MOOJI: Non-duality really means that all that we can perceive—this world and universe, these myriad forms and beings, this whole field of the way we think, feel and see the world around us, the sense of the universe—everything is one unity. All of it springs from one single source. It is the source itself that expresses as diversity. In other words, what we regard as diversity or duality is in essence one unity portraying itself as diversity. The concept of non-duality is sometimes perceived to be very complex or abstract, but for me, it is common sense, natural and very simple. Duality is not in opposition to non-duality. Duality is the expression arising within this non-dual truth. In the recognition and experience of non-duality, duality is very natural.

BRIAN: Most people are familiar with the concept of duality, particularly in this realm. But the concept of non-duality is being spoken about quite a bit by people such as yourself.

MOOJI: Thank you for joining us today. It is great to have you here with us for this exclusive interview for our magazine, Veritas. I’m not sure if you know much about Australia.

MOOJI: I know that in Australia the search for truth is very much alive and fresh. We have a few Aussies here.

BRIAN: Mooji, for a lot of people, the concept of non-duality is fairly new. Can you explain to the readers the concept of non-duality?
Mooji: If it is spoken about as a kind of teaching, then non-duality becomes dualitly itself. Even the term ‘non-duality’ finds expression only within the context and realm of duality because even to speak of non-duality is meaningless without reference to duality. However, let’s avoid becoming stuck in intellectual, elitist or purist terminology. It simply means that all of duality is one wholeness, one reality, one vastness expressing itself as multiplicly or diversity. That’s the most simple thing. Ultimately, duality and non-duality are both concepts arising in immutuable awareness.

Brian: I guess understanding these teachings and experiencing them can be quite challenging, especially when we identify so strongly with our indiviudality in physical form. What purpose does indiviudally serve if we are non-dualistic in nature?

Mooji: Well, first of all, if the understanding is there, then it makes the experiencing much more authentic, truthful. And it will not be a conflict. Some challenges will come. We are aware that there is so much conditioning imposed upon us and absorbed by us through daily life that in order to transcend the hypnosis of that conditioning, challenges, doubts and resistances will be experienced. In the search for our true nature, all that which is inconsistent or untrue will arise and be felt as great discomfort. But as understanding becomes more deeply established, we are less likely to run away in fear.

You ask what is the place for individuality? Well, individuality is a very natural expression of life, of consciousness, of our being. The truth of what one’s self really is—that we are not dual—is awareness of our true self, not of some constructed identity. In our current form, the body-mind, we are conscious of our own experience. However, one’s self is only the immutable source that is the same in each body. Therefore, there is a perfume of uniqueness in each and every expression.

Brian: That’s interesting. So, what do you think is the mind-body trap and how can we actually avoid it?

Mooji: Well, what I try to point out is: there is an awareness of the functioning of body and mind. We can observe this, we can speak about our minds, about disturbance or confusion that arises as mind, and the pains in the body, the functioning of the senses and so on. So, clearly there is an awareness, a space, behind the body-mind functioning, whereby they are perceived. A deeper seeing or awareness must be present in order that life in its most intimate functioning is observed. And that is really the aim of true spiritual striving: to discover the essence behind and beyond the functioning, Is there such a thing at all, or is it merely imagined? We each have to confirm this for ourselves until we cannot refute that the functioning of the body-mind appears in front of us. We must admit all of this is seen, something sees all of this. It is a fact. If we identify ourselves merely as the body and mind—and I am using mind in the broadest sense to include conditioning, education, culture, identity, all phenomena—then that which is behind all this cannot be trapped in the bubble of that limitation. It must be immutable.

This is not a casting away of our body-mind existence, but rather, it is an encouragement to proceed further, to go deeper—beyond the limitation of personal conditioned. It is not a question of beyond in terms of distance, but more beyond in terms of subtlety. It is possible to recognize that there is, you may say, a space beyond the familiar ground of our conceptual existence and its limited and distorted perception. So to only be aware of ourselves as our bodies and our thinking faculty, memory, and so on, is for me a costly and severe limitation, and therefore you can rightly regard it as a sort of trap.

Brian: So, why is fear such a debilitating emotion and why are many of us experiencing more of it these days?

Mooji: It is true. Fear is not original to us. It is something that came after. Fear came because somehow we have moved away from that central understanding and recognition of our innate nature which is peace, pure understanding, effortless joy and natural love. We have conceived of many ideas about ourselves which are not rooted in truth, but more rooted in assumption, misconception, desire and psychological culture. So the more we remain unaware of our true nature, the more fear increases. In one way, in the larger picture, fear is going to serve us because we can’t keep on living more and more fearfully, more and more aggressively and more selfishly because at some point it all becomes intolerable, unbearable. At such a critical point you are forced or compelled to change to a position of humility. Humility in turn softens the mind and neutralizes arrogance thereby making us more open and flexible to embrace changes that lead to a higher state of consciousness. For your question is a good one. How to alleviate or how to come out of this fear? We must continue searching for what is true, for what is truth. Any authentic search for truth will invariably challenge our pet preferences, our identity, social conditionings and attachments. True introspection, especially under the guidance of an awakened being, will expose what we have picked up and embraced in ignorance of our pure nature. Through such an auspicious connection we discard the unreal and merge with the timeless.

Brian: A lot of people are struggling with knowing who they are and their life purpose. So many of us are troubled by this lack of life purpose, in a sense, and not really knowing why we are here. Is it necessary to have a purpose in order to live a full and happy life, do you think?

Mooji: This is also a good question. I think there are two ways in which I’m hearing this. One is the sense in which we feel that we must find what the purpose of our life is, and it can be conceived of as: what is my role in life, what should I do, what is my next step, where should I be going in life? But the way in which you put it, you also made a broader implication, that of life’s purpose in terms of identity and who am I? And what am I for as a human being? That’s a deeper sense of purpose.

We may start off with a sense of experience by some children—and some people remember that in terms of identity and terms of purpose. Some people misconceive this thing about purpose, about their role in life. If you were told from the beginning, ‘you should be a farmer, all your life you’re going to be a farmer, that would create such a crippling limitation, isn’t it?’ It is conceivable that this structure creates all this play, all these roles. Each person is a portrait painted by conditioning and who we are—and this conditioning will continue to change and evolve. It may seem, in a certain part of our minds, that it would be really good to know ahead of time what is my role, what’s my purpose? But if purpose was defined in such a limited way we would feel so imprisoned. You’d think, ‘Oh my God, don’t I have a chance to be a doctor?’ So I feel there is much more freedom, much more freedom, than we imagine in knowing what the future will be—if such a thing is possible in the first place.

Some people have a clear sense of their life purpose. Higher questions will arise: who am I, where did I come from, what and where is ‘I’? Such questions help to refine the consciousness.

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sense, when they think of purpose, they think of career. But purpose is a much broader concept. As you have already indicated, it can stretch as far as to probe deeply into the nature of oneself and the universe. To find out who am I and what is the point of being here? Is it to live for 50, 60, 70 years, get married, have children and depart? So, depending upon one's spiritual maturity, the sense of purpose will change, becoming more subtle, more deep, more profound as we ourselves become more at one with our inner reality.

BRIAN: It's fascinating. I think that the schooling system and many of the traditional systems that we've got currently haven’t been able to really identify the strengths and weaknesses and things like that.

MOOJI: I feel that it has also been a mis-education to limit this broader question of our purpose in existence to merely focus on career, marriage, having children, becoming a famous 'somebody' and so on. There is a much broader question, that of: who are you in the first place? Even the one who gets married and procreates, who is that? One who is searching for meaning will ask such questions. Really, what arises as 'I' inside this body? Is 'I' what you call mind? If it is mind—and it is clearly recognised that ‘I’ is mind—what makes this recognition? Such questions will begin to sprout naturally and spontaneously in one’s mind as the search for the real deepens.

When we probe more earnestly into these questions, the attention is drawn deeper and deeper into a space, not so much of knowledge, but of insight, clarity and a kind of inner revelation. These very powerful points of seeing are transformative in their effect and replace the noise of personal thought activity with serenity. I would call such questions subjective rather than objective questions. Most people are inclined to ask merely objective questions. We are trained to ask objective questions. When we ask not what is such and such a ‘thing’? But 'who' is it that wants to know it? The whole way and mood of questioning changes. The mind and attention turns inward and the mood of introspection takes over. I would call this subjective probing. This is far more exciting, far more profound in its impact.

When one begins to move beyond mere intellectual understanding into intuitive and direct experience, the fragmentary force of duality quells.

For more information contact www.mooji.org, YouTube.com/moojiji and other YouTube channels www.facebook.com/moojiji

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### Mind produces more subtle questions, and contemplation and meditation become natural phenomena for us.

1. Find the sense of I-am—the sense that I exist, I am here. This is a feeling that every being can attest to . . . I am. Stay in that sense without allowing it to link to any other concept or image.

2. Observe that things are happening just by themselves, that they are not happening especially to you. Exist as though you are only your eyes, with no interpreting faculty—you merely see. No judgment, no opinions.

3. Move through life with awareness of your personal mind-set and its tendencies—you cannot be these tendencies, you are the watcher of them. What you see is not stable. Identify with nothing.

4. Observe that there is only experiencing, there is no actual experiencer.

5. Be a presence, rather than identifying yourself as a 'person.'