

Gururaj: And he <0:00:05.3> what I am doing is for a purpose, to show her that beyond the five senses of this body, there is a higher sense that is the he in a different dimension. We humans <0:00:45.8> three dimension. There are other dimensions, the fourth, the fifth, the sixth, the seventh and there are all these levels of existences which are not apart from each other and all these levels are existences interpenetrate one another. Yet, interpenetrating one another, it does not interfere with <0:01:35.8> so there can be no possession <0:01:48.7>

Now there are other plains of existences where I would not need to speak to you, I would sit and think and you will sit there and understand my thought. So in this plain of existence, we have visual communication, audial communication, verbal communication, communication of <0:02:35.5>, communication of <0:02:40.3> but there are other existences that are beyond these where the experiences are totally different and man has, within himself, the ability in his lifetime to – to experience all the <0:03:12.6> and know the entire universe for the entire universe is contained in your mind. That is not enough, that is only the relativity. Some forms of higher existences are at the fine relative stage, but we want to reach that which is beyond relativity and reach the stage of the absolute and that is why Jesus would say, “I and my father are one.” Because he has reached the absolute and when you reach the absolute, then all these relativity is nothing but a <0:04:40.7> and then you wake up and you say, “Oh I had a <0:04:52.7>.”

Let me tell you a story. I don't know if I told you the story before, but for newcomers <0:05:24.1> yeah and for those that have heard it, it's worth listening again. Now Krishna had a friend called Sudama, Sudama always asked Krishna, “Teach me the meaning of Maya or illusion.” So Krishna says to Sudama, “Alright, one day one day.” So one day they were going on a long trip and Krishna took his disciple Sudama with him. Good. On the way Krishna felt very thirsty and it is always the duty of the chela to serve the master. That is the eastern tradition, yeah. So (laughs) good. So Krishna was thirsty and he asked Sudama, “Please go and fetch me some water. You can see the village down the road about half a mile.” So Sudama went, he took his little bowl or bucket to go fetch water and the first door he knocked on, the door was opened by a beautiful girl, oh la la (laughs) yeah. And they started talking and they fell in love with each other. good. Sudama was introduced to the family and the father had a big farm but no son, and they liked Sudama very much, they thought it is good husband for the daughter, yeah. So Sudama and this beautiful girl got married. Good. The farm develops beautifully, they worked very hard, the 100 cows on the farm became a 1000 cows.

Sudama and his wife had three children and all these time passed, it took 12 years, in this 12 years nice family, three children, farms, beautiful home, and poor Krishna is <0:09:43.9> forgotten but one day it happened that a big storm came up and the river was over flooded, it swept the whole village away and Sudama was trying to save his wife and three

children, he had one child on the one arm, other child on the other arm, he had his third child on his shoulders and he held his wife close to get away from this torrential rush of water. But in all the struggle one child slipped away and got drowned, the second child and the third child also slipped away and got drowned and lastly his wife also got drowned, so Sudama battled very hard in the water and came out onto the river bank, very tired, but when he lifted his head, he saw Krishna standing there so Krishna says to him, "Sudama, you've been away for a good half an hour to bring me this water." (Laughs) You see what <0:12:11.6> in this? Twelve years passed, a whole life lived you can tell, and it was only half an hour. You see the dream man goes through, and regarding all that which is unreal to be real. But, we that lived in this dream of relativity must accept it as it is and in the acceptance of its reality, we must not forget the absolute, for it is sure that when we reach the absolute, all these <0:13:18.0> no possession, no mind, no body, no nothing. In Buddhism or in Jain, they call it the no mind stage. You see, mind does not matter and matter does not mind. <0:13:58.6> Half past nine, we spoke for one hour. <0:14:07.0> okay.