Perspective Studies, Day 1

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 1 July 2014. 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 (?) Not..

00:00 PRAYAS (?) Yes, now we can. Yeah.

00:02 Okay. So, the starting question for us today is: what do you see?

00:13 SATYA (?) When I... this is Satya. When I heard the question "what do you see?", I was wondering whether "see" was only with the eyes or "what do you see?" as in...

00:25 PRAYAS (?) So, when we ask the question "what do you see?", one is the, you know, you can read the question as in what is your visual experience, what is that your eyes are seeing.

00:41 Right.

00:42 But if you look at the question in another way, you can think, but that which I am seeing, you know, whichever way, I mean, you know, my skin is seeing things, I'm, you know, I'm listening to things, all of this...

00:57 Yeah.

00:58 That which I'm experiencing, what is it? So, you know if I ask the question "whom do you see?", it would be very clear that I'm asking who you see, who that, who is that.

01:16 Right.

01:17 So, what you see, what is that?

01:22 PRAYAS (?) Right.

01:33 MALAVIKA And, so...

01:34 MALAVIKA (?) But that does not pertain only to visual?

01:38 That does not pertain only to the visual.

01:41 PRAYAS Yeah, so we are not, we are not worried about how we are seeing things. We just...

01:48 MALAVIKA (?) Okay.

01:49 PRAYAS ...we just, we just care about that which we see, in whichever way. You know, so basically "see" is a word here for experience. It's not "see" for sight.

02:02 MALAVIKA (?) Right.

02:04 PRAYAS So, that which you see, what is it?

02:14 Sam, you got it?

02:21 Sam is here with us? No? Okay.

02:24 MOSES SAM Hey, yeah, I'm here, I'm here, I'm here.

02:26 SATYA Yeah.

02:26 Wait, give me a second, give me a second.

02:31 SATYA (?) Yeah, it's kind of a, it's kind of like putting a person on the spot, really. What? What is, what is what?

02:41 PRAYAS So, you know, so basically when you start thinking of "what"...

02:46 Right.

02:47 ...you think, how do I describe this, right? So you have something in front of you...

02:53 SATYA (?) Yeah.

02:54 PRAYAS ...and you're thinking, how do I describe this?

02:58 Right.

02:59 So, and at that point, everything that we have constructed in this world...

03:04 Right.

03:05 ...it starts, right? So, we think, either we think of words, or we think of pictures, or we think of something, you know, civilization.

03:16 Yep.

03:18 And, so what happens then? So, with each of us, with each of us, what is the way we respond to the question: what do you see?

03:35 SATYA (?) Exactly. Some of us could become obsessed with the "what", and try to define what the "what" is first, because we need to find a coherent answer to it. Because that's our need internally.

03:56 MOSES SAM Okay, what I feel is, I mean, we see something, but then for me to explain it to you, I have to use the words, you know, so I kind of bring down or, you know, abstract whatever I'm seeing into the common language that, you know, both of us could understand.

04:19 PRAYAS But, so you choose words?

04:23 MOSES SAM Yeah, I choose words. I mean, when you ask me what do I see, right? Like, let's say I say, "Oh, I see a laptop." But then this laptop is something that you should understand for you to get what I actually saw.

04:43 PRAYAS Yeah, but let's say you don't have the, have the tool of words.

04:47 MALAVIKA Okay.

04:48 PRAYAS Let's say you cannot, you cannot spell.

04:52 SATYA Oh, okay.

04:53 Right.

04:54 PRAYAS So, how would you describe what you see to me?

05:00 SATYA (?) Yeah, without words, it's difficult. I mean, the other options are you could gesture, or gesticulate, or you start singing probably, or you use symbols of some kind, you write perhaps, or I guess you are a black box. Whatever you, whatever methods you have for expressing, which may not be words. And yet, if you have this image that's inside you that you're seeing, really, which for me that's what is happening right now. I am seeing inside, I'm trying to see what you are talking about.

05:45 PRAYAS (?) Yeah, and, you know, so if we stay with the question...

05:49 Okay.

05:49 Yeah.

05:50 ...and we don't try to find an answer.

05:53 Right.

05:54 Right? So, it's that vagueness, that amorphous something...

06:02 Yeah.

06:03 ...that we try to struggle with, that, I mean, we actually struggle with it at the time of perspective formation, right?

06:13 MALAVIKA Yeah.

06:14 PRAYAS So, you know, I'm looking at this and I don't know what I'm looking at, and I'm feeling lost, and in that feeling of feeling lost...

06:24 MALAVIKA Yeah.

06:25 PRAYAS ...I make decisions.

06:27 MALAVIKA Why does it have to be a feeling of feeling lost? Why can't it be a feeling of identification? Because even if you don't have words, supposing the question is "what do you see?" and you're referring to what do you see from a situation, what do you see from a particular happening in the world, there is an identification or there may be a universal a larger understanding amongst many individuals for that particular situation or circumstance. And the experience, or all of them experiencing it at the same time, may also you know, bring them together without a very spelled-out communication.

07:20 SATYA (?) That's a very good point, but the only thing that's coming to my mind is going back to perspective formation, some of us might form our perspectives based on what we think others are seeing. There may be a barrier, you see what I'm saying? Like...

07:38 MOSES SAM Right.

07:39 SATYA ...even though we are all seeing blue, I might think that everyone around me is probably seeing green, therefore I should also see green, therefore I'll say that I've seen green.

07:49 PRAYAS -huh. -huh.

07:51 SATYA So I guess perspectives... I'm sorry I guess perspectives [unclear].

07:56 PRAYAS (?) Actually, I think I interrupted you. But I was saying, perspective is one level higher than experience.

08:07 Right.

08:08 So, if you see something blue, but you say that it's green...

08:14 Yeah.

08:15 ...a lot of such observations, a lot of such misnamings will actually join together and form your perspective.

08:23 Right.

08:25 So, is it a strategy? do you know what you want to represent when you form a perspective, or I mean, what is it? How does the perspective, you know, actually get designed?

08:40 SATYA Right. And there could be various inputs into that, right? Like, I mean, if I am... it depends on a person's construction, perhaps.

08:50 Right.

08:51 Because if a, if a person cares about certain, if a person has a certain value system, which is the framework that defines the vocalization of their perspective to themselves.

09:06 PRAYAS Oh yeah, that's a good point.

09:08 But after how does it work in operation? You know, so in the sense when I'm making a house and I'm the architect...

09:20 Yeah.

09:20 ...then I have the design in my hands.

09:24 Right.

09:25 So, you know, I essentially, I'm the one who knows how is it coming together.

09:31 SATYA (?) Okay.

09:32 PRAYAS But in terms of a perspective, who knows? I mean, is it, I mean, the series of accidents, the spontaneity, how does it coordinate together to stitch the perspective?

09:56 SATYA (?) Yeah, because the blueprint [unclear]

10:16 PRAYAS Right, and you know then if we if you are essentially coming back to I mean I mean I was I was asking all of us to respond to the design of the perspective and how it comes together to essentially bring us back to the question what do you see?

10:38 Because at that point, like Satya said, that you can misname things, you can misidentify things. At that point, what guides the decision to do it, right? So is it is it a design that we are following?

10:55 Or you know it's play, it's just sports.

11:05 MALAVIKA I don't think it's play.

11:08 Because

11:12 Play would be a very conscious shuffling or controlling of things. and I think when you form a certain viewpoint, not all of it is entirely in your control because it comes from what you have acquired from a series of experiences over many years.

11:40 MALAVIKA (?) Right.

11:41 MALAVIKA (?) And I don't think you can ignore that.

11:49 PRAYAS So what do we do with that? I mean, let's say we don't ignore it.

11:57 MALAVIKA What no, I think that's what contributes to building that viewpoint.

12:06 PRAYAS Yeah, but you know, we don't always have the benefit of hindsight, you know, so

12:11 MALAVIKA You don't have to have hindsight. I'm saying that it's like an involuntary it's like our digestive system. It just works. You're not telling it to work every time. And so it's a when this

12:24 PRAYAS (?) You're not going to be able to do that. [?]

12:25 MALAVIKA (?) And it works.

12:28 Sorry.

12:31 PRAYAS No. I mean I'm just saying so you're calling it a complex system?

12:36 MALAVIKA It is.

12:39 PRAYAS But a complex system becomes complex over time, you know, in each moment.

12:49 It's simple.

12:51 MALAVIKA I don't think so.

12:57 PRAYAS I would

12:57 That

12:58 SATYA (?) Sorry.

13:00 I mean I would agree that it's it does get complex over time, but it was already complex from the beginning itself.

13:10 Like there are things that the initial system was complex, but then there are more complexities and uncertainties and noise that gets added on to the existing complexity.

13:23 PRAYAS (?) Yeah, but what is there initially

13:28 We've had time with. You know, so we get used to things and the complex becomes simple because we

13:37 Right.

13:38 So the idea of home is complex, but because we come from there.

13:45 It's also simple.

13:49 SATYA Yeah, and we kind of also because we are limited beings, we tend to take make assumptions and we tend to have certain formulae for living for like you know how engineers make assumptions for mo creating models. We create models for living perhaps, just to negotiate day to day. So in that sense maybe it does get simplified and we get used to things.

14:14 PRAYAS Yeah, so because we get used to things where we start from

14:20 Is always simple.

14:22 SATYA I could see that, yeah. Yeah.

14:26 And they deepen.

14:28 PRAYAS Yes, things deepen over time and you know that is basically leaning on continuity, on narrative. You know, so if one thing is connected to the other

14:42 PRAYAS (?) Then you can make a connection that it deepened.

14:47 MOSES SAM Yeah, but how do you define simplicity and complexity? Like are you like what are the metrics, you know, the number of variables or

14:59 PRAYAS No, so what I can feel at one time

15:04 It's simple.
15:05 What
15:06 Takes me a sequence of feelings to feel is complex, right? So a novel is not simple because I can't feel the whole book at one go.
15:18 It's page after page. It's you know, it builds up.
15:25 MOSES SAM (?) But so you're saying anything that's time consuming is complex?
15:30 PRAYAS Anything that aggregates layers of time, right?
15:33 MOSES SAM Layers of time. Okay.
15:35 MOSES SAM (?) Yes, what happened?
15:36 Okay, w but what happens when those layers are being added up? You know, are you changing or the layers that the time that's forming is changing?
15:50 PRAYAS So the image is changing, right? So what I what I see what I experience is changing because each layer gives it a new dimension.
15:59 SATYA Correct.
16:02 MALAVIKA But do you think that each moment does not have layers within it already?
16:10 Because why you've simplified it to the point where you said that time becomes the defining factor for calling something simple and when th there are layers of time and it becomes complex. But you can't quite you know, evaluate time like that either, because even a moment
16:31 MALAVIKA (?) Yeah.
16:31 MALAVIKA (?) Has a lot within it that can be complex.
16:36 SATYA T just today I saw an article on BBC about a person who had a stroke and the moment he had a stroke he was actually in the shower and he actually saw all the water droplets freeze. So it was as though that no so the that moment of time got frozen in his mind.
16:56 Oh.
16:56 And then and then l like you very like you exactly said, Malavika, that every moment has details in it which like every frames per second for the eye, for example. We are forming an image but really much quicker per second, right? So yeah, every moment is also complex.
17:16 PRAYAS (?) Right. So I mean it's like you're saying that it's like trauma. Like, you know, so something happens to you and you can never forget it.
17:27 MALAVIKA (?) It's not necessarily I'm sorry, a like trauma where you can't forget it.
17:34 PRAYAS No, I mean that person that Satya talked about for whom the moment froze.
17:40 MALAVIKA Huh. No, that has been
17:43 PRAYAS To forget it.
17:47 PRAYAS (?) Probably not. I mean
17:48 MALAVIKA His nervous mechanism stopped working. That's why it froze. There was the I mean it just stopped of i it stopped sending the information to the brain or something stopped from the eyes to the brain. So he just stopped seeing the movement. So I don't know if that you can y you know, interpret that you know, he can't he fail to forget it or
18:15 MALAVIKA (?) I mean I would say that he lost the capacity to experience time.
18:20 PRAYAS (?) In that moment.
18:21 SATYA (?) Yes. But I mean that's true.
18:22 PRAYAS In an absolute way. So you know, for him time came to a standstill.
18:26 MALAVIKA Yes.
18:29 PRAYAS And I think that is evidence in I mean for us to you know actually say that you know time is virtual in that sense it's not
18:44 PRAYAS (?) Yeah.
18:45 It's a measure which can be imposed which is imposed on something infinite.
18:51 SATYA (?) Agreed.

18:53 Like we are limited beings. I mean our sensing mechanisms, etcetera, are not exactly like infinite themselves, so our inputs will be limited.

19:10 PRAYAS But do you think the specific duration exists for a moment? Do you think the moments that we experience

19:23 PRAYAS (?) Do they have a duration?

19:27 MOSES SAM (?) How does it matter?

19:30 MOSES SAM (?) No, it depends on what state you're in.

19:35 PRAYAS No irrespective of what state I am in.

19:38 -huh.

19:39 You are in a different state. So even if I can't measure myself.

19:45 You can measure me.

19:50 SATYA But they can't the other person cannot also measure infinity.

19:55 MALAVIKA (?) Why does one measure?

19:57 SATYA (?) Yeah, a good question.

19:59 PRAYAS (?) So I mean, I don't know why we measure, but I'm just saying that we live inside a measure, right? So we live inside a measure of time.

20:10 PRAYAS (?) Yes.

20:12 And why do we live inside a measure of time? We don't know.

20:16 SATYA We I think we live inside the measure of time just to approximate things just for survival. I mean consciousness is such that it is a survival mechanism where we have to sort of make judgments, make assumptions. Or at least that's how we have evolved perhaps.

20:34 PRAYAS (?) So we have evolved to survive.

20:38 SATYA And probably. I mean, I think the goal of life is to perpetuate itself and to survive, so

20:47 SATYA (?) Maybe

20:49 PRAYAS Yeah, so if we you know were able to turn that around

20:55 And if you suddenly decided that, you know, I don't mind if I don't survive, but I want to feel it like it is.

21:07 If I think that I want to experience the time without a duration.

21:16 PRAYAS (?) Then what happens?

21:19 SATYA That's the stuff of poetry, the stuff of our philosophies and the stuff of religion.

21:27 The internal quest.

21:31 PRAYAS Yeah, but I mean I'm just saying that, you know, as a thought experiment we can jump into that loop.

21:40 MALAVIKA (?) How do we know that we can experience anything?

21:47 PRAYAS (?) So because we already experience

21:51 ADITYA (?) Please.

21:51 ADITYA (?) What do we call experience?

21:55 ADITYA (?) What do we?

21:56 What do we classify as experience?

22:02 PRAYAS (?) Why do we specify it as experience?

22:04 ADITYA No, what is it that we classify as experience?

22:10 MOSES SAM Something that appeals to your senses.

22:14 PRAYAS Yeah, so all our senses put together.

22:16 PRAYAS (?) Yeah.

22:17 ADITYA How do we know that I mean how do we know that we sense or and you ask how do we know that we have senses and that we sense and that we are making sense and so on and so forth?

22:35 SATYA Consciousness, right?

22:40 PRAYAS Yeah, we are conscious per default and we only have memories of when we ha of time that we have been conscious in. We don't remember

22:51 The moments before our birth.

22:56 We have always been conscious as far as you know, we know.

23:06 And we have only known consciousness, so we have all and for us experience is life.

23:14 If we stop experiencing, we might think that we are dead.

23:21 ADITYA (?) What happens when we sleep?

23:25 PRAYAS So our senses are active. Us our senses don't go to sleep.

23:31 MALAVIKA That's when the subconscious is working, right?

23:37 MALAVIKA (?) Right.

23:38 MOSES SAM (?) I mean if we choose to believe in a subconscious

23:43 SATYA I mean not belief, right? I mean even if you just take the neurons are firing, the brain just does show some activity, so

23:52 PRAYAS Yeah. So there is stuff brewing in the head. Like in a dream, you know, so like in a movie.

24:01 We are watching a movie but and you know nothing's actually happening to us because we're just sitting in a dark theatre.

24:09 PRAYAS (?) But we experience everything that the actors on screen experience because you know, so we just simulate that.

24:21 So stuff like that happens. But

24:26 ADITYA I think we've learned to learn to experience. It's not that we are experiencing, we are interpreting the experience. So what we are examining really is the residue and not the experience itself.

24:39 MALAVIKA Residue of what?

24:40 ADITYA Residue of, yeah, of the experience.

24:43 MOSES SAM Okay.

24:45 PRAYAS (?) Where does the residue of experience reside?

24:48 PRAYAS (?) In the memory.

24:49 MOSES SAM Memory, exactly, yeah. So basically what Aditya is trying to say is experience is a function of memory. You know, if you can't rel recollect what you experience at some point in time, then you haven't experienced that at all.

25:05 SATYA (?) But the experience happened. I mean I'm happy right now. I'm it's not

25:13 MOSES SAM No, the ex okay, so the experience happened, but then did you experience it? You don't really know if you don't have the memory of that.

25:21 MALAVIKA That's if you cognate or not. If you don't cognate then you will not have a memory. That or you know, it will not register as

25:30 MOSES SAM No, m maybe at that point in time you cognated and it you know, it was stored but then you are not able to recollect it. Let's say, you know, at the age of five or six, what were you doing at this particular point in time?

25:42 MOSES SAM (?) Right.

25:43 MALAVIKA (?) Yeah.

25:44 PRAYAS No, but memory is a very cultural way to remember things.

25:51 Our body experiences things in a way that we don't even know how to think of it as a memory.

26:00 PRAYAS (?) That's right.

26:01 MOSES SAM I think memory is a very psychological way of experiencing things. You know, our you know, we suppress certain memories unconsciously so that we could feel secure or feel happy, whatever, you know.

26:16 MOSES SAM (?) Memory is a documentation.

26:19 SATYA (?) Mm. When is the document correct? [?]

26:21 MOSES SAM Yeah.

26:22 PRAYAS But I mean memories are narratives in that sense. I mean the documentation, but we don't know how to convert the memory of our muscles, of our skin.

26:34 ADITYA (?) I think the memory is the documentation of the objective event and the narration happens over the memory and our recollection is the interpretation which is acting over the memorized.

26:50 SATYA (?) Yeah.

26:54 PRAYAS (?) No, but I would go back to the experience of the moment.

26:59 PRAYAS (?) -huh.

27:00 In which experience is actually playing out.

27:07 PRAYAS (?) And

27:09 PRAYAS (?) In that moment something is happening.

27:14 That I don't even know how to remember.

27:22 Right? You do know. And how can we reject that?

27:26 ADITYA (?) But you do know how to remember and that's why you're remembering and that's why you're able to connect these sentences that you're able to.

27:32 SATYA You are able to you know how to remember a memory. You know how to remember a memory but you don't know how to remember an e I mean to recall an experience.

27:41 PRAYAS Yeah. it's like you have a camera and there is a landscape

27:49 And only what you photograph is what you know.

27:56 Right, and there's lots of parts of the landscape that you didn't manage to photograph.

28:01 SATYA And the details.

28:05 PRAYAS (?) But it still exists.

28:07 SATYA Yeah.

28:16 PRAYAS (?) And the experience is what we see, right? So it is it is actually what we are trying to describe when we ask the question, what do you see?

28:34 ADITYA Yeah, I see now.

28:36 PRAYAS That yeah. So you know it comes round. It comes back to the same dilemma because this is a question that

28:49 I think we always avoid.

28:57 SATYA I mean if we go into politics and humanity, yes, definitely it's a question everybody avoids. I mean, not everybody wants to see even what limited things we can see, not everybody wants to see it.

29:12 PRAYAS Yeah, everyone wants to construct the frame.

29:15 SATYA (?) Yes.

29:17 PRAYAS And not actually see what is there. And so perspective formation is about making that frame, defining that part of experience that I'll hold on to.

29:38 PRAYAS (?) But

29:39 MOSES SAM Are we constructing these frames consciously?

29:43 PRAYAS Are we s are we constructing

29:47 The frame. The frames.

29:50 Yeah, are we constructing the frames consciously?

29:53 PRAYAS (?) Hm.

29:53 PRAYAS (?) Yeah.

29:59 I think we are programmed to live with a with a limited experience. I mean, you know, it's you can you can think of people who are insane as people who are experiencing too much, who are understanding too much, right? So

30:21 MOSES SAM Are not understanding anything.

30:23 PRAYAS No, I mean what I'm trying to say is being able to understand more than we know what to do with would just drive us crazy and make us make it difficult to survive.

30:36 SATYA Yeah, it's not good for survival of the organism.

30:40 PRAYAS Yeah, so you need to be you need to draw a frame somewhere just to go on.

30:48 MOSES SAM Well, I don't think there's a problem in the process of understanding, but the problem is in terms of explaining what they understood.

30:59 No that I think

31:00 SATYA Both, right? It's both. I mean, not everybody chooses to see what is in front of them. Not everybody wants to see what is in front of them. Not everybody can see what is in front of them.

31:15 MOSES SAM Okay. So what are these frames then? Is it an opaque thing that stops us from seeing certain things or it's on the other side, it stops other people from seeing us, you know, the real self of us?

31:29 PRAYAS No, it's it's a bound, you know, so you draw a boundary, you develop a perspective in which you of you can selectively

31:45 Selectively keep things see things and not see things.

31:51 SATYA Yeah.

31:54 MOSES SAM No, okay, so my question is so if we are if we are d constructing these frames consciously, you know, then is it to safeguard us or is it to safeguard the other people who are looking at us?

32:09 ADITYA Yeah, no.

32:09 PRAYAS It's got yours. [?]

32:18 You are saying something, Satya.

32:20 SATYA Sorry I would say it's both. I mean we for survival we have various strategies and

32:30 You know, we see we choose to see what we want for our own survival. On the other hand we might obscure ourselves based you know, we show others what we want to show.

32:41 MOSES SAM Okay, I think we choose to see what we want, that's correct. But then we choose to show others what they need to see, not what they want, right?

32:51 SATYA I mean, okay, like if I am a performer on stage then people want to see if I'm an item girl then they want to see an item girl so I behave like an item girl.

33:03 MOSES SAM That's only because you're allowing them to see that, right?

33:09 SATYA Yeah, but then I decided this is what they will see. I mean I might be a neuroscientist, but I want them to see me as an item girl.

33:19 MOSES SAM Okay, yeah, perfect. Yeah. Okay, that's exactly the point that I'm trying to make, right? So you show this frame to other people, not what they want to see but what they need to see.

33:32 SATYA (?) Okay.

33:36 MOSES SAM Okay.

33:40 SATYA (?) I guess it's I guess it's like everyone's making their own presentation of perspective, like you know.

33:49 It's like all these Venn diagrams crossing each other.

33:52 MOSES SAM Mm-

34:00 PRAYAS You know, but the but the point is that when you acknowledge that there is a perspective at all
34:09 PRAYAS (?) You have to acknowledge that
34:11 Yeah.
34:11 The perspective is of a piece of the world and not of the world itself.
34:23 SATYA (?) Yeah.
34:25 PRAYAS And that I think is very crucial to you know bring it into our common language even that we don't try and address the whole world at a time because
34:39 That is considered commonly as an impossibility. We need we need to reject that possibility as
34:55 You know, being within the bounds of
34:59 Something that happens, you know, we just need to make it
35:04 You're considering it impossible.
35:11 SATYA But is it even possible to have a common language?
35:15 PRAYAS I think we operate on the basis of a common language. Culture is nothing but a you know, code of I mean, what we consider cultural evolution is
35:30 The development of a code of eth you know, code of ethics, code of what we commonly consider okay.
35:42 MOSES SAM (?) I mean apart from the scripts there are other common languages. You know, music is a common language love is a common language.
35:51 What else? Money is a common language.
35:55 MOSES SAM (?) Your dogs don't talk about landing. [?]
35:57 SATYA Money is a common.
36:00 I mean I don't know this language at all. Music I can understand and love, yes, I can understand.
36:08 MOSES SAM I think okay, love m love is an abstract thing. music is still abstract, you know, some people will like it, no. But I think money is the very tangible and it's everyone understands that. Okay. I think it's the underlying thing, you know. It's
36:24 SATYA No, I wish I did.
36:26 SATYA (?) No.
36:31 MOSES SAM (?) Yeah, it's a common language that we're going to do.
36:33 PRAYAS (?) Exchange.
36:36 ADITYA Yeah. I mean it's a common language of exchange.
36:39 ADITYA (?) Right.
36:41 SATYA Exchange of effort, exchange of value.
36:43 PRAYAS (?) You know?
36:45 PRAYAS (?) Wait, what is that? Common language of what?
36:47 MOSES SAM It's a common language that people allow to speak. [?]
36:53 PRAYAS I mean a language is a condition for something to be a language is that it's open. You know, we don't know of private languages in which it's proprietary to even communicate.
37:11 MOSES SAM But languages have boundaries, right? So how can you say it's open? Like let's say, you know, Quakers religion they have their own language and we can't communicate in that. And think of Avatar where people talk in what is that? Na'vi.
37:29 MOSES SAM (?) And
37:30 PRAYAS Language is a pattern, right?
37:33 MOSES SAM Huh.
37:36 PRAYAS And a pattern
37:39 It is something that communicates.
37:46 PRAYAS (?) Yes.

37:48 MOSES SAM The pattern makes things visible.

37:52 PRAYAS (?) So if you're calling something a language to begin with.

37:55 MOSES SAM (?) Mm-

37:57 PRAYAS We are saying that, you know, a common a common parlance exists.

38:02 SATYA (?) Right. It is accessible for those who choose to partake in it.

38:06 PRAYAS Yeah, it's a hang the it has a hangman. [?]

38:08 MOSES SAM (?) Yeah.

38:12 PRAYAS So I'm not sure if it's a language because if it's a language then you know we all h have to be equally rich and you know because to talk the language you have to spend money and if that's not available

38:31 Then it can't be a language.

38:38 SATYA So what you're saying is there are common languages available.

38:41 MOSES SAM No, he's saying money is not a language.

38:44 SATYA Oh, okay.

38:45 Yeah, because it's not a common language because all of us have not been able to understand it equally.

38:51 PRAYAS (?) Right. Yeah, agreed. Fully agreed.

38:54 MOSES SAM I no. Wait, just because you know we don't understand Sanskrit or Hindi, that doesn't mean those are not languages, right? Like and at one point in time Sanskrit was only reserved to, you know, high class people. And also does not mean

39:13 PRAYAS I'm saying that if it's a language then it needs to be translatable, right? In the sense we don't know Sanskrit or Hindi, but we can translate. There is a there is a table that exists which can translate Sanskrit to French.

39:31 MOSES SAM Right. I can translate money into let's say clay or a piece of paper which other people would understand.

39:38 PRAYAS Doesn't have universal value, you know. So if you buy if you buy a very expensive car and you take it to an Eskimo

39:48 Yeah.

39:48 Right. No, he will just totally reject the car as an equivalent of money.

39:54 MOSES SAM I to an Eskimo probably I'll convert it into a polar bear, you know, so that you can eat it. I don't know.

40:00 SATYA I mean I'm saying that

40:02 Is a transaction going on and this is a language of transaction.

40:06 SATYA (?) Yeah.

40:08 So it is it is in a way a communication, it is a language. I mean, it's not that one doesn't understand it or not. It's just that it is there. You can choose to understand it or not.

40:16 SATYA (?) Right. So it's a language and you can choose it. Yeah.

40:19 SATYA (?) I see I see enough, yeah.

40:21 PRAYAS No, but you know no the notions of equivalence don't exist.

40:27 MOSES SAM Nowhere notions of equivalence exist first.

40:30 PRAYAS (?) No, in translating languages you know what alphabet, what sound, what word is equal to what?

40:41 MOSES SAM Yeah, because we both know that, so we think that's equal.

40:47 What if we talk to someone, you know, who don't understand English and you then teach him, okay, this is what equal to looks like and this is what A sounds like and then he'll just take it for granted, right? So that's the same way when we both understand money, we talk in terms of money. And when I talk to someone who don't understand the concept of money, then prob-

ably I'll explain it to him in a version that he would understand and then he speaks the same language too.

41:13 PRAYAS Right. So you know yeah. Right. So money is a language.

41:18 PRAYAS (?) Yes, money is a language.

41:20 SATYA Yeah, I can maybe

41:23 PRAYAS But you know, we were talking of the need to develop a common language for you know being able to express you know realities at a at a similar scale.

41:39 Mm-

41:40 Right. So we were talking about how perspectives need to be formed because

41:48 We cannot first of all deal with looking at time without a measure.

41:56 And secondly

42:00 If we are, you know, even engaging with time without a measure.

42:05 We can get lost and we don't want to get lost.

42:10 SATYA (?) Right. Not everybody wants to get lost.

42:12 MOSES SAM Okay. That's a better way to put it.

42:16 I'm very happy to be lost.

42:17 PRAYAS (?) It's not a luxury that's available.

42:21 SATYA (?) Yeah, that's true. It is a luxury, yes.

42:23 MOSES SAM Sure.

42:27 PRAYAS So we got into kind of you know a bit of an aggressive thought and that was that I was saying that you know we need the world to think of it as impossible to

42:46 You know, be being able to consider that their experience of the world is equal to the world itself.

42:57 And I wonder why would the world agree to reject this very convenient apparatus, you know? So yeah, you know, there is all this stuff going on, but I can just

43:14 Have these guys believe that only this is going on so that you know they feel motivated to do stuff for me.

43:24 PRAYAS (?) Exactly. Yeah.

43:27 SATYA And that's why you build narratives to show some people you have to do this for me.

43:35 PRAYAS Yes, so if we had to say one thing to the world to try and convince it that, you know, let's l we let you keep the power, but you let us keep the infinity.

43:51 What would we say if there is one thing that we have to say?

43:58 Raja, what would we say?

44:03 Are you here? Raja, can you hear me?

44:07 PRAYAS (?) Yeah, just muted.

44:09 Okay. Yeah, okay.

44:13 MOSES SAM (?) Can you repeat the question again? What would you say to someone who says

44:20 PRAYAS What would you say to the world?

44:23 MOSES SAM The world. Okay.

44:25 MOSES SAM (?) So

44:27 PRAYAS Stop believing stop imposing the idea of limited time

44:36 Of limited you know, of time with a measure.

44:41 And allow us to experience infinity. So in the sense we are telling the world that you keep your power but you give us our infinity back. So you know we come to a mutual decision to not measure time and still make it make the world function. Would that happen? Would it would there be anything to say? Would there be any one thing to say?

45:12 SATYA I think if you tell the world that there is profit in letting everybody experience infinity, then they'll do it.

45:19 SATYA (?) Language of money.

45:21 PRAYAS So Sam, what would be a deal that you could cut?

45:27 MOSES SAM Now I'll say let's all have psychedelic mushroom shakes and experience infinity once, you know, so that people can people should experience both ends, right? They should experience infinity at one point and no. They should experience infinity and the limited time, which is the real world, you know, wh how it's functioning. Yeah. I mean so everyone wants to.

45:52 PRAYAS I

45:53 PRAYAS (?) What is that?

45:55 I mean everybody already experiences measured time.

45:58 MOSES SAM (?) Exactly. So they should experience infinity. For that they should come with us to Dharamshala or to Kodaikanal and have these things. And then let them choose.

46:08 PRAYAS No, but you know, psychedelic culture, the downside of psychedelic culture

46:13 ADITYA (?) Mm-

46:14 PRAYAS Is that you know you can you cannot separate it from the source.

46:23 So y you cannot enshrine Pink Floyd into a department of philosophy because you know, you can just say, Oh, they were high.

46:33 MOSES SAM No, all I'm saying is we should give them, you know, there should be a reference point. Otherwise why would they choose one thing or the other, right?

46:40 MOSES SAM (?) They don't even know, so

46:42 SATYA (?) Exactly.

46:43 PRAYAS (?) Ah so we have to manage to fig we have to figure out a way of opening a

46:49 MOSES SAM Even high, right?

46:50 PRAYAS Infinity spa.

46:52 MOSES SAM Infinity spa, yeah, exactly. So that infinity spa will basically be pumping out Malana creams.

47:01 PRAYAS No, so if it if it's not if it's not a substance that can you know, if it's not a drug

47:07 MOSES SAM Okay, if it's not a drug then it's basically what? Like how will you make someone experience infinity without using psychedelic drugs? That's what you're talking about.

47:17 PRAYAS Because that doesn't help us to use psychic substances because then we're not able to negotiate with the world. The world

47:26 MOSES SAM Have you have you experienced infinity without being high?

47:34 PRAYAS So why does it have to do with what I have experienced personally?

47:39 MOSES SAM No, I'm just asking. So if you have experience then there is a clear path, right?

47:47 PRAYAS No, so then yeah, so if I if I need if I want to because sur because you know we are in a Surfatial talk show, so you know, we have to answer questions, right? We have to be immediate. Right. So I have experienced infinity without drugs, right.

48:02 MOSES SAM (?) How?

48:06 MOSES SAM (?) And this time. [?]

48:07 SATYA Art for example, I mean if you if you if you perform the perfect jazz solo, like if I sang the highest note that I could, or there are moments when you really feel like, holy shit, right? Without any drugs.

48:22 SATYA (?) Okay.

48:23 PRAYAS It's the right. [?]

48:24 PRAYAS (?) Being able to write is

48:28 It's a beautiful process.

48:30 PRAYAS (?) Yeah.

48:34 SATYA And I mean it might be for someone else where they are standing on top of a mountain or maybe they made the perfect trade of all their stocks or something.

48:43 PRAYAS Yeah and Sam if you say that art is a privilege in a similar way that not everyone can access or you know experience what art offers equally. And I so I would I would accept that. But I think at the at the other pole you also have the experience of infinity within doing nothing.

49:08 MOSES SAM Oh I got okay, so I don't know, I'm not sure if you're getting to this, okay? So in order to experience infinity we should get lost in a particular point in time.

49:25 Yeah.

49:26 PRAYAS (?) Yeah, we get lost in an act as an act.

49:31 MOSES SAM Yeah, it could be anything, yeah.

49:35 MOSES SAM (?) Yeah.

49:36 So basically living on the moment will help you experience infinity, correct?

49:43 PRAYAS (?) Yeah, if you live if I mean that's the tough nut to crack because if you can hold your mind for long enough to not be distracted out of the experience of each moment.

50:00 ADITYA Yeah.

50:01 But Sam being lost in a particular moment in time also involves time.

50:12 SATYA But you forget time, right?

50:15 SATYA (?) I'm not.

50:15 SATYA (?) Not measured time.

50:17 ADITYA So let's say if I'm lost in a moment and I am and I'm and I have created an experience for myself within myself which is which is of a moment then that experience is also happening over I mean it's a passage. So my experiencing or my I mean that passage of the moments of that larger moment is over some measurable thing and that's time. So time is involved in any kind of experiencing.

50:52 MOSES SAM Yeah, correct. Then how will you define infinity?

50:56 PRAYAS Yeah. What is infinity in time in terms of time?

51:00 PRAYAS (?) Without time. We know what time.

51:03 PRAYAS (?) I mean no I mean they're saying that representative time

51:09 PRAYAS (?) Huh.

51:09 PRAYAS (?) Inevitable

51:11 MOSES SAM Correct, exactly, yeah.

51:13 PRAYAS And I don't think so.

51:21 ADITYA Okay, so

51:22 Yeah.

51:22 Yeah, no so you know I don't remember see looking at a watch in my dream ever.

51:30 PRAYAS Yes, and I mean in dreams we are in infinity, you are right.

51:35 ADITYA (?) Right, so I think if we all Yeah, go ahead.

51:40 MOSES SAM But if you're having a lucid dream then probably you could see time.

51:45 No, like last night I was

51:47 SATYA (?) Dreaming a dream where you are late for your exam, then you are seeing that

51:51 MOSES SAM (?) Yeah. But the dream itself can go on forever.

51:56 PRAYAS Right.

51:57 PRAYAS (?) Yeah.

51:58 PRAYAS (?) So in the sense it's possible that

52:02 We can just die in a dream then we'll never even find out.

52:07 PRAYAS (?) Yeah, like this one.

52:12 But then, you know, we ca in our spa, in our infinity spa, we can't conduce dreams. We can't essentially inception is not a known you know, it's not been known yet.

52:27 ADITYA How is it not known?

52:30 PRAYAS I mean I don't know how to make you dream.
52:36 PRAYAS (?) It's not
52:36 PRAYAS (?) Yeah indeed.
52:37 MOSES SAM I think it's known but then it's not codified, you know people couldn't communicate in a way that we would understand.
52:45 PRAYAS No, but how would you how would you make someone dream? You can make someone sleep.
52:49 Right.
52:50 PRAYAS (?) But how can you make someone dream?
52:54 MOSES SAM No, when you make the conscious self sleep then that's sleep. But when you make the subconscious sleep, you know, with the conscious self awake, then it becomes a dream, right?
53:08 ADITYA I think it's very easy to make anyone dream. Just give them a bad experience and or a good experience or some kind of an experience which leaves an impact. it's quite almost quite certain that it'll reflect in their dream somehow. So in a way you have
53:25 ADITYA (?) That's what it's like.
53:27 PRAYAS Prime da [?]
53:30 MOSES SAM I couldn't get anything.
53:31 Yeah, sorry. go on, Prayas.
53:34 PRAYAS No, I'm just saying we can go through ex e extreme trauma and still sleep perfectly. W with I mean you know, so b basically sleeping without dreams is deep sleep.
53:51 Yeah.
53:52 PRAYAS (?) Correct.
53:55 PRAYAS (?) So it's possible. I mean that you don't dream but you're still sleeping.
53:59 MOSES SAM Or probably you dreamt but you don't remember that. So you haven't experienced your dream yet.
54:08 PRAYAS I mean both are equally probable but I think when you dream but you don't remember, you know. And when you didn't dream, you know. I think you can feel the difference.
54:23 I mean I can I think. I mean I wake up tired or I wake up I'm not I think I always dream each night. I mean I've never woken up fresh.
54:35 PRAYAS (?) I dream every night, I think.
54:36 ADITYA When would it be fresh? When would you call it fresh?
54:40 PRAYAS I mean I don't even know what it means to be fresh.
54:48 SATYA I think one thing.
54:49 That should be in the infinity spas and make have people you know, somehow they feel fresh. Then they feel like they've had a good time. That's one way to convince them that infinity exists.
55:01 MOSES SAM (?) Wait, I'm sorry, what is that?
55:03 SATYA At the Infinity Spa, going back to the Infinity Spa, it's like if you get people there and make them feel fresh at the end of a good night's sleep, then it's a good experience. So they feel like infinity is a good thing.
55:17 MOSES SAM Guaranteeing good dreams is impossible.
55:24 PRAYAS (?) I think to freeze you know, freeze the sleeping experience. So if you're dreaming or if you're not dreaming, if you can just freeze it.
55:35 MOSES SAM Cryogenics.
55:38 PRAYAS Just freeze it, just hold on to it.
55:42 PRAYAS (?) I think if the spa did that for people, if the spa just help people to hold on to whatever wherever they are when they're sleeping.

55:54 PRAYAS (?) So essentially we kill everyone, you know. So we I mean no one goes back alive from our spa.

56:02 PRAYAS (?) Because he die. I mean when you hold on to

56:06 Your unconscious moment, you just die.

56:10 SATYA (?) I mean, in a way if you have experienced infinity it is a kind of death because coming back to normality becomes like a coming back to a place you don't want to be anymore, maybe.

56:28 SPEAKER 1 Yeah, I mean I think explain how... [?]

56:34 MOSES SAM How can he equate it to death? Because what if someone has gone to hell? You know, then obviously they would want to come back to the real world.

56:46 SATYA Mean if you're saying infinity is hell.

57:00 PRAYAS Infinity is the impossible.

57:06 Or infinity is the is the escape. Infinity is the

57:14 Right.

57:15 Terminal velocity in that sense, you know. So it's I mean we've always had this the only escape out of the cycle of

57:26 Misery, the way Buddha called it.

57:32 Has been thought to be the experience of infinity.

57:36 Right.

57:38 And I don't know if we are allowed.

57:43 To bring it back from the church, I mean the you know the world of organized religion back into

57:55 In the room of philosophy, I don't know if you're allowed to do that.

58:03 SATYA Are you saying bringing the moment the experience of infinity into a structure?

58:09 PRAYAS Yeah, I don't know if there is any cultural symbol or any linguistic mechanism of talking about experiencing infinity in a so called secular way.

58:23 SATYA I agree, yeah. Do you think

58:25 ADITYA I mean, do you think infinity two things. Do you think infinity can be experienced and if at all it can be experienced, do you think it can be conveyed by a symbol or through a language or through any kind of a sign? I mean is I mean if it is infinity, then it is beyond the scope of con b beyond the scope of transformation.

58:47 PRAYAS I don't think it is.

58:50 ADITYA (?) So huh?

58:52 PRAYAS It's beyond the scope of representation.

58:54 ADITYA Right. So it cannot be captured by anything because it is infinite.

59:00 SATYA Yeah, and which is what they have said in the Vedas, right? I mean it's like or not just Vedas, anybody any religious or spiritual has said that infinity or the experience of whatever that infinity is cannot be captured.

59:17 PRAYAS Yeah, so then we're back to you know we're back to the first step. We're back to Square in that sense. That we are looking at something that we

59:31 Cannot describe.

59:33 SATYA Yeah. Cannot describe fully well.

59:37 SATYA (?) We're looking at the abstract.

59:41 PRAYAS No, so having a perspective which is a default state in this cultural

59:50 Existence having a having a perspective doesn't allow us to experience infinity.

01:00:00 PRAYAS (?) Yeah, I do.

01:00:01 SATYA I kind of agree with that, yeah, because it comes in the way. I mean, maybe you actually can, but then you're telling yourself this is how it should be, so you miss it.

01:00:10 ADITYA But this experience is all that we are entitled to. Why do we want anything more than what we are given?

01:00:18 PRAYAS Yeah, because we I mean if we understand basically that what we perceive of the world and the world is not the same.

01:00:32 You know, then it's reasonable to understand that there will be a desire

01:00:39 To see what is there.

01:00:41 ADITYA But I think what we define as the world is also limited and when we say that we there is a difference between what we perceive and what is, I think there cannot be there cannot be a situation where there is no difference because in interpretation itself there is the limitation of discounting everything else that is not in the current perspectives and that's why and that's why one of the other ways to attempt to reach at infinity is to hold many perspectives, is to view from as many points.

01:01:25 Right.

01:01:26 PRAYAS Yeah, but that's not I mean, that's not possible as far as

01:01:33 I would model a perspective. I don't think it's possible to have multiple or hold multiple perspectives as you say.

01:01:40 ADITYA And not holding them together at this at the mo at the same moment of interpretation, but you know, just the ability to juggle through juggle with all of them.

01:01:52 PRAYAS Yeah, I don't think you can manage to escape what you have.

01:01:56 SATYA (?) Correct. And so why not

01:01:58 Train yourself you can train your like it's like walk in somebody else's shoes. Like what does it feel like to be a blind person or what does it feel like to be of a certain race or something, you know? It's like what is their experience like? Can I theoretically think about it?

01:02:14 PRAYAS But that will always be fiction, right? I mean, I can't even approach the actuality.

01:02:21 SATYA But you are pushing yourself still. I mean you have a framework which is like this, but you are pushing yourself to adopt another framework which might give you a different insight.

01:02:33 PRAYAS But what we are adopting and what is not the same.

01:02:37 SATYA Agreed. I see that. I see that.

01:02:40 PRAYAS So I mean I understand that it's an approximation as best as we can have it.

01:02:45 PRAYAS (?) Yeah.

01:02:47 But it's not the same and

01:02:51 I think we have you know reached a point in time where we have accepted the unspoken fact that every representation has noise embedded in it.

01:03:06 PRAYAS (?) Definitely.

01:03:08 And at this point we are we some many of us even are able to fight for our perspectives.

01:03:21 You know, we are able to actually think that our perspectives are absolute and truly representative of the world.

01:03:31 SATYA I think most people are well, I don't know most people, but yes, that's common, yeah.

01:03:37 I mean that's human, right? Like humans would do that to make sense of the world.

01:03:43 PRAYAS Yeah, that's what that's what culture has

01:03:47 L has that's how culture has constructed the idea of the human

01:03:52 PRAYAS (?) Yeah.

01:03:54 As the human who is an individual and who is not the infinite.

01:04:05 ADITYA Or maybe it is or maybe it is that culture has identified the human to be the limit. As in the interpretation of the humanity as a limitation and that's why we've all come to realise that we are all limited and together it is only you know it is only together that we can discover infinity.

01:04:30 Because infinity has to be a sum of each unit of limitation.

01:04:38 PRAYAS Yeah, so I mean i and that's what we were talking about yesterday. yeah, so infinity is more than the sum of all the limitations, right?

01:04:47 ADITYA (?) Right. So the minimum that it requires So it so the minimum that it requires is the sum.

01:04:55 PRAYAS Yeah, but the sum doesn't help us because it's still more.

01:05:00 ADITYA You mean the sum is more or less?

01:05:02 PRAYAS I mean infinity is always more than the sum, so the sum doesn't help because infinity is always more.

01:05:08 ADITYA But we don't know what the sum would be like.

01:05:11 PRAYAS So like even the number googol is not the end of numbers, right? It's still a measure because you can never count all the numbers.

01:05:29 ADITYA (?) Which number did you mention?

01:05:31 PRAYAS (?) Googol, I mean you know, one with a hundred zeros.

01:05:35 ADITYA Okay.

01:05:40 Yeah right. We will always manufacture limits because we are limited when we can only I mean any definition, any interpretation is only is only the I mean an attempt to reach somewhere but falls short of somewhere. And that and that somewhere is I mean one of the somewhere is infinity.

01:06:02 PRAYAS Aditya, yeah, Aditya, Satya, Raja, Major. [?] So you know, we have to we'll conclude the session here today.

01:06:10 Okay.

01:06:11 We have taken more than the hour a few minutes more than the hour we had initially asked for, so

01:06:20 Okay.

01:06:20 Tomorrow the this you know, tomorrow the question in front of us is why do we see what we see? And which will go on from here.

01:06:32 PRAYAS (?) Okay.

01:06:34 PRAYAS (?) And Satya I know that you haven't signed up for tomorrow, but you know, if you have time it'll be great.

01:06:39 SATYA Certainly. I'd be happy. I'd be happy to. I wanted to say thank you so much for organizing. This is really I mean it's I'm really enjoying it, so

01:06:49 PRAYAS Yeah, thanks. No, we've just you know one we wanted to have this room in which we can talk about things in an unstated way, you know, in which we can have an open conjecture.

01:07:04 SATYA Yeah, it's rare to have those spaces, so this is good.

01:07:06 PRAYAS Yeah, yes. So I will you know this video when the video gets posted on YouTube I'll send you a link each of you so that you know you have this document too and you know thank you for being here.

01:07:23 SATYA Okay, sounds great. Bye everyone.

01:07:26 SATYA (?) Bye.