



**BREATH**  
*of the*  
**ABSOLUTE**



**BREATH**  
*of the*  
**ABSOLUTE**

DIALOGUES WITH MOOJI

THE MANIFEST AND  
UNMANIFEST ARE ONE

Edited by  
Manjusri and Zenji



YogiImpressions®



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*You don't have to understand.  
Something is moving deeper  
than usual understanding.*

*This is the presence of Grace itself.  
No one can understand Grace.*

*You can only say:*

*"Thank you. Thank you. Thank you that you've  
picked me up, and that you burn me!"*

*Camphor burns; it leaves no residue.  
This burning too will leave no residue.*

*[Silence]*

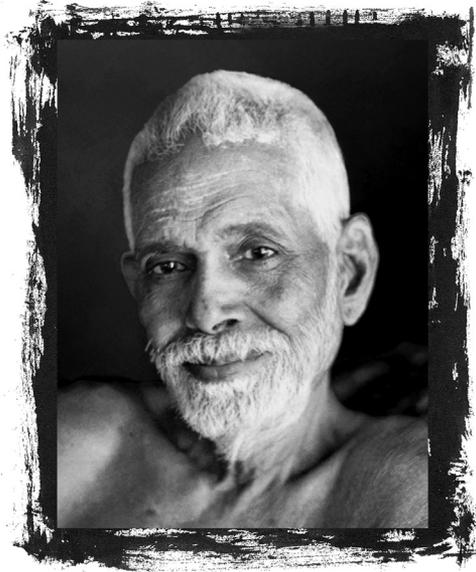
*The prayer is: Don't leave anything unburnt.*

*The ultimate state  
of Supreme liberation  
is one's own real nature.*

*It is always attained.*

*Knowing this, be still.*

*~ Sri Ramana Maharshi*



**Bhagavan Sri Ramana Maharshi**

The Sage of Arunachala  
Guru of Sri Poonja

*You are the One  
which is aware of the awareness  
of objects and ideas.*

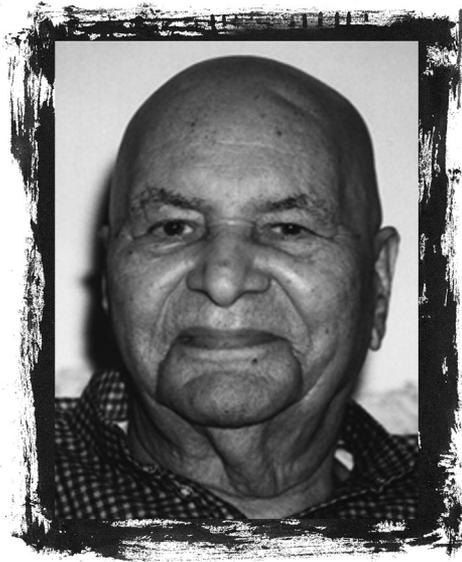
*You are the One  
which is even more silent  
than awareness.*

*You are the Life  
which precedes  
the concept of life.*

*Your nature is Silence  
and it is not attainable,*

*It always Is.*

*~ Papaji*



## **Sri Harilal Poonja**

Beloved 'Papaji'

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



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## PREFACE

*The editors prostrate themselves in front of this  
incredible Power that is the Truth,  
which they have come to know through Mooji,  
whom they regard as this same eternal Truth  
that never comes and goes,  
ever reliably and accessibly shining  
in the Heart of all!*

For as far back as memory can reach, before Mooji came along, life was viewed as nothing but the sum total of mind-based and bodily experiences. The self in our minds was defined as equal to the circumference of the physical body. Experience after experience was strung together to form a unique biography. Some episodes of this accumulated history in our lives were pleasurable and impelled us to beg for encores, while others were so unpleasant that they were banned into the darkness of the unconscious, decreed never to see the light of day again – as if it were really possible.

This attitude wasn't unique to us, rather it is endemic, and is borne out of innocent ignorance. Approaching life like this may appear wise at some point in time, but, as Mooji shows,

it has a dramatic and adverse impact on the quality of our lives, both inside the body and the way the external is further experienced. Humanity's habit of looking towards and managing experiences has a direct relationship with the suffering humankind endures. This strategy of screening the experiential realm for good versus evil, so as to select the agreeable or to manipulate anything that isn't perceived as desirable has, over time, brought about a sculpted image of ourselves as a person. The sense of 'I' as an individual encased in a physical body is an idea which we started to believe in and identify with, and we can't even remember when it all began. This watchlist of desirable and undesirable experiences, along with the idea of the one holding this list, acts like a roll of film through which the Power and Light of the Consciousness projects itself and thus appears our world with us as a moving part in it. Much like a movie or a dream, this world – as Shakespeare so wisely indicated – is a stage; a grand and intimate stage, where we as independent actors act out lives we know and call our own. With constant reinforcement, the way in which we experience ourselves continues to appear convincingly real up until we start questioning it.

This book has the purpose, if ever there is one, to sow the seed for you to start questioning your assumptions about yourself and life; and also to encourage whatever of this natural inclination is already showing itself in you to come to full bloom and to bring about the ultimate result, which is the realisation that you are one with this Truth Mooji is pointing towards.

Each chapter is based on a dialogue that unfolded during satsangs that Mooji has held over the past several years at the

foot of the holy mountain, Arunachala. Bhagavan Sri Ramana Maharshi, who regarded and adored Arunachala as his own Sadguru, is himself the Guru of Mooji's Master, the much revered Sri H.W.L. Poonja – lovingly referred to as Papaji by his own devotees and by many sincere seekers of Truth who have met Papaji through Mooji's presence.

We offer these pages to this Truth we love, in thanks and joy for all the blessings that we have received. By merely drinking from the well-spring of the Source-Consciousness, out of which Mooji's words emanate, we are continuously and consistently, with undeniable potency and precision, pointed back to ourselves as formless Reality.

Our gratefulness to Mooji knows no bounds for having entrusted us with his words, for giving us the privilege to contemplate his utterances so that we could make the Truth, as spoken through him, suitable for print. This work feels to us like entering our Master's sacred Heart Chamber, and we love it so.

May this book bear fruit in you, most beloved reader, by inspiring you to ponder without thinking what is being shared inside each chapter, so that this Truth that already Is may kiss you from inside and unveil itself as the formless Presence forever radiant, in which and by which your form and the entire universe dances.

*The Editors*



## INTRODUCTION

*Breath of the Absolute* is a collection of dialogues between Mooji and sincere seekers of Truth that took place in the winters of recent years at Arunachala, the sacred hill near the South Indian town of Tiruvannamalai.

The subject of any of Mooji's talks, and so this book is no exception, is your own Self. Like a warm-hearted, loving parent he uses words like a bar of soap to rub off false beliefs and assumptions that have kept us imprisoned in a world of our own making. Before we take Mooji at his word and investigate what we believe we know, we may not have even realised that we are the creators of our own suffering. This is not to say that the search for Truth has any goal other than Its own recognition.

Mooji points out the following: We exist; each and every one of us already knows this as a fact. But what is new and fresh is his invitation that we entertain this poignant question: As what do we exist?

Even when this question has started to excite us, our proclivity to listen to and believe in mind keeps us still thinking that it is up to us to create and achieve our Self.

Who we are in Truth requires nothing to be revealed to us except our willingness to look and to question the familiar suggestions of mind. The discovery is immediate, and no prior knowledge of any kind is needed. In fact, it is due to acquired knowledge and our belief in it that this simple Truth of our existence appears to us as obscured and inaccessible.

Mooji discourages you from reading this book as if it were a textbook for study. He does not trust learning as a means for you to realise the Truth. The focus of his words of wisdom you find printed in these pages is entirely on arousing in you the determination to carry out and follow through with the investigation that is suggested. Hence, this publication is not to be read from cover to cover or even in sequential order. Go to any chapter that attracts you and read it paragraph by paragraph. Don't abide by convention that would have you read through an entire chapter all at once. The main purpose is for you to contemplate in your own heart what is being shared with you, without turning any of it into homework. This approach is supported by the brevity of the chapters that are also self-contained and arranged without any particular order. Thus, the presentation of the material does not assume any progression.

Keep in mind that Mooji's advice is directed towards the Consciousness. So, leave it up to the Consciousness to carry it out. If the questions and the directions given are not embraced with joy in the heart, then this is a clear sign that mind is engaged. When this happens, it does not mean that you are failing. Don't buy into any suggestion of success or failure, both of which are nothing but ideas arising in and as mind. As Mooji would say, you are still here, present as the uninvolved and neutral Observer of the apparent success or failure.

Don't give up! Initially, it may feel like you are in the middle of an arm-wrestling match. But, eventually your determination to stay the course will have the mind surrender, and the Truth that's always been here will most certainly reveal itself again to you as you. How could it not? Mooji's main message is that you are and have always been the Self, even if it still awaits recognition in you!

Although we said that no prior knowledge is required, Mooji does of course use concepts to direct you to your own Self beyond any concept. This may appear to you as a contradiction. Terms such as the Absolute, Awareness, Consciousness, Existence, Self and Truth are frequently employed to point you Home. The experience of the editors has been that none of these words need any definition to be understood. There is a capacity alive in us that knows how to make use of Mooji's concepts. The Consciousness will in time fill in more and more the true meaning by way of your own Self-discovery, even though we must stress once again that it is not a prerequisite for Self-knowledge to emerge in Its completeness.

These pointers are not rigid frameworks containing the Truth. Truth has no structure and cannot be confined by any concept. It is formless, beyond and at the same time prior to any mental understanding. Words which emanate directly from this Source – through one who is liberated from the ego – have life and power of their own. An energetic transmission of the Truth rather than a mental comprehension occurs. So listen not to preconceived meanings that the words carry for you, instead listen to where these words are coming from and where they are received in you, for this is where they are pointing.

Likewise, Mooji stresses again and again that he is speaking as pure Consciousness to pure Consciousness. This is true even when references are made to the relative plane of existence, such as ‘effort’ and ‘responsibility’. The Consciousness ‘I Am’ is like a sliding bar where at one end ‘I Am’ is the pure, untouched, immaculate Consciousness, unidentified with any perceived objects in manifestation and at the other end is the same Consciousness lost in the identification of its own projections – the egoic mind (*see* Chapter ‘Being Asleep While Fully Awake’). At any point along this bar, the ‘I Am’ can be addressed. Being the underlying non-dual substratum of manifestation, all is contained within and emanates out of It, therefore the one being spoken to is always Consciousness itself.

A note from the editors on variations in spelling of certain concepts: The meaning of a given term is identical whether it is capitalised or not. For added distinction we capitalise a term when it points directly to the highest understanding of our non-dual Nature or Unicity of Being, whereas its lowercase variant refers to its conventional usage. However, this differentiation should not distract you from the main message. No such differences are conveyed when Mooji speaks and still the same benefit is reaped.

We now invite you to rest your full attention on Mooji and your own Self!

*The Editors*





## ADVAITA – THE PATHLESS PATH

*Your own Master, Papaji, is often called an Advaita master. Sri Ramana Maharshi, who is Papaji's Guru, is credited by many for having enlivened this ancient non-dual philosophy in modern times. May I ask you then, what is Advaita all about?*

Advaita is about You; about who or what you are. The great appeal of Advaita is that you don't need any religious background. You don't need to believe in anything at all. People from all backgrounds come to Advaita and are welcomed. A longing inside the heart to know yourself or to be free of suffering must be there for anyone to realise the Truth of what this ancient and practical philosophy is pointing towards.

Advaita is direct in that it points to the Truth immediately, from the very first moment. First it points out that you are complete as you are; then it begins to guide you out of suffering.

There is no path. This is the ultimate Truth. As this understanding deepens, a great unburdening unfolds. Here you are not being told that you must be fit for this journey; that you must meditate daily; be committed or be strong. All that this sort of advice does is put tasks in front of you before

you have even begun your enquiry. The absence of any spiritual practice in Advaita is the main difference when compared with many other paths that start with the assumption that you are your mind, that you are bound and that you have to do something to become free. Advaita shows you right from the beginning that who you really are has always been free. You are being pointed directly towards the ever-perfect and unchanging reality of Being – your core Self. First, discover Truth, then do whatever pleases your heart.

*There is actually a lot of freedom in Advaita then.*

There is not just a lot of freedom, there is *total* Freedom. Why? Because Advaita is pointing out that Freedom is not something you can earn. Freedom is what you are.

*So in that Freedom, how are emotions looked upon and handled?*

Emotions are only the expression of the universal Being. Everything, not only emotions but every action, every thought, every movement; all is included in this marvellous expression of the Beingness. Advaita does not focus on interpreting any particular movement. Little attention or importance is put on this 'play of waves'. Emotions are given room to express, to exhaust their expression and find peace again inside the Being.

The presence and play of emotions are not a measure of the pure Awareness you are. The one who has awakened to the Truth, is no longer identified with any object, thought, person or emotion. They do not suffer any disappointment for

they are free from expectations. They are one with the natural flow of manifestation, with the natural dance of the cosmic energy as it appears in these bodies. Although conditioning may still manifest, there is no inner association with that. Thus, they remain naturally free. Without identifying with personal memory, all the noise of conditioning dissolves. The very concept of conditioning, itself recognised as mere thought, gradually fades away in time.

*My background is yoga and meditation. To be in satsang and to read about Advaita confuses me somehow.*

This is natural. The mind is confused, because mind is always trying to get, to understand, to have the feeling ‘I know this’, ‘I understand this’, ‘I know where I am going’. The mind is very much on a linear, progressive projection. So, initially, when it is hit by something as simple as non-duality, where there is nowhere for it to ‘go’, nothing for it to ‘grasp’, the conditioned mind will get very confused, very confused indeed.

*So, it is actually quite simple.*

It is even simpler than simple. Simple implies that there is something you need to do that is not difficult, but This exists before even the idea of it being simple is thought of. It is experienced as difficult because you cannot get the notion out of your mind that you are bound.

Countless concepts are picked up by the mind, and in clinging to those untruths we suffocate our spontaneity,

the recognition of our inherent Being. So it is the mind that says, 'I don't understand!' How can the mind understand total simplicity when its nature is to make complex what is already natural?

*What is self-enquiry?*

Self-enquiry is the mirror in which the Eternal recognises itself. By looking with the aid of this mirror, you come to know instantaneously who you really are; not who your body is, not who you think you are or who others say you are; no, through this looking a direct non-dual perception of your Self is revealed.

Your Self is not an object, how can the mind find or reach that which is not an object? I don't just mean physical objects. A thought is as much an object of perception as any material thing is, and so are feelings, images, memories and sensations. In short, all phenomena are objects. Mind is accustomed to interpreting and measuring phenomena. So how can the mind discover that which is aware of phenomena, which is your own Self – the one Reality?

You are aware of anything that appears in front of you on the screen of Consciousness. Where is the world without you? Where and what are thoughts without you, the perceiver of them? Where are experiences without you, the one who perceives them? You are the root and source of every experience. There cannot be any experience without you.

*I've been told that Advaita Vedanta is the highest spiritual teaching.*

Really and truly, Advaita is not a teaching. I would not call it a teaching. A teaching requires someone who will study and learn. Advaita goes straight in and asks, “Who is it that is going to learn? Can you learn to be you?”

*More and more people, I think, are searching for freedom.*

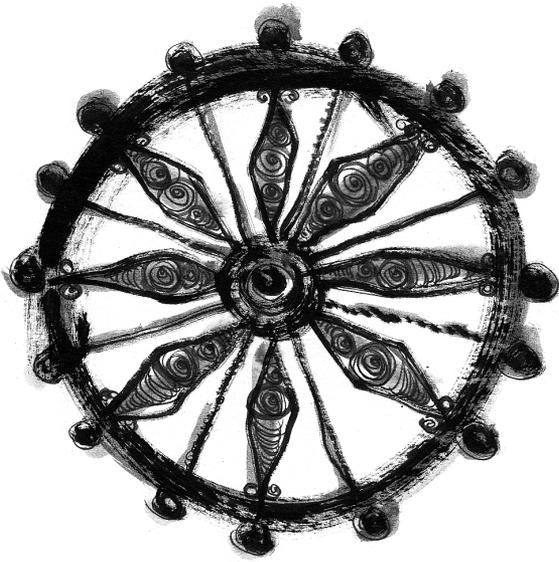
To be honest, I once believed the same, but then I saw that most people are searching for fulfilment of their projections. That really they are inside their minds and the mind only pretends to want freedom. In fact, the mind does not want Freedom at all. It is the last thing it wants because Freedom kills the conditioned mind. But yes, there is a growing attraction towards spiritual discovery. This is a good thing, even if initially one starts in a roundabout way. You’re on the boat. You might change from a raft and get onto a hovercraft and next move onto a ship, but it is still good – although you are not *in* the water, at least you’re *on* the water. But I don’t care for all the excitement about this big shift in universal Consciousness being underway, because there is a lot of misunderstanding of what Truth actually means and Is. For Truth you have to leave aside and undress yourself of all your projections, conditioning and concepts, and then when you are completely undressed, you don’t pick up new ones, you remain naked.

*Can Advaita help make a better world?*

When you are free from the hypnotic influence of your own concepts, your mind’s conditioning and vain projections, then

you are truly available to your own Self. There will not be any internal restrictive energy or any need to manipulate others to satisfy your projections. Somehow, your environment is automatically uplifted by your presence. Just like trees provide us with the oxygen to breathe, for which nobody is thanking them, human beings who have awakened to Truth radiate deep peace, communion and love without making any conscious effort to do so. Peace is their very nature. There is a saying that, 'If I have a loaf of bread and I give you half, I have half left, but if I give you all of my knowledge and love, I still have all of my knowledge and all of my love left.' And this is what the sharing of Truth is. You're not sharing objects, it is a sharing of the Subject, and the Subject cannot be divided. You are That.

So to answer your question, can Advaita, which means the true understanding and experience of Truth, help the world? Of course it can! Even with your very seeking for Truth, you are not only helping yourself but other beings are helped automatically, as well. When your mind is turned towards Righteousness, towards Peace, simultaneously there will be the quest to remove hatred, fear and desire, which are all forms of ignorance. Your search is holy because you turn your face towards Truth and people are drawn to this Truth, which is another name for who we are.



*A starving man  
is not 'interested' in food,  
nor is a drowning man  
'interested' in air.*

*For one longing for Liberation  
Self-knowledge is not an interest.*

*It is vital.*