

Finding the Unfindable

Both Gurudev and Pūjya Swāmī Chidānandajī constantly reminded us that the goal of life is God-realization, which means to make God real. At the same time, they kept emphasizing that we *are* divine. It is not a question of something new to be realized, but of making real to our consciousness what we already are.

Unfortunately, no matter how much we enquire, no matter how deeply we search, whatever we find—no matter how subtle, no matter how glorious—doesn't last. It comes and goes, and as Ramaṇa Maharṣi said, "Whatever has a beginning, will have an end and, therefore, cannot be the eternal."

What is it that we are missing? It is not that we are missing anything as much as it is that our mind cannot get over its desire to find something tangible: "I am seeking my Self. I am seeking God. If I am going to find It, It has to be something that I know." That means that we want to know ourselves as an object. But we're not an object. That is something we have created. We ever are, and ever have been, the subject.

We don't reflect and ask ourselves the question, "But if I find something that I know, who is it that is knowing it?" The only answer is, "I know it." We are that existence-consciousness that knows everything else, but cannot know itself—the eye cannot see the eye. That existence-consciousness is ever present, ever has been present, ever will be present. We have to understand this truth and recognize that we have always been free. We should then live in that light.

Constantly Pūjya Swāmī Chidānandajī used to say to us in one way or another, "You are divine." That means right now. "Know this truth, and live in Its light." But the condition of knowing that we are divine is to renounce the desire to know ourselves as an object. We need to accept the truth that we are divine and always have been. If we can accept the further truth that it can never be known by the mind, we will make real what we are seeking.