Perspective Studies, Day 7

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 7 July 2014. Watch on YouTube

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I made this transcript by machine from the recording and corrected it against the recording's description and my own records. I have not checked the words by ear. I checked a sample of the speaker names by ear, and corrected those I heard differently. [?] marks a word still in doubt and [unclear] a passage that could not be made out. A speaker is named only where the broadcast's screen or the recording's own words say who is speaking. Fillers such as "uh" and "um" are left out. Times are from the start of the recording.

A name followed by (?) was read from the screen at a moment when it changed from one speaker to the next, so the turn may belong partly or wholly to the speaker before or after.

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00:00 PRAYAS Yeah, with D starter at a very [?]
00:04 Coherent ground.
00:08 Right. We reached at the we everyone in the room seemed to agree that silence is post self.
00:21 PRAYAS (?) Silences.
00:22 MOSES SAM (?) Silence is post self. The idea of silence being post self, which means you know beyond the idea of self.
00:32 PRAYAS (?) Okay.
00:34 And b that we arrived at that point p because Shotcut came with a very clear opposition to the idea that the world exists. He came with the with this thing where the world doesn't exist.
00:52 MOSES SAM Okay. Okay.
00:56 PRAYAS (?) Yeah, when you start from there you can reach anywhere.
01:03 MOSES SAM Okay, so does he exist?
01:06 PRAYAS (?) Yeah, we don't know. actually he might be joining us in some time and we'll ask him.
01:10 Okay.
01:11 So today we our question is you know, looking at the exclusion, what do we not see, right?
01:20 PRAYAS (?) -huh.
01:22 PRAYAS (?) What d what don't you see?
01:27 And so far we have talked about
01:32 The positive space.
01:35 Okay.
01:36 So you know, experiencing infinity, experiencing the frame, and then having a puncture or a hole, and then experiencing what's on the other side, that's infinity.
01:49 PRAYAS (?) But let's say we don't start from there. We start from what's not in the frame.
01:57 MOSES SAM (?) Right.
01:59 MALAVIKA (?) We already spoke about that when you were talking of the edge of the frame.
02:06 PRAYAS (?) Yeah, but that's outside the frame.
02:12 PRAYAS (?) And so we still but we still we still started from inside the frame.
02:19 If you start in the start outside
02:23 PRAYAS (?) W will we know that we are outside?
02:32 MOSES SAM Then you're not starting outside.

02:35 PRAYAS No, I mean you're let's say you take birth in infinity, right?

02:42 MALAVIKA (?) That doesn't make sense.

02:44 PRAYAS No, you're a p you're a cosmic particle, you're an asteroid.

02:50 MALAVIKA No, I'm not.

02:52 MALAVIKA (?) I mean

02:54 No

02:56 MOSES SAM No, you're made of the same particles that make up an asteroid. That's what he's trying to say, yeah?

03:03 PRAYAS Yeah, and I mean I'm just saying that whatever you consider the frame, whatever is inside the frame, you're not there, right? So you are just you are in the bliss. You know, you like you know, we have been talking about the infinity so far as in a way that's very close to the idea of enlightenment.

03:26 See yesterday when Shotcutable brought in the point that, you know, silence is post enlightenment.

03:36 PRAYAS (?) We were at a very good we had a very good start. So Shotcut today we are starting from the point that what if we start from outside the frame? What if we start from infinity?

03:55 And then come back inside. Would you come back?

04:02 SHOTCUTABLE Are you asking me?

04:04 PRAYAS (?) Yeah.

04:08 If you were already outside, would you want to come in?

04:12 SHOTCUTABLE Yeah about you're talking about infinity.

04:15 PRAYAS Yes, if you're born in infinity, would you want to come back into the frame?

04:23 AKSHAY (?) Yeah, of course.

04:25 PRAYAS Why?

04:27 SHOTCUTABLE You just check out.

04:30 PRAYAS But then you would like to have the freedom to go back.

04:33 SHOTCUTABLE Absolutely.

04:35 PRAYAS But then if you didn't have that freedom, would you come inside?

04:39 SHOTCUTABLE Where's the question of coming?

04:42 PRAYAS (?) So okay, so Sam, that does mean that seems to suggest that the world does not exist.

05:01 MOSES SAM (?) No, I didn't get that. So if I start from infinity

05:06 PRAYAS (?) Yeah.

05:08 MOSES SAM You wouldn't like to come back. Is that what you're saying?

05:12 PRAYAS (?) Yeah, I'm saying if you start from if you're born in infinity

05:16 -huh.

05:18 PRAYAS (?) You

05:19 MOSES SAM Okay, defining data. [?]

05:21 MOSES SAM (?) Yeah, so if you are b born in boundless time and space

05:26 MOSES SAM (?) Mm- Would you like to come into a bound boundary?

05:30 PRAYAS And Shotcutable just said, Never. If you didn't have the freedom to go back

05:35 Okay.

05:36 Never. So which means that you would necessarily reject the world.

05:44 Right? The world being the frame.

05:51 PRAYAS (?) You would always reject it.

05:55 If you always reject it doesn't exist.

06:02 MOSES SAM Not necessarily, right? I mean just because I'm born into a certain religion or born into a family that practices certain religion, which means I negate the existence of all other religion. That doesn't mean those religions don't exist.

06:21 PRAYAS For you they don't, otherwise you would go convert.

06:27 MOSES SAM Yeah, but at what point no. Yeah, for me it doesn't. But then looking at it from a different perspective, those things exist, right? So maybe for the person who is born into infinity, the world doesn't exist.

06:41 PRAYAS (?) Right.

06:41 PRAYAS (?) But hi.

06:43 Right. And that's exactly what Shotcut is saying, that the world doesn't exist for him.

06:49 For him, yeah.

06:50 Yeah. So Shotcutable were you born in infinity? Is Kashmir infinity?

06:59 PRAYAS (?) Yeah, definitely.

07:00 SHOTCUTABLE No, I wouldn't say that. I am a bit you know surprised what makes me to think that I am not infinite already.

07:10 PRAYAS Which is exactly what we're saying. Are you infinite already?

07:14 SHOTCUTABLE Yeah, but you can't put it in a geo political or you know in a geographical location that way. Like, you know, that's a bit awkward pushing. It's like caught napping on a wrong leg. You know I will expand it like that like I might m I am infinite. What stops me in I mean thinking about that? I can be infinite myself. I'm free to think like that way. Or feel that way that I am infinite myself.

07:45 SHOTCUTABLE (?) There's not sort of coming in or out like this.

07:50 AKSHAY (?) So how do you feel there? What do you feel there?

07:56 SHOTCUTABLE (?) Same as you, I think.

08:01 SHOTCUTABLE (?) Yeah, this made it with a process too.

08:05 MOSES SAM I think you had to speak up a little bit as I can't hear you properly.

08:09 I like it.

08:10 SHOTCUTABLE (?) Oh.

08:12 I think it's matter of perceptions, like, you know, the I you brought in some kind of you know the place, the geopolitical or maybe a or the religious state of mind one comes through, which I personally call the cultural and religious logic. Like you know, which were bred into. So but there are moments when you feel that you don't belong to that kind of a narrow

08:38 Mm.

08:39 SHOTCUTABLE (?) Perception of one's being.

08:43 SHOTCUTABLE (?) So why not think of oneself as an infinite?

08:54 AKSHAY (?) What's the problem in that?

08:55 PRAYAS But seeing ourselves as infinite is what we can't see, what we don't see. So the exclusion of our of our frame is that is thinking that we are infinite. So you know, if we if we think like you, we will already step outside the frame.

09:22 SHOTCUTABLE So what frame? Because you're already consuming yourself into that frame. That's what I'm saying. That's some kind of a logic which you hold on. Like that there's this gravitas of that logic which is holding you back to think that you're not infinite or you're going into infinity, like this momentum in and out. So that comes from that logic of gravity, the which cultural logic and this religious logic sort of produces into a human being.

09:50 Mostly the manipulation which happens through your growth by your surroundings.

09:59 PRAYAS Yeah, it's for me it's almost an impossible thing, you know, to think that you know, that which we are chasing we already are. For me that would be a very bewildering thought.

10:13 SHOTCUTABLE How? I think it's the most easy thing.

10:18 MALAVIKA Yeah, why would that be bewildering?

10:21 MALAVIKA (?) In the sense

10:23 PRAYAS Yeah, if I if I start seeing myself as an entity that's so complex and so broad and so everything as what I've imagined infinity to be, then I will kind of freak myself out.

10:41 SHOTCUTABLE No, but this whole logic of freaking out of that periphery is itself some kind of a you know, what I call the gravity. No, the gravitas which pulls you back to that logic of culture the c the perception about your surroundings.

10:55 PRAYAS (?) You're right. But I'm just saying that it's real. It's real.

11:00 SHOTCUTABLE Yeah. Mm- What are they saying?

11:08 AKSHAY Shotcutable means is that is not real. The gravity is not real. We imagine it.

11:14 MALAVIKA No

11:16 PRAYAS But you know for a for a psychotic who's delusional, his delusions are real.

11:25 SHOTCUTABLE So but how do you assume somebody a psychotic or a delusional, how do you get to that point?

11:31 PRAYAS I mean with some point of reference you can imagine a chair to be a tree and that's a delusion.

11:38 SHOTCUTABLE No, but that whole logic comes from that what I'm saying is a grav gravitas.

11:44 SHOTCUTABLE (?) Yeah. Yeah. Yeah. You can call a chair a tree, why not? You can call it

11:49 AKSHAY (?) -huh.

11:51 I'm saying yeah, there is no problem. You can call a chair a tree. There is no problem if you don't go by the gravity. Yeah, shot Shotcutable is right in that way. Just the gravity, the idea of gravity. We are always referring to something.

12:04 SHOTCUTABLE No, somebody has said before like that w we are caught unawares you know, we are rendered in a gendered way. Like, you know we're caught unawares, like, you know, when we grow up, like you're already gendered, like you know, you're put into that gaze of a gender which somehow doesn't leave your mind at certain point of a time. It becomes like very difficult then you think you're going out of it. For me is not true.

12:33 Because that's something which is sort of, you know, filled into your head. You know, the way we see the problem of a body and the gender itself. Why does this whole problem start with? Because we're caught unawares into that problem of gender, like, you know. Where you perceive it some you know, believe in that perception of somebody who has sort of done this fragmentation.

12:55 PRAYAS You know but you know, because what you are saying s sounds so difficult and so fine. You know, it sounds like in the ultimate achievement of life. Because it does sound like that to me. the only way I can approach it with is with mind games or puzzles. You know, so I'm going to play mind games with all of you if I have your permission and

13:18 No.

13:19 PRAYAS (?) Yeah.

13:23 PRAYAS (?) So what

13:25 MOSES SAM Go ahead.

13:27 The first

13:28 SHOTCUTABLE I well I am fine with that only that it can rebound.

13:33 SHOTCUTABLE (?) Yeah, you can play mind games with me also.

13:36 MALAVIKA Yeah.

13:37 PRAYAS I don't have any problem, you know. I'm just saying that

13:43 AKSHAY (?) You are you are you going to play the mind games to verify this idea that is it very difficult?

13:48 PRAYAS No, i it's just for me to be able to make sense of it. I can't even come to terms with it.

13:55 MOSES SAM Okay, go ahead, boss. Go ahead.

13:58 PRAYAS (?) Right. So you know if you are rejecting everything.

14:02 SHOTCUTABLE Rejecting what? Who is rejecting what? Nobody is

14:06 AKSHAY You are not rejecting, I think Shotcutable is right. We are accepting everything.

14:10 PRAYAS No, let's say you're you but you're rejecting the frame. You're rejecting culture.

14:16 And we are rejecting the existence of the world.

14:19 MOSES SAM (?) Yeah, you're rejecting so much.

14:21 AKSHAY (?) No, I am saying we are accepting the existence of the world, we are accepting the frame, we are accepting everything.

14:28 PRAYAS Yeah Shank Shotcut just said that you know if there is no c if the gravity of cultural th thought is not there, you won't hold yourself back and you won't you know impose judgment on everything and all that. No that's about rejection.

14:50 AKSHAY No, I think it can be viewed either way. It is also about acceptance. It just you accept that there is a gravity and whether you follow that gravity or not follow is up to you.

15:00 PRAYAS No, but you know in the in the text chat a member of your of your political dimension is saying it's cool Akshay.

15:11 What?

15:12 Yeah, Shotcutable is typing that you know it's Akshay's cool, so you know it's okay to take a back foot. It's okay to accept

15:20 SHOTCUTABLE (?) I like I like his muffler, the globin. That's what he's called.

15:25 PRAYAS Okay.

15:29 AKSHAY (?) And then the ball

15:34 AKSHAY (?) I think I'll have to come with also some pseudo name now, huh?

15:39 SHOTCUTABLE (?) No, I'm a b I'm a bald man, so don't worry. I'm with hairy guys I like. I don't like hairy bum, but I like the hairy heads.

15:52 AKSHAY I'm seeing.

15:54 MOSES SAM (?) The house has got a lot of hairy bums.

15:57 PRAYAS (?) Okay. I don't know whom you're talking about. let's go on. So I was playing a mind game and I was saying that if you reject everything

16:08 SHOTCUTABLE One sentence you were trapped into that link.

16:13 PRAYAS I'm just saying that if you reject everything

16:16 SHOTCUTABLE But nobody's I'm not rejecting anything. You know

16:20 PRAYAS (?) No, let's just play my game. You know okay.

16:23 MOSES SAM (?) We didn't want to play.

16:25 MALAVIKA (?) I

16:27 PRAYAS No, it's okay if you don't reject any ev anything or everything, whatever. But you know I'm just saying this. you know, I can just s I can just say this. So I'm saying that let's say let's say you reject everything and you're about to reject the last possible thing you can reject. At that moment, if you forget what it means to reject

16:54 SHOTCUTABLE (?) How will they reject it?

16:56 SPEAKER 3 How can you get to the last?

16:58 PRAYAS No, let's say you've forgotten culture, right? So you rejected culture. So language has gone with it. And suddenly you're at this point in time where you don't know what rejection means.

17:10 You don't know what that emotion means also. You're finding it weird that you are feeling so passionate about

17:17 MALAVIKA So that's what they're saying, you accept everything.

17:19 AKSHAY Yeah, you are bringing us to our point only. What is this mind game?

17:25 MALAVIKA That is the mind game.

17:29 PRAYAS (?) No, accepting everything is a very spiritual, large hearted idea. You know, after Shotcut has put us in this post Enlightenment frame, I refuse to you know, be worldly wise Baba.

17:46 SHOTCUTABLE Short time are you are you? [?]

17:48 AKSHAY Tagging us with that, like

17:52 PRAYAS I'm saying that accepting everything is a worldly wise thought.

17:56 AKSHAY I don't think so. It's a it's a basic thought. You remember we had this talk long time back and I had told you I have no panga with anybody.

18:03 PRAYAS But it's a wise thought. It's what you mature into. It's like, haan, sab kuch theek hai. You know, everything's fine.

18:14 What?

18:15 MOSES SAM (?) Correct. So as Akshay was saying, that's the very basic thought, but the problem here is cognitive dissonance. That we know this is what we are supposed to do, but then we don't do that.

18:30 PRAYAS Yeah. So like, you know, if we accept everything, we might actually become infinite, but then we don't do it. Yeah, we don't do it.

18:38 MOSES SAM (?) Yeah.

18:38 MOSES SAM (?) We don't do it.

18:40 MOSES SAM (?) That's why we live in the real world, I suppose. no.

18:45 AKSHAY We might be u you pray Slayun. [?] I think that way

18:51 AKSHAY (?) If I am accepting a

18:52 PRAYAS (?) Are you trying to say that you accept everything?

18:56 AKSHAY I accept everything, yes.

18:57 PRAYAS No come on. So you are infinite?

19:00 AKSHAY (?) I d I w my I won't even go to that kind of definition. I accept everything, that's it.

19:05 PRAYAS (?) No, but you just said that e accepting everything is being infinite. It's being

19:12 AKSHAY That is according to your gravitas and logical.

19:15 SHOTCUTABLE (?) Gravitas. Shotcutable's gravitas.

19:22 PRAYAS (?) Everyone here is playing games with us.

19:25 MOSES SAM (?) Akshay, sir tell me when was the last time you got angry?

19:31 AKSHAY Last time I got angry.

19:35 Yeah.

19:36 AKSHAY (?) Just one hour back.

19:39 MOSES SAM Why?

19:41 AKSHAY Why? because I was not following the same thing which I'm talking, so I got angry.

19:49 Okay.

19:50 SHOTCUTABLE The last time I got angry was when I was born.

19:58 MOSES SAM Oh, okay.

19:59 PRAYAS You ever been angry after that or you haven't gotten over your anger after that?

20:04 SHOTCUTABLE (?) You know that the motherfucker hit my backside, you know, so hard I didn't know what spanking.

20:09 PRAYAS Who am I talking Who am I talking about?

20:14 MOSES SAM His doctor.

20:15 SHOTCUTABLE I'm talking to the do the bastard doctor who pulled me out.

20:19 Okay.
20:19 Then he gave me a good spanking on my butt because I was laughing at him. So he said no, you should start.
20:27 PRAYAS No, most shortcut people [?] let's say we are not let's say we are not embracing the idea that fiction is everything. We're not saying that fiction is everything.
20:38 SHOTCUTABLE Who said that? I knew who said that.
20:39 PRAYAS No, but just now I mean, you're making a fiction.
20:42 SHOTCUTABLE Who said Lita? [?] I mean this is your problem with assuming the things, like you assume a lot of things.
20:48 PRAYAS (?) But you said that you're born laughing and you're laughing at the doctor. Now I don't know if that's true.
20:55 SHOTCUTABLE And how do you know my mother said to me?
20:58 SHOTCUTABLE (?) And come on.
21:00 PRAYAS Come on, what?
21:01 MOSES SAM What if your mom was lying?
21:03 SHOTCUTABLE (?) Ha
21:04 SHOTCUTABLE (?) But can
21:09 PRAYAS (?) Call her right now.
21:11 MOSES SAM Maybe she wanted you to feel this way that you are special.
21:17 You are special, baby, so you came in laughing and then this brother snapped you. [?]
21:24 SHOTCUTABLE And the nurse was so cute, I was laughing at her, like, you know, I just felt like kissing her, but then they all weeped. They missed it off. So they messed it up. So sh so that I should weep and because there's some medical logic into that. Stupid magical medical logic that child should cry when he's born and all that.
21:44 MOSES SAM (?) Yeah, then only you'll inhale air. And then your lungs will w open up.
21:51 PRAYAS (?) But Shotcut is saying that what if we don't need to inhale air?
21:55 SHOTCUTABLE (?) Yeah, but stupid people, my lungs became so good, like now I am a chain smoker now.
22:02 PRAYAS Yeah, but so you are saying that what if we didn't need to breathe, which means that what if we needed to die? Which means that death is infinity, that's what you're saying.
22:12 SHOTCUTABLE (?) I don't know that kind of a thing, but I was happy and laughing and they only put in my lungs though and
22:21 SHOTCUTABLE (?) But Sam, what do we do now?
22:24 MOSES SAM Oh.
22:25 We do not we all we all go back into a mom's vagina and then we come out laughing and then we experience the same thing that this guy is experiencing now.
22:35 SHOTCUTABLE (?) Oh no.
22:37 MOSES SAM (?) But we can't do that, right?
22:43 PRAYAS No, I mean let's say we can't do that. We can't do that because it's just not possible, right? And so how do we deal with this now? How do we go on?
22:55 PRAYAS (?) I thought.
22:56 In the beginning that we look at the idea of exclusion from thinking that we are infinite and then you just Shotcut you just jumped on that. Okay.
23:11 MOSES SAM Okay, I'll give you a starting point now. Okay, so do you guys watch Jimmy Kimmel's show?
23:18 MOSES SAM (?) No.

23:19 No, okay. So there's this you know late night show called Jimmy Kimmel Show. Okay. So this guy goes to a school and then he asks kids what's the difference between a boy and a girl? Okay. So all these kids they give out different answers. So everyone is like, boys don't like pink, you know, girls like pink, you know, they keep out say saying stuff like this, you know. If the same thing is conducted in India, it'll be like, oh, you know, boys don't cry, girls cry, you know, boys don't shop, girls shop, you know, all these things come out. So what Shotcutable is saying is kind of true, you know, like we are cultured, we are brought up in this entire thing saying, you know, this is how boys should behave, this is how girls should behave, this is how you know Christians should behave, this is how Indians should behave, all these things. And at some point in time we let go of all these notions, right? And when we let go of all these notions we I think we go up one stage higher, but you know, people could argue otherwise, you know, either we are you know pulled inside or whatever. so when we go up and up and up, you know, at one point we lose in touch with all the principles that we have and all the worldly rules or how do I put it, early ethical or moral values that the world dictates to us, right? So we let go of all these things and then we reach a stage where we talk like this. You know, we say that I can't I came out laughing.

24:46 SHOTCUTABLE Moses you're just it didn't admit that all these disgusting morals and values. Thus that's all I wrote add.

24:54 MOSES SAM (?) But when you say it's disgusting you're passing a judgment there, right? So

24:58 SHOTCUTABLE I am, I am, I'm sure about that.

25:00 MOSES SAM But how do you know so th like what, two thous so for all these thousands of years people have believed that these things were good, right? That's where that's why they were following these things. And then suddenly now you come in and then you call it disgusting. How would people accept that?

25:17 SHOTCUTABLE No, I don't mean I don't want them to accept it. Just let it what is it for?

25:22 PRAYAS When you say that it's disgusting, you're not accepting everything.

25:26 PRAYAS (?) Yeah.

25:27 SHOTCUTABLE You wouldn't have given me a spanking then, of course.

25:30 PRAYAS Y you are you asking for a spanking?

25:33 PRAYAS (?) I see.

25:36 MOSES SAM He has a fetish man, I don't know what it's

25:38 Are you are you asking for something inappropriate?

25:43 SHOTCUTABLE I get it every now and then, don't worry.

25:46 Okay.

25:47 Has too.

25:48 SHOTCUTABLE (?) But are you saying that?

25:50 PRAYAS (?) Who said the same doctor g spanked you?

25:53 SHOTCUTABLE Oh, I'm just searching for the bastard.

25:55 MOSES SAM (?) Okay.

25:57 PRAYAS (?) No, but you know it's you said that you said that you've never not been angry after the moment you were born. What you're saying right now sounds pretty angry to me.

26:09 PRAYAS (?) Okay.

26:10 You're still angry. And you're angry at something. I don't know what.

26:15 MOSES SAM Angry and he wants to be punished, he's angry to that extent.

26:19 SHOTCUTABLE No. I might have some suicidal tendency, that's okay with me. So but it's not an anger like, you know, it sounds like an

26:28 MOSES SAM (?) Why did he just say that spank me?

26:36 You just said that. You said that live on the internet. You said that spank me.

26:46 SHOTCUTABLE You're hearing whatever you want to hear, that's okay.

26:50 MOSES SAM (?) No, we can go back to the recording and send you a time code by email.

26:55 SHOTCUTABLE Because they have destroyed your capacity to hear. All this cultural shit.

27:01 PRAYAS (?) Okay, let's say let's say I misheard it. Let's say we go on, right? So we don't want to dwell on it. We don't want to dwell on it. You have the freedom to say something and then withdraw it. That's fine. so you don't want to be spanked.

27:14 SHOTCUTABLE No, but I'm getting it too, that's the case.

27:17 MOSES SAM No, what are you saying?

27:19 SHOTCUTABLE (?) I'm getting this every day. I mean every now and then I'm getting whatever you call it.

27:27 MOSES SAM (?) No but

27:27 MOSES SAM (?) From who is spanking you? If you are getting it every

27:31 SHOTCUTABLE All the people around me, come on. All this culture and religion and every gospel. That's here.

27:39 AKSHAY No, but then it's you are reducing the idea that you don't accept it then.

27:43 MOSES SAM (?) Yeah, so and how did you feel when people do that?

27:48 Does that make you angry?

27:49 SHOTCUTABLE I have grown piles now.

27:52 SHOTCUTABLE (?) No.

27:53 PRAYAS No, that's very organic, but what I was interested in knowing and what Sam also asked you is how does it make you feel?

28:04 SHOTCUTABLE It makes me feel quite poor, like, you know, what is wrong with these guys, like, you know, why don't they accept that the way they are, the way I am?

28:11 PRAYAS So is that similar to feeling anger?

28:14 SHOTCUTABLE Mm, sometimes anger, sometimes I laugh at it again. So, you know. Most of the times I just laugh. You know. I laugh with full with full of my heart. The kind of idiots like, you know, always try to bother. You know, because they're theirs let's go back, it's not about me. This discussion is not about me. You know, what is the point?

28:35 MOSES SAM No. It's not about you, but m it looks like you're the only person who has experienced infinity and like probably living there. So we want to understand what took you there in the first place or if you're born there then how do you feel about it?

28:53 SHOTCUTABLE Yeah, I mean the this whole again I'm repeating certain words, pardon me for that. you know what I'm saying this whole logic of culture, religion and tradition, like you know, the kind of a back the breaking your back boom kind of attitude it has towards the growth of any kind of a kid who grows normally and wants to see the world ex experience it. But then there is always what Moses was saying, ca some kind of a pressure which is always mounting on you. Like you know. The kind of a logic.

29:27 AKSHAY Well it's not back breaking as it is supposed to be. You have to experience everything to go beyond it.

29:35 MOSES SAM (?) Yeah. So if you're really in infinity then you won't think of it as back breaking.

29:40 AKSHAY Yeah. I don't think so. I my I would put it as a pain or a suffering or something. You if you don't experience you don't know. Like if you don't feel

29:49 PRAYAS It's it seems to me Shotcutable that i saying that you are that you are experiencing infinity is your way of escaping the world that keeps spanking you.

30:04 MOSES SAM Yes. So instead of accepting them, you are rejecting them or you are like building a whole new wall.

30:13 AKSHAY (?) No, I think when he's saying he's laughing he's maybe accepting it also. So we cannot just say that he is just building a wall, but there is a confusion out there which he has to define.

30:23 MOSES SAM (?) No, but people say people say humor is the best form of secure or insecure mechanism, right?

30:33 PRAYAS Defense can

30:34 MOSES SAM (?) I'm sorry, to yeah, to protect you against your insecurities. So when he laughs at it, well probably when he gets angry it's his instinct that tells him to, you know, fight back.

30:44 PRAYAS (?) You know, we are not offering free psychoanalysis to Shotcutable, right?

30:49 MOSES SAM (?) Yeah.

30:51 No, I think that's the mind game. Come on.

30:54 MOSES SAM (?) Yeah, is that your mind game?

30:56 PRAYAS (?) Yeah.

30:58 No, but you're very quiet. Are you are you actually feeling bad?

31:07 MOSES SAM (?) A ideia. [?]

31:11 You refuse to talk to us?

31:14 MOSES SAM (?) I think it is gone.

31:16 MOSES SAM (?) I no he's missed. He's just refusing to talk.

31:21 No, he's laughing at us.

31:24 PRAYAS (?) Are you laughing at us?

31:29 MOSES SAM (?) Okay, I think we'll go on.

31:32 PRAYAS (?) Oh.

31:32 PRAYAS (?) Oh god.

31:36 MOSES SAM Prayas and Akshay. What have you guys done?

31:40 MOSES SAM (?) I'll have to call him on the phone and mend a bridge there.

31:49 PRAYAS No but it seems to be it seems to me to be that.

31:55 MOSES SAM Yeah, correct, yeah.

31:58 MOSES SAM (?) What can we define?

31:59 PRAYAS It seems to me that it's a very blunt way of putting it and maybe as wrong in actually spelling it out.

32:06 Mm.

32:07 And but I would say that because it's a very precious escape.

32:13 PRAYAS (?) Okay.

32:15 MOSES SAM Hm.

32:16 AKSHAY (?) Yeah, so you know when you really can't give it a little bit more than a little bit.

32:19 I think it is a yeah, I would say from my personal experience, yeah, it is a very thin edge. You can fall on the side of self narcissism also and celebrate yourself or you can be in the worldly experience by doing the exchange. But there is a very thin line where you can stand on.

32:39 MOSES SAM (?) Right.

32:41 MOSES SAM (?) Right.

32:42 PRAYAS Ninety. [?]

32:44 PRAYAS (?) Yeah, sorry?

32:46 MOSES SAM No, in the 80s, you know, where during this whole Wall Street people are making millions on Wall Street, and then there was this guy called Gordon Gekko. He came out and said greed is good. You know, and then that created a lot of ripples, you know, around the world. And similarly, you know, in this new age yogis, they come out and say selfishness is good, you know, being selfish is good. And then he one guy he had a very good explanation to that. He said what defines self is the sense of touch. So when you touch your finger, you know,

that's the extent to which you think that is yourself. Okay. And then he says you have to try to expand that self. So when someone touches your wife, you know, eventually that happens, right? So when you get married. Then your wife becomes a part of yourself, you know, and then your kids become a part of yourself, then your entire family, then you entire so if you keep expanding it that way let think about you know India's prime minister, for him the entire India is his self, right? Like when someone talks shit about India, he hits back. Right. So at one point you kinda eventually move it across to non-living beings also, like trees and everything. So then you become one with the universe. So everything becomes your own self, you're part of your own self. So he says selfishness is good, provided how you define self. Right. And that's what I have been talking from the beginning. It's a it's that state where everything becomes still or everything vibrates at the same rhythm, and you become part of the universe, and everything becomes still.

34:28 AKSHAY Yeah, th that's that something is interesting. Yesterday we discussed silence also. For me that way ma we cannot call that something still or silence, but you accept the rhythm, the motion.

34:40 Right.

34:41 Yeah, that self might become still in a way. But or part of that rhythm. So in a way it's a bit difficult to explain, but in a way you are not still but you are part of a motion but you are not resisting that motion. Something like this.

34:59 MOSES SAM So you're not swimming, you're floating then.

35:02 Yeah, like ma what many people have said, no, life is a stream and you either go against the current or with the current or you just float.

35:15 PRAYAS So you know what strikes me is also that, you know, we are all living life as it comes, you know, we're all doing what it takes. And we are of course not living in infinity or anything like that like that if we don't agree with Shotcut Shotcutable.

35:35 So why are we then trying to bring metaphors and trying to talk about it?

35:45 AKSHAY No, I think I won't disagree with Shotcutable but it's true that he is ma he's finding what we are debating troublesome because he has accepted it as he wants to accept it. What we were talking about the self. And we are maybe trying to define that self and give it more parameters because except those parameters we cannot define.

36:12 Because it's a very personalized, individualized landscape, no?

36:18 PRAYAS (?) Yeah, I'm saying that why are we

36:23 Let's say, you know, we have a simple reason. It's not that we don't have any reason. We let's you know, this talk show is about Perspective Studies. So we're talking about this we started talking about this frame and is and what is outside the frame, okay, so we talked started talking about infinity. So we have that we have a reason. But

36:47 You know what else beyond that? So, you know, they say in the day you know, you're just drinking coffee are you worrying about you are what is infinite? You know, what is infinity?

37:03 AKSHAY No, that's precisely what I was I didn't say earlier, but I think like going into infinity really leads us into a very large abstract dialogue and then it becomes very difficult. So I think if we just limit to the frame and outside of the frame would be better to continue the debate.

37:23 PRAYAS (?) Yeah, so let's say, you know, we just we just come back to the basics, you know, we just come back to where we started from. What don't you see, right?

37:37 AKSHAY (?) Or I would put it, what all you avoid to see.

37:41 PRAYAS Yeah, so your ex the exclusion that you perform might be conscious if you believe in the conscious will or it might be unconscious.

37:54 PRAYAS (?) Yeah, okay.

37:55 But let's say we just look at that simple we just look at those words.

38:01 PRAYAS (?) Mm-

38:02 PRAYAS (?) What don't you see?

38:06 We don't let's say we don't go very far, we don't go into infinity and all of that. We just hang around the
38:14 You know, the words themselves.
38:17 MOSES SAM So we don't see two things, right? W as Akshay was saying, that's one thing. We don't see what we don't want to see, one. And the other thing is we don't see what we don't know.
38:29 PRAYAS Also we don't see what we can't see.
38:33 AKSHAY Yeah, but that something falls to what Moses is saying, no? That's something we don't know.
38:39 PRAYAS (?) Yeah. So does it fall and so in the sense if you're standing in a corner
38:45 PRAYAS (?) You can't see what's on the other side of the corner. You know, like on a street corner.
38:50 MOSES SAM (?) Yeah. That's obvious, right? Like the physical vision. We're not I think we're not talking about that, right?
38:56 MOSES SAM (?) Right.
38:57 PRAYAS Yeah.
38:58 No in terms of ideas, what that means is let's say you believe in something and that belief is not letting you believe in something else.
39:07 Mm.
39:09 PRAYAS (?) But that's is that is that just a word game or does that mean something?
39:14 I think it's a good thing.
39:15 AKSHAY Something in the sense your belief is kind of creating a kind of a curtain in front. Yeah.
39:21 AKSHAY (?) Continue blind to other belief systems, yeah.
39:24 Yeah. So that can be a cultured way of not being able to see and another the other one is also a cultured way of not seeing. No, it will fall into what I was saying that what you don't want to do.
39:41 MOSES SAM Don't want to see. So I think we should be more focused or should be interested in what we don't know.
39:50 Yeah, no.
39:51 What would enable us to see what we don't know?
39:54 MOSES SAM (?) Yeah, so the question that h you know, how do you know what you don't know?
39:59 Mm.
40:02 MOSES SAM (?) Mm.
40:04 PRAYAS Basically the you know, the idea of emergence is that you go hunting and if you're lucky you find hunt, you find game.
40:14 Yeah.
40:17 MOSES SAM So
40:18 AKSHAY Usually it works two way round. when you go hunting you it's very interesting the if you take it as example. When you go hunting you start you start opening your senses. So when you go hunting you don't always rely on what you are seeing, you start listening to sound.
40:42 AKSHAY (?) Right.
40:43 MOSES SAM (?) You and smell
40:45 AKSHAY Yeah.
40:46 Yeah, you start smelling. So it's basically you go beyond a basic sense of perception.
40:56 So to see what we don't see we have to open other channels of perception.
41:03 MOSES SAM Perfect. Mm.

41:08 PRAYAS No, but that's again like that's again a gr a statement of grandstanding, like you know, you accept everything. So it's just like that, you know, it's I'm not sure if that let's I mean so when we are dis when we are saying that we'll go back to the basics, I think I think what I mean is okay, let's go back to simpler

41:33 Similar thoughts. Let's go back to trying to

41:37 PRAYAS (?) Oh Shotcut's, yeah. Good.

41:39 MOSES SAM (?) Hi Shotcut, did you feel bad?

41:44 SHOTCUTABLE No, the good one felt bad I think.

41:48 PRAYAS (?) We were worried that we felt bad that we spoke of your idea of infinity as an escape.

41:55 SHOTCUTABLE No actually Google was trying to steal my ideas and feeding inflight and Google was giggling and it went up the

42:08 AKSHAY Let's just give him a brief and we don't lose time because I have to run in seventeen minutes.

42:14 PRAYAS Yeah. So, you know, in the in this time that you're not here, we just we just thought shit about you. No, and yeah, and we decided to go back to go back to what we started with, you know, the words that we started with and not worry about grand ideas that we cannot do anything with. You know, like the idea of infinity is at one level, you know, whatever you say, I'll have to take your word for it. You know, we can't verify, we can't experience anything. I mean we just you know, living our lives and we don't know what all of this is, right? So if you go back to the words of our question, so what the you know what don't you see and just stick to the simplicity of those words and not try and fly off into a grand idea.

43:10 Then what don't you see?

43:14 SHOTCUTABLE I didn't get you.

43:16 PRAYAS What don't you see?

43:18 SHOTCUTABLE (?) Y you brought some Persian bird into it. I didn't understand that. You know.

43:23 PRAYAS Position work? [?]

43:25 SHOTCUTABLE (?) No, there's something you were talking about this

43:29 AKSHAY No.

43:29 I will I will intervene. What we were discussing Shotcutable was that we don't go into infinity and we talk only about the ways of seeing and say there what we define there are two ways of seeing. One is you decide what not to see and second is you try and see what you don't know.

43:57 Well I don't use the word seeing. I mean

43:59 PRAYAS How do you how do you get to know what you don't know? Basically. That's that was where we have we were at.

44:06 SHOTCUTABLE You know, again the th this again pushes me into the realm of metaphysics, like, you know, the extension of same re religious logic again and again. So, you know, this not seeing and then again seeing something. So what I feel is that I am here very much present and whatever comes I feel like you know, I have my head rolls down to a thought, accesses to it and sees how I can live with it or I cannot. That's all.

44:39 PRAYAS So how would you simplify with soil? [?]

44:41 AKSHAY Shotcutable, we are not we are not like really limiting to ourselves. See the what you believe and what you perceive, we accept it as a thing that you perceive. But there is still six billion people out there who might have their own ways of perceiving. So in that at least three, four of us are trying to define a certain language.

45:07 PRAYAS No, how would you choose to simplify it? so you know we chose to simplify it in talking about you know, just in terms of knowledge or vision, you know, just these simple words. But let's say you don't like these words, how would you simplify it?

45:24 How could we simplify the idea of infinity?

45:28 SHOTCUTABLE You know, there is a basic tendency into hum human beings to have one idea where they can sort of, you know live their thoughts with, like, you know, as Akshay is saying that we together are looking at a word or you are saying, you know, that for me is very problematic itself. That's where the first you know, the seed of fascism sort of a kind of you know a creeps into. You know, because you start perceiving one reality or try to come to one perception.

45:58 MOSES SAM At that point.

45:59 AKSHAY Shotcut I'm not I'm not I'm not I'm not saying that whatever we discuss I would like blindly believe into it and become a fascist in that way. Because what I see is I see. That can you can never see that and same thing vice versa. What you see I can never see that. But in between where we are in this flux, we are trying to find those common parameters. That's it.

46:26 SHOTCUTABLE Yeah, that's what I'm saying. That those common parameters have been always thought sought throughout the history. Like, you know, that becomes the premise of ideology itself.

46:38 AKSHAY (?) No, I think I would

46:43 Take your thing and there is no point. So that no point is not the point of being here in this perf Perspective Studies, I think.

46:51 SHOTCUTABLE No, I'm happy to listen to others, I'm happy to listen to ideals, that's okay fine. I may agree or may not agree. But finding a common point to any kind of a thing is a premise in ideology to me.

47:02 PRAYAS Yeah, I mean I would agree with that in s in saying that, yeah, I mean like I had a big fight on Facebook recently exactly about this and I won't go into specifics but you know we were both arguing about I think too that the idea of a common ground is the idea of hope. And you know, it doesn't really exist and you know but we always chase it.

47:25 SHOTCUTABLE Exactly.

47:27 AKSHAY Okay, I accept maybe I put it wrong in saying common, but maybe then wha we can look at differences then. I don't know. Wha what are we then doing in the perspective study?

47:38 PRAYAS Yeah, what are we doing here? Is a is a good question.

47:42 SHOTCUTABLE (?) But you know it seems to be fun, isn't it?

47:45 SHOTCUTABLE (?) Huh?

47:46 SHOTCUTABLE (?) Maybe sharing our thought processes our experiences, that's all.

47:50 PRAYAS (?) Right. I mean I don't know if I don't know why you know the purpose for doing something needs to be very exalted.

47:58 PRAYAS (?) Yeah.

48:00 You know, it's I mean I think the best use of time is wasting it.

48:05 SHOTCUTABLE Yeah, that's good.

48:07 PRAYAS Right, because when you don't direct time to a functional to a useful purpose

48:16 SHOTCUTABLE You know, the you know, this whole systematization of a thought process or looking at a premise then you know building an argument on it. You know, this is the basic problem where the Greek you know, this Athens if you take it as a marker starts with Dev with the Socrates itself. The guy who fucked the whole human history there. If you look at the at the very time he's around, you know, having discussions, there are tens and thousands of school of thoughts. There are soccer, there are agnos, [?] there are hypotheticals, they're talking everybody's having their own school of thoughts.

48:51 AKSHAY That the way we again now we are going that way we have a six billion or seven billion school of thought. as per every individual you have a school of thought.

49:01 SHOTCUTABLE (?) That's one level, isn't it?

49:03 AKSHAY Yeah, so I'm not saying that it is not a wonderful thing.

49:08 PRAYAS I mean the you know the idea of the some simple ideas which might not be secular and I don't care about secular ideas and all that, right? But I think some ideas which are not generally considered secular are very nice. They're very beautiful. Like you know just the idea of community and the idea of satsang in that sense. You know, just be just in the sense without having an agreement hanging out with people. Because

49:44 PRAYAS (?) Because you know, you don't have a you have a you have only a metaphy physical reason. Oh, we believe in the same man in the sky.

49:52 SHOTCUTABLE I Prayas I believe that the commonality, the kind of a communal and harmony you're talking I what I am saying basically is it's all pretty dear. The kind of a manipulation that happened with the Semitic onslaught on this whole thought process of history or the meta-physics, that's the onslaught that was done by the Semitic religions itself. You know, otherwise there's no way no way any problem. You know, it's a big believe that the Semitic religions have brought into this discourse. You know, kind of a dissent is not agreed and then you should have some kind of a premise to talk on. Okay, you don't have that's fine.

50:31 PRAYAS (?) So how do we go away from that? How do we free ourselves from those centuries of indoctrination?

50:42 MOSES SAM (?) When did you realize that you have been indoctrinated?

50:46 SHOTCUTABLE (?) The moment you sort of you know set your foot on that, don't quite include okay, I am on the ground because the mother you construct it for me. There's no way and no problem in even in walking in the in that territory on a ground. Because I'm ever conscious about their as well. It's not only my own existence or only myself which I should be aware of. You know, I'm as well aware of their kind of existence, their being which is very much their ever present. You know th that's a problem why we don't accept that. Once you believe I am enlightened, I know everything, I know this is very problematic. That's going to be sucked. That's going to suck. You know. You have to accept the other as a as well.

51:43 PRAYAS You are offering a intellectual I mean a thought level a thought level resolution. You are saying that once you accept, then everything will happen. But you know acceptance happens in thought and how does it really move you into

52:00 SHOTCUTABLE I call it a realization, like a simple realization of things.

52:05 PRAYAS But that's in the conscious mind, that's in thought, right?

52:08 SHOTCUTABLE I don't know whether it's conscious or unconscious or subconscious. I don't know. This is again bringing that kind of Semitic shit into it. You know, that's the problem with the whole you know, the Greek scholarship was destroyed by this semi Semitic translation. It starts with Ibn Rushd, then it goes on to you know onwards towards Christianity and then Islam was an Allah's kneel into it. So, you know, this kind of a manipulation with this unilateral thought process building up something, like you know. It is already there. Why don't we accept? The first spanking you get on your backside, there is it. You're born, you breathe the oxygen, that's all. So then you put all these kind of a logic wrap it with that kind of historical logic. Then what I say the gravitas is there. It pulls up.

52:57 PRAYAS Are you saying that are you giving a are you leaving anything to be done at all? Are you are you saying that there's something worth doing or are you saying that nothing is worth doing and nothing is worth knowing and you know, just are you just going down the direction of nihilism?

53:17 SHOTCUTABLE Again this is dialects of a religious devote. That's all again looking at the in. This is again the same trap we are leading ones up to.

53:31 That's why I yesterday was saying that is there that silence possible which speaks without sound? Like, you know, it is ever present there. Within your own self, within your heart, within your body, whatever you think, mind, body, soul, whatever what whatever kind of a category you put in it.

53:50 It's there. You realize you're being there. Okay, fine. Then you understand the kind of attractions that are there. So you just play with it. It's a playfulness is a good word I think.

54:08 PRAYAS So you are to bring it back to the question of exclusion, you are saying that nothing is excluded. We see everything.

54:19 SHOTCUTABLE (?) Why are you repeating the same kind of a structure then?

54:24 PRAYAS No, and I'm just trying to bring in a point of resolution. I'm saying that if we started from this point that what do you not see? this ex

54:34 SHOTCUTABLE (?) Sir I'm sure I'm not clear enough in my thoughts because my English is very weak. I think you know my thought process is very weak when I speak. But I'm saying this resolution itself. What is this resolution? This looks very prophetic. That's good.

54:52 MOSES SAM (?) Or in a bad way?

54:53 SHOTCUTABLE In a very bad way, come on, how can it be a good way?

54:55 PRAYAS Exactly. Right. I mean I was afraid that you're trying to suggest because you are the one who suggested the idea of realisation. You know, it's it wasn't us. It wasn't anyone it wasn't me.

55:07 SHOTCUTABLE Yeah, but it's the frame you are putting it I have a problem with. You know, that comes with that kind of a Semitic logic, or maybe the if I broaden the term religious logic, that's all. You know, there's this trap of religious logic into it, like kind of consciousness religious people talk about. You know, if you read any kind of a great Indian scholar who talks about consciousness, like, you know. But it's all trap.

55:35 PRAYAS Okay, so how do we talk about it? How should we talk about realisation?

55:41 SHOTCUTABLE (?) Use your toilet paper, that's good.

55:46 PRAYAS (?) So Sam, do you have anything to add?

55:51 MOSES SAM Nope.

55:53 PRAYAS So are you willing to use toilet paper?

55:56 MOSES SAM I'm willing to use whatever Shotcutable is telling me to use.

56:09 MOSES SAM (?) Akshay, what do you think?

56:15 AKSHAY (?) No, I think I don't know. Well toilet paper again has a way of looking at it, no?

56:26 SHOTCUTABLE (?) No.

56:27 PRAYAS (?) Yeah, so you wipe whatever it is with toilet paper and then you see what you wiped.

56:33 SHOTCUTABLE Exactly why we would say good.

56:39 MOSES SAM (?) So and then we can still ask what do you not see?

56:49 AKSHAY It no, it really brings to the question, no, what do you see?

56:55 SHOTCUTABLE I see myself.

56:59 PRAYAS (?) So you are using a mirror toilet paper. It's a mirror finish.

57:05 SHOTCUTABLE Yeah, it just got it's got a lemon on it.

57:11 SHOTCUTABLE (?) Oh, my God.

57:17 PRAYAS No, but you know, we just have a few minutes left. Shotcutable, would you like to you know yesterday was very nice, we got a we got a concrete brick to build upon. would you like to ha a la you know suggest some way to end, conclude with something that we can take forward to tomorrow, you know, that we can build upon and not just you know just die death of ambiguity. Like what would you suggest? How do you how do you suggest we switch this to what we do tomorrow, right? How do we take this forward?

57:55 SHOTCUTABLE (?) Asshole, you are all my previous, you are going the ambiguity. You're calling them ambiguity, shame on you.

58:05 PRAYAS No, you are I'm saying that at one level you are saying that, you know, all of this, all of this, everything. You know, you're blaming everything in the world and you know, I mean you're talking about meta-realities, you're talking about religion, you're talking about all these ways of thinking. And you know, as a as one person living in one point of time, I cannot even touch those meta realities. So what's the point of talking about them? I'm saying that if we if we let's not talk about these grand ideas, right? what is if we try to make it simple. How would you make it simple for us to carry it forward tomorrow? Just say it, just do it. I mean if you're if you're good, you can make it simple also, you know, j you just have to calm down and not be angry.

58:55 SHOTCUTABLE Give me your results.

58:59 Like

59:00 PRAYAS Just make sim m just make it simple for us.

59:03 SHOTCUTABLE I should have taken a flight back with Modi back to Gujarat as Matthew. Then I would have made it simple to you.

59:10 PRAYAS No c no, just do it. Just do it.

59:13 Just

59:14 PRAYAS (?) Where would we stop today? Where would we stop today? How do we take this forward tomorrow?

59:22 SHOTCUTABLE You wrapped all the talk with such brute words. I mean I feel ashamed of myself.

59:26 PRAYAS (?) No you say something. Don't listen to me. Just say something with which we can end today.

59:34 SHOTCUTABLE (?) Okay, the third bottom can be how to be jest, like you know, how to be jested.

59:41 PRAYAS No, h how do we end today?

59:44 SHOTCUTABLE I don't know yaar, come on, no.

59:48 PRAYAS I mean you must know. You have been kind of leading us astray all day. I mean

01:00:00 PRAYAS (?) So say something, give us point us towards something that we can end with.

01:00:05 SHOTCUTABLE (?) Okay, take a cool shower and go to bed.

01:00:09 PRAYAS Okay, so and what does that does that give us the okay, so have we killed inf the idea of infinity today? Have we have are we done with it? So tomorrow we won't even bring it up again.

01:00:21 MOSES SAM We have killed the idea of ideas today.

01:00:25 PRAYAS Yeah, so you know we are we are we are not going to talk about grand ideas tomorrow, right? So where we're ending today is you know, we are done with talking about all of this stuff.

01:00:35 SHOTCUTABLE (?) Thank you, thank you, thank you.

01:00:39 PRAYAS So tomorrow is going to be genuinely post enlightenment.

01:00:43 PRAYAS (?) Post enlightenment.

01:00:45 SHOTCUTABLE I wrote something about how does f post enlightenment fart smell?

01:00:51 PRAYAS (?) Yeah, we don't know that. We don't know that. We are we're not still we are still in today.

01:00:57 PRAYAS (?) Which is what tomorrow

01:00:59 AKSHAY They smell again what you want to smell like. isn't it? Again the question of the day, what do you see?

01:01:09 What do you not see?

01:01:10 SHOTCUTABLE (?) Disrespect for the farts.

01:01:12 AKSHAY (?) Yeah. No, mm what do you smell then? Or what do you do not smell?

01:01:17 AKSHAY (?) What do you not smell? What do you not smell?

01:01:19 PRAYAS (?) What do you not smell?

01:01:21 SHOTCUTABLE (?) Only a person can tell who can smell it. It's person to person, it's one to one.

01:01:26 PRAYAS Yeah, so what do you not smell is perfume. So post Enlightenment fart smells like perfume because what you smell is what you not don't smell, right?

01:01:36 PRAYAS (?) Okay.

01:01:37 SHOTCUTABLE (?) It gets inverted.

01:01:40 AKSHAY Interesting.

01:01:44 MOSES SAM I can see a Surfatial poster coming with this, huh?

01:01:47 PRAYAS (?) Yeah, so the idea that we are ending with is perfume.

01:01:52 MOSES SAM (?) Yeah. Okay.

01:01:57 PRAYAS Okay, so thanks everyone for being here. We'll end our broadcast here today and

01:02:05 MOSES SAM See you guys. Bye.

01:02:06 MOSES SAM (?) Tomorrow I think I got

01:02:08 Yes.