

Gangaji Podcast
Being Yourself
Episode 15
Host Barbara Denempont
Honoring Life Itself
Released January 13, 2020
www.gangaji.org

[00:00] MUSIC

[00:03] GANGAJI: So there *are* certain places like Mount Shasta, or certain gatherings like this gathering, or certain dreams that penetrate normal dreams, certain experiences that turn your life around, and they *are* to be honored as precious forms that somehow penetrated and pointed back to this that is here and sacred, and precious at all times. And that our brief time gathered in this meeting, and individually in these forms, and this planet for however long it has, can be a deep recognition of that, a deeper recognition of that, a profound honoring of that, and an investigation of that, so that the human mind is turned to something more than finding what's wrong; it's actually turned to the wonder of existence.

[01:16] BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself: Self-Inquiry with Gangaji*. My name is Barbara Denempont. As we begin a new year, I want to bring you something from Gangaji's archives that gives us all an opportunity to honor the sacred, to honor each other, and in Gangaji's words, to honor life itself. So I selected this particular monologue from 2009. It was recorded in Mount Shasta, and in it, Gangaji points to the essential recognition that you *are* the sanctuary, you are home. I invite you to take this moment, wherever you find yourself, to rest in the wonder of who you are.

(Excerpted from Mount Shasta, CA Satsang with Gangaji, May 17, 2009)

[02:03] GANGAJI: Hello everyone. It's beautiful to meet with you here at the foot of this extraordinary life-form: Mount Shasta; sacred life-form. This meeting itself is a sacred life-form composed of all of us and whatever lives on us, and in us. Coming together in this particular formation, for really a brief, brief time and then dispersing.

So we, we have these monuments to huge, steady, deep, powerful life-forms: Mount Shasta. But if we could speed time up we would see a time when it wasn't here, and then it rose up, and then there will be a time when it won't be here. And so while we can feed on life-forms, as we are food for other life-forms, we have to a certain point recognize there is That which holds it all. That which we appear in, and That which we live because of, and That which we disappear back into, which the whole Milky Way disappears back into eventually.

The great benefit of *this* life-form, our life-form that we are a composite of both outwardly and inwardly, is that we actually get to turn our consciousness back to what is present in all life-form, and that is Life of course, it's not unreasonable. You don't have life-form without life, right? It's

logical. Then what is life, and does life exist independent of its form? So when you die, when I die, when our bodies drop, return to dust, does Life die?

If you actually ask these questions very deeply of yourself, there is a possibility of discovering what is immortal, but it's not you as your body or as your personality, or even your soul as you think of your soul, as some kind of amoebic-like thing. It's you as Life. And once there is a flip of consciousness, individual consciousness back to its deeper identity, its true identity as Life itself, consciousness as Life, before, during and after life-form, then the time experienced as life-form is free. It's free and it is sacred. It's not free of pain. It's not free of troubles. It's not free of disease. It's not free of death, but it's free in that it is Life and that it knows Itself to be Life, and while it may be attached to a particular life-form, myself, yourself, others, Mount Shasta, there is a deeper attachment, and that is to Life itself.

And in that shift, or in that flip deeper into oneself, the end of being haunted by the death of life-forms and the beginning of recognizing the sacredness of Life itself, formless and form, then. So the Buddhists speak of it as Emptiness, and form as emptiness, and emptiness, form. Emptiness has a weird sound to our western ears sometimes, so if we think of it as life-form and life, just pure life, the space that is between you and me. It's alive with consciousness. This, this that directs the blood flow and the heart beat, that animates the form. And in this they are already dying, they have been cut, but they are still radiating life. Even when they are dried, they will radiate life. Even if there is a picture of them and they are long gone or extinct, you will be struck by the radiation of life.

I saw this man's, I saw a video of this man's bones being burnt in a funeral pyre, his pelvis cracking and his skull cracking, and his form is gone, Papaji as form is gone. Maybe your Mother as form is gone, your father as form is gone, your child as form could be gone, your husband, your wife, your friend, your enemy - gone. But the life that they represented in this short time is here.

So the good news of this of course is extraordinary, and the possibility of this is that you recognize it as your Self as life-ness, not separate from this form, but free of it, and that you live your life as a sacred life. Not a self-righteous life, not an imitation of sacredness, but as a precious experience that will be over, that will end, but that its flavor can have contributed to the precious sacredness of Life itself. Mostly we don't do that. I'm not saying you, I'm saying "we" as a collective human species.

So there *are* certain places like Mount Shasta, or certain gatherings like this gathering, or certain dreams that penetrate normal dreams, certain experiences that turn your life around, and they *are* to be honored as precious forms that somehow penetrated and pointed back to this that is here and sacred, and precious at all times. And that our brief time gathered in this meeting, and individually in these forms, and this planet for however long it has, can be a deep recognition of that, a deeper recognition of that, a profound honoring of that, and an investigation of that, so that the human mind is turned to something more than finding what's wrong; it's actually turned to the wonder of existence.

It's evolutionary to find what's wrong, because then you can correct it. There is nothing wrong with finding what is wrong. It's important to see where there are mistakes so they can be corrected, but if that is all we are seeing, then there is a very deep unnecessary suffering that is a result of dishonoring the precious sacredness of Life, of Being-ness.

So it is my intention as being a part of this beautiful formation of individuals that come together to collectively discover what is the same in each of us. It is my intention that that be discovered in a way that nothing can dislodge it. No amount of trouble, no amount of disease, no amount of pain, no amount of tendency to complain can dislodge this deeper peace, as surrender to your Self as Life. And what a - I mean just to take a moment. I mean just the fact of life. You don't have to know anything else. We don't have to know any metaphysics. We don't even have to know the word life-form, life, consciousness. Just stop for a moment – Life. Whether it's a good life, a bad life, a successful life, a failure of a life – Life. Just the wonder of that can obliterate all of the dishonoring of that. In an instant, this instant. So it's my conviction that that's what brings us together, especially when we are brought together purposely for that, and that's this meeting this afternoon, in this holy place, this holy meeting, holy life-forms. So, I bow to you as my Self in that, and I receive you as my Self and meet you as a deeper investigation of That.

I wonder if people living in Shasta, there must be many of you that live in Shasta, do you, like, start to take it for granted? That's good. It's very interesting the way our human brains are set up to search for what is wrong. And recognizing that that is legitimate, in many instances necessary, but also when it is out of balance is the cause of the deepest suffering, and contributes to the suffering of others, of all. So I invite you to come up here, and start the conversation by "what's right," and then if you have something, "what's wrong," let's examine it - maybe it's not wrong at all. It's often what we think is wrong, when we are willing to actually open to it, it becomes part of this divine revelation, this wonder of Life.

[13:30] BARBARA: Thank you for listening today. I am certain that when we rest in the wholeness that is here, it reverberates around the world. Gangaji has been teaching for almost 30 years, and every program she offers through her Foundation supports this deepening discovery of what is free and at home. I hope you will always take full advantage of these podcasts, or the webcasts, or the books, the blogs, YouTube, Gangaji's retreats, and even the scholarships for retreats. It's an oasis of support created by a global community and it is here for you. You can connect to Gangaji immediately through her website at gangaji.org. That's gangaji.org.

Before we go, I want to send our love out to the Australian sangha, and really to all of Australia, as they face these catastrophic fires. Gangaji has had the privilege and honor of traveling through the land of Australia, the sacred land, and we can take a moment and honor that land and honor everyone there. We love you and we are with you.

Until next time.