

Gangaji Podcast
Being Yourself
Episode 27
Host Barbara Denempont
The Inherent Effortlessness of Being Who You Are
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[00:00] MUSIC

[00:03] GANGAJI: This tide of conditioning is enormous, isn't it? So many tricks, so many whirlpools, so many quicksands, so many mirages, but it is nothing. It is nothing in the face of who you are. It is a speck. It is a dying star in the face of who you are. And you know it, somehow, without knowing it as an object or a concept, you know it. You must. You *are* It.

[00:46] BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. As I was preparing to produce this next podcast, I went into our transcripts and did a search on the word "passeth". And I was thinking about that phrase, "the peace that passeth all understanding". But interestingly when I did that search into our transcripts, it led me to something completely different and wonderful, and I'm going to share it with you today. It was recorded in 1996 in Maui, and you will hear the rain happening in the background, it kind of gives you this wonderful visual of where this was taking place, and it is a wonderful conversation.

Let's take a listen.

(Excerpted from Maui, HI Satsang with Gangaji, January 25, 1996)

[01:37] SATSANG PARTICIPANT: I think I understand about that we aren't form. I think I do.

GANGAJI: Oh, well, I don't. (laughter)

SATSANG PARTICIPANT: What I'm very confused is ...

GANGAJI: That's cause you think you understand, you see? Just for a minute, before you tell me what you are very confused about, don't understand anything. Just, you know ... understanding is a wonderful power that gives great satisfaction and feeling of "aha" completion and resolution. But, given all that just for a moment, push it all aside. Don't understand anything. Yes, be free for a moment.

SATSANG PARTICIPANT: The real truth is I don't understand at all about—

GANGAJI: Oh, this is the real truth, yes. (laughter)

SATSANG PARTICIPANT: What I'm confused about, though, is ...

GANGAJI: Uh, oh. (Laughter) Now, I'm confused too. I'm confused about what you could possibly be confused about after one instant of recognizing the truth that passeth all understanding. The Truth that is untouched ... closer than any understanding. Are you looking for some metaphysics, or some theology, or some cosmology?

SATSANG PARTICIPANT: I think it was cosmology.

GANGAJI: Cosmology. Oh, there are some beautiful cosmologies. The Hindu cosmology is startling. The Greek cosmology, exquisite. The Mayan cosmology, oh so beautiful. So many more. What is untouched by any cosmology? Closer than any cosmology? What all cosmologies are—exquisitely and impossibly—trying to formulate. You be true to That and your words will be cosmology. Fresh cosmology. Not different from Mayan or Hindu or Greek or any of the others, but freshly revealed. If you look for understanding, you will have to look into some kind of mentality. And the Truth is closer than that. If you surrender into what is closest, then you will see. You will see cosmology. And you will see its limitations and you will not look there for a resolution.

SATSANG PARTICIPANT: So, I think I'm still confused.

GANGAJI: Well, I'm not anyway now, so ... (laughter)

SATSANG PARTICIPANT: Are we supposed to take care of this body? Or, because I've spent—

GANGAJI: Who takes care of this body?

SATSANG PARTICIPANT: Well, I've spent times when I feel like I live above my shoulders, and my body seems to get sick or hurt, and ... so then I think well, I have to really stay grounded in this body and groom it and feed it and—

GANGAJI: But you're making a false distinction. The body lives in you. The body is infused with you. The body is nothing but elements without you. If you are interested in tending the body, tend the body. If you are not interested in tending the body, don't tend the body. There are great religions that say, "Don't tend the body." There are other religions that say, "Tend the body." (laughter) And then, of course, this leads to confusion: "What am I supposed to do?" Be still. Recognize the Truth of who you are. You may be interested in body, you may have no interest in body. You may discover a very active life. You may discover a very inactive life. That's all secondary to discovering the Truth of who you are.

If you are attempting to tend the body to discover who you are, this is limited. I have met many people who have exquisite understanding of the body and very limited understanding of the Truth of who one is. We know that in our subculture in particular. The same with denying the body. It's the exact same—other side of the coin, flip side. Many people deny the body, self-righteously deny the body, and have no sense of the Truth of who one is. Because some great

realized master was seen denying the body, hordes began to deny the body to try to get what that master had. Or if some master is seen tending the body, other hordes tend the body to try to get what that master had. Doesn't work like that. It's called "cart before the horse." (laughter)

Yes, let whatever master appears in your consciousness inspire you to recognize the Truth of who you are. Then tend the body, or not. If your hobby is the body, enjoy your hobby. If it's not, don't worry about it. All hobbies are finished some time. And the irony is you cannot really tend the body if you make it such a big deal. You're just forever trying to fix this leak, patch up that hole. (laughter) But, if you enjoy this, there's a kind of play to it. If you don't enjoy it, don't worry. Play at what you enjoy. You know when you are part of one particular horde following a master who says, "Don't tend the body." Have you tried this?

SATSANG PARTICIPANT: No. I think I thought spiritual was beyond feelings, so I just quit tending the body.

GANGAJI: Like that. Okay so, some thought says, "Oh, spiritual is beyond feelings." Yes, I read an interview with a man from Australia who said he is the only enlightened person on the planet because he doesn't have feelings. (laughter) Yes. It's fine to not have feelings. Somehow missing the point to think having feelings or not having feelings has anything to do with the Truth of who you are. Even to think having a body or not having a body has anything to do with the Truth of who you are. Phenomena arising or phenomena not arising has nothing to do with the Truth of who you are. It is much closer than any of that.

Yes, you see how instantly, you see the source of your confusion. Some idea about what you have to *do* to *get* some resolution or fulfillment. That resolution, that fulfillment, is and has been waiting simply for your attention to return Home. For the outward play of the mind to simply return Home. For the mind to put its toys, its powers, its images, its memories, aside for one moment and rest in its Source. Then you are quite free, as you have always been free, to play with the powers of the mind. But once you have recognized the truth of where Home is, what Home is, who Home is, this play is of a different order than if you are playing to *get* Home. Do you understand? Yes, good.

Then, if you are interested in cosmologies, wonderful, wonderful. You hitch that cart to the horse. No problem. This horse can carry, does carry the whole universe. This is the very interesting dilemma, you know, as this evolved, so-called evolved species—**humanity**—with incredible powers of developed mind and the benefits from that. But, you must also see while acknowledging the benefits from that, you must also see what the down side is. It's very important. And, in general, what the down side is, is following the mind as if it were God. As if it were the ultimate truth. As if it holds the key to fulfillment and resolution. It definitely holds many keys to pleasure and pain. Many, many keys. And there is nothing wrong with pleasure and pain. But when we are speaking of fulfillment and resolution, really fulfillment, this is beyond pleasure and it is not stopped by pain. The mind is left behind. It cannot get that close.

That is the inherent effortlessness of *being* fulfillment. It's the inherent Truth of being who you are. Not what the mind has told you you are. That's only a repository of what you have read or what your parents, or what your society, or what your teachers, what your lovers, what your

enemies, or some rebellion to all of that. Just concepts—images and concepts. Maybe quite fantastic or maybe quite horrible, but images and concepts. Who you are. Closer than any image of who you are. Closer than any concept of who you are.

There are beautiful concepts, like, “You are That.” That points to who you are, but that’s not who you are. It’s a device. Or, “You are God. You are Spirit.” That points to who you are, but that still is far away from the Truth, the limitlessness, the impossibility to conceptualize-ness of who you truly are. So if for one instant you simply stop trying to conceptualize or trying to fit an image into a prior conception. Just stop. That’s what “be still” points to. Be still. See. See without your eyes. You don’t need eyes to see. “I” sees. This tide of conditioning is enormous, isn’t it? So many tricks, so many whirlpools, so many quicksands, so many mirages, but it is nothing. It is nothing in the face of who you are. It is a speck. It is a dying star in the face of who you are. And you know it, somehow, without knowing it as an object or a concept, you know it. You must. You *are* It. You sitting in this room certainly know it. You have spent uncountable years denying it and then searching for it and denying it, and then imagining it and thinking it. All the time being called Home. Going all kinds of ways. (laughter) That’s the *mudra* of what your life has been. Just to come Home. Yes, like that, that’s the sound of homecoming. So simple, so ... too simple to be thought.

I know I speak a lot. Sorry, it’s a disease I have. (laughter) But none of my speech has ever touched it. Yes, my teacher told me, “I don’t care if you can’t speak it, go speak it.” He gave me permission to attempt the impossible. To attempt to speak it. He said, “And think it too.” I said, “Impossible”. “Think it!” Oh, what a job for the mind! Then the mind knows where to look. It doesn’t look in anything that has been thought. Speech knows how to speak. It doesn’t speak anything that has been spoken. Same words, but has never been spoken. Life lived, not from some past life. From resolution, fulfillment. Not from some idea of paradise. Not from some idea of hell. From no idea, no place, no time, and not that either. Just what that points to.

[19:35] BARBARA: Now is a perfect opportunity for me to say thank you to our transcribers. We have a team of about 40 transcribers, led by Joanna, who are the ones who really make these archives of Gangaji’s recordings accessible. It’s how I can find these gems and share them with you.

I invite you to go to Gangaji’s website, which is gangaji.org, that’s gangaji.org. You’ll find all the wonderful programs that this community has created with Gangaji. You can access those programs, learn more about them, and you can also see how you can support programs like this podcast. I’m so grateful that we have this way, this medium where we can connect.

Thanks for listening. Until next time.