Shut Up and Chant: Hacking & Decolonizing the I with Global Rhetorical\Scientific Traditions
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*Let a tough champion in the oar-group on her shout
out a boat song, which will open up strength in their
Shoulders, which will drive the birlinn with snorting through
every cold sea-glen, cleaving the roaring swelling
waves with a hard and very bent prow and driving
beastly rollers in front of the two bows.* Birlinn Chlann Raghnaill

*The "I's" of the colonial wound, which dwells in the borders, provide the liberating energy
from which border thinking emerges, in rebellion, all over the planet, beyond the red carpet
of the Spirit's road from East to West.* Walter Mignolo, Local Histories/Global Designs

Of course, building multi-level explanations is challenging. (Love, "Levels of Biological
Plausibility")

Consensus neuroscience (Raichle et al 2007, Buckner 2008, Sheline et al 2009, Brewer et al.
2011) maps the experience and modulation of the egoic "I" as the Default Mode Network
(DMN), modeling the DMN as the locus of suffering and stress-related disease - the colonial
wound. Like the maps and models themselves, this wound, the "I", we contend, can be
observed in practice to be an essentially and not accidentally rhetorical act colonizing an
essentially distributed system into a centralized "executive" authority- a testable model of
consciousness emphasizing the experience of separation or wounding into an inside and an
outside, a subject and an object akin to a nucleus within a cell. It is also, and not
coincidentally, the likely locus of our deeply colonized and colonizing sense of "I my me
mine" or *ahankara* as described by diverse rhetorical traditions, from those refracted
through Sanskrit in Buddhism's First Noble truth of "*Dhuka*" to the mystical Christianity of
the *Theologia Germanica* and its injunction to make ourselves "nought" and dissolve " the I,
the Self, the Mine."   This chapter will suggest that diverse global rhetorical practices such as
chanting, deep listening, and meditating can be observed by participants to deactivate the
DMN, dissolve the rhetorical experience of the I wound - by crowding it out, dissipating it
or blocking it - and decrease local and global suffering associated with *ahankara*. The

systemic bias of subject/object language, and the role non semantic practices such as chanting play in dissolving it, will be demonstrated and discussed. *Om.*

Who's on First?

*Our current findings eliminate the need for a homunculus…*Fox et al
You are everything, and everything is you. The Stylistics

Om. "Who's on first?" The brilliant routine, made famous and executed with utter perfection by Bud Abbot and Lou Costello, had its roots in the long duree of substituting answers for questions and questions for answers, from Yahweh's interrogation of Job out of the whirlwind "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2) to Allen Ginsburg's "Who disappeared into nowhere zen South Jersey leaving a trail of ambiguous picture postcards of Atlantic City Hall" in his asignifying answer of a poem question, *Howl*.

Who who who?

 What? The set notation for the phenomenon exemplified by the "Who's on first?" routine might look like this:

{Questions{Questions That Also Function as Answers{Questions Aware They Also Function as Answers}}}.

"Who's on First?"- like "Cracked Nuts" and "Who Dyed", all kin to "Who's the Boss", according to Abbot, or was it Costello? - works according to a logic of substitution integral and not accidental to symbolic representation involving subjects and objects - "Who's on first?" - a mode of inclusion and exclusion - who's not in on the joke - necessary to the scheme.
    Bud can't be in on the joke, but the audience must be, and Lou must simply be Lou, neither knowing nor not knowing. Various commentators and savants have noted that this metonymic operation of identity - it takes itself as a name, when it is a question; or a question, when it is a name, "Who?" - has implications for the cosmic banana peel of illusory egoic identity which is only a phantom, a vanishing dew drop, a bubble of foamy linguistic obsidian froth[1]. Early Quaker Robert Barclay, for example, declared that the Gospels themselves were a mere epiphenomenon of the inward word, which can arrive in a bout of fear and trembling as often as it erupts in ecstasy. "Though the outward declarations of the gospel be taken sometimes for the gospel, yet it is but figuratively, and by a metonymy" (An Apology for the True Christian Divinity, Proposition IV §. XXIII, p. 139).

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[1] See *Diamond Sutra* 28th gatha: "As a lamp, a cataract, a star in space / an illusion, a dewdrop, a bubble / a dream, a cloud, a flash of lightning / view all created things like this.

So too is the I only the metonymy or substitution for its likewise very inward impetus, which can be labeled by a question, "Who's on first?"

Hegel marks this mistake of cause for effect, noticing that we often assume the I to be a static point when instead there is this impetus or "self-movement": "For it makes out the notion to be a static point, while its actual reality is self-movement, self-activity." (para 25). By implication, Hegel is inviting the reader to find the self-movement rather than *presuming* that "static point", the I. For Hegel, when we speak wrongly this way - by assuming we know what we are saying when we say "I" - "this acceptance of the Absolute as Subject is merely anticipated, not really affirmed". Hegel is asking readers of his Preface, in accord with Buddhism's way of Right Speech, to avoid using this subject/object language, which is a false image of ourselves that can make the realization of our true nature as self-movement - grasped cognitively as recursive self-reference - "I am that I am" - impossible. But Hegel, along with all the diverse traditions of the inward turn, therefore invites us to search out that static point, to see if we indeed mistake ourselves for an I when we are in fact responding to a "self-activity." Mahamudra master Drikung Chetsang Rinpoche compares this investigation of the matter with someone who wishes to go to Bodhgaya. "...the person who wants to really see Bodhgaya must go there personally, they cannot be satisfied with the accounts of others." (*The Practice of Mahamudra* p. 91) Getting still, we can search for this I and see if it is a static point or a self-movement.

"Where thought is, there am I." So instructs Thomas a Kempis's *Imitation of Christ*, that favorite devotional text of 20th century Vedanta yogi Swami Vivekenanda. To find the I, we must turn away from our senses, look beyond our thoughts and towards our consciousness itself, and put mind to the task of inspecting our mind. Can we really find that static point, or do we discover self-movement? We must turn away from "the mental habit of looking outward…then the way will be opened for…a 'turning-about' in the deepest seat of consciousness" (Lankavatara Sutra p. 309). We must, in this imitation, negate all but thought, and then go beyond it.

And in the silence beyond thought, where then, am I? For if we will chant

Who's on first
Who's on first
Who's on first

we already presuppose in thought the instance of another question that functions as an answer, and has not necessarily realized it yet: Who am I? When am I? Where am I? Here, metonymically, the I emerges as the substitution of a name for a query "Who's on first?" An object emerges for some subject. Who is it?

Who am I?
When am I?
Where am I?

For the "I" - the answer, supposedly, for somebody somewhere sometime to the question, "Who's on first?", the subject to some object, can be experienced to be but an aspect of our true essence as that "self-movement" or recursive self-reference. "I am that I am." This aspect feels like ourselves, but it can be observed to be without identity, temporality, or location. It emerges not as our secret self - whoever they might be - but rather as a special effect of the mind, a metonymic orienting device enabling subject/object thinking initiated and sustained through rhetorical practice. Practice with us now:

I
I
I

I am that I am. In diverse Sanskrit inflected rhetorical traditions across Vedanta, Kashmir Shaivism and Vajrayana Buddhism, this "*ahankara*" is viewed as only one instance or fragment of our true nature, a finite separating and suffering phantom cast by conceptual thought, subject-object language, and ignorance - that twin merism to enlightenment. The separation into subject and object are the wages of (colonialist) death. In the journey from "I am that I am" to "I", *aham* to *jiva*, we transform the infinite loop of that self-movement into the isolated and alienated "I", a wanderer and a vagabond upon the earth. (Genesis 4).

The diverse rhetorical forms of these counter traditions of the inward way, their technologies of attention, then, are focused on illuminating this wound of separation, the "I", for what it is and isn't, and allowing for its transience and its healing. From the very beginning of the first sloka of the Nirvana Shatkam, Shankara, the brilliant 9th century systematizer and expositor of Advaita Vedanta, treats "*ahankara*" as but one fragment or sliver of our true nature. If we will chant and search for it, Shankara suggests, "ahankara" can appear as a mere feeling of separation, a sensation and narrative of being separate from each other rather than in our interbeing (Thich Nhat Hanh *The Heart of the Buddha's Teaching* p. 80, 125-6, 135). Shankara's long answer to the question "Who are you?" makes clear that whoever he is, he isn't on first:

Mano buddha ahankara cittani naham
I am not my mind or my memory or my ego either

Readers must verily ponder: Who's on first? Who notices here that ego doesn't even warrant full ownership to mind, but is in fact carefully distinguished from it?
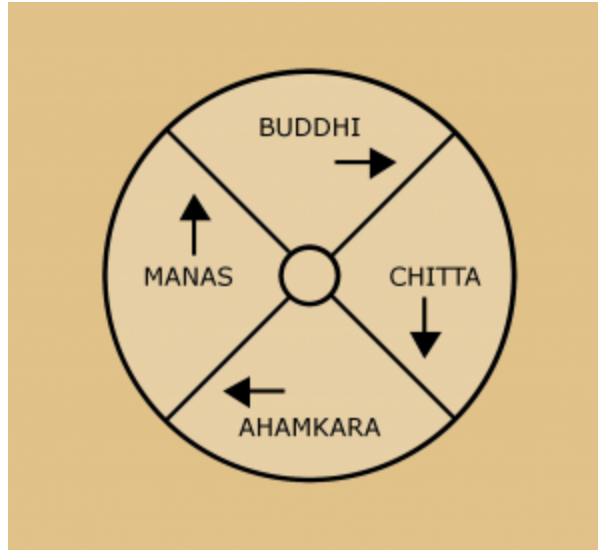
Caption: the four functions of the *antahkarana*, or "inner instrument": *buddhi* (intellect) *manas* (mind) *citta* (memory), and *ahaṃkāra* (ego)   CC BY-SA 4.0

"Who's on first?" "Not the ego or the mind." Nor, lest we forget, are we our memory. What Descartes took to be the very linchpin of certitude - I think therefore I am, *Cogito Ergo Sum* - is treated by Shankara as but a minor portion of our conscious experience, a static point for a self-movement. Speaking again of Hegel's Preface, semiotician of coloniality and decolonial thinking Walter Mignolo notes that we must "dislocate" that Cogito, Hegel's static point: "Delinking from the Spirit also means dislocating its Cartesian foundation." The narrator of Shankara's sloka - whoever chants it - seemingly dislocates ego from the very start:

Mano Buddha Ahankara Cittani Naham
I am not my mind or my ego or even my freaking memory

The closing line of each stanza brings out this minuscule gradient comparison of a separate static ego- *Who's on first - the Cogito* - compared to the Unmanifested Absolute. "Sh1v0 Hum!"

*Cittananda Rupah Shivo Hum Shivo Hum*

I am pure formless awareness, I am bliss, I am Shiva
I am Awareness and uncaused happiness. I am everything. I am everything

As beyond even the infinite, the unmanifest absolute is juxtaposed with the infinitely small dot of static egoic consciousness as the point of the computer cursor or *jiva*. It appears as a diminished aspect of the infinite, a point that has forgotten its dimension as a line, a line that has forgotten its dimension as a plane, a plane that has forgotten how to fold. "I am everything. I am everything." *Shiva* - all that is - is mistaken for *Jiva* - the individual. bell

hooks gives the profile on this "little clod" that wants to be "top dog", the subject to the world's object:

…the ego image that wants to be top dog. It doesn't want to have masters; it doesn't want to share with anyone. So there's the conscious I's resistance: It doesn't want anything to do with the soul or the Self because it would see itself as a little clod in a big field, and it wants to be the big field. bell hooks
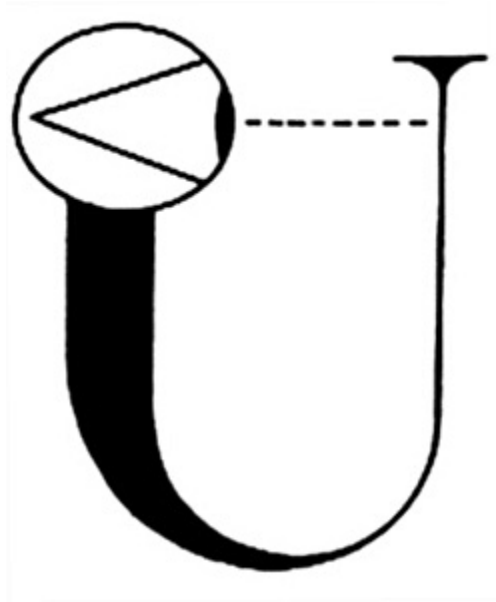
Caption: *Kshetra khshetrajnayaor*

 While for Krishna in the Gita, the little clod can realize its role in the big field,

Kshetra khshetrajnayaor
Be the field and the knower of the field

hooks' buddhist traditions suggest that any trace of the "I" or "little clod" can disappear in this comparison between the local need for control and the infinite capacities of the perfection of wisdom, *prajnaparamita, rupum sunyata sunyataiva rupum*. Here form is juxtaposed with emptiness, and emptiness with form in a nested self emptying cascade of chiasmus that brings the inside out, and the outside in, *rupum sunyata sunyataiva rupum*. No subject, no object, only *rupum sunyata sunyataiva rupum* - "form becoming emptiness, emptiness becoming form". Even Hegel should shut up and chant: Is this the Buddhist ABBA form of the Hokey Pokey and vice versa, as the in and out exchange evacuates the little clod I of all energy and shakes it all about?

rupum sunyata sunyataiva rupum
Bounded things go poof, zero becomes one

For this waterfall path to nirvana, it is in the comparison or gradient between the infinitely large and the infinitely small - form is swallowed up by emptiness, emptiness disappears in form - that one can coddiwomple beyond either of them. With Shankara we discover the infinite aspect of the gradient comparison of self and Self, the fullness of form (Self) in comparison to the (by comparison) empty domain of egoic self or "atman", hooks's "the soul or the Self" coming off the shelf as a "little clod in a big field", the *Shiva/ jiva* pun resounding even for the non Sanskrit speaker:

Cittananda rupiah shivo hum shivo hum
I am Awareness and uncaused happiness. I am everything. I am everything

Jiva, ho hum: *Shivo Hum*! Like the Heart Sutra's *rupum sunyata sunyataiva rupum*, then, Shankara's chant demonstrates for us in practice that we are not that "*ahankara*" we have somehow been persuaded to believe that we are. Jesus: "Be exceedingly glad." (Matthew 5:12) Chanting, we might experience our true nature that is without form or boundaries, subjects or objects. *Shivo hum*! We may be little clods, but check out the field! This cascading chiasmus

Rupum suyunyata sunyataiva rupum
A   B   B   A

chanted as a simple form of bilateral symmetry, allows both the fullness of meaning and thought and the infinity to be found in voiding them, what Jack Kerouac described in his own beat form of the dharma as "blown out." "Form becomes emptied, emptiness becomes form." ABBA. Without form or boundaries, the I can therefore be found in no location, but can instead be discovered to be everywhere and nowhere.

Mano buddha ahankra cittani naham
Mano buddha ahankra cittani naham
Mano buddha ahankra cittani naham

Who chants? Jesus describes this *metanoia* as definitively devoid of location:

> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:8)

But if we are not our egos, our minds, or our memories - and Shankra assures us that we're not our eyes, nose nor mouth, neither - then why does it *feel* as if we were? Why do we make

the mistake of thinking that our ego is not only, like our nose or our mouth, an *attribute* of our being, but our very *essence*, a location from which we shall take our stand, take control?

 Mano buddha ahankara cittani naham
 Mano buddha ahankara cittani naham
 Mano buddha ahankara cittani naham

     Why, too, do we identify with our memory or even our mind? Descartes asserts that "we cannot doubt of our existence while we doubt" in his invocation of *cogito ergo sum,* but this well named "cognitive" element of the I - described within diverse traditions as the very separation of consciousness from itself - can be observed to be but an element within the full monty of human experience. Chanted, *Mano buddha ahankara cittani naham* and *rupum sunyata sunyataiva rupam* both train our mind to experience what Descartes thought impossible: to extinguish the doubt along with the doubter, the I. Doubt is not "doubted" by an I, but dissolved as the subject and object blend into sound and reverberation, and meaning is crowded out by enunciation. Perhaps Hegel underestimated even the word "god" as a rhetorical device for going beyond this subject/object mistake, deeming it a "meaningless sound" without the work of phenomenology. The subject/object language " I think" requires a separation into both poles in order to model reality through that "static point", as it does in its (likely probabilistic) fashion. "I think I want to be in control." But if in the midst of that very actual subject/object domain we *search* for the I while chanting

Mano buddha ahankra cittani naham
I am not my mind or my ego and last but not least not my memory neither.

we will find…that we cannot find it. "Who's on first?" now? Form becomes empty, emptiness acquires a form. The I is seen as a phantom, a vanity of vanities (Ecclesiastes 1). All is seen as vanity, as the I that thinks of "this Samsara world and all the sentient beings in it…all alike manifestations of the Element of Wind (or Ether) and its rhythmic-vibrations" becomes in chanting "the rhythmic vibration of life established and maintained by breathing" (Surangama 242-3). Chanting, our breath, the wind, "...bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Chanting occurs, but where is the I who allegedly chants? Who's on first in this self-movement? Vanity of vanities, saith the preachers, the I is a vanity.
    As a static metonymy for a dynamic of self-movement, some ingenious contemporary psychological science suggests that the I is an effect of its own chanting. It's on second or maybe even third, there in the cloud of unknowing. Running the bases, who ever stops to ask "who's on first?"? Ramana Maharshi (born Venkataraman Iyer), 20th century *jnani* and featured sage of Somerset Maugham's The Razor's Edge, notes that even a hyphen can remind us to chant and recall this self-movement:

You say "I am", "I am going", "I am speaking", "I am working", etc. Hyphenate "I am" in all of them. Thus I - AM. That is the abiding and fundamental Reality. This truth was taught by God to Moses: "I AM that I-AM". "Be still and know that I-AM God." so "I-AM" is God." (*Talks with Sri Ramana Maharshi*, Talk 503).

Here Ramana introduces a simple pause in "I am" and turns it into a chant, from two to three beats, with the silence between: "I-am".

And even saying "I - am" comes after the impetus to say it - I is an effect and not a cause. According to [Linde et. al's](#) well titled as a chant "Speakers' Acceptance of Real-Time Speech Exchange Indicates That We Use Auditory Feedback to Specify the Meaning of What We Say", humans do not "decide" to say "I" and then utter it, but instead they hear the word and retroactively apply a sense of agency to themselves. With or without the hyphen, the I doesn't make up what we say. Rather, we are made up by what we are always already about to say, and the I, that vanity, takes credit for it:

Speakers' Acceptance of Real-Time Speech Exchange
Indicates That We Use Auditory Feedback
to Specify the Meaning
of What We Say

$$I$$
$$I$$
$$I$$

The I can be experienced as the colonial wound

Speakers' Acceptance of Real-Time Speech Exchange
Indicates That We Use Auditory Feedback
to Specify the Meaning
of What We Say

$$I$$
$$I$$
$$I$$

The I can be experienced as the colonial wound

Speakers' Acceptance of Real-Time Speech Exchange
Indicates That We Use Auditory Feedback
to Specify the Meaning
of What We Say

$$I$$
$$I$$
$$I$$

These findings indicate that the sense of agency for speech has a strong inferential component, and that auditory feedback of one's own voice acts as a pathway for semantic monitoring, potentially overriding other feedback loops. (Linde et al 2014).

In other words, it is only when we have already heard what we have said that we infer the existence of someone, an I, saying it. "The sense of agency for speech has a strong inferential component." Who's on first? For Ramana Maharshi, language "is called in only after thoughts arise; other thoughts arise after the 'I-thought' rises; the 'I-thought' is the root of all conversation" (Talk 246). Who's on first?

Speakers' Acceptance of Real-Time Speech Exchange
Indicates That We Use Auditory Feedback
to Specify the Meaning
of What We Say

The "I", then, according to Linde et. al and Ramana Maharshi, is self referential, a result of a feedback loop retroactively creating itself as a separate being. Chanting

Rupum sunyata sunyataiva rupum

can allow us to ride a cascading chiasmus of breath beyond the feedback loop of thought that erases and effaces this inference and instead approaches pure sound:

Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum

Vanity of vanity, saith the preacher, all is vanity

In order to find vanity, perhaps we must first posit the All. Making a self aware practice out of the doctrine of *dhvani* as articulated by Shaivist theorists of Sanskrit poetics Anandavardhana and Abhinavagupta[2], we find the All, fill ourselves with sound and empty ourselves of meaning as the very resonance of the words and their bilateral symmetry can allow us to resonate in presence and absence, fullness and emptiness and beyond both. According to the Monier-Williams dictionary, *dhvani* as a verb is "to sound, roar, make a noise, echo, reverberate," and "to cause sound, to make resound"; as a noun *dhvani* describes

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[2] "Abhinavagupta learned well from the Buddhists' notions of "excellence in the choice of means" and the "emptiness" or "instrumental" character of language. In the Kaula tradition there is a basic tendency to be suspicious of language. Conventional language is, after all, one of the building blocks of bondage. *Vikalpa* (verbalization) constitutes by definition the wavering, polarized state of the bound and finite person disenfranchised and separated from his powerful source. Language, however, can also be used to free a person from bondage." (Muller-Ortega *The Triadic Heart of Shiva* p. 15)

"an empty sound," "the sound of a drum," and simply "a word." Becoming that empty *dhvani* drum sounding, chanting

Rupum sunyata sunyataiva rupum

crowds out and estranges us from the normalized self referential and inferential chant of the I, the very name for our form within emptiness, the emptiness of our form. *Vanity of vanities*.

   Consensus reality consists of the silent assertion of the I as our nature, and we may never pause to investigate the ground of that assertion: "Who's on first?" In rhetorical logical terms, we can term the "I" the suppressed major premise in the enthymeme of our suffering. "Like Socrates, I am a mortal because I am a man", begs the question, for both Socrates and myself, "Who am I?" Nan jar?[3] Vanity of vanities.
   Well, in Shankara's long rehearsal of all of the things that we are not[4] - we are not our pleasures nor the enjoyer of our pleasures, and not our chanting neither.

Na punyam na papam na saukhyam na duhkham
Na mantro na tiertham na veda na yagnyahhah[5]

Perhaps Shankara begins with our mind and our ego precisely because cognitive beings are easily ensnared by them: *We think that "I" is a word that has reference rather than self reference*. We think the word "I" refers to a self-existent static thing separable from the

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[3] H. N. Randle. "A Note on the Indian Syllogism" *Mind* , Oct., 1924, New Series, Vol. 33, No. 132 (Oct., 1924), pp. 398-414; Keith Lloyd "Culture and Rhetorical Patterns: Mining the Rich Relations Between Aristotle's Enthymeme and Example and India's Nyāya Method" *Rhetorica: A Journal of the History of Rhetoric* , Vol. 29, No. 1 (Winter 2011), pp 76-105; Jeffrey Walker "The Body of Persuasion: a Theory of the Enthymeme" *College English* Vol. 56, No. 1 (Jan., 1994), pp. 46-65 (20 pages); Thomas McEvilley *The Shape of Ancient Thought*; Doyle and Conner "Chanting the Supreme Word of Information: Redundant!? Sacred?! in *Responding to the Sacred: an Inquiry into the Limits of Rhetoric*, Michael Bernard-Donals & Kyle Jensen, eds., Penn State University Press, April 21, 2021.

[4] "Language is not by any means formed in such a way as to be capable of describing the self. It is much better suited to the objective world. For this reason, linguistic access is often negated in the Vedanta texts with the formula neti neti ("not this and not that")" (Annette Wilke, Oliver Moebus. Sound and Communication: An Aesthetic Cultural History of Sanskrit Hinduism p. 592). Wilke and Moebus point to the blocking, withering, dissipating allosteria of neti-neti, but step right over the referential/self-referential two-step and forget the asignifying force of language as pure sound as summoned by *chanting* a stotra patterned by neti-neti, such as the Nirvana Shatakam.

[5] Here and throughout this chapter, we work from Gary Weber's translation of the Nirvana Shatakam. Here, in the fourth sloka, the chanter paradoxically chants that they are not the chanter: "I am not my good deeds, nor my bad ones, nor have I accumulated any karma because of them. I am not the pleasures, nor the pains of my body, senses or mind. I am not the spiritual practices or activities I have done, not the chanting of any sacred texts or mantras, not the travels or pilgrimages to spiritual places, nor the workshops, books or scriptures I have studied, nor any rituals that I have done" (Weber *Happiness Beyond Thought* p. 117).

subject metonymically naming itself into existence rather than a dynamically self naming thing - a feedback loop of a thought, a self-movement. In short we fail to do a close reading of the I as a rhetorical act and forget to ask "Who's on first?", a critical lapse that substitutes the miniscule bandwidth of the I for our true bandwidth as self aware beings, beings capable of reflection on ourselves beyond mere rote referential separation into subjects and objects. "If, rather than going there and seeing for himself he is content with that facsimile, that made up image in his own mind, then he will fall from the path. (Drikung Kyabgon Chetsang Rinpoche, P. 91) "Who's on first?" can be observed to work as a routine - who indeed hasn't seen its deft substitution of name for question? - because it is able to leverage that substitution of reference for self reference, stasis for self movement, even while the audience recognizes that the words "Who's on First? " function, as always, as {Questions{Questions That Also Function as Answers{Questions that Do Not Know They Also Function as Answers Until They Do}}}

In other words, like "Who's on first?", the I puns on itself, enacting its supposed appearance in its very utterance, and disappearing whenever we dare ask it "Who's on first?", aka "Who am I?" as the referential and self referential aspects of the word "I" take turns not being each other in a game of metonymic Three Card Monty. A name is substituted for a query and a query for a name. Object is substituted for subject, subject for object. The enthymeme of our suffering continues to be the logic of consensus reality until we inquire directly into the suppressed assumed answer to "Who am I?" This "three card monty" play of identity - wherein the card of reference is substituted for the card of self reference - finally and eventually always arrives at the same destination: Third Base.

Here the I itself is named according to the same logic as that noted by computer scientist John Von Neumann when he reminded his colleague and mentee Claude Shannon of the merits of the double meaning of entropy - as disorder and order, noise and signal - as "entropy" could take on whatever meaning was convenient in a debate. Is not all of human history the awakening from this nightmare three card monty two step of the referential and self referential aspects of the I, the slow jam of self and Self, "I am" and the "I am that I am", *ahankara* and *aham* mistaking each other for each other, again and again?[6]

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[6] According to contemporary neuroscience, the conscious mind - the part of our mind that takes credit for what we just said - can process information at a rate of 60 bits per second. A bit represents the answer to one yes or no question. The non conscious mind - there where there is no difference between subject and object - processes 250,000 bits per second. Yahweh, I AM THAT I AM, well labels that Being that does not admit or permit distinction between subject and object. Writer and artist Brion Gysin noted this "Divine Tautology" and the expansive possibilities it suggests for our minds: "The Divine Tautology came up at me off a page one day: I AM THAT I AM, and I saw that it was lopsided. I switched the last two words to get better architectural balance around the big THAT. There was a little click as I read from right to left and then permutated the other end. AM I THAT AM I? "It" asked a question. My ear ran away down the first one hundred and twenty simple permutations and I heard, I think, what Newton said he heard: a sort of wild pealing inside my head, like an ether experience, and I fell down." (Gysin in *Third Mind*). Ring around the I am that I am…the I falls down. As Falls Wichita, So Falls Wichita Falls.

It's worth a ponder. Teaching writing often amounts to inculcating an ability to inhabit rhetorical entropy, to dwell dispassionately amidst affective polyvalent uncertainty. Chanting, we catalyze the on/off switch of the Shiva/ jiva pun beyond any binary into a "self-movement" of sequences *ala* Wolfram's cellular automata. And chanting, *Na mantro na tiertham na veda na yagnyahhah*, we let go of chanting! Students of writing can integrate chanting into their own practice and process as a way to cultivate the detachment essential for deep listening and reciprocity in any affectively charged rhetorical ecology. Sanskrit inflected rhetorical traditions put primacy on exercises and practices of equanimity and redaction (Shankara chants *sada me samaatvam na muktah na bandhah* "I am always equanimity, no liberation, no bondage") amidst the entropic constraints both limiting and enabling "communication." Shankara's Advaita tradition names and provides explicit instructions in the cultivation of this *vairagya*, or withdrawal from one's senses and *all* familiar attachments. Chanting integrates *vairagya* practice into any reading and writing process, as in chanting the Heart Sutra, where each chanter navigates their own novel wiggle between the "meaning" of each chanted *neti-neti* and the sheer sound *qua* sound of the chant itself until, full of sound, we become empty of conditionings, misplaced identifications, and premises. Decolonized. Chanting deepens readerly attention and helps writers find a holistic of heuristics within their own established practices that often become parsed and labeled as discrete modes of invention, arrangement, and delivery. Chanting Shankara's Nirvana Shatakam, for example, brings together rhetorical practices of *pranayama* (breath control) and critical analysis by means of chanted negations (*neti-neti*); discernment (*viveka*) and *vairagya* manifest as any presumed static point dissolves through repetitious *adhyaropa-apavada* (superimposition/negation) sequences of resonant self-movement, sloka by sloka. Chanting in the writing classroom can help participants discover the always already ecological nature of their own writing process. *Om!*

Speakers' Acceptance of Real-Time Speech Exchange
Indicates That We Use Auditory Feedback
to Specify the Meaning
of What We Say

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These technologies of attention for dissolving the I and recalling our boundless nature are well preserved and transmitted by Buddhist and Hindu traditions in the Heart Sutra and the Nirvana Shatakam respectively, and here we seek only to make them accessible through our own hybrid and creole global vernacular that shall be remixed in turn. We found our chanting voices in part through a 20th century counterculture Buddhism where this two step of reference and self reference was treated as a gestalt between ignorance and enlightenment by Jack Kerouac in his remarkable Buddhist instruction manual, <u>Some of the Dharma.</u> When we are, as Kerouac puts it, "blown out" by the recognition of our mistaking of the self referential I for the referential I, the uttered I for the intentional or semantic one, we find along with the Jesus of the Gospel of Thomas that we can (again chiasmatically) "make the inside the outside and the outside the inside" by breathing and chanting while holding attention "within the brightness of your own nature", a brightness long occluded by this metonymic substitution of the referential for the self referential I, effect for cause, object for subject.

Long occluded, but not extinguished. Chicana theorist, psychonaut, and syncretic bhakti Gloria Anzaldua, writing of the "wounding of the india-Mestiza", teaches that although "she concealed her fire" for centuries, the oppressed india-Mestiza was not silenced, because "she kept stoking the inner flame…she continues to tend the flame," and that "the work of the mestiza consciousness is to break down the subject-object duality that keeps her a prisoner and show in the flesh and through images in her work how duality is transcended" - and in this decolonial work of self-movement "she learns to transform the small "I" into the total Self. *Se hace moldeadora de su alma. Segun la concepcion que tiene de si misma, asi sera*" (Anzaldua pp. 23, 80, 83).

* * * * *** * * * * * * * * *** * * *

False ideas and craft, are men merely---

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1 *"Ignorance of the Two Fundamental Principles* is the cause of all these different disturbing illusions:
THE FIRST FUNDAMENTAL PRINCIPLE
Is the primary cause of the succession of deaths and rebirths from beginningless time. From the working out of this Principle there has resulted the various differentiation of minds of all sentient beings, and all the time they have been taking these limited and perturbed and contaminated minds to be their true and natural Essence of Mind.

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2 THE SECOND FUNDAMENTAL PRINCIPLE
Is the primary cause of the pure unity of Enlightenment and Blowing Out that has existed from beginningless time. By the in-drawing of this Principle within the brightness of your own nature, its unifying spirit can be *discovered* and *developed* and *realized* under all varieties of conditions---

---that this unifying spirit is so quickly lost amongst the conditions is because you so quickly forget the brightness and purity of your own essential nature, and amid the activities of the day, you cease to realize its existence. That is why all sentient beings have fallen through ignorance into misfortune and into different realms of existence." GREAT CROWN SURANGAMA SUTRA

caption: *Rupum sunyata sunyataiva rupum.* The first principle is emptied by the second principle, the second principle is filled by the first

Here Kerouac, in our zined contribution for healing the wound, remixes and cites the Surangama Sutra, which offers both a many page mantra requiring great bouts of memorization and the short distilled nugget invoked here for the "in-drawing of this Principle":

Namo amitabah
Namo Amitabah
Namo Amitabah

Here, this practicable principle rendered pith (it is to be "in-drawn") is itself rooted in breath, and rests, quite simply, in breathing, *pranayama*. Vejuria, one of Buddha's disciples who proclaims the not propositional but persuasive two-principle two step as "intuitive insight into the Element of Ether" in the Surangama, tells how his "body and mind became perfectly rhythmic and alive and sparkling, mingling with all other vibrations without hindrance to its perfect freedom" by means of purposive plosives and other bouts of abiding in the two principles two step as an attentive chiasmus of breathing, inward outwards, outwards inwards. (Surangama Sutra p. 243). "The rhythmic vibration…established and maintained by breathing" triggered the "great vow" and instigated the "meeting" of the Buddha for Vejuria (ibid 243).

But despite this persistence across diverse traditions, for many years mantra and chanting have been treated as so many "magic spells" or mumbo jumbo hocus pocus by a western technoscience and medicine that more or less excludes all non western medicine - including yogic recipes for right breathing - as bad news for the sake of monopoly competition. The good news is that the I has been caught in the act of making its entrance and (Irish?) exit by the FMRI driven neuroscience of the last few decades. Now well characterized as the Default Mode Network, the *ahankra* can indeed be dwindled through meditation:

> Reduced DMN activity during meditation appears to be consistent across different meditation practices. A recent meta-analysis found that DMN activity was consistently reduced during meditation compared to control conditions across neuroimaging studies of meditation involving either focused attention or the repetition of phrases (Tomasino, Fregona, Skrap, & Fabbro, 2012). The same study by our research group found that DMN activity was reduced in meditators compared to controls across three standard mindfulness meditations: focused concentration, loving kindness, and choiceless awareness (Brewer, Worhunsky, et al., 2011). https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4529365/

And recent scientific studies, which heretofore lacked consensus "biological plausibility" for the efficacy of chanting, can now be supplemented by practice in chanting and theories from a globalized integrative medicine that strongly suggests the efficacy of chanting across

different levels of biological plausibility for dissolving the *ahankara* and overcoming the metonymic mistake of self reference for reference associated with I.[7] In short we can describe plausible mechanisms for how chanting works on both the scale of blood flow oxygenation (BOLD) registered by a functional Magnetic Resonance Image (fMRI) as well as the scale of experience. Give it a try!

Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum
Rupum sunyata sunyataiva rupum

While some integrative medicine - such as emerging patents in the "set and setting" for psilocybin experiences - is appropriative, colonizing and epistemologically blind at best, chasing the billions of venture capital while ignoring and suppressing indigenous knowledges, chanting emerges from a non proprietary commons that is easily taught, practiced, shared, remixed, respected and evolved for a planet on the brink. Despite Sanskrit's courtly history, nobody can own or even hide Sanskrit syllables: *Om*. Open source DIY instruction from different rhetorical traditions demonstrating the experiential healing capacity of chanting are offered and integrated herein. *Om.* The simple "charged word" persuasion of "*om*" chanted from the diaphragm over several minutes, for example, can be experienced as a silencing of incessant thought and concomitant release into an experience of subjectively pure vibration or "spanda" as characterized by Kashmir Shaivism and "the logos" in traditions influenced by the Greeks. It can also plausibly clear your bronchial tubes. *Om.* Such chants can easily fit into an abstract or undergraduate/graduate course syllabi of all rhetoricians, poets, bards, students and other interdisciplinary culture workers; we *can* weave the modulation of the DMN into the curriculum, and illuminate a plausibly scientific global rhetorical medicine bag for hacking, healing and decolonizing the I. But first, we will pause to parse some of the neuroscience further, with special reference to George Harrison. It should prove much catchier than Hegel. *Om!*

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[7]https://www.researchgate.net/publication/318013162_Mantra_Meditation_Suppression_of_Default_Mode_Beyond_an_Active_Task_a_Pilot_Study

Who? Who? Who? Neuroscientific Atma Vicara
In contemporary technoscience, rhetoric functions as an integral aspect of the production and circulation of knowledge as well as an often scapegoated reminder of the fundamental limits on knowledge understood as "objectivity" circulated by and for subjects experiencing nothing but "subjectivity". Doyle, "Rhetoric and Science"

…Congressmen with nothing else on their minds could go
trotting back and forth through the streets of Washington, D.C., chanting, 'Who
promoted Major Major? Who promoted Major Major?' Heller, Catch 22

We must pursue all opportunities to decolonize our minds, and the minds of our students. bell
hooks

What is the Default Mode Network? Beatle George Harrison described it with typical lyrical concision:

All through' the day
I me mine, I me mine, I me mine.

In a more technical but no less rhetorical idiom, Greicus et al investigate the BOLD "resting state" of the human brain as imaged by fMRI. Here they followed 1950s -1970s neuroscientist John Lilly in seeking to understand the brain devoid of any input. Lilly's apparatus included the flotation tank, which he invented for the purpose, and LSD, which he was investigating from the sensory degree zero state of the tank in acts of what he dubbed "Programming and Metaprogramming the Human Biocomputer." 21st century neuroscience is more fond of fMRI and BOLD than the 93.5 degree healing epsom salts womb/nest of the floatation tank, but the scare quotes may indicate here that the authors wonder just who's on first:

> Building on fMRI studies that revealed increased activity in certain brain regions (such as the posterior cingulate cortex (PCC) and ventral anterior cingulate cortex (vACC)) during "resting states" as opposed to durations of application towards specific cognitive tasks, Greicus et al's resting-state connectivity analyses provide early evidence for the existence of a cohesive default mode network. (Greicus et al 2002
> [Functional connectivity in the resting brain: A network analysis of the default mode hypothesis - PMC](#))

All through' the night
I me mine, I me mine, I me mine.

The scare quotes around "resting states" would seem to indicate both a recognition by the authors that they are initiating a new label, and that that label can be misleading.

Now they're frightened of leaving it
Ev'ryone's weaving it,
Coming on strong all the time,
All through' the day I me mine.

For there is no true rest for the brain in this model, only relatively decreased activity compared with moments of "high central executive demand":

> The default network is minimally disrupted during passive sensory processing and attenuates when people engage in tasks with high central executive demand (8, 9), which matches precisely the moments when the mind is most and least likely to wander (2, 4, 5). (Mason et all 2007) Wandering Minds: The Default Network and Stimulus-Independent Thought - PMC

An awareness of this self referential mind wandering - so characteristic of postmodern fiction still in Hegel's legacy - would seem to label the impasse of anyone who becomes aware of this incessant thinking and yet is unable to do anything about it. Shut up and chant? That central executive Major Major, a yes *major* character in Joseph Heller's Catch 22, reports that when he is in his office he is out, and when he is out he is in his office. He heads out the window and defenestrates upon any visitation. So too does "mind wandering" happen when lack of awareness is in, and heads out the window with Major Major whenever awareness arrives:

> Neural recruitment in both default and executive network regions was strongest when subjects were unaware of their own mind wandering, suggesting that mind wandering is most pronunced when it lacks meta-awareness. (Christoff et al 2009 Experience sampling during fMRI reveals default network and executive system contributions to mind wandering

Perhaps the very condition of the executive "I" is to lack meta-awareness, i.e. to not realize that we have mistaken the self referential for the referential, our sense of my me and mine, trapped in the Catch -22 of "our own terrible urgent need" (PKD). As Fox et al will put it, as soon as we shift out of the self referential domain of ruminating narrative and see it for what it is, we can observe that we are conflating this sense of separation involved in subject/object referential thinking with the self referential thinking that takes place with meta-awareness: "shifting one's perspective of brain function from the view of a system simply responding to changing contingencies to one operating on its own, intrinsically, with sensory information modulating rather than determining the operation of the system" ((Fox et al 2005). No

subject, no object, but a whole system operating "intrinsically." Self-movement. The well named chant of Major Major was just trying to survive his double bind. Decolonized.

All I can hear
I me mine, I me mine, I me mine.

This shift in one's perspective, though, begs the question of just who's doing it. Who's on first?

> MDDs demonstrate increased default-network connectivity with the subgenual cingulate that can be linked to rumination, but only during unguided rest periods. (Berman et al 2010) [Depression, rumination and the default network - PMC](#)

Even those tears
I me mine, I me mine, I me mine.

Indeed, when we first begin such a shift of perspective, it can seem like we have a perfectly reasonable and downright rigorous narrative answer to "Who's on first?". With Descartes, we should sound it out and even pound our fist: *I am*. I may be in tears, but they are mine!

No-one's frightened of playing it
Ev'ryone's saying it,
Flowing more freely than wine,
All through' your life I me mine.

But in meditation - including meditative chanting with diverse and sundry mantra and prayers, including "I am that I am" or "*aham*"- it is possible to dwindle that ruminating self referential narrative until there is no need for any "homunculus", no I that is the center of the story, nothing left of what Lilly called "the center of the cyclone" that now operates "intrinsically" in self-movement. No subject, no object: Decolonized. With no I at the center of the story, the dominant narrative dissipates, allowing experiences of interbeing and even multiverse to ensue[8]. While previous neuroscientific accounts had interpreted the activity of the brain by positing a rather corporate model featuring a "central executive" calling the shots and making the big money as that Major Major Commanding Officer CEO static point,

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[8]Taino activist and scholar Sobaoko Koromo's 2016 speculative fiction Canoa imagines, argues for and anticipates the 2018 technoscientific recognition of Taino post vital livelihood through an inspired and ceremonial remix of oral shamanic traditions and Early Modern European anthropological treatises, composed through the decades long surrender to his own dreams. Given the time line, of course, readers might wonder: Does Koromo, as Taino science would suggest, help enable this new reality out of his own dreams? Koromo's shamanically crafted literary mosaic canoes readers across and between a multiverse where they can observe as creativity itself, Attabey, strangely births the present moment of Now, intersecting and entangling us with the gloriously lively triumph of the first weaker, later stronger, Taino over what Koromo styles "the lords of negativity", Now.

21st century neuroscience shifted to an emphasis on "a dynamic interplay within and between large, spatially distributed systems representing opposing components of our mental lives" - a multiverse of the mind - within which the supposed executive was but a minor player prone to excessive rumination and linked to stress and anxiety. Decolonized. Fire your inner CEO!

> This phenomenon has been previously explained as a competition for processing resources from a poorly defined "central executive" (43) or "central cognitive operator" (44), a notion with strong conceptual ties to a "homunculus" controlling access to conscious awareness (45). Our current findings eliminate the need for a homunculus by suggesting the emergence of the phenomenon through intrinsic anticorrelated interactions occurring naturally and spontaneously in the human brain…and extend the concept of a default mode (3, 28) or resting-state functionality of the brain by demonstrating a dynamic interplay within and between large, spatially distributed systems representing opposing components of our mental lives. The fact that task-evoked neuronal responses and, likely, behavioral phenomena mimic or reflect this underlying intrinsic organization encourages shifting one's perspective of brain function from the view of a system simply responding to changing contingencies to one operating on its own, intrinsically, with sensory information modulating rather than determining the operation of the system. (Fox et al 2005 [From the Cover: The human brain is intrinsically organized into dynamic, anticorrelated functional networks - PMC](#)

Who's on first? Recall that Linde et al found that you were already going to say " I want to be in control" before you even heard yourself uttering it, "operating on its own, intrinsically, with sensory information *modulating* rather than *determining* the operation of the system." (italics ours). Self-movement.

All I can hear
I me mine, I me mine, I me mine.

Because meditation and chanting can dwindle and even eliminate this experience of "I me mine" that is attached to determining rather than modulating, "I want to be in control", it can allow for the "intrinsic" perspective of a self referential system for which the I is but an aspect, so that amidst "intrinsic anticorrelated interactions occurring naturally and spontaneously in the human brain," practitioners can observe that whatever they are, they are not just their experience of egoic mind. Chanting

Om gate gate paragate parasamgate bodhi svaha
Om gate gate paragate parasamgate bodhi svaha
Om gate gate paragate parasamgate bodhi svaha

> We found that the main nodes of the default-mode network (medial prefrontal and posterior cingulate cortices) were relatively deactivated in experienced meditators across all meditation types (Brewer et al 2011 [Meditation experience is associated with differences in default mode network activity and connectivity](#)).

And while earlier studies did not encompass chanting meditation in their studies of the DMN, more recent follow up research has focused in on the "mantra effect":

> Similar to these previous mantra studies, our results reveal deactivations in main hubs of the DMN during mantra recitation and highlight the importance of the choice of control task in unmasking DMN suppression during the *mantra effect*. Our results indicate that mantra may well indeed be categorized within the class of focused attention practices as Dahl et al. suggest, not just in terms of the objectives of the practice but also in terms of the DMN-related neurocorrelates—again, depending on the choice of control task (Dahl et al. 2015).

regional deactivation associated with the language control tasks
may have masked
DMN-related neurocorrelates
 of the mantra effect

I want to be in control
I want to be in control
I want to be in control

regional deactivation associated with the language control tasks
may have masked
DMN-related neurocorrelates
 of the mantra effect

I want to be in control
I want to be in control
I want to be in control

regional deactivation associated with the language control tasks
may have masked

The authors go on to discuss implications for self-referential thoughts, and cognitive enhancement. As always, studies conclude with hints towards experimental designs for further study.

   While we applaud and even cheer on these authors and chant for their efforts to bring the widespread "merely" subjective reports of chanting practice into the falsifiable idiom of contemporary Science Headlines that earn grants and attract venture capital, beyond more maps and models of brain function, what might this sort of knowledge contribute to our always already sluggish response to the global egoic pandemic and ongoing efforts to decolonize in its wake? Knowledge transfer is not just for tech startups!

We can begin to transfer this knowledge into our classrooms and our communities even while the research continues.

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For example, contemplative pedagogy, a well-established current in the composition classroom, names an approach to learning that emphasizes reflective practices of listening, prayer, yoga, meditation, and nature-writing for deeper attention, letting-go capacities, and greater awareness in the writing process[9].

We can begin to transfer this knowledge into our classrooms and our communities even while the research continues.

Sensory writing and classroom-based group reading/revision of sensory writing experiments, a mainstay of contemplative pedagogy, creates space for chanting in composition curricula. Recording sensory observations in a journal over time instills a taste for experimentation, as well as space for participants to share and reflect on *how* they recorded sensory experiences, and thereby learn new practices by letting go of old ones. Third base!

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[9] In rhet/comp the trace goes back through D. Gordan Rohman, James Moffet, et al through Pat Belanoff's focus on metacognition and the silence between words/thoughts/ideas. The Journal of the Assembly for Expanded Perspectives on Learning (JAEPL) is a great contemporary resource, but inspiration for such practice abounds, everywhere. Impressionist painters - like Monet, for example, who recorded sensations *en plein air* and observed atmospheric changes over time - have left keys and clues for contemplative practice in their writings. The fundamentally recursive nature of chanting suggests it can be easily empirically tested in the context of the established suite of nonrivalrous reflective practices such as journaling, sensory writing, yoga, and meditation.

We can begin to transfer this knowledge into our classrooms and our communities even while the research continues.

In such creative commons, chanting can be introduced. Chanting brings about a sensory writing repertoire that enables a transformation in body and mind and establishes direct acquaintance with the experience of nonduality or *advaita* by means of *neti-neti*: "no sounds, smells, tastes, touchables of objects of mind; no sight-organ element and so forth, until we come to: no mind-consciousness element" (The Heart Sutra). Then listening can begin. Meanwhile, readers of neuroscientific literature may well wonder what total knowledge grail lies beyond "PP hacking", controls for "sham-prayer" and "intelligibility." Sociologist of technoscience Bruno Latour imagines the laboratory as a lever for "playing havoc with differences of scale" and for the "dissolution of the inside/outside dichotomy" (Latour "Give Me a Laboratory and I Will Raise the World"). Who's on first? Yes, more research is indeed needed with the fMRIs. Let us please study icaros, the chants and songs of the *ayahuasqueros* and *ayahuasqueras* for their effects on the DMN of themselves and those in ceremony with them. Let us please recognize that "the problems of our time are interconnected: poverty, overpopulation, environmental degradation, debt and violence are all facets of a single crisis"[10] ("The Art of the Shaman: Healing in the Peruvian Andes" 1999). Meanwhile, why not just chant, and simply test the claims attached to the technical art of self-aware metaprogramming by sounding *mano buddha ahankra cittani naham* in your own DIY laboratory, here and N0w? Correlating contemporary neuroscience with global rhetorical practices for attenuating *ahankara* could possibly clarify subtle differences and wide divergences regarding "notions of mechanism, biological plausibility, emergence and reduction" which "are all tied to levels of analysis" (Love). More importantly, in the direct practice of chanting, an integrative model of self healing persuasion that is free and easy to learn, we find the subjective rhetorical correlative to the "discovery" of the DMN, "the subjective thing in the belly"[11] that can't be measured from outside. *"Were you told to meditate on the mantra or its meaning? You must think of the one who repeats the mantra"* (*Talks with Sri Ramana Maharshi*, Talk 606). Who's on first?

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[10] "A Peruvian living in the Amazon told me: *'Often you get sensations from the shaman through his chants which lead to states of peace within. Chants release an immense flow of energy or love, which sometimes translate into visions. I remember once being on a very bad 'journey'. I couldn't see any light. I felt totally oppressed and the shaman realised this. Then I saw emerging from his chant, an embroidered mantle of many beautiful colours. It came to me and slid under me. I felt him give it to me as if to say 'don't think of ugly things'. This was the reality of his power which was to love people and cure them.'* The problems of our time are interconnected: poverty, overpopulation, environmental degradation, debt and violence are all facets of a single crisis. Although we know some solutions, a radical change in perception, thinking and values is what is needed. Seeing the world as insoluble or dealing with problems in isolation is part of a mental predicament which, in older societies, was the domain of the shaman" (Cloudsley 78)

[11] "Just like with love-making – You can measure the prick, or the pulsations, or the number of sperm, or the body heat, but you won't get the subjective thing in the belly – How does it feel in the belly or the heart when you relate to someone? And that's the key to sex – you can't measure it from the outside. And it goes along with (Werner) Heisenberg and (Albert) Einstein – the measuring instrument determines the appearance of the physical world." Allen Ginsberg, High Times interview

rupam sunyata sunyataiva rupam

And so, beyond applying biological plausibility and integrative medicine to global rhetorical traditions that unravel ego, we simply shut up and chant. And this instruction in chanting, while it is especially prominent in Buddhist and Hindu traditions, can be found across all rhetorical lineages. If we will, as the 14th century anonymous Christian treatise *Cloude of Unknowing* instructs us, simply repeat a word such as "god" or "love", we will discover that we become palpably nought even as Reality Is. As jnani yogi Sri Nisargadatta responds in harmony with Shankara to the question "What is objectivity?"[12], we chant:

It does not depend on memories and expectations, desires and fears, likes and dislikes. All is seen as it is.

It does not depend on memories and expectations, desires and fears, likes and dislikes. All is seen as it is.

It does not depend on memories and expectations, desires and fears, likes and dislikes. All is seen as it is.

Decolonized.

The Three Part Harmony of Ultra-Meta-Cognition

For example, by knowing sorting is being performed, one could evaluate a number of possible sorting algorithms and cleverly notice that their predicted runtimes differ in informative ways as a function of problem size. (Love, Levels of Biological Plausibility)

Were you told to meditate on the mantra or its meaning? You must think of the one who repeats the mantra - Ramana Maharshi

Who's on first? - Abbott and Costello

There were whackings and laughing roars and
swishings on its thole-pins, a loud noise with sudden
throbbing cries of the billows surging against the
Timbers. Birlinn Chlann Raghnaill

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[12] Q: I can see that my world is subjective. Does it make it also illusory?
M: It is illusory as long as it is subjective and to that extent only. Reality lies in objectivity.
Q: What does objectivity mean? You said the world is subjective and now you talk of objectivity. Is not everything subjective?
M: Everything is subjective, but the real is objective.
Q: In what sense?
M: It does not depend on memories and expectations, desires and fears, likes and dislikes. All is seen as it is.

Don't knock awareness until you try it! Sorting through their data, Christoff et al (2009) found that the DMN kicked in extra strong when the subjects of their study were "unaware of their own mind wandering," cut off from the meta-awareness that would help discern recursive self-reference from referential ruminating. But if any claim for the dissipation of the rhetorical experience of the "I" by chanting or any other means is to become more than just an excuse for more and more scientific study or scholarly papers, it must be directly tested in practice. Recursively chanting *"whackings and laughing roars" or " i am that i am"* or *"om gate gate paragate parasamgate bodhi svaha"* or *"mano buddha ahankara cittani naham"* or other archaic technologies of word and sound, as a self-aware attention practice, can empty the egoic domain and invite in the infinite fullness of form (Self), a two-step always already dancing "within the brightness of your own nature" (*Some of the Dharma*). As we relax the very boundaries of our egoic selves and we perceive Reality as it is, compassion flows. In the Bhagavad Gita, flow my tears, Krishna said:

Tam taha kripya avistam ashru purnah akula ikshanam
Our eyes full of tears, Krishna began to teach

And out of compassion, Krishna teaches this "ultra-meta-cognition" of having awareness of awareness, and he teaches it chanting:

Kshetra kshetrajnayor ynaham yat taj yanam matam mama
Be the little clod in the field and the knower of the clod in the field
Be the First Baseman, and the one who looks to see "Who's on first?"

By relaxing our sense of separation, *communitas* is. If we enact our inherent capacity to sound out and resound as Shankara would advise, *Shivo Hum, Shivo Hum,* we can then, *selah[13],* also observe the effects of our chanting on the presumed chanters, breathing free and easy, a vantage point from which we can inquire further: who chants? We can chant and search for the chanting, sorting between instances where we can find some static point doing the chanting - who's on first? - and when we can not. Be the field - the one who has thoughts - and the one who knows they are having thoughts:

kshetra kshestrajnayor
Be the field and the knower of the field
Be the fielder and the one who asks "Who's on first?"

Chanting, be the breather and the one who is being breathed.

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[13] Selah is the Hebrew exegetical term for "pause," or "rest" within the musical form of Psalms: "Be still, and know that I AM is God" (Psalms 46:10)

Here we engage in the three part harmony of what writer Philip K. Dick called "ultra meta-cognition": We observe thoughts. We observe thoughts about thoughts. We even wonder who is having them: Who's on first? In order to continually recognize and remember this self-aware metaprogramming perspective in which we usefully sort our thoughts, we simply shut up and chant. Be still and know it. That's meta-awareness in a nutshell!

Go like this: *Om! Gate gate paragate parasamgate bodhi svahaa?!* Experiment with imagining your brain as a self-aware recursive phenomenon feasting on this kind of chanting. Or sing it out as instructed in the Birlinn Chlann Raghnaill:

"Let a tough champion in the oar-group on her shout

out a boat song, which will open up strength in their

Shoulders, which will drive the birlinn with snorting through

every cold sea-glen, cleaving the roaring swelling

waves with a hard and very bent prow and driving

beastly rollers in front of the two bows." Birlinn Chlann Raghnaill

Practice it sub vocally as interrobanging *japam* all day long and find out: the "my me mine" experience can be observed to dwindle and disappear as you ply the foamy waves. *Om gate gate paragate parasamgate bodhi svaha.* "Who's on first?" Remember to continually "touch base," as Tulku Urgyen Rinpoche says: "seeing no thing when you recognize is 'touching base' with the Buddha" (*As it Is*, *vol. 2* p. 154). "Who's on first?" Focus that awareness directly on the breath in through the diaphragm, and then out through *om gate gate paragate parasamgate bodhi svaha.* Begin sounding in the back of the mouth with the ahhhhh, then move into the center with the ooooo, and finish up with the labial lipsmack of an mmmmmm, yum! OM! Triple play!

Become the easily biologically plausible bellows[14] blowing and thereby blocking the blockage (*ahankara*) that seems to block the flow of eloquence already flowing, an always already knowing; become one with the thoroughgoing "brightness of your own nature," which "can be *discovered* and *developed* and *realized* under all varieties of conditions" (*Some of the Dharma* 216). Close your eyes, look gently up between your eyebrows, it might just be an infield fly, so shut up and chant!

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[14] "There were whackings and laughing roars and swishings on its thole-pins, a loud noise with sudden throbbing cries of the billows surging against the Timbers." Birlinn Chlann Raghnaill

We *can* become better observers of ourselves as intrinsically self referential systems who have mistaken themselves for subjective referential systems, self aware mobius strips where outsides explore insides and insides explore outsides as conscious beings enmeshed with global scale ecosystems in crisis. Turn off the subject/object language. Tune in to the breath and the resounding echo chamber of intrinsic sound. Fore!

Om gate gate paragate parasamgate bodhi svaha

Om gate gate paragate parasamgate bodhi svaha.

Om gate gate paragate parasamgate bodhi svaha.

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