

**MOOJI**

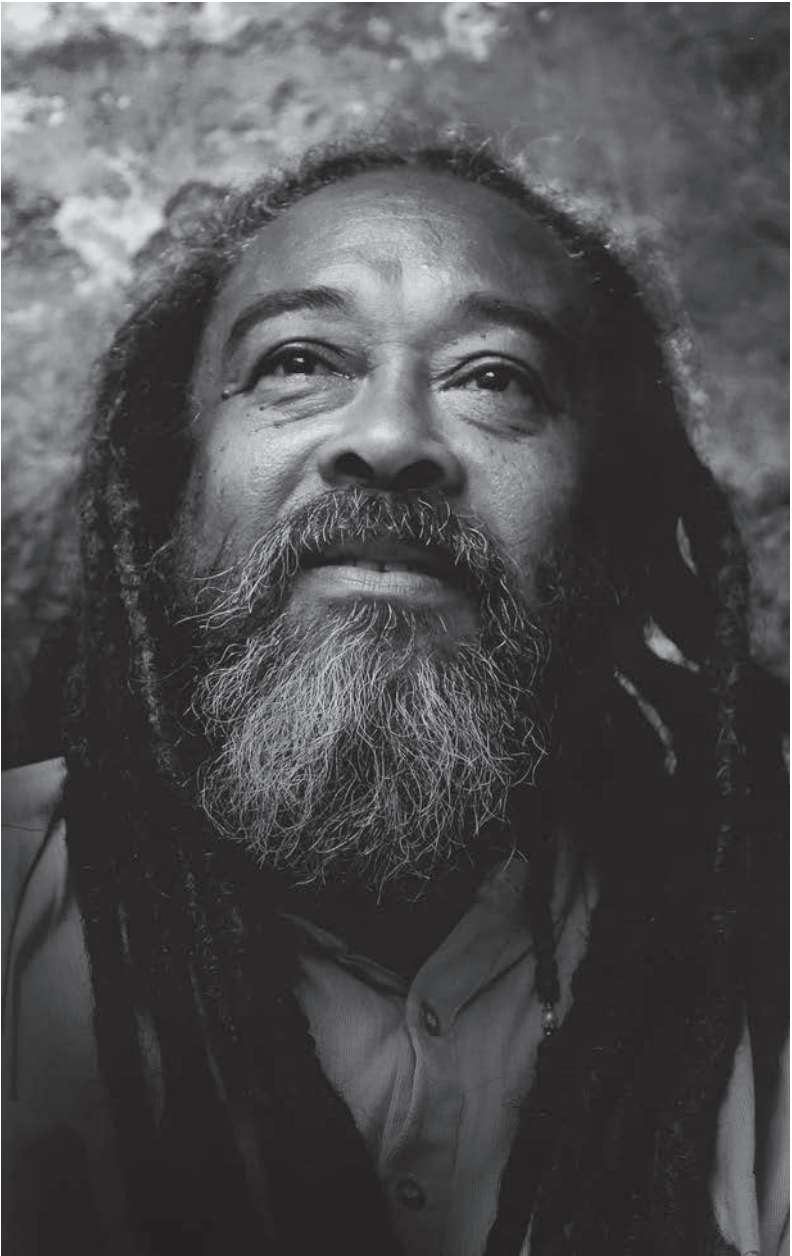
SPIRITUAL WISDOM AND POINTINGS  
*of* A CONTEMPORARY SAGE

**WHITE  
FIRE**

**VOLUME I**

“Only when the ego is slain by the white fire of pure seeing will the Light be set free—the light that illumines the whole world.”

SECOND EDITION





# White Fire

Spiritual Wisdom and Pointings  
of a Contemporary Sage

MOOJI

Second Edition

VOLUME I

*Mooji* Media Publications

*White Fire*

VOLUME I

published by

 Mooji Media Publications

an imprint of Mooji Media Ltd, UK | *Mooji.org*

edited by

Mooji and Zenji Ganz, Amrita Hickmott,  
Gayatri Mascarenhas, Sumantra Paul,  
Jayani Williamson-Noble, et al.

Brush drawings by Mooji

Cover design by Mooji and Nitya Samoshchenko

British Library Cataloguing in Publication Data.

A catalogue record for this book is available from the British Library.

*White Fire, Second Edition* first appeared in 2020 as a single volume. In 2025, the book was also made available in two volumes. Whilst VOLUME I contains the first half of the single-volume paperback and all photos in it, VOLUME II comprises the second half of the complete book plus a new set of photos and Self-realisation guidance. Both volumes repeat Mooji's comprehensive definitions of key terms he employs.

Legal deposit:

561126/26

Reprinted and bound in 2026 by

Europress Indústria Gráfica, Lisbon, Portugal

2nd ed. (VOLUME I): copyright © 2025 by Mooji Media Ltd

2nd ed. (single vol.): copyright © 2020 by Mooji Media Ltd

All rights reserved. This book may not be reproduced in whole or in part, or transmitted in any form, without written permission from the publisher, except by a reviewer who may quote brief passages in a review; nor may any part of this book be reproduced, stored in a retrieval system, or transmitted in any form or by any means electronic, mechanical, photocopying, recording, or other, without written permission from the publisher.

ISBN 978-1-908408-57-0 STANDARD PAPERBACK (VOLUME I)

ISBN 978-1-908408-58-7 STANDARD PAPERBACK (VOLUME II)

ISBN 978-1-908408-34-1 PREMIUM SINGLE-VOLUME PAPERBACK

ISBN 978-1-908408-35-8 STANDARD SINGLE-VOLUME PAPERBACK

ISBN 978-1-908408-36-5 E-BOOK

2410111213  
2507041400  
2602261830



May all who come here in search of Truth,  
and whose hearts and minds  
beat only to discover the real,  
awaken to the full realisation of the imperishable Self  
inside their hearts and be timelessly happy and content.  
Know that the true heart  
and the illumined mind are one.  
God and Truth are similarly one.  
Know and acknowledge this with your entire being.  
Go in peace.  
And may all those who meet you along the way  
be so touched and inspired by your light,  
your loving kindness and compassion,  
your wisdom and silent presence,  
that they are compelled to search within themselves  
to discover that which they see in you,  
and so find everlasting freedom.  
For blessed is the one  
whose life is the evidence of Truth.  
May the power of Truth prevail  
in all its glory and perfection  
in the hearts of those who love and honour  
the Supreme Being.  
This is my heart's blessing for you,  
that you will always recognise the ever-present Grace  
that is your heart's divine activity.  
And may your presence be a true introduction to the  
face, light and love of the living God.

Amen  
Om



*In you - I AM*

## Foreword

We welcome you to step into *White Fire, Second Edition*, a collection of unsparing, direct and timeless wisdom from Mooji, a Sage of our time whose life is dedicated to all sincere seekers of Truth, and whose presence amongst us is testimony to the possibility of awakening now.

The first edition of *White Fire* came into being from the hundreds of quotes and sayings of Mooji's that were being shared worldwide, and from the reports of the power they imparted. It began as an idea to compile the sangha's favourite pointings, those which shook them to the core, transforming their lives in profound and impactful ways so much so that they would delight in contemplating upon them again and again. Mooji refined this collection further and added reflections from his own notebooks. During the editing process, even more contemplations, pointers and discussions took place between Mooji and the team from which fresh new quotes emerged and were added. This is how *White Fire* was born.

This second edition, whilst founded upon the original, is really a new book in itself. Mooji has reviewed each and every quote with his loving attention—tirelessly and boldly taking the pointers to a higher level and where necessary, removing hints of duality that could be ground for a personal 'I' to stand on. Through this process and in Mooji's renowned fresh and spontaneous style, powerful new pointers kept emerging and are included here, as well as a series of stand-alone Self-realisation guidances. You will also find many new photographs and refreshing brush drawings from Mooji throughout the book.

As the dynamic consciousness is ever, naturally expanding, likewise, Mooji's expression and his pointings have become more one-pointed, direct and universally accessible. Given this chance to release a new edition, he felt moved to further refine and invigorate *White Fire* in every way. This great book is now even more significant for seekers everywhere. It will undoubtedly serve each one's awakening to the imperishable Self, pulling the externalised mind back to its origin in the most simple, immediate and powerful way.

The second edition of *White Fire* is being presented in two volumes due to practical considerations related to the length of the book. Each volume is beautifully complete, rich and potent, and yet VOLUMES I and II complement each other in a powerful way. The guidances from Mooji in either volume facilitate both a deepening of one's contemplation and the realisation of the Self as pure awareness.

When we were compiling the two-volume release, Mooji had begun sharing a sitting exercise that he has called *A Commitment to Self-Discovery* whereby he encourages seekers of Truth to sit by themselves for 5, 10, 15 or even 30 minutes each day and just be.

Many seekers have easily taken to this *Just Be* exercise and their ongoing commitment has brought them remarkable results. Where previously they may have struggled with the mind and introspection, they are now experiencing and exuding more and more profoundly the natural joy, inner silence and clarity arising from the non-dual realisation of the Self.

The two-volume release of *White Fire* presented a perfect opportunity to include Mooji's *Just Be* sitting exercise as a Self-realisation guidance in VOLUME II entitled *Moojibaba's Simple Path to Awakening*.

# Contents

## VOLUME I

Foreword .....	xiii
Introduction .....	xvii
Frequently Used Terms .....	xxii
I Have Come to Call You Home .....	1
<i>Self-Realisation Guidance:</i>	
<i>The Effortless Self</i> .....	52
The True Life .....	55
The Sword of Truth .....	119
<i>Self-Realisation Guidance:</i>	
<i>You Are Nothing Perceivable</i> .....	178
Glossary .....	184
Acknowledgements .....	193
About Mooji .....	195

# Introduction

The essence of Mooji's teachings is that there is one, indivisible, unborn, ultimate reality beyond time and space, name and form. The discovery of this reality as our own true nature is the real opportunity, possibility and purpose of human existence. Mooji makes the recognition of this timeless and imperishable Truth as a living experience possible for all genuine seekers of Truth, and in a way that is simple, accessible, engaging and joyful. His pointings, followed inside the open mind and heart, help to free us from the suffering and delusion caused by ignorance of the real Self. This freedom from delusion unveils the ever-perfect, blissful and timeless completeness we naturally are.

As Truth is universal—all-pervading, all-encompassing, the common thread throughout all of life—it naturally follows that the saints, seers and sages of all traditions express this singular truth born out of direct experience, that the Ultimate is One, Absolute and without a second. It is formless and beyond the comprehension of human intellect. Different spiritual and religious traditions, informed by the insights and realisations of their respective prophets, saints and sages, relate to this perfect Reality through various modes or names, such as God, Allah, Jehovah, Shiva, pure Consciousness, the great void, Oneness or formless Awareness, to mention a few.

Mooji's way is inspiringly broad, universal and fresh. He recognises and has a deep respect for the various traditions, drawing from a wide range of insights and expressions in his pointings to Truth. He uses terms and concepts intuitively, spontaneously, metaphorically and interchangeably to guide seekers to the direct experience and discovery of

their fundamental nature. He speaks to his students in a very simple, universal language, advising them not to hold tightly or literally to any concepts but to use their power of discernment and to remain open and shapeless.

Having been brought up in a Christian environment, it is only natural that Mooji speaks of Christ, of God, using words like salvation, liberation, the Holy Spirit and Grace. His own spiritual Master, Papaji, was also of a devotional temperament, having come from a Hindu background where Lord Krishna was the focus of their worship. Papaji later came into the non-dual teachings of Sri Ramana Maharshi, which reflect the ancient wisdom of Advaita Vedanta.

Although Mooji's guidance has its roots in the Advaita path of wisdom and understanding, his presence exudes a tremendous vibrancy and heart quality that is immediately appealing and universally recognisable to those on fire for Truth. His way of communicating is easily accessible to seekers from all backgrounds and traditions. Many find that his voice and guidance bring more clarity, life and understanding to what they knew or believed but did not fully experience or realise inside their hearts. Like this, his pointings allow and assist each one to flower in the essence of their own religious or spiritual path. He says, 'Let the Christian become the best Christian. Let the Muslim become the best Muslim. Let the Hindu become the best Hindu. What matters is that each one discovers inside their heart—the living Truth.'

Mooji often speaks in a very colloquial, natural, and sometimes poetic way, but what is remarkably unique is his intention and ability to convey what he wishes to share in an easily accessible way to as wide a range of listeners and seekers as possible. He doesn't speak so much in any kind of fundamental language or any dogmatic way. His

only concern is to help the seeker simply recognise their inherent nature. He continuously reminds each one that what they seek is already ever-present within themselves, the one thing they can never not be—the immutable Self.

In this kind of mystical pointing, you find that there is a synchronicity at work. There is an unorthodox beauty in this—a unique and unpredictable power through which he is somehow able to connect with the deeper place of consciousness within each one.

Another thing worth observing is that he has many spontaneous ways of exposing the ego and revealing the Self. He does not have a favourite method that he sticks to, but underlying all his expressions and interactions with everyone is an immensely loving and caring energy. The more people listen with earnestness, the more they resonate with the naturalness and simplicity of his expounding and pointings.

Mooji prefers to use the term ‘pointing’ rather than ‘teaching’ because Truth cannot really be taught as it is infinite and formless. He says that to teach, there must be a ‘someone’ to learn which requires time and practice. What Mooji means by ‘pointing’ is actually ‘pointing out’ or making clear what is obvious and already so within ourselves but not yet recognised. He doesn’t encourage note-taking, but more a focus of attention and an earnestness to recognise Truth.

In Monte Sahaja, where he lives, many satsangs arise spontaneously. He allows room for that and it is most natural for him. A satsang can start at almost any moment, often as he is moving around the land in his buggy. When this happens, within minutes those who are fortunate to be there at the time gather to hear and participate in those interactions because of the compelling heart-resonance of the Master’s radiance and words.

Very often people express that Mooji's presence spontaneously brings their attention to silence. Furthermore, he exudes such an authority that many find their minds pulled into a natural introspection and centring, making what he is pointing to obvious. Mooji does not have any interest in impressive teachings but rather that his guidance is experiential and totally practical. There is a sense of urgency—that there is no time to waste, and for this reason his satsangs are impregnated with a power to break free from the entangling grip of the psychological identity. He is right with you in your looking in an impersonally intimate way, so that your attention is compelled to merge in its source.

Mooji's style may not suit everyone because not all seekers are ready for such directness. Many people prefer to search for Truth at their own convenience and pace but Mooji is most interested in and available to seekers who are ready to wake up with little time to waste. There is no pressure in that, but it's more like a call to earnestness, because he feels that without this quality of alertness, we stand little chance to fully wake up. This is so because the mind is ever persistent in creating more delusions and distractions.

Although we can never not be the Self, many, perhaps most, remain unaware of our true nature and so are deeply entrenched in the state of personhood and its conditioning. Many are unable to grasp and be the imperishable Self they are, and for this reason, it is rare to wake up from the sleep of personhood. In spite of this, Mooji continues relentlessly to guide and inspire all those who he recognises carry that fire for liberation in their hearts.

### *How to make the best use of this book*

In relating to the book, we encourage you to come to it naturally and spontaneously. Allow the pointings to enter your being. Don't overuse the mind. By sinking your attention into whatever saying resonates with you and being present with it, the unreal begins to dissolve.

This is not a book to read from cover to cover. Each saying is complete in itself. Before moving ahead, stop, digest and contemplate. Resist the temptation to keep reading on and on. Though it can be an enjoyable habit, it can prevent deep assimilation of the pointings.

Many people find that by opening the book at random they discover exactly what they needed at that moment. See this book as an auspicious friend.

## Frequently Used Terms

Here are some of the fundamental terms that appear in this book so that you can become familiar with them and more easily grasp what Mooji is pointing to from the outset. Know, however, that this list is not comprehensive and Mooji often uses terms that spring up spontaneously, as appropriate, to convey or point to the Ineffable.

**The Self** Mooji uses this term to point to our true nature, the pure uncreated Self or unborn awareness, beyond the lower and usual reference to a body-mind identity. The term self is commonly used to refer to our sense of personhood—a conditioned state of being. When Mooji uses the term Self, he is referring to that which we actually are beyond all that we assume ourselves to be. The Self is pure consciousness, pure awareness—immutable, formless, eternal. It is the one true and permanent Reality.

**God** When Mooji speaks of God, he is speaking of the omnipresent One, the Absolute—the formless, Supreme power and intelligence that is inscrutable to the human mind, yet directly accessible through the heart. In fact the God-Self, who is perfect awareness, alone exists—this is the ultimate Truth. Out of His absoluteness, He manifests the dynamic, manifold universes and all that is animate and inanimate. He is simultaneously the creator and perceiver of everything He causes to be, and He is beyond all. Without any change to His immutable nature, He expresses as the God of grace, of loving kindness, perfect wisdom and compassion. God imparts the gift of perfect Self-knowledge to those He causes to contemplate their true nature and to those who seek and serve Him with all their minds and hearts. No concepts can capture or convey what the God-Self is. He is the all-pervading yet invisible and indivisible Spirit, the core of all existence. Mooji also refers to God as the Lord, the Creator, the Supreme Being, Ultimate Truth or Reality, pure Awareness or the Absolute.

**Truth** Our essential nature and Being. It is the pure Self, the limitless One—Ultimate Reality. It is not a holy cluster of concepts, conditioning or beliefs. Truth does not belong to any particular

person or religion. It is not an idea, event, creation or object hidden in some sacred vault. It is changeless, ever-present, ever-perfect and beyond any characteristic or condition. Truth and God are one.

God, Self and Truth all point to the single ultimate reality that Mooji speaks of. He also uses these words to encapsulate that same Truth: Awareness, pure Consciousness, the Unborn, the Immutable, Absolute, Indivisible, the Supreme, Heart, Nothingness, Emptiness, Is-ness or the What Is and That.

**Consciousness** The dynamic aspect of the unchanging Absolute Awareness-Self. Mooji sometimes refers to it as the Child of the Absolute or the Breath of the Absolute. It is the light by which the entire world is seen. It is the lens of the Absolute, the conceiving and perceiving power and function through which the world of manifestation arises and is seen. Consciousness is formless but gives rise to all forms. It is intangible and simultaneously the catalyst or spark for all that is tangible. It is the pure 'I am' presence arising naturally within each living form. Mooji uses the terms impersonal witness, being or beingness, the sense of presence and the intuition 'I am' as synonyms for consciousness. Mooji also uses the term pure consciousness to point to the Absolute itself, the supreme principle, the substratum and Source of all.

**Grace** The verb form of God. It is the benevolent, unseen power pervading the universe. It guides and permeates the flow of all existence. Grace is unmerited, divine assistance; virtuous intervention coming from God. It is the great harmony flowing from the God-Awareness-Self. Grace is also another name for God or the Self.

**Satsang** The Sanskrit syllable *sat* means Truth, and *sang* is the short form of *sangha*, meaning to associate. Hence satsang literally means to associate with the Truth. In its practical implication, it refers to a seeker of Truth's commitment to turn away from the attachments to the various 'happenings' in life as perceived through the personalised mind and to thereafter focus their attention on that which witnesses the play of existence. This is the first great step on the ladder of Self-knowledge. The habitual tendency of the mind is to identify as the ego-self, otherwise experienced as the sense of personhood. This is a delusion difficult to overcome. It is rare for a seeker to attain complete Self-realisation without the gracious assistance of a realised master. Meetings where seekers

come together in the presence of a Self-realised master, in order to receive the necessary or appropriate guidance for attaining Self-realisation, are called satsang.

**Ego, Identity, Personhood** These terms are used to refer to the false self-image or separate self that most of us are conditioned to believe we are. It is the state in which consciousness is identified with the body-mind and the conditioning that was consciously or unconsciously received. It is the sense of being a limited personal entity with its individual habits, history, beliefs and identity. Ego is synonymous with the I-person feeling, which is the illusory entity inside the mind. This sense of personhood is a highly limited, contracted and reactive state of the functioning consciousness, and seemingly covers or hides its source, the pure, infinite Self. In the state of ego all actions are self-serving. While the gross forms of ego are generally easily discerned, its subtler aspects may hide behind seemingly virtuous and spiritual qualities but this is also a mask to protect its falsehood. Self-realisation means to wake up from this long sleep of ignorance, in which the state of personhood is taken to be one's self, into the recognition that one's true Self is beyond all forms, states, concepts and conditioning.

**Heart** Most people refer to 'heart' as the seat of their emotions. Some even imply that it is their intuition, equal to Truth. For example, 'I feel this with all my heart,' or 'I follow my heart.' What they really mean is that they believe in something strongly enough to accept it as a sign from God. When Mooji uses the word Heart, it has a mystical fragrance synonymous with love, wisdom and Truth. It is not the physical or emotional heart but the impersonal and ever-present Reality—the essence of all. Mooji uses Heart synonymously with God, the Supreme Self, Absolute Awareness and Hridayam.

**Mind** Generally speaking, mind refers to the capacity of consciousness to interpret, measure, evaluate, name and categorise the phenomenal world. It is the instrument through which thoughts arise. When mind functions in its natural purity, it is a highly powerful and effective tool that Mooji sometimes calls the natural, practical or heart-mind. However, when the Being is identified as a personal self, the mind takes on a more deceptive quality, often in tandem with the emotions, memory, feelings and imagination. This is the birth of ego which is also referred to as the psychological, carnal or

maya-mind. In this state the mind's functioning, taken to be real, reinforces the idea that one's own self is a separate, autonomous entity, vulnerable to the unpredictableness of life. Since the natural mind represents the mind devoid of personal identity, tendencies and beliefs, Mooji sometimes uses the term heart-mind as a synonym for consciousness and vice versa.

**Phenomenal** Mooji uses this term to refer to the dynamic, manifest consciousness, which is perceived in what we call the waking and dreaming states. This dynamic consciousness manifests itself as the experiencer, that which is experienced and the very act or functioning of experiencing. The term phenomenal refers to what is changeful, what comes and goes, which equates to the entire play of the dynamic consciousness and its content. The wise see all this as illusory and impermanent.

**Self-Inquiry** A spiritual method or way of introspection that inquires into the nature of oneself, a sadhana most commonly associated with Sri Ramana Maharshi. It is an investigation that begins with the irrefutable untaught knowledge that we exist —'I am'—but brings one to examine: as what do we exist? *Who am I?* Self-inquiry is not a mere mental repetition or reasoning to find a conceptual answer to this question; it is an earnest turning of one's attention inwards to find the source from where the 'I'-sense arises. This kind of auspicious investigation takes one beyond the common assumption of who we are, which is usually limited to our body-mind person, into the direct experiential discovery of ourselves as pure witnessing presence. The witnessing presence is impersonal, free from ego and is a state of great joy, stillness and the intuitive knowing that one's self is imperishable. With the heart-mind thus sunk into this deep formless contemplation, the ultimate Truth is finally revealed as the indivisible and timeless awareness-Self we are.

35

Burn me like  
This ☉  
White fire,  
Grace of God  
Until nothing  
Remains  
but You.

Mooji

## I Have Come to Call You Home



I have come to call you home. Those who have an affinity with my words or resonate with my voice inside their heart, you already know this place or you will soon come to recognise it. You will discover its completeness, its joy and its fullness. I have come to call you away from suffering, from fear, from a life of sorrow, into your own divine Being. I have not come to give you any stories so as to excite your imagination or to sign you up for some long course or to call you into some membership. I have come to show you the unchanging, ever-present Truth that you already are and to remind you that you are not separate from this. The sense of separation from God, from Truth, is mere imagination believed into experience. This is how suffering is born. Know it is possible to wake up out of this long dream.

There is not one person on this planet who is apart from the Truth in their heart. The world is so diverse and extreme in its expressions; the greatest good and the greatest evil are

here, and in this diverse forest of existence, you must find your way home. Many voices come to call us. I take it we are here together because of the power of God, the power of Love and the power of Truth acting upon our hearts. I have not come to call you halfway home, but to call you fully home. I love to watch the beings awoken from the hypnosis of conditioning, from the fear of both death and life, by recognising their true nature.

Take courage. Being free is neither difficult nor distant. I know it has often been conceived, perceived and presented to be rare, remote and difficult, but all that is delusion—a great seeming. I don't know why awakening happens in one heart so completely while in another there is some delay or postponement. I am not deeply concerned about this. But I know that the voice that calls you is true, and where you are being called to is real and true as well. The formless perfection—the highest of the high—is inside your own heart. I am here to point to and remind you of this.

I don't delight in the imaginary. I need nothing from your past. This is not how I know you. I don't know you through your story. I know you through your heart, through your own divine Being. It is all that really corresponds with me, and it is my true connection with you—not a connection shaped by ideology or philosophy, but a connection formed through the living power and presence of God. It is this that I respond to, and it is only this that I know. I can only remind you; I can only point to that. The rest must somehow come from the highest in you in response to my pointing, in order to complete this yoga of true understanding.

Sometimes feelings of doubt, resistance, lethargy and distractedness will come, and I want you to be aware of that ahead of time. Do not fight with that, but rather keep your attention in the place that I am pointing to: the infinite Self.

It is not I who makes satsang successful, it is us together—you bringing forward your own truthfulness, your own deep yearning and your thirst for righteousness. It is this that causes everything to come alive, to sparkle with new possibilities. In my view, there is nothing higher in the human kingdom than discovering our divine nature whereby beings are raised from the sleep of ignorance of the Self to the bright joy of awakening. As everything else is perishable, find that which is imperishable, and fall completely in love with it.

Don't go to sleep until the night of ignorance disappears forever. Remember, the light, peace and presence of the Lord shines within your heart eternally.



We are One.  
There is only one in us.  
There is only one as us.



The Truth simply Is.  
It doesn't need to be taught or learned.  
It only needs to be pointed out,  
recognised, loved and honoured.



The way is not really a way. It is a depth.  
It is not a distance.  
It is a deepening into the stillness,  
stabilising in the unmoving.  
It is not a walking journey.  
Journeys are for the body and the ego-mind.  
But the subtlety of intuitive seeing takes you deeper  
into the bliss of the unknowable.



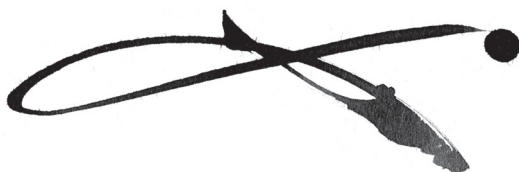
The universal one is not the one  
who travels around the universe. It is the one  
in whose infiniteness universes are seen.



We are studying life and gathering knowledge,  
but true knowledge arises spontaneously  
from the realisation of the non-dual Self.  
This wisdom does not come through outer study but  
through synchronicity with the Supreme Being.



We believe so much in the evidence  
of our senses, which we take to be real,  
but of the evidence of consciousness  
we appear to know nothing.  
If you only take yourself to be your  
body, mind and conditioning,  
but yearn to discover much more than this,  
then open your mind and heart fully  
to the possibility of grace,  
and it will begin to reveal the first steps  
of what is to become a miraculous existence.



Rumi says, 'Whatever brought me here  
must take me home.'  
Now I ask you, What is home?  
How much distance from here to home?  
How many kilometres from home are you?  
Inquiring like this with patience,  
earnestness and perseverance,  
one finds one's true home  
of joy, wisdom, love, peace and grace  
that is distanceless and inseparable  
from one's own Self.



Everything comes right  
when you are sitting inside your own Heart.  
When you become empty of identity,  
all is Buddha.



Behind the facade of the person is the perfect Self.  
I can only encourage you to turn within  
and recognise this. Fall inwards into the embrace  
of the formless. Don't delay.



Those who feel bored in life  
are ever seeking entertainment for their minds.  
The lovers of God are ever content and serenely happy,  
for they are not fed by mind,  
but rather nourished through the heart.



Surprisingly, most truth seekers underestimate  
the power of Self-awareness.  
It is the purest and most potent force in the universe  
and yet few, even among spiritually-inclined beings,  
are aware of it as their own fundamental nature.

Grace has come in the form of satsang so that you  
may recognise and experience your greatest discovery:  
unending peace, joy, wisdom and love,  
and more than this, your eternal existence  
as blissful awareness itself.

12

What you are naturally aware of is that you exist and are here perceiving the flow of life. Consciously or unconsciously we all take this for granted. The divine mystery of this life is that it is possible to wake up to the truth of who we each are apart from and beyond the limited sense of person we take ourselves to be. Rare is the one who awakens to his full potential as consciousness-awareness and whose life is the evidence of that. Know that it is totally possible for you to discover yourself as imperishable, unborn Awareness.

13

Lesser things in life you have asked for and received. How could you ask for Truth and be rejected?

14

If freedom is your heart's desire, say Yes to Truth without hesitation or compromise. Say to the Lord of the Heart, 'Replace "me" with You. Rid me of ego and merge my mind in You. If there is identity, replace this identity with Truth. Let there be only oneness here. Dispel any arrogance, any ego and let me melt in You, beloved Lord of my Heart.'

This Yes is very, very powerful when it comes from the heart itself. It comes from the heart and goes straight to the heart and sets off a time bomb in the earth-bound mind. This Yes without compromise is the divine Grace that comes to guide you back to your original innocence, to the timeless and limitless Being.



Only by returning to zero can we see  
that all this investment in the dream called 'I-me'  
is just a massive distraction  
from the glory of the Truth we are.



Initially, people don't easily grasp what I am pointing to  
because they are used to hearing and following with  
their mind only. But I am not speaking to their mind;  
I am speaking directly to the heart. It takes time,  
patience and earnestness to rediscover one's ability  
to listen inside the heart. When you hear me inside,  
everything becomes light and clear.

Mind is habituated to giving and also carrying out  
instructions in order to reach somewhere or to discover  
something phenomenally. However, true understanding  
occurs in the Heart. The Heart does not seek to  
accomplish anything. It is already perfect and reveals  
the ever-present and timeless Truth we already are.

17



Who knows the sweetness and power  
of abandoning oneself at the feet of the Supreme?

18



In this life, what ought to be the most important  
is the search for Truth. Truth can never be merely  
concepts or conditioning or belief. Truth is spirit  
and life. It is what we are. It is our very source.  
It is our essential nature and being. It has been so  
from before the beginning of time. Truth is timeless.

The veils of ignorance, delusion and personal  
identification hold everyone hostage, causing us  
to be distracted from the indivisible Self  
and to be fixated upon the fleeting things of this  
passing world. This is the cause of all suffering.

Here in satsang, these veils are being lifted so that  
the clear light of awareness alone shines. This is love,  
truth and lasting freedom. It is available to everyone,  
because we are already this, choicelessly. All that is  
needed is to come with an open mind and a thirsting  
heart, with this urge inside: this very day I must be free.

19



When you say 'I', know that  
the true import of 'I' is consciousness,  
as opposed to the limited sense of personhood,  
a state aching to be transcended.

20



You say you don't want anything but freedom,  
but when you don't want anything, that is freedom.

21



To be happy without attachment is best. To be attached  
and happy is more a temporary, than a stable state.  
You may enjoy a relationship, a place, or some favourite  
thing, but if you become attached to them, it means  
that, to some extent, you have limited your freedom.  
Now, to enjoy without attachment is very rare indeed.

Attachments often lead to expectations, projections,  
dependencies and clinging—all synonyms for suffering.  
Who has not tasted this? When the thing you  
desperately desire is not available, suffering rains  
like hot sulphur from the skies. The wise know this  
and abide in their natural state.

22




If you are looking for healing, I tell you,  
The greatest healing is to wake up.


23




Remove the person's fears and phobias,  
and a better person is revealed.  
Remove the person itself  
and the Self is revealed.



Who knows how many lives you have already lived?  
Consider the stars. How old are they?  
A star, however brilliant, is not aware of itself  
for it is not sentient.  
It is an object of perception.  
You are the infinite awareness in which  
even your limited identity appears.  
How can you, as pure, attributeless awareness,  
be less than the age of a star?  
Awareness is the source and substance  
of all knowing and perceiving.  
Reflect upon this.



'I am' is both the way in and the way out  
of the game of the manifest consciousness  
in its aspect as the play of maya.  
When the belief 'I am the body-mind person'  
happens inside the innocence of 'I am',  
suffering comes into the world.  
When the error of this belief is exposed and removed  
by the grace of God, then the 'I am' returns  
to its natural state of joy, harmony, silence and love.



Upon discovering the infinite Self,  
one immediately breaks free from the binding  
ropes of desire, attachment and fear  
and shines as the blissful Self.



27

Who was here to receive the sense 'I am'?  
To whom was it given?

Your own being created me in your life  
 to remind you of who you truly are.  
 But don't depend on my form,  
 make use of the presence I am.  
 It is a perfect reflection of the Truth you are.  
 Don't delay your way home.



Your life should not be okay.  
 Your life should be sparkling.  
 Happy, contented, complete.  
 A Buddha's life is not okay.  
 Bankei's life is not okay.  
 Ramana's life is not okay.  
 They are K.O. You understand?  
 They 'knocked out' the nonsense of ego.  
 An 'okay' life should not be accepted  
 by any intelligent being.  
 You have to discover, to undress  
 your own Buddha Self,  
 your own Christ Consciousness,  
 your own Shiva Being.  
 If you wish to know how,  
 come to satsang.



What is the ego-mind's fear of awakening?  
It is: Who wants a relationship with Miss Nobody?  
Who will employ Mr No-Mind?  
What kind of future is there for one who is desireless?  
But I am reminding you that all these are the ego's  
hoaxes, taboos and attempts to distract you  
from your own true, ever-perfect nature.  
In truth, the awakened life is magnificent,  
inspiring, harmonious, joyous and complete.



Even if you became an astronaut  
and discovered unknown galaxies,  
it would not be as great as discovering  
your own Self right here on earth.



Something that once seemed to be a stroke  
of misfortune you later come to realise was a blessing  
in disguise. Now as you are becoming increasingly  
aware of your real Self as perfect Awareness, the realm  
of the unknown with its spontaneous, unpredictable  
and miraculous display, is in smooth accord with  
your own natural being.



The ego is like God's egg that must hatch open  
to bring that divine light into the world.  
To hatch means to discover one's real nature.  
Through one's own satsang, something inside is  
maturing enough to be merged in God.  
And remember, God is not different from you.  
It is not like you move out and God moves in.  
He is you. God is your truest Self—the Supreme Self.  
Keep saying Yes inside your heart and  
fall fully inside the Beloved.

34



Whatever comes, do not push away;  
whatever goes, do not grieve.  
Everything appears just like clouds floating by;  
they just come and go.  
Stay only as the unmoving awareness.  
Awareness and Truth are one.

35

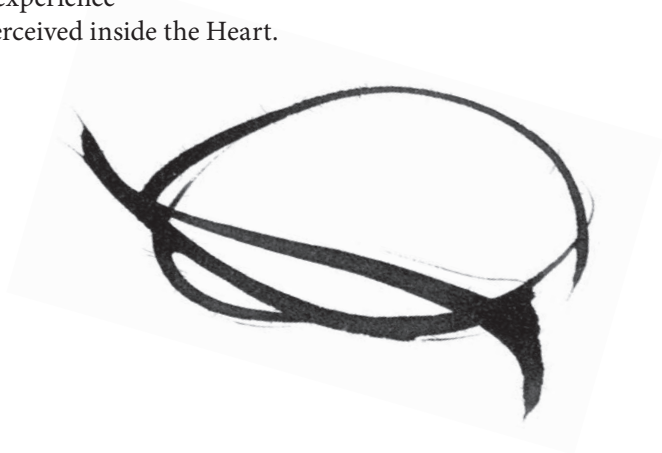


There is only one thing to be done:  
give up the idea that you are your personality  
and be open to a greater truth.  
Spirit is presence, not person.  
Like this, Grace enters your heart and reveals  
your true nature as unborn awareness.

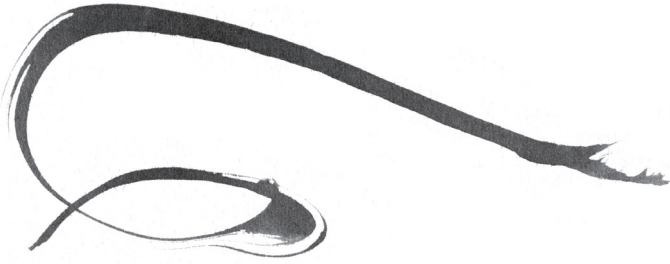
36



Wide are opinions,  
narrow is experience  
when perceived only by the mind.  
Shallow are opinions,  
deep is experience  
when perceived inside the Heart.



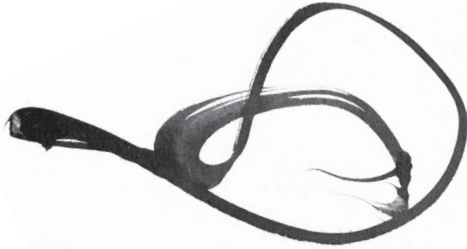
When man pursues experience, he becomes the body.  
When he pursues knowledge, he becomes the mind.  
When he pursues God, he becomes the Heart.  
When he pursues Truth, he becomes Nothing.



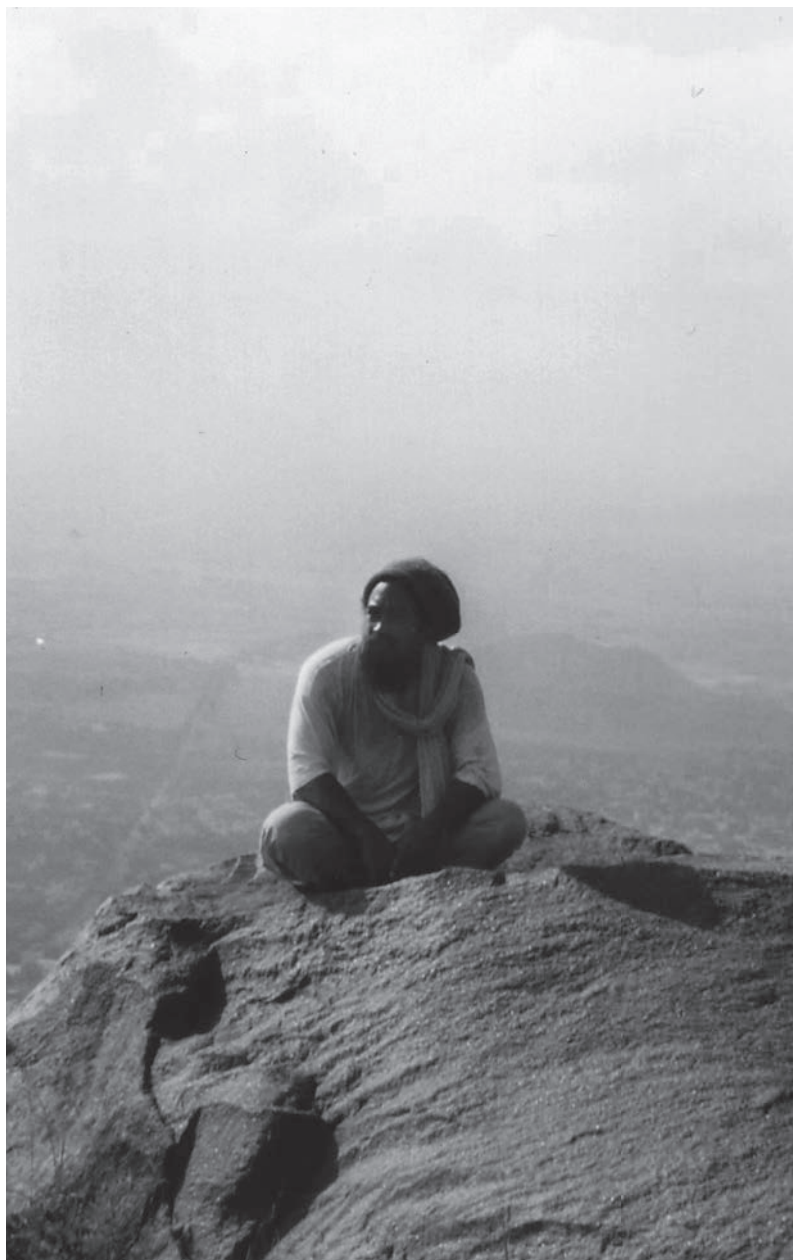
When you are absolutely nothing,  
you find galaxies of love,  
worlds of peace, oceans of joy.  
It is a paradox that you have to  
give up everything to find everything.  
That is what Christ means when he says,  
'He who loses everything, finds everything.'  
The one who gives up his life for Truth  
finds everlasting life.  
Now it is your turn to solve  
some of these ancient paradoxes.



Know and understand that you are not a 'person' with consciousness, but rather, the perceiver of the person and whatever else appears on the screen of perception. Knowing this, whatever arises is perceived and intuitively discerned to be changeful. That which perceives cannot be that which is perceived. Recognising all appearances to be impermanent by nature, one ceases imparting too much importance to them. Thus, one discovers and confirms one's true nature as the formless and neutral witness of all phenomena.



I have not come to burden you. In fact, if you are open, I have come to unburden you from all this needless suffering, to free you from this costly belief that you are a mere person. You have tried it your way, now try it my way. Observe: it is the nature of the personal mind to distract your attention away from the Truth, to limit your sense of being, to drain your natural energy. And yet, while we keep pursuing the wind, the Self, in its perfect harmony, is overlooked and unknowingly swapped for misery.



*At the peak of Mount Arunachala, Tiruvannamalai, India, 1994*



*Mooji in his garden, Portugal, 2022*



*Mooji prostrates at the bed of his Master, Papaji, in Lucknow, India, 2016*



*Mooji and Ma Devaki at Yogi Ramsuratkumar Ashram, India, 2020*



*Mooji and Sangha at Shree Anandamayi Ma Ashram, 2016*



*Editing the second edition of White Fire, Sahaja, 2019*



*Early glimpse of Monte Sahaja*



*Painting a Buddha in his daughter Leah's room, 2022*



*Spontaneous ink drawings for White Fire*

Nothing IS

To utter such a  
Statement  
one must first  
be nothing

# Glossary

**Advaita** Advaita is a spiritual philosophy and path to the realisation of the Self. It emphasises that there is one indivisible reality and that it alone exists. All of manifestation, everything perceivable, including our own sense of individuality, is inseparable from this sole reality. Advaita literally means 'not two'; one without a second; non-dual. Advaita is a path of wisdom and understanding, a direct, immediate and effective way to spiritual Liberation.

**Bhajan** A heartfelt and soulful offering of devotional song in reverence and veneration to God or Guru with the purpose of merging with the Beloved.

**Bhakta** A seeker with a heart of gratitude, devotion, surrender, and selfless service to the Supreme. A follower of the path of Bhakti Yoga.

**Bhakti** The spiritual way of the heart. Bhakti is an overflowing love, gratitude and devotion to one's Guru or God. It is a yoga that starts out as a deep longing to be one with the Beloved, and eventually culminates in an inseparable union with the Supreme, That which truly exists.

**Buddhi** Sanskrit term for the intellect.

**Conditioning** The unconscious absorption of ideas through one's environment, e.g. family, education, society, culture, the media. Conditioning shapes personal identity.

**Consciousness** The dynamic aspect of the unchanging Absolute Awareness-Self. Mooji sometimes refers to it as the Child of the Absolute or the Breath of the Absolute. It is the light by which the entire world is seen. It is the lens of the Absolute, the conceiving and perceiving power and function through which the world of manifestation arises and is seen. Consciousness is formless but gives rise to all forms. It is intangible and simultaneously the catalyst or spark for all that is tangible. It is the pure 'I am' presence arising naturally within each living form. Mooji uses the terms impersonal witness, being or beingness, the sense of presence and the intuition