Writing on Water
MOOJI

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Spontaneous Utterances, Insights and Drawings

Edited by Zenji and Manjusri
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
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?
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.
There is no ‘thing’ beyond ‘I Am’. You, as ‘nothing’, are beyond ‘I Am’.

Usually the questioner is not questioned. The questioner’s question is the focus of attention. The majority of questions, being objective in nature, can be satisfied with objective answers in accordance with our mental tradition.

However, as soon as, ‘But who is the questioner?’ is asked, an earthquake enters the mind and the false identity begins to deconstruct, giving way to the light of pure Being.
That which Is,
doesn’t look like anything.
Mind looks like everything; every thing is mind.
Self resembles nothing.
No experience can be the measuring stick for the Self.
So sublime, so beyond all imaginings and the thinking mind,
is the Absolute Reality—that which we truly are.

Realising this, one moves from death into everlasting life.

Truth,
though non-dual, is not sterile.
No need to force one’s life into a flavourless existence.

Many are they who talk about ‘God’, ‘Spirit’ or ‘Consciousness’…
Rare are those in whose presence this Truth is evident.
Mind,
once swallowed by the Heart,
is burped up
as silence and peace.

Death
is one of God’s great ideas,
for the fear of extinction
drives the mind
to search for that which is undying—
one’s unborn Being.
You are total unicity beyond duality. That you are.

You are so one with yourself that you cannot perceive yourself. You can only imagine that you are other than that.

Like a knife that can cut so many vegetables but cannot cut itself, or the scale which can weigh so many objects but cannot weigh itself, so it is with the one supreme Self—the sole Reality.

Being indivisible, it cannot perceive itself, it can only perceive what it is not.
The highest sadhana is when perceiving and being are one.

Be true to Love.
Do not betray Her.
Then, on the day that the forest of the mind bursts into flames, you will not run.
You will remain silent and still; for this is when Love bears Her sweetest fruit: untouched Presence.

We are holding onto so much! We carry around so many memories, intentions and concepts in the pocket of the mind. Keep emptying your pockets.

Some rare beings, seeing the futility of storing the worthless, simply rip out their pockets and throw them away!
I am not giving, finding or sharing Truth. I am Truth itself.

Why do I feel so bound, so unfree?
Because you are trained to believe it.

The doctor says, ‘You are going to die.’
This moment and message you will not forget.
The sage declares, ‘You are the Eternal. That will never die.’
The next moment you forget it.
How amazing is the delusion that holds this world spellbound!
If the kiss of a lover
can set you on fire,
what will the kiss from God
do to you?

Allow yourself to be
truly kissed from within.

A kiss your mind
can never give.
Eternity is not endless time, eternity means timeless.

It is you who determine whether something happens or not.

It is an option, an appearance, not a fact. Without interest there is no registration—nothing ‘happens’.

If you believe in and identify with a movement—there is a ‘happening’. Right there it begins writing itself into your memory.

Such is the nature and mechanism of the mind. Therefore, abide as Awareness only.

The ways of the mind are ancient but your Self is timeless.
What is it that cannot be altered or removed?
How much distance stands between yourself and that which cannot be taken away?
Only the distance of a thought.

God offers you bread. Don’t ask for toast, make it!