



# The Universe as Seeing

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A philosophical deep dive into Advaita Vedanta, the nature of reality, and the radical dream paradigm.



# The Dilemma

Prince Rama wishes to renounce his kingdom and the physical world to go to the forest and find Brahman (Ultimate Reality).

**“Is the world other than Brahman?”**

If Brahman (Pure Consciousness) is infinite and everywhere, how real is the world we are currently experiencing? Are we looking for gold by throwing away the golden ornaments?

# The Four Levels of Reality

## 1. Paramartha

Ultimate Reality. Pure, non-dual existence, consciousness, and bliss (Brahman).

## 2. Vyavahara

Transactional Reality. Our shared waking world—physics, society, daily life. Relatively real.

## 3. Pratibhasika

Virtual Reality. Dreams, illusions, virtual reality, or mistaking a rope for a snake.

## 4. Asat

Total Unreality. Logical impossibilities that exist only as words (e.g., a square circle).

# Three Approaches to Non-Duality



## **Path 1** **Srishti-Drishti**

Creation first, then seeing.  
The universe exists independently; we are born into it to experience it.

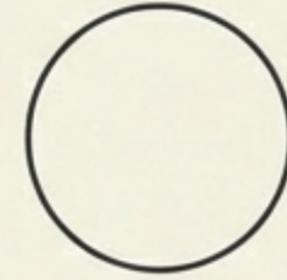
Anchored to the Waking Paradigm.



## **Path 2** **Drishti-Srishti**

Seeing is creation. The universe is projected by awareness; it exists because you perceive it.

Anchored to the Dream Paradigm.



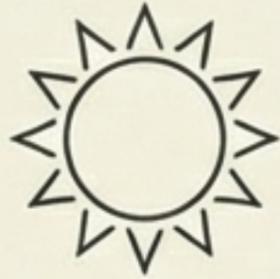
## **Path 3** **Ajata**

Non-origination. The universe was never created at all.

Anchored to the Deep Sleep Paradigm.

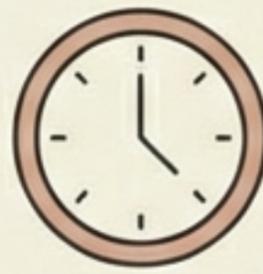
# Path 1: Srishti-Drishti

## The Common-Sense View



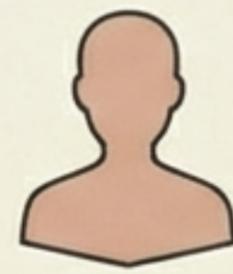
### Creation.

Big Bang or God creates a pre-existing universe.



### Time Passes.

Billions of years unfold.



### Observer Enters.

Sentient beings are born into the universe to experience it.

#### Reality Framework:

Accepts three levels: Paramartha, Vyavahara, Pratibhasika.

#### Context:

The most common teaching. A pedagogical stepping stone designed to meet the beginner where they are.

# Path 3: Ajata

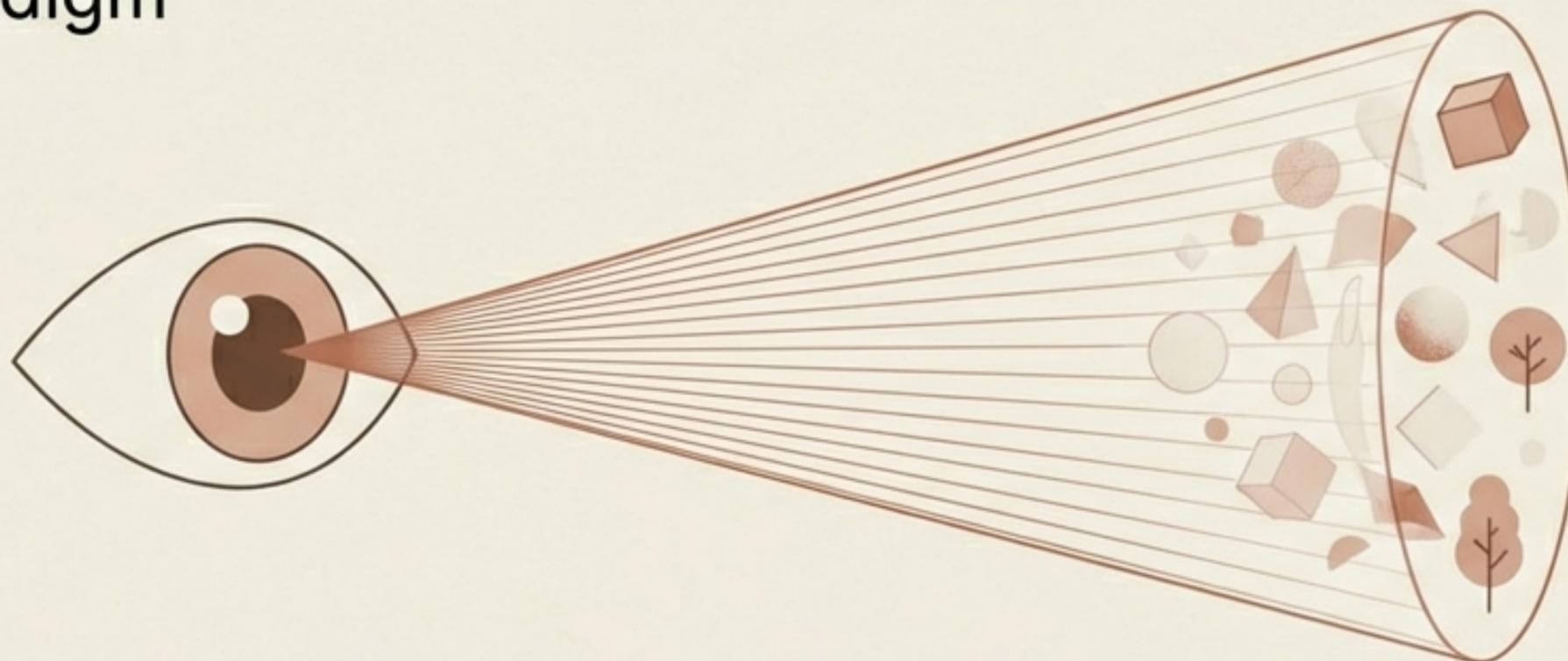
## The Ultimate, Uncompromising View

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- The universe is **unborn**. There is no creation, no world, and therefore no question to answer.
- Accepts exactly one level of reality: Paramartha (Brahman).
- Designed for the highly qualified seeker. Equates the waking world to deep sleep.

# Path 2: Drishti-Srishti

## The Dream Paradigm



You see it, therefore it exists. Just like a dream, the universe, the people, and the events are projected **entirely by consciousness**. When you wake up, the dream world completely ceases to exist.

### Reality Framework:

Strips away transactional reality. Accepts only two levels:  
Paramartha (Ultimate) and Pratibhasika (Virtual).

# The Philosophical Battlefield

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Equating our solid, waking life to a fleeting dream feels irrational. Our minds immediately generate fierce objections.

We will now use the rigorous, uncompromising logic of modern philosopher Prof. G.R. Malkani to deconstruct our five strongest objections to the Dream Paradigm.

# Defence 1: Shared Reality

## The Common-Sense Objection

We Share a Common World.

Dreams are fiercely private. The waking world is shared by billions of people who all agree on what is here.

## The Vedantic Rebuttal

In a dream, dream-characters also perfectly agree with you; nobody stops to tell you it is your imagination.

Objectively, we do not share a reality—every experience is subjectively filtered. The shared agreement itself is merely another appearance within your private, subjective experience.

# Defence 2: Object Permanence

## The Objection

The Waking World Persists.

Dreams are random and fleeting. Waking objects persist across time (e.g., the exact same podium exists week to week).



## The Rebuttal

Dream objects also feel perfectly continuous while you are dreaming them.

Science proves the physical world is in a state of constant flux; continuity is just a subjective mental judgement. The only self-professed, uninterrupted continuity we possess is the internal Witness Awareness itself.

# Defence 3: Regularity and Law

## The Objection

The World is Governed by Law.

The waking world has rigid physics, regularity, and cause-and-effect. Dreams are erratic.

$$\sum_{l=1}^m m(t) = \frac{1}{\pi} \int dx$$
$$f = \bar{1} = \sum_{h=0}^m h^2 \cdot e^{i\pi - 2j\epsilon^2}$$
$$E = \frac{1}{2\pi + \theta}$$
$$E = mc^2$$
$$E = mc^2$$

Newton's laws

$$\vec{f} \rightarrow 0 \quad v = \frac{m \cdot C}{n}$$

## The Rebuttal

In principle, there is no structural difference. The waking world's patterns are attributed to Physical Laws. A dream's patterns are attributed to the unconscious mind.

Both are simply systems of predictable patterns projected by Maya (the power of appearance).

# Defence 4 & 5: Epistemology & Solipsism

## Objection 4: Truth vs. Falsehood

If waking is a dream, how do we know what is true? Could we wake up from Brahman?

## Rebuttal

Dreams have internal truth and falsehood too. You can never wake up from Brahman, because you cannot wake up from Existence/Consciousness into non-existence.

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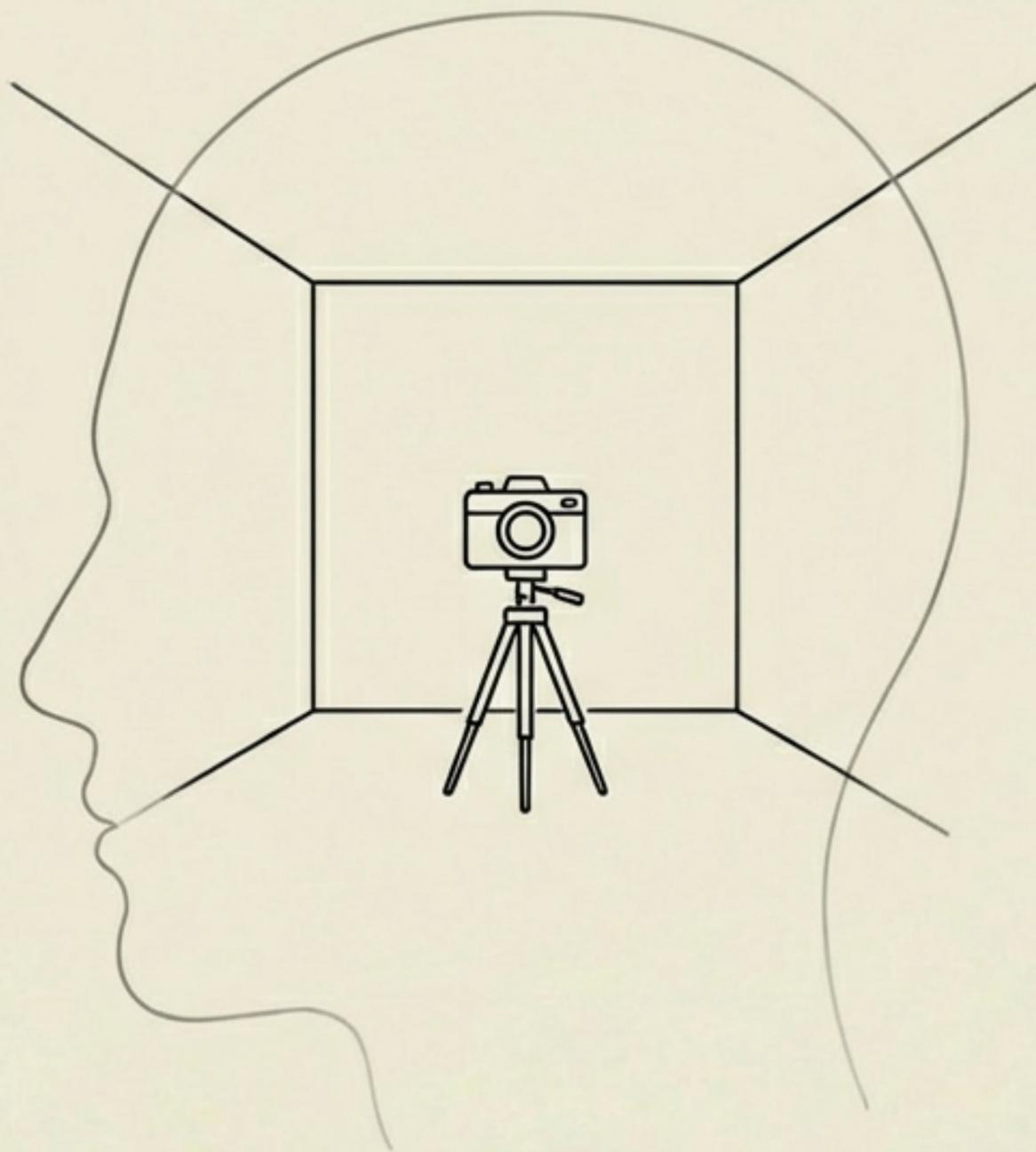
## Objection 5: Solipsism

Am I the only one who exists? Are you all in my dream?

## Rebuttal

Advaita deconstructs the personal, egoic 'I' just as aggressively as it deconstructs 'You'. The only thing that truly exists is the impersonal, universal Witness Consciousness.

# Defence 6: The Unseen Universe



## The Objection

If I leave a camera in an empty room, it takes photos. The room clearly exists when no conscious being is seeing it.

## The Rebuttal

The entire formulation of the experiment—leaving the room, placing the camera, the concept of an unknown universe—exists entirely within your global awareness.

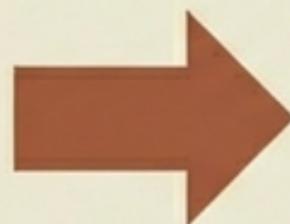
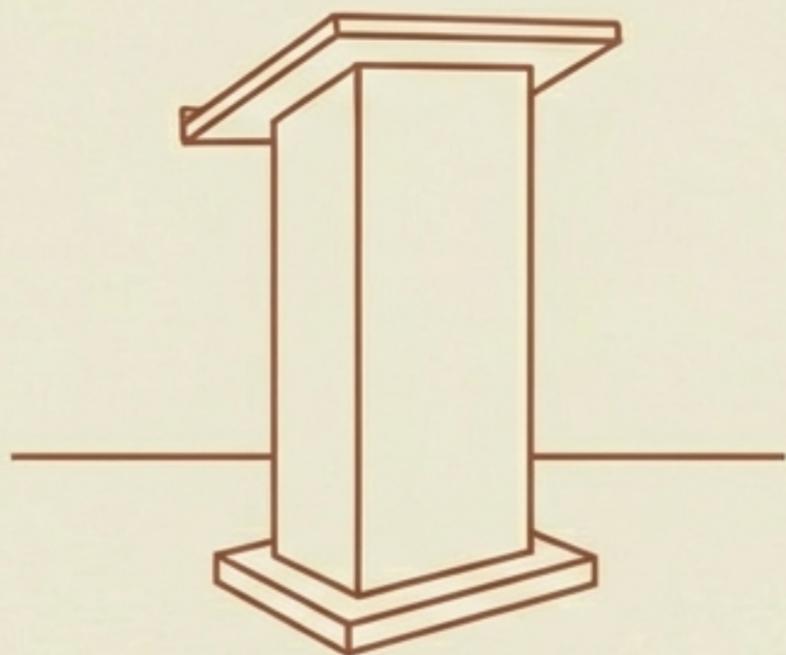
You are mixing up knowledge with existence. 'Unknown' is simply another category of experience appearing and disappearing entirely within Consciousness.

# Practical Application: Non-Dual Seeing

Do not start with assumptions of external objects; stick obsessively to raw experience.

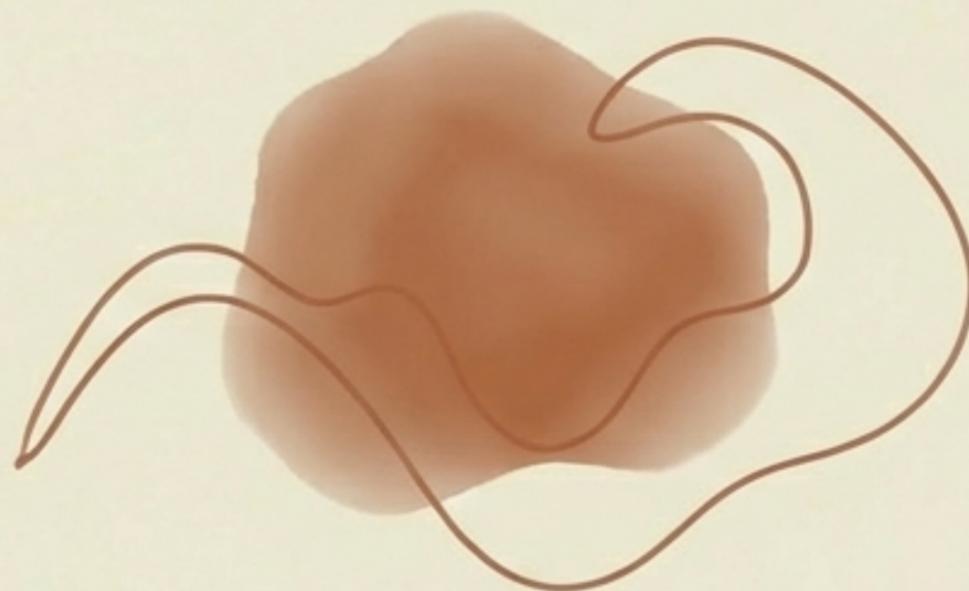
## Instead of:

I see a wooden podium out there.



## Shift to:

I experience a patch of brown colour and a shape floating in awareness.



What we call smelling, tasting, seeing, and touching are not interactions with external objects. They are layers on awareness; waves rising in an ocean of consciousness.

# The Universe as Pure Consciousness

The knower, the known, and the process of knowing are all one. The enjoyer and the enjoyed are one.

The universe is not a massive, physical container that you live inside. It is a brilliant, flashing display arising entirely within the non-dual seeing that you are.

**Tat Tvam Asi (Thou Art That)**