


Dedicated to the
Mooji Sangha Team
Who serves with
body, mind and Heart
to share with the world
the Truth they have discovered
through Satsang
~ Mooji



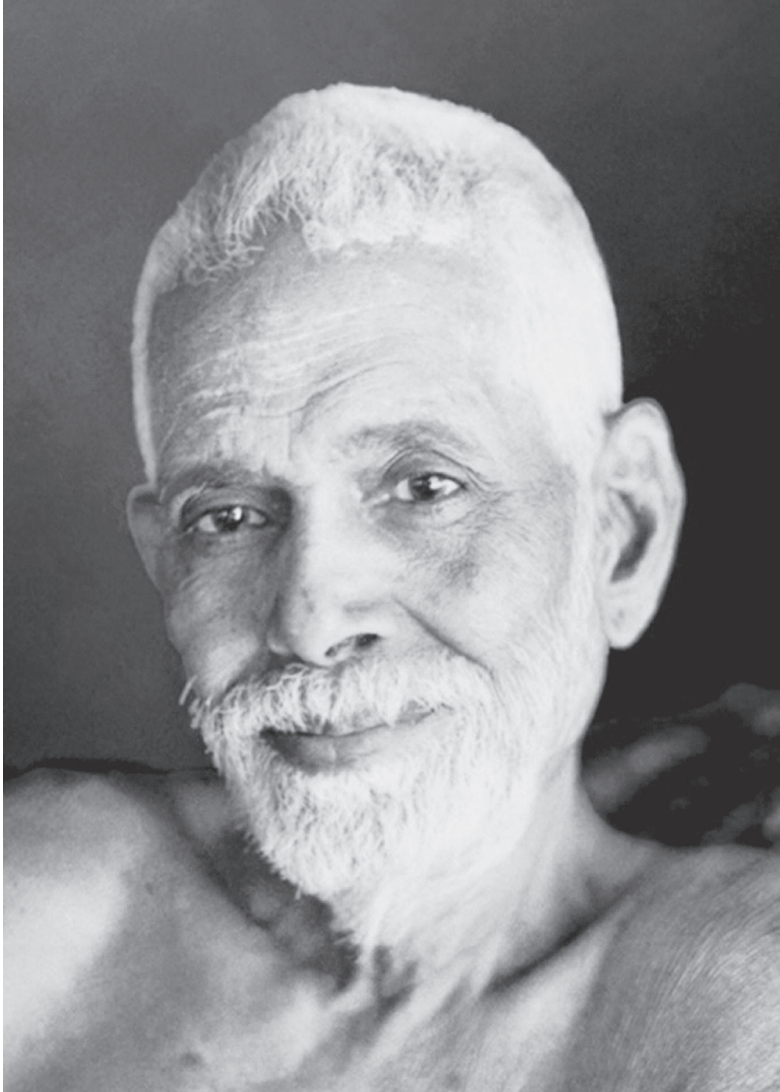


Prostrations
at the feet of my Master,
the embodiment
of grace, wisdom and love;
the light of whose presence
dispels all doubts and delusion,
thus establishing the mind
in its original state
—unborn Awareness.





Sri Harilal Poonja
Beloved 'Papaji'



Bhagavan Sri Ramana Maharshi
The Sage of Arunachala

PREFACE

You hold in your hands a gem that could facilitate the direct experience of the mystery which is the foundation of the entire Universe. Here is an opportunity to know and become firmly established in that ‘knowing’—which is that you have always been the timeless and infinitely perfect Being.

Many speak of the Truth; few know it directly and fewer still have the capacity to reveal it. Mooji is one of those rare beings gracing this planet who not only is awake, but is also able to drive the mind back into its source through the authority of his words and presence. In this way he demonstrates a unique ability to release sincere seekers from the dictatorship of the egoic mind.

Writing on Water is a condensed ray of that warm effulgence that is Mooji. Contained within are golden nuggets of wisdom gathered over the past decade from Mooji’s notebooks, and from his private meetings and satsangs around the world. This book is also a treasure for its original artwork, which supports the written Truth. Mooji’s brushwork carries no intention to capture any known objects. It is an outpouring of creative joy. His drawings express the spontaneity and freedom consistent with life. It is the belief in the mind’s interpretations that limits and causes us to stray from the obvious Truth. One way out of this trap is to contemplate what Mooji shares and unswervingly points towards.

A broad-minded attitude is helpful in approaching this book. No matter what spiritual literature or teachings one has studied, living words of Truth will always be fresh and immediate. What follows is not offered for theoretical discussion or debate, or indeed to be taken blindly. Concepts in themselves are not fixed; they only appear that way when we confine ourselves to what feels familiar and move in an environment where assumptions are rarely challenged. Truth cannot be systemised into sanitised concepts, no concept being whole or original.

You are invited to dip your mind into this wellspring and allow your heart to fully imbibe the radiant wisdom gleaming from these pages.

The Editors



The whole point
of these sayings is to leave your
mind empty, not full.

If you go away with learning,
you have missed the opportunity.

Satsang is not
a teaching but a clarifying, so that
true understanding may be reinstated
and delusion dispelled.

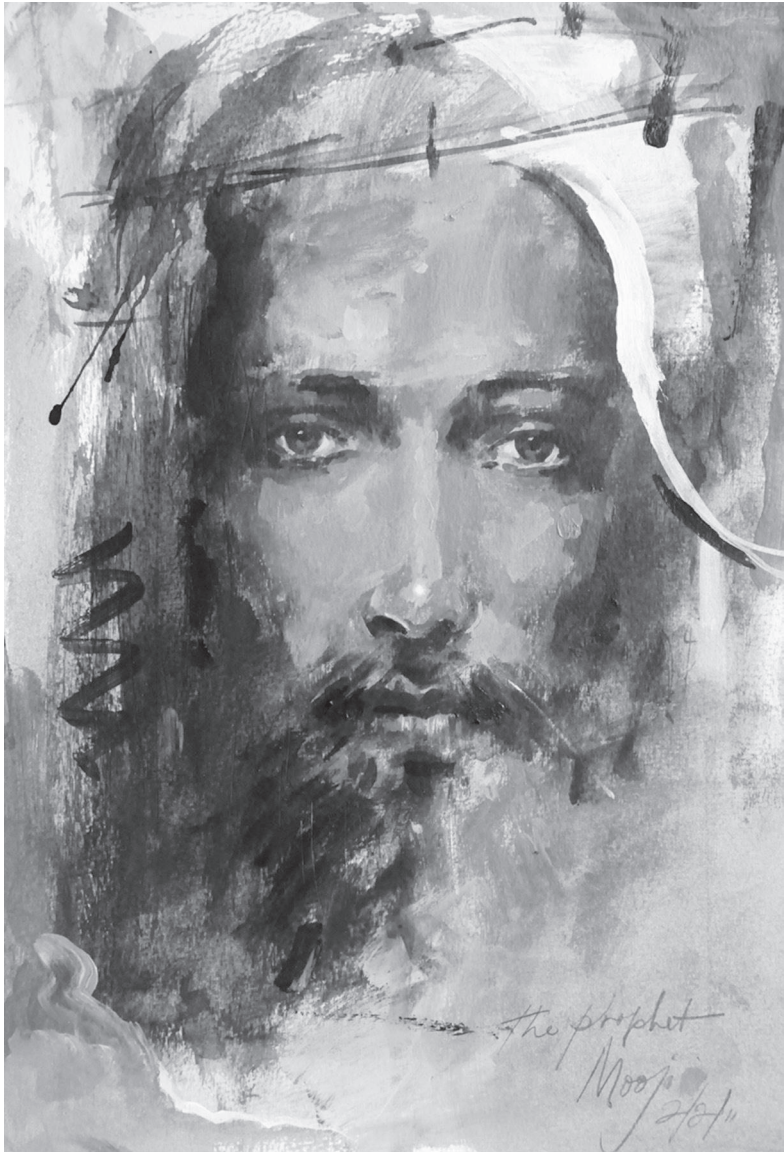






I am not
a speaker nor a preacher.
I have no mission
to change the world. I have no original
words or teachings to give anyone.
I reflect only what I have experienced directly
inside my heart, in the most natural way.
I have no fascination for fresh ideas or activity.
All enthusiasm for worldly endeavours
and striving have all but gone.
For me, thoughts, words and deeds
—the activities of life—are merely the utensils
for serving out the
prasad of the Beingness.







Ultimately, it is freedom from
even the concept of freedom that we seek.
It is the end of striving.

We place our attention, our efforts,
into becoming the best 'someone' we can be.
That is the outcome of conditioning and
it is natural and unavoidable
till the truth is recognised and verified inside the heart.
Evolving towards perfection
is the whole story of humanity, but
it is not freedom, not truth.

By all means
live the highest expression you can. Change what you feel
is not in service to your freedom and truth.
Follow your heart's prompting but do not take
the expression to be the embodiment
or definition of the Self.

Enjoy, with gratitude, your life
as a gift from life itself;
as an expression of God; as the dance of the cosmos,
while remaining within as the formless seer.

The sage looks in the mirror of existence
at the image appearing as himself but he is not confused.
He remains the unalterable Being shining
inside the shrine of emptiness.



What hurts most is having to live as a 'me'
instead of pure 'I'-awareness.



What is a good disciple?
A master in the making.

What is a master?
A successful disciple.



Conceptual spirituality
has always been readily available.

What is rare, is Holiness
—that which shines by itself
when knowledge is swallowed
inside the heart.



Beware! Experience emotions
but don't become an emotional accountant.

The ultimate trick of the ego-mind
is to slip behind the concept of the seer.
It then says,
'I'm not anything that appears.'
Only the wise will detect its presence
and root it out.



The Satguru's grace throws 'you'
out of yourself and enters your absence.



Your self-image is as ephemeral as the play of
light dancing on the surface of water.



As guests do not arrive at a restaurant
bringing their own menus,
do not come to life with your own
list of requirements.

Who will be content
with the meals that life prepares?

It is not
merely mind-watching;
but rather
recognising That
in which mind
is watched.



Realising no concept
has autonomy,
leave mind as open space.
Neither close any concept as fact
nor take ownership of it.
Most importantly, refrain from
identifying with any idea
however enticing.
Thus, you will not limit
your natural mind.

Self-inquiry
does not improve the 'I',
rather it exposes
the 'I' as mere thought,
and finally dissolves this 'I'-thought
into its source.



Who is saying,
I can't find the 'I Am'?

The 'I Am'
is speaking this in its
confusion as mind.

Even the label 'I Am'
is not needed;
you are the 'I Am' itself!

And you are That which the
words 'I Am' point to.



The world is full of mad people.
What is this madness?
Pursuing the trivial and transient whilst
overlooking the
Jewel of non-dual Bliss.

A thought may arise,
'It's okay now, but it is going
to be different when
I return to my daily life.'

Already you are
anticipating your downfall.

Recognise this as thought.
Feel its pull yet stay centred as
the uninvolved observer,
confirmed in the knowing:

this is untrue.



Although it is true
that practices by themselves
do not automatically
lead to enlightenment,
they do have an essential place.

Initially, they prepare
the mind to be receptive to subtle truths.

Once ultimate understanding occurs,
practice continues to assist
in establishing the attention
in the ground of Being
and to ward off doubt towards
what has been recognised
in the heart.



*If you dip your finger in water,
it trembles a little;
when it is removed, the water
becomes quiet again.
This is the nature of water.
Similarly, the nature of Being
is such that if stirred,
It returns to its natural stillness by itself.
No help is needed.*

*But where there is the 'I-me' thought,
the finger
is always agitating the water.*

Rather than
becoming involved
with the scene,
look for the seer.



When a real meeting
happens between
oneself and the Guru,
both vanish.

Only the Satguru,
the indivisible Self, remains.



One suffers not
so much
from the concrete world,
but from mental noise.

Inner space is
the natural resting place of all beings
—it is our place of true meditation,
stillness and love—
when hidden, due to false identification
with the ego,
chaos comes into the world.