

# SATSANG OF SWAMI AMAR JYOTI

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.

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## UNLOCKING THE MYSTERIES OF CREATION

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

**T**HE 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 *Brahman*—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 espouse 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. Prabhushri Swamiji is the author of several books; nearly seven hundred of His spiritual discourses, illuminating the classical path for modern times, are available on audiocassette.



of “I”-ness with nothing beyond it. Simply “I,” not “I am.” This level of I-ness can be compared to deep, dreamless sleep. There you and I exist, with nothing beyond it. In deep sleep we are not even aware of being “I,” unless we come to another level of consciousness such as dreaming or waking. Then we say we slept very nicely, we did not even dream, or at least we do not recall dreaming. When you awaken from such sound sleep, you feel refreshed.

**In that waveless ocean of Consciousness,  
the ego wills or desires.  
This produces motion in Consciousness  
and is the beginning of the dream.**

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.

**I**N THAT WAVELESS OCEAN OF Consciousness, the ego wills or desires. This produces motion in Consciousness and is the beginning of the *dream*. The total picture of any dream, whether complex or simple, vivid or indistinct, is due to many vibrations—meaning: wills and desires—being released by the ego simultaneously. During sleep, they become so jumbled up with each other that they produce meaningless dreams, as you know. However, even those meaningless dreams are a filtration of the mind. When dreams become very vivid, easily understandable and seem to be related to the future, past or present, then you are quite concentrated and distinct about willing and desiring. Otherwise the jumble of desires creates dreams like abstract art, a hodgepodge of uncontrolled and unguided desires. Such dreams have their value, however; if they would not be there, life would be a greater burden. Much is released in dreams.

Will or desire sets into motion the ocean of Consciousness, producing waves, seemingly formulations. Then the dream, which actualizes on the astral plane, becomes a physical materialization. It becomes grosser, more thickened and sensual, meaning: perceivable by the senses. But the dreamer who dreams is you and me, that unit called I-ness, the first creation. However, there are many mansions in my Father’s house—we are not talking of only two rooms, but rooms within rooms: *me*, my dreams and my physical world. Beyond this there is a stage of true

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

awakening where all this is seen as a dream. But throughout all these mansions, *me* is a common linking factor.

**T**HE SENSE OF I-NESS, THE EGO OR ROOT, holds all these worlds together. *I* is controlling all your worlds, the dreamlands as well as the physical lands. Where *you* finish, your dreams finish. You may ask why dreams continue if we do not want them. Simply out of habit or karma already recorded. The recording has become so embedded in the fabric of our minds that the dreams just go on playing. We are not able to stop them because they are not consciously guided or directed by us. If we could direct and control our dreams, they could be channeled or stopped, as with any other kind of recording when we know how to use the equipment.

If you cultivate this direction and control, it brings you back to the dreamer, to that awareness: “I am dreaming.” There is a beautiful point in this: not only are these dreams, created by waves in the ocean of Consciousness, seemingly outside you, but the scriptures have gone so far as to say, “You are dreaming within you.” *Within you* does not refer only to your body, it means that ego unit. Within this one microscopic unit of *I* or ego—

one dot or atom only—you have the universe inside you. It is very difficult to visualize this point, but if you concentrate, it can be

very clearly understood. That is why the famous Vedantic aphorism: *You perceive only what you are*, which means: everything is within you. Not only within you, inside your heart or soul, but within that *you* or *I* unit, that nucleus, the whole phenomenon is taking shape. The formulation is within you, the waves on the ocean.

To visualize this by intellect alone is difficult. It can verily be realized when you emerge from *samadhi*.<sup>1</sup> We say then that you are superconscious. When you come back to your Self, when you Know Thyself, all this becomes synonymous. It is as if you enter the gate or door to Yourself. There you will find that this manifestation, this radiation out of you, is not outside you. It is within you. Let us take for example the sun in the sky: the sun’s rays or sunshine is projected to all planets. To the end where the rays reach, you could call that the radiation of sun. Can we say where the sun ends and the sunshine begins? Supposing you stand in another solar system, the whole of the sun’s rays, the manifestation or radiation, will be the orbit of the sun. Even so, the Self is not this one unit only but wherever your radiation goes. Where your manifestation or the creation is, there is your Self. So, everything is within the Self.

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

<sup>1</sup> spiritual absorption

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.

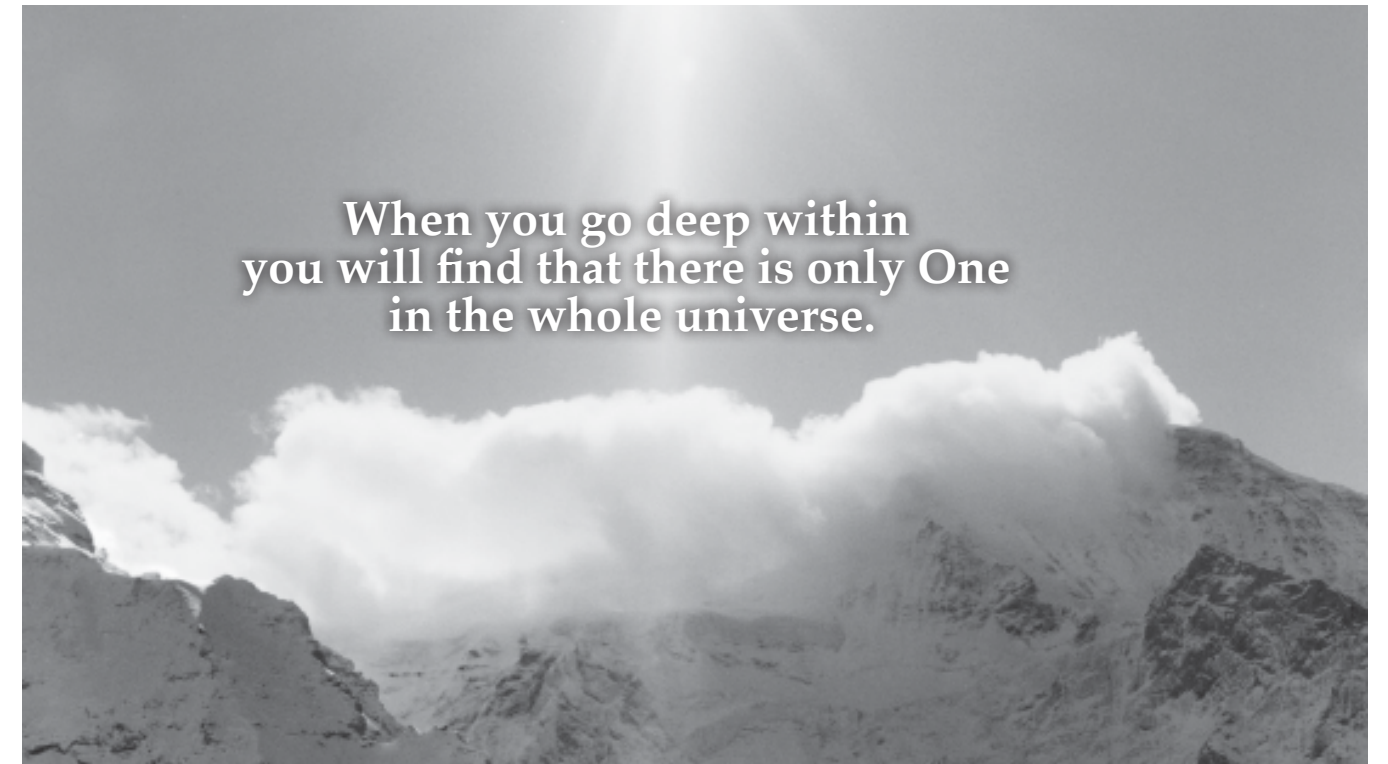
You will see the panorama within your body or mind, however you name it. Within your *being* you will see all this. This realization is the highest pinnacle, the climax of Vedanta. The

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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. When we say God is everywhere, that means He is everywhere. Where is within and without then? But just for play’s sake we say within and without, inside and outside. Again, this can only be realized after reaching the superconscious state, not before. Wherever your ideas, thoughts or mind extend, it is *you*. Within the atom the whole universe plays. And when you go deep within you will find that there is only One in the



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?



**N**OT ONLY DID GOD CREATE THE WORLD, He made the world out of Him.

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

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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 outside, the other side we call inside. 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.

**W**HEN 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 changeable 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.

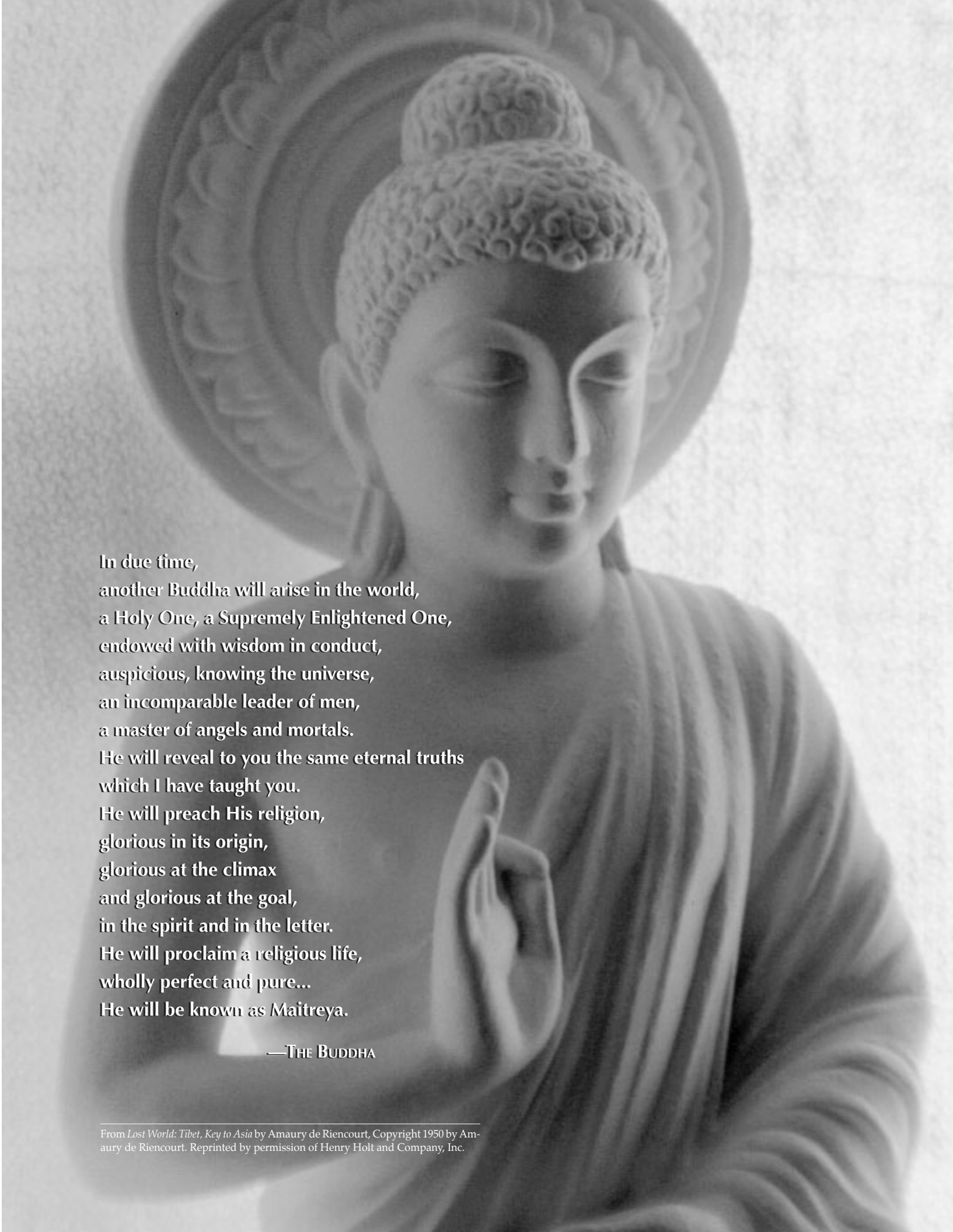
**If you go deep into darkness,  
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**O**UR FOLLY IS NOT AWAKENING.  
We want to “sleep” because it is comfortable. But sleep can be comfortable only up to some limits. Beyond that it becomes a drudgery, and that is the very

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 Poornaamudachyate, Poornasya Poornamaadaaya, Poornamevaavashishyate.*” 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. 🌸

Edited from a Satsang entitled, *The Dream and the Dreamer*, given on May 22, 1976, at Sacred Mountain Ashram. This and other live Satsangs are available on audiocassette.



In due time,  
another Buddha will arise in the world,  
a Holy One, a Supremely 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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