

Making God Real

Gurudev began all his early books with the words, “The goal of life is God-realization,” and he constantly repeated that admonition to his disciples. Realize means to make real. Therefore, God-realization means to make God real. Pūjya Swāmī Chidānandajī has suggested that that should be the easiest thing in the world because Brahman alone is without a second. We live, move and have our being in Him.

What then is our problem? We, who are an integral part of that Brahman, have created a false center, a false subject. We think that we are the center of the universe, and we consider everything else to be an object to us, including God. Instead of functioning from our true center, which is universal, we function from this false center. To make God real means that we withdraw our consciousness from this false center, this false identity, and rest in our true nature.

All our spiritual practices are meant to help us do that. But interestingly enough, Ramaṇa Maharṣi used to constantly quote a line from one of the Psalms in the Old Testament of the Bible, and that was, “Be still, and know that I am God.” He said that that is the essence of all the teachings. Be still. What we try to make still is this tossing mind with its false subject—the center of the universe—and the objects it is creating. All the objects remain, but they are no longer seen as being separate.

One of the obvious ways to move towards this is through meditation. Some people will say, but my mind is still active in meditation. However, in true meditation the meditation is just going on. We are no longer doing it, the Universal part of us is meditating. We have temporarily given up our position as center of the universe. Repeating God’s name can do the same thing for us. We concentrate on the Name, and we forget ourselves. Doing *pujas* can help us by concentrating on the *puja* and forgetting ourselves. Yoga *asanas* can help us be still, not only still physically, but if we are concentrating on the *asana* itself, we forget ourselves and, therefore, we are still.

Being still doesn’t negate activity. Indeed there can be great activity, even fighting a battle. Being still means that our consciousness has shifted its angle of vision from being the center of the universe, which is always

unsteady, to abiding in our true Self, which is ever still no matter how much activity is going on.

One way, therefore, to make God real is to ponder deeply and to obey the quotation that Ramaṇa Maharṣi repeated: “Be still, and know that I am God.”