

Super Souls

Sharing Kindness, Love & Gratitude



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Super Souls: If our soul wishes to be in a state of non-duality, why are we here? Why not stay in a state of oneness?

Mooji: We are in the state of oneness already, but in our dynamic expression as life and as individuality, the consciousness must grow through the experience of duality. It's a funny thing because you could say: "I thought consciousness was perfect," and it is, but when it manifests as duality, as relativity, and as life in the world, duality is unavoidably present and necessary because there cannot be any experience without duality.

Our true nature is a harmony. That harmony is always harmonious. Harmony can never be disharmony. The only way this harmony could have the experience of disharmony is by dreaming it or, if you prefer, imagining it. First the harmony dreams a kind of disharmony and then it moves through its dream world in search of harmony because there's an impulse inside our existence that searches for what is natural and harmonious. This you may call the yoga of life.

Something inside this dream of disharmony feels separated and is therefore unhappy. For the majority of mankind the search for happiness takes the form of acquiring things: finding the right career, making a lot of money, having a stable and happy relationship, family, fame, power and so on. But eventually we will have to realize that no lasting satisfaction is derived from these things. Yet every part of this play is meaningful and contributes to the unfolding of the great play, because having eventually run out of moves, human beings are compelled to direct their attention inwards. Life may then present them with the question: Who am I really? What exists here as 'I' and what is its purpose?

Sometimes I call 'Who am I?' my piranha question—it consumes the questioner and everything he imagines to be true until nothing is left as permanent but pure awareness itself. Even the sense of the seeker, seeking for something, is itself perceived in this awareness, and that is an atomic discovery or recognition on the path to ultimate realization of the Self.

SS: You recently said: "If you are open to Truth then you expand into greater and greater seeing." Can you explain what the truth is exactly, how we recognize it and how we can connect to it?

Mooji: First of all I want to dispel what I feel is a misconception: Truth is not knowledge, it's not some sacred cluster of concepts or philosophy. It is not that when you find truth, then you know and possess truth. It's not like that. We *are* truth. We are also the physical or dynamic manifestation of truth, but our body is more our transient aspect of it. We are the unchanging truth, the timeless harmony. We are in fact one with the totality of all there is. See it as the collective expression of life, of joy, of wisdom, of peace, of diversity, and the play of apparent opposites—all of this we can say we are as dynamic being. I don't believe in teaching this, because it is not so easy to grasp. I prefer to guide one into the direct recognition of the Self within, to discover the fullness of emptiness, because that is not difficult, if there is openness. Often, through clear and simple guidance people do become empty, but it is not a dead space like the mind's version of emptiness. This emptiness is an indefinable, indivisible wholeness. Its fragrance is sweet too, as it emits great joy, wisdom, peace, compassion and love. This is a striking discovery which you don't get through mere verbal or intellectual teaching.

But in spite of that profound and direct experience of truth, it seems as though the mind just comes back in again with all those false ideas about one's personal self and life, which triggers doubt in our real nature as effortless freedom, and so it appears that this understanding gets covered up. This is because we still retain a sense of personal identity that is the door through which these psychological energies will come back in again, and this can seem overwhelming for us. When the carnage of egoic thinking is felt, all the energy rush will go to the crime scene, so to speak, and you get the feeling that you lost the truth. If you believe this strongly, you are actually believing it into existence, and then you have to find counter beliefs to try and get yourself out of something, all of which is really illusory.

Much of our life is lived with these illusions, and if truth is really being discovered, then naturally it will expose illusions for what they really are, and they won't be able to hold up in the light of truth. St Francis of Assisi once said, "What you are looking for is already where you are looking from." That's a very beautiful clue. Because of our conditioning and our trust in theoretical and objective knowledge, it can seem that truth can be discovered in a phenomenal way, but truth is the subject, not the object. It does take some form of grace to turn this understanding into direct experience, because we can get stuck in a very traditional, intellectual mode of perceiving. Truth cannot be discovered in the way we can discover anything else. Actually, we *are* already the truth we are hoping and searching to find, so there's no need to look beyond your self.

As you begin to discover your inherent harmony and your completeness, the old misconceptions come to the surface of the mind and disappear like bubbles do when they reach the surface of the ocean. Like this, you begin to realize that you have always been the unchanging Self, and that the belief in 'becoming' the truth was never true.

SS: As we are growing spiritually, we can often feel resistance from the ego. How can we balance our spiritual being with our mind/ego and attain total freedom and be ourselves?

Mooji: I don't feel that there is any reason why we should compromise on any situation which then makes it okay for us to retain the sense of ego. I don't feel that there is any value or any virtue in being an ego. This might seem a very bold thing to say, but from the outset it is very important to state that we are not the ego. I know entirely that what we are is beyond this kind of psychological construct which makes us believe that we

are our conditioning and that we are merely our bodies. I would call the ego a very limiting self-portrait, which is always changing, and even the greatest portrait of you is not the real 'you'.

Our body is completely innocent and necessary in order for experiencing to take place. I am therefore not dismissing the body, but to only identify with the body and conditioning would be limiting. The body is not sentient. It doesn't know you, it doesn't know who it belongs to, it is simply a biological mechanism that the consciousness functions through. This body and the consciousness together are one total functioning. But the consciousness itself is not merely a body, consciousness is what we are. The whole premise of spirituality or spiritual seeking is to discover our true nature beyond the conditioned identity and its projections.



I don't feel that we need to put too much focus on finding a balance, but more on discovering what is true. Nobody can balance anything—balance is already there, inherent in our fundamental being. In the discovery of truth, it seems like balance comes alive through our consciousness and we realize that things are already in harmony by themselves. There's nobody who can sustain that harmony, and even if there could be one who could do it, it would be a full-time occupation, leaving no time for joy's natural expression or anything else. The ego always feels a bit out of balance and alignment, or separated from something that it intuitively knows as a centeredness or a completeness. There is a harmony present, but it can't fully grasp what that harmony is.

It can seem as though the egoic standpoint is our factual being but it is only some kind of self-portrait. An idea we have of who we are is not the actuality of what we are and what is.

Real spiritual discovery is to discern and come to a living recognition that we are not merely our egoic conditioning. In fact if we were the conditioning, we would not be able to observe conditioning. As you follow along this line of inquiry and introspection, you will begin to develop a very natural recognition, which is not an objective recognition, and you will realize that you are beyond all appearances.

The truth is simple, but the seeker of truth is often complex. Therefore the seeker often expects that true recognition should be something enormous, something ungraspable and supernatural, but these are mere ideas which, ironically, arise from the source and simplicity that truth is. This subtle understanding is often overlooked.

SS: Is suffering needed for spiritual growth?

Mooji: Yes. If it was down to each of us to choose and design our lives as we think is best for ourselves, we would almost always avoid discomfort or anything that really challenges our perspective and conditioning. We would fill up our life with chocolate-flavored experiences. Often through very intense, unpleasant, or challenging experiences we grow much more quickly and more deeply. I therefore feel it is good that life is not really in our hands, so to speak, and that we don't know what is coming beforehand.

Very often, when we go through some difficulty, we can more easily empathize with other beings. When things come very easy we have no real appreciation for difficulties and the richness they often bring to life. Appreciation is a huge part of developing wisdom, insight, and a broadness of compassionate expression. So there are different paradigms and outlooks about this. Whatever your situation, wherever you find yourself, right there is a door to your inmost being.

What will make the truth so accessible in one person and not in another? Now, one could say it depends on how strongly your identity is based on your conditioning, your belief that you are this body and so on. If the belief 'I am the body' is strong, then it will be very difficult to find spiritual talk appealing because your language would be based more upon material nature, and upon flesh and blood reality.

For somebody else whose mind is accustomed to spiritual introspection, and not merely someone who is intellectually educated, it is very easy and natural to be in tune and in real time, so to speak, with the universal rhythm and current. They grasp the essential things quite spontaneously.

These differing perspectives shape the quality, depth, impact and 'feel' of experience. One could be perceiving one's world as a very claustrophobic phenomenon while another perceives the same manifestation with great space, wonder and joy. Yet, to another, life is perceived with great detachment and dispassion, as though it were a fleeting and insignificant play. The impact or effect of differing perspectives, levels of maturity and identities varies considerably from one person to another, naturally.

SS: If we create our own reality, how do you explain suffering?

Mooji: This is a very well discussed subject with various views depending on what culture, particularly what spiritual culture, you're coming from. If you want to bring in the notions of karma and things like that, it gets to be a much more complex subject and it depends on what way we wish to discuss this. If we look at it only in the framework of our life as we know it, it seems like our life, our situation, our position, the place we were born, all of these things can be perceived like it's all just an accident, it just happened like that. One might have a very strong belief that to do well is to be materially well-off, but another may have a different outlook, believing that to do well means having very few material possessions, but inwardly being rich in spirit, compassion, understanding and wisdom. These are also considered to be forms of wealth.

SS: Papaji stressed that teaching through silence was more important than teaching through words. How do you bring this across in your own Satsangs?

Mooji: I feel that one has to be sufficiently mature to really learn through silence. It is very difficult to engage through silence and stillness, especially if we come from a culture where we think a lot and have a lot of trust in the more cerebral approach to life, where there is a lot of reasoning and a very strong emphasis on intellectual understanding.

In our Satsang gatherings we often sit together without immediately plunging into verbal interactions. It feels fine in the moment to just sit without talking, and we value and enjoy this. Like this, silence just introduces itself in a very natural way, people just fall into stillness—they don't have a sense that they are learning anything, and maybe this is a feeling that they can't quite explain, but it is a very powerful and auspicious experience for them. However, some people who have come to Satsang have felt very uncomfortable with silence initially. When you are in an atmosphere where there are many people, it can seem like being silent is a kind of strange game and even pretentious.

Sometimes we offer silent retreats. People who have never attended one want to know what it is all about. They ask, "Do you sit all day and not speak at all?" It is not like that. In order to create a supportive environment without the usual pressures of our social or worldly habits, we encourage people not to engage in any kind of communication, so that each participant can focus their attention fully on this inner self. Even body language and eye contact are discouraged but, though some find it difficult or unnatural at the start, nearly everyone is happy and grateful at the end. In our silent retreats, everyone moves in silence, even when we eat together. During main Satsang, however, there's a space where people can bring forward their questions, doubts, testimonies and observations. Initially it can feel very strange for some people. For others it can feel like a great novelty—being with people and not speaking. However, for most, such retreats are like a great gift. After two or three days, most enter into a state of silence very naturally. Some people can't really sink into it,

but most sink into a silence which is not a kept silence, but a true silence which is synonymous with our own natural existence and being. When they begin to experience this field of silence, they can find their answers much more easily and begin to radiate a soft and beautiful energy of pure presence. Many participants pass the state of emotional release through laughter and crying, and gradually find that there's an effortless and natural joy underlying all changeful states. Following this, they move into a phase where there is just a state of pure neutrality and deep silence, free of egoic identity.

This is what Papaji was speaking about. In that state it is very easy to communicate, not merely verbally but energetically, and there's a silent exchange, a communication which is very subtle and beautiful, and it is without conflict because it is a non-conceptual communion.

SS: What is the energy of love exactly, and how can we connect to this powerful energy?

Mooji: We are not connecting with love—we are love, just like we are not living life—we are life. Love is our essential being. The concept of connecting to love only comes because something feels disconnected from love. What feels disconnected from love is our self-image, the idea we have of who we are. This idea is not harmonious, it is not stable, and so from the standpoint of a person, there's an urge to find something that is stable.

Because we have not questioned who we are sufficiently, the personal identity seems to prevail as a reality. We have an intuitive sense that we are stable and whole, and with this sense comes an urge to find that harmony or wholeness. But it cannot be found by the person, who is a psychological construct. Even if the person was able to find something that it could say is stable and whole, he would not be able to appreciate it continuously. The person is always changing, it is always unstable, and it is impossible for the changing to find and retain that which is unchanging.

We're in a realm of constant movement, but in all of that, there's a centre inside us that is unmoving—our true Self. The ultimate goal of any authentic spiritual seeking is to discover that stillness which is in the core of all movement. As soon as we recognize that in ourselves then we find that love is. Love is not perfected, love is what we are. But while we are in the notion of ourselves as being only persons, autonomous individuals, then the game of struggling to find and to achieve seems very true.

SS: Have you ever felt the desire to start a Satsang for children?

Mooji: I have been invited to visit schools and to talk with children, and I just ended up telling them stories that are based on understanding fundamental things in life. Children, like adults, deeply enjoy stories, and it is through these simple tales that they come to some important seeing, and an appreciation of what is already okay in themselves. Storytelling is a wonderful way through which children can grasp essential truths. But this goes for adults too.

I am very open to children participating in Satsang. Some children have even come and presented their questions, which were felt to be very mature and wise questions.

SS: What do you feel is the most satisfying in the work that you do?

Mooji: [Mooji begins to smile, closes his eyes and slowly repeats my question.] The most satisfying is to listen to someone who is expressing through their own real seeing again. To see people being set free from their



delusions and from concepts that we inherit or that we absorb in this dance called life, and coming back to something that is fundamental for every human being.

This is what I feel as the joy in my heart: that I can look at the human being, without any guilt or shame being experienced either way—a true meeting. I don't need to know about their past or future projections, hopes and aspirations, or what their beliefs are, because I know what they cannot *not* be—the timeless and perfect Truth. And a joy floods my heart in knowing and witnessing this.