

Gangaji Podcast  
Being Yourself  
Episode 11  
Host Barbara Denempont  
The Last Obstacle to Discovering Natural Fulfillment  
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[00:00] MUSIC

[00:05] GANGAJI: I know we all want lots of little things, enough money to live on, the right mate, the right children, on and on, but what do you finally, absolutely want? If it were your last day on earth what would you want your life to have been about, to have been used for, because that's what you really want.

[00:32] BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. Just sharing a little bit personally, when I first met Gangaji, she absolutely stopped me in my tracks. She was really helping me check my assumptions. The assumptions that I had about who I thought I was, and what I thought was happening, and what was here, and what the problem was. And so I really wanted to bring this monologue to you, because it is an opportunity for us all together to once again check our assumptions. What do we imagine is the problem? Gangaji has a remarkable answer to share with you to that question.

This was recorded in 2008. Let's take a listen.

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(Excerpted from Findhorn Foundation, Scotland Meeting, May 24, 2008  
Transcript file: "05-24-08 #3.doc")

[01:22] GANGAJI: Hello everyone. This morning someone came up and initiated our conversation with a problem, and I dismissed the problem and we got on with the solution, or what's also there, because often we are so overly fixated on our problems that we don't recognize that in fact we don't have any problems, really. But I don't want to trivialize the fact that we experience that we have problems. We, that's most of our common experience and our experience is - if we could just get those problems solved, then we would have fulfillment, or happiness, or peace, or our purpose would be revealed.

You know I mean it can be very superficial - my problem is I need to lose weight and then I'll be happy, or my problem is if I could just find the right job, or the right major in college, or if I could find ... it gets a little deeper, the right mate. Well okay, I found the right mate, but now if I could have children. Well now I have children, but if I could have the right children, or get rid of this mate, and find "the mate," and so we are like led around by our problems, that if we can locate our problem and solve the problem then we will be happy, because that is the way we function as human animals; the problem of feeding ourselves, of sheltering ourselves, of protecting ourselves as a tribe. So it's a very important aspect of the way our minds function, but when it

becomes the focus of our minds we overlook this place of refuge, this place of peace, this placeless fulfillment that is our nature. Maybe not our human nature, maybe not our animal nature, but our nature before human, before animal. And so I do accept that it is important to identify the problem, and then it is important to recognize that the problem is making that the problem. Ramana said, "The last thing to go is self doubt." And Papaji said, which always the student has to surpass the teacher you know it's ... that's the way it grows: "The last problem is thinking there is a problem." And that's what we cling to: "but I know there is a problem, I feel there is a problem, I sense there is a problem, my life reflects that there is a problem," and that's the power of mind.

So if you are willing, just to give up that very powerful and hypnotic thought, "me and my problem ... problems," just to give it up, then you are immediately in retreat from your life as you have written it, from the ongoing narrative of your life, your story. If you are willing just to put it aside. Maybe it is a good story, a dramatic story, there is a great art to it and maybe it's even turning out alright, just to put it aside, to not have a story. If you don't have a story you don't have a problem. Check it out and see. So then your story of you may reappear, but when you have put it aside fully, you recognize "ah ha, here is the story of *me* back," and that in itself is not a problem, we are incarnate, we are living this mystery of separate selves, one Self. And there challenges and there are problems, but when we make those problems that which separates us from fulfillment, that's not the Truth, they are just problems. They have nothing to do with our essential nature and what is at peace. They are challenges, and we like challenges, as a species, we like them; it's the way our minds develop. Children like challenges, but when we become fixated on the challenge as that which separates us from Truth and fulfillment then we suffer unnecessarily, and when you suffer unnecessarily your life energy goes into suffering, and there is none left over for investigating the Truth of what is here, so that's a real waste of your natural resource. I mean we talk about the waste of oil and fossil fuels and how what that's done to the planet, but look what's been done to the planet and the individual universes, with names, by just this absolute waste of this precious natural resource called "attention," which has a lifespan of, maybe if you are lucky a hundred years, normally seventy, eighty, ninety, it could end at thirty, twenty, fifteen. All you have is your attention, and where is it being spent? On problems? Well let's say, "Give one percent to problems. Give ten percent to problems," that's fine, but to give the other ninety percent to what is infinitely renewable, which is the source of Life, which is Life itself, which is the boundless Heart of existence? Then you are contributing, then you are actually offering your attention to the greater attention, and in some mysterious way to the creative pool that can actually be where the deepest problem solving comes from.

You know each generation throughout history has known exactly what needs to change to fix things, either about them or about us, and surely everyone in here knows enough about history to know how that has failed, time and time again. It may have changed things briefly, but by the very nature of changing it, fixing them or fixing us, there are many more problems that arise, that wait, that come back to start the next cycle.

So, to not know how the problem will be solved, or if it will be solved, to not know anything about anything feels very dangerous to the human mind, because we must know, we must know immediately, and we must get busy doing what must be done, but that has been true throughout history, and in fact, we have conquered the earth that way, but now we are at time when the

very fact of conquering the earth is ruining the earth. And we've conquered our Mother, we have conquered our resting place, so maybe we don't what should be done, maybe in our arrogance as a species we have actually made a mess of things. Not to say there hasn't been great beauty that has arisen from the mess, and great wonders, but over all maybe we have made a big mess, and if we could just take a moment to stop, stop piling on the mess, even stop trying to clean up the mess, because we could be making a bigger mess by cleaning it up. Who knows what we would use to clean it up with, and the residue of that? Usually what we use is some kind of, if it's an internal problem, some kind of internal genocide. "I hate this about myself. I've got to get rid of this by myself, in myself. It's ugly, it's horrible. I never want to see it again. I banish it. I will kill the ego." And then we are just murderers, and perpetrators of hate.

So if we are willing to stop to just step back, to just open, and it is open to guidance, but not to open for guidance but just to open, open for openness sake, to truly rest in the refuge that is silence and not knowing, and then to see. And it's perhaps in that moment or that weekend, or that week of deep rest, or that year, or however long you are drawn to stay there that there is a maturity that arises, that actually the child becomes the adult, and doesn't need instant gratification, doesn't need praise, doesn't need punishment, can actually see from a bigger perspective, and from that can ask the right questions and can receive the answers without knowing what those answers will be. You know we ask questions knowing what we want the answer to be, or we meet our emotions knowing what the result will be we hope, that that emotion will be gone and never bother me again. But that's like, you know, meeting your neighbor hoping that you can hello to your neighbor and you never have to see them again. You've done your duty by your neighbor, and it's all, whatever is happening externally of course is what's internal, it's a reflection both ways. and so if we are willing to stop, and in the beauty of being in a retreat, we have stopped our normal lives. If we are willing to take that more deeply, internally, there is a great revelation awaiting.

I don't know when it will appear for you, but I know that that's what has brought you here, and so that's the proof that it will appear. It can appear in this moment. It can appear on your death bed. It can appear in any moment, but your openness is you being the invitation for that which is in you to appear is irresistible. And so the conversations that happen here and what is said here is not to be taken literally. You know, I've heard people say, "Well you said once," and show me in my book where, "You said," and it's like, "well give me that page and let's rip it up," because in the moment it is all being said just to invite attention into a deeper unknown and maybe terrifying place that under that can reveal true identity, the awake awareness that has no problem with any problem, including ego. You know only ego has problem with ego, it's a battle between superego and ego, the one representing God, or the parent, and the one representing child or the rebel. That's where the battle is and of course it's reflected in our relationships with our friends and lovers, and other nations and maybe other planet systems, who knows? So if we are willing to end that battle, to stop hating the ego. Who is it that hates the ego? It's the superego, that's ego. If that battle can stop and it stops when it stops being fed, when the conversation is recognized, a very familiar conversation: "What's wrong with me? What's wrong with them? How it's got to change. It should change." Very familiar right? It's not creative at all. How many times? Decades of that conversation just to recognize it? Then stop. "Well you are a wretched creature." Yes, I'm a wretched creature. End of conversation. Not, "Oh yes I'm a wretched creature." That's a continuation of the conversation because later it will be, "I'm not a

wretched creature, I will prove to you I'm not." It's "Yes, wretched creature." Experience the wretchedness of creature-hood. Then wretched creature-ness itself is liberated, is liberated from your own heart where the battle ends.

So that's what these conversations are about, they are not teachings. That's why whenever I see anyone taking notes, I'm curious, "What could you be writing down?" You know in the videos and the books, they are all just designed to support you in discovering for yourself what is it you truly want. I know we all want lots of little things, enough money to live on, the right mate, the right children, on and on, but what do you finally, absolutely want? If it were your last day on earth what would you want your life to have been about, to have been used for, because that is what you really want, and that's what our time is for, for support in that deep true desire.

That's what links us. We are in this together, all over this planet, and we meet sometimes in cities, we pass each other sometimes in super markets, there are glances that happen, maybe we never speak, but blessedly we also come together in gatherings like this where we can speak openly, where we can expose ourselves, where we can offer ourselves to each other in the deepest sense. Really in the most intimate sense, more intimate even than sexuality, which is perhaps the most intimate that the animal body knows, but more intimate than that, not needing history, not needing personal relationship, just the giving of ourselves to each other. The giving of our Self to our selves, it's the same then.

So the other day when this beautiful lady was down here who couldn't hear, I see her there with the earphones, at the end of the meeting I asked her, "Could you hear," and she said, "well not much," but what she did hear was not to worry, just to open her heart. I said, "Well you heard enough." So it's really not about catching it literally. This is not a school room. The tests will come, but they're not school room tests, and the way you fail them is not, the way you succeed in the tests is not the way you succeed in school. It's not about knowing what the outcome should be, even what your response should be, it's about opening, which is really not knowing, but opening to your intelligence. So I welcome you to these meetings and I want to hear from you.

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[18:48] BARBARA: I was present for that meeting as it was recorded at the most extraordinary place – Findhorn, Scotland. I'm so happy I can bring it to you. I love sharing these with you and I, I hope you'll continue listening.

Before I go, I also want to mention some really important news, and that is that Gangaji has a new website. It's still at the same address, [gangaji.org](http://gangaji.org), that's [gangaji.org](http://gangaji.org), but it has a lot of features that you can check out that are new – search features, video features – and there is, in particular, something I wanted to point out to you, which is this three-day mini course that you can sign up for. It's called *Ending Your Patterns of Unnecessary Suffering*. You just give us your email and we'll send you the course. It's got inquiries, and videos, and audio downloads. We've gotten some good feedback, and it's a great way to be introduced to what Gangaji is offering.

With that said, thank you for listening. Until next time.