Perspective Studies, Day 12

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 12 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.

Prayas Abhinav · prayasabhinav.net/videos

00:01 OBTUSE Convey everything that is experienced in a given moment. You know, words can only go so far and us being restricted to this one medium to communicate experience as it is.

00:16 PRAYAS You know, this is a very cinematic view.

00:20 OBTUSE Well.

00:21 PRAYAS Of the world. So you know cinema would say to the world that words are not enough. You need creature [?]. And that's why cinema exists.

00:31 OBTUSE Correct. And that's why cinema comes closer to perhaps the action state

00:37 PRAYAS Is better than literature, right? So it's supposed to be better.

00:42 OBTUSE Well I wouldn't necessarily compare cinema to literature because cinema also has literature and music.

00:49 PRAYAS But you know

00:50 OBTUSE And aesthetics and

00:53 PRAYAS But literature raw is something which people cannot engage with anymore.

01:00 OBTUSE No, a lot of people can, but very a lot of peop well, a lot more people can engage with cinema than literature. So Yes.

01:07 PRAYAS Yeah.

01:09 OBTUSE Literature too, but not as many as people who

01:13 PRAYAS So in that sense cinema is cinema is pop, right?

01:16 OBTUSE There's a nice pop correct yeah.

01:18 PRAYAS Yeah. So it's more pop than literature at least.

01:23 Yeah.

01:24 OBTUSE True.

01:25 PRAYAS Less pop than dreams.

01:28 OBTUSE But there's pop literature also, so

01:31 PRAYAS Right, which is still less pop than pop cinema.

01:36 OBTUSE Yeah. True.

01:42 PRAYAS I find the idea of pop pretty interesting.

01:45 OBTUSE I'm not [?] knocking the door. Let me just check who it is.

01:48 PRAYAS Sure.

01:49 OBTUSE Yeah.

01:49 PRAYAS Yeah.

02:06 OBTUSE Hi Prayas, sorry, I'm back. Are you still there, Prayas?

03:48 PRAYAS Hi.

03:54 Are you here?

04:25 OBTUSE I've heard [?].

04:29 PRAYAS Hi, are you back?

04:31 OBTUSE Yeah, in fact.

04:35 Yeah, we were talking about cinema, literature and how cinema reaches further and discloser [?].

04:44 PRAYAS So you know I wrote this book on cinema which said that you know cinema was supposed to approximate what dreams are able to say.

05:00 OBTUSE Right. And now

05:01 PRAYAS Yeah, it failed in that in that pursuit.

05:06 OBTUSE Right. Now apparently they've some people at MIT have devised a contraption which can record your dreams or something.

05:17 PRAYAS It can't really work. Like what would be the what would you would be the language of a recorded dream?

05:26 Like would dreams be recorded cinematically or how?

05:35 OBTUSE Apparently they can decrypt our the electrical signals which are produced in the brain w during sleep mode and they can interpret

05:50 PRAYAS But they're represented as what?

05:53 OBTUSE I'm not entirely sure, but certainly

05:56 PRAYAS So not translated at all.

06:00 OBTUSE As visuals even. I would I'd really need to go back to the article in

06:10 It's called a dream catcher, not dream catcher, it's called something. it's been in the developmental stage and now they can they've conducted enough experiments to confidently say that yes we see a certain pattern and when they confirm it with the dreamer the person who actually s was dreaming, they have some confirmation where the fact that yes indeed that contraption can capture what they were seeing in a semi conscious state. But how it can be reproduced is something I don't have an answer for or what medium it uses.

06:50 PRAYAS Yeah, because

06:57 You know it's one thing to record the signals in the brain during dreaming and it's another thing to know what you're dreaming.

07:11 OBTUSE Yes.

07:13 PRAYAS And I don't think it's ever going to be possible to

07:22 [unclear]

07:30 What someone else is dreaming, you know. I think you dream in your own language and that language cannot be translated to the language I understand.

07:41 OBTUSE Right.

07:43 Okay.

08:28 PRAYAS So you know, yesterday we were talking about how there are two things, one is voices and one is instinct, right?

08:40 OBTUSE Please.

08:41 PRAYAS There are these two kinds of entities in this universe, right? In our experience.

08:51 So we experience instincts and we experience our voices.

08:57 OBTUSE Yeah, yes.

09:01 PRAYAS So I was thinking about this today because we were going to talk about these instincts and voices in the context of experience. So what do you remember out of it?

09:17 You know, so all these things all these things happen to you, but what did you make out of it?

09:26 OBTUSE Great.

09:30 PRAYAS And I was thinking that, you know, instincts are hard.

09:36 SPEAKER 3 Yeah.

09:39 OBTUSE They hard in the sense.

09:42 PRAYAS You know they are

09:44 OBTUSE Not valuable [?].

09:46 PRAYAS They are not going to be able to do that.

09:49 OBTUSE Yeah, genetic in it, yeah.

09:50 PRAYAS Like in a sense our instincts are part of our DNA in a in a sense.

09:56 OBTUSE True, because you don't have to learn it. It's already embedded.

10:02 PRAYAS It's your animal state.

10:05 Yeah.

10:06 And voices are soft.

10:12 OBTUSE Okay, no.

10:13 Soft, you're saying.

10:14 Yeah.

10:15 PRAYAS Yeah, so in the in the sense people can exist without bodies.

10:20 PRAYAS (?) All right.

10:20 PRAYAS (?) It's not problematic to imagine voices without bodies.

10:37 OBTUSE Sound is matter dependent, I think I'm not really sure of it though.

10:43 Well

10:46 PRAYAS Yeah, I wouldn't know because as far as I understand, sound is vibration.

10:52 OBTUSE Yeah, it is.

10:55 PRAYAS (?) So you know and air particles vibrate and so we can hear sound.

11:03 SATYA (?) She wants to play.

11:04 OBTUSE (?) So air is a material entity.

11:10 We it uses air as a medium to travel but I don't necessarily agree that air by itself can also make sound.

11:23 The whistling and that it uses matter to create sound.

11:30 PRAYAS Yeah, you are right. I mean I'm just agreeing with you when I'm saying that yes, sound is matter.

11:39 Because air is matter.

11:41 PRAYAS (?) Well.

11:42 You know, a vacuum is different materially than a room with air.

11:49 OBTUSE Okay.

11:57 No.

12:01 PRAYAS Right. So like yesterday we were talking about instincts and voices as t as these two different things. And I was thinking about this and I was thinking that instincts are hard and voices are soft. Right? So instincts are almost genetic and our voice is, you know, like a ghost. And voices include instincts by encoding instincts as logic, you know, so our value system is an encrypted version of our instincts.

12:42 PRAYAS (?) Voices soften instincts.

12:47 Right? So instincts are

12:52 PRAYAS (?) Encoded in a voice but they are not available in a naked way. So they're softening. But the softness is synthetic in this context because material materiality does not exist.

13:11 OBTUSE Okay.

13:12 PRAYAS So, you know, in the sense when you're talking about voices or instincts there is no material.

13:21 PRAYAS (?) Okay.

13:23 But like we were just talking about sound is material, right?

13:29 SATYA Sound is tangible.

13:31 PRAYAS Yeah, like sound is material we can hear because particles of air vibrate.

13:37 SATYA (?) Okay. So there's a transmission.

13:41 PRAYAS No, so we can't hear sound in vacuum.

13:45 SATYA (?) Right.

13:47 SATYA (?) There's no sound in space, yeah.

13:48 PRAYAS Yeah. There's no sound in space because there's no air in space.

13:52 PRAYAS (?) To carry the waves, yeah.

13:54 OBTUSE Yeah.

13:55 OBTUSE (?) Right.

13:56 PRAYAS So I'm saying that if so if voices are material because voices are sounds, right? So

14:03 PRAYAS (?) Right.

14:04 You call something a voice we then you can start hearing it almost, right? So it there's a there is a quality of voice.

14:13 SATYA But the voice in our head is not necessarily heard because of material or is it?

14:20 OBTUSE Right.

14:20 Could there be a voice without our body or our mind? I mean our does a does our mind exist without the body or that's also

14:28 PRAYAS We were just talking about how voices can exist without bodies. And then you know we developed it, Obtuse said if voices can't exist without bodies, which is what Obtuse was saying, that voices can't exist without bodies, then how can

14:52 You know, how can voices

14:57 PRAYAS (?) Be products of vacuum, right? So but it's not vacuum inside a head. It there is oxygen in our bloodstream, but in a encoded way.

15:19 SATYA (?) Where does this take us?

15:24 PRAYAS No, so I mean I was just thinking of these multiple layers of distortion, right? So instincts are hard, voices are soft, voices include instincts by encoding instincts. So you know it's one is part of the other, right? So we cannot talk about voices or instincts without talking of the other.

15:52 PRAYAS (?) You can only talk about instincts when you talk about voices if you talk about voices.

16:05 PRAYAS (?) Did it

16:09 I mean are we lost or are we

16:12 SATYA Yeah, I am slightly yeah.

16:15 SATYA (?) Right.

16:15 SATYA (?) Oh good.

16:19 MOSES SAM Prayas, so tell me if voices I mean we are thinking of voices and the body as a container, right? So sound doesn't need a container to perpetuate, it needs a medium to perpetuate, right? So if voice if we are able to hear voices, what is the medium there?

16:41 SATYA Which is kind of what I was saying too, which is like in our head when we hear voices it's not exactly sound as the material but it is it's imaginable.

16:50 PRAYAS (?) Yeah, it's sound for our mind, right? So in the sense
16:54 Yeah.
16:54 If a person speaks and if a voice speaks inside a head, it's the same thing.
17:00 PRAYAS (?) So what's the medium that carries this sound?
17:03 MOSES SAM (?) I'm sorry.
17:05 SATYA (?) Oh, okay.
17:06 Yeah, exactly. What is the me like in this case there is no it's not the same medium as hearing a physical voice.
17:13 Right.
17:14 PRAYAS Well, that's but the experience is same.
17:16 SATYA (?) The same. Correct. So the first there are different layers to it and inside the mind what happens is equivalent for both.
17:24 MOSES SAM So is this medium the consciousness?
17:29 PRAYAS No, it's I mean it's a kind of surfatial quality, right? So within our body it's blood, right? So there is no vacuum inside the body.
17:39 MOSES SAM No okay, so you're c you're trying to tangle two things. one is the physical sense of voice, which we are not talking about, right?
17:51 MOSES SAM (?) Yeah.
17:52 I mean if you're talking about the physical sense then it's okay, you know there's oxygen in blood, this carries these things, okay. But we are talking about something else, right? The voices that we hear in our head how do we make sense of it? What
18:09 PRAYAS I' I'm only saying a simple thing, and that is that instincts are
18:16 About the body.
18:19 And voices are about the software, right? So it's the voices don't need to be present in blood to be present.
18:29 SATYA (?) Yeah, like you said, genetic. In the sense instincts are coming to us through nature.
18:34 SATYA (?) Yeah.
18:35 Whereas the voices can be coming from nurture, it they could be.
18:39 PRAYAS Yeah. So they might come from anywhere. Like yesterday when you were talking about possession.
18:46 SATYA Yeah.
18:47 PRAYAS You know, it's possession is just like it just happens. So you're a voice without a body and you possess a body without a voice.
18:56 SATYA Okay. Yeah.
19:00 SATYA (?) So what's noise then?
19:05 Multitude of voices.
19:08 SATYA (?) So how do we filter out those noises?
19:12 Do we want to?
19:14 MOSES SAM I would want to otherwise at any given point in time there are like too many people talking and then like I can't hear anything. Then I would have to rely on my instincts all the time.
19:30 And that's a sort of filtration tool.
19:33 The
19:35 Mm.
19:38 I mean first of all, I'm not very convinced about the f concept that voices are soft and instinct for love [?]. I think it's the other way around.
19:50 PRAYAS No I mean if you take a person and if a person is not present in a body
20:01 PRAYAS (?) Okay.

20:02 How can you imagine instincts? Right? So in the sense if not through the DNA, how would they come to me?

20:11 PRAYAS (?) My parents didn't tell me, no one told me, how would I know how to react when a bullet is fired at me?

20:21 MOSES SAM Okay. But like no I understand instincts and genes carry that. That part is okay. But then what I'm confused about is how do you define the quality of instinct and voice? Like when you say it's hard and it's soft. It's loud and sharp.

20:41 PRAYAS Yes, voices can e exist without bodies and but bodies can't exist without instincts.

20:50 Okay.

20:54 So you know we are doing a three way comparison between voices, bodies and instincts. You know, three way it's a three way equation. It's not a comparison, it's an equation.

21:07 PRAYAS (?) Right.

21:09 So the body is depend is in interdependent on its survival for you know, it's depends on instincts.

21:18 PRAYAS (?) Mm-

21:20 PRAYAS (?) You know, so if we ac actually make a

21:25 Artificial human body ever

21:30 How are we going to know what to write into the DNA?

21:36 MOSES SAM What do you want?

21:41 PRAYAS Which is the most difficult question ever in the sense what does it mean to be a person?

21:48 SATYA I mean that's in that's more that's not a difficult question, right? Like if you are creating an artificial body and you want to program instincts, they are very fundamental.

21:57 SATYA (?) Right.

21:57 SATYA (?) How would you do it?

21:58 If survival I mean if survival is the goal then this thing whatever it is has to deal with eating, you know, finding a means to survive like fuel, finding a means to perpetuate itself or to preserve itself.

22:17 That would be I mean I would think

22:21 PRAYAS You know, but the instincts we know that, you know, you react like this in fear and you react like this to a loud sound and whatever. No those instincts are just the instincts that we know, right? So in the sense, even if you encounter a situation like you know, so you are meeting an extraterrestrial organism, right?

22:47 PRAYAS (?) Yeah.

22:48 And you would know how to behave instinctively.

22:55 SATYA I see, I see that. B what you're saying is like the way I'm seeing it, here is a artificial body and I want to give it this goal. What is the rule set I will program into this body towards this goal?

23:08 PRAYAS Yeah, because the rule set is not even known fully.

23:11 SATYA Exactly. That's right. I see now. Yeah. How can you program instincts for things that you don't know?

23:19 PRAYAS Yeah. So inst so that means instincts are hard. You know, so we are we humans still have to be born because they haven't figured out yet

23:35 How to script instincts.

23:41 SATYA (?) When you say hard, is it like tactile hard or difficult?

23:49 PRAYAS (?) A tactile hard.

23:51 SATYA Okay.

23:57 PRAYAS (?) So Obtuse says on text, instinct is intelligent design.

24:05 Is that true?

24:06 MOSES SAM I

24:14 PARVEZ I was listening hello, am I audible?

24:18 PRAYAS Yeah.

24:19 PARVEZ Okay. I was listening to the earlier bit of the discussion as well. I think there was some amount of confusion which happened when we went somewhere into voices using not a vacuum but they need something and then we compared them with instincts. So there was a bit of confusion I think which happened there. So I just thought, see, instincts basically how I understand them is life itself or the given of the life that you react, and they're not really like voices. You don't hear them, you don't talk to them, you're just guided that's the life force, so to say, or whatever. It just happens, it continues to happen and we can't fathom how and why. Now the voices in the head which we are talking about, or the voices within, they do not require a medium. And there was some talk about blood and oxygen in the blood. I don't think even that works because these are happening within their thoughts, which we are perceiving. So they may not be a voice, but they are perceived as the same as the voice and therefore one cannot often differentiate it from an external voice. But these the internal voices they do not probably require a medium and they are emerging as thoughts within.

25:37 PRAYAS No but how are you so sure that voices are absolutely that you know, we should not confuse the mir materiality of experience and the voices and vacuum question, right? So

25:53 PARVEZ Simple experiment that when we are talking like meh, now I'm talking and everybody is listening because a wave is happening and it is going somewhere. But the voices in my head only I am hearing. Because if they were actually existing as waves, then the waves are you know they would go out also. Because if we consider head c if we take the example of the head that there's the brain, there are the blood vessels. So there is enough medium to continuously even pass it through our head. It's like if I tap on my head, another person sitting there would hear it.

26:27 PRAYAS No, but I think not hearing it is just is a portion of not being sensitive to that frequency, right? So the body might be vibrating and might be transmitting a frequency of you know, a wave of vibration and we would not we don't know how to hear it, right?

26:50 SATYA So you're saying that there's a voice in my head it is in my head but actually it could be audible in somebody else's head.

26:59 PRAYAS Yeah but we don't know how to hear.

27:02 PARVEZ But so that it's very simple again. We have audiometric recording instruments now which record a huge and huge really range of voice of frequencies. So frequencies are detectable, right? So any frequency if it is really a frequency

27:20 PRAYAS Only with the limits of our equipment right now and only with the within the limits of our understanding of frequencies right now.

27:31 PARVEZ (?) Right.

27:33 SATYA If I have a voice in my head, which is my mother's voice, does it have a frequency?

27:41 PRAYAS It might. I mean what I'm saying is yeah. It might I mean I'm just saying that if you can agree that i if you ever met an extraterrestrial organism, you would know how to behave instinctively. So if you agree that not all of instinct has been encoded not all of our library of instincts is even known, right?

28:09 SATYA Yeah, we may not know our whole library of instinct. B for example, just today I read something about the skin having smell detectors. Somebody found this.

28:19 PRAYAS Right. We don't know that. I mean we don't know that yet. I mean maybe in twenty years we'll know that.

28:28 PARVEZ (?) Mm.

28:30 SATYA Do we want to stay with this physicality though?

28:37 PARVEZ So I mean by way what is the point we're trying to drive at? Like instincts and voices and the external voices, the non hearable voices and the instincts. So these are three things we can

28:50 PRAYAS I mean the point being very simple it being that instincts are hard and voices are soft. So you know yesterday we had these two things in front of us, instincts and voices, and we don't know how to put them on the same plane, right? So how to look at them as things we can talk about. Are there two primary to talk to talk about them or is it possible?

29:22 SATYA So one thing you had mentioned was that instincts ha they whisper, which sort of made sense to me. Like so to me instincts also have voices.

29:34 PRAYAS Yeah, but they're encoded in the blood.

29:38 SATYA Okay, I mean keeping that aside how they come out is okay, but ever it's like a whole bunch of voices in the head, which some of them are instinct.

29:49 PRAYAS Yeah and I would imagine that yeah, we don't really know what the difference between the instinctive voice and the

30:02 Individual voices sing, but yeah, so you're right.

30:10 PARVEZ Is there an instinctive voice? I mean that's what I am wondering. Is instinct really in that sense a voice? Or is it just something you act upon, you which is your driving force? I mean like w is it a voice for example for a child to cry when he doesn't know how to speak to ask for food and just cry and attract attention?

30:32 SATYA Yeah, I guess I see what you're saying. I guess when I say that it is a voice, it's maybe at a older age or whatever when I've managed to vocalize that instinct, I've managed to articulate it.

30:46 SATYA (?) Yeah, we are giving it a little bit more.

30:47 PRAYAS I think what you're saying Satya is that a lot of things which what which our voices tell us, like you know for me what Alishan tells me

31:00 I can never be sure if Alishan is telling me that because Alishan thinks that or because of some influence of my instincts encoded in my blood.

31:12 PRAYAS (?) Mm-

31:13 PRAYAS (?) So I mean I don't know if voices are influenced by instincts.

31:21 PARVEZ Voices may be influenced by instinct. I think everything that way is in our whole existence is influenced by instincts, no?

31:29 PARVEZ (?) Right. Yeah.

31:31 So therefore the voices that are happening, even if there is a confusion and whatever, they're happening around the instinct, either as a counter to the instinct or as a support to the instinct.

31:43 SATYA Correct. Which is why I have a war in my head going on between my instincts and what's something I've learned.

31:51 PRAYAS (?) Yeah.

31:51 PRAYAS (?) Yeah, all the time.

31:53 OBTUSE Yeah.

31:56 PARVEZ So if we for example, let's talk about the whole notion of sex, for example. So there's one bit which is the instinct, which is driving it and, you know, pushing people at a certain point of time. And then are these voices which are telling no or how and where and when and all sorts of things.

32:14 Correct.

32:14 They are in response to the instinct. So they may be counter to the instincts at time and this is where the voices become to me, they become the external influence or the social influences or the conditions we are living in, blah, whatever kind of external things you can build up. Whereas the instinct is just remains the guiding force in just one little thing which is pushing in one particular direction.

32:42 PRAYAS No, but I mean I found it very surprising to be able to think of instincts having voices which is what Satya said. because you know if I imagined that bewildered self, you know, if I imagine myself as being overwhelmed by all these voices that I'm hearing, and I don't even know which voice is instinctive and which voice is narrative or individual or whatever, it's it seemed to be a realistic image.

33:21 SATYA For me when I say instinct has a voice, I think like I was typing, it's like I'm trying to find a way I'm trying to f make my way through this world and one of my survival mechanisms is to draw you know deep dig deeply into myself and see what is my instinct at this point telling me.

33:47 SATYA (?) What could I do instinctually versus what I'm supposed to be doing socially? So I kind of try to go and listen to what my instinct is telling me. Therefore, if I'm trying to listen to my instinct, maybe my instinct has a voice.

34:01 Maybe have created that voice for it.

34:04 PRAYAS Right, so because all we can hear are voices.

34:18 PARVEZ Sorry, what was the last thing you said, Prayas?

34:21 PRAYAS That all we can hear is voices. So I mean which is you know like taking the next jump because I think what we're talking about in terms of voices and instincts sits very well there at the point at which we were.

34:42 And we can now take the take a jump in the sense instincts having voices and voices also having voices leading you know, this so and you're imagining this bewildered self who doesn't know which voice is instinctive and which voice is individual.

35:07 Seems to me a good model.

35:11 SATYA Yeah. Yeah. 'Cause I can see that in myself all the time.

35:23 And it then it comes to the question like how do you know which one which one takes precedence?

35:30 PRAYAS Yeah, which is what you were talking day bef day before. And then you know, we were we left it at some point with the with a thought that, you know, if we keep asking why

35:47 We'll never get any better.

35:50 PRAYAS (?) Yeah.

35:51 So we left it, but yeah, that's a mystery.

35:59 SATYA Yeah, it's like again the quantum going down by quantum.

36:04 PRAYAS Yeah, I don't get it at all. So I mean I can just sympathize with the power play happening with a thought of possession, right? So what everyone is trying to do is possess you before you can possess them.

36:26 PRAYAS (?) Right.

36:27 And that's what power play is about. It's about possessing before you get possessed.

36:35 PARVEZ (?) Yeah.

36:44 SATYA Actually, I was also thinking about the voices. what are the voices? Are voices

36:52 Are voices me or can somebody else live in my head who's not me?

37:01 PRAYAS Yeah, so I mean boundaries of individuality are very random, right? So

37:09 There are there is no reason why parts of me are possessed by somebody else.

37:17 PRAYAS (?) And that's not me, yeah.

37:19 PRAYAS (?) Yeah, so it's you know, it's like you can use server space all over the server farm.

37:29 OBTUSE (?) Okay.

37:33 PRAYAS So I mean I would really yeah, I would agree with you in the sense that yeah, there is I mean thinking of voices, having boundaries of bodies is difficult.

37:54 I mean you said this right? I mean you were questioning the limitation of does your body have does your voice have to be in your body? That's what you're wondering.

38:12 SATYA No I guess at now I was thinking about the voices which are inside my body, but are all those voices I? Is each one of them I as a me, or are there some voices which are not me? That's what I was trying to think about.

38:32 PRAYAS Right. So in this sense if you have some voices which are not you

38:37 Yeah.

38:38 What does that mean?

38:40 OBTUSE But to be able to say it's not you, y you should have known who you are first, which is also hard to get to begin with, because we are a part of a lot of things that we chanced upon during our lives and so we're not just one thing, you see. So it's how do we say

39:02 OBTUSE (?) Yeah.

39:03 This is not me and this is me. How do you differentiate? How can you tell? I mean, are you so sure that is you or I don't know.

39:11 SATYA Correct. And there was one thing which Prayas had said earlier about perspective. I might try to look from your perspective, but that is still my perspective. Therefore all these voices are I.

39:24 PRAYAS Right, because we are filtering those voices through our mechanism of hearing

39:34 Right. So if your if your head has some voices who don't belong to you will still think they are part of you because you're hearing them as yourself.

39:44 SATYA Right, and it is still me that has fabricated that voice of someone else.

39:50 MALAVIKA (?) So that begs the question, are voices instincts or what?

39:57 MALAVIKA (?) I mean instincts h having voices is somewhere I feel we can l leave this.

40:20 PARVEZ (?) I'm just wondering why is there so much emphasis on this on the idea of sound and voices constantly. Because we seem to be focusing on just one sense of perception. And that's why I was preferring to use the word perception, that we perceive them as voices, but I'm not sure if the ones which are inside are really voices or sounds.

40:44 And that may open us up to the possibility of other senses coming in. But maybe because we are so comfortable with the audio and the visual, there are two senses which are we use and acknowledge much more. So and voices, audio being the most you know, dominant all the time, it is there. So maybe because of that we are we are denying the other senses and not looking at the per the entire perception as a much larger thing than just the voice.

41:15 SATYA Yeah, actually I was not looking at voice as a sound. I was thinking of it more as a value system.

41:24 PRAYAS Right, a code. So a voice is knit from experience, from the with stream of experience. A voice is a meshwork.

41:34 SATYA Yeah.

41:40 PARVEZ So then it's more a perception or a of a or thoughts we are talking about.

41:48 PARVEZ (?) Yeah.

41:49 OBTUSE But that's limited as well since not everything you experience can be communicated using words. So we are again limited

41:58 PRAYAS I'm saying that you cannot deny limitations at any scale, right? So you can't ever be unlimited or infinite because that's what we talked about for a few days. But I'm saying that so you always have a limit.

42:20 Your perception will never be without a resolution.

42:39 PRAYAS (?) And that r that limitational resolution can be called sound. Because that can be called anything.

42:51 'Cause it's something. That resolution is something. So we can call it by any name.

43:10 OBTUSE [unclear]

43:21 SATYA What was the question of the day?

43:24 PRAYAS Experience and how

43:29 PRAYAS (?) Do you remember?
43:30 What do we remember out of what happens? Right? So
43:36 PRAYAS (?) Think about it
43:38 PRAYAS (?) Right.
43:39 MALAVIKA (?) I've missed it.
43:40 PRAYAS Mm-
43:41 PRAYAS (?) Yeah.
43:43 So after the moments pass, what do we remember happened? So we were we are talking about exactly this, right? So what is the resolution of memory? So what is the resolution of perception? Is
43:58 PRAYAS (?) Yeah.
44:00 Yeah, basically yeah, a parallel.
44:10 SATYA And we said that there's a limitation. There's a resolution of brand we're not [?].
44:15 PRAYAS So if there is a resolution to memory, that means that a lot of things must be must be happening that we don't remember.
44:25 SATYA (?) Yeah.
44:27 And like Parvez said, there are all these sensations or other perceptions which probably slip through the tracks.
44:36 PRAYAS Yeah, so like we can't remember instinct. What we remember is only voice.
44:44 OBTUSE (?) That's where we were yesterday, right? I mean that's what we concluded with.
44:58 MALAVIKA You remember instinct? Yeah, I saw that
45:02 That you made yesterday.
45:05 MALAVIKA (?) Yeah.
45:08 MALAVIKA (?) It's I mean instinct is
45:13 You can speak of it as a memory also.
45:19 Everyone talks about I mean you can recollect having an instinct and doing something with it. You know, you are instinctive. So many acts
45:30 PRAYAS When the voice looks at instincts, the instinct is known through the voice to us.
45:38 MALAVIKA (?) Voice.
45:42 SATYA (?) No, I mean I think yeah
45:46 We also said that not necessarily because as Parvez said earlier, like if it's a child or a baby but I don't know if they have a voice or not. Don't know if their instinct presents itself to in their minds as a voice or not.
46:06 MALAVIKA (?) Mean that's still formative. Yeah. I mean, if you look at
46:11 It's it's hard a voice itself is defined by something that's a little more definite. And something that is in a formative stage you it cannot really be termed as a definitive voice.
46:29 Okay.
46:29 And that's how I see it because and I'm taking voice from the literary sense and not the literal sense.
46:38 SATYA (?) Okay. Yeah.
46:42 MALAVIKA So but the there's not too much of a connection. Instinct I mean, the instinct is there for even babies, like even a baby who's a couple of days old is gonna have instinct. Every
46:59 PRAYAS But those instincts are not remembered.
47:03 PRAYAS (?) Yeah.
47:03 PRAYAS (?) I'm not so certain. I mean
47:06 We only start remembering our life from when the voice emerged.
47:12 PARVEZ See the vo basically voice again another thing I think when we talk of voice we are actually talking about words and words as we discussed earlier are symbols which we have cre-

ated ourselves to assign a cer certain meaning and to m be able to get certain meaning out of it. Now before that those words are formed. No I don't

47:34 MALAVIKA Don't agree, why do you have to narrow things down to words? I mean there's so much more in this world that is not verbal, that doesn't have to do with words. I myself am a more of a visual person and you can't say that visuals are absent of voice. I mean if you can say language, not definitely words, you can say language. So visual language or verbal language, it doesn't matter.

48:04 PARVEZ Yeah, but we are talking of voices continuously and voices means words primarily, what we are referring to. And words are

48:11 PRAYAS That is what Malavika is asking. why is that?

48:17 SATYA Yeah, 'cause for me voice like I said earlier was value system. It's like a set of it's actually a bunch of concepts.

48:25 MALAVIKA (?) Yes.

48:27 PARVEZ Right, and these concepts are defined by words, which is language.

48:32 SATYA You know, I'm s I'm trying to see w I think I see that because when I say my value system I'm articulating it. One means of articulation is words in my head language in my head. But can I articulate my value system in a different way? Is there a feeling?

48:54 Maybe.

48:56 PARVEZ Yeah, y you would, of course, wouldn't it?

48:58 OBTUSE Through practicing. I mean.

49:00 Yeah.

49:01 Through practice. That will speak for itself if you use words to convey it. People will pick on it.

49:08 SATYA (?) Practice means external.

49:10 PARVEZ But where does a value system come from? It comes only when we start communicating with each other or with the society at large, even as an individual, and that is where the value system develops. And it develops through communication of ideas, which could be language is one of the key modes, and then beyond that there are all kinds of languages the verbal, the nonverbal and all of them together. And that is when we start

49:33 PRAYAS Value systems could also be recorded in the form of visuals. So you don't we don't know if it's recorded in words only.

49:43 PARVEZ No so that's why

49:44 SATYA (?) That's my mother.

49:48 PARVEZ It goes into all kinds of languages then. I'm saying

49:51 OBTUSE For example, through practice, I mean you don't need to use voice necessarily.

49:59 PARVEZ But b my point here is that the instincts on the other hand do not need a language, whatever kind of language that may be. They are there.

50:08 PRAYAS But instincts need DNA. I mean that's what we're talking about in the sense if that instincts are hard. If instincts are hard then they need material.

50:21 PRAYAS (?) Yeah, but they don't

50:22 SATYA (?) Necessarily need words is what Parvez is saying, right?

50:26 PARVEZ Yeah.

50:29 PRAYAS (?) Right. Not words. Then use DNA.

50:35 PARVEZ Yeah, I mean they are what we are given w we are here with. And the game begins from there if you go back to your game theory. So you know.

50:45 SATYA (?) And they might find a voice later when I have learnt to articulate it to myself.

50:50 SATYA (?) Yeah.

50:51 SATYA (?) Yeah.

50:53 MALAVIKA (?) So my question is are you linking the two?

50:57 SATYA Which two?

50:59 MALAVIKA [unclear]

51:00 MALAVIKA (?) And language or instincts and

51:04 OBTUSE (?) Mm.

51:05 OBTUSE (?) Voices?

51:07 PRAYAS (?) Instincts and words. You are saying that the are we building upon instincts we can record instincts without words.

51:20 OBTUSE Yes.

51:21 PRAYAS Are we building on that?

51:26 PARVEZ Yeah, I mean I would say that the voices when they are happening, there is a debate, a discussion of a bar of value that we have somewhere. But instincts don't worry about the values. They are there to happen and they just make you do or move in a certain way. You know? So the difference between the two is that the voices, so the so called voices talking about are about a value system that we have built. But the instincts they don't follow a value system, they just follow whatever is there or given them.

51:58 OBTUSE Primal self. I think we have to look at nature if we have to understand instincts because human beings I think we're pretty insulated a at least at this point in time as far as our instincts go. so I would think if a lion brings up a couple of cubs, it doesn't have to speak too much. It'll just lead, it'll just tell it how to hunt or what to eat. And that's where it'll get its instinct from. It'll tell what kind of predators to stay away from and what's

52:36 Real basics basically and it wouldn't need to do things but the cub would pick it up and that it form proper instincts for its own survival. So I don't I don't think we need voice.

52:53 OBTUSE (?) This impact even near Oxford. [?]

53:03 SATYA So I you broke up a little there, but I what I heard is or if it's an animal everything is instinct.

53:11 PARVEZ No.

53:11 I won't agree with that.

53:14 SATYA Yeah, I d I don't because if a n if a big lion is teaching its cubs then there is a teaching element, right? There's a socialization there.

53:23 OBTUSE Saying it's not necessarily speaking it out to its cub. It's you know, it doesn't it not necessarily as we educate our kids and I don't know.

53:33 SATYA (?) I mean there's it's a different mechanism, right? But there is still a language of some kind. Like it's not a vocal language, maybe

53:39 OBTUSE As I think Malavika put it, language is a better term than words or voice which necessarily assumes words again.

53:48 PRAYAS Yeah.

53:48 But visuals can't be broken down into a language, right? I mean a language is a rule based system and you can't have a set of rules that define an image yet.

54:00 MALAVIKA (?) Not an image, but

54:02 MALAVIKA (?) I mean define im visuals.

54:05 MALAVIKA (?) Yes, of course you do.

54:07 MALAVIKA (?) I mean not a set of rules get

54:12 Well I don't think even spoken language has absolute rules in that sense, otherwise you wouldn't have writers and poets and you know, creative people doing stuff with it. I mean they're all the they're playing with the rules and I don't think visual artists or musicians do any less with the rules that are there. I rather than saying rules I would look at it as some kind of, you know, inherent structure or

54:42 OBTUSE Yeah.

54:44 MALAVIKA (?) Yeah. Or to go back to what Satya was saying, there's a certain value. So there's a universal value system for all these languages and people find their own voices within these languages.

55:08 PRAYAS So you are basically agreeing that the visual world can be defined in the language. So you are saying that language is an okay word to go ahead with.

55:19 MALAVIKA Who?

55:20 PRAYAS (?) You. I mean you are confirming that language is a better word than words.

55:27 MALAVIKA (?) Yeah, because I don't always yeah, I don't always use words.

55:35 Looking at a larger picture. There are many people who can't use words.

55:44 It's a medium of communication.

55:45 Yes.

55:52 Otherwise we have to, you know take word also in a very large figurative sense.

55:59 PRAYAS But what does that do to our idea of the instinct? In the sense what Parvez had initially said was that instincts can't be recorded in words.

56:14 MALAVIKA Ah so that's that's precisely my question. What is the relation between the instinct and language or whatever you say? And I think s for me I w if I just think as I speak somewhere y instinct is what drives you to it contributes to the language to you know, structure your language or to perform that language in some way.

56:49 PARVEZ Yeah, I agree with that because it is instinct. We had discussed it in earlier thing also that the instinct which leads us for to live, which means we need to survive and for survival that was what man needed to communicate with others to come together. And therefore language was formed. So it formed because of the need and the necessity of survival and which was an instinct. But instincts work without why I was talking about the word instinct thing with vis-a-vis the voices we hear in our head and that's what that instinct doesn't get communicated necessarily as a voice or a word or a

57:28 MALAVIKA (?) Well that's true. That is true. Yeah.

57:30 MALAVIKA (?) Happens because that's the force which is making us do which is making us sit there, do everything, go for flu [?].

57:35 PRAYAS But I mean you were saying that to essentially not agree with the with the thought that instincts have voices.

57:47 PARVEZ (?) That instincts have voices.

57:49 PRAYAS (?) Yeah, so you didn't agree with that.

57:51 PARVEZ Yeah. I'm saying that most likely they don't have voices. I mean they are j there. They are because it is because of the instinct that we are. And the day the instinct is over I think that's when suicide is the response to that. That the instinct is basically when we say instinct, it's the instinct to live.

58:09 PRAYAS But when you commit suicide you hear a voice telling you that it's time to go.

58:15 PRAYAS (?) Are you here? Nothing.

58:17 Yeah, you hear a voice telling you so it's not instinct, yeah, you don't suddenly f feel the death wish, you know, so you don't feel the death wish and you don't feel like stopping. But you hear a voice telling you that it's time to go.

58:33 PRAYAS (?) Yeah.

58:34 SATYA (?) I mean, we don't know if you're hearing a voice or not.

58:38 PRAYAS I mean the you would only you would only act on it if it were a voice.

58:45 PRAYAS (?) But you could actually-

58:47 We have learned to control ourselves

58:52 We have learnt to control our instincts.

58:54 OBTUSE Totally.

58:55 SATYA Right, which we talked about yesterday too, which is yeah.

58:58 PRAYAS Yeah, but we act on our w on our on voice.

59:02 PARVEZ We fight with our instincts, we try to control them and at times we do control them also, which may be the instinct for hunger, for sex, for whatever in terms of survival or anything. But

59:16 PRAYAS In conversation itself, I mean in conversation, the instinct is to disrupt every conversation, right? But you control it to because you want to listen, right? You also want to hear.

59:31 PRAYAS (?) Mm-

59:32 PRAYAS (?) So in conversation you ca conversations are possible because you can con control instinct.

59:39 PARVEZ No, maybe conversation is possible because there is an instinct to converse. That's the other way of looking.

59:45 PRAYAS Right.

59:47 SATYA (?) So yeah.

59:49 MALAVIKA (?) Does another question I have is does it have to do only with survival? because instinct also sometimes leads people to the other way. And I wouldn't necessarily say that

01:00:06 MALAVIKA (?) Intuition, yeah.

01:00:08 Yeah, and I wouldn't necessarily say it doesn't have to be seen in a kind of violent negative way that, you know, somebody wants to end their life. There are other reasons for people wanting to, you know, end their life. look, I would

01:00:23 SATYA Love to hear more about what are the other things because I'm kind of at the place where anything an organism does is so that life perpetuates itself. Even if it has the instinct to kill itself, it is for the larger goal of life perpetuating itself.

01:00:40 MALAVIKA Yes. in the sense of you know a s for a sense of completion.

01:00:50 You know, I'm I can't think of a better word.

01:00:52 MALAVIKA (?) For control.

01:00:54 Yeah, to s you know, to see a cycle of completion or something. Because I have read some stories of a lot of these monks end up you know, on a path that is very conscious that they want to, you know, see that completion of their mortal life, you know.

01:01:17 MALAVIKA (?) But is that an instinct or is that a

01:01:21 MALAVIKA (?) Oh.

01:01:22 PARVEZ Yeah, so it could be it could be their value system which is making them believe that there is a cycle and that would complete in a certain way.

01:01:30 PRAYAS You know but to leave the world is an instinct. Like a part of what it means to be a monk is leave the world. And that it's part of the instinct. You might see

01:01:45 SATYA Isn't that isn't that also part of life? Like it is part of life to self destruct. There is a seed of ending in life itself.

01:01:56 Yeah.

01:01:57 PARVEZ Yes.

01:02:00 PARVEZ (?) Right.

01:02:01 SATYA That's an instinct, okay.

01:02:13 And the way I still look at it is that self destruction also is for the perpetuation of life.

01:02:22 PRAYAS But how do you how do you make that connection? Why do you think

01:02:26 SATYA So for example when a population increases beyond bounds, you cannot have runaway populations for the survival of the larger ecology.

01:02:38 SATYA (?) Right.

01:02:40 For that I would see that's why it is there.

01:02:50 But I want somebody to push me out of this survival thing and sequence.

01:02:56 PRAYAS Right, because this is I think this thought is the is the core of fatalism.

01:03:02 MALAVIKA (?) What?

01:03:04 OBTUSE Fatalism.

01:03:05 PRAYAS Yeah, a fatalism in the sense that

01:03:08 SATYA Is it is it acceptance?

01:03:11 PRAYAS Acceptance is fatalism.

01:03:14 SATYA (?) Mm. Acceptance is freedom.

01:03:19 PRAYAS Yeah, freedom to freedom of being okay with anything happening.

01:03:28 OBTUSE (?) Freedom from denial.

01:03:30 PRAYAS (?) Yeah, freedom from denial.

01:03:35 And freedom from denial?

01:03:39 Is exactly you know the opposite.

01:03:47 MALAVIKA (?) No, it's pretty much the same.

01:03:52 Freedom from denial is acceptance.

01:03:57 PRAYAS Yeah, that's what I'm saying. The freedom from denial is acceptance.

01:04:01 MALAVIKA You said it's the opposite.

01:04:03 PRAYAS So that's what you were saying. You were saying that acceptance is the opposite of freedom from denial.

01:04:09 MALAVIKA (?) Oh wait a bit. I did not say any negative.

01:04:11 SATYA Negative, double negatives, triple negatives.

01:04:14 Yeah.

01:04:17 PRAYAS No I mean we will we basically tripped onto this when

01:04:23 You know, when we sp spoke of acceptance as fatalism.

01:04:29 SATYA (?) Right.

01:04:31 PARVEZ (?) And

01:04:34 SATYA Ever fatal I mean to me fatalism looks like something like hopelessness. I mean I'm putting a value judgment on it, on the word fatalism. It looks like if you don't put a value judgment it is yeah, I mean it's like t e acceptance that everything finishes off at the end. That's fatal. Everything is you know, fatality is

01:04:56 SATYA (?) Yeah.

01:04:57 SATYA (?) Vitality is.

01:04:59 PRAYAS Yeah. So yeah, what is the true what is the true nature of the world? The true nature of the world is that it will end.

01:05:07 PRAYAS (?) Right.

01:05:08 SATYA Yeah.

01:05:21 PRAYAS So I mean that's what I would say to you to disrupt that rhythm of thinking that survival is at the is basically for life to perpetuate itself, right?

01:05:38 Yeah.

01:05:39 So I would say that to basically upset the rhythm of the thought, I would say that is fatalism.

01:05:47 PRAYAS (?) [unclear]

01:05:49 You know, I mean acceptance is fatalism. Acceptance is that thought.

01:05:56 SATYA (?) I'll be my cycle [?].

01:05:58 PRAYAS (?) [unclear]

01:06:02 I mean we don't know w where we are going, but we know the road that's passed.

01:06:11 PRAYAS (?) We veered off the

01:06:18 Right.

01:06:24 MOSES SAM (?) Do you want to get back to the question?

01:06:26 PRAYAS (?) Yeah.

01:06:28 MOSES SAM Oh.

01:06:33 PRAYAS Sam, we can do that. You always stitch it back for us.

01:06:39 MOSES SAM Moss [?] give me two minutes, sorry.

01:06:42 PRAYAS Okay.

01:06:46 So who wants to stitch it back? Parvez you want to try?

01:06:50 PARVEZ (?) I'm kind of lost somewhere. So why didn't you

01:06:56 PRAYAS Sir, do you want to try?

01:06:59 OBTUSE (?) Yeah, I'm in a similar boat as the rest in the hangout here.

01:07:05 But we had

01:07:06 PARVEZ Sorry, go ahead.

01:07:10 OBTUSE No, you were saying we veered off we got stuck Yeah I mean

01:07:15 PRAYAS The last point at which we were still holding the thread was when Parvez said that perception is limited and I made the connection to mem perception and memory being the same. So memory being limited.

01:07:36 MALAVIKA So it all stitches up actually, no?

01:07:39 PRAYAS How?

01:07:40 MALAVIKA Because the question is whether what do you remember?

01:07:44 MALAVIKA (?) Remember.

01:07:45 OBTUSE (?) After the moment is over.

01:07:47 MALAVIKA (?) Yeah.

01:07:48 So you remember that the moment is over. And you end it with the fact that what well what is the whole point that this whole fatalism also connects up to that. That it's all over. And that's what you remember.

01:08:03 PARVEZ No, what you remember is you I would say the see if you're coming to perception then you remember what you perceived of the moment and there that is where the differences occur in perceptions, that everybody perceives the same moment differently. At you know, whatever point

01:08:20 PRAYAS So

01:08:22 OBTUSE Exercise I think. Sorry, go ahead please.

01:08:25 PRAYAS No, I'm saying that every sentence with the word perception, if you replace perception with memory, it still means the sa means the same.

01:08:33 PARVEZ (?) Yeah. So memories are formed out of perceptions, no?

01:08:38 SATYA (?) Yes, but memory cannot be replaced with perception. I don't think so.

01:08:43 SATYA (?) Yeah.

01:08:44 PARVEZ (?) Never claimed that.

01:08:45 OBTUSE I don't know

01:08:46 OBTUSE (?) Prayas did. Prayas was saying that.

01:08:49 PARVEZ Yeah, I mean perceptions are not the same as memories. You perceive and that is what forms your memory, whatever you perceive.

01:08:57 PRAYAS No, I was just saying that memory is a larger word. It contains perception. Memory contains I mean of course. So I mean so y I'm saying that if we can replace the word perception with memory

01:09:14 It's a larger frame.

01:09:16 PRAYAS (?) Okay.

01:09:17 PARVEZ (?) Yeah.

01:09:19 And Yeah, so memory is formed by the experiences which are basically through the perception.

01:09:26 PARVEZ (?) Through your perceptions, yes.

01:09:28 SATYA (?) And that is

01:09:30 PRAYAS Can mimic what he said by saying that memory is infinite.

01:09:38 OBTUSE No it isn't. Memory is not infinite.

01:09:41 PRAYAS If a perception is infinite.

01:09:45 PARVEZ No, is I don't know wha what you mean by infinite here because I don't think either of them are. Because perceptions begin when you form and you are here. And your memories also start from when you start understanding.

01:10:00 PRAYAS No, but perception will have to be unlimited because if you agree that there will be kinds of perception that you don't even know how to perceive.

01:10:15 PARVEZ (?) No, but perception can't be unlimited because we have only five senses so far to perceive. So we don't even know if

01:10:22 PRAYAS We only know five senses.

01:10:24 SATYA (?) Right.

01:10:24 SATYA (?) I think the experience is unlimited but the perception of the experience is limited by the construction of the organism.

01:10:31 OBTUSE (?) Right.

01:10:32 SATYA And then the memory is even smaller because you might perceive something but what you remember of it may not, you know, add up.

01:10:40 PARVEZ Yeah. I think I would go with that.

01:10:43 PRAYAS But I mean that is only conscious memory.

01:10:47 SATYA Okay, fine, but even unconscious if it's unconscious memory you don't have access to it. You may not have access to it.

01:10:54 PRAYAS Yeah, but it's but it's there.

01:10:56 OBTUSE (?) Conscious memory. Probably.

01:11:00 OBTUSE (?) But I mean strengthened instinct over time.

01:11:04 SATYA Okay, but that still doesn't make perception infinite.

01:11:12 PRAYAS No, I'm saying that I'm just saying that if you when you open the shutter of a camera, it is not just perceiving the frequency of light that we can see, but also it's the frequency of light that we can't see.

01:11:28 Okay. Yeah.

01:11:30 I'm saying that perception is finite only in our understanding.

01:11:34 MOSES SAM (?) Yeah, I would go that.

01:11:36 MOSES SAM (?) Right.

01:11:38 PRAYAS But actually we don't know if it has a limit, right? So

01:11:43 SATYA Okay, yeah. I mean in our understanding what we understand is what we can see. But there are other things which we have not yet been able to see yet.

01:11:51 SATYA (?) Yeah.

01:11:52 PRAYAS Okay.

01:11:53 OBTUSE (?) Or not being able to verbalize after seeing it so.

01:11:56 SATYA (?) True. Yeah.

01:12:00 MALAVIKA But we may still remember it.

01:12:03 OBTUSE I understand it even.

01:12:05 SATYA Yeah, correct.

01:12:06 And understand the memory you mean.

01:12:09 PRAYAS (?) Mm.

01:12:09 PRAYAS (?) Understand the perception.

01:12:12 OBTUSE (?) Perception, yeah.

01:12:14 OBTUSE (?) So
01:12:15 OBTUSE (?) You remember all of that.
01:12:18 PRAYAS No, so you are saying or you're not saying that memory is in fun is in fact unlimited. So you can remember anything that you want.
01:12:31 OBTUSE I'm not convinced that memory is under [?].
01:12:33 MOSES SAM I know.
01:12:34 SATYA We are all limited, no, by our construction, is what I'm saying.
01:12:39 MALAVIKA Well, it depends on also I mean you sometimes think you remember things and you're completely making it up.
01:12:47 PRAYAS No, but yeah, exactly. I mean I'm saying that if you remember of what happened to you when you were one day old.
01:12:57 MALAVIKA (?) I mean you can't become specific in that sense. I don't
01:13:00 PRAYAS If you do, I'm saying that if you do, that means that we have become extra
01:13:06 You've become extra perceptive of remembering a kind of memory that you earlier could not even read or access.
01:13:17 MALAVIKA (?) Right.
01:13:19 OBTUSE How can we memorize all of evolution and recollect in a hundred year span that we are here for or something? It's impossible. So memory is d certainly quite limited. there is a lot more that went on.
01:13:36 PRAYAS How do we then remember things out of the blue? You know, so it's like suddenly remember something.
01:13:45 PRAYAS (?) That you positively didn't remember the moment before.
01:13:51 So you forget things, which is like, Oh, I don't know where it is. And you remember what you had forgotten, oh I know where it is.
01:14:02 So how does that happen?
01:14:11 MALAVIKA I'm sure the brain has various mechanisms like that.
01:14:13 SATYA Like you know, some neuron fires somewhere.
01:14:18 PRAYAS So you're saying associated memory.
01:14:22 SATYA (?) It could be associated, yes. Like I see I have men
01:14:26 PRAYAS Orphans, what about orphan what about islands, right? So they there might be islands of experience that is not even associated with anything else.
01:14:38 SATYA But then something might come along which jogs you, like it may be a completely random event that causes the recall.
01:14:46 PRAYAS (?) Yeah, and then we suddenly remember.
01:14:49 MOSES SAM (?) Yeah.
01:14:50 PRAYAS So I'm saying that there might be more islands than that we that we know of.
01:14:59 SATYA Agreed.
01:15:01 So in that sense memory is infinite.
01:15:15 I mean, if we take memory if we include imagination in memory, then it is infinite.
01:15:28 If we make up memories, yeah, we can make up anything.
01:15:32 MALAVIKA Yeah, but why do we
01:15:33 For imagination.
01:15:38 PRAYAS (?) No but I'm saying why does memory have to be absolute? So you know why can't imagining memory be a default state of memory?
01:15:52 SATYA It could be, yeah. Well it's kinda like nostalgia, right? Like I feel I remember my childhood but it was so golden. But actually it was full of shit really. But then now I have this
01:16:05 MOSES SAM Sorry.

01:16:06 MOSES SAM (?) No, go ahead.

01:16:07 PRAYAS (?) So I mean the flavour of our now is that everything is shit and the flavour of our memory is that

01:16:16 Yeah.

01:16:16 It was it was fantastic. So

01:16:19 PRAYAS (?) Yeah.

01:16:20 OBTUSE (?) It's an approximation.

01:16:23 At best. It's never the truth.

01:16:25 PRAYAS (?) Yeah, it's sugar coated, right? So it's

01:16:30 Our memory is sweetening the story.

01:16:33 PRAYAS (?) Yeah.

01:16:34 OBTUSE Or the other way round, it could be bitter also, you know.

01:16:38 OBTUSE (?) Yes.

01:16:39 Depends on how you felt and how your moment was and your state then when it happened.

01:16:45 PRAYAS (?) I mean bitter only if you still crave for it.

01:16:50 SATYA (?) Yeah, like I might have sugarcoating. Yeah.

01:16:54 PARVEZ You may or may not crave for it. I mean after all it's a construction as Moses also has mentioned it in his notes on the side.

01:17:02 You put it well

01:17:03 PARVEZ (?) Are constructing that moment which has passed and now this is what you have, so how can it really be infinite? It's just a construction and that limits it immediately.

01:17:15 SATYA But infinite in the sense that I can construct it any way I like.

01:17:19 PARVEZ (?) No, but once you have constructed it is constructed. Even if you change it's reconstructed.

01:17:25 PRAYAS How does our memory differentiate between a constructed memory and a real memory? Is there anything absolute?

01:17:32 MALAVIKA (?) There is I don't think you can actually draw lines there and I don't I mean that it's an approximation.

01:17:40 PRAYAS Yeah, memory is an approximation, right? So there's nothing absolute.

01:17:45 SATYA Yeah, and it can be approximated anyway. And when I say anyway, to me infinite is anyway.

01:17:51 PRAYAS Yeah, it's like every photograph of a particular scene is going to be different.

01:18:00 PRAYAS (?) Yeah.

01:18:01 MALAVIKA (?) Because a photograph is an approximation.

01:18:04 PRAYAS (?) Okay.

01:18:05 So, you know, a memory is an approximation of you know what happens.

01:18:12 Right.

01:18:13 PRAYAS (?) Happened.

01:18:16 PRAYAS (?) Yeah, but

01:18:17 PARVEZ Another w way to look at it is probably that when you're living a moment that can be considered as infinite because you're experiencing whatever you are. But the moment it's over and you look back at it, then it's just your construct of it or your remembrance and therefore it is confined. It can't be beyond that moment, no?

01:18:37 PARVEZ (?) So present is infinity.

01:18:39 Present could be infinite in terms of your experience, in terms of whatever you're going through. It's completely infinite. It's beyond your control. But the pup the past, the memory is limited. It's limited by your perceptions, by your sense, your moral values, this, that, so many things. So

01:18:55 PRAYAS But you said that perception is unlimited.

01:18:59 PARVEZ (?) Perception is and perception would come into the moment that you're living.

01:19:06 PRAYAS (?) So but we agreed that perception is what you remember perceiving. It's a memory.

01:19:14 PARVEZ Right. So the memory comes after the perception, no? The memory cannot be before the perception happens.

01:19:21 PRAYAS But what we know our perception is only a memory of the perception.

01:19:26 OBTUSE (?) No, there is also perception of what ha actually happened.

01:19:30 PRAYAS To what we perceive. We only have access to

01:19:33 PRAYAS (?) Yeah, memory of what we perceive. Yeah.

01:19:36 PARVEZ (?) No not at all. But what about the perception that is happening right now, the moment? There is a per

01:19:43 PRAYAS Have access to it, then it's a commitment.

01:19:45 OBTUSE In fact are con accessing it through your perception. I mean, how else would you see it?

01:19:55 OBTUSE (?) See that not only

01:19:56 PARVEZ (?) Perception.

01:19:57 I would say that is where when the perception is happening, that's where the instincts are at play. But when it becomes a memory then the voices are on the play.

01:20:06 OBTUSE Correct.

01:20:07 OBTUSE (?) Mm.

01:20:09 SATYA (?) Right.

01:20:10 You could have fake memories too, like you could be imagining things and

01:20:15 Yeah.

01:20:16 OBTUSE (?) In fact as we established there is no absolute memory, it's only approximating. It's how you want to remember it basically. There's a lot that went on for our limited perceptions to actually soak in. And then we remember it a certain way, only the way we saw it.

01:20:35 PARVEZ (?) Yeah.

01:20:35 PARVEZ (?) Or we'd like to see it.

01:20:37 SATYA (?) But the possibilities are infinite, how you want to see it.

01:20:40 SATYA (?) Yes.

01:20:41 PARVEZ (?) These are infinite, but memory is the possibilities of constructing that memory in a number of ways that is infinite. How you construct it.

01:20:52 PRAYAS Those are memories also. I mean those are potential memories. Those are potential memories.

01:20:57 PRAYAS (?) Yes.

01:20:58 PARVEZ Yeah, those are so that is not a memory. That is wh how one can conceive for example between us, how will we remember this discussion is our own way and each one could have constructed it in so many ways, but we would construct it in whatever ways. But what we are experiencing right now is our perception where it's more at an instinct level as we are living and as we are going at it.

01:21:22 PARVEZ (?) In the moment.

01:21:23 PRAYAS Yeah, but I'm just saying that even if what affects us is true, it does affect us, even then we if we don't have access to our affect to that which affects us, then or basically how we get affected, then we can ignore those things. We can ignore our affective way of reacting to a scene.

01:21:53 PARVEZ (?) I don't get that.

01:21:56 PRAYAS No, I'm saying that I'm when I'm saying that memory is infinite I'm saying that because you when you're saying that perception is real, when you say that every experience we also perceive in an absolute way, beside besides the memory of the perception.

01:22:17 PARVEZ No, I didn't say it's real. I'm saying that is infinite.

01:22:22 PRAYAS Yeah, so in the sense you are saying that perception is infinite and not memory.

01:22:27 PARVEZ (?) Yeah. Because memory gets constructed after the moment, after the perception.

01:22:33 SATYA But I guess what Prayas and also I am saying is that memory is a superset of all that is and all that could be.

01:22:43 PARVEZ All there is and all that could be.

01:22:46 SATYA Yeah, I'm also probably was. All that was, yeah, sorry. All that was and all that could have been.

01:22:55 PARVEZ (?) All that we wanted it to be.

01:22:57 PRAYAS Yeah, so all the possible constructs are also a memory of construction, you know the science of construction.

01:23:04 Yeah.

01:23:05 That science expresses itself through it through your constructions.

01:23:12 It's a memory.

01:23:17 To know how to do it. To know how to do it is a memory.

01:23:21 PARVEZ (?) Yeah. But how does it make it infinite?

01:23:28 SATYA I mean it's more a concept, I guess. I'm not saying physically like obviously I'm limited by the number of neurons in my head, but

01:23:37 I'm kind of aggregating it all together, like everything that could be. Like I can imagine my past to be whatever I wanted it to be.

01:23:45 PRAYAS Yeah.

01:23:45 No but the limitation in the number of neurons in your head is again, you know, only at the level of what we think a neuron to be right now. Tomorrow there might be a huron and a huron is a nanoscale of neuron.

01:24:03 PRAYAS (?) Yeah. And yeah. And that's the collective unconscious or whatever.

01:24:07 PARVEZ Yeah, and I don't think neurons that is like where we are coming into the physical realm, so neurons won't matter how w how you construct your memory or what.

01:24:17 SATYA (?) No, I'm sorry, I'm just using some random word related to your brain, that's all.

01:24:22 PARVEZ No, that's okay. I mean what I'm again going back to is that memory c may have infinite possibilities of how it could be constructed. That I can understand. But how can memory be infinite? I still like I can't

01:24:37 PARVEZ (?) I think we already established it is in him [?].

01:24:39 PRAYAS (?) Thanks.

01:24:40 OBTUSE Going over it again.

01:24:42 SATYA Yeah, no, I'm just sort of using it as a concept. I'm not saying that it is infinite. I mean it I'm looking at it as a construct of all the possibilities.

01:24:55 SATYA (?) Great.

01:24:56 PARVEZ (?) Yes. Like perception.

01:25:00 SATYA (?) Exactly what came to my mind, yeah.

01:25:04 PRAYAS But i mean I'm saying that the possibilities and

01:25:12 What you actually re actually remember the same.

01:25:19 SATYA [unclear]

01:25:21 PRAYAS And the I mean so when you what you actually remember and the potential of actually being able to remember anything is the same because if it's potential it's there.

01:25:36 SATYA (?) Yeah, that's kind of how I see it too.

01:25:41 PRAYAS It's a known territory if it's a potential.

01:25:56 So you can't ever have a potential because that then that means that they already know and they're not supposed to know because only I am supposed to know and

01:26:07 You know, so in the sense if you feel that you have a potential of becoming something, then that means it's not it's not actually a potential. It's just a so it's just a story.

01:26:25 Because our question tomorrow is the idea of self.

01:26:31 You know, so what does your archive of experiences hold together? So what constructs the self? So what Parvez was talking about today, that the constructions might be infinite, right? So but those constructions are the self. So

01:26:50 What you are saying Parvez is that

01:26:55 OBTUSE Self as a collective.

01:26:57 PRAYAS No, that voices are soft. So in that sense that you know, g there can be as many number of ghosts in this world and still won't get cramped.

01:27:08 PARVEZ (?) Yeah.

01:27:10 Yeah.

01:27:11 SATYA (?) Yeah, that's true.

01:27:13 PRAYAS So would you like to stop with this thought and continue tomorrow? on the day that we talk about self as what is the aggregate hold together? What does the aggregate hold together, right? So the archive of your experiences, of your memories, all of it together. What does it hold together? So what's the idea of the self? Right? So in the sense, why is it not the last set? Why is the self not the ending, right? So how can we

01:27:52 Think of a self also as a unit, right?

01:27:58 PRAYAS (?) Yeah.

01:27:59 PRAYAS (?) Yeah. Thanks everyone for being here and hope to talk to you tomorrow night.

01:28:05 MOSES SAM (?) Thanks, Brian [?].

01:28:06 OBTUSE Thanks.

01:28:06 Bye.

01:28:07 OBTUSE (?) Right.

01:28:07 OBTUSE (?) I think.

01:28:08 MALAVIKA (?) Bye guys.

01:28:09 MOSES SAM Yeah, bye, goodbye