

Recognition of the Truth is not the End of Ego by Mooji

When Nisargadatta Maharaj said it took him three years to realize the Self, what happened? What does it mean?

The realization first come, and this is so fast a seeing, a shift in perspective. It is seen that what is here is not the one that has a history, birth certificate and star sign and family and all of this stuff. It is beyond this, more like space.

Then what took three years?

What took three years is that gradually the beingness, the mind, had to realize and assimilate completely into this, so that it is not merely held as some theoretical understanding. His entire being was immersed in that understanding to the effect that the outer life and inner life are one. Just like if the fruit are good, the taste will be good. So in that seeing what happened is it took [on] a certain type of maturity. This will take its own time. In each one, it will vary. ...

Nisargadatta Maharaj, ... what he say is, 'My guruji told me I am not what I have been conditioned to believe I am. I am the infinite, within which even this play is occurring. And I believed him.'

There is tremendous power in that belief, but by itself it was not enough. Something else had to follow this belief. He himself said, 'I spent many days, as often as it could occur to me, contemplating this feeling of 'I am.'"

Constantly the feeling of 'I am' was allowed to marinate in itself. He was still doing what he had to do: Taking care of children, open your shop, do your business, but every moment that he could, as it flashed in his mind, that feeling of 'I am,' ... he was contemplating it. He was preventing this I am-ness feeling from associating with any other feeling. And gradually it came to the point where it was shining by itself.

Uninterrupted.

Without any association.

Without any content.

And then he said, 'Then I realized the Self. This is it.'

The first stage is that blast of recognition where it is seen beyond doubt. This is so important, because once this has taken place and occurred to itself that 'I am That,' then the doubt is removed. At least you have experienced the potential. You know that it is not merely theory.

Theory cannot give you this taste, so you know this.

Thereafter, mind sometimes comes back very strongly. It's like it's fighting for dominance, in fact. But gradually now with the force of the conviction, with the force of that liberating experience, a sort of an inner confidence surfaces. It allows you to complete your sadhana [or practice], completely comb out all this noise that you've picked up by associating with what is transient. That will take its own time.

But the major work, that flash to come to that place beyond doubt; that occurrence must happen within. Otherwise it merely remains as a kind of theory. And the intellect can imitate the seeing. It can tell itself, 'It's enough. I understand this.' It can talk about it. It can write a book about it. It can be a best seller even. But you may not have realized this thing.

So to realize it for a moment or two, for two weeks or three weeks, is not enough. Something contemplates it, because the mind pushes up again. Weed pushes up again. ... Because the force of habit will keep trying to remind the beingness that you are a person. And because so many times you've believed it in the past, you will believe it again. So each time it comes, something looks and dismisses or transcends this suggestion until gradually there's not energy left in the egoic mind. It loses all its influence. And then there's no more unsteadiness for you. It's like you've fallen through a hole, and you're all space again.