That we purposively, actively and directly engage in, as well as those that we dream, interpret, infer and/or...

All of us normal, ordinary human beings (whatever that may mean or connote) observe, experience and deal with our "personal reality", we can define "The TRUTH".

In the context of these conscious, cognizable experiences of our existence and the Universe, viz., "personal realities". We remember some experiences, fully or partly, and forget some, temporarily or permanently. In the context of these conscious, cognizable experiences of our existence and the Universe, viz., our "personal reality", we can define "The TRUTH".

We ought to base our definition on the following premises, based on known and accepted principles of conservation, commonality and common-sense that:

a) "Something" cannot be made from nor emerge from "nothing".

b) "Something" cannot be made into nor transformed into "nothing".

c) "Fullness" (referred to as Poorna) and "Nothingness" (referred to as Shoonya) cannot be grasped or experienced by us through our human consciousness. At best, these two concepts can be appreciated and accepted as axioms.

d) "Infinite regress" cannot offer logically acceptable ultimate solutions of the origins of consciousness, life and all other manifestations in our Universe.

e) There is "something" common within our Universe, across the Poorna and Shoonya of space and time.

f) Our Universe has a "purpose" and all that happens, including those phenomena that we may not be aware of (forever?), is in pursuit of the "purpose".

g) Science is a systematic approach to observe, understand, represent/codify, share knowledge and clarity about, test/verify and engage with all that happens in our Universe in a physical/material context involving collective "Truths", distilled from our "personal reality".

h) Yoga is a systematic approach to observe, understand, represent/codify, share knowledge and clarity about, test/verify and engage with all that happens in our Universe in a spiritual context involving individual "Truths", distilled from our "personal reality".

i) "Truths" = testable, verifiable, codifiable knowledge and experiences accessible by and through our consciousness. Interestingly, scientific "Truths" are also falsifiable by using the Scientific approach. Not much can be said with complete confidence about the falsifiability of "Truths" using the Yoga approach.

j) The underlying philosophies, paradigms, principles and practices of Science on the one hand and Yoga on the other are evidently and fundamentally different, but perhaps they share a common "purpose", viz., to explain "it all" eventually.

The above premises have implications concerning "The TRUTH". This essay is based on the various threads of thoughts that continue to be discussed in the online_sadhu_sanga groups. The detailed points, arguments and explanations concerning Biology and cells, Geology and fossil records, Physics and Quantum Mechanics,
Computers and Artificial Intelligence, and so on, are not delved into here. The attempt here is to present theoretical explanations of "it all" based on macro-level abstract philosophical reasoning using the reference frames of our consciousness. A spot of grounded imagination, all within the realms of possibility, is necessary to fill in the gaps. In the rest of this essay, "The TRUTH" is defined and discussed as a spiritual concept, and the due elaborations are presented. The concepts of Leela, Maaya, Dharma, Karma, Samsaara and Moksha used in the spiritual and existential thought expressed in Sanaathana Dharma are used in the elaborations of “The TRUTH”.

On a general note, this essay uses the body of knowledge representing Systems Thinking, including various terminologies, concepts and laws, as the underlying conceptual reference system. The Systems perspective posits that Systems are “wholes” that pursue purpose and contain “parts” that are well integrated, structurally and functionally, and therefore make a System function the way it does. It follows that Systems are not merely a sum or collection of the parts contained within, but exhibit "emergence" as a phenomenon, well beyond those of the collection of their parts. It is the integration of the collection of the parts of a System that underlies emergence as a Systemic property. This leads us to an intriguing question, “To what extent is our Universe an emerging System in which the parts and their integration are happening as we observe them?” The following questions then could be, “What were the initial boundary conditions, and what will be the final state?” “Was there ever a beginning and will there ever be an end?” “If our Universe has purpose, what is it and what is ours?”

For the human context, this essay concludes that “the purpose of our lives is to discover the purpose of our lives, while playing the game of our lives”. Shall we play on?

The TRUTH is or can be only "that" which is:

a) **eternal/permanent** with respect to any reference frame of time, and
b) **everywhere/universal** with respect to any reference frame of space,
and common to all manifested and nongmanifested (?) forms of existence (we may refer to both of them as "entities"). All else can only be "temporary, local truths".

It should follow from our present state of knowledge about the Universe that The TRUTH cannot be defined with reference to Matter alone. We ought to realize that:

a) our observations and affirmations of our own Consciousness and Free Will,
b) our perceptions and understanding of entities in Nature, including
   (i) other living and non-living physical entities that have perceptible physical boundaries, and
   (ii) conceptual entities having perceptible boundaries in our minds,
c) our actions in dealing with them, including ignoring them, at different times, and
d) our observations, discovery, affirmation and acceptance of the conditions, laws and rules (CLaR) of Mathematics, Physics, Chemistry, Biology, and Systems Behaviour that exist in our Universe, separately and independently as well as in coordination and interdependently,
all indicate and reveal something else other than only, yet in complete integration with, the Matter content within and beyond us in the Universe. This “something else” works, operates or functions in some manner of integration (bi- and multi-directional) with all the Matter content within us and in the Universe, providing evidence of a “unified whole”, and the "commonness" across all manifested and non-manifested entities. It thus reveals its “unified whole” existence in the form of both Matter and non-Matter, viz., the CLaR of Nature and the entire set of phenomena and experiences within us and beyond in our Universe.

We observe that there are basic CLaR of nature, viz., of Physics, Chemistry, Biology, Systems Behaviour, etc., and their mathematical or statistical models developed through the principles and practices of Science. We also observe the implications of all these CLaR when they manifest in parallel or in sequence in any specific system.

We observe that in the operation of the various CLaR and rules, they are coordinated in intriguing ways, and reveal "emergence" of phenomena in increasingly complex systemic manifestations, real, theoretical or otherwise, ranging from the sub-atomic through the microscopic and worldly physical and biological to the universal scales.
We observe that these CLaR present a combination of deterministic/ordered as well as probabilistic/random outcomes (in our reference frames of consciousness, including knowledge) across all contexts, scales and combinations of physical matter while revealing their coordination.

Is it then possible at all logically that there is no law or rule that actually works as the coordinating or “Master CLaR”?

In any case, it doesn’t seem reasonable to believe that natural rules of "emergence" of consciousness in any physical-biological system could arise from the absence of any meta-consciousness whatsoever.

So, we will require a concept that transcends consciousness, per se, in order to explain the existence and operation of all the CLaR and the coordinating or "Master CLaR", with reference to purpose.

Perhaps, we could consider delving into the concept of "Spirit", which transcends Consciousness. For now, let us denote the “unified whole” as “Spirit”. Further evidence of “The Spirit” can be observed in all the CLaR discovered by Science, and those that are yet to be discovered; Scientists and Natural Philosophers acknowledge the possible existence of many more CLaR that await discovery. The Spirit exists everywhere (Universal, in space) and always (Eternal, in time), and comprises both, Matter and non-Matter. Let us name this “The UES”, in short.

Given the earlier definition of “The TRUTH”, we can now observe that

\[
\text{The UES} \equiv \text{The TRUTH.}
\]

The UES constitutes and manifests as both, constant/static and variable/dynamic entities (temporary by "will"), which could be classified as physical or conceptual, in a mutually exclusive manner (well, almost!). IT reveals ITself through the entire set of phenomena and experiences happening within us humans, through us and beyond us in our Universe. These physical and conceptual entities can be characterized by their attributes, which in turn, may be constant or variable. Irritably speaking, the attributes constantly vary or vary constantly, and may even seem to be apparently constant at one extreme or varying non-stop at another extreme. Because of these variations in attributes, all entities change their "state of existence" in two ways: (i) autonomously or internally influenced, and (ii) through interactions with each other through their attributes, thus leading to "driven" or externally influenced change. Here, both ways of changes occur in two modes, viz., driven by "Fate" (rules of conscious existence, that operate based on the "will" of the UES) or driven by "Free Will" (conscious, deliberate exertion of our (human) will in our temporary existence, but with or without explicit purpose). These changes in states of existence of all entities, including us humans, happen over time and across space with reference to the smallest to the largest conceivable scales of perception of time and space. These changes follow CLaR, which appear to be interlinked and coordinated in myriad ways, which we (humans) continue to discover and investigate through Science and other approaches. Thus, our Universe manifests and moves on between "nothingness" and "completeness/everythingness".

All of this is termed "Leela" in the abstract philosophical thought of Sanaathana Dharma. As will be discussed later, “Leela” provides an answer to the question of “purpose of it all”. The notion of “purpose” is central to Systems, in general.

Given our present understanding of our Universe, its CLaR, their separate existence as well as interactions, interdependence and coordination, within, through and beyond us, we can infer some characteristics of The UES.

These characteristics, in some combination, are directly and explicitly verifiable in and through our own conscious, cognizable perceptions and/or experiences of various entities ranging from the individual at our level through families, communities, nations, civilizations, races, species, ecosystems, our planet and finally to the entire Universe, in increasing levels of complexity of Systems. So, we can observe and understand that The UES:

a) exists and need not be only physical, but can be experienced directly and often manifests, or is revealed, physically in the form of both, living and non-living matter.

b) sets and seeks purpose by reorienting/renewing ITself from time to time.

c) sets, encounters and grapples with challenges. Essentially, the spirit revels in existential struggles.
d) seeks peace, paradoxically. Many say “happiness”, but “peace” is more fundamental.
e) seeks variety.
f) seeks equality, equity and equanimity.
g) reveals desire, passion, yearning, …….. for something(?).
h) inspires.
i) sacrifices.
j) is transferable.
k) is contagious.
l) is DHARMIC (see Section 7.2 on Dharma).
m) is pure, perfect, and pristine.

Keeping the above abstraction in mind, we focus on attempting a disaggregated definition of the UES, in a more structured manner. Let us propose the following definition extending the above abstraction concerning the UES.

The UES = Integrated [{Free Will + Purpose} + {Consciousness, including Perception Capabilities, Knowledge, Memory, and all orders of Information Processing Capabilities} + {Energy + Action-Manifestation Capability + Control}]

In a different form,
Spirit = Integrated [IchchaShakthi + GnaanaShakthi + KriyaShakthi]

where,
IchchaShakthi = {Free Will + Purpose}
GnaanaShakthi = {Consciousness, including Perception Capabilities, Knowledge, Memory, and all orders of Information Processing Capabilities}
KriyaShakthi = {Energy + Action-Manifestation Capability + Control}
The Integration refers to the concept of “Shivam”.

So, Spirit is the integrated whole of Shivam and Shakti. One may choose to use any other name for the Spirit. The abstraction will hold good.

We should notice from the above definition that we need the three Shakthis and their integration to attempt characterization of The UES against the background of all the observations we have made so far and shall make of our Universe in the future. So, we should change our focus from Universal Consciousness to The UES, as a Systemic whole.

The implication of the above is that each one of us is a distinct, yet structurally and functionally integrated piece of The UES, revealing the fundamental truth of the four Mahaavaakyas in Sanaathana Dharma, viz.,
a) “Thaththwamasi” (translated as “thou art THAT”; here, THAT refers to The UES, also referred to as Brahman or Paramaathma),
b) “AhamBrahmaasmi” (I am Brahman; here, Brahman refers to The UES within us; we are Aathmas and we are pieces of the Paramaathma),
c) “Ayam Aathma Brahma” (My spirit is Brahman), and
d) “Prajnyaanam Brahma” (Consciousness, as a subset of The UES, is Brahman).

We humans are individual spirits manifested through our physical bodies. We reveal our spirits, including the three Shakthis, through our lives, behaviours and actions to varying extents at various times, conforming to the levels and limits of the capabilities and fitness of our bodies and minds.

The existence of some sort of deterministic/ordered or probabilistic/random coordination, in all our individual and collective behaviour and actions, ought to imply an intriguing, fascinating coordinating or “Master spirit”. At the highest imaginable (really?) transcendental level, this will be The Universal, Eternal Spirit (UES). Obviously, based on the something-nothing logic presented above, The UES has neither beginning nor end. This conforms to the Rig Veda (Nasadiya Sooktha; 10th Mandala; 129th Hymn) of Sanaathana Dharma.
Also, The UES is "that" which can exist independently and by "ITS" own "will" as "Nothingness" (Shoonya) and/or "Everythingness/Completeness" (Poorna), paradoxically at the same time!

This point is difficult to appreciate and digest, and will require deep meditation to be even approached, leave alone being understood and worse still, be experienced. It is important for us to recognize that conscious, cognizable experiences are personal and are subject to personal experimentation.

Every specific manifestation of the UES, including us, is naturally maintained to be temporary or limited by the "will" of The UES (obviously, including our will). We are willed forth by IT, or being an integral part and representations of IT we willed ourselves forth and manifest in material form, physically and mentally fit, capable or otherwise. By design, all temporary entities can only vary asymptotically between the two extreme states of existence of "nothingness" and "completeness", with reference to time and space.

Why does the Universe manifest itself the way it does? The TRUTH \equiv The UES, viz., the only "being", which has no choice but to "be" by choice, or will !!!Paradoxical, isn't it? The "be" part could be in the nature of two extreme states of "being", viz., complete wakefulness and complete sleep of the Universal kind, and also the intermediate states or cycles of wakefulness and sleep during which we humans, those "pieces of The UES", experience our lives in our respective perceived personal realities (illusion or Maaya?).

"Being" and "Time" are captured through conscious experiences of the infinite manifest forms, including you and me, reflecting "temporary truth". But, why are these conscious experiences, including yours and mine, so varied? Because, the only action The UES can perform is to "play" with itself, since nothing else "is". This eternal (in time), universal (in space) play, infinite in time and space, and through infinitely manifested and unmanifested entities and their interactions, is what we refer to as LEELA. This is the eternal and infinite/universal game, which, in turn, is characterized by an uncanny mix of (i) fate and free will, (ii) certainty and uncertainty, (iii) manifest and unmanifest forms, (iv) observer and observed, (v) truth, temporary truth and untruth, …, and so on, all representing the paradoxical Universal principles of non-duality, duality, as well as multiplicity that can be consciously witnessed to be concurrent, so enigmatically.

Also, we can infer that this game of LEELA is founded on the above-mentioned CLaR, which, in turn, must have been caused by the will of The UES.

With specific reference to the human context, the “game of life” gets on. This game is governed by the fundamental principles of Maaya, Dharma, and Karma, and guided by the eventual purpose of Moksha, all of which are dealt with below. In our worldly contexts, many CLaR become applicable as per the will of The UES. These CLaR range from the simplest to the most complex, from the plain to the most intricate, from the discrete to the continuous, from the linear to the non-linear, from the certain-deterministic to the uncertain-probabilistic, from the mundane to the sublime, and from the apparently separate to the hierarchic, nested, networked, interdependent, coordinated or integrated. All the CLaR are integrated and come into operation in our world and Universe, and therefore reveal themselves for identification, characterization, further analysis, understanding, codification and use. The presence of the CLaR and their coordination across space and time fully and unambiguously imply meta-coordination and control. This reflects the KriyaShakthi of The UES. The four stages of conscious experiences, viz., jagrithi (state of being awake), swapna (state of dreaming), su shupthi (state of deep sleep), and thuriya (state of pure consciousness), emerge and provide the basis for the GnaanaShakthi of The UES.

Human society and civilization evolve through the interplay of these four stages among the zillion temporary or limited entities. Through the will of The UES, these zillions are uniquely and distinctively associated with their respective zillions of combinations of the "Gunas" or fundamental characteristics, viz., Sathva, Rajas and Thamas, each of which lead to specific, unique distinctive characteristics and revealed behavior of the concerned entities. Sathva is composed of qualities such as virtuousness, purity, holism and creativity that lead to harmony, balance, etc., while Rajas is composed of qualities such as dynamism, egoism, passion and movement that lead to change, imbalance, etc., and Thamas is composed of qualities such as inertia, dullness and darkness that lead to sloth,
The three Gunas can be combined in infinite ways involving superfine variations of their presence in an entity and consequently superfine variations in that entity’s revealed behavior. These Gunas can also be very finely varied by us and for us humans by exerting our “free will” with the due purpose, effort and diligence. This is an integral part of the game of life that all of us humans engage in. It is important to recognize that the three Gunas need not necessarily be considered as “good” or “bad”; actually, the three of them are absolutely necessary for the “game of life”.

The temporary nature of "The TRUTH" is independent of the length of time of the temporariness, which can vary from infinitesimally small fractions of time to entire aeons or cycles of different Brahma's lives (see Vishnu Purana, Book 1, Chapter 3 or Bhagavatham). Does this mean that all temporary existences are untruth? No! They are "temporary truths", ephemeral, fleeting, ..., and hence we will not refer to them as "The TRUTH" (aka The UES). They are all (actually, we are all) “pieces of spirit” willed forth by the UES, and we play an active part in the “game of life”. Why?

When our consciousness, in this present human existential form, blends or merges into The UES then we will "experience" (not merely "understand") The TRUTH. Then, our consciousness of our human existential forms, which we will continue to experience and "know", will transcend the relevance and meaning of our temporary contexts of existence. We, in our live human forms, then become true “gnaanees”, or even “jeevanmukthas” synonymous with the removal of experiential ignorance (of "The TRUTH"). The "game of life" that we play is, in effect, a reflection of the Leela of The UES of which we are "pieces" that participate fully. This "game of life" is governed entirely by The UES through the fundamental CLaR.

The eventual state of our consciousness blended in or merged into The UES is referred to as “Moksha” in the spiritual works of Sanaathana Dharma. So, is Moksha an eternal, infinite state of consciousness or being? No! Why? The most fundamental law which The UES uses to govern eternity and universality, now and forever, here and everywhere, is “The Law of Change”, which is stated as “Everything shall change, including the Law”!!! We can understand this Law and its workings if we understand the eternal, universal cycles of The UES, which vary from “perfect silence” to “full operation” cyclically. Even change changes in terms of content, intensity, speed, and nature, thus exemplifying the adage “Change is the only constant that we can observe”. We can infer that the state of Moksha will consequently be valid for a specific number of “silence → waking → bootstrapping → manifesting → playing → resting → silence→………” cycles of The UES constituting its Leela, or play, and this will be among the basic CLaR used by The UES. Hopefully, Science will discover and affirm this eternal, universal process someday in the future.

In essence, the “game of life” is the most wondrous, mysterious, uplifting and fulfilling of all conscious experiences for any “piece”, a game of “true identity discovery”. It is the ultimate game of each piece seeking to understand, experience and realize its very own universal, eternal identity, viz., from its local, temporary identity (almost always associated with the body-mind complex) to its universal, eternal identity (that of The UES).

The entire wonderful game of life and consciousness starts as well as ends with The UES. This game, or Leela, is played by The UES with, through, and even against, ITself by means of ITs willful manifestations, including us. This implies that we, the “pieces of The UES” play with, through and even against ourselves by means of our willful manifestations, all governed entirely by the fundamental CLaR. Being the sole, lone entity, what else can The UES do or engage in via active manifestation, but play? The UES is the game, the players, the referee, the playground, the markings, the grass, the subsoil, the rules, the spectators, and ……… everything conceivable. The fundamental or basic CLaR that enable such a wonderful game are those of “Maaya”, “Dharma”, and “Karma”.

Each of these terms is defined and explained below with reference to the Leela cycle.

“Maaya” is a specific outcome of The UES’s exertion of ITs will (IchchaShakthi) during the bootstrapping stage of one whole cycle of Leela (from silence to playing to silence). Why or for what purpose? Maaya is manifested in order to create and operate the phenomenal world/Universe during the whole cycle of Leela of and by The UES. It results in each “piece” of The UES (including us) identifying itself, during each of its lifecycles (birth to death to birth, through transmigration), only with its respective physical manifestations and all the attendant experiences.
This is what we refer to commonly as ego, and is termed Ahamkaara in Sanaathana Dharma scriptures. This also implies that each piece excludes identifying itself with other entities beyond itself, despite observing, understanding and/or even fleetingly experiencing union with them, and despite any and all relationships it may have and enjoy with those others. Each “piece” goes through numerous temporary existences across the whole cycle of Leela. When spiritual oneness with everything else is experienced completely by a piece, The UES is realized to be the most fundamental, common source of everything, everywhere and eternally. Thus, the “game of life”, or Leela, involves the transformation, elevation or ascension of consciousness of each piece from the experience of separateness and uniqueness to that of togetherness and oneness, through willful and purposive struggle through its many lives to transcend Maaya. All of this happens in, through and by The UES by deploying Its veil of Maaya to manifest Its Leela in the form of our Universe, its evolution, and all the CLaR.

This sets the stage for the spiritual journeys of each piece through transmigration or “Samsaara”, with each stage of temporary existence (and therefore, experience) marking different stations along the journey through the whole cycle of Leela of and by The UES. Thus, Maaya is also that property of The UES’s manifestation as, in and through the Universe which makes us (pieces of The UES) observe and believe that we are unique, distinct and separate from each other, and hold on to our egos. Maaya is also referred to as the illusion that pervades this Universe and blinds each piece from experiencing oneness with all others and The UES, due to which we experience our lives in terms of the duality of “us” and “not us”, individually and collectively too.

In contrast, Moksha represents that state of enlightened consciousness of a piece in which the illusory, temporary and ephemeral nature of the “us” and “not us” duality, is understood, realized and resolved, i.e., the illusion of Maaya is cleared or dissolved, and complete oneness and identification with all other pieces and The UES is experienced. Thus, the piece also becomes fully aware of The UES’s Leela, and all the related CLaR, absolutely and clearly, and stays in that state of enlightened consciousness, until the “next game”.

An important point to be noted and understood is that before the commencement of the manifestation stage of each cycle of Leela, The UES exists all by ITself (no dhvaitha) as The TRUTH, without any other entity in space and time. In short, prior to Its manifestation across space and time, The UES is, in and by ITself, space and time. Nothing else exists, signifying the concept of “adhvaitha” (translated as non-duality implied by and identified with exclusive, singular existence). Then, there are no “pieces”, and all the “pieces”, primitive or otherwise, would be in the yet-to-be-manifested state of The UES. This is very difficult to understand, but is believed to be possible for being experienced by each “piece” of The UES through a due process (referred to as Yoga, of different types) after its manifestation following the bootstrapping stage of the Leela cycle.

We can infer that after manifestation, each “piece” of the UES will possess the latter’s characteristics of the three Shaktis, but in a limited sense and not completely. The limits vary from one “piece” to another, and each “piece” can work on relaxing the limitations through Yoga until it experiences Moksha. All the limitations support Leela and are a source of inspiration to each “piece” to seek Moksha.

During the bootstrapping stage of the Leela cycle, The UES “sets” the complete and integrated static and dynamic CLaR of the game that shall be followed completely and consistently in concert with the manifestation of Maaya during the whole Leela cycle. The “settings” include all the CLaR of Mathematics, Physics, Chemistry, Biology and Systems Behaviour. By implication, all the “pieces” reflect this “setting” of the CLaR on a common basis from the time of their “first manifestation”. The deployment of IchchaShakthi during the bootstrapping stage of the Leela cycle ensures infinite variety in all the manifestations. From this time, the material world consisting of the living and non-living (according to us) commences its existence along with the commencement of the separate and connected/interdependent, static and dynamic CLaR. The lifecycles of the “pieces” commence with their “first manifestation” during the Leela cycle. These lifecycles consist of the numerous temporary lifecycles of the “pieces” beginning from the time of their birth through the time they exist and till the time they die or pass away before transmigration. All of these happen with dynamic systemic integration of the various, innumerable lifecycles across space and time, all governed by the entire system of CLaR, which continues to be observed, analyzed, represented-modeled, experimented with, understood and codified/theorized, verified/tested, and discussed/debated by Natural as well as Social Scientists.
Using the above theoretical explanation, we can infer that the entire process of evolution (even as per the theories accepted in Science and by Scientists) in all ecosystems across time is a direct, unambiguous reflection of the operation of the CLaR during the corresponding cycle of Leela. This reflection happens through the currently known, debated and yet-to-be-discovered CLaR observed, analyzed, ……… and falsifiable in Mathematics, Physics, Chemistry, Biology and Systems Behaviour ranging from unitary and simple systems to integrated and complex ones. We must observe and accept that Science, in revealed practice, and despite its loftiest and widest intentions and interests, focuses on spatial and/or temporal parts of various lifecycles ranging from the Universe at the macro-level to sub-atomic entities (particles or waves or both) at the micro-level within one Leela cycle, viz., the one in which we are present consciously. Science also recognizes the emergence of various “systems” as material consequences of the integration of their constituent sub-systems, including parts, within an environment, and characterizes them across these two morphological end-levels during this single Leela cycle.

Observations about self-organizing, dissipative systems are hence useful. They lead to an intriguing point on ‘feed forward’ mechanisms and systems in wholes and their parts, especially when there is interaction by and across wholes within a larger hierarchy and environment. All of this gets connected to notions of short-term purpose and ultimate purpose, when feed forward phenomena are reckoned.

We can observe that Science presents itself as a systematic, collective approach used by humans (at the least, we seem to be sure of this) across space and time to discover, identify, characterize, analyze, understand, codify, use and integrate each component of the entire set of static and dynamic CLaR, in a common, verifiable/testable and even falsifiable manner. So, each human piece of The UES attempts to discover the entire set of static and dynamic CLaR to explain The TRUTH. In this attempt, humans have clearly adopted two broad approaches, viz., the approach using the material basis of Science on the one hand, and the approach using the spiritual basis of Yoga on the other, in their journeys of discovery of “The TRUTH”.

The “play” part of the Leela cycle follows the bootstrapping stage and begins with the “first manifestation” of our Universe, as we currently know it. The “Big Bang” theory is the most prominent one concerning the origins of our Universe. However, here we are concerned more with the “play” in and through our lives, i.e., the playing stage that would have followed “first manifestation” of our Universe. Our current total explicit knowledge of “what has happened” is held in various accounts, records, interpretations, analyses, etc., across our world. In the years to come, all of these will definitely grow through modifications of and additions to the total available content. Our concern here is about our lives, human lifecycles, and The TRUTH.

An inference can be made from this epic that the most prominent feature of Leela is the continuing battle between Dharma and Adharma, or that which is not Dharma, during the Leela cycle. This battle is a direct, unambiguous reflection of “the play” that happens, universally and locally, during the Leela cycle. It represents the willful play of The UES with, through and against ITself, mentioned earlier.

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1 The three basic systems of Yoga, viz., Karma, Bhakthi and Gnaana, can all be considered universally applicable concepts independent of religion despite their roots belonging to Sanaathana Dharma
Another explanation of Dharma concerns Systems Behaviour and order, which consists of an intriguing combination of determinable/certain/predictable phenomena and those that are indeterminable/uncertain/unpredictable. There is a certain degree of predictability of Systems Behaviour, especially in aggregated physical systems governed by physical relationships. The bodies of knowledge dealing with Cosmology and Astronomy at the macro-level and Physics, Chemistry and Biology at the micro-level, including their mutual implications, contain sufficient codified contents in the form of the CLaR, signifying the predictability or otherwise. Science and the Scientific Method have enabled humans to observe, analyze, understand, characterize and codify the currently known set of CLaR, and use them for human ends with both beneficial as well as disastrous consequences.

All the CLaR that have been codified in these bodies of knowledge, their interactions and integration, represent Dharma of the physical Universe. We can infer that these CLaR, their static and dynamic properties and characteristics, were set by The UES (including us “pieces”) during the bootstrapping stage of the Leela cycle. We also realize that there are many more CLaR that remain to be discovered at the macro- and micro-levels.

We also know and experience our lives, not merely in physical terms, but also in terms of our individual and collective behaviours leading to the bodies of knowledge represented by Psychology, Sociology, Anthropology, History and Futurology. All these bodies of knowledge include both, the determinable/certain/predictable as well as the indeterminable/uncertain/unpredictable behaviours of various entities. In contrast with physical systems in which there is greater confidence about predictability, systems involving human behaviours are highly complex and hence less predictable, relatively speaking, especially when the scales of study expand from the individual through groups and communities to the whole of society and civilization. This uncanny mix of the determinable/certain/predictable and the indeterminable/uncertain/unpredictable sets the stage for the practice of Dharma, and its violations, and hence the play of Leela. We ought to realize that Leela happens more profoundly through phenomena and entities that are indeterminable/unpredictable/uncertain coupled with Adharma. So, in essence, Dharma serves as the “Reference Principle” of the Leela cycle.

Dharma, as can be inferred from the above discussion, involves human value systems leading to the subjective notions of morality, ethics, right and wrong within various religious and socio-cultural contexts. Dharma is violated when the expected “natural flow” of life is intervened with and altered by humans deliberately, essentially and commonly driven by their egos and self-interest, without any concern for “larger good”. Here, self-interest also refers to the concept of “attachment”, viz., the desire and expectation to derive benefit from the results of one’s actions, leading to satisfaction of the ego. The Adharmic consequence of such a condition is commonly the willful violation of truth and natural order. Examples include deceiving, cheating, lying, betraying, stealing, murder, various “---cides”, and so on, all with little or no consideration at all of “larger good”.

Naturally, Adharmic situations automatically imply significant lowering, or even absence, of a priori reliability in human intentions and revealed behavior through actions, with reference to the codes of Dharma. Thus, the deadly combination of egos and attachment combine resulting in pure self-interest, without any concern for “larger good”, mentioned above, and moves the vicious cycle in action, i.e., a large ego and pure self-interest coupled with the absence of consideration for “larger good” leading to Adharmic human behavior, which in turn feeds the ego further. This vicious cycle continues with increasing intensity, but is counter-balanced by the virtuous cycle of the practice of Dharma through selfless actions having “larger good” at the core of human intentions.

The core challenge to us then is, “To what extent can we, “pieces” of The UES, uphold our Dharma in the wake of Maaya, during our journeys through the Leela cycle towards our Moksha?” Arriving at any answers to this question, with respect to humans, becomes very difficult because of the extraordinary ability required to resolve the confounding of Shreyas2 (the “good”) with Freyas4 (the “pleasant”). Our abilities to exert the necessary discriminatory power, called “Viveka”, to realize the differences in the wake of Maaya during the cycle of Leela are often woefully inadequate. Hence, we tend to believe that all “pleasant” things and experiences are “good” for

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Read Katha Upanishad 1.2.1, 1.2.2, and 1.2.7 to 1.2.11, presenting part of an absolutely illuminating conversation between a boy named Nachiketas and the God of Death, Yama.
us. Likewise, we are unable to discriminate between the “unpleasant” and the “bad”. We tend to believe that all “unpleasant” things and experiences are “bad” for us. Consequently we strongly feed the vicious cycle mentioned earlier. Then, the effects of Maaya consume us and we indulge in Adharmic acts, often committing infinitesimally small errors and mistakes in our lives, all the while being blissfully unaware that we are straying away from the path of Dharma only to be fully drowned in Samsaara, or the apparently limitless ocean of birth → growth → life → death → transmigration → birth → ……….

Leela is revealed through the variations of the balance between Dharma and Adharma across time and space. The expectation of many that if there is a “God”, then misery, sorrow and hopelessness must not prevail is at best naïve and at worst foolish. The absolute wonder and joy of Leela will cease to exist if only Dharma prevails and Adharma is extinguished fully. In essence, the upholding and practice of Dharma by humans represents the highest ideals of human struggles during the corresponding lifetimes.

Dharma gets violated in three contexts, viz., personal, inter-personal and social/systemic, and across human experiences beginning with birth and ending with death. The practice of Dharma through human intentions and actions involves two vital components, nobility and consistency. The former consists of the notion of “larger good”, and human practices centered round it. The latter consists of temporal and substantive aspects. Temporal consistency involves human intentions and actions aligned completely with Dharma across time. Substantive consistency is realized when human thoughts, words and actions are aligned. According to the ancient writings of Sanaathana Dharma, human life typically involves Adharma because of the presence of the Arishutvargas, or the six internal enemies, viz., Kaama (lust), Krodha (anger), Lobha (greed), Moha (delusion), Madha (ego-centered pride) and Maathsarya (jealousy). In order for Leela to happen, The UES wills these fundamental Adharmic qualities to be embedded in human existence through the functions of Maaya. This is among the strongest bases for The UES to play with, through and against ITself by means of ITs Leela happening through human lives. After all, we humans are “pieces” of The UES.

Here, it is not necessary to delve into natural evolution and the origins of various species including human beings, especially if we can recognize that the entire process of natural evolution from the currently known or theorized beginnings of the Universe till date, is nothing but Leela. The play of Leela shall go on inexorably during this Leela cycle of which we are an active part. However, one intriguing question remains to be answered here. How does The UES play its Leela and operate the Law of Change after manifesting Maaya and setting the reference principle of Dharma? The resolution of the conflict between Dharma and Adharma happens through Karma, the operative principle of The UES during ITs Leela cycle.

In belief systems based on Sanaathana Dharma, the Laws of Karma present the most intriguing aspect of the journey of life, particularly of humans and their birth → growth → life → death → transmigration → birth → ……… cycles across the Leela cycle. In the context of humans, these Laws pertain to each human’s combinatorial experiences of thoughts → desires → intentions → actions → results/outcomes → karmic consequences → thoughts → ……… cycles, all beginning and ending with the concerned individual and in relation to all other pieces (humans and others) involved in those experiences, directly and/or indirectly. In essence, the Laws of Karma represent the action-reaction dynamic in the spiritual plane. They ensure that every desire → intention of an originator-human and the corresponding actions involving any other human and/or pieces, directly and/or indirectly, is followed by corresponding results/outcomes bearing upon all the concerned pieces, and associated, respective karmic consequences, or even sequence of karmic consequences, to the originator-human, with or without any time delays. In the context of humans, the Karma principle ensures that while an originator-human has the right to exert free will and perform a corresponding action, the results/outcomes of such action and their karmic consequences are not within the domain of control of that human when there is spiritual attachment to the entire cycle of desires to karmic consequences. The originator-human may consider the karmic consequences as “good/beneficial/favourable” or “bad/detrimental/unfavourable”. Humans tend to judge karmic consequences only in terms of the short-term rather than the long-term, during their lifetimes, and almost never across birth cycles. Remember the confounding of Shreyas and Preyas? Followers of Sanaathana Dharma believe that, in any case, The UES ends the
active “play” part of ITs Leela cycle and deactivates Karma before it wills ITself into the resting → silence stages prior to waking → bootstrapping again.

We must observe that in this cycle pertaining to any originator-human, the desires → intentions and corresponding actions will be directed towards, or at least involve, other humans and pieces, either deliberately and purposively or otherwise, thus leading to the respective karmic consequences. If we enlarge the scope of this cycle across all humans, then we can infer the existence of an inexplicably complex, eternal (?) and infinite network of karmic consequences and their relationships that emerges in our worlds. Then, a question arises, “Will we ever be able to “explain it all” using Science?”

So, we can observe that the Karma cycle of a human is represented as:

Thoughts → Desires → Intentions → Actions → (Results/Outcomes + Karmic Consequences) → Thoughts → ………., and it rolls on and on until the karmic consequences get nullified. In this representation, the karmic consequences are seen together with the results/outcomes, and not separately. They are at the core of the spiritual CLaR “settings” of The UES and enable the game of Leela together with the codes of Dharma.

Briefly, when a human performs actions with attachment to the driving desires, intentions and the intended results/outcomes, karmic consequences befall that human automatically as per the spiritual CLaR settings. Thus, karmic consequences represent “fate” or “destiny”. However, we must realize that they happen because of the exertion of “free will”, in the form of intention → action, by the originator-human. In effect, the Laws of Karma represent the “free will-fate-free will-fate-…” dyadic sequence governed by an infinitely expanding network of if-then-else CLaR. We can notice that it is quite impossible for humans (exceptions apply) to control the rise of thoughts and desires in their minds, especially because of the use of their senses. Would this be “fated”? However, it is possible for many humans to use their free will and either quell the thoughts and desires or transform them into intentions prior to the corresponding actions. But, why at all do thoughts and desires rise in the minds of humans? This is discussed below along with the introduction of the term “Vaasanaas”.

The karmic consequences are the seeds of change of the combination of Gunas attributed to the concerned human during the relevant birth to transmigration cycle thus affecting both, the current as well as future cycles of that piece. Thus, the Laws of Karma ensure operation of the Leela cycle within the codes of Dharma and illusion of Maaya. Transmigration is a part of the Leela cycle, and it is a reflection of the Laws of Karma. After all, something can never become nor be transformed into nothing. We (now) humans, originally “pieces” of The UES, actively participated in the “settings” of all the CLaR during the bootstrapping stage of The UES, before the onset of Maaya. So, isn’t it but natural and Dharmic that we shall follow all the CLaR that we “set” for ourselves before getting into the Leela cycle with all its infinite, wondrous experiences of which the greatest and most mysterious is our game with, through and against ourselves?

Often, in physical/material contexts, characterized by relatively deterministic CLaR between the concerned entities, the desires to karmic consequences cycle is closed almost immediately for all practical purposes. It is believed by followers of Sanaathana Dharma that in behavioural/spiritual contexts, characterized by relatively non-deterministic CLaR, the cycle may sometimes be closed even across several birth → growth → life → death → transmigration → birth → ……… cycles. These cycles are a result of three types of Karma. These are:

a) Sanchitha – this refers to the cumulative Karma across several birth cycles, which is dissolved and ended partially in each cycle, and finally and completely prior to Moksha.

b) Praarabdha – this refers to a portion of Sanchitha Karma that bears on a single, specific birth cycle, and is dissolved/exhausted within that cycle.

c) Kriyamaana/Aagami – this refers to the Karma that accrues during a single, specific birth cycle, but is dissolved/exhausted in one or more future birth cycles.

Karma and its components have been discussed and elaborated by several rishis, sages and seers. In order to gain a wider, very detailed understanding of Karma and its components one must read other sources, including those of other religions, viz., Jainism, Buddhism, Sikhism, that branched-off from Sanaathana Dharma. Essentially, Karma is represented by the proverb, “As you sow, so shall you reap.” The questions of when and how are at the core of the mystery and wonder underlying the Laws of Karma.
In purely physical contexts, Karma is explicitly, directly and unambiguously reflected by the CLaR codified in Physics, Chemistry, Biology and Systems Behaviour, and Science provides the foundations of objectivity. Hence, the material world around us consisting of "hard systems" is completely subject to the CLaR already codified, and those yet to be codified, by Science. Consequently, the uses and applications of Science via Engineering actions and Technologies result in "hard systems" conceptualized, designed, made/produced, used/operated and finally disposed by humans and characterized by almost complete observability, operability, and controllability. Scientists, Engineers and Technologists ensure proper functioning of those systems, as per their design philosophies, principles and purposes. The Karma cycle is deterministic and almost immediate in such systems, except if designed to be apparently probabilistic.

In more complex Social, Economic, Political, Cultural and Spiritual contexts involving an infinite variety of experiences, the uses and applications of Science will have to happen in situations and environments fraught with subjectivity. These contexts involve “soft systems”, for which the CLaR are far more complex and quite beyond the “hard” CLaR applicable to the material world and “hard systems”. In these contexts, objectivity is supported statistically and/or by the use of authority. Why? Because:

a) the variations in input-output relations in these systems are
   i. incomparably more and of a much higher magnitude than those in “hard systems”,
   ii. perhaps infinite too, with an increasing order of effects, and
   iii. indeterministic, for all practical purposes.

b) human decision-making in “soft systems” involve value systems defined by the notions of religion, Dharma, morals, ethics, culture, traditions, laws, conventions, etc., which gain various interpretations and are practiced differently in these contexts.

Yet, the uses and applications of Science and the Scientific method have served as a basis for theory-building in these more complex contexts in relation to the corresponding CLaR. In such subjective, complex “soft systems”, they are non-deterministic and often involve delays ranging from a few seconds to a few aeons. Also, the karmic consequences applicable to an originator-human involve the actions of other humans and “pieces” that are also going through and experiencing their respective Samsaara including their Karma. The Karma cycle of thoughts to Karmic consequences of an originator-human does not necessarily follow the concerned human’s “design”. Why?

The answer, Vairaagya, involves one of the most important life-concepts for everyone. Vairaagya is translated (roughly) as non-attachment or detachment. From what? Sanaathana Dharma holds the belief that when humans perform their actions without any sense of attachment to the outcomes thereof, i.e., completely subduing their Ahamkaara (ego), the Karma cycle becomes non-applicable (gets “switched off”) in the specific context of such actions. This happens because in the face of pure, sustained Vairaagya the karmic consequence part of The Karma cycle gets nullified since there is no expectation of outcomes following actions driven by desires transmutations that are absolutely Dharmic – here, the term Dharmic denotes pure spirituality ensured by one following the codes of Dharma flawlessly. However, when Vairaagya is absent, and attachment to action-outcomes prevails, “Paap” (translated as Sin, with an absolute undesirable connotation) and “Punya” (translated as spiritual, existential Merits, with an absolute desirable connotation) happen leading to “Samsaara” (translated as the cycles of birth and death we, pieces of The UES, experience until Moksha happens), “Janmaa” (translated as one birth-to-death cycle in Samsaara), and Mukthi/Moksha.

So, what makes Vairaagya a most difficult proposition to be willfully practiced, mastered and realized by humans? It is the Vaasanaas (translated as “innate tendencies” of a specific human’s behavior in terms of his/her thoughts, words and deeds) determined by the root Gunas of the concerned humans. These Vaasanaas and their root Gunas are a part of the willful “settings” made by the UES, including all ITs “pieces”, during the bootstrapping stage of the Leela cycle. As the Leela cycle unfolds, the “pieces” go through innumerable birth growth life death transmigration birth lifecycles. Correspondingly, the Vaasanaas of the “pieces” and their root Gunas change across their respective lifecycles as a result of the uncanny combination of the exertion of:

a) “free will” by the “pieces” (as will be applicable and manifested in the form of the desires to karmic consequences cycles), and
b) the corresponding nested and networked CLaR “settings”, which present their workings as manifested “fate” of the “pieces” across their various lifecycles.
Authorities in Sanaathana Dharma suggest that Sathsangh is one of the most potent ways available to a human to deliberately and purposively move towards Moksha. Sathsangh refers to the company of “good” people, implying those who are committed to Dharma, truth, “larger good”, and practice of noble values, viz., integrity, restraint, love, compassion, etc., in their lives. These are people who display their Vairaagya strongly and move towards Moksha. Naturally, Sathsangh plays a significant role in the alteration of a human’s Vaaasnaa by transforming the root Gunas through induction. Another condition involves Virakthi, which is a strong and common condition for humans to seek Sathsangh. It refers to the state of natural “tiredness” that grows within humans with their lives and earthly experiences. Virakthi sets in when the Law of Change manifests itself strongly within the concerned humans and begins operation through its subsidiary, the “Law of Diminishing Marginal Anything”.

Given the earlier observation that there is no beginning nor end for The UES and its Leela cycles, all the “pieces” get infinite opportunities to participate in the “settings” exercise and consequently manifest in various forms, separately or in combination, including the human form, through each Leela cycle. The UES simply cannot do anything else but play rest sleep wake-up get-up bootstrap play …….. The implication is that all the “pieces” willfully configure themselves in infinite ways corresponding to their manifestations and participate in the infinite Leela cycles, immersed in Maaya and influenced by their own Vaaasnaaas determined by the “settings” of their Gunas, as they struggle to pursue their Dharma and develop Vairaagya in the ocean of Samsaaara governed by the Laws of Karma, all done in order to realize Moksha.

Science and Yoga offer two powerful modes of support to humans (the “pieces”) in their struggles; Science enables humans to seek out and identify “The TRUTH” through Karma and Gnaana, in the context of Nature outside and inside the human form. Yoga enables the attainment of Moksha by humans through Karma, Gnaana, and Bhakthi. The fundamental differences between the approaches of Science and Yoga concern the modes of treatment of truth, faith, beliefs, assumptions, conjectures, hypotheses, and so on. Specifically, Science is yet to engage fully, intensely and confidently into the domain of “personal, directly experienced (repeatedly and adaptively?) truths”, while Yoga is almost completely focused on “personal truths” and experiments with oneself. Yoga experiments are potentially repeatable, reproducible, and replicable as well, perhaps in as many different ways as there are humans.

Karma in combination with Maaya, ensures the mystery, excitement and persistence of Leela across time and experiences of the “pieces”, including multiple episodes of Dharma-Adharma conflicts, during the entire cycle of Leela. Thus, Karma is The UES’s operative principle in the “game of life”. Isn’t this a most wonderful game in which the prime objective is to get out of the game, i.e., realize Mukthi/Moksha, by playing with, through and against ourselves in order to discover the rules of the game, viz., the relevant CLaR? It is believed that proper pursuit of the “Purushaarthas” (translated as legitimate ends of human existence; there are four of them, viz., Dharma (already discussed), Artha (the pursuit of material prosperity and wellbeing), Kaama (the pursuit of psychological or mental wellbeing), and Moksha (already discussed) with Vairaagya will lead to Mukthi/Moksha. The practice of “Yoga” will enable each “piece” to play the game effectively, distinctively and transcend it as per the will of The UES.

Here, frames of reference of consciousness and levels of consciousness become important in order to determine the modal operating principle in any given situation. If one understands this last statement, then one can begin knowing and experiencing the concurrence of the concepts of adhvaitha, dhvaitha, visishtadhvaitha expounded in Sanaathana Dharma and every other “view” of existence and The UES. Of course, there is a yawning chasm, or should we say light years, between “understanding” and "experiencing".

Science clearly represents humans’ boldest, most courageous and objective approach to collectively identify and characterize The TRUTH or The UES (as per the definition given earlier). The entire codification of the CLaR of Science are as per our reference frames of consciousness.

Our knowledge and experiences of our consciousness are personal and unique. However, with faith, transparency and trust we can, do relate to and accept others’ knowledge and experiences of their consciousness, especially those of other humans, but all within our definitions of "consciousness".
The concepts of Leela, Maaya, Dharma, Karma and Moksha provide us (spirits) with the principles of the game of life that we play in our own distinctive, different ways. Maaya enables us to play with, through or against ourselves in the process of “self-realization” or “true identity discovery”. The ultimate objective of human life is stated to be Moksha, or complete liberation from the game of life through our upholding of Dharma, until The UES wills to bootstrap and play again after sufficient rest (Brahma’s night). Moksha is believed to happen to or be experienced by each one of us when we experience (not just "know" or "understand") the "oneness" of our spirits with The UES. Karma provides us the possibilities that can or will be realized, as we lead our lives, take decisions and perform our actions, using both free will and fate. We must note that The UES possesses memory as a part of its knowledge component. So, Karma manifests as the workings of the rules of the game we play with, through and against ourselves; the rules of the game are set by us before the Maaya principle gets activated. So what we play and enjoy is the ultimate game, the game of life, which we play with, through and against ourselves, in this and perhaps other worlds, during our journeys to attain Moksha.

We should observe that Science needs to transcend its self-imposed conditions of collective objectivity, identification, characterization, explanation, codification and utilization of “truths”, especially when dealing with the “personal reality” of the pieces that we are. We can easily observe and understand our lonely entry into and exit from our human bodies, in addition to and despite all the relationships that we hold and enjoy throughout our lives with so many other pieces of The UES. This loneliness provides us with the most obvious and best clue that we ought to have and practice “personal Science” by means of which we can boldly, courageously and objectively(?) experiment with ourselves in order to gain newer conscious experiences, including Moksha (assuming that it exists; at least we have anecdotal evidence from some sources (reliable?) of such an experience following the respective pieces’ experiments with themselves).

Therefore, we must understand that we are the experimenters, the experiment itself, the experimental space and the laboratory, the experimental equipment, apparatus and materials, the experimental procedures, the observations and readings, the experimental results and report, and the lonely, exclusive experiencers of the entire experiment cycle.

Our experiments with ourselves concern self-activation/action, self-observation and self-validation processes. All external observations and confirmations of the concerned experiences will be almost completely limited or perhaps impossible and, most importantly, absolutely irrelevant to the experimenter if he/she considers so. At best, we may be able to reach agreement asymptotically through statistical aggregation of our shared experiences. We must also realize that our conscious experiences are tacit by nature, and we simply cannot describe or express them in words, except by the use of circuitous, indirect, metaphorical or analogical, flowery language. Hence, let us note the necessity to have and accept “personal Science”, which will enable us to communicate with each other, in some suitable manner that we will deem fit, about our conscious experiences resulting from our experiments with ourselves. Ultimately, there are simply no substitutes for Truth, Transparency, Trust, Hope and Faith.

Our experiments with ourselves will involve the respective CLaR governing the experimental conditions, the set-ups, settings, procedures, observations, readings, results and “reports”. All of these will eventually concern the action-reaction, stimulus-response, input-output and other related dyadic complexes pertinent to our experiments. These will form a common basis for our practices and sharing of “personal Science” despite the infinite variety of our individual experiences.

Some related questions concerning the implications of the CLaR for Science are given below. A few among us may already have answers that are observed/observable and verified/verifiable.

1. Do we observe rules of nature (Physics, Chemistry, Biology, Systems Behaviour, etc.), viz., the CLaR, working around us?
2. To what extent have we characterized, codified and integrated these CLaR, collectively through the practice of Science, and individually through the practice of Yoga?
3. To what extent are these CLaR, their workings and consequences deterministic or probabilistic/stochastic or non-deterministic, in both contexts, independently as well as collectively in an integrated manner?
4. To what extent are these CLaR inter-related and coordinated, i.e., reveal systemic behaviours? This is based on the systemic observation that the
\[ \text{WHOLE} = \text{SUM OF THE PARTS} + \text{THEIR SYSTEMIC INTEGRATION}, \]
and also
\[ \text{WHOLE} = \text{SUM OF THE PARTS} \times \text{THEIR SYSTEMIC INTEGRATION}. \]
If integration is zero, the whole cannot exist as a whole, thus signifying the meaning of the resultant zero, according to the second equation; in such a case, the whole will only be a (worthless?) collection of the sum of its parts, according to the first equation.

Understanding the rules and processes of integration via physical, information and consciousness links or connections is important to attempt answers to the questions of 'why' and 'how' when dealing with wholes. In fact, it is the integration that ensures 'synergy' in a whole, which leads to the truism that the whole is more than the sum of its parts, under specific conditions. Of course, the whole can also be less than the sum of its parts if integration is "negative". We can often and easily observe this negative condition in human organizational systems in which the individual, or any sub-system of the whole, attempts to dominate (or, play God?) at the cost of the whole organization.

Exposure to the Sanskrit verse "poornamadah, poornamidham, poornath poornam udhachyathae, ........." would be most useful.

5. What could be the nature of the relationships between all the CLaR and an eternal, universal, ultimate meta-rule (inferable?), if any? It is an observable, directly verifiable fact that all the CLaR are integrated and coordinated in myriad ways. Why? How?

6. In what ways are the CLaR related to or coincident with consciousness and spirit, and how may we characterize matter-spirit integration/relationships?

7. To what extent is the presence of consciousness coincident with its detectable expressions, particularly "life" and "free will"? In other words, what are the CLaR that apply to the transformation (elevation?) of the non-conscious to the conscious? Alternately, why, when, where and how does the non-conscious become conscious?

8. Is consciousness actually everywhere and eternal, and its expressions, as we would define or deem them to be, apparently vary ranging from 0 (nothingness = shooyna) to \( \infty \) (completeness = poorna) in the context of time and space?

9. To what extent would we be correct to infer that there is an Eternal (in time), Universal (in space) Spirit, viz., The UES, that systemically reflects all manifestations or expressions that vary from 0 to \( \infty \), including us?

10. Why, where, when and how does:
   a) the discrete become continuous,
   b) the linear become non-linear,
   c) the deterministic become stochastic/probabilistic or non-deterministic,
   d) the observable become non-observable,
   e) the non-living become the living,
   f) the non-Qualia transform to Qualia,
   g) the predictable become unpredictable,
   h) the simple become complex,
   i) the understandable become not understandable?
   j) the spirit manifest as matter (by exertion of free will?), in diverse forms?

The vice versa condition is applicable to all the above questions.

It is clear that Science is a very structured and systematic approach to discover the CLaR, except that it demands that the results be replicable under specific conditions. But, this seems impossible when individuality and subjectivity are brought into force fully. If we agree that more than Science is required to understand and explain in toto our lives, individually and collectively, and provide us with "meaning" in which living, including relating, also involves "Art", then let us explicitly acknowledge the limitations of Science while enjoying its fruits.
In any case, what is the ultimate purpose of either the reductionist or the holistic approaches to understand our lives, worlds and the Universe? Is it simply to describe and explain, or to work with, or to predict, or to control or perform/fulfil any combination of these desires, or simply to wonder? There is a saying in ancient Thamizh wisdom, “Those who have seen and known The Truth will not talk about it, and those who talk about The Truth (including this author) have neither seen nor known it”.

The existence of CLaR ranging from the simplest to the most complex, and all of them concurrently operating in a separate as well as in an integrated/coordinated manner serves as the strongest evidence in support of the existence of a central, overriding Master CLaR that has to be in complete, exclusive and absolute control of all entities and phenomena across time and space. Many use the term “GOD” while thinking of the Master CLaR. There has to be indescribable perfection and infinite beauty inherent in the entire complex of CLaR, a primitive constituent of “The TRUTH”. That is why we humans, one species among the infinite manifestations of The UES (Aham Brahmasmi, Thath Tvam Asi, ...), are on this (chosen?) journey towards perfect beauty by playing the game of life and thence seeking, realizing and experiencing "The TRUTH”.

This game of life is absolutely wonderful. When we play it, i.e., when we are a part of the LEELA, by pursuing our DHARMA or otherwise, fully or partially, our lives unfold through a combination of fate and free will constituting KARMA. The intriguing, integrated effects of MAAYA and KARMA lead us into situations of choice, in which we exert our free will, and thus lay the foundations for further KARMA. MAAYA, governed by LEELA, ensures that we identify ourselves with our temporary states of being (body and mind), rather than The UES. So, the game of life involving “true identity discovery”, in which we play with, through and against ourselves, gets going. The perfect pursuit of DHARMA will enable us to transcend our KARMA, lift the veil of MAAYA, and gain MOKSHA, i.e., merge into The UES via “true identity discovery”. So, temporary truths blend in and merge with The TRUTH.

We humans are The UES’s manifest forms. We seem to have lost the sense of our source, our “true identity”. The game requires that we get back to our source and discover our “true identity”. So, the purpose of our lives is to discover the purpose of our lives, while playing the game of our lives. So, let’s all play the game, play it well, play strong and true, and play forever and ever.

OM, SHAANTIH, SHAANTIH, SHAANTIH!!!