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**Śrīla Śrīdhara Mahārāja:** Mostly we're captured by the element of the cover of things, which we can grasp with our senses, eye, ear, tongue, touch, nose. We're captivated there. That is the danger.

We must pierce through, and to find out our connection with the things within the cover. We shall try to find out what is within the cover. Then we shall come in connection with the truth proper.

This apparent charm must be broken to pieces, must be removed. And we're to dive deep into the innermost substance, to get back our connection. Ignoring our outer representation, we must look to the necessity of our deeper person. And at the same time, what we see outside, we shall pierce through that and try to connect with the innermost substance. Covering me, and covering outside, both must be eliminated. Not altogether eliminated, but we must come through - the interest of the inner thing - through the cover, again. Then we'll be able to have an adjustment proper on the whole thing.

And ignoring the inner substance we're only making much of the cover. That is bad. Here also we're making much of the cover, the body, ignoring the mind, ignoring the faculty of judgement, ignoring the soul. That is the non faculty. If we're too much busy with the cover, that is the flesh and bone, there is also misguidance. At the same time, about the environment also, if we concentrate only with the cover, that is also to ignore the truth, where inside there is immense to be explored, to be had, most valuable things within.

Just within us - a man with a good body, but not good mental system, what is his position? Body is a good looking body, but derangement of mental system. No judgement faculty, no heart - that is magnanimity, all these qualities, nothing, only good body.

So, the wealth is within, similarly, what we see, the world of our experience, the wealth is within. And we must not be, must not allow ourselves to be charmed by the cover. In this way we're to move from deeper to deeper to deepest. And we'll be benefited.

The knowledge has been classified into five stages. *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. Five planes of knowledge.

*Pratyakṣa*, our sense experience. The plane of our understanding which we gather from the direct experience of our senses. Experience of my own. My own experience. We may consider our knowledge to be confined to that limit.

But if we want to develop it, then we're to accept the experience of others. The experience of the scientist, they're preparing medicine, they're inventing, and I may get benefit of their invention. That is not my direct experience, but that is the experience of an expert. We can get utility of that, other's experience. So *pratyakṣa*, *parokṣa*, my experience, and the next, experience of other persons. We can get benefit from that knowledge.

Then the third knowledge is of higher type. It has been considered that when we're in deep dreamless slumber, we can come in touch with some sort of plane, which is not within the experience, either of me, or of other experts. A third type of plane, which, where we reach when we're in sound sleep. And when we come back from that sound sleep we sometimes assert that, "I had a very good sleep, happy sleep." So some sort of inexplicable experience, or happiness, there. "I had, I got a very good sleep, very happy, peaceful sleep." So some sort of experience of peace is to be traced there. Though it is beyond the jurisdiction of the experience of mine, as well as others, experts of the world. This is the third plane of knowledge.

Now the period is, fourth plane of experience has been inaugurated by the Vaiṣṇava Ācāryas. That we're the subject, we feel, we conceive. We're conceiver, we're thinker, we're feeler. And other things we feel, the object of our feeling, of our knowledge. But there is higher kind of knowledge, who is seer of me, feeler of me, knower of me, but I cannot know Him. My knowing capacity cannot rise up to that plane. It is so fine. My knowing principle is gross. But that is more fine. That can come to contact with me. But I cannot go up to contact with Him. It is so fine. I may be handled by Him, by that substance, my soul, that is Supersoul. Super subjective area existence. That is *adhokṣaja*. The \_\_\_\_\_ [?] when that comes down to my eye, we may get some sort of experience. And when withdrawn, I can bear only the memory of that, nothing else. I cannot give any proof at my sweet will. I can't do. I'm helpless. Because that is withdrawn. I cannot stand in the witness box, cannot produce Him in the witness box to prove my case. The fact is not there, it is withdrawn already. A fourth class of knowledge. But we can't deny the existence. The most of us who have got such experience they can't deny that there is possibility of such higher experience. We cannot force them, try to remain under our command.

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