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### Understanding “That Which Lies Beyond Our Worldly Knowledge”

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#### Abstract:

As seekers of truth, we endeavour to explore and gain the ultimate truth of existence, knowing which everything else is known. The vast storehouse of knowledge is mostly hidden in cryptic language, as mythological symbols, and in the form of yogic practices. Often, this wealth of information does not lend itself to the rigorous scientific approach. Therefore, it is often discarded as superstition or unfounded. Nevertheless, human curiosity never ceases to exist in understanding that which lies beyond our worldly knowledge. This article is a humble attempt in that direction. Here we explore the concepts of *Maya*, *Karma*, Free-will, Life Cycles, and the Nature of the World and the Divine guidance to return to the Source.

**Keywords:** *Dvaita, Visishtadvaita, Advaita, Karma Theory, Srishti-Drishti Vada, Drishti-Srishti Vada, Dream World, Free-Will, Enlightenment, Maya, Look-Back Time*

#### INTRODUCTION

Our beliefs and trusts—born from experience, rooted in the shadow of the unknown—are the unseen architects of our conduct, reaching beyond the tangible into the realm of spirit. As our *Drishti* (Perception) shapes our *Srishti* (Creation). Thus, our vision and understanding of truth moulds the world we inhabit and how we engage with its mysteries.

The following list presents a range of exploratory or foundational premises for the purpose of discussion. Each assumption or foundational premise guides our behavioural traits in this life. Consider these eternal possibilities, pillars of faith that guide the nuances of your being. The extents to which your belief rests on each of the following premises decide your behavioural tendencies towards the events of life.

- The existence of a supreme power, the transcendent force beyond our mortal grasp
- A world beyond birth and death, eternal before and after our fleeting incarnation
- Life is a singular, finite biological event confined strictly to evolutionary bounds
- The karmic seeds amassed, weaving the cycles of birth and death, binding soul to cosmic law
- The gift of free-will, the power to alter the script of one's destiny
- Life as a dream-bubble, a phantom stage where all players are nothing but illusions
- The cosmos conspires through quantum entanglement; every event is preordained by cosmic design.
- Heaven and hell are not separate realms but lived experiences, consequences unfolding through endless reincarnations.

As can be seen, some of these beliefs are contradictory (e.g., “Life is a singular, finite biological event” versus “A world beyond birth and death”).

Enough to awaken reflection, these beliefs reveal why we react as we do, transcending mere happenstance.

Now imagine the atheist's path in which life is considered a biological breath between two voids, and its existence is bracketed by scientific logic. With no soul beyond this vessel, pleasure becomes the law, wealth becomes the soul's pursuit, enemies are the obstacles to be erased, and selfishness is the shield. The finite nature of life drives a relentless quest for tangible gains. One may argue that the portrayal of the “atheist's path” as solely driven by pleasure, wealth, and selfishness is possibly a risky generalisation that might misrepresent a diverse philosophical stance.

Conversely, consider the soul who walks the world as in a dream, led by the doctrines of *Prarabdha* (that part of the past *karmas* which unfolds as destiny in the present lifetime) and *Agama karma* (*karmic seeds* that are created during your life's sojourn). Each challenge faced is a thread in the tapestry woven by past deeds. Here, desire bends under the weight of *karma*, and worldly pleasures lose their sheen—transient distractions in a realm without permanent value. Such a soul embraces restraint, knowing that attachments deepen the karmic load and prolong the cycle of rebirth.

But how does one conduct oneself amidst these profound beliefs? Three venerated schools of spiritual thought illuminate the path: *Dvaita*, *Visishtadvaita*, and *Advaita*.

In the *Dvaita* doctrine, reality is distinct and real. God—the *Paramatma*—is omniscient, omnipotent, and separate from the individual soul, the *jivatma*. Life is not an illusion but a grand design where *karma* enforces cycles of repeated birth and death. Liberation hinges on unwavering remembrance of God, especially at the final breath, demanding a ceaseless devotion as a lifeline to freedom. The devotional path of *bhakti* is divided into nine types often

referred to as “*Navavidha Bhakti*” and are enumerated as 1.*Sravanam*, 2.*Keertanam*, 3.*Smaranam*, 4.*Padasevanam*, 5.*Archanam*, 6.*Vandanam*, 7.*Dasyam*, 8.*Sakyam*, and 9.*Atmanivedanam*. These paths are declared to lead a sincere *sadaka* towards liberation, which some believe can be attained even in one's lifespan. In *Dvaita*, the liberated soul resides in a glorious paradise, eternally devoted to God. [1]

*Visishtadvaita* answers that riddle: the liberated soul dwells in eternal, blissful proximity to the Supreme Being, neither lost nor merged but united—like waves and ocean sharing essence yet distinct forms. This doctrine celebrates a qualified non-dualism where the soul's individuality is preserved in divine communion. [2]

*Advaita*, the pinnacle of non-dual insight, declares no real distinction between the individual soul and the Supreme. Separation is an illusion spun by ego and *Maya*. Liberation reveals the truth—*Aham Brahmasmi*—I am *Brahman*. The illusory veil lifts, unveiling the singular reality beneath multiplicity. Echoing the sages' eternal wisdom, the Rig Veda proclaims: *Ekam Sad Viprā Bahudhā Vadanti*” (Rigveda Mandala 1, Hymn 164, Verse 46). There is only one truth — the learned call it by many names.

Thus, the belief system we hold sways over our behaviour, aspirations, and the very destiny of our souls, crafting the symphony of our lived experience.

As seekers of truth, we must explore who we really are, what the purpose and primary goal of this birth is, and the vast hidden knowledge coded and revealed to us over generations by venerable sages whom we call as scientists of the spiritual realms. The purpose of this article is to expand our understanding in this pursuit.

## SPRING BOARD OF QUESTIONS BEFORE OUR EXPLORATION

### **Is the World Continuous or just a Dream Bubble?**

Philosophers and scriptures affirm the world's illusory nature, akin to a dream, yet continuous in the eternal *Brahman*. “The world should be considered like a dream,” teaches Sri Ramana Maharishi, echoing Sri Gaudapada's *Mandukya Karika*. [3]

Swami Vivekananda declares, “This universe is a dream, pure and simple. Why bother myself about a dream?” (Vivekananda 1947). [4]

Adi Sankara, the 8th-century philosopher and proponent of *Advaita Vedanta*, explained that the phenomenal world is an illusion or dream-like state. He summarized his entire philosophy as: “*Brahman satyam jagat mithya, jivo brahmaiva naparah*” (The absolute Reality is *Brahman*; the world is an illusion; the individual soul is non-different from *Brahman*).

Adi Sankara frequently compared the waking world to a dream. Just as a dream feels incredibly real while you are asleep but vanishes entirely when you wake up, the material world appears absolutely real due to *Maya* (the power of illusion). Once true wisdom dawns, the illusion fades, and only the pure, undivided consciousness remains. [5]

Based on the above declarations, one would question the very existence of the world in which we are born.

### **Is Our Life a Biological Product or Governed by Reincarnation Cycles?**

Ancient texts uphold reincarnation as the soul's journey through births and deaths.

Bhagavad Gita 2.51 states: “Wise endowed with equanimity are freed from the bondage of rebirth due to renouncing the fruits of all work.” Krishna reveals in Gita 8.03: “The indestructible, transcendental living entity is called *Brahman*. Action about the development of the material bodies of the living entities is called *karma*.” Bhagavad Gita 9.21 warns: “They again return to the mortal world upon exhaustion of the fruits of their good *karma*”. [6-8]

### **Is Karma Theory Valid?**

Scriptures assert *Karma's* inexorable law, with divine oversight on its fruition. Bhagavad Gita 3.27 explains: “All activities are carried out by the three modes of material nature. But in ignorance, the ego... thinks of itself as the doer.” Bhagavad Gita 5.14 clarifies: “Neither the sense of doership nor the nature of actions comes from God; nor does He create the fruits of actions.” The text further notes in 8.03 that *karma* binds souls to repeated cycles until liberation. [6-8]

The paths to final liberation are “*Karma, Bhakti, Jnana Yoga*” to end rebirth, merging the soul in *Brahman*. Gita outlines: “*Karma Yoga*: Performing duties without attachment to results; *Bhakti Yoga*: Surrendering.” Bhagavad Gita 2.51 promises: “They attain a blissful divine state of salvation or *Nirvana*.” Upon attaining *Moksha*, the soul realises eternal existence as the Self, beyond cycles, as per Upanishadic realisation. [6-8]

### **Desirelessness in Spiritual Evolution—Mandatory?**

Desirelessness in life is essential, and it is to be balanced with duty with a sense of non-doership thereby avoiding depression through equanimity. Bhagavad Gita 3.38 describes the state: “Even as a mirror covered with dust shines forth brightly when cleaned, so the Atman reveals as the pure and perfect Self when ignorance is destroyed.” Bhagavad Gita stresses thorough renunciation of desires to prevent relapse into delusion [6-8].

Nisargadatta Maharaj affirms: “The very freedom from all motivation, the state in which no desire arises, is the natural state”. [9]

### **Does Desirelessness lead to a State of Equanimity?**

These states interconnect in *Vedanta* i.e. equanimity arises from Desirelessness, leading to acceptance. Gita 2.55 links them: "The practice of equanimity and Desirelessness" ends the search for happiness. Krishna teaches that true steadiness of wisdom requires relinquishing all sense-desires and imaginings, Thus, the inner satisfaction in the Self alone by not seeking fulfilment in external objects is the foundation towards becoming a liberated person.

Bhagavad Gita 14.22–23 states: "They remain neutral to the modes of nature... Knowing it is only the *Gunās* that act, they stay established in the self". [6-8]

Nisargadatta Maharaj adds: "With Desirelessness comes Timelessness". [9]

### **How do We Practice Non-Doership?**

Non-Doership frees action from ego, while nature compels destiny yet allows disciplined choice.

Bhagavad Gita 5.13: The embodied beings who are self-controlled and detached reside happily in the city of nine gates free from thoughts that they are the doers or the cause of anything. [6]

Bhagavad Gita 18.59 warns: "If, motivated by pride, you think, 'I shall not fight,' your decision will be in vain. Your own nature will compel you to fight". [6]

Gita 3.27 underscores: "the soul, deluded by false identification with the body, thinks of itself as the doer". [6]

### **How do We Act in a Dream World?**

In the dream-like world, selfless action and love reflect the Self's reality, not selfishness.

Swami Vivekananda: "God alone is real; everything else is a dream only."

Sri Ramana Maharishi: "There is no doubt whatsoever that the universe is the merest illusion."

Adi Sankara via Upanishads: "That the world is illusory, everyone can directly know in the state of Realisation" [3] [10].

### **How Do We Turn Mind Inward?**

Inward turning anchors the restless mind in the Self beyond senses.

Sri Ramana Maharishi: "The 'I-consciousness... is referred to... as egoity (*Ahankara*), Nescience (*Avidya*), *Maya*."

Nisargadatta Maharaj: “I am free of desire or fear, because I do not remember the past, or imagine the future”. [3] [9]

Vedanta teaches that closing the eyes is insufficient; realisation dissolves fleeting thoughts in bliss-nature.

## EXPLORING MAYA

**Hypothesis:** It is caused by the “Self-Delusion” via Forward Projection, Sensory Feedback, and Experiential Constructs.

### A Consequence of Delayed Perception and Conjectures of the World Around

Astronomers link look-back time—where we observe cosmic events as past snapshots due to light’s finite speed—to the illusory nature of reality through philosophical concepts like presentism and perceptual realism, suggesting our perceived world is a delayed reconstruction rather than an instantaneous truth. [11-13]

### Philosophical Parallels to Astronomical Observations

The look-back time concept exemplifies how senses deliver outdated information: even local events (e.g., sunlight delayed 8 minutes) mirror cosmic scales, implying perception is inherently illusory. Here, the mind actively structures sensory data using the a priori forms of intuition (space and time) and categories of understanding. Because the mind must synthesise this raw data, all human perception is technically “delayed” and constructed by our cognitive architecture.

Eastern philosophies, such as *Advaita Vedanta’s Maya* (illusion), parallel this by viewing sensory reality as transient projections, much like reconstructing the current cosmos from ancient light via models. Example: A bolt of lightning is a phenomenon, but the underlying physical mechanism (electric discharge) is often considered as a noumenon.

### Scientific-Philosophical Bridge

Quantum interpretations (e.g., relational quantum mechanics) and relativity reinforce this: no absolute “now” exists across distances, making shared reality a consensus of delayed signals, blurring event causality around us. Simulations extrapolating look-back data to “now” highlight model-dependence, echoing *Maya’s* veil where true states elude direct access. This fosters mindfulness of impermanence in daily events, as all observations lag behind unfolding reality.

It is plausible to hypothesise the illusory nature of the world through delayed perception, similar to the concept of look-back time in cosmology, by considering how neural networks in the brain process information at different speeds and with delays.

Neural processing introduces temporal delays in perception, causing the brain to interpret sensory input with a time lag, thus creating an internal representation of reality that is not exactly real-time but reconstructed slightly after the fact.

Neuroscientific studies reveal that the brain registers certain visual illusions by taking additional processing time; for example, a delay of about 15 milliseconds enables the brain to produce the perception of illusory motion as if it were real motion. [12] [14]

This indicates that the brain's perception is constructed with inherent delays and predictive mechanisms to compensate for the temporal mismatch between external events and internal experience.

Consequently, what we experience as “reality” is actually an internally generated construct that blends delayed sensory input with predictions, suggesting a fundamentally indirect and potentially illusory perception of the world.

Moreover, the brain can extrapolate or predict the current position of moving objects to overcome these processing delays, maintaining a sense of real-time interaction with the environment. This predictive coding mechanism implies that neural networks use past information and internal models to infer present reality, underscoring a time-lagged and constructed nature of perception analogous to the look-back time from distant cosmic events.

Hence, the idea that our experience of the world is shaped by neural delays and predictions supports a philosophical hypothesis that the “world” we perceive might be illusory or at least indirect, filtered through neural processing constraints similar to the delayed perception of cosmic phenomena due to the speed of light and distance.

This perspective aligns with current understanding of how neural systems handle time-dependent cognition and perception through complex, time-sensitive neuronal encoding and prediction processes. This concept finds support in research showing that single neurons encode illusory and real motions similarly but with temporal delays, and the brain's ability to predict and adapt perception compensates for neural transmission and processing times, reinforcing the notion of perception as a delayed, constructed reality rather than an instantaneous reflection of the external world.

### **The Veil of *Maya***

*Advaita Vedanta* refers to the cosmic illusion that conceals the true non-dual reality of *Brahman* (ultimate consciousness) and projects the apparent world of multiplicity, much like neural processing delays create a constructed, time-lagged perception of reality rather than direct experience. This veiling power (*Avarana Shakti*) hides one's identity as *Atman-Brahman*, while the projecting power (*Vikshepa Shakti*) generates names, forms, and phenomena we mistake for ultimate truth, analogous to the brain's predictive models filling in sensory gaps.

Ribhu Gita [15] and Yoga Vasistha [16] teach a non-dual reality where creation and destruction are illusions of the mind. These texts assert that the ultimate reality—*Brahman* or pure consciousness—is eternal, unchanging, and without beginning or end. What appears as the world, birth, or dissolution is mere superimposition (*Maya*) on this singular existence, like a mirage on desert sand that never truly forms or vanishes.

**Yoga Vasistha View:** Sage Vasistha explains to Rama that the universe resides in divine vacuity, unborn and undying. All seeming changes arise from delusion; nothing is produced from or returns to nothingness, as the formless *Brahman* cannot spawn material forms [16].

**Ribhu Gita Perspective:** Lord Shiva instructs Ribhu that the universe was never born, sustained, or dissolved—only pure Being-Awareness-Bliss exists. All objects, ignorance, and worlds are not apart from the Self; they dissolve into it upon realising non-duality [15].

**Shared Implication:** Both emphasize the mind’s role. Discarding the idea of thought based constructs reveals the timeless Self. No real creation or destruction occurs; everything is eternally *Brahman*, aligning with *Advaita Vedanta*.

### **Removing the Veil**

Overcoming *Maya* involves dispelling *Avidya* (ignorance) through *Jnana* (self-knowledge), pursued via *Sravana* (scriptural study like Upanishads and Bhagavad Gita) followed by *Manana* (reflection), and *Nididhyasana* (meditation) to internalize “I am Brahman”.

Practices include selfless service (*Karma Yoga*), devotion (*Bhakti* to deities such as Shiva or Kali), *mantra* chanting (e.g., “Om Namah Shivaya”), detachment from ego-desires, and mindfulness to weaken *Maya*’s grip, gradually revealing the illusory nature of perceived reality.

### **Enlightenment Defined**

Enlightenment (*Moksha*) is the direct realisation of one’s limitless, non-dual awareness as the Self, ending identification with body-mind and the cycle of rebirth, without needing special states but through discrimination, dispassion, and discipline.

Post-realization, the world-appearance persists like a dream known to be unreal or the sun’s “rising” understood as illusion; yet one acts spontaneously in it. This cognitive shift mirrors transcending neural delays to recognize perception’s constructed essence.

In *Advaita Vedanta*, space and time emerge as projections of *Maya*, the illusory power superimposing duality on the formless, timeless *Brahman*. *Maya* first manifests space as an infinite, motionless substratum, then introduces motion within it to create time, which further coalesces into matter, forming the apparent universe much like neural delays construct a lagged perceptual reality.

This illusory creation is a process that mirrors cosmological lookback time or brain processing lags, where the mind—itself a product of *Maya*—filters out pure Consciousness through frameworks of space (division), time (sequence), and causation, generating names, forms, and change that seem real but depend entirely on ignorance (*Avidya*), akin to a dream’s scenery vanishing upon waking.

*Brahman* remains beyond these limitations, all-pervading and eternal, with space-time as *mithya* (apparent yet dependent reality), not independent existence.

### **Post-Enlightenment Annihilation**

Enlightenment (*Moksha*) annihilates the perception of space-time by removing *Avidya* through Self-knowledge, revealing its unreality; the *Jivanmukta* (the one who is liberated while living) cognizes the world-appearance as a harmless dream on the screen of *Brahman*, with no objective creation or destruction—just a shift from mistaking rope for snake to knowing the rope, ending all spatiotemporal bondage while the body lives. Thus, space-time “dissolves” subjectively, as limitations of place, duration, and causality cease in non-dual awareness, though phenomena persist as an unsubstantial superimposition [16].

## **EXISTENCE OF THE WORLD**

**Hypothesis:** The theory of existence and continuity of the world beyond one’s life cycle is debunked.

### **Scientific Understanding**

The physical world existed long before any individual’s birth, and it continues after death, as evidenced by historical and scientific records. The universe predates human birth by billions of years and persists independently of individual lives. Mountains, oceans, and stars remain unchanged by personal existence or demise.

### **Philosophical Views**

Philosophical and spiritual traditions, however, debate whether this “world” is ultimately real or an illusion tied to personal consciousness

Western thinkers like Plato argued souls pre-exist birth, contemplating eternal forms, while Descartes separated mind from matter, allowing consciousness to outlast the body [18-19].

Eastern physicalism sees personhood ending with the body, rendering afterlife incoherent for strict materialists.

Eastern Perspectives: In *Advaita Vedanta*, birth and death are illusions (*Maya*); the true self (*Atman*) exists eternally beyond them, with the world as a projection of ignorance.

Sathya Sai Baba described life as an interval of learning between bodies, like changing clothes, emphasizing the soul's continuity [20].

### **Consciousness Angle**

For subjective experience, “your world” begins at birth and ends at death, as awareness ceases without the brain—though some traditions posit soul rebirth or pre-existence. Buddhism views rebirth as *karma*-driven continuity without a permanent self.

### ***Srishti-Drishti* versus *Drishti-Srishti Vada* (Debate)**

*Srishti-Drishti Vada* and *Drishti-Srishti Vada* are two key teaching models in *Advaita Vedanta* that explain the relationship between creation (*Srishti*), perception (*Drishti*), and ultimate reality. They serve as progressive steps to shift the seeker's understanding from apparent duality to non-duality [10].

### ***Srishti-Drishti Vada***

This “creation-first” view aligns with everyday experience, positing that the world exists objectively before we perceive it. God (*Ishvara*) creates the universe as an orderly realm (*jagat*), and individuals (*jivas*) enter it to experience *karma*, *dharma*, and rebirth through *Maya*.

*Srishti Drishti Vada* is a view where the world is seen as created first, and our perception comes afterward. This implies that the universe exists independently of our individual consciousness and continues to exist before and after our finite lives. In this view, *Ishvara* is considered the creator and sustainer of the universe, making the universe an objective reality that we come to perceive. The confusion arises when ‘*Drishti*’ is interpreted as ‘consciousness’. In this context, ‘*Drishti*’ is better understood as ‘perception’ rather than pure consciousness. *Srishti Drishti Vada* aligns with our everyday experiences, where we see a world that exists outside and independently of our minds. It helps us initially grasp the idea of a structured, orderly universe created by *Ishvara*, which is essential for practical, empirical understanding.

It holds provisional validity for beginners, explaining moral order and scriptures while treating the world as relatively real, like a stage for spiritual practice.

This concept of realistic existence of world with all beings and material beings is fundamental to the belief structure for those who follow *Dvaita* philosophy for guiding their spiritual journey towards enlightenment.

### ***Drishti-Srishti Vada***

This “perception-first” model reverses the sequence, asserting that the world arises only through perception, much like objects in a dream that exist solely while they are dreamt. Consciousness (or reflected awareness in *Avidya*) projects the entire universe simultaneously upon seeing; without *Drishti*, no *Srishti* occurs.

It emphasizes the world’s illusory nature (*mithya*), dissolving ideas of independent creation and preparing for higher non-dual realization.

*Drishti-Srishti Vada* posits that the world comes into existence as we perceive it, similar to how a dream world exists only while we are dreaming and disappears upon waking. According to this view, there is no objective world independent of perception; the universe is a manifestation within consciousness and depends on perception to exist.

This aligns with the ultimate teaching of *Advaita Vedanta*, where the entire universe is considered *mithya* and only *Brahman* is the ultimate reality. Here, “*Drishti*” can indeed be understood as consciousness, indicating that the universe arises within consciousness and not outside it. This perspective emphasizes that everything we perceive is a projection of consciousness, making the Big Bang and other such events ideas or thoughts within consciousness rather than independent occurrences.

### **Yoga-Vasistha**

Often considered as a primary text that explains the subjective nature of reality where the world is just a thought form. As the mind is nothing but a bundle of thoughts, it projects the world for sensory perception and self-delusion, (*mano matram jagat*).

### **Ramana Maharishi**

Popularized the view as “simultaneous creation” in “Talks with Ramana Maharishi” explaining that the world exists only when perceived as a part of the “I-thought” [3].

### **Mandukya Upanishad**

Waking, dreaming, and deep sleep are considered different projections or layers of consciousness (three states as Waking (*Jagrat*), Dreaming (*Svapna*), and Deep Sleep (*Sushupti*) with *Turiya* as their underlying substratum) that allow the mind to experience sensory, subconscious, and restful states. While waking interacts with external objects and dreaming with internal, deep sleep represents the mind's temporary withdrawal and cessation of activity. These states are ultimately considered temporary projections of the mind (incidental superimpositions) that do not affect the unchanging witness (*Atman*) of all three states. Upanishad explores this through the syllable OM (A-U-M) and four states of consciousness [5].

### **Key Details regarding the Three States**

- Waking (*Jagrat*): The mind acts through sense organs to perceive external objects, projecting a, seemingly, independent reality.
- Dreaming (*Svapna*): The mind projects a subjective world based on impressions gathered during the waking state.
- Deep Sleep (*Sushupti*): The mind withdraws completely into its causal form, experiencing a lack of object, yet it is a state of blissful, unconscious rest.

- *Turiya*: The fourth, underlying state of pure awareness or consciousness that remains when the mind's projections are transcended.

### **Mental Projection Concept**

The *Advaita Vedanta* perspective suggests that all three states are projections, and the true self (*Atman*) is the non-dual witness that observes them without being attached to them.

While this section accurately presents the *Advaita Vedanta* perspective on states as mental projections, it would benefit from acknowledging historical philosophical counterarguments. The *Navya-Nyaya* school, for instance, rigorously argued for the objective reality of the external world based on ‘veridical perception’, providing a necessary balance to this metaphysical claim.

Both *Dvaita* and *Advaita* schools of thought are pedagogical tools (*Prakriya*), not final truths; they guide from dualistic realism toward *advaitic* realism in pursuit of recognizing *Brahman* alone as real.

## **A POINT TO PONDER: THE GEOMETRY OF *BRAHMAN***

**Hypothesis:** The conjectured world of illusion is merely mental constructs based on infinite assemblies of a dimensionless entity called “a point or *Bindu*”. Are *Brahman* and *Bindu* the same?

### **The Geometry of *Brahman***

Behold the *Brahman* - the Absolute, the all-pervading essence beyond form and measure. A point, dimensionless and eternal, manifests alone, yet dwells simultaneously across lines, surfaces, and boundless dimensions. Just as a single point exists within one, two, or infinite dimensions at once, so too does *Brahman* permeate every realm, transcending space and time with silent omnipresence.

Consider now a finite line stretched between points A and B—a mere segment within an infinite line. Though each point on this line is itself void of dimension, their infinite multitude gives birth to a tangible expanse. This paradox, where infinity multiplied by zero yields the finite, reveals the wondrous enigma of creation. The phrase “infinity multiplied by zero yields the finite” is used metaphorically here. While it conveys a philosophical idea, it is not a mathematically precise statement (indeterminate or undefined). In a paper that aims to bridge ancient wisdom with scientific concepts, it might be beneficial to clarify this as a poetic analogy rather than a literal mathematical operation, or rigorous mathematical concepts that capture this idea of emergence from dimensionless entities.

Points from higher realms may project entirely onto a lower dimension—like a cylinder collapsing into a circle under observation—where infinite points converge and blend as one. Is this convergence not a metaphor for the cosmos? An infinite multitude merging into the singularity of *Sunya*—the void point—whence all creation arises and to which all returns.

In between the sacred inner temple of *Ajna* and *Sahasrara* (two highest energy centres or *chakras* in the body) dwells the *Bindu*, the seed of all cosmic design. This primal centre crystallizes as the *Hiranyagarbha Lingam* (A blueprint for the creation of the universe in Vedic philosophy), enwrapped in the sacred sound *Om*, the eternal vibration that gives birth to all worlds and dimensions. Here rests the genesis of existence itself, echoing the cosmological birth akin to the Big Bang—creation’s divine origin humming in silent symmetry.

This section introduces the “*Bindu*” as a central concept in the “Geometry of *Brahman*”. The findings highlight a relevant historical parallel in Buddhist philosophy, specifically the *Abhidharma* doctrine of “*Kshana-vada*” (momentariness), which also discusses a discrete, point-like nature of reality, which significantly strengthens the historical and philosophical grounding of this section by showing a cross-cultural precedent for the concept of a “dimensionless point”.

### **Extend this Vision Further As Our Novel Construct**

Beneath *Muladhara* (the first primary energy centre or *chakra* in the body, located at the base of the spine) probably lies a hidden *Bindu*, antecedent to the seven *Paataala* realms (the subterranean realms located beneath the earth). To transcend from upper *lokas* through *Muladhara* into the deeper realms is to dissolve into nothingness, to pass through this sacred *Bindu* as pure void.

By carefully examining the graphical elucidation of each of the *Chakras* (energy centres in the body), one can easily see the association of a lotus symbol with specific number of petals in each of the *chakras*, where each petal is conjectured to represent a dimension. For example, it is hypothesised that the lotus with 4 petals associated with the *Muladhara* points to our 4D world consisting of 3D space and time.

Only through renunciation and desirelessness can the traveller ascend, ultimately merging into the boundless Supreme at *Sahasrara*. Thus, the infinite within the finite, the many within the one, reveals the inscrutable geometry of *Brahman*. A cosmic truth whispered by points and lines, by *Bindu* and vibrations—an eternal riddle awaiting the soul’s awakening.

### **Quantum Entanglement**

Modern scientific theory and explorations into quantum dot entanglement and their simultaneous existence in multiple dimensions seem to mimic the infinite existence of dimensionless entities called points in all conceivable dimensions postulated. This statement

attempts a significant connection between modern quantum theory (quantum dot entanglement) and the philosophical.

## THE DESIGN OF LIFE, FREE-WILL, AND THE RHOMBUS OF *DHARMA*

**Hypothesis:** Extent of Karmic Expenditure is Dynamic

The soul, the *jivatma*,  
once believed to weave its fate,  
a fixed blueprint cast at birth,  
none dares to abate.

From *Sanchita* karmic trove,  
a design of our lives as preordained,  
no outer hand but its own,  
and the master unconstrained.

But this rigidity,  
prescribed by karmic thread,  
would chain the soul's will,  
as if choices were dead.

A concept of free-will during an individual's life's sojourn was revealed after my decades of quest in this domain. This revelation has completely shattered the general belief that there is NO free-will to alter the course of our lives. Apart from the will to remain in an equipoised state amidst all trials and tribulations, it is now believed that one has the free-will to amend the initial design at the time of birth by exercising the free will to choose the paths along the way.

The dogma of "fate-alone" pulls the "life" out of life. With no power/option to improve one's fate humanity would stop taking responsibility of their actions and choices and opt to just go with the flow. "*Dharmo Rakshati Rakshitah*" is a popular Sanskrit phrase mentioned in the Mahabharata and Manusmriti verse 8.15. It can be loosely translated as "*Dharma* (righteousness and ethics) protects those who protect it". If everything in life is preordained, how can an individual choose to follow a dharmic path? The answer to this question lies in a process that enforces a level of flexibility in life's choices, lending a paradigm shift towards choice-based karma depletion.

Bhagavad Gita 2.47 also proclaims the importance of performing one's *Dharma*/duty without attachment to the results one's action. As Adi Sankaracharya guides in Bhaja Govindam, life's turmoil, managed in stillness and detachment, surrenders the mind's din. Those who adhere to *dharma* and steer clear from the shadows of *adharma*, and choose the path of righteousness at every rhombus points in life, are protected from the karmic cycle. Such resolve to protect the dharma is possible only if one has the power to choose the righteous path during decision points in the flow chart of our life's design. So in a poetic parlance we can say:

Free-will blooms at life's crucible lines,  
where the *jivatma* chooses, through rhombus's signs.

Decision points etched in the karmic field,  
paths diverging by choices made and sealed.

Between these crossroads flows *Prarabdha's* tide,  
not fixed in measure, but shaped by our stride.

Each act, each resolve, consumes what is sown,  
*karma*, a river, not a stone carved alone.

Each choice weaves the tapestry, variable and vast,  
defying the chain of *karma's* past.

Unused karmic seeds lie silent, untouched,  
in the *Sanchita* basket, their fate unclutched.

*Jiva's* total surrender ushers in divine decree,  
the Supreme Will guides, and the ego is set free.

No new *karmas* arise from a surrendered soul,  
for all become sacred acts, part of a greater whole.

Thus, life's design is a sacred interplay  
of fate, free-will, and the cosmic way.

### **A Conjecture on the Concept of Free-will**

Divine dictum is that "the liberation that destroys the separateness of the soul will be granted, once all the karmic seeds in the *Sanchita Karma* basket of the individual soul is wiped clean". (*Sanchita karma* = the sum total of all accumulated *karma* from all the past lives).

The processes of karmic seed generation/creation, their depletion via life cycle designs, and mass destruction are well defined. An individual soul or *Jiva* accumulates karmic seeds due to *its* behaviour while facing its life challenges over numerous life cycles. The Supreme behaves only as a witness without interfering in the *Jiva's* journey and letting the *Jiva* decide its life cycles to spend the *karma* balance. The Supreme also provides a way for the *Jiva* to free itself quickly from the clutches of life cycles by destroying the entire *Sanchita karma* basket through the fire of *Jnana* (knowledge). When such an event occurs, the *Jiva* becomes a *Jivanmukta* and wades through the rest of its life journey purely under divine directions.

The extent of seeds that are to be used up under *Prarabdha karma* is unknown and is believed to be fixed within each life cycle design. This belief provides a rigid/inflexible design for our lives and enforces the concept of a preordained nature with no room to manoeuvre. Consequently, there is no free-will to guide its destiny.

The hypothesis or revelation outlined as above provides flexibility. The blueprint of one's life in the form of a flowchart does include decision points in the form of a rhombus, thus providing the *Jiva* a limited form of free-will to decide whether or not to choose a righteous path under uncertainty or take an easy route to overcome the challenges until the next rhombus point occurs. Every time a soul responds to a challenge with a sense of doership, it adds karmic seeds to the basket as *Agama karma*.

The design of the paths between any two rhombus points in the blueprint is fixed and unknown to the *Jiva*. The *Jiva* acts based on its understanding of the current context, its choices, and the risks that might arise. Once a decision is made consciously by the *Jiva*, the extent of depletion of the karmic seeds associated with the chosen path between two decision points is fixed, and these seeds are consumed as the *Jiva* journeys through its life. Thus, this flexible design of possibility of choice-based karmic consumption makes the process dynamic.

Dynamic consumption (*Prarabdha Karma*) during its life cycle after reincarnation, coupled with the free-will to react or not to react when facing life's challenges, determines the extent of karmic generation or addition (*Agama Karma*). If the *Jiva* practices the absolute state of *Nistchala Tattva* (unwavering intention) all the time with total surrender to the Supreme, there will be no contribution to the *Sanchita Karma* basket. [17]

The Supreme has also provided a possibility of total annihilation of all the seeds in the *Sanchita karma* basket (that are awaiting to sprout as new life cycles) through *Jnana Yoga*, as declared by Adi Sankara in his *Viveka Choodamani* [17].

An example situation will bring clarity to the dynamic flowchart. Let us assume an individual walking on the street finds a bag full of cash thrown under a bush. While he finds the cash haul is very large, there is a temptation to keep them as his life will change totally. He is now faced with the choices of either keeping it, handing it over to the authorities, or diligently searching for the owner to return it. This crucial decision will pave the way to next set of challenges under a modified context. The flowchart of his life will lead him to another decision point.

Based on the understanding, in this paper, it is conjectured that the free-will of an individual soul is split into three parts.

- Part 1: The free-will to decide the blueprint of next life with many decision points as challenges to maximize the depletion, is available to the *Jiva* only before its reincarnation.
- Part 2: The free-will to choose a *dharmic* versus *adharmic* path at each rhombus point during life's journey providing a choice-based karmic consumption.
- Part 3: The individual is bestowed with a free-will whether or not to react when faced with the challenges, such as the loss of an investment or the sudden death of a close family member as choice-based karmic addition. Here, it is believed that our reaction to worldly events and/or the fruits of our actions generates *karma*.

## SUMMARY

This paper questions the logical foundations of our belief systems. To begin with, this paper hypothesises that the illusory nature of the world projected by the mind mimics a process that is akin to cosmological look-back time. Here, space, time, causation, names, forms, and the transient nature of the world are all mental constructs.

As an extension, this paper elucidates a paradox in which an assembly of infinite dimensionless points could project finite objects. The phrase "infinite multiplied by zero yields a finite form is a bold statement indeed. Thus, the infinite within the finite, the many within the one, reveals the inscrutable geometry of *Brahman*.

This paper then associates the pictorial representation of *chakras*, each drawn with a lotus symbol having a specific number of petals with the dimension of the world the *chakra* seemingly represents.

On the subject of free will, the paper conjectures a three-way split one before birth and two to provide as choice-based design before reincarnation and then choice-based consumption and/or generation of karmic seeds during one's life's sojourn.

In summary, we declare that every one of us is a seeker of the truth with a common goal to know that which lies beyond our worldly knowledge.

I offer this at the Lotus feet of my beloved Bhagawan Sri Sathya Sai Baba, as He is the very Embodiment of the Divine Supreme and who inspires from within.

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### **Brief Profile of the Author:**

**Prof. V. Chandrasekaran's** key achievements encompass outstanding academic honours, leadership roles, funded research, prolific publications, and mentorship. He earned gold medals and first ranks for his M.E. from the Indian Institute of Science and B.E. from Annamalai University alongside a PhD from the University of Melbourne. His research highlights include projects in image processing, cryptography, and super-resolution; supervising 5 PhDs; authoring 13 journal papers, 2 book chapters, and 58 conference papers; delivering 7 keynotes; and holding IEEE life membership with editorial roles.

Professionally, he advanced from engineering roles in India and Qatar to senior positions at IBM Australia and Honorary Professor at Sri Sathya Sai Institute of Higher Learning (SSSIHL), including Professor and Head of Mathematics and Computer Science (2009-2015).

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