

PODCAST 196: THE SUPREME KNOWLEDGE

Om Sri Sai Ram

Prasanthi Sandesh, 196th episode

Today, I'm going to share with you a very important topic, which relates to the **Supreme Knowledge**.

These days we have various forms of knowledge. We have the knowledge of science and the arts, and also what we call 'worldly knowledge'. In other words, we have scientific intelligence, artistic intelligence and religious intelligence. We have all these forms of knowledge; but today I would like to draw your attention to what we call *Supreme knowledge*.

As per Bhagavan Sri Sathya Sai Baba and the Holy Scriptures, Supreme knowledge is the only one which we call *knowledge of the self* or *atma vidya*.

Knowledge of the self is called *atma vidya* or *tathwa vidya*, T A T H W A, or *Brahma vidya*, B R A H M A. So *Brahma vidya*, *tathwa vidya*, *atma vidya* are one and the same. This is the Supreme knowledge. One is born in order to acquire this knowledge.

In addition, if this knowledge becomes known, then nothing else remains to be known. Throughout the ages, people have been making attempts over and over again to acquire this Supreme knowledge.

Before I go into the details, let me describe in a sentence the essence of this Supreme knowledge. It lays emphasis only on one thing and that is the following: **There's nothing else in this universe except one thing, and that is Divinity.**

It is this Divinity which is the base or substratum or primordial principle. In Sanskrit, it is called *adhishtana*, A D H I S H T A N A, *adhishtana*. It is also called *vasthu*, V A S T H U. So you may call it *adhishtana*, or *vasthu* as in Sanskrit, or you may call it the primordial principle, the substance, which is Brahman.

It's only Brahman, the Supreme, that exists and nothing else. The Supreme is second to none. *Adwitheya*, A D W I T H E Y A, is second to none. This is the essence of the *Supreme knowledge*. We will learn more details as we go further.

The *Upanishads* speak only of Supreme Knowledge. What is this Supreme knowledge and why is it called Supreme?

What the *Upanishads* call Supreme knowledge is the knowledge which is not gathered from 'without'. Actually, Supreme knowledge is not gathered at all. You cannot be educated in it. It cannot be taught. It springs from within. It flowers in you. That is the Supreme knowledge.

The first distinction which must be made and must be understood is that knowledge which cannot be taught, exists. The *Upanishads* call this knowledge 'the knowledge of the self.'

In contrast, all knowledge which can be taught is a lower type of knowledge and it is called *avidya*, A V I D Y A. To be more precise, the *Upanishads* call this lower knowledge, 'ignorance with information'.

The reason is that this *avidya*, which can be taught to you, remains in your mind and it never reaches your *being*. Your being remains untouched. Your centre remains untouched. Your being is not changed in any way. You are not transformed. The mind is the only instrument which collects this kind of knowledge. Only the brain cells collect it. In other words, your mind is fed in the same way that we feed information into a computer.

From your childhood you have been taught many things. They have not reached the real you and they will never reach the real you. The mind gathers these things and becomes filled with them. The mind is so complex that the information of all the libraries in the world can be fed into a single mind. A single head can contain all the knowledge that exists in this world.

However, the *Upanishads* say that you will not attain Supreme knowledge through the information which is collected in your mind. It is all mechanical. Consciousness is not needed in order to acquire this type of knowledge. If a computer can be fed the same knowledge, then this knowledge is worthless. What the computer cannot do is to acquire Supreme knowledge. The computer cannot become self-knowing. There's no possibility for the computer to become self-conscious. The computer cannot understand something which has not been fed into it.

If the same thing is what happens with man, then there is no soul. Instead, what we are is a natural bio-computer. If everything that comes out of you has been fed into you, and if exactly the same amount of information comes out as was fed in, then you have no soul. If nothing new happens within, then you are just a very complex mechanism and that is all!

So enlightenment depends upon the phenomenon of Supreme knowledge. It is possible that something can happen within you which is absolutely new, which has never been taught to you and which has not been cultivated in you. If something so original happens, that is the only thing which can prove that you have a soul. Otherwise you are simply a brain, a complex mechanism, but you are still a mechanism and there's no possibility of any transformation.

What the *Upanishads* call Supreme knowledge is the knowledge which comes from within. That's why religion cannot be taught. You can teach science. You can teach many other things, but you cannot teach religion because if you teach religion, then religion becomes false.

That's what the missionaries of all the religions have done to this earth. They have been teaching religion on just the same basis as science is taught. They fill your mind with certain knowledge and they start repeating that knowledge over and over.

You may even start living according to that knowledge, but you will remain a computer or a robot.

The *Upanishads* say that there is a possibility and also a way to attain this Supreme knowledge. Otherwise, what would be the need for the Master if this knowledge could not be attained? However, a Master is not a teacher. A Master is not going to teach you. A Master will create an appropriate situation around you, only the situation. He will create devices to help you. He will only create the soil, because you already have the seed within you.

When the appropriate situation is provided, then the seed will start sprouting. The seed, which was dead until now, will become alive and this seed will grow into a plant. So this seedling will grow into a plant and eventually it will become a tree. This is something which can only happen within you.

You can be helped by a Master, but you cannot be taught by him. A Master can create a solution by creating the proper situation around you. Remember that he can only create a situation and that whatever he teaches is not knowledge. He teaches you only how to create the proper conditions, the proper circumstances. He teaches you methods. He cannot give you the conclusion. He can only help you indirectly.

The attainment of Supreme Knowledge is a most delicate phenomenon. Therefore, the only Master who is capable of creating the correct situation around you is a Master who has the Supreme Knowledge already within him, one who is enlightened. The Master must be one who has passed through all the stages, and has become a big flowering tree. Only he can create the proper circumstances for you.

So a person who has not become enlightened himself cannot help you. On the contrary, he may hinder you. If enlightenment could be reached by just a teaching, then even the scriptures would be helpful. The Bible, the Quran, the Vedas, the *Upanishads*, all of them would be sufficient.

However, you can read the Bible and you can memorise it. You can become an expert. You can become a scholar, but you will not become a religious man, an enlightened man. Just by memorising the Bible, the Christ principle is not going to grow in you. The Christ principle can be born in you only when a situation is created around you, which will help your inner seed to grow.

Religion (as in enlightenment) is not a teaching, it is inner growth. What is Supreme knowledge? Supreme knowledge happens when you grow, when you know the truth and when for the first time, you can see your true reality with your very own eyes.

So the first thing to remember is that Supreme knowledge is the knowledge which happens to you, within you, but it cannot be taught.

The second thing is that all worldly knowledge is about something other than you.

Thirdly, Supreme knowledge is absolutely about you.

It may even be wrong to say that it is 'about you'. It is better not to use the word 'about', because when we use this word, it usually means that it is about something other than you. It is better to say that the Supreme Knowledge is you and not about you.

Many things can be taught about you. If you ask, "Who am I?" someone can say to you, "You are Brahma, you are the divine, you are the absolute, the soul, the *atma*." All this is being said about you. This is not Supreme knowledge because somebody else is teaching it to you.

When you feel that you have become the knowledge itself, when you become the knowing centre and when your very consciousness becomes the door which leads to this knowledge, then you know that the Supreme knowledge has sprouted within you.

Mathematics is about something. Physics is about something. Chemistry is about something else. Psychology is about the mind, but only the Supreme knowledge is you. No university or any other school is of any help. Nothing and nobody can help you directly. Only indirect help is possible. This point needs to be understood very well.

For example, if a disciple asks the Sun God, Soorya S O O R Y A, "Oh Lord, please teach me the Supreme knowledge," he is asking an absurd question. He is saying, 'Please teach me this Supreme knowledge.' However, it cannot be taught, but this is a way for a disciple to reach the Master.

The disciple cannot know that there is a kind of knowledge which cannot be taught. Every disciple has to come to the Master and ask to be taught. It may seem absurd to the Master because he knows that Supreme knowledge cannot be taught, but all seekers think that everything is teachable. However, it is not so.

There's an illustration from the *Upanishads* which I want to share with you at a later date. For this session I can tell you that this Supreme knowledge is the most rare knowledge and once you attain it, you'll become free while yet dwelling in this body.

Therefore, see the Brahma in all beings. See in all the Brahma who is the one, the unborn, who is still, imperishable, infinite, immutable and conscious. So seeing, live in peace and bliss. Do not see anything except the self and the Supreme.

This state is known as *Yoga*. Rooted thus in *Yoga*, carry out your deeds.

We'll come to it again later.

Thank you.