Perspective Studies, Day 6

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 6 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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00:01 PRAYAS You can never approximate who you really are.

00:07 SHOTCUTABLE That's a bullshit statement. Reframe it.

00:10 PRAYAS (?) Why is that Shaukat? Why is that a bullshit statement? So it's wonderful to have you here because you know now it's not going to be a simple conversation by any measure.

00:21 SHOTCUTABLE How many people are there around?

00:24 PRAYAS You know yeah, some friends should join in five, six minutes.

00:30 SHOTCUTABLE How many?

00:31 PRAYAS (?) Three people, another three people should join.

00:35 SHOTCUTABLE You should warn them about my language, okay?

00:38 PRAYAS Yeah, no I th I won't represent you. You can represent yourself.

00:44 SHOTCUTABLE Well called, why should I represent myself. [?]

00:47 PRAYAS Exact I mean so if you are due to apologize to somebody, then you will apologize, not me.

00:56 SHOTCUTABLE (?) Oh, I give a middle finger salute, not apologize, you know that.

01:00 PRAYAS Yeah, exactly. So you never need to warn anybody about yourself.

01:06 SHOTCUTABLE (?) But the problem is they can't do my middle finger.

01:10 PRAYAS Exactly, that's why the cameras are off.

01:14 SHOTCUTABLE But I want to give him a

01:15 PRAYAS Shaukat today we are talking about the duration of the moment, right? So and in this moment you seem to be displeased with the world.

01:31 PRAYAS (?) Whoa.

01:34 PRAYAS (?) Right. I mean you want to give the middle finger to the world?

01:39 SHOTCUTABLE No but not that world doesn't exist at all.

01:43 SHOTCUTABLE (?) The world doesn't exist.

01:44 PRAYAS Yeah.

01:45 PRAYAS (?) So what wha what do we experience in? What's a container?

01:50 SHOTCUTABLE I'll do some move a little bit. [?]

01:56 Mm.

02:00 PRAYAS Aditya, he's performing music while we talk.

02:04 OBTUSE (?) Oh he's going to

02:06 PRAYAS Be providing the background score.

02:08 SHOTCUTABLE Oh yeah, I did to the punker? [?]

02:11 PRAYAS Yeah, and he's going to be Oh, we don't know who's Adripantar [?]. I mean we don't you know, bother with the handles of our identity that we carry around in the social world.

02:24 SHOTCUTABLE I like his writings anyway.

02:26 PRAYAS (?) Huh?

02:27 SHOTCUTABLE Okay, it's fine.

02:29 PRAYAS No, in a sense, you know, it being no one is a kind of disinhibiting factor, you know.

02:37 PRAYAS (?) Yeah.

02:39 PRAYAS (?) That it helps to be able to talk more when you're not carrying your whole identity on your back.

02:51 ADITYA (?) You okay?

02:53 PRAYAS So I was talk asking you that in the duration of this moment

03:00 Why are you angry with the world?

03:02 SHOTCUTABLE I think we did the most. [?]

03:04 PRAYAS Why do you want to give a middle finger?

03:06 SHOTCUTABLE Oh no, to the w anybody who killed [?]

03:09 ADITYA (?) This is just to me, not to the world.

03:11 SHOTCUTABLE Yeah, you said anybody who is displeased with you, we can say.

03:15 Yeah.

03:16 SHOTCUTABLE (?) That's Everybody is not a world.

03:21 PRAYAS What is the world?

03:23 SHOTCUTABLE There's no world at all.

03:25 PRAYAS So how do we exist?

03:28 SHOTCUTABLE We just exist, that's all.

03:30 PRAYAS No, what is the container?

03:32 SHOTCUTABLE I said it's a loop.

03:34 PRAYAS It's a loop between

03:36 SHOTCUTABLE Yeah. It just loops.

03:39 PRAYAS No the loop between t which two poles.

03:42 SHOTCUTABLE Ah it's a curve, existence is a curve, nothing much.

03:47 PRAYAS Existence is a curve between which points?

03:52 SHOTCUTABLE Between one's dick to one's ass, that's all.

03:57 PRAYAS (?) Between can you please repeat Mr. Shaukat?

04:04 SHOTCUTABLE There's nothing, this is simply it's a loop between one's dick and one's ass. That's all.

04:10 PRAYAS Okay, so that's in a way if I attempt to paraphrase your symbols, you are saying that between the two leaks that we have into the world

04:25 PRAYAS (?) Yeah.

04:26 That is the curve and that curve is the world and the world is basically you're saying that existence is a curve.

04:34 SHOTCUTABLE Yes.

04:45 PRAYAS So if existence is a curve, what does that mean for the duration of this moment? how long is now? Does that change? Does the world being a curve change anything?

04:59 SHOTCUTABLE (?) Yeah, things gradually, slowly, as long as you can we can
05:04 SHOTCUTABLE (?) As long as

05:06 PRAYAS (?) Thank you. [?]
05:08 Refuse to change what?

05:11 SHOTCUTABLE (?) It is the whole course of your course.

05:15 PRAYAS No, I didn't get that.

05:18 SHOTCUTABLE Yeah.

05:20 PRAYAS (?) Aditya, please if you can lower the volume a little bit.
05:25 PRAYAS (?) No it's fine. It's fine.
05:28 PRAYAS (?) Yeah so I mean so we'll have to speak up today because we have a background score.
05:38 PRAYAS (?) Yeah, no Shaukat, I didn't catch what you were saying.

05:42 SHOTCUTABLE (?) No. You tell me what is the life? What is the world? What's the container? You tell me.

05:50 PRAYAS No, I don't know.
05:55 I mean I'm not saying that I know anything here. You know, that's not the point. I mean I'm just saying that if you were s if we started talking about the world when we started talking about the world and you said that the world doesn't exist.
06:15 I'm I'm per I'm perplexed with that statement when you say the world doesn't exist. I don't know what you mean.

06:27 SHOTCUTABLE I mean what to say. I mean this whole idea of world outer inner kind of is a construction to me.
06:37 SHOTCUTABLE (?) Yeah.
06:38 SHOTCUTABLE (?) It's bit of a mind game in a way. The kind of a power game that has been you know developed through ages and through times. It's a bit of a construction itself to sort of tag somewhere between the that loop.

06:58 PRAYAS (?) So what is not a construction?

07:02 SHOTCUTABLE (?) Mmm, don't speak.
07:07 SHOTCUTABLE (?) No.

07:10 ADITYA Thank you.
07:13 ADITYA (?) I don't know much but I know what had to do like that was as a bird wage too as a world, self and all those kinds of effort. [?]

07:32 PRAYAS Yeah, sound is too high. Aditya now we have some more votes [?].
07:40 PRAYAS (?) Okay.

07:41 ADITYA On me

07:42 SHOTCUTABLE I don't think you can do it. It's good.
07:46 SHOTCUTABLE (?) You think it's fine?

07:47 ADITYA (?) Yeah, it's good.

07:50 SHOTCUTABLE (?) Okay.
07:50 SHOTCUTABLE (?) Yeah, but last yeah.

07:56 PRAYAS Okay.

08:00 SATYA (?) Shotcutable to s come closer to the mic because I can't hear any much at all.

08:07 AKSHAY Yeah, Shaukat, I cannot hear you also.

08:10 SHOTCUTABLE (?) Oh it's actually Prayas with a freak who is controlling my voice.

08:15 PRAYAS No I no

08:16 SHOTCUTABLE (?) Yeah.

08:17 PRAYAS (?) I'm not controlling your voice. Your voice is your own.

08:20 SHOTCUTABLE Control freak.

08:25 PRAYAS (?) But public demand.

08:25 PRAYAS (?) Shotcutable, you have to speak louder.

08:28 SATYA (?) Yeah, come on, man.

08:31 SHOTCUTABLE (?) You should send some drones to Mr. Prayas because he's controlling the voice. He's got all the switches there.

08:36 SATYA Now I can hear you.

08:38 SHOTCUTABLE Not because I can be zoomed into Prayas, please.

08:42 PRAYAS (?) No you know, I'm not malicious.

08:47 SHOTCUTABLE You are a m Baniya, you are always a malicious. Don't lie.

08:51 PRAYAS (?) I don't you just said that the world doesn't exist. The social order in which people are Baniyas or

08:59 SHOTCUTABLE Why are you deviating? You lady Baniya living in a Gujarat is a dang dangerous combo, you know that.

09:05 PRAYAS (?) But what are you saying? I don't know what you're talking about.

09:11 I don't I don't know what Gujarat where Gujarat is.

09:14 SHOTCUTABLE Oh my god.

09:16 They're all constructions, huh?

09:18 SHOTCUTABLE (?) Yes.

09:20 PRAYAS No I mean at this point we are suspended in this bubble where we are above our social identities.

09:29 SHOTCUTABLE Ah it's a good fine crackers, like you know. Damn in firecrackers.

09:37 PRAYAS Yeah, but you know, so I'm just saying that you'll have to you'll have to attack me at some other front than you know, than my social identity because I will just deny that.

09:50 SHOTCUTABLE Mm Did they deny you?

09:55 PRAYAS Huh?

09:57 Sorry, your voice broke.

09:59 SHOTCUTABLE I'm saying that did they deny you this pleasure of denying them?

10:06 PRAYAS Who denied me the pleasure?

10:08 SHOTCUTABLE The way you are denying this social constructions.

10:13 PRAYAS No, you know I realised that I had to deny my social existence because it was weighing down on me.

10:21 SHOTCUTABLE (?) Yeah.

10:25 Okay, that's fine.

10:27 PRAYAS So you know, yesterday we were talking about self validation. That's one of the things we talked about the very chaotic session yesterday. But we were talking about self validation and self validation as a way of denying so your social existence because otherwise you're conscious of it.

10:47 PRAYAS (?) Mm-

10:49 And from there we move to you know move to this question that we have already addressed in before, but we will take that on more fully now, and that is, you know, what is the duration of the now and

11:06 You know, last time we got we got deviated into thinking between the binaries of measurement and description.

11:19 No.

11:19 The of the now but we can actually talk we can talk about other aspects of this of now and the aspect that I would propose for us to start is

11:32 You know what does it lead to? What is if now is something, what is then?
11:49 The simplest is
11:50 PRAYAS (?) I think.
11:52 AKSHAY The imagined sorry, then is the imagined space, no?
11:59 PRAYAS (?) No so are you saying that now is not imagined?
12:04 AKSHAY It is also imagine but still we are there in it at the now. And so it loses its imagination for maybe a moment and then it becomes then.
12:22 PRAYAS (?) So now becomes then.
12:24 Yeah.
12:26 AKSHAY Or then also becomes now. If you think it pra put it in pra future, it becomes it becomes imagination again.
12:37 SATYA (?) And even the past can become now if you're in a nostalgic space or something.
12:43 AKSHAY (?) Mm. Yeah, but that precisely what I'm saying, then it will still remain a imagination.
12:50 AKSHAY (?) But even
12:51 MOSES SAM (?) Yeah.
12:54 SATYA It's always imagine.
12:57 Sorry?
12:58 It seems to be always imagined. I mean, I imagine I'm sitting here now
13:06 AKSHAY Yeah.
13:08 SATYA I imagine it's thirty degrees centigrade, but actually it's twenty.
13:14 AKSHAY No, that I agree. But that again then we'll go back to scientific validation.
13:20 OBTUSE (?) Inconsistencies
13:22 OBTUSE (?) Yeah.
13:24 SATYA (?) It's not factual, right? I mean it's what do I imagine myself to be at this moment?
13:29 OBTUSE But you compare it to something that can be empirically proven like temperature.
13:33 SATYA No, forget em okay, maybe temperature's not a good example, but if I think of myself as if I'm a megalomaniac, I'm like the queen of the world sitting here right now. I imagine myself as something right now. And I'm talking to you're my minions and you have to listen to what I have to say. This might be what I imagine myself to be at this moment.
13:56 OBTUSE But perceptions can vary, so that doesn't change the now.
14:00 AKSHAY (?) Ah okay. Okay, I was more I was more looking it into the sensory perception of time in a way. Just that infinity what we had linked it to. So whatever
14:15 SATYA (?) Mm-
14:17 SATYA (?) Make sense.
14:19 AKSHAY Maybe not empirical, but at least like there we are not comparing it into the seconds ticking by but our momentary perception through this passage.
14:31 OBTUSE So now becomes then when in when you're not here.
14:37 MOSES SAM (?) And therefore if I'm not here in the moment, then it's then.
14:41 OBTUSE Yeah, then, yeah. It's not now.
14:44 AKSHAY Well Satya I am not denying that even I'm not denying that the n now is not imagined, but the then is purely imagined.
14:55 SATYA (?) Okay.
14:58 AKSHAY (?) Okay.
14:58 AKSHAY (?) Yeah. I think now has some percentage of imagine, but then is a purely imagine.

15:07 SATYA (?) Got it, yeah, there is yeah. And the question we have on the table really is how much of that percentage of the now is imagined versus isn't?

15:18 AKSHAY (?) Yeah, so okay.

15:20 OBTUSE Be gauged.

15:24 PRAYAS And you know when th when things go on, what happens? So I'm I mean I'm c I'm puzzled between thinking if you know we live between many nows or if we live between then and now.

15:47 PRAYAS (?) Hm, interesting, yeah.

15:49 MOSES SAM Accenty. [?]

15:50 SHOTCUTABLE (?) I think it's a lot of many nows rather than then and now like kind of a thing.

15:57 AKSHAY (?) I think I'm also on Shaukat's side a little bit because I think we live in between many nows.

16:03 SHOTCUTABLE My name is Shotcutable, not Shaukat. I think he has forging my name, please, sorry.

16:08 PRAYAS Yeah are you forging his name?

16:11 SHOTCUTABLE You had done that.

16:13 PRAYAS (?) Have I done that? Yep. Okay, I'm sorry for that. so hence henceforth we will refer to you as Shotcutable.

16:23 SHOTCUTABLE Okay. So yeah, I do agree with Akshay, like you know, there are many nows then kind of a then, like you know. Multiple presents.

16:34 PRAYAS Yeah, I feel the same because every time a now bec every time a then becomes you know, experienceable, it becomes a now.

16:46 SHOTCUTABLE Mm.

16:49 PRAYAS So we can go on to say that all we have is now, which is a very cliche statement, you know, it's comes straight out of pop culture. But we can still accept it.

17:01 If we want, I mean or we can expand it.

17:06 SATYA I mean pop culture is what makes the sublime into a cliche, you could say that. So just because it comes from pop culture maybe still it has some I mean we shouldn't outright reject it perhaps.

17:22 AKSHAY (?) Yeah, I think it's not that pop culture has invented it. it was there, it just made has been made popular out of it, no?

17:30 PRAYAS Right. So like we had said once that all is pop and pop is all.

17:39 Yeah.

17:40 PRAYAS (?) Yeah, if the if whatever is now is pop.

17:45 Right. Because a pop is you know almost a universally understandable, acceptable, accessible

17:55 Entity. So it's there is no ambiguity in the pop.

18:02 SATYA In which case cliches are actually the most profound things to think about.

18:07 PRAYAS Right. And we should compile a re you know, we should rather found a religion that has a scripture as the cliche of the of the time.

18:17 PRAYAS (?) Yeah.

18:19 PRAYAS (?) But what does that mean? So if

18:24 I mean if you're not even thinking about how you know pop becomes cliche, you know, because cliche is a is a matter of also your awareness. So in the sense, you know, like Sharapova doesn't know who Sachin Tendulkar is, right? I mean so he's not he's not pop for her.

18:48 PRAYAS (?) Huh, yeah.

18:50 So how do we also know what a cliche what kind of cliche is about the message and not about the

19:07 The you know the social awareness

19:14 SATYA I feel like we had talked about earlier about being recipients for ideas. This was something Akshay had brought up. you are in the continuum and the idea comes out through you. And there are certain times in history when the similar idea comes out at different points around geography.

19:33 Right.

19:34 That's one way to look at it. So that's something that transcends specific social or cultural

19:42 PRAYAS (?) Right. No, I'm saying like you know in a way we're talking about what immediacy is.

19:50 Immediacy and you know being real time in that sense so if you could say that in the moment of meeting somebody everything that somebody knows about you is immediately available so you know there is no there is no growth in the in what someone knows about me. In the first instance what I am is what I am for that person.

20:20 AKSHAY It's it brings me a very interesting thing. Now they are trying to develop a technology, you know, where the mo two mobiles come together and they immediately share personal information about the user. Do you know that? They've been trying to work on it.

20:33 PRAYAS So everyone is close by.

20:36 AKSHAY Yeah you meet a stranger and rather than trying to talk to him you have this I don't know, they are trying to develop it that you tap on it and you get an immediate personal history of the person. That's kind of interesting.

20:51 PRAYAS How does that okay. But that is still the metadata, right? So I'm saying that when you meet somebody in the first moment, we don't know how long that moment is still, but in that first moment we know who they are.

21:12 SATYA Do we want to know?

21:14 PRAYAS (?) We already know because Hi Paribartan can if you can please switch your camera off.

21:21 You know, we won't crash Paribartan okay, sorry. So I can you switch your camera off, please?

21:31 PRAYAS (?) He's

21:32 PARIBARTAN Yeah.

21:33 PRAYAS (?) Sorry.

21:35 Just switch it off. I think you your mouse boun bounced on it.

21:40 PARIBARTAN Bad in technology.

21:42 PRAYAS That's okay. So but we can go on. I mean I'm saying

21:46 I don't know how to speak your point.

21:49 PARIBARTAN (?) It's a good one.

21:51 PRAYAS You know you can just yeah, it's no it's still on. You can just click on the video camera button next to the vertical bars.

21:59 SHOTCUTABLE Present. He was ever present. Yeah, he's again present.

22:05 PRAYAS Okay, that's okay. So you know we can just

22:09 No, sorry, I'm the I'm

22:12 PRAYAS (?) Huh. So

22:16 Yeah. Let's while Paribartan figures out how to shut his camera, I just had to reduce his volume.

22:26 PRAYAS (?) I hope that's fine. So

22:31 Okay.

22:31 Yeah, I was responding to what you said Akshay about the metadata of presence, you know so in the sense we are not talking about the metadata only.

22:44 AKSHAY Okay.

22:44 I'm not saying that my in the sense of metadata, but I'm just saying that it's a interesting premise that imagine imagining it like that we are talking about a computer or a mobile doing

it for us, but imaginary if we immediately can share the experiences, isn't it? That's what we were talking about.

23:10 PRAYAS Yeah, so when you are immediate, you know so the first moment of your presence. So you know, in the sense we are talking about this in relation to the idea of the of the cliche being immediate in the sense what kind of information would be immediately apparent?

23:30 Which would not require any story, you know. So what can we how can we understand do we understand anything immediately?

23:43 OBTUSE Well Prayas, I think immediacy can only be lived. By the time you get to the understanding or deciphering part of it, you've lost it. It's not the now then.

23:57 AKSHAY (?) Right.

23:57 AKSHAY (?) You're reminiscing.

23:59 OBTUSE (?) Yeah, true.

24:01 PRAYAS So you are saying that the cliche is immediate, but knowing it is not.

24:09 AKSHAY Yes.

24:12 SATYA Actually part of the unfortunate thing about cliche is that nowadays I mean we have the social filter which tells us this is a cliche and therefore we avoid saying it aloud thinking that this is a cliche.

24:27 PRAYAS (?) Right.

24:29 PRAYAS (?) But how does it work on us?

24:33 SHOTCUTABLE (?) If we allow social mores to affect us, or if we choose language that's if we choose to self censor ourselves then

24:46 PRAYAS So you know what I what I mean by the now is the moment of immediacy, you know. So when you are present or you know just in your interaction with any other entity when the first moment of your interaction, what you are calling immediacy, that is now. So when you're thinking of the duration of the now, you're talking of the duration of the immediate.

25:21 SHOTCUTABLE (?) Okay.

25:23 PRAYAS Does that does that help? Does bringing in a new word for talking about something does that f does it does it help to be talking about immediacy rather than now?

25:37 SATYA I think from a perception perspective, like a human perception, for me, immediacy, yeah, it does. Like now is pretty abstract, but the immediacy feels like there's something more concrete to it. So from my limited humanity I can relate to it.

25:55 PRAYAS (?) Right. So you know let's talk about it. What is what is immediate and you know, what is our experience of it and what is the duration, what would be the duration of it?

26:10 SATYA No, when I think of immediate I feel like okay, I might be in the deepest of conversation with somebody, but I have to go to the bathroom, then that's immediate, you know. So it's like my unconscious functions as a as a organism that drive me.

26:26 PRAYAS (?) So does this bring in universal attention again?

26:30 SHOTCUTABLE (?) This seems to be going a one way. You know, only talking about the immediacy, like you know it looks like a post-constipation kind of a pressure. Like one goes to the bathroom running, you had such kind of an immediacy in there. But there is something called you know, there's something intrinsically which I knew from a tradition called silence. Like you are ever present in that silence without any kind of a word, you know, to define it. How does one take that?

27:01 Comes I know it comes from deep down through some tradition where the silence is kind of present. Present moment. The silence, the absolute

27:10 PRAYAS So you were saying that when I'm si when I'm like right now, what I'm saying doesn't matter, but actually my silence is what is there? W what's present?

27:24 OBTUSE No, when somebody reaches to that ever present through silence, like you know, gesture of silence. It's pure silence.

27:33 AKSHAY (?) No, I think how do you relate it to immediacy? That would be well, it's interesting, but how does it the silence relates to immediate?

27:40 SHOTCUTABLE That's what I want to look into because we're all going into words and you know, describing the words like kind of a semantics of words and image kind of a pop you're talking about.

27:56 How can one have that immediacy through silence?

28:00 PRAYAS So i is the silence infinite?

28:03 SHOTCUTABLE Well, I'm not sure.

28:05 PRAYAS (?) So silence doesn't have a duration.

28:08 SHOTCUTABLE No. I think that's stillness and silence if you put them together. Although they are not, but one can look through them through parallels.

28:18 AKSHAY Well Shotcut, I think how does how do you describe then silence? Because nothing is silent, no? We had discussed this a few days back. There is nothing still as such. So how do you describe it?

28:31 SHOTCUTABLE I did use a word there is a tradition of that. I know of a tradition where there's everything flows through silence.

28:38 AKSHAY So can you describe what would be that silence

28:41 SHOTCUTABLE (?) Very difficult for me to describe. I just put a question there. I didn't know myself.

28:46 AKSHAY No, so that's what I'm saying. We discussed this a few days back that what is there anything still?

28:53 PRAYAS Yeah, so you know Sam is here. So Sam would you like to talk about stillness? Because that's a word you proposed and Shaukat is saying stillness and silus silence can be placed together. Shotcutable, sorry.

29:09 MOSES SAM A stillness and silence can be placed together.

29:15 PRAYAS Yeah, how?

29:32 MOSES SAM But silence is absence of

29:40 SHOTCUTABLE (?) Absence from what?

29:46 Hello?

29:46 What is that? Yeah.

29:47 PRAYAS Sh Shotcut asked you absence from what?

29:58 MOSES SAM (?) For silence is absence of sound, right?

30:03 MOSES SAM (?) What?

30:06 PRAYAS No, but i is it is it? I mean is it as is it as simple as that?

30:10 MOSES SAM Okay.

30:14 Tell me how silence is connected to

30:19 Correct. Now I'm trying to put together time and space in silence. How will I define silence using time and space?

30:30 MOSES SAM (?) If I can do that, then I can find the link between silence and stillness, yeah.

30:35 PRAYAS Oh right. Now I understand.

30:39 SHOTCUTABLE Okay.

30:39 But time, you know, the kind of a time we are conscious about, the c the time the kind of a time we are familiar with is very much a construction itself. With space I'm more comfortable with word space. Like yeah, space can have endless dimensions itself. Can be still at the same time at the same time it can be very much accelerating and you know moving.

31:09 PRAYAS But s Sam, when we when we think about time, we also have to think about the negative space of time, right?

31:17 MOSES SAM Right. Now we are talking about the measured times.

31:20 I just think.

31:23 PRAYAS (?) Okay, so we are talking about measured time. Because I would somehow think that if silence is infin is infinity

31:31 Then silence is the negative space of measured time.

31:38 But you are jumping the gun there. I mean, we haven't yet established that silence is infinity.

31:49 SHOTCUTABLE (?) Yeah.

31:50 MOSES SAM (?) That's the question we are responding to actually.

31:53 Correct. So someone defined to me silence in terms of

32:04 Okay.

32:11 AKSHAY (?) I think Prayas that way silence would come more closer to what we were talking yesterday, self validation.

32:19 PRAYAS Would it?

32:21 AKSHAY (?) Yeah, I think if we look at it na ma beyond this space of time and everything, it would be more closer to the experiential, that is self validation, if we want to define silence like that.

32:32 SHOTCUTABLE Then again we go into further you know, drift away from that s self should exist first.

32:38 SHOTCUTABLE (?) Right. You know, we haven't established that yet. That

32:42 PRAYAS (?) The selfies.

32:47 SHOTCUTABLE (?) Present.

32:49 AKSHAY (?) No, because I think we cannot I don't know, the anti time or negative time as silence is interesting premise but it's hard to imagine and hard to if we want to push in we have to push in there. Because earlier otherwise we had established that there is nothing anything which is still. Everything is in a motion.

33:16 PRAYAS But Shotcut, if we are if we are you know, still if we are basically I think most of us are still struggling with the idea of silence.

33:28 Yeah

33:29 You'd like to understand it more. So would you would you like to speak more about silence?

33:35 SHOTCUTABLE I don't know actually. No because silence as such, you know b because I use the word tradition here. they I speak from that perspective because there is a silence and I'm very much conscious of a word tradition here, like design.

33:55 AKSHAY No, I think it's interesting what you quoted from Rumi. Silence is the language but especially even Rumi would have not used the word just as that. He must be m he must be connoting it to something else. And that would be interesting to go into.

34:11 SHOTCUTABLE (?) Who, me?

34:13 AKSHAY Sorry?

34:14 SHOTCUTABLE (?) Who is [?]

34:16 PRAYAS (?) No, I think I think Obtuse Sparrow quoted it.

34:19 AKSHAY Yeah, okay Obtuse Sparrow quoted it. So he said that silence is the language of God and all else is poor translation and it's a text by Rumi.

34:29 AKSHAY (?) Okay.

34:31 So I think if it if is this is what you are talking about from the tradition, even Rumi wouldn't have just quoted silence as what we understand silence. I think there must be totally a different meaning to this silence.

34:43 PRAYAS (?) So you are saying that the word silence would definitely be trying to approximate some experience than rather than just being a word which is
35:00 You know standing on its own.

35:04 MOSES SAM (?) Appropriative image of a

35:12 PRAYAS (?) Yeah.
35:16 Yeah, please feel free to jump.

35:18 MOSES SAM So if we think of silence as if we think of silence introspection, thinking about

35:51 PRAYAS (?) You're talking about

35:56 AKSHAY (?) Moses disappeared.
36:00 AKSHAY (?) Maybe you should be silent.

36:03 PRAYAS (?) Sam are you just being silent?

36:07 MOSES SAM No, I'm silently introspecting, yeah. I'm still speaking but

36:13 PRAYAS So you were enacting it.

36:15 MOSES SAM (?) Yes, I think people on the

36:18 PRAYAS So on chat we have this line from Shotcutable, what about post introspection?

36:27 SHOTCUTABLE You know, this silence I'm talking about is not about the introspection itself. It's the post self, post word, post communication you know. I can simply use the word post enlightenment here, like you know. the kind of silence that is there. So which is endless, dimensionless, which is in time and s so called time and space, but it's there.

36:51 PRAYAS And in the there's no action because Paribartan is typing silence could be an action interesting. Or action less, I don't know.

37:04 SHOTCUTABLE No, I was thinking about this post enlightenment you know, silence itself. Because he speaks after you know, he foughts he fought so about after enlightenment. Had he not spoken, it would have been m wonderful, like, you know, kind of a silence he breaks into words and you know, there's this bubble of words and kind of you know, this Baba Ramdev type of action.

37:36 PRAYAS But you but you first started describing silence as a tradition. And it's a if it's a tradition then it's an action.

37:46 SHOTCUTABLE No, but I did, I did, but I use it very specifically the word tradition. I was making you too conscious about that this is not the way, you know, it's going to be. You know, I was looking at this because tradition itself, the way it speaks about silence. You know. It's not about that tradition, you know. And breaking that kind of a thing, you know, the kind of a post enlightenment silence that sh can there be post enlightenment silence.

38:10 PRAYAS (?) But what does that mean, post enlightenment silence, what does that mean?

38:14 SHOTCUTABLE I'm searching for that. That's a question. That's a question. The post is introspective, the post self.

38:20 SATYA (?) Do you have to act to reach there? Do you have to practice something to reach there? Do you have to be deliberate about doing something to reach there?

38:28 SHOTCUTABLE (?) Mm, I don't know. I really don't know.

38:33 SATYA (?) I mean I'm just generally, you know, openly asking.

38:38 SHOTCUTABLE Oh, I don't know. That's a bit confusing for me. Because there is some kind of action, one can be anything. One can be what you say, the pop or the cliche itself or cliche's metaphor itself. That's a trap that lays with this action sort of, you know, the

38:56 SATYA My sense is that I'm sorry, my sense is that you act and then when you don't act, then you know what silence is. But to understand what is not acting there has to be action. So there has to be noise before there is silence.

39:15 It's like Siddhartha, right? He goes through his whole life and then he eventually he reaches this place where, you know, to quote a very tangible and cliche.

39:26 SHOTCUTABLE But the problem is again, you know, the post enlightenment, the whole the business, the whole comedy is about the enlightenment. Whether it's Rumi, whether it's Buddha, whether it's any other kind of person like

39:39 PRAYAS So do you think they these guys did you think do you think Buddha experienced anything at all? Do you think enlightenment is a true history or it's a distorted history intending to capture minds?

39:59 SHOTCUTABLE I suspected. I suspected the whole business of this enlightenment, you know, because if one speaks the same way one speaks before and after enlightenment. I mean people who didn't claim enlightenment spoke the same truth. I speak the same truth without having enlightenment.

40:19 SATYA Yeah, it's d you didn't have the PR machine to put you as the prophet therefore. That's how I see it.

40:24 SHOTCUTABLE Right. You know

40:27 PRAYAS So is right, so that's why we have a Prime Minister right. Right now this PR this Prime Minister is defined by PR.

40:41 PRAYAS (?) I would think so.

40:43 SATYA (?) Yeah.

40:45 PRAYAS He is good at that.

40:48 Yeah, exactly. No but so you are refuting enlightenment by saying that it's possible to think what enlightened people has have thought about after the event, also without even going into the event.

41:04 PRAYAS (?) Yeah.

41:05 PRAYAS (?) So how is that possible? So can you can you please expand that?

41:10 SHOTCUTABLE I really don't know. But this sort of baffled me for some time. Like, you know, i if it's going to be the same kadhi which is going to be served, whether it's pre enlightenment or post enlightenment.

41:27 PRAYAS So Paribartan is typing in that silence is not about sound. What does that mean?

41:36 PRAYAS (?) Does that mean something?

41:40 PRAYAS (?) Silence is not about sound.

41:44 Because he is suggesting that we understand silence visually, otherwise silence is absence.

41:52 Does that mean something?

41:53 SHOTCUTABLE Can he elaborate a little bit on it?

41:56 PRAYAS Hm?

41:57 SHOTCUTABLE (?) Can he elaborate a little bit on it?

41:59 PRAYAS (?) Yeah do you care to speak, Paribartan?

42:03 PARIBARTAN Can you listen me? Hello?

42:05 PRAYAS Yeah, we can hear you.

42:07 PARIBARTAN Okay, sorry. I was Yeah, I was listening all this thing, yeah. but I'm thinking that when if somebody's silent he doesn't exist. And that's why I said that silence is kind of absence. And we like we know Buddha is sil was silent or something because we see that image. L suppose I was silent so far, so you don't know that I am here, I am silent or n I'm not silent. When you see me and I'm not saying something, then I don't know if I'm saying hello.

42:43 PRAYAS Yeah, we g we heard that. Short Shotcutable, you got that.

42:47 SHOTCUTABLE Yeah, but image is a very later on edit to all kind of you know nonsense we're going through. That's a very later addition to that kind of a thing. But he wrote that it's not

about sound, but I'm saying that silence where the sound is not there, the word is not there. The image is not there, but it's ever present there.

43:07 PARIBARTAN Yeah, w one example I would li like to give this dumb people, the dumb th those can't speak. And people think they are silent, but they're not silent exactly. There are a lot of things they want to speak, they now they learn so they show gestures and all. Can you

43:24 PRAYAS But sh Shotcutable is talking about a silence that is not centered in sound. You know, so he's talking about post introspection silence. So he I don't think you positioned your argument in context of sound, did you, Shotcutable?

43:40 SHOTCUTABLE (?) No, not at all. I mean sounds a little sounds a different phenomenon isn't at all.

43:45 PRAYAS (?) Right. So then the example of the dumb people, supposedly the speech impaired people, yeah, doesn't work for me.

44:02 PRAYAS (?) On text Obtuse Sparrow and Satya say that silence could be equal to nothingness.

44:17 PRAYAS (?) So silence doesn't exist, Akshay.

44:22 SATYA I disagree with that. I mean silence could exist. I mean not in the physical world as we have it right now, but silence could exist.

44:30 How would you prove its existence?

44:32 And that's the proving of infinity.

44:37 PRAYAS But we haven't established yet that silence is infinity.

44:43 SATYA My instinct tells me that silence, nothingness, stillness

44:48 It's all the same.

44:49 Yeah, that's at a conceptual level.

44:52 PRAYAS So essentially you are saying that zero is I mean z would you say that zero is the commonality between silence, stillness, nothingness?

45:03 SATYA Zero equal to infinity actually in this case.

45:06 AKSHAY Satya I won't I won't compare it to infinity because then infinity becomes ma silence can be a element of infinity, but that's not infinity. So we cannot because otherwise the direct meaning is that there is nothing silent, there is always a noise. I think noise

45:25 SATYA Within zero everything is zero. Within infinite infinity everything is infinity. Right? So even if

45:31 AKSHAY So silence if you define like that, then it can be an element of infinity, but it cannot be infinity.

45:37 SATYA If infinity is infinity and there is an element of infinity, it's like infinity plus infinity equal to infinity or zero plus zero equal to zero.

45:47 AKSHAY Yeah. So it just becomes a element of that. It's but I don't I won't put it equal.

45:55 PARIBARTAN I'll give two examples. One is the creation of a world, this universe. There is the Vedas means there was nothing. So that nothingness was there is nothing. Nothing is nothing. So what I think silence is a content. Still it's a content. But nothingness is like completely nothing. And another thing what Satya is saying, this zero, I think zero is in Indian philosophy there is this say that aham brahmasmi, there is nothing zero, it's abdhyatya [?], there is no second thing, like you exist that's why I exist.

46:42 SATYA Are you better than that? [?]

46:45 Yeah.

46:45 AKSHAY That's what I was saying, that like that nothing is infinity and because in that nothing no visual is there, no sound is there, nothing is there. So that's why there is no silence also there.

46:57 SATYA Yeah. Yeah.

46:58 SATYA (?) But that's what I was also saying. That even nothing I'm but that's exactly what I was also saying, that nothing is infinite.
47:06 And that is.
47:07 SATYA (?) Also.
47:09 AKSHAY Yeah, so I am saying that way silence is if you define it like that, silence can be part of that infinity, but it is not because infinity is that way a full encompassing figure, what we were even comparing it to the universal attention. That is something
47:26 AKSHAY (?) [unclear]
47:28 SATYA Sorry?
47:28 You know, zero also seems an encompassing thing to me, in the sense like there's nothing
47:36 AKSHAY Yeah. Yeah. But that zero is again another element.
47:43 PARIBARTAN (?) Sorry?
47:46 What I was saying that the zero is a number, no, it's a constant, you can hold it. G you can hold zero. But you can't hold nothingness.
47:56 PRAYAS But can we hold zero?
47:58 PARIBARTAN Yeah.
48:01 PRAYAS No, but you just said it's
48:03 [unclear]
48:03 Confirm.
48:05 PARIBARTAN Yeah, I think we can hold zero. We can I think we can hold zero. There is something at least, no?
48:13 PRAYAS No, how can you hold on to zero?
48:15 PARIBARTAN It's zero.
48:18 PRAYAS No how do you hold on to it?
48:19 PARIBARTAN It's zero.
48:22 PRAYAS No, can we can we can you please
48:28 Yeah, but when we s have zero we saying the word does not hold on to it.
48:38 PARIBARTAN See if I say there is nothing so you can't ho there is nothing. If I say there is zero, then you there is zero. No?
48:48 PRAYAS (?) But there is what makes it there?
48:50 PARIBARTAN No would
48:52 SATYA So you are saying that you have packaged this nothingness into a thing called zero and therefore now we are able to hold this package.
48:59 AKSHAY (?) You have given a symbol to it, maybe that's what you mean by that zero is a symbol of nothing.
49:08 PARIBARTAN (?) Yeah.
49:10 AKSHAY (?) So essentially it is nothing.
49:19 SATYA (?) And something has become nothing or nothing has become something.
49:27 PRAYAS So Shotcutable, to go back to your initial provocation.
49:34 SHOTCUTABLE Well you know, the kind of trap the whole language is laying in this discussion, you know, it looks like the kind of postmodern self sodomisation of a self, nothing else.
49:48 PRAYAS So how do we move beyond it?
49:53 Yeah, so take a take us take us away, right? You're you are here, so you know, we don't need to be trapped inside anything. You can just show us the doors of freedom.
50:03 SHOTCUTABLE Oh come on, I am not any Baba here.
50:06 PRAYAS No I'm just saying that if you're aware of some limitation you can take us beyond it.
50:12 PRAYAS (?) You know the that the in the state

50:14 SHOTCUTABLE Yeah.

50:16 Kind of an Indian disease we have here. That we always look for somebody to open a door for us. My whole this premise was there are no doors because there are no walls. Because these are all constructed kind of a things, mental constructions or you know kind of a religious logic or the kind of a cultural logic that flows into it. You know, y you sort of a s scramble and you stretch scribe [?].

50:39 PRAYAS (?) No I'm saying that you are denying the world. For us to accept your denial

50:46 SHOTCUTABLE (?) What world? It that's no world at all. I mean that's what I'm saying. That's what I

50:51 PRAYAS Right, that's what that's how you started, you're very consistent. But I'm saying I'm asking you the world doesn't exist, existence is not existence is a curve and the world is not there. But how do we accept that?

51:05 SHOTCUTABLE You don't need to accept it, just trash it. There's a toilet in your ho house, isn't it?

51:11 PRAYAS But if I thrash it then I won't be able to accept it.

51:16 PRAYAS (?) This floor is a little bit more than a little bit. [?]

51:17 AKSHAY (?) Yeah. There is no toilet. We had discussed this yesterday about eating and shitting. So there is nothing

51:32 SHOTCUTABLE I'll not like to go into the anatomy of shit, although it's a book.

51:37 AKSHAY No, but I'm just saying that you is not short of everything to have toilet. So toilet is a bad metaphor because it n it even things from the toilet go somewhere, so

51:46 SHOTCUTABLE No, I said you c you can simply trash my things, like you know, when you

51:51 AKSHAY Trash it, where do you put it? So let's you describe us, where do you put it? How do you trash the world?

51:56 PRAYAS No, what do we have then? You're saying that we have you're saying this is not there, that is not there. What do we have?

52:04 PRAYAS (?) I said

52:05 Do we have ourselves? Short, Shotcutable is not allowing us that freedom.

52:11 SHOTCUTABLE Self is a myth. Again.

52:13 PRAYAS You are saying that we are in post enlightenment times and the self has to be denied.

52:19 SHOTCUTABLE (?) I didn't say that, I'm just wondering what can be the post Enlightenment

52:23 PRAYAS Okay. Sorry if I'm misrepresenting you.

52:26 SHOTCUTABLE Whenever any example is thrown, whenever any kind of a word is thrown, like somebody put nicely the Maulana R Rumi's word there. You know, I prefer you know, if somebody is so alive he needs not to bring the trash back. That's what everybody has done after this post enlightenment kind of era. I would rather be very happy if they talk about the history rather than kind some kind of a spiritual truth about self. It doesn't exist at all. Like, you know

52:57 PRAYAS (?) So what are we then? What are we?

53:01 SHOTCUTABLE This we is what we? Come on, this we.

53:04 PRAYAS Oh who am I? I mean a very dramatic statement. Who am I?

53:11 SPEAKER 3 Main hoon Don!

53:15 AKSHAY (?) I would even put it to Shotcut only. Who is Shotcut?

53:19 SHOTCUTABLE Shotcut. Shotcutable.

53:23 AKSHAY Yeah, Shotcut. Okay. See, you are so much about yourself. You are like three times you have said Shotcut, Shotcutable. Who is Shotcutable?

53:32 SHOTCUTABLE I don't really know. So even if I know I will not let you know. I mean I will not tell you.

53:37 No, so that's

53:38 AKSHAY Why did you I'm not even interested in about who in the sense, but why did you even put this name Shotcutable?

53:45 SHOTCUTABLE Yeah no the problem is like my name was given by my father and my mother, so I trashed that name. So I said this is that okay.

53:52 AKSHAY So you describe, no, since you are saying who am I? You are even trashing that. So then like you just describe who is Shotcutable.

53:59 SHOTCUTABLE Shotcutable is just short I'm not going to give a definition about things, you know, it's about me and myself. Me m me, my and I, what is that called?

54:08 I, me, myself.

54:09 SHOTCUTABLE (?) Ah yeah.

54:12 PRAYAS (?) No, but what I mean that what gives you that privilege?

54:16 SHOTCUTABLE Huh?

54:17 PRAYAS I mean when you are in the so when you are part of a social flux.

54:22 PRAYAS (?) Okay.

54:23 PRAYAS (?) You can be asked to identify yourself.

54:27 SHOTCUTABLE Not necessarily I can o that's why that there was this word used in the beginning, like there are multiple selves in that. You know, you can always disguise yourself by this and that. There are many are ever present things. Even

54:40 SHOTCUTABLE (?) That's something I agree with. Yeah.

54:42 SHOTCUTABLE (?) No, they there are multiple presences there, like I agree with that. No

54:49 PRAYAS Yeah, I mean I would agree that our mind is a is a is a house with many rooms.

54:55 SHOTCUTABLE Mm. Yeah, it's a very bad example, but let's agree with that.

54:58 PRAYAS B why is it a bad example? It's not even mine.

55:05 PRAYAS (?) It's not even my example, you know I borrowed it from Carl Jung.

55:09 SHOTCUTABLE (?) Carl Jung, okay. he used to make good ice creams, you know that.

55:13 PRAYAS He used to make good ice cream.

55:15 SHOTCUTABLE (?) Yeah, this d this is my lie about him. He should have s sold ice cream somewhere, right?

55:20 PRAYAS (?) Wha why is that?

55:22 SHOTCUTABLE You know, that I'll tell that story some other time.

55:24 PRAYAS No, but we are interested in that story. I don't know, I am interested in that story.

55:30 PRAYAS (?) Okay, some other time, let's get back to the topic.

55:33 SHOTCUTABLE Okay.

55:34 So this multiple you know Akshay I was thinking that ever present like, you know, many selves into that, involved into that kind of way. You know, it trashes every c no, we know we trash ourselves every time. You know, every thought, every second moment is like okay, we're not that what we were. And we disguise ourselves into many multiple selves. We're multiply ever present into situations.

55:58 AKSHAY No, that I am not denying that again we are going on the reverse side of the talk. We were coming to the point where at this is where we say, no, where the initial discussion was that what is then and what is now. So at a moment now you are one at least out of that multiple million self, you are at one self at that now. That's what we were trying to look at.

56:24 AKSHAY (?) Mm-

56:25 So if you have million Shotcutable at one moment there is one Shotcutable and then maybe you jump into another one and another one and another one. But that's what we were looking at, that describing what is now.

56:40 Mm-

56:41 PRAYAS Yeah, so and then we brought in silence. So we were tr trying to understand if we can rip we can use silence as an alternative word for now and possibly infinity, we didn't figure that out, but can we were at the point w where we wondering we were wondering if s silence is a is a stand in for now.

57:13 Because that helps us look at our question that we expanding today, and that is how long is the now? So you know we're not specifically vi worried about measuring this because that's something we spoke about. But you know, we are trying to look at the two things of shutter speed and exposure, right? So we are interested in the question how long for how long do you see? For how long do you see? Only because you know inside and outside, right? So I mean we're not distinguishing between the inside and outside because the distinctions don't exist.

57:58 Everywhere. So knowing how for how long we see helps us figure out the shutter speed as well as the exposure. Because

58:09 AKSHAY One of one of the ways could be as like in this entire discussion it came out that like if we have millions of selves and at one point we are recognising with one self that one self can be a now.

58:24 SHOTCUTABLE But the recognization of what there is no recognization possible into that. Because if

58:30 AKSHAY I'm not I'm not saying recognition but add I d I'm not saying you recognize that out of that millionth self that one self but just that one self at that one moment is now. And that can be stretched as long as you want and that can be shrunk as

58:48 PRAYAS Why do we need to why do we need to agree that at one in one moment we have one self?

58:57 AKSHAY No. I'm trying to more describe no I'm not trying to fit in one moment, one thing. I'm just describing, expanding the word now. How that's what we were discussing. How is that now? How long do we see?

59:11 PRAYAS Yeah, but there is there's no obvious relation between the now and the self, right? I mean we don't need to go into that. I'm just I'm just saying that I think what we were left wondering with is whether now and silence are the same things. I'm not sure if you need to worry so much about

59:32 You know the self

59:35 AKSHAY But we didn't describe we have not finished then we have not finished describing silence, no?

59:42 PRAYAS Is silence in separable from the idea of self, short Shotcutable?

59:50 SHOTCUTABLE Pardon, just lower the track.

59:52 PRAYAS Is the idea of silence and self? are those are both those ideas stuck to each other?

59:59 SHOTCUTABLE I mean to me they're not different at all.

01:00:02 OBTUSE (?) They are not different.

01:00:03 SHOTCUTABLE No.

01:00:06 SATYA It's one of the states a self can take.

01:00:10 OBTUSE Well the self is noise and silence is the isness. Self is the noise.

01:00:18 OBTUSE (?) And silences?

01:00:19 The isness, then that word that's what all that's what's out there and is. when we try to cell phone it [?], that's when the noise happens.

01:00:35 AKSHAY (?) Th then the self can never realize isness.

01:00:40 OBTUSE Through suppression of self, perhaps we can.

01:00:45 PRAYAS I mean but the earlier the earlier statement which both Shotcutable and Satya had framed that the self is silence, that seems more easier for me to understand, you know, if

01:00:57 SHOTCUTABLE (?) I didn't say the self is silence. I said then what will be the self post silence like, you know?

01:01:03 OBTUSE (?) Definitely not silence, it's noise.

01:01:05 SHOTCUTABLE Exactly it's not. It's but I'm saying that what can we say if we again use a word you know fr from this whole you know dictionary post enlightenment silence. So why does self retain its periphery there? On what can we

01:01:23 SATYA But once self loses itself, that is silence, is what we are saying now. That is the post-self.

01:01:32 SHOTCUTABLE (?) Mm, yeah, I can see it.

01:01:37 PRAYAS Yeah, that's a good that's a good compression of the of the of the flux I think. That if we if we indeed want to go beyond the idea of the self then what we have is silence and that is that is quite an a achievement, you know. So in the sense if we are done with the idea of the self, then you know we can just go fast, we can just go forward very fast then. Because we be-cause the idea of self is this paradox that you know doesn't make itself available very easily.

01:02:23 SATYA Or it is present so much that we are unable to move past it.

01:02:28 PRAYAS Right. It's a very it's a it's the monster in the room.

01:02:33 OBTUSE Overbearing.

01:02:34 PRAYAS Right.

01:02:34 SATYA And it's so noisy that it obscures the silence.

01:02:38 Yes.

01:02:39 SATYA (?) Right, so we all agree on something? Wow.

01:02:42 PRAYAS (?) Excellent.

01:02:42 PRAYAS (?) No.

01:02:45 Yeah, that's a that's a unique achievement of day six that we all we are all on the same page.

01:02:51 Wa about something. And in good timing. I mean we have just we are about to strike ten and I have multiple requests from people today to not stray beyond our time because you all have stuff to do in life in your lives. So but

01:03:09 Thank you.

01:03:10 So we w we'll just stay on for a few more minutes and that's it. So you know, let's try to com-press our online time and just rush towards the whatever else we want to put on the plate.

01:03:29 OBTUSE I can we can end with a musical piece by Aditya. At full volume.

01:03:34 ADITYA (?) While we all keep silent.

01:03:36 SATYA (?) Yeah, perfect.

01:03:39 ADITYA (?) We can just keep quiet.

01:06:00 ADITYA (?) Amen.