

Maya And Leela: Utility In Life's Futility

By Santosh Jha

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Thrilled to have you with me!

I feel truly happy to tell you that this, I do not intend to be a book. Rather, it is like friends chatting up, sharing whatever we can together to enhance the wellness space.

It is my humble belief that any person, in whatever state of consciousness and positioning, is in some special ways, better than a wisdom-book, for the purpose of life & living learning. I must tell you, I have learnt and more importantly, unlearnt, primarily from people. Books somehow are people-material in text-format.

Almost everything, which has a utility at one stage of life, stands a good chance of qualifying for futility later. For all thinking people, the larger conflict of life and living experiences is unraveled and expressed in multi-dimensional cyclicity of utility and futility.

The inquisitive mind and its curious energy cannot leave a thinking person to rest in perpetuity of peace as the world we live in is colossal and the questions of life and living conflicts and conundrums are infinite. We shall see that this unsettling energy is a huge gift.

Most of us, who live in modern contemporary world of complexities, have questions as what a good and righteous person should consider as 'perpetual-utility' in life, amidst the general feeling of futility of everything around. What is this singular life and living positioning, which

can make us live the life in a state of consciousness, endowed with true utilities, shunning away all those futilities, which land us in pain and regret?

Hundreds of years back, spiritualism and philosophy offered us answers but in time, they have lost trust with us somehow, as they seem to 'misfit' with modern ideas. We shall talk about these issues in the light of a 'new thinking', which assimilates and integrates all wisdoms – spiritualism, philosophy and science.

It is such a beautifully satisfying fact that core ideas of all wisdoms are similar, only varying in their interpretative details. We shall also talk about this similarity here.

However, first, we have to come down to one common premise, which shall help us is the fruition of the issue at hand – Being In Perpetuity Of Consciousness Positioning Of Utility In Futility.

There has to be a humble admittance – Any word, however well meant and well spelt, is a possible suspect of 'misrepresentation'. There is a simple reason.

Do you remember when your flight is about to land, the pilot aborts the landing, jolting your peace, just because something as insignificant as a 'stray dog' happens to be on the runway?

You already know, how similar is the fate of human words, which we all accept as the best and worthy carriers of human 'intentions'. This airplane of human words, carrying good and noble intentions need to make a good, smooth and safe landing on the runway of another human's mind and consciousness, which again is worthy and hugely able.

Still, the good intentioned words sometimes fail to land on the mind of others, as there is some 'insignificant', yet potentially fatal obstacle standing midway the runway!

It is believed, "If the hypothesis is right, the idea is accepted as right". If two people have an assimilative and integrative attitude, one can easily see that root trouble is in subjectivity of the hypotheses. This helps in resolution of conflict of ideas.

Friendship is one positioning, where assimilation and integration about divergent hypotheses has larger accommodative space. A seed is more objectively accommodative in space than a grown up tree. Friendship is seed positioning.

That is why, at the very start, I very affectionately requested you to be my friend and accept this all as one long conversation between friends. Kindly, accept this not as a book but a 'confabulation' between friends. This, I am confident, shall engender smoothness of navigation and fruition of the entire exercise.

As a friend, I must tell you, I have put up a 'price tag' on it to fund my charity endeavors. All proceeds from this and other works of mine shall go to charity.

With all humility and sincerity at my behest, I wish to tell you, it needs to be said that there is only one person on the earth, who can say that he has understood. Otherwise, this domain is reserved for a metaphor called God. This is not available for humans.

It is also a heart-felt realization that our very worthy ancestors, who had the intelligence and courage to face the worst, life made them to, so that we inherit a better beautiful world, have already said almost all good things. What I can do is present them in new set of words with novelty of references.

The only justification of me telling them is that all goodness and wellness ideas and words need to be repeated and retold, to add to their all-pervasiveness.

At the age of 46, I can say with innocence that getting old is such a beautiful and satisfying experience. It makes the 'self' accept the 'utility and fruition' of holistic, assimilative and integrative consciousness. Getting old has probably pushed 'me' close to the 'eligibility' of perhaps beginning to understand as what essentially is there to be understood!

I chat up with you to share with you whatever is part of my consciousness. All wisdoms say, human is designed to live in state of 'flux', a state of instinctive semi consciousness. To jolt oneself out of this, one must challenge itself; something humanity has done since millions of years. What stays with you is what sinks in. Wisdom is what we internalize.

I share with you whatever I have internalized in my life.

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[Maya: The Confusion of Illusion](#)

The higher consciousness of frictionless reception alone has the eligibility to accept that this is sheer joy. For an average consciousness, instinctively inclined towards reactionary positioning, it shall look like we are labeling the energy of confusion about life and living realism as joy.

No doubt, this energy of ‘confusion’, as accepted in popular culture, is the undercurrent. However, we are talking about the human inventiveness and asymmetrical artistry of ‘playful-metaphorization’ of this ‘confusion and chaos’ into something ‘meaningfully and intuitively enjoyable’, in time-space situationality, which stands as the sheer joy.

Vishnu, the protector God in *Hindu* religious faith, says it in the most revered ancient book of wisdom named *Geeta*, ‘*sansaar chhanbhangur hai par mithya nahi hai*’ (the world is ephemeral but not unreal/untrue). ‘*Ye maya, naashwaan-nashwar sahi, magar, nirarthak aur niruddeshya nahi* (the life and living realisms are transient and mortal but not meaningless and purposeless)’.

This is somehow also what the supposedly most intelligent person ever in the history of humanity, *Udhishthir*, the legendary wise man of *Mahabharat* epic, while answering to the ‘*yaksha-prashnas*’ (angel’s questions) said. When the angel asked him, “*kim ascharyam*” (what is the greatest wonder of the world), *Udhishthir* replied, ‘*har pal, har oar, har vastu ke naashwaan hone ke spasht saakhchhya hone ke bawzood, maya-sansaar ki nirarthakta sthaapit nahi ho paati* (every moment, everywhere, there are irrefutable proofs of everything being mortal, still, the uselessness and purposelessness of life does not get established)’.

How can it be, when God himself is ‘saying’ that it is not useless! It can never be as never ever one can expect and accept uselessness and purposelessness being created and orchestrated by God. Anyways, how can one label the brilliant energy of billions of years of evolution as waste, useless and untrue? Yes, ephemeral and mortal is everything.

Just see, how religion, philosophy and science, which have been positioned in the popular culture as competing and mutually exclusive, are singular on the most important question of life – the utility and purpose of life! It is not amazing; it is simply an innocent truth.

This is the greatest wonder as well as the greatest joy and satisfaction! The infinite and intrinsic inventiveness and artistry of humanity, despite the mortality and transient situationalism of the

life and living realisms, is the wonder even God fails to understand and unravel. This has been mentioned in the ancient Indian religious traditions.

How beautifully satisfying! The 'joker' plays its 'tricks' in the 'circus of life' and everyone laughs. Truth also claps along with the audience. Everyone is happy and thrilled! What is untrue and useless, even when the show of the circus is ephemeral?

The joker of life's randomization throws up its rainbowish tricks and tantrums and, everyone is happily part of the show's symmetry. Some may laugh, some may weep but all participate in this randomization show.

This energy of inventiveness in response to the randomization of life's show can be anything but not untrue and purposeless. Had it been, the life would have wrapped up the show millions of years before. In ancient Indian traditions, this randomized and ephemeral life show has been referred as 'maya' and the energy of inventiveness of all living being, especially humans has been labeled as 'leela'. We shall talk about these two ideas in totality with a holistic, assimilative and integrative perspective, using ideas from all wisdoms – old and new.

Scientists sum up the above ideas nicely. They say, "Any species sustains and survives because of the energy of the intelligence of its inventiveness and it is this very intelligence, which leads the species to its extinction and end".

The logic is simple, though sounds unpleasantly inappropriate. The life realism is 'mortal' because it is not 'useless and purposeless'. Had it been useless, there would not have been life. Moreover, as it is not unreal and untrue, it shall be created and mitigated in a cyclic order of infinity.

This realism is the exalted positioning that every human has to attain. This is the position of *sat-chit-anand* (absolute existence, absolute consciousness and absolute bliss). This position is symmetrical with the realization that if there is a God, the cosmic energy of creation; it is this energy of inventiveness. Moreover, if there is a Devil or Destroyer, it is the same energy of inventiveness. This is the non-dualistic consciousness of *sat-chit-anand* positioning amid the conflict of dualism. All religions say, 'god is in everything'.

The big question now is; how to understand the energy of this *maya* structure? Where rests this energy? It seems, this energy is that of inventiveness and its source is the human instinct. This instinct has all the doors of inventiveness. It is important to understand the mechanism of this instinct well.

However, before we begin to understand the mechanism of instinct, it has to be admitted that this process of understanding is also subject to ‘human inventiveness and symmetrical artistry of playful-metaphorization of confusion and chaos into something meaningfully and intuitively enjoyable, in time-space situationality’. This cyclic interplay of *maya* structures is mesmerizing.

In addition to the above conundrum, the fact remains that we are in a state of realism where there is a huge debate about ‘instincts’ and its role in human destinies. The psychologists and sociologists now argue that humans are no more instinctive. The reason they extend is:

To be considered instinctual a behavior must:

- a) be automatic
- b) be irresistible
- c) occur at some point in development
- d) be triggered by some event in the environment
- e) occur in every member of the species
- f) be unmodifiable
- g) govern behavior for which the organism needs no training.

The absence of one or more of these criteria indicates that the behavior is not fully instinctual. Under such watertight definition, nothing of human stands as ‘instinctive’ in today’s world of info superways and info overdose.

The modern science, based on contemporary knowledge of brain and nerve mechanism however believes, most of what humans do or can do is ‘instinctive’ and even learned or experienced behavior can only be present when brain accepts and converts it into ‘instinctive’ behavior. Even if something is considered as conscious behavior, it always has larger influences and shades of instinctive behavior.

A secondary point is the huge confusion among people about the word and idea of 'instinct'. The confusion is that the term *instinct* has entered into the popular language expressions as widely used metaphor to describe it either as 'gut feeling' or 'intuition'.

The semantic conflation is not only this much. Many people believe, gut feeling or intuitive emotions are either their heart 'speaking to them (instead of mind)' or it is the 'voice of the soul'. Most believe, the soul and heart voice cannot go wrong, as they are voice of humanity's instinctive goodness that God has created and endowed all humans with.

Science does not accept it, as it now has the knowledge of brain functioning and the operative mechanism of neurotic plexus of human body. Unlike religious ideas, science says, human mind is value-neutral and almost like a computer with factory-loaded operative system but most of what constitutes human behavior in societal system is learned behavior, which in time becomes part and parcel of his or her instinct.

Remember, even a software we load externally in a computer, shall be finally run by the mechanism of the internal operating system (OS). The operative mechanism is always our instincts, the external programming of ambient culture, which we often accept as our intelligence, needs to work its way only through the instinctive operations.

That is why; the gut feeling and intuitiveness are so much conditioned by popular cultural influences that it is impossible for a human to make a distinction between his or her 'instinctive' behavior and 'conditioned' behavior. This nature and nurture divide is a huge issue.

You think, all this is so confusing and chaotic! Yes, it is but this is the joy of it; the cyclic situationalism is the joy. The instincts condition the environment and cultures, which in turn conditions instincts and this goes on. Nature shaped the components of nurture; nurture then started shaping the nature and so on. What we are today is such a mega conflation of millions of years of 'nature-nurture-nature' dialectical evolution that it is impossible to segregate the two. We need to accept that we have become a complex living conundrum.

That is why, when we now ask ourselves, 'who am I', we cannot be sure the answerer is speaking from his or her nature or nurture. The inventiveness and symmetrical artistry of playful-

metaphorization is at its best. All answers are true but no answer is objective and, now, another answer to *yakshha prashn* of 'kim ascharyam' is added.

The answer is, "Every moment, everywhere, everything seems to herald the supremacy of me and self. Everyone says he or she knows himself or herself and his or her priorities. Still, in reality, nobody knows exactly who and what truly is this me and self."

In such a scenario, the entire spiritualism lands in the realm of confusion and conflict. The 'design of God and His 'expectation' for and from humanity itself becomes a huge conundrum. Religion, spiritualism and philosophy work on the premise of the 'self' being an objective realism, with born capability of a general will and in instinctive possession of universal goodness. However, this hypothesis seems the primary source of confusion and conflict.

Krishna, the incarnation of *Vishnu* says in *Geeta*, "the ultimate *karma* for a human is to become *nisprih*". The meaning of this word '*nisprih*' in contemporary world is almost impossible. In *Geeta*, there is a powerful metaphor of *akaam karma*.

There is a suggestion of a consciousness, which is unattached with instinctive self. That is why; even when someone does an act or behavior, the energy of it should never come from its purpose and end result. Instinctive reaction is considered to be energized by the purpose and fruition of end results. *Nisprih* consciousness keeps it unattached to the fruition energy.

This is hugely confusing, tough to understand. The suggestion is; everything needs to be done but nothing needs to be done for doing it! Everything needs to be done, which is positioned there to be done yet, in doing it, there must never be the notion of 'me' or 'self' involved with it. Even when, we look like involved in doing everything, there must never be the feeling and attachment of 'me' or 'self' in it.

This is mega confusing. The prescription is, "the beingness, the instinctive-me, the intuitive-self, everything shall be there when something is being done yet, there must never be an 'attachment' with it."

This is a big challenge to keep one's being unattached with the instinct. The trouble is, to do so; one has to be completely sure what this 'instinct' is? What part of it is the share of 'nurture' and

what part is purely nature. This gut feeling or soul voice must first be purged of adulteration of 'socialization' and cultural benchmarks, then only one can be sure of the authenticity of it.

The big question is; is it possible to purge the soul voice of such adulterations? Is it possible to segregate the nature-nurture divide? Is the amount of objectivity, which is required for such action possible? Is it possible!

Now, we seem to have the real '*yakshya prashn*' of '*kim ascharyam*'. The biggest wonder of this mortal world seems to be, "The truth is neither finite nor established and static, still, every human believes, what he or she understands is the truth and what he or she chooses is the finite-static-established positioning of truth. In addition, there is this infinite and acute desire, urge and endeavor to make this truth prevail and perpetuate on everyone and everywhere is his or her primary duty". Why and how?

The larger point, which needs to be understood is; if '*nisprih*' means being unattached, then this unattachment should be not only from the instinctive 'me' and its actions but from the truths of the subjective soul voices too. How can one be '*nisprih*' if this unattachment is partial and incomplete?

To be '*nisprih*' is a big attainment. Being '*nisprih*' means rising above the *maya* structures. This means rising above the "human inventiveness and symmetrical artistry of playful-metaphorization of confusion and chaos into something meaningfully and intuitively enjoyable, in time-space situationality."

It is a huge challenge to rise up to this level of objectivity. Science says, objectivity is not possible for humans. In fact, it is not possible even for machines. No machine can work on hundred-percent efficiency. In fact, religion too says it is impossible for humans to attain hundred-percent objectivity.

Most human minds have been trained to accept that only one thing has been stationed in the cosmos as completely objective. That is God. That is why; every human has this ultimate benchmark of attaining godliness. Like, it is every machine's pursuit to attain cent-percent efficiency. However, this does not seem possible ever.

If divinity is attainable, then it cannot be the final destination. If godliness is attainable then where is the utility of the benchmark of divinity? Godliness is something, which is beyond the limits of attainment of humanity.

In religion, objectivity has such a difficult positioning that it is even beyond perception of average humans, let alone it being achievable! *Geeta* elaborates the desirability of *karma* in the following way: ‘Life is ephemeral but not unreal; one needs to be unattached but not detached; being ‘*nisprih*’ looks like being recluse but it is not the same; doing without sense of doing is true action; the action and behavior, which is purged of instinctiveness are true action and behavior; all actions should be like offerings in a *yagna* (holy fire); only that action and behavior, which stands at the assimilative point of tangible and intangible is pure, etc.

All this looks like a complex portrayal of confusion and conflict. It has been hinted in *Geeta*: ‘to be human is to stand at either end of the two extremes of this conflict (dualism). It is only God who stands in the middle of the two extremes and still, ubiquitous in both the extreme ends (non-dualism). This is some exclusive positioning, which is reserved only for God, unavailable and untenable for humans.

Science attempts to present an easy and understandable definition of this cosmic conundrum and conflict. It says, ‘objectivity is not possible for humanity as the very presence of body melts the objectivity. The objective realism and truth changes the very moment it is observed. It is only natural that there shall be difference in ‘observer-dependent’ and ‘observer-independent’ realisms. This is the stated position of quantum physics.

Forget and forego the debate and conundrum. Just accept that this cosmic energy of conflict and confusion is not a burden, rather a huge source of perpetuity of joy for all of us. As it has been said, “human inventiveness and symmetrical artistry of playful-metaphorization of this confusion and chaos into something meaningfully and intuitively enjoyable, in time-space situationality is sheer joy”.

An average human does not need to delve deep into these issues. Just be innocently humble to accept the under-mentioned ‘four pillars’ as essential for the beautiful palace of workable objectivity.

Being '*nisprih*' as enunciated by religion is a long tough process. To ensure that the life becomes a long unending process of joy-journey towards attaining '*nisprihta*', one just needs to ensure, first, he or she would never discriminate against anyone. Second, shall make tolerance towards all as his or her primary virtue and never ever allow aggression towards anyone. Shall keep away from greed and self-gratification instincts and four, life-long make such endeavors that would keep him or her on the unending journey to mitigate ignorance.

That is why; *Geeta* says, 'all actions must be like offerings at a prayer', which ensures that all actions must be aimed at collective wellness and never towards singular self-gratification. Never ever be narcissistic about what you know. Knowledge is an infinite journey. Journeying is joy, not arriving. The moment you feel you have arrived, narcissism kills your wisdom.

Human inventiveness and symmetrical artistry of playful-metaphorization of this confusion and chaos into something meaningfully and intuitively enjoyable, in time-space situationality is sheer joy. This has to be understood and accepted and then has to keep performing the four virtues stated above. This is the *sat-chit-anand* position available for humanity.

This is the form of divinity available for humans. This is the preferred journey. The *sat-chit-anand* position empowers humanity to unravel and understand *maya* and enjoy its dance and song. As this happens, then, the individual becomes the theatre, performer, audience and the play all at one time. Then, the truth stands there to applause.

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[Maya Smiles As Self's Leela Enthralls](#)

Confusion and conflict is something built-in mechanism of our 'self'. Many of us have this fleeting realization that our persona is a big mystery. The mechanism of brain does these mystical things for us.

Modern science says, "We don't see things as they are; we see them as we are". In other words, you do not see what is there to be seen but what you think must be there to be seen. Similarly, what we say is not what is meant to be said but what we mean it to be said.

This is what popular human definition is about ‘conflict and confusion’. However, it is one huge facility of mind, which very few of us see, accept and appreciate as something truly wondrous and desirable. Those few, who understand this all, what they do, has been referred to as ‘*leela*’ (unattached role-plays).

Spirituality, philosophy and science are one in their core and cardinal positioning. They all accept the two entities of ‘maya’ and ‘leela’, they name and term them differently, which usually creates the semantic conflation about the meaning, nature and scope of the two. However, it is easy to pick up commonality of strands between the three popular domains and their interpretations. We shall talk about it later.

The key question is, what we should understand first – the conflict and pain of ‘maya’ or the very concept of conflict and pain? The cosmic realism and even the microcosmic subjective worldview an individual has are too vast and complex for acceptance and assimilation in our ever-evolving mind. There is however, a simple yet fundamental idea that can be accepted as the ultimate metaphor for easy understanding. What it is?

Without going into the never-ending debate and conflict of how and why this cosmic realism was created, we all can accept that what it is; is common for all. Even if we accept that God created the universe or it came into being accidentally; the reality of the existing universe, as it evolved and as it stands today remains the same. The dualism about past is in no way going to change the singular situationalism of the present.

Therefore, the issue at hand is to talk about and assimilate what stands as realism for all as of now. This can be summed up in the following simple metaphor – “what is cosmic realism is a randomized and ever-evolving notion or entity and what all human endeavors are aimed at is to pick up a pattern of the randomization and make it a cultural value-summation”.

This is where the conflict and pain seems to be born. The objective situation seems to be that we all are in the time and space linearity, which is highly randomized and every passing moment adds to the entropy (degree of randomization) of this realism. On the other hand, within this randomized realism, there always is a pattern, which finally energizes the evolution mechanism. Humans have survived and succeeded only because it has been able to arrive at some pattern and live it as cultural system.

Accepting the macrocosmic objective realism as a randomized energy is the acceptance of 'maya' in its honest best form. This 'maya' is the cultural manifestation of the conflict and pain that a randomization energy is intrinsically loaded with and within the ambit of this randomized energy, all creatures have to live. This is understanding 'maya' in the honest objective form.

Then comes the role of subjectivity. This subjectivity needs to be conditioned by the objective assimilation of the realisms of 'maya'. Then only it creates the '*sat-chit-anand*' situationalism. This subjectivity engenders the myriad colors, aromas, song and dance of an exalted 'self', which is referred to as 'leela'.

This 'leela' is the manifestation of '*Nisprih Karma*' (unattached role performance), emanating out of the absolute '*awastha, auchitya and vyawastha*' (situation, rationality and mechanism) in which the 'self' engenders the 'leela'. Read the trio as 'consciousness-cognition-causality'. The '*karta*' (subject) is not the 'leela-performer' or the action-doer. Rather, it is just the object of the reception of all 'karma' (actions).

We need to talk about this 'subject' and 'object' divide. It shall help us in understanding the true 'leela' positioning of the 'consciousness'.

There is a dualism of what or who is a subject and who an object in an action of life. We may also say, there are subjective and objective consciousnesses. We need to understand this through a metaphor, which has brilliant reference in religion-spiritualism. Science also accepts it as the prescribed way. There is a metaphor of a bee flying and after seeing a flower landing on it and then sucking the nectar of the flower. This metaphor is a popular love symbolism.

In subjective consciousness, the lover would see himself as the bee and the flower as his love attraction. The act of nectar sucking is the process of love. The raw objectivity of a newborn would also liken it with bee and sucking as love. However, in this objectivity, the subject, that is bee, has different level of innocence and conscious involvement. In a newborn's love, the prime thing is sucking and the bee, the subject is insignificant as the level of consciousness is missing. In a youth's love, the bee, the subject is of prime importance and focus as the evolved and cultured mind has a subjective and egoistic consciousness, which is un-evolved in a newborn.

The pure and exalted objectivity sees it completely differently and has the edge. It sees bees and flower both as insignificant. It does not even consider them as subject. It considers the fragrance and sweetness of nectar and the intrinsically symbiotic process involved between bee and flower attracting them towards each other as the real subjects. They truly are the subject as they are energizing the mechanism and both bee and flower are just non-egoistic and non-dualistic objects involved in this beautiful process called love, which satisfies both bee and flower needs.

Love is like the above metaphor. The bee and flower both are driven and guided by their basic instincts for which they are wired. The objective consciousness is coded in their being. The bee needs flower for survival as it provides him with vital nectar. The flower equally needs the bee as the bee makes the process of pollination complete. Both love each other and the love intrinsically happens, it is spontaneous and innate.

The humans have similarity only till here. They differ after that. The man loves the woman and woman loves the man. It is coded in their instinctive and raw objective consciousness but when love happens in grownups, it usually happens in subjective and dualistic consciousness where the cultured mind and subjective being of lover and beloved become far more primary and focus shifts from love to the dualisms of the consciousnesses of the two subjects involved. As it happens, then, love is either not existing or love becomes just the façade for the instinctive act of hardcore animalistic survival needs.

For true and exalted love to happen, it must follow the route of a non-dualistic and pure objective consciousness. In such a state of consciousness, both lover and beloved shed and dissolve their dualistic and cultured mind and finally accept themselves just as unnecessary burden of being objects of love. And then, the real subject of love, the fragrance, rainbow, song, dance, everything falls in the linearity of a symmetrical and symbiotic sub-consciousness where cultured consciousnesses of egoistic selves of the two 'objects' of love dissolve into one singular and objective higher consciousness.

All wisdoms, in their core awareness assign the 'subject' positioning not to the individual self, but all those elements in our instincts, culture, milieus and their dynamic interplay, which always remain randomized. Some call it as 'intangible-affectors' and insist that these elements, which are decisive factors of our emotions, are the real 'subjects'. Individual consciousness remains the

object of all actions as these emotions are decisive in the decision-making process of the mind consciousness.

The 'maya' is inevitable and we all need to understand and accept that all the 'leelas' of 'maya' and also that of 'self', may not bring in joys only. However, every shade of the 'leela' would for sure make the 'self' experience and experiment with something novel and sublime. This is the objectivity of the subjectivity of the cosmic realism and the super-positioned situationalism of the 'self' that is pure magic and '*sat-chit-anand*' positioning.

Being in control and expecting joy is not life's worth. It is just in understanding the randomized energy of 'maya' and then accepting the '*sat-chit-anand*' patterning of the 'leela'. Let the objectivity of the energies condition the situationalisms of the subjective 'self' and then 'play' with it. The song and dance shall follow on the platform which lengths between the two extremes of objectivity and subjectivity. Let '*sat-chit-anand*' prevail and consume every realism.

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[Au Fait With Probabilistic Superposition](#)

What we have talked about is what spiritualism offers as an interpretation of 'maya' and 'leela'. As we talked earlier, philosophy and science also speaks of the same core idea. We shall now talk of the two ideas in the domains of philosophy and science and see the similarity.

Philosophy says, "Actualizing what you know was there is a tad boring. What is exciting dwells on the fine-line that what you accepted as right may well turn out to be wrong, at the last drop of the hat. It is thrilling to internalize what the wise say, "Questions till not answered are better than sure answers, as they keep unleashing the precious energy of creating layers of probabilistic values and eventualities".

Answers do seem to stop the journey powered by insatiable, quintessential and infinite inquisitiveness of human mind. Journeys, they say, must go on, even though some destinations you reach might sound like worth staying a lifetime! Uncertainties of probabilistic benchmarks of unending inquisitiveness are evolutionary call. Can we stop evolving... can we...!

The positioning of eventualities here is what spiritualism referred as 'maya'. The state of consciousness matches with that of the mental position of 'leela'.

Science on the other hand opens up more probabilities than other streams of human knowledge as somehow, science has hit the criticality stage of knowledge-threshold, which ensures; more questions come to the fore for humanity.

The discoveries of science may not yet be acceptable as popular answers. As the 'sure' answers may be deemed as still few decades away; or may never come; this situational probablism looks like ideal for fruition of scientific philosophies, often a complementary component of science, especially physics.

Pure science and philosophy, as we know, have same primary source in the form of human imagination, often beyond cognitive and tactile realms of sensory perceptions and consciousness. Both have an uneasy symbiotic relationship. Both even do not fail to say extreme things about each other's utility and form.

Somehow, both science as well as philosophy indulge in propositions and claim fruition and finality on things which are more than often matters beyond empirical evidence, logical validity, inductive warrant, corroboration, falsification, hypothesis-testing, causal reasoning, probability-weighting, and so forth.

This however does not mean such matters and their propagation are not relevant for humanity. This rather is the joy of the symbiosis of the two – philosophy often feeds scientific quests and scientific quests often are subject-line of philosophizing.

The famous philosopher Kant said it very right, "Philosophy of science without scientific input is empty, while science without philosophical guidance is blind".

Accepting this helps a lot in accepting and understanding many of today's scientific propositions as much of them, including the very popular and contemporary Quantum mechanics, as they border hypothesis beyond empirical evidence, causal reasoning and physical corroboration. This much stated, we have interesting interpretations and causal philosophizing based on what quantum realism maintains of physical state of the cosmic probablism.

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