



White Fire

Spiritual Insights and Teachings
of Advaita Master

MOOJI

Second Edition

Moji Media Publications

WHITE FIRE

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How could I possibly describe my Master
when He is the source of all?

In Him all manifestation comes to life,
dances and goes back to silence,
yet He remains untouched.
He is beyond space
and is completely ungraspable
to the human mind.

He is the light of this world.
He gives life to life.

He creates the play of you and me,
of this and that, but He alone is.
He is subtler than space, lighter than light.
He is nothing with everything inside.
He alone Is.

From Him radiates tremendous peace,
silence and joy, but He is beyond all qualities.
All is Him alone.

Salutations to Thee.

Jai Sri Mooji!

– *Krishnabai*



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



In you – I AM

Foreword

We welcome you to step into *White Fire, Second Edition*, a collection of unsparing, direct and timeless wisdom from Advaita master, Mooji.

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.

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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, also came from a devotional 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 Advaita, 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

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Burn me like
This ☉
White fire,
Grace of God
Until nothing
Remains
but You.

Mooji

I Have Come to Call You Home



I have come to call you home. Those who have an affinity with my words or resonate with my voice inside their heart, you already know this place or you will soon come to recognise it. You will discover its completeness, its joy and its fullness. I have come to call you away from suffering, from fear, from a life of sorrow, into your own divine Being. I have not come to give you any stories so as to excite your imagination or to sign you up for some long course or to call you into some membership. 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.

There is not one person on this planet who is apart from the Truth in their heart. The world is so diverse and extreme in its expressions; the greatest good and the greatest evil

are here, and in this diverse forest of existence, you must find your way home. Many voices come to call us. I take it we are here together because of the power of God, the power of Love and the power of Truth acting upon our hearts. I have not come to call you halfway home, but to call you fully home. I love to watch the beings awaken from the hypnosis of conditioning, from the fear of both death and life, by recognising their true nature.

Take courage. Being 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. The formless perfection—the highest of the high—is inside your own heart. I am here to point to and remind you of this.

I don't delight in the imaginary. I need nothing from your past. This is not how I know you. I don't know you through your story. I know you through your heart, through your own divine Being. It is all that really corresponds with me, and it is my true connection with you—not a connection shaped by ideology or philosophy, but a connection formed through the living power and presence of God. It is this that I respond to, and it is only this that I know. I can only remind you; I can only point to that. The rest must somehow come from the highest in you in response to my pointing, in order to complete this yoga of true understanding.

Sometimes feelings of doubt, resistance, lethargy and distractedness will come, and I want you to be aware

of that ahead of time. Do not fight with that, but rather keep your attention in the place that I am pointing to: the infinite Self.

It is not I who makes satsang successful, it is us together—you bringing forward your own truthfulness, your own deep yearning and your thirst for righteousness. It is this that causes everything to come alive, to sparkle with new possibilities. In my view, there is nothing higher in the human kingdom than discovering our divine nature whereby beings are raised from the sleep of ignorance of the Self to the bright joy of awakening. As everything else is perishable, find that which is imperishable, and fall completely in love with it.

Don't go to sleep until the night of ignorance disappears forever. Remember, the light, peace and presence of the Lord shines within your heart eternally.



We are One.
There is only one in us.
There is only one as us.



The Truth simply Is.
It doesn't need to be taught or learned.
It only needs to be pointed out,
recognised, loved and honoured.



The way is not really a way. It is a depth.
It is not a distance.
It is a deepening into the stillness,
stabilising in the unmoving.
It is not a walking journey.
Journeys are for the body and the ego-mind.
But the subtlety of intuitive seeing takes you deeper
into the bliss of the unknowable.



The universal one is not the one
who travels around the universe. It is the one
in whose infiniteness universes are seen.



We are studying life and gathering knowledge,
but true knowledge arises spontaneously
from the realisation of the non-dual Self.
This wisdom does not come through outer study but
through synchronicity with the Supreme Being.



We believe so much in the evidence
of our senses, which we take to be real,
but of the evidence of consciousness
we appear to know nothing.
If you only take yourself to be your
body, mind and conditioning,
but yearn to discover much more than this,
then open your mind and heart fully
to the possibility of grace,
and it will begin to reveal the first steps
of what is to become a miraculous existence.



Rumi says, 'Whatever brought me here
must take me home.'
Now I ask you, What is home?
How much distance from here to home?
How many kilometres from home are you?
Inquiring like this with patience,
earnestness and perseverance,
one finds one's true home
of joy, wisdom, love, peace and grace
that is distanceless and inseparable
from one's own Self.



Everything comes right
when you are sitting inside your own Heart.
When you become empty of identity,
all is Buddha.



Behind the facade of the person is the perfect Self.
I can only encourage you to turn within
and recognise this. Fall inwards into the embrace
of the formless. Don't delay.



Those who feel bored in life
are ever seeking entertainment for their minds.
The lovers of God are ever content and serenely happy,
for they are not fed by mind,
but rather nourished through the heart.



Surprisingly, most truth seekers underestimate
the power of Self-awareness.
It is the purest and most potent force in the universe
and yet few, even among spiritually-inclined beings,
are aware of it as their own fundamental nature.

Grace has come in the form of satsang so that you
may recognise and experience your greatest discovery:
unending peace, joy, wisdom and love,
and more than this, your eternal existence
as blissful awareness itself.

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What you are naturally aware of is that you exist and are here perceiving the flow of life. Consciously or unconsciously we all take this for granted. The divine mystery of this life is that it is possible to wake up to the truth of who we each are apart from and beyond the limited sense of person we take ourselves to be. Rare is the one who awakens to his full potential as consciousness-awareness and whose life is the evidence of that. Know that it is totally possible for you to discover yourself as imperishable, unborn Awareness.

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Lesser things in life you have asked for and received. How could you ask for Truth and be rejected?

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If freedom is your heart's desire, say Yes to Truth without hesitation or compromise. Say to the Lord of the Heart, 'Replace 'me' with You. Rid me of ego and merge my mind in You. If there is identity, replace this identity with Truth. Let there be only oneness here. Dispel any arrogance, any ego and let me melt in You, beloved Lord of my Heart.'

This Yes is very, very powerful when it comes from the heart itself. It comes from the heart and goes straight to the heart and sets off a time bomb in the earth-bound mind. This Yes without compromise is the divine Grace that comes to guide you back to your original innocence, to the timeless and limitless Being.



Only by returning to zero can we see
that all this investment in the dream called 'I-me'
is just a massive distraction
from the glory of the Truth we are.



Initially, people don't easily grasp what I am pointing to
because they are used to hearing and following with
their mind only. But I am not speaking to their mind;
I am speaking directly to the heart. It takes time,
patience and earnestness to rediscover one's ability
to listen inside the heart. When you hear me inside,
everything becomes light and clear.

Mind is habituated to giving and also carrying out
instructions in order to reach somewhere or to discover
something phenomenally. However, true understanding
occurs in the Heart. The Heart does not seek to
accomplish anything. It is already perfect and reveals
the ever-present and timeless Truth we already are.



Who knows the sweetness and power
of abandoning oneself at the feet of the Supreme?



In this life, what ought to be the most important
is the search for Truth. Truth can never be merely
concepts or conditioning or belief. Truth is spirit
and life. It is what we are. It is our very source.
It is our essential nature and being. It has been so
from before the beginning of time. Truth is timeless.

The veils of ignorance, delusion and personal
identification hold everyone hostage, causing us
to be distracted from the indivisible Self
and to be fixated upon the fleeting things of this
passing world. This is the cause of all suffering.

Here in satsang, these veils are being lifted so that
the clear light of awareness alone shines. This is love,
truth and lasting freedom. It is available to everyone,
because we are already this, choicelessly. All that is
needed is to come with an open mind and a thirsting
heart, with this urge inside: this very day I must be free.



When you say 'I', know that
the true import of 'I' is consciousness,
as opposed to the limited sense of personhood,
a state aching to be transcended.



You say you don't want anything but freedom,
but when you don't want anything, that is freedom.



To be happy without attachment is best. To be attached
and happy is more a temporary, than a stable state.
You may enjoy a relationship, a place, or some favourite
thing, but if you become attached to them, it means
that, to some extent, you have limited your freedom.
Now, to enjoy without attachment is very rare indeed.

Attachments often lead to expectations, projections,
dependencies and clinging—all synonyms for suffering.
Who has not tasted this? When the thing you
desperately desire is not available, suffering rains
like hot sulphur from the skies. The wise know this
and abide in their natural state.



If you are looking for healing, I tell you,
The greatest healing is to wake up.



Remove the person's fears and phobias,
and a better person is revealed.
Remove the person itself
and the Self is revealed.



Who knows how many lives you have already lived?
 Consider the stars. How old are they?
 A star, however brilliant, is not aware of itself
 for it is not sentient.
 It is an object of perception.
 You are the infinite awareness in which
 even your limited identity appears.
 How can you, as pure, attributeless awareness,
 be less than the age of a star?
 Awareness is the source and substance
 of all knowing and perceiving.
 Reflect upon this.



'I am' is both the way in and the way out
 of the game of the manifest consciousness
 in its aspect as the play of maya.
 When the belief 'I am the body-mind person'
 happens inside the innocence of 'I am',
 suffering comes into the world.
 When the error of this belief is exposed and removed
 by the grace of God, then the 'I am' returns
 to its natural state of joy, harmony, silence and love.



Upon discovering the infinite Self,
 one immediately breaks free from the binding
 ropes of desire, attachment and fear
 and shines as the blissful Self.



Who was here to receive the sense 'I am'?
To whom was it given?



Your own being created me in your life
to remind you of who you truly are.
But don't depend on my form,
make use of the presence I am.
It is a perfect reflection of the Truth you are.
Don't delay your way home.



Your life should not be okay.
Your life should be sparkling.
Happy, contented, complete.
A Buddha's life is not okay.
Bankei's life is not okay.
Ramana's life is not okay.
They are K.O. You understand?
They 'knocked out' the nonsense of ego.
An 'okay' life should not be accepted
by any intelligent being.
You have to discover, to undress
your own Buddha Self,
your own Christ Consciousness,
your own Shiva Being.
If you wish to know how,
come to satsang.



What is the ego-mind's fear of awakening?
It is: Who wants a relationship with Miss Nobody?
Who will employ Mr No-Mind?
What kind of future is there for one who is desireless?
But I am reminding you that all these are the ego's
hoaxes, taboos and attempts to distract you
from your own true, ever-perfect nature.
In truth, the awakened life is magnificent,
inspiring, harmonious, joyous and complete.



Even if you became an astronaut
and discovered unknown galaxies,
it would not be as great as discovering
your own Self right here on earth.



Something that once seemed to be a stroke
of misfortune you later come to realise was a blessing
in disguise. Now as you are becoming increasingly
aware of your real Self as perfect Awareness, the realm
of the unknown with its spontaneous, unpredictable
and miraculous display, is in smooth accordance with
your own natural being.



The ego is like God's egg that must hatch open
to bring that divine light into the world.
To hatch means to discover one's real nature.
Through one's own satsang, something inside is
maturing enough to be merged in God.
And remember, God is not different from you.
It is not like you move out and God moves in.
He is you. God is your truest Self—the Supreme Self.
Keep saying Yes inside your heart and
fall fully inside the Beloved.

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Whatever comes, do not push away;
 whatever goes, do not grieve.
 Everything appears just like clouds floating by;
 they just come and go.
 Stay only as the unmoving awareness.
 Awareness and Truth are one.

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There is only one thing to be done:
 give up the idea that you are your personality
 and be open to a greater truth.
 Spirit is presence, not person.
 Like this, Grace enters your heart and reveals
 your true nature as unborn awareness.

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Wide are opinions,
 narrow is experience
 when perceived only by the mind.
 Shallow are opinions,
 deep is experience
 when perceived inside the Heart.





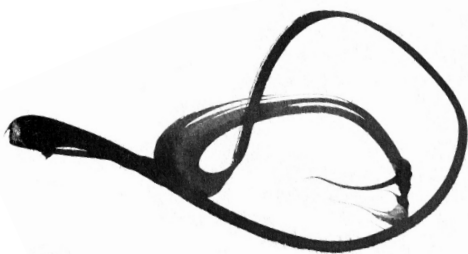
When man pursues experience, he becomes the body.
 When he pursues knowledge, he becomes the mind.
 When he pursues God, he becomes the Heart.
 When he pursues Truth, he becomes Nothing.



When you are absolutely nothing,
 you find galaxies of love,
 worlds of peace, oceans of joy.
 It is a paradox that you have to
 give up everything to find everything.
 That is what Christ means when he says,
 'He who loses everything, finds everything.'
 The one who gives up his life for Truth
 finds everlasting life.
 Now it is your turn to solve
 some of these ancient paradoxes.



Know and understand that you are not a 'person' with consciousness, but rather, the perceiver of the person and whatever else appears on the screen of perception. Knowing this, whatever arises is perceived and intuitively discerned to be changeful. That which perceives cannot be that which is perceived. Recognising all appearances to be impermanent by nature, one ceases imparting too much importance to them. Thus, one discovers and confirms one's true nature as the formless and neutral witness of all phenomena.



I have not come to burden you.
In fact, if you are open, I have come to unburden you from all this needless suffering, to free you from this costly belief that you are a mere person. You have tried it your way, now try it my way. Observe: it is the nature of the personal mind to distract your attention away from the Truth, to limit your sense of being, to drain your natural energy. And yet, while we keep pursuing the wind, the Self, in its perfect harmony, is overlooked and unknowingly swapped for misery.



Self-Realisation Guidance

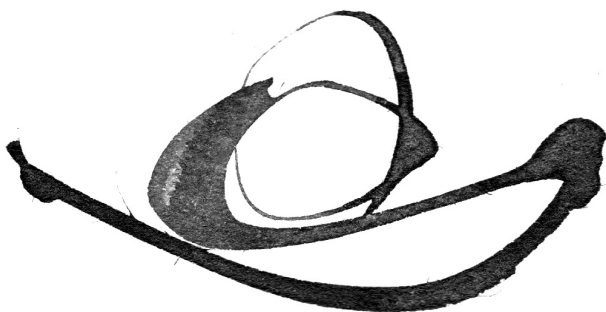
The Effortless Self

We all know the sense of being. Without practising anything, all beings naturally refer to themselves as 'I, I am or I exist. 'Am' means to exist, to be. But do we know who is the 'I' that am? The 'I' that exists?

The sense of existence is naturally present within us and is an unquestionable conviction and sense for all living beings. It is there at the beginning of perception. It functions during the waking state as the witness and observer of all that appears within us, consciousness.

This feeling, 'I am', 'I exist', is the natural, untaught way by which we recognise our very own existence.

Avoid the tendency of thinking that the 'I am' is some special state that we have to search for. It is just the very natural sense of being. Recognise and confirm this.



Be with the sense 'I am',
the natural sense that you exist.
It is not something you learned.
It takes neither time nor effort to be aware of this.
It is an effortless intuition
that is here before learning or conditioning begins.
It is never apart from you.
The sense 'I' or 'you' means conscious presence.
There is no distance to reach it.
There is no existence without it.
It is naturally present right where you are.

So now, just be with it.

Don't let the sense of presence connect with anything,
no matter how familiar, attractive or natural.
Don't hold or combine your natural sense of being with
any thought, image, concept or feeling.
Hold no intention in the mind.
Neither focus on past nor future, nor even the present.
Leave everything aside absolutely.



Satsang in Titignano, Italy, 2016



Mooji prostrates at the bed of his Master, Papaji, in Lucknow, India, 2016



'Shower of Grace', Monte Sahaja heatwave, 2019



Walk along the Ganga in Varanasi, India, 2016