

3. Disequilibrium

-Freud- death drive is the purpose of life- to solve inner disequilibrium- it is the first instinct developed and is silent- repetition as justification of death drive. the death drive is transcendental whereas the pleasure principle is psychological. - ouroboric postures.

-Silence. quiescence.

-God as 'the Silence' in Gnosticism

-single celled organism- that produced a protective outer membrane using contamination for the outside world- as a metaphor- meaning- perhaps intake/ ingestion of the 'virus' may be a first step to fighting against it. RNA + DNA have a similar relationship-

-even before the single celled organism- silicone based existence had a nature of the desire to balance some sort of disequilibrium.

-examples of this disequilibrium are

- Henkin sentences- 'there is a version of me in system X'
- Cretan liar- 'i am a cretian, i am a liar'
- Quine sentence- 'is not a complete sentence'

These literary examples are suggested as a manifest of the same Freudian 'disequilibrium problematic'

-Haggulund- no sentient being can desire fullness without having their desires erased- and their vanishing off the face of things.

-desire for survival is part of the nature of being mortal.

-to see the world only as a vanishing trace structure is to see truth- but this delimits the world.

Taking Zeerak's introduction:

We are multidimensional beings, and commonly experience watching ourselves from the outside; this is not a reference to an outer-body experience, but simply the ability to observe and reflect on our physical form. If this is the case, we can see that consciousness lies outside the body, for how else could it watch itself? Inside consciousness is outside the body, whereas outside of consciousness, is the body. The body is the physical representation of the conceptualization of in and out. But if consciousness watches the body from outside, it suggests that there also lies an area between the two

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We can begin by

6. questioning sentience:

- is awareness outside life? beyond life? in all objects? in substance?
- a stone does not have awareness but awareness is like a stone.
- panpsychism- proposes sentience as a default mode of existing before birth, after death and perhaps even during life.

-sentience as a state of quiescence?

-morton proposes sentience to be like a mute object; a pencil resting silently on a table.

-If insights occur on a cellular-level then why not also in objects like a toothbrush.

We can also begin to look at ideas of 'autocommentary' as suggested by Morton:

2. Autocommentary;

-thinking + discourse and experiencing 'enlightenment' - at the same time.

-commentary= latin 'cum' (with) and 'mens' (mind/intellect/understanding) implying mixing one's mind with the text.

-harmony between main and marginal text-

-marginal text as equally (if not more) important than main text.

4. meditation and contemplation

-corpse is already meditating

-contemplation places us outside the human, outside of life, in the realm of death.

-mystical contemplation as about stripping away confusion and illusion. who is doing the stripping? something executing its own program.

-meditation is the viral clone of attention.

two approaches of meditation:

1.attention on an object (breath, a statue, a visualization)- always coming back when you get distracted

2.non-meditation; repeating 'letting go'

-repetition of words and/or actions- chanting/mantras
it is difficult because it is too simple.

water/flow

In terms of the five primary elements of nature from meditation practices such as sufism (earth, water, fire, air and eather)

we take into account the element of 'water'. Video footage of patterns of the water flowing over the shallow areas of the river at Treignac was captured, manipulated, and projected onto the tesseract form.

The water element, considering it is a large part of the make-up of the human body, is symbolic of movement, 'flow' and transience.

In addition to ideas of autocommentary; the experiencing and recording of the enlightenment experience, the element of water also indicates the state as temporary. If one is to attain enlightenment, only after much practice and mastery should one be able to settle into that state and remain there. This can be an important point to consider, when looking at this meditational investigation as an experiment: there is a beginning, a middle and an end- after which one is back to ordinary reality having gained mere fragments of recorded experience. Over time perhaps the culminate of these fragments could potentially serve as a 'guide' to the insights from this practice.

5. investigating Nirvana

- Dzogchen- mind is already enlightened- needs attunement.

- those living on the 'edge' are more likely to attain 'nirvana'

- enlightenment= nirvana = absolute death = extinction = zombification (making peace with the inner zombie) = a state of quiescence (a form of awareness) = bliss = nothingness = the void

- Bliss erases ego when flowing through the body with 'akaido'-like interaction with the life drive.

- Bliss is automatic- temporary equilibrium.

- Mysticism summons bliss a devouring entity in some unspeakable higher dimensional 'phase space'

- literally the sensation is a function of some wave like nervous energy.

- Bliss is a birth right of a life form- but also its death right.

- Suffering for bliss- melancholia- the default mode of being an ego. melancholia as sweet and dark.

- Nicolas Mascriando- the sorrow of being

- depression is a frozen wisdom.

- melancholy is supposed to be the pathological twin of mourning.

- melancholy is a lump in our throat, a rock in our stomach, a knot in our subtle body channels

7. MYSTICISM AS SPECULATIVE REALISM

- talking outside of the ego i.e. ego is an illusion

- armed with information that enlightenment is the default mode of existence

may turn you into a demonic ego i.e. rudra in tantric buddhism.- which is alright- because enlightenment ultimately humiliates even this demonic state.

-visualization as enlightenment virus that dismantles the ego through bliss.

-visualization of self as enlightened beings such as Green Tara-- working with bliss as opposed to intellect- medicine against treating 'mind essence' as an object existence.

- mind essence, in Tantric Buddhism, as an indestructible object that is made of nothing (known as vajra nature)- "a nothing that is not negative", "a diamond", "a sparkling stone". A stone that knows.

- Buddhas reside in your hair, your brain, your flesh. Upon death they manifest, finally unclouded by the 'noise and confusion' and struggle of life to un-live itself.

1.Intimacy

Intimacy implies a sense of vulnerability- a sensibility to the way we treat any given subject matter. Intimate practice keeps a practitioner from 'catering' to an outside force.

Intimacy lies in private/personal space, but is a place of openness and comfort. It somehow also feels tied to the idea of a 'natural flow'- one can not force intimacy- it must flow(arrive) at its own accord.

Intimacy in any practice may give rise to impulsive emotions and feelings- but in essence inforces a meticulous care for all gestures within the process.

-Charnel ground as space of intimacy not terror and coldness, but warmth and love.

-Intimacy between being and not being.

-Bataille- religion is not a search for something greater outside of oneself- but the search for a lost intimacy.