This is the whole mystery of the phenomena of creation which scientists are researching: the secret to creation is dualism—created form and name—which today is called relativity.

**Unlocking the Mysteries of Creation**

**You mentioned that this is all a dream. Who does the dreaming?**

The simplest reply is, the dreamer dreams. However, to elaborate, let us begin with the example of dreaming in normal life. Everyone dreams in sleep—an entity, you, me, a person, mind, ego; some individualized conception dreams. However, the three states of deep dreamless sleep, dreaming during sleep and what we call being awake are really all within the dream. How this happens perhaps would answer your question.

**The first Creator, let us say God—whether the Biblical conception of God or the Vedic Brahma—created. According to Vedic belief, God has three aspects: Creator, Preserver, and Destroyer or Transformer. When He creates we call Him Brahma; when He maintains we call Him Vishnu; when He destroys or transforms we call Him Shiva. According to the Bible also, God created everything. God originally created you and me, like Adam and Eve.**

According to the Vedas, Brahma first created ego which is the root, the sense

*Teaching from the basis of eternal Truth, the message of Swami Amar Jyoti’s Satsangs (Sanskrit: communion with Truth) is one of deep spiritual unity. His way is not to impose a particular creed but to impart a spiritual way of life. He has spent the last four decades disseminating the timeless Truth underlying all traditions and faiths. Praphushri Swamiji is the author of several books; nearly seven hundred of His spiritual discourses, illuminating the classical path for modern times, are available on audiocassettes.*
In that waveless ocean of Consciousness, the ego wills or desires. This produces motion in Consciousness and is the beginning of the dream.

This sense of I-ness, which we call ego, is the first creation of God or Brahma. And this "I" has a will—not Supreme Will but limited will—percolating from the total Will of God. As God willed first, ego then wills. But when ego wills, we call it desire. God wills—man desires. This desire is the first vibration we create from the unit called "I." As if ego is a center, a kind of dot, then it becomes a line. It expands and creates a wave, a vibration, what we call astral or subtle personalization of consciousness. The basis is Consciousness.

When you enter that tiny door of your Self, when you truly go within, you will find that God is within you.

When you awaken from such sound sleep, you feel refreshed. This produces motion in Consciousness and is the beginning of the dream.

awakening where all this is seen as a dream. But throughout all these mansions, me is a common linking factor.
When you enter that tiny door of your self, when you truly go within, you will find that God is within you. It is as if that dot—symbolized in the OM (ॐ) as a dot on the top of the crescent—opens. That dot is the supreme transcendence. You are entering into your Self. The dreams and visualizations are just you. In other words, the dream and the dreamer are not two. Subject, object and relationship—the trinity—join into one. Everything is within you. Everything you are. Everything I am. These sentences we have heard. It is all within me.

To take another example, we are sitting in this hall. Seemingly, I am here, you are there and we are talking. We are aware of many things. Because of ignorance, as the word is used, we see distances, time and space, things separate from each other. But if you are in that superconscious state of samadhi, whether your eyes are open or not, all you will see is within you! You will not see a room full of separate people.

You will see the panorama within your body or mind, however you name it. Within your being you will see all this. This realization is the highest pinnacle, the climax of Vedanta. The question may arise, if this is all within me, then what about others? Are they also seeing everything within them? How can all this be in so many persons? This is a very sound question, but it does not remain when you see that all is you.

Language cannot reach us to the perfect realization of such things. You have to go into superconsciousness to see in this way. In that trance, that reverie or very deep meditation, you will see within you everything. To any end of eternity, of infinity, wherever your conception or consciousness projects, you will see it is you. You will no longer be this individual body. You or I will extend infinitely and eternally. Within that projection exists this phenomenon. Thus the famous saying, God created out of Himself.

Now if God created out of Himself, where did He keep it? Outside Him? He created out of Himself within Himself. We say “without” for explanation’s sake. There is no within and without in God—God is everywhere.

whole universe, no one else. When you achieve that transcendence, it is only You. Not only is it out of you, as in multiplication, but it is all within you. If you break a stone into many pieces, it is the same stone. If it were to break into millions and billions of particles, still it would be from that original stone. The whole universe is like that, dualism versus non-dualism, relativity versus Absolute. But these two are not two. Relativity plays within the Absolute, dualism plays within non-dualism. One saint explained this in his simple rural colloquialism: “I keep non-dualism in my pocket and play with dualism.”

Such concepts cannot be understood philosophically, they have to be taken in and meditated upon, deeply and deeply. Then you will see. This is the basis of the Maha Vakyas or great aphorisms: I Am That, Thou Art That, I Am, which mean everything. This is not only liberation or salvation, it is beyond words and thoughts. Where dreams end. When you reach this realization, you will see that we are visualizing and seeing a creation of our own desires, nothing else. And “me” is the dreamer of those dreams, the creator of that creation. Not only so. Me is that creation. The world is God. Sometimes people misconstrue this, saying, “Since God is within the world also, why not be worldly?” This is a corruption of that realization. Without that superconsciousness we cannot say the world is God. After all, how many see the world as God, as Me, or as Oneness?
We are visualizing and seeing a creation of our own desires, nothing else. And “me” is the dreamer of those dreams, the creator of that creation.

And if He created out of Him, it must be He. Let’s put our concentration on this. If God made the world out of Him, what will it be? God again. A pot made out of clay is clay. A pot made out of silver is silver. The universe made out of God is God. What makes it different from God? Dualism. Before it was only silver; now it is a silver pot. But the silver and pot are not two things. It is still as much silver as it was before being made into a vessel. What is the difference? It has been given form. Previously it was a lump of silver, without shape, pervading silver. Once it has form, we give it a name. We call it a pot. This is called dualism—form and name. That is why it is called a dream, because the pot is not eternally existent comparatively, as silver is. The form is a conception and the conception is a name called pot. It can vanish. Break the pot, it is gone. The dream is over. What remains? Silver. Even though broken into pieces and no longer a pot, you still call it silver. This is called birth and death: birth of a pot, death of a pot. In both conditions the silver remains silver throughout. In creation, God remains God throughout.

Replace this concept with Consciousness, Light, Awareness, whatever you call it. Throughout it is so. The emanation of God must be God, whether the form changes or not. This is the phenomenon of birth and death. In all the three conditions—creation, preservation, destruction—deep sleep, the dream state and waking—you remain. It is your dream, your physical world, you in deep sleep. Throughout you are you. Only conceptions change, forms change, names change. We call this birth and death. The entire creation, preservation and transformation incessantly carries on through you, by you, in you. And we go on creating and seeing this whole dream all the time, including its refreshments and fatigues. All is within the drama—young age, old age, death and birth. The Trinity—creation, preservation, destruction—are within the formation and annihilation.

Another example is water: Its formations of steam, liquid and ice are all within the same substance. The vapor, clouds, rain and rivers going into the sea are all within the same substance, the same drama. And the dream is a drama. Using the example of the pot again: within the pot there is air or space and outside the pot there is also air or ether. One side of the pot we call inside, the other side we call outside. But inside and outside it is the same ether. If you break the pot, the inside and outside mingle. But even before that, it was the same inside and out. What differentiated or rather separated it was the wall of the pot. The wall or shape is called form, dualism. Again, put sea water in the pot and set it to float upon the ocean. The water is the same inside and outside the pot, we simply call it inside and out. But if you break the pot, the inner water mingles with the ocean. It becomes one. What was the wall in between? What was the demarcation, the point of separation? The form. We are all “pots.”

This is the whole mystery of the phenomena of creation which scientists are researching: the secret to creation is dualism—created form and name—which today is called relativity. If you want to understand the universe, not only this earth but to any infinity or eternity, understand these two components: form and name. You will understand everything. There is no creation outside of dualism. Try to conceive anything without form and name, you will not be able to do so. To give shape and name is creation. And because the form is transitory, conceptual and limited—not eternal—we call it a dream. A dream is that which is impermanent. True Reality is not a dream because it does not change.

When we say to be detached to this world, this dream, we are just telling you to be detached from the unreal. You are dreaming and your pain and miseries are within the dream. Why not go to the root cause of the problem? The root cause of miseries is insatiety, running after fleeting mirages of changeful phenomena. Looking to transitoriness for satisfaction makes us miserable because it is not permanent.

What we call creation is changing phenomena. That is why Realized Souls say to be detached from form and name and be attached, or rather devoted, to the contents. Do not look to the pot, look to the contents. Identify yourself with the form and name, you will have to lament. Identify yourself with the Reality, you will not lament. Whenever a person is happy over something, I pray to God: I feel pity for this person. Happiness is the breeding ground for unhappiness. At no stage should we be attached and identified with the changing phenomena. If we do, we are foolish, ignorant.

Whatever the world is, is not wrong. The Creator is the foundation of all this, the summum bonum, the Essence, the Spirit, the Light. Because of that Light we exist. The question could be asked: What about darkness? How was it created? Darkness was not created; it is not a commodity or manifestation. If you go deep into darkness, you will see Light. The answer lies with how you see or perceive the darkness. With what knowledge or sense of existence or light do you see darkness? Anything that you see is because of Light. With what light do you see the
darkness? With the light of Awareness. We are aware of darkness. How otherwise could you say it is darkness?

By the same example, unless we are born or awakened to non-dualism, to the Absolute, we cannot really know what dualism is. We are in the dream—action and reaction, cause and effect, form and name—and we philosophize so much that we take it to be real. If it is Real, it should not give us pain and misery. That is the proof. It should not give us stagnation, miseries, a sense of separation. Death should not give us pain, if it is real; reality should not give us pain, by its own logic. Truth should not be painful. That which gives us pain, makes us miserable, frustrated and wanting, must be unreal. This is dualism.

If you go deep into darkness, you will see Light.
The answer lies with how you see or perceive the darkness.

Our folly is not awakening.

We want to “sleep” because it is comfortable. But sleep can be comfortable only up to some limits. Beyond that it becomes a drudgery, and that is the very drudgery we carry through life. Sleep carried too far is stagnant ignorance. When we awaken, we come back to our Absolute Truth: I am. Me as Awareness, me as Absolute, me as God, as Light, as Infinite, Absolute, Eternal, without name and form. That unlimited Consciousness is blissful.

That which God created out of Himself has been eulogized in the Vedas: “OM Poornamadah Poornamidam, Poornaat Poornamadadyate, Poornaasya Poornamadatya, Poornamadahishyate.” This is a famous aphorism: “From Perfection we are born, in Perfection we live, everything is in Perfection, in Perfection we shall end.” But how to realize this? We must awaken from the dreams created by me, created by you. Awakening is the answer.

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In due time, another Buddha will arise in the world, a Holy One, a Supreme Enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals.

He will reveal to you the same eternal truths which I have taught you.

He will preach His religion, glorious in its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter.

He will proclaim a religious life, wholly perfect and pure...

He will be known as Maitreya.

—The Buddha

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