

MOOJI

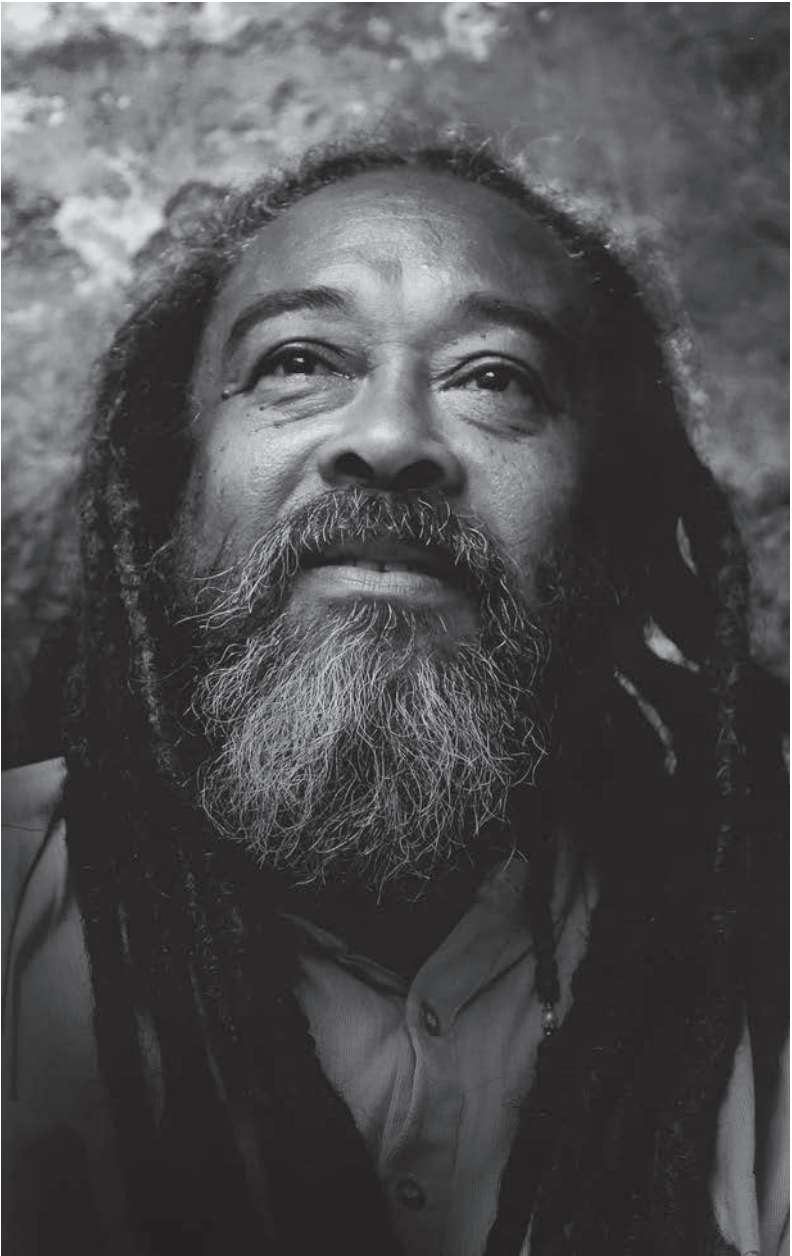
SPIRITUAL WISDOM AND POINTINGS
of A CONTEMPORARY SAGE

WHITE
FIRE

VOLUME II

“Only when the ego is slain by the white fire
of pure seeing will the Light be set free—
the light that illumines the whole world.”

SECOND EDITION





White Fire

Spiritual Wisdom and Pointings
of a Contemporary Sage

MOOJI

Second Edition

VOLUME II

Mooji Media Publications

White Fire

VOLUME II

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Pure Awareness

— I AM

Timelessly.

Mooji



May all who come here in search of Truth,
and whose hearts and minds
beat only to discover the real,
awaken to the full realisation of the imperishable Self
inside their hearts and be timelessly happy and content.
Know that the true heart
and the illumined mind are one.
God and Truth are similarly one.
Know and acknowledge this with your entire being.
Go in peace.
And may all those who meet you along the way
be so touched and inspired by your light,
your loving kindness and compassion,
your wisdom and silent presence,
that they are compelled to search within themselves
to discover that which they see in you,
and so find everlasting freedom.
For blessed is the one
whose life is the evidence of Truth.
May the power of Truth prevail
in all its glory and perfection
in the hearts of those who love and honour
the Supreme Being.
This is my heart's blessing for you,
that you will always recognise the ever-present Grace
that is your heart's divine activity.
And may your presence be a true introduction to the
face, light and love of the living God.

Amen
Om



Foreword

We welcome you to step into *White Fire, Second Edition*, a collection of unsparing, direct and timeless wisdom from Mooji, a Sage of our time whose life is dedicated to all sincere seekers of Truth, and whose presence amongst us is testimony to the possibility of awakening now.

The first edition of *White Fire* came into being from the hundreds of quotes and sayings of Mooji's that were being shared worldwide, and from the reports of the power they imparted. It began as an idea to compile the sangha's favourite pointings, those which shook them to the core, transforming their lives in profound and impactful ways, so much so that they would delight in contemplating upon them again and again. Mooji refined this collection further and added reflections from his own notebooks. During the editing process, even more contemplations, pointers and discussions took place between Mooji and the team from which fresh new quotes emerged and were added. This is how *White Fire* was born.

This second edition, whilst founded upon the original, is really a new book in itself. Mooji has reviewed each and every quote with his loving attention—tirelessly and boldly taking the pointers to a higher level and where necessary, removing hints of duality that could be ground for a personal 'I' to stand on. Through this process and in Mooji's renowned fresh and spontaneous style, powerful new pointers kept emerging and are included here, as well as a series of stand-alone Self-realisation guidances. You will also find many new photographs and refreshing brush drawings from Mooji throughout the book.

As the dynamic consciousness is ever, naturally expanding, likewise, Mooji's expression and his pointings have become more one-pointed, direct and universally accessible. Given this chance to release a new edition, he felt moved to further refine and invigorate *White Fire* in every way. This great book is now even more significant for seekers everywhere. It will undoubtedly serve each one's awakening to the imperishable Self, pulling the externalised mind back to its origin in the most simple, immediate and powerful way.

The second edition of *White Fire* is being presented in two volumes due to practical considerations related to the length of the book. Each volume is beautifully complete, rich and potent, and yet VOLUMES I and II complement each other in a powerful way. The guidances from Mooji in either volume facilitate both a deepening of one's contemplation and the realisation of the Self as pure awareness.

When we were compiling the two-volume release, Mooji had begun sharing a sitting exercise that he has called *A Commitment to Self-Discovery* whereby he encourages seekers of Truth to sit by themselves for 5, 10, 15 or even 30 minutes each day and just be.

Many seekers have easily taken to this *Just Be* exercise and their ongoing commitment has brought them remarkable results. Where previously they may have struggled with the mind and introspection, they are now experiencing and exuding more and more profoundly the natural joy, inner silence and clarity arising from the non-dual realisation of the Self.

The two-volume release of *White Fire* presented a perfect opportunity to include Mooji's *Just Be* sitting exercise as a Self-realisation guidance in VOLUME II entitled *Moojibaba's Simple Path to Awakening*.

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Introduction

The essence of Mooji's teachings is that there is one, indivisible, unborn, ultimate reality beyond time and space, name and form. The discovery of this reality as our own true nature is the real opportunity, possibility and purpose of human existence. Mooji makes the recognition of this timeless and imperishable Truth as a living experience possible for all genuine seekers of Truth, and in a way that is simple, accessible, engaging and joyful. His pointings, followed inside the open mind and heart, help to free us from the suffering and delusion caused by ignorance of the real Self. This freedom from delusion unveils the ever-perfect, blissful and timeless completeness we naturally are.

As Truth is universal—all-pervading, all-encompassing, the common thread throughout all of life—it naturally follows that the saints, seers and sages of all traditions express this singular truth born out of direct experience, that the Ultimate is One, Absolute and without a second. It is formless and beyond the comprehension of human intellect. Different spiritual and religious traditions, informed by the insights and realisations of their respective prophets, saints and sages, relate to this perfect Reality through various modes or names, such as God, Allah, Jehovah, Shiva, pure Consciousness, the great void, Oneness or formless Awareness, to mention a few.

Mooji's way is inspiringly broad, universal and fresh. He recognises and has a deep respect for the various traditions, drawing from a wide range of insights and expressions in his pointings to Truth. He uses terms and concepts intuitively, spontaneously, metaphorically and interchangeably to guide seekers to the direct experience and discovery of

their fundamental nature. He speaks to his students in a very simple, universal language, advising them not to hold tightly or literally to any concepts but to use their power of discernment and to remain open and shapeless.

Having been brought up in a Christian environment, it is only natural that Mooji speaks of Christ, of God, using words like salvation, liberation, the Holy Spirit and Grace. His own spiritual Master, Papaji, was also of a devotional temperament, having come from a Hindu background where Lord Krishna was the focus of their worship. Papaji later came into the non-dual teachings of Sri Ramana Maharshi, which reflect the ancient wisdom of Advaita Vedanta.

Although Mooji's guidance has its roots in the Advaita path of wisdom and understanding, his presence exudes a tremendous vibrancy and heart quality that is immediately appealing and universally recognisable to those on fire for Truth. His way of communicating is easily accessible to seekers from all backgrounds and traditions. Many find that his voice and guidance bring more clarity, life and understanding to what they knew or believed but did not fully experience or realise inside their hearts. Like this, his pointings allow and assist each one to flower in the essence of their own religious or spiritual path. He says, 'Let the Christian become the best Christian. Let the Muslim become the best Muslim. Let the Hindu become the best Hindu. What matters is that each one discovers inside their heart—the living Truth.'

Mooji often speaks in a very colloquial, natural, and sometimes poetic way, but what is remarkably unique is his intention and ability to convey what he wishes to share in an easily accessible way to as wide a range of listeners and seekers as possible. He doesn't speak so much in any kind of fundamental language or any dogmatic way. His

only concern is to help the seeker simply recognise their inherent nature. He continuously reminds each one that what they seek is already ever-present within themselves, the one thing they can never not be—the immutable Self.

In this kind of mystical pointing, you find that there is a synchronicity at work. There is an unorthodox beauty in this—a unique and unpredictable power through which he is somehow able to connect with the deeper place of consciousness within each one.

Another thing worth observing is that he has many spontaneous ways of exposing the ego and revealing the Self. He does not have a favourite method that he sticks to, but underlying all his expressions and interactions with everyone is an immensely loving and caring energy. The more people listen with earnestness, the more they resonate with the naturalness and simplicity of his expounding and pointings.

Mooji prefers to use the term ‘pointing’ rather than ‘teaching’ because Truth cannot really be taught as it is infinite and formless. He says that to teach, there must be a ‘someone’ to learn which requires time and practice. What Mooji means by ‘pointing’ is actually ‘pointing out’ or making clear what is obvious and already so within ourselves but not yet recognised. He doesn’t encourage note-taking, but more a focus of attention and an earnestness to recognise Truth.

In Monte Sahaja, where he lives, many satsangs arise spontaneously. He allows room for that and it is most natural for him. A satsang can start at almost any moment, often as he is moving around the land in his buggy. When this happens, within minutes those who are fortunate to be there at the time gather to hear and participate in those interactions because of the compelling heart-resonance of the Master’s radiance and words.

Very often people express that Mooji's presence spontaneously brings their attention to silence. Furthermore, he exudes such an authority that many find their minds pulled into a natural introspection and centring, making what he is pointing to obvious. Mooji does not have any interest in impressive teachings but rather that his guidance is experiential and totally practical. There is a sense of urgency—that there is no time to waste, and for this reason his satsangs are impregnated with a power to break free from the entangling grip of the psychological identity. He is right with you in your looking in an impersonally intimate way, so that your attention is compelled to merge in its source.

Mooji's style may not suit everyone because not all seekers are ready for such directness. Many people prefer to search for Truth at their own convenience and pace but Mooji is most interested in and available to seekers who are ready to wake up with little time to waste. There is no pressure in that, but it's more like a call to earnestness, because he feels that without this quality of alertness, we stand little chance to fully wake up. This is so because the mind is ever persistent in creating more delusions and distractions.

Although we can never not be the Self, many, perhaps most, remain unaware of our true nature and so are deeply entrenched in the state of personhood and its conditioning. Many are unable to grasp and be the imperishable Self they are, and for this reason, it is rare to wake up from the sleep of personhood. In spite of this, Mooji continues relentlessly to guide and inspire all those who he recognises carry that fire for liberation in their hearts.

How to make the best use of this book

In relating to the book, we encourage you to come to it naturally and spontaneously. Allow the pointings to enter your being. Don't overuse the mind. By sinking your attention into whatever saying resonates with you and being present with it, the unreal begins to dissolve.

This is not a book to read from cover to cover. Each saying is complete in itself. Before moving ahead, stop, digest and contemplate. Resist the temptation to keep reading on and on. Though it can be an enjoyable habit, it can prevent deep assimilation of the pointings.

Many people find that by opening the book at random they discover exactly what they needed at that moment. See this book as an auspicious friend.

Frequently Used Terms

Here are some of the fundamental terms that appear in this book so that you can become familiar with them and more easily grasp what Mooji is pointing to from the outset. Know, however, that this list is not comprehensive and Mooji often uses terms that spring up spontaneously, as appropriate, to convey or point to the Ineffable.

The Self Mooji uses this term to point to our true nature, the pure uncreated Self or unborn awareness, beyond the lower and usual reference to a body-mind identity. The term self is commonly used to refer to our sense of personhood—a conditioned state of being. When Mooji uses the term Self, he is referring to that which we actually are beyond all that we assume ourselves to be. The Self is pure consciousness, pure awareness—immutable, formless, eternal. It is the one true and permanent Reality.

God When Mooji speaks of God, he is speaking of the omnipresent One, the Absolute—the formless, Supreme power and intelligence that is inscrutable to the human mind, yet directly accessible through the heart. In fact the God-Self, who is perfect awareness, alone exists—this is the ultimate Truth. Out of His absoluteness, He manifests the dynamic, manifold universes and all that is animate and inanimate. He is simultaneously the creator and perceiver of everything He causes to be, and He is beyond all. Without any change to His immutable nature, He expresses as the God of grace, of loving kindness, perfect wisdom and compassion. God imparts the gift of perfect Self-knowledge to those He causes to contemplate their true nature and to those who seek and serve Him with all their minds and hearts. No concepts can capture or convey what the God-Self is. He is the all-pervading yet invisible and indivisible Spirit, the core of all existence. Mooji also refers to God as the Lord, the Creator, the Supreme Being, Ultimate Truth or Reality, pure Awareness or the Absolute.

Truth Our essential nature and Being. It is the pure Self, the limitless One—Ultimate Reality. It is not a holy cluster of concepts, conditioning or beliefs. Truth does not belong to any particular

person or religion. It is not an idea, event, creation or object hidden in some sacred vault. It is changeless, ever-present, ever-perfect and beyond any characteristic or condition. Truth and God are one.

God, Self and Truth all point to the single ultimate reality that Mooji speaks of. He also uses these words to encapsulate that same Truth: Awareness, pure Consciousness, the Unborn, the Immutable, Absolute, Indivisible, the Supreme, Heart, Nothingness, Emptiness, Is-ness or the What Is and That.

Consciousness The dynamic aspect of the unchanging Absolute Awareness-Self. Mooji sometimes refers to it as the Child of the Absolute or the Breath of the Absolute. It is the light by which the entire world is seen. It is the lens of the Absolute, the conceiving and perceiving power and function through which the world of manifestation arises and is seen. Consciousness is formless but gives rise to all forms. It is intangible and simultaneously the catalyst or spark for all that is tangible. It is the pure 'I am' presence arising naturally within each living form. Mooji uses the terms impersonal witness, being or beingness, the sense of presence and the intuition 'I am' as synonyms for consciousness. Mooji also uses the term pure consciousness to point to the Absolute itself, the supreme principle, the substratum and Source of all.

Grace The verb form of God. It is the benevolent, unseen power pervading the universe. It guides and permeates the flow of all existence. Grace is unmerited, divine assistance; virtuous intervention coming from God. It is the great harmony flowing from the God-Awareness-Self. Grace is also another name for God or the Self.

Satsang The Sanskrit syllable *sat* means Truth, and *sang* is the short form of *sangha*, meaning to associate. Hence satsang literally means to associate with the Truth. In its practical implication, it refers to a seeker of Truth's commitment to turn away from the attachments to the various 'happenings' in life as perceived through the personalised mind and to thereafter focus their attention on that which witnesses the play of existence. This is the first great step on the ladder of Self-knowledge. The habitual tendency of the mind is to identify as the ego-self, otherwise experienced as the sense of personhood. This is a delusion difficult to overcome. It is rare for a seeker to attain complete Self-realisation without the gracious assistance of a realised master. Meetings where seekers

come together in the presence of a Self-realised master, in order to receive the necessary or appropriate guidance for attaining Self-realisation, are called satsang.

Ego, Identity, Personhood These terms are used to refer to the false self-image or separate self that most of us are conditioned to believe we are. It is the state in which consciousness is identified with the body-mind and the conditioning that was consciously or unconsciously received. It is the sense of being a limited personal entity with its individual habits, history, beliefs and identity. Ego is synonymous with the I-person feeling, which is the illusory entity inside the mind. This sense of personhood is a highly limited, contracted and reactive state of the functioning consciousness, and seemingly covers or hides its source, the pure, infinite Self. In the state of ego all actions are self-serving. While the gross forms of ego are generally easily discerned, its subtler aspects may hide behind seemingly virtuous and spiritual qualities but this is also a mask to protect its falsehood. Self-realisation means to wake up from this long sleep of ignorance, in which the state of personhood is taken to be one's self, into the recognition that one's true Self is beyond all forms, states, concepts and conditioning.

Heart Most people refer to 'heart' as the seat of their emotions. Some even imply that it is their intuition, equal to Truth. For example, 'I feel this with all my heart,' or 'I follow my heart.' What they really mean is that they believe in something strongly enough to accept it as a sign from God. When Mooji uses the word Heart, it has a mystical fragrance synonymous with love, wisdom and Truth. It is not the physical or emotional heart but the impersonal and ever-present Reality—the essence of all. Mooji uses Heart synonymously with God, the Supreme Self, Absolute Awareness and Hridayam.

Mind Generally speaking, mind refers to the capacity of consciousness to interpret, measure, evaluate, name and categorise the phenomenal world. It is the instrument through which thoughts arise. When mind functions in its natural purity, it is a highly powerful and effective tool that Mooji sometimes calls the natural, practical or heart-mind. However, when the Being is identified as a personal self, the mind takes on a more deceptive quality, often in tandem with the emotions, memory, feelings and imagination. This is the birth of ego which is also referred to as the psychological, carnal or

maya-mind. In this state the mind's functioning, taken to be real, reinforces the idea that one's own self is a separate, autonomous entity, vulnerable to the unpredictableness of life. Since the natural mind represents the mind devoid of personal identity, tendencies and beliefs, Mooji sometimes uses the term heart-mind as a synonym for consciousness and vice versa.

Phenomenal Mooji uses this term to refer to the dynamic, manifest consciousness, which is perceived in what we call the waking and dreaming states. This dynamic consciousness manifests itself as the experiencer, that which is experienced and the very act or functioning of experiencing. The term phenomenal refers to what is changeful, what comes and goes, which equates to the entire play of the dynamic consciousness and its content. The wise see all this as illusory and impermanent.

Self-Inquiry A spiritual method or way of introspection that inquires into the nature of oneself, a sadhana most commonly associated with Sri Ramana Maharshi. It is an investigation that begins with the irrefutable untaught knowledge that we exist —'I am'—but brings one to examine: as what do we exist? *Who am I?* Self-inquiry is not a mere mental repetition or reasoning to find a conceptual answer to this question; it is an earnest turning of one's attention inwards to find the source from where the 'I'-sense arises. This kind of auspicious investigation takes one beyond the common assumption of who we are, which is usually limited to our body-mind person, into the direct experiential discovery of ourselves as pure witnessing presence. The witnessing presence is impersonal, free from ego and is a state of great joy, stillness and the intuitive knowing that one's self is imperishable. With the heart-mind thus sunk into this deep formless contemplation, the ultimate Truth is finally revealed as the indivisible and timeless awareness-Self we are.

Step into the fire
of Self-discovery.
Do not be afraid.

This fire will not
burn you,
it will only burn
what you are not,
what is never true.

— mooji

The Power of Earnestness



I have come to show you the unchanging, ever-present Truth that you already are and to remind you that you are not separate from this. The sense of separation from God, from Truth, is mere imagination believed into experience. This is how suffering is born.

Know it is possible to wake up out of this long dream of separation. Being awake and free is neither difficult nor distant. I know it has often been conceived, perceived and presented to be rare, remote and difficult, but all that is delusion—a great seeming. I don't know why awakening happens in one heart so completely while in another there is some delay or postponement. I am not deeply concerned about this. But I know that the voice that calls you is true, and where you are being called to is real and true as well.

Amongst earnest seekers of Truth, there is a gradual lifting out of the limitations of personhood into the higher field of impersonal consciousness. It is only as the turbulence of the personal mindset is subsiding by the grace of

the Self that one becomes aware that the sense of presence is being guided by a higher force. This formless perfection—the highest of the high—is inside your own heart. We can refer to this higher power as God, the Self, grace, pure intuition, pure intelligence, higher consciousness, or pure awareness. They are all synonyms of the one Reality.

In this direct path, the sense of a separate, personal self loses its potency, for it is quickly recognised to be largely imagined. This sense of personhood is an unstable, unreliable, ever-changing state. All this is recognised from a higher state of consciousness, which we could call the witnessing awareness. As one continues discovering the Self, a natural pull to reach the ultimate enters the heart. Gradually one's sense of a personal self is being pulled into its source, the Self, which gives rise to a sense of expanding joy, freedom, peace, compassion, love and fearlessness.

Many people on the spiritual path come to a stage in which they feel there is an inner voice guiding them. It could feel like an actual voice or just a subtle intuition or suggestiveness. They may even call this voice 'God'. If we are not careful, it can go to your head and you start to feel that this is a sign of your spiritual maturity. You can become proud, and even feel you have been 'chosen'. Is it possible that such a genuine intuition, such a true voice, could arise within you? Yes. But generally it doesn't come so early. Those who speak of being guided by the voice of a higher consciousness more often than not display contradicting behaviour which exposes that their so-called intuition is ill-conceived. It is not coming from the true source they claim, but instead is the outcome of fanciful thinking, in which they are selfishly invested. The earnest seeker, blessed with grace, is imbued with forensic vigilance that exposes the ego in all its gross and subtle manifestations.

Others are drawn to gain abilities, such as reading the minds of others, seeing into the future, fulfilling the desires of people, performing miracles or healing, which often tend to distract one from the goal of Self-realisation. However, the one in ascension automatically loses interest for those states or powers which may, at one time, have been attractive to the ego. The earnest seeker, having transcended the desire for personal greatness, exudes a peace, silence and purity far more magnificent than any supernatural powers.

The true siddhi or supernatural power is to be firmly established in one's true and natural state of unborn awareness.



361

When you are no longer 'you',
only That is.
That alone is.
That is you.

362



Beloved,
I am still floating in the joy of your first kiss.
I am still living in the breath of my first glimpse
of you, O Formless One.

363



You cannot die. You are the undying.
Let what was born die and let the eternal be.

364



There are no dialogues in the universe.
It is all a monologue
—the one Self conversing with itself
in its favourite concept called ‘other’.

365



What great fortune that in this life
your heart beats for Truth alone.
No matter how many times the mind attacks,
‘You’re not good enough, not ready, not worthy...’
Ignore it. Don’t succumb to this serpent voice.
You must overcome it. Just remind yourself,
‘This life is for freedom. I am free.’
Not that you are choosing to be free,
you cannot avoid being free now.
God cannot deny the request of the Heart.



*Please Guruji,
help me to remember and never forget what I am.*

The one who remembers the Self, will forget the Self
because the one who remembers
belongs to the realm of time and change
and is not stable.

When you remember and recognise the Self,
in that instant there is such a profound, irrefutable
recognition. Right there and then the 'remember-er'
vanishes and is instantly absorbed
into that which is found. So only the unchanging
remains and not a 'one' who finds it.

Because the one who finds something,
must keep it but the one who is it,
can never not be it.



Sometimes you feel you are knowing less and less,
but actually something is expanding more and more.
You are experiencing more of yourself
although you didn't become anything at all.
These are paradoxes that cannot be easily explained.
Trust. Observe. Be still.

You are coming to the edge of your personal references,
and are falling into the abyss of your own limitless Self.
Confirm inside your heart: I am here only for this.
In choosing freedom now, you are chosen forever.



I never stamp or seal anyone's victory
as being over. It will be over when it's over.
It's not just when your mind says it's over.
The false wants you to believe such a premature
conclusion so you will let your guard down,
allowing it to regain its strength.
But your strength is in not being fooled by this.
This is how you finish him:
Stay as the indivisible Awareness.
Stand on the ground of your innermost knowing
—your Immutable Being.

...but for me he keeps coming again and again.

Doubts and habit
keep reviving this ghostly opponent,
but each time he is watched
in the clear light of pure understanding,
he vanishes.
Therefore, grant this dragon no compassion.
Strike each time with the double-edged sword
of wisdom and devotion,
which cuts his seeming existence,
until he can rise no more.



Don't deprive Grace of her role.
Just say Yes to the Truth
as it is revealed inside your heart
so that the world does not miss another opportunity
to witness the glory of God unfolding.

We are both human and divine.



Human troubles compel the wise
to discover their divine nature.

371



When you come home to the Heart,
you will become one human being
who stops bothering the world.
Because all are molesting the world
with their thoughts, judgements
and personal projections,
but you have stopped.
You have come off the wheel of samsara.
You no longer know anything.
Something is switched off
but mystically, it remains on.
It now radiates peace, joy, wisdom, compassion
and true and everlasting love.

372



In truth, there is not 'us' and 'them'.
Us is them. Them is us.
We are That.
All is That. That is all.

373



When your heart and mind are united
in the search for Truth,
you become instantly beautiful.
You un-become the ugly.
Now you don't need any make-up.
The one who has love for God, or searches for Truth,
is beauty itself.
And as we meet, even without speaking
and unbeknownst to the mind,
our inner being radiates this light and joy.



374

As a result of one's earnestness for the living Truth,
something begins ripening inside by itself,
becoming sweet and revitalising,
fit only for the mouth of the Beloved.

You, as ego,
cannot really care for yourself.
A power has already announced itself:
I am here, inside.
Trust.
A change has come over you
and you can no longer be the old self.
Don't make any conclusions at all.
Just be aware of this silent inner presence
and completely surrender in it.
You need not be concerned anymore
about what shape life takes.
Leave it all to the power
and presence of God.





It is a bit like eating your meal.
You take care that it is cooked well
and that you chew it well,
but once it is swallowed,
it is not in your control anymore.
Now another power is taking care of all that
and it is going to empty you out.
It is emptying 'you' out.
You are being emptied of an old ghost story,
emptied of memory, of time,
of personhood, of all personal-self delusion
you have for so long dreamed.
Now you are left as the Indivisible alone—complete.
However, there remains a sense of being fully yourself.
Contrary to what many expect or anticipate,
there is an immense joy.
What will happen in the future?
This is of no more concern to the one who is free.
Time itself has left.
For some, it will be as though life shrinks down
to a tiny, tiny thing, like an atom,
but inside this atom is the entire universe.



You say, 'When I am in the Absolute, everything is fine. I even feel to decline sleep, for the mind may creep back in by morning.'

It all sounds earnest but who is speaking such things? I know this voice. I know it very well. It is the voice of personhood. It is the voice of this world, but it is not real even though it is often accepted to be the voice of a true and sincere seeker.

I cannot say these things everywhere, for my audience is small. It can seem like there is little compassion unless I say, 'Don't worry, just keep going, just keep trying and soon you will reach your ultimate goal.' But today I am saying, Enough of this! Off with your head!

You, your Self, are already here and complete inside your own Being. One only needs to turn away from ego by understanding and embracing the Truth that is being pointed out. Just be one with That. That's all.



Let's keep it simple, for complexities are almost always a falsehood in disguise. Only the self-portrait that the Self has of itself as a 'person' can strive for freedom from the hypnosis of egoic and psychological conditioning. This dynamic self-portrait functions as a duality. The Self cannot be the outcome of any evolutionary movement or process, for it itself is the immutable Reality.



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Light is colourless, but when it hits a prism,
a rainbow of colours is seen.
But they all come from this single colourless source.
Similarly, enjoy this life of colour
while knowing it is sourced in your colourless spirit,
without which the rainbow of existence
cannot be perceived or experienced.

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Let yourself be merged into that pure emptiness
which is the presence of God
and true source of all spiritual striving.
Just present yourself genuinely
as a candidate for freedom.
Trust without the need to gauge anything
such as how well you are 'progressing'
and what is likely to 'happen later' and so on.
Once the sense of presence is recognised within,
you will have the urge to surrender everything
to the higher power and merge your mind
inside your Heart.

380



However vast your knowledge,
if you keep your ego,
you remain in ignorance.

381



There are no great 'persons'.
Alexander the Great is a myth.
Where is his greatness now?
I don't hear of anyone having a relationship
with Alexander the Great in the heart.
But there was one man
who came riding on a donkey
that thousands of years later no one can forget.
We should really find out
what the difference is.

To live with your head at the Master's feet
is to live on top of the world.
This has been my own experience.
Surrender yourself and keep quiet inside your Being.
Don't worry about anything in this world
and your eyes will shine bright again.
Your Being becomes open, clear and pure.
Trust.
As you move, Grace goes ahead of you.
Even before you take your first step,
she is there with you and walks with you along the way.
Therefore, lay down your arms.
Lay down all your techniques and efforts
so that you may discover the effortless.
The whole universe
is supporting your awakening.
Neither doubt nor fear. All is well.
Take rest in this knowing.
Find and feel your Heart again.





A wave is ocean, and when it rises up, it is given the name 'wave'. When it is given this name, it is like it has an independent existence. It seems to roll along the surface, which is all water—water flowing in water—and this we call a life. Then it subsides and this is called death. Actually nothing happened to the water. It is just a natural movement, but because name and form are attributed to it, it appears as a separate existence, or entity. All the while it is only the play of water rising, flowing, subsiding—no story. Mind makes the story by creating an illusory identity. In true understanding, it is all one. When the identity rises up, we celebrate it as a birth and when it flows, we call it life. When it subsides, we call it death and grieve. But really, if you look from the perspective of the True, nothing really happened except the dreamed life of a ghost comes to an end.



How incredibly strange that there are many people who, at the first sign of the smallest pain, rush to the doctor for some cure; they take it that seriously. But amazingly, due to ignorance of our original nature, the greatest suffering—the fear of both death and life—has been going on for lifetimes, and yet so few inside the human kingdom seem to recognise the magnitude of this phenomenon.

385



Whatever happened, you never saw it coming.
The greatest things in life, you did not expect
—they simply unfolded.

Free will, destiny, karma, all these things pertain
to your body-mind identity alone,
not to your real Self, which is beyond all that.
As you begin to recognise and accept this,
you relax and see that your life
is spontaneously unfolding
inside an inscrutable harmony.

386

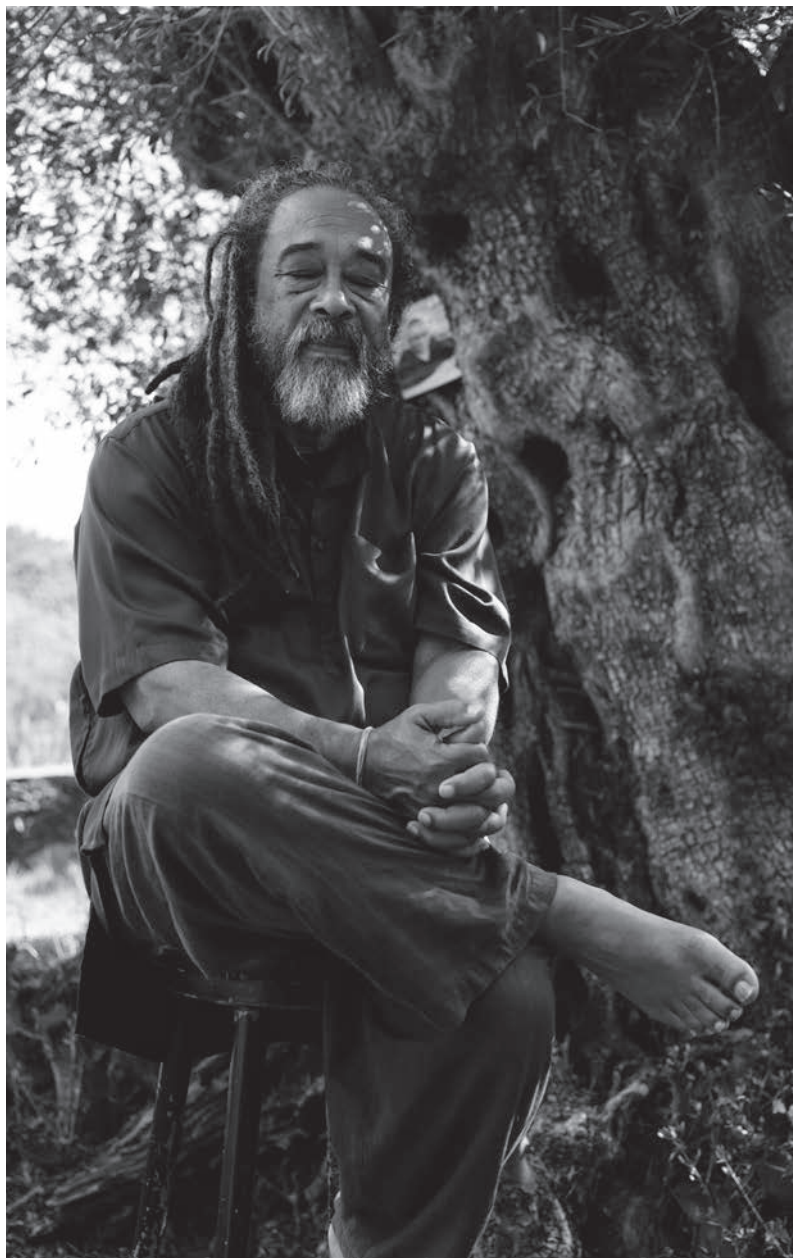


Find that which cannot be extinguished
before the candle of this body burns away.

387



Do not try to hold life to your mind's agenda.
Let it be a moment by moment discovering.
Accept playfully.
Do not suffocate life with plans;
let it show you its own mysteries and surprising beauty.
Now your beingness can open and flower,
and your mind and heart will transcend fear,
and radiate wisdom, light and joy.



By the Tree of Life, Monte Sahaja



Evening satsang at Mooji Mala, Monte Sahaja



Moojibaba reads from the Avadhuta Gita

May these words
light a fire
that never goes out.
The fire of the
Spirit of Truth.

— Mooji

Glossary

Advaita Advaita is a spiritual philosophy and path to the realisation of the Self. It emphasises that there is one indivisible reality and that it alone exists. All of manifestation, everything perceivable, including our own sense of individuality, is inseparable from this sole reality. Advaita literally means ‘not two’; one without a second; non-dual. Advaita is a path of wisdom and understanding, a direct, immediate and effective way to spiritual Liberation.

Bhajan A heartfelt and soulful offering of devotional song in reverence and veneration to God or Guru with the purpose of merging with the Beloved.

Bhakta A seeker with a heart of gratitude, devotion, surrender, and selfless service to the Supreme. A follower of the path of Bhakti Yoga.

Bhakti The spiritual way of the heart. Bhakti is an overflowing love, gratitude and devotion to one’s Guru or God. It is a yoga that starts out as a deep longing to be one with the Beloved, and eventually culminates in an inseparable union with the Supreme, That which truly exists.

Buddhi Sanskrit term for the intellect.

Conditioning The unconscious absorption of ideas through one’s environment, e.g. family, education, society, culture, the media. Conditioning shapes personal identity.

Consciousness The dynamic aspect of the unchanging Absolute Awareness-Self. Mooji sometimes refers to it as the Child of the Absolute or the Breath of the Absolute. It is the light by which the entire world is seen. It is the lens of the Absolute, the conceiving and perceiving power and function through which the world of manifestation arises and is seen. Consciousness is formless but gives rise to all forms. It is intangible and simultaneously the catalyst or spark for all that is tangible. It is the pure ‘I am’ presence arising naturally within each living form. Mooji uses the terms impersonal witness, being or beingness, the sense of presence and the intuition