't deal with it and

19:19 SATYA But you have to be with it.

19:22 PRAYAS Yeah, so there must be some way of engaging with it without dealing with it.

19:28 SATYA Yeah.

19:32 SATYA (?) And acceptance of selves.

19:34 Yeah.

19:35 PRAYAS Yeah.

19:47 SATYA (?) Yeah, Malavika is saying something.

19:48 MALAVIKA No, I was just thinking in maybe recognizing it is itself maybe you can think of examining it in some ways because it's there. And at that moment, at that point of time, that is absorbing all your focus. So you might as well look at it and see what it has. And you can't say what it has, you can't I mean maybe you have to examine it as though it is some new insect you've found in your house and it's looking so wonderful and it's got wings and god knows what. But put it under a microscope and just see what it has. It and y you're not gonna be able to read its language or decode what it contains.

20:39 PRAYAS Yeah, I think s yeah, so we will need to I think also take psychology out of the hand of psychologists.

20:48 SATYA (?) What do you where does that come from?

20:50 PRAYAS No because you know we are operating all the time in the set of rules and frameworks that we have in that sense received.

21:07 SATYA I mean that's fun that's one of the fundamental things though that we all which I believe people should be doing is to know that these are the rules I've received and to be very critical about it. What am I doing? Why am I doing it? And am I doing it because I'm conditioned in some particular way? And am I asking the questions?

21:27 I mean, I may have been instructed to do something in a particular way or may I may have learnt it from somebody, but then is that the right way to do it? Or does it make sense even?

21:46 PRAYAS Right, but I mean taking psychology back from psychology I mean what I was hinting at was more you know, coming up with at least trying to understand your mind on your own terms and not just

22:06 SATYA Exactly.

22:07 PRAYAS The terms of higher text that you know this guy understood this about humans and that's how he behaves

22:15 SATYA (?) I mean you could use it as a model but you'll have to pay for it [?].

22:19 MALAVIKA But that's still in the theoretical realm and no matter how much we read about it there it's not going to particularly aid us. I it helps us in understanding how the mind might work. But it's not

22:36 SATYA Don't think it's the theoretical at all, it's absolutely practical. I mean the words they use may be academic, but I feel like it's some somebody has theorized something about the way something works, and I can directly apply it to myself and see if it's working for me. And I think what is missing is people applying it to oneself and seeing, you know, is this really holding true for themselves? It might, because generally, as humans, we are not really unique, everyone is sort of similar. But can I understand that? Is that really working, that model, and what is different?

23:14 MOSES SAM (?) No, I don't find a good.

23:18 MALAVIKA What I mean by theoretical is the circumstance one finds oneself in, you may at the most find resemblances or something that comes close to it in what psychology or psych the research that psychology has made, you know. but in terms of in that moment being actually experiencing whatever emotions one is feeling th the situation one is in th there are so many other factors. And at that point to remember that this is what research says and this is what it could be, you may not even have the an analytical capacity at that point.

24:11 SATYA (?) That is true, that's true. And you may not even have access to the research itself.

24:15 MALAVIKA Exactly.

24:17 SATYA (?) But then I

24:18 PRAYAS Yeah, and at that point really making your own

24:24 SATYA Hypothesis.

24:25 PRAYAS Yeah, making your own partly baked kind of assumptions about what should be done.

24:32 PRAYAS (?) Right.

24:33 Might not be so off the mark.

24:37 SATYA (?) I think that's how we operate though.

24:39 MALAVIKA Yeah, you go by what you choose something instinctively and you go by w it trial and error in many you know, in other words.

24:50 SATYA Yeah, I mean this whole comparison with existing theories or having the mod access to models etcetera are higher things. We ac operate from instinct, we have our own whatever, sort of constructs.

25:05 PRAYAS So our second question for today is actually linked to this. It's if we cannot hold a if we cannot hold a moment.

25:19 You know, so if

25:24 Theories don't seem to at least translate transparently into your life. If you can't hold the moment, it could be because you're out of sync. And yeah, so

25:40 SATYA (?) What does it mean to hold a moment?

25:42 PRAYAS So if you if you are not able to be or do something that you have
25:54 Envisioned yourself to be able to do you know, if you expect it from yourself. Okay, this you should be able to do. But you're not able to do it.

26:05 PRAYAS (?) Okay.
26:06 So what will you do? Will you blame yourself for it for s towards some end or really understand that it's a symptom of yeah you're really out of sync and work on.

26:19 SATYA Right. I mean it sounds like a capability thing. Like sometimes accepting that this is my capacity, this is my limit or this is what I can produce. It may not be in sync with what I want to produce.
26:32 Yeah.
26:32 And then knowing that and understanding that and not necessarily judging oneself for it or not necessarily pushing oneself to do something which is not natural or not out of that.

26:47 PRAYAS I find these two conflicting modes. One mode is that you can't really you know, you can't really produce material of a certain character unless you believe, even falsely so, that you're ready.

27:06 SATYA I know, yeah. And that's the problem actually. I mean you it's so fake to believe that one is ready. To me at least it's not so fake.

27:13 MALAVIKA Yeah.

27:14 PRAYAS (?) Yeah, but
27:17 PRAYAS (?) Nothing comes.
27:18 Yeah and on the other hand, when you actually under deliver then you can't question your readiness so because that'll dismantle your whole apparatus, you know, your whole framework. So how do you balance these two needs of being ready and
27:45 Also being a work in progress.

27:47 SATYA Right. And if you add on top of that, enjoying what you're doing. Because the worry comes, I'm not ready.

27:55 PRAYAS Yeah, so why can't we produce optimally in unready formats, let's say?

28:02 MALAVIKA Maybe there's an expectation of what this optimal performance is. Which is why Yeah. So which is why if this thing of being out of sync is also questionable for me because I think in terms of practical thing, you're putting the water to boil and if it takes two minutes and your idea of two minutes is actually four and not what is generally considered as to the b water will boil over. there I would say yeah, you're out of sync, but it doesn't matter in a kind of more in other situations that aren't so pragmatic.

28:42 SATYA But Malavika, what if we apply that directly? Suppose we say that if you look at nature, there is a cycle for things like spring does follow winter. So there is a certain a tree or a flower will bloom at this particular point. So do such cycles exist for even in a situation like a work in progress versus being ready? You know, if you directly apply that analogy, because we are only biological beings.

29:09 MALAVIKA Yeah, but I think we are also putting down we are i also restricting our understanding of nature very strictly.

29:26 SATYA I mean we I'm saying only from what we observe. Supp there seems to be some cycles. So if I directly apply it saying if there is a cycle there has to be a cycle even for my development or as a creative my create the development of my creativity or the expression of it.
29:44 SATYA (?) And to me that's a scary thought because it's like, What if I never got the fertilizer, you know? I don't have enough bullshit.

30:04 PRAYAS No but the need to be ready must be linking to something. It must be which we are mistaking as need to be ready. I mean it must be coming from

30:25 PRAYAS (?) It must be speaking for some need that actually exists in our in our mental kind of makeup.

30:42 'cause being ready, what does it do to us? It allows us to let's say

30:51 Allows you to develop more

30:56 You know

30:57 I mean...

30:58 PRAYAS (?) A bridge from

30:59 SATYA (?) In sync, right?

31:03 PRAYAS (?) Being ready is like being in sync.

31:05 SATYA Yeah. So when you're in sync the way I sa s in sync sounds to me like is you are producing and you're also enjoying the production, you're not worrying about anything, you're just producing and being in the moment.

31:23 SATYA (?) Right.

31:24 It's like a perfect storm, it's like that.

31:27 PRAYAS Yeah, so I mean and that's something which you should ideally be able to experience without needing to believe that you're ready.

31:39 SATYA I'm saying that it is besides the point of your belief. I mean if you're ready, you will experience it.

31:47 PRAYAS No, but if you if you're having a good writing session, let's say, or you know you are or whichever your media might be, if you're having a good session, then you are feeling engrossed and you're feeling really united with what you're doing and y you are experiencing what you're referring to, right? You're referring you're enjoying what you're doing.

32:13 You're in sync.

32:14 Yeah. So why does that require us to also feel that I mean to commit to that thing, why does it require us to feel that we are ready?

32:27 SATYA No, I don't know if we need to feel that we are ready. I think if we are ready we will feel it.

32:34 It's not about feel the feeling of readiness. I mean that has to be kept aside, I feel.

32:40 If you're c because if you're preoccupied with feeling ready, then that will be a hindrance.

32:47 PRAYAS No but I think so you know that's the difference between a traveller and a say a resident, so to say. So someone who is living in the same place f for many years and it's he's right there, not going anywhere, that guy will not feel uncomfortable about making a house in that place.

33:17 But for a traveller making a house in every city will just be impractical. So, I mean I'm seeing the elaborateness of what you undertake.

33:28 SATYA No, but you might be a resident but never feel like you are belonging to that place.

33:44 PRAYAS (?) How does that work?

33:48 SATYA I have felt it someone saying it, but it's like

33:55 You a bit? [?]

33:56 PRAYAS So in the sense no s yeah, so that was like an analogy, but in the sense like

34:02 SATYA (?) I'm trying to relate that to what you are talking about ready, right?

34:07 PRAYAS Yeah.

34:13 No so being ready is about being able to undertake elaborate constructions.

34:24 Right?

34:25 PRAYAS (?) Okay.

34:25 PRAYAS (?) So let's say am I ready to do

34:30 An album or whatever format, what is the most whatever is the most elaborate format of being ready, whatever speaks for that being ready. You know, in the art context it might be okay, let's do a solo, let's do whatever. I mean I'm just saying you have that feeling of okay, I'm r I'm right now. You know, if you want to replace the word with right.

34:55 SATYA (?) -huh.

34:57 PRAYAS (?) So it gives you that.

35:04 SATYA (?) But then you have to feel ready to do the best work.

35:09 SATYA (?) Yeah.

35:12 I don't know though. I don't think so. In fact if I

35:17 PRAYAS (?) I mean that's what yeah.

35:19 SATYA Sorry, go ahead.

35:21 PRAYAS No, it's okay.

35:25 SATYA 'Cause if I'm waiting for the feeling to being ready, it's not gonna happen. Because that's fundamentally true. For example, when I was learning Carnatic music, that's the fun first thing that the teacher tells you're never going to be ready.

35:36 PRAYAS Right. No, but I think about it this way that we need to we need the delusion that we are ready

35:45 Nice.

35:46 And then we might not be because we'll never be, like you're saying.

35:50 SATYA Yeah, and I don't know about the delusion either because that's one thing I'm thinking. Sometimes it becomes a hindrance because you become preoccupied with it. And then I feel it's to me personally I feel like it's better to not even think, Am I ready or not? Let me just say it.

36:10 PRAYAS Right. So you are saying that urge to take up elaborate constructions doesn't need to come from

36:20 The it doesn't come from the place that whether you know that you're okay.

36:28 SATYA Yeah. I guess I'm saying that because

36:32 Maybe I will know when I'm ready.

36:35 SATYA (?) But I don't know that right now and I don't know if I will know.

36:39 PRAYAS But doesn't that make you feel incomplete?

36:43 SATYA I see what you're saying. It would be nice to know that I'm ready. It would be nice.

36:50 PRAYAS And like you were saying, and let's say there is no being ready, let's say there is no readiness, there is no enlightenment of course. So we know that, right? Now we only know that there are projections of enlightenment and no enlightenment per se.

37:08 Right.

37:08 So we can extrapolate that there is no readiness. There's no one is there is never going to be any point where we can stop. There is going to be work to do forever. So then what if you're saying it'll be nice to know that you're ready and you know that there is no readiness, then if you were to participate in the delusion of that of readiness, that yeah I'm ready because it will help me produce this construction. And after that I don't mind. You know, I don't really care for what the real state is.

37:51 I just

37:52 I just need to delude myself with this because it helps me do this.

37:57 SATYA Yeah, I mean there is that element of delusion. Without it production doesn't necessarily happen. Or I mean

38:06 PRAYAS Yeah, how do you give yourself that much rope, you know, to continuously spin?

38:13 SATYA (?) Mm.

38:15 PRAYAS Unless you delude yourself into thinking, Yeah, I know what I'm thinking about.

38:23 SATYA N not necessarily. I mean I can tell myself that I don't know what I'm thinking about, but I'm just going to say it anyway. Because if I don't say it, then I'm not even going to move towards knowing a little more about what I what I want to say.

38:42 I mean I find it very difficult to hold positions actually that I know. I that to me I my default position is I don't know.

38:55 PRAYAS No, but let's say you displaced yourself into some contentious situation, you know, where it's where it's confrontational, where it comes down to either you stick to what you know and stand up for it or you don't get to do anything at all.

39:19 SATYA So then I have I'm try I'm being forced to s first of all take a position. That's one thing. Yeah or

39:27 PRAYAS The cost is or not do anything at all. So in that sense there is no let's say there are no brownie points for being prob for being humble, for being nice, for being subtle, for not being an asshole, whatever, right? So there are no brownie points for that. So then if that is the cost, if that is a choice, then but it's not

39:53 SATYA Is it? It's not humility, it is not about being nice, it is just knowing that you don't know. Well, even that's a stand.

40:01 PRAYAS I mean that is a that might be actually very correct.

40:10 You know? So I mean that might be as correct as you can get about

40:17 Like philosophically you know that you'll never know.

40:20 SATYA (?) Right.

40:22 PRAYAS But as far as the facts of the m yeah, fact of the matter is concerned, if let's say you care more about your product than for the truth of the matter.

40:36 SATYA No, but for me the truth of the matter is the product.

40:41 It's an integral part of the product.

40:45 Otherwise I'm just constructing something which I don't believe in. I mean, I could do that. It might help me to bring me closer to what I want to actually say.

40:57 PRAYAS No, why is that? Why is

41:02 Why w why do you need to

41:06 Believe in something after you have done it.

41:13 No, you don't have to, no.

41:16 No, in the sense that in the enjoyment that you were talking about, the you enjoy let's say when you're writing or you enjoy when you let me say whatever. So that enjoyment but also lets you gives you capacity to enjoy what you're doing.

41:33 SATYA (?) If you believe, right?

41:35 PRAYAS I mean no, I mean I'm just saying you enjoy that you're doing but you also enjoy what you're doing. So Yeah.

41:44 Good thing, yeah.

41:44 You're happy that you're writing but you're also at the same time reading what you're writing and you like it.

41:50 PRAYAS (?) Right.

41:51 And then when you're not writing or you know so when you're not writing of course you don't have the joy of writing. So also you don't have the capacity to enjoy

42:03 SATYA What has not been written?

42:04 PRAYAS What ha what has been I mean, basically I'm saying the joy of readership is linked to the joy of write writing in the sense that it is produced at the same time. So when you're not when you're not practicing, what do you even know? So I mean I really find these huge gaps in my mental states.

42:29 Yeah.

42:29 I sometimes just feel like an animal who's like a brainless animal when I'm not engaged in activity of which demands something from me, you know.

42:41 PRAYAS (?) Yeah.
42:42 So when if I'm not writing, if I'm not engaged in conversation, if I'm not performing
42:48 Right.
42:48 Then what is there about me that I need to that I can say? Nothing.
42:55 SATYA I see what you're saying and that's like a the state of your nature or something.
43:01 PRAYAS Yeah, so you're just like this guy sitting around and who might be just building mobiles or whatever. You know, so you're just sitting around and so at that point be what does believing in your work mean? Because you don't have any capacity to do anything at that point. So
43:18 SATYA Yeah.
43:18 Yeah.
43:21 PRAYAS You can only believe in your work when you are actually engaged in that in that energy which is you know you're producing. And when you are producing you believe in what you're producing. That's fair enough.
43:34 SATYA (?) Right.
43:36 PRAYAS But after the fact you might not be able to even relate to it.
43:43 SATYA That's true. That's very true.
43:47 PRAYAS I mean it happens to me and I try to think about it in a way that it's not a it's not a projection, it's not a front, it's not a fabrication. But then I think expecting to be in sync all the time is a lot, right? I mean
44:11 I
44:12 SATYA Agree, I agree. I mean I feel like that's too much pressure first of all.
44:16 PRAYAS Yeah, it's not going to happen for a very long time at the time obviously hasn't come for us yet. We have still not in that sense become rooted in the we're not living that life all the time because the conditions of a life don't allow that life to be there all the time. I mean
44:34 SATYA So therefore that being in sync, if you are even for f when you're producing, like the act of enjoyment of writing, I might hate what I write, but the just that act of enjoying the writing probably is being in sync.
44:49 PRAYAS Yeah. So in a sense when my when someone who's who is reading my stuff tells me, Okay, it's very difficult to read, it's all messed up, it's like I don't really think very seriously about it because I had a good time re writing it and I know I can repair it when I get down to it. You know?
45:07 SATYA (?) Yeah.
45:08 PRAYAS If I want to so if I want to edit it and make it like a polished manuscript, I know I can do it. But why will I why will I stop myself from the writerly mode and pull myself into the editing mode? It won't happen for a very long time.
45:23 SATYA Right. And actually it takes away because if I'm only preoccupied with producing something that I will that I personally will not hate, then I'm not really enjoying anything.
45:37 PRAYAS Yeah, I mean are you producing for a particular frame then? Are you so I mean that's always been a big problem because I think the writerly and the editorly modes are so different.
45:52 SATYA (?) They are different, yes.
45:54 MOSES SAM Wait, so the other way to look at it is don't you think that's selfish? Like you are satisfying your need or your pleasure or the gratification that you get out of writing, right? But then you're not putting it in a form that can be consumed by the masses. So as a creator, don't you think you have that responsibility to put your s put your work like in a finished format outside?
46:21 SATYA Only if they are paying me fifty bucks.

46:25 PRAYAS I mean I don't feel that responsibility also because of my relationship with the world which is so like whatever. You know, it's so it's based on a certain amount of abrasiveness. But it comes from the fact that I don't think that anyone is serving me.

46:42 Right.

46:43 So why do I need to serve anyone?

46:46 SATYA Yeah, I mean it's not like somebody has anointed you or somebody as an artist and this is your function and therefore this is your value and if you're not doing this then you don't deserve your value.

46:59 PRAYAS Yeah, as it is I see myself as a surplus of humanity which somehow like got created and I mean, someone forgot to g a assign a function to me.

47:11 MOSES SAM Yeah, here you yeah.

47:12 PRAYAS (?) You know so you feel so useless most of the time. It's like when you're writing practically feeling useful.

47:20 SATYA Of is that the feeling of out of sync, feeling useless?

47:27 PRAYAS Yeah, that is out of sync and that's what we were talking about, that we can't expect ourselves to be in sync all the time.

47:36 SATYA Right. And then I'm going to question like who decided what is sync then? I mean exactly how can somebody say I have no function? I have no function to be who I am.

47:45 MOSES SAM Define what use uselessness is. So you're looking at money as a parameter to define uselessness, then probably yeah. But like set it up.

47:58 PRAYAS Any power some critical function to perform I mean something. I mean I mean I'm not cribbing, I'm not complaining because I'm just I'm just saying that

48:15 When you feel so surplus most of the time when you are actually getting to write, then you feel very useful.

48:24 SATYA (?) Yeah.

48:26 PRAYAS (?) Because then you actually realize what all these faculties have for. Yeah. So you know, oh this is what I do. Okay, and you have a good time. This is what I've been made for. But then you can't I mean I don't know yeah, doing it all the time is just another deal. It's just I mean But then I think that's

48:53 SATYA Comes back to comes back to your earlier point of you know, the crests and the troughs. Like doing it all the time sounds like enjoying it all the time, being in sync all the time. Probably that just doesn't happen.

49:04 PRAYAS Yeah, if I write to too much, if I write for example, I start being I stop being i the I lose the ability to be fresh.

49:13 SATYA Yeah. That's another thing, yeah.

49:16 PRAYAS Yeah, you ha you I mean you need to have a certain amount of off time to have anything of value to offer in your on time.

49:24 SATYA Right.

49:27 PRAYAS So I mean we are past our time by ten minutes, but I'll just I mean I'll just mention the third question that we had and you know, say bye. So that we just have the you know, the whole picture in a head. So darkness can force us to learn seeing in new conditions.

49:51 PRAYAS (?) Yeah.

49:51 PRAYAS (?) Yeah.

49:52 SATYA (?) So why do we need so much light? So

49:57 MOSES SAM No. Everything is being relative, so you are able to appreciate what you would see in darkness is coming from the fact that you can you're exposed to too much of light. So if it becomes the other way around, right, like when there is too much darkness, then you'd appreciate what you would see in light.

50:21 PRAYAS Yeah, but in the in the general in the in the general construct of everyday life, we are more or less the way life is set up is that you know, when you go to a shop to buy eggs, that guy won't treat you like a broken person, right? That guy will treat you oh like you're a perfectly

50:48 Happy person coming to buy eggs and you'll buy eggs and you'll go and you'll treat him also like a perfectly happy person who's happy to sell you eggs. And so I mean the general appearance of what we maintain is so light in life. Which is like, you know, we are all happy for what reason, what joy, we don't know, but we're happy. And I mean why do we need that? why do we why do we

51:18 I mean I dunno, why don't we feel free to cry at the egg shop if you need to?

51:24 I mean that being the larger question which of course we don't have time to

51:28 Go.

51:28 Because it's already seven fifty. So yeah, I'd just like to thank you for being here and we'll catch up in two months again. But of course, yeah, we'll catch up at other points also. Yeah. Yeah, thanks.

51:46 MOSES SAM (?) Oh yeah.

51:47 PRAYAS (?) I'm sorry.

51:48 SATYA (?) Okay.

51:48 SATYA (?) Right, thank you, thank you.