

Gangaji Podcast
Being Yourself
Episode 29
Host Barbara Denempont
Self-Reliance, Self-Love
Released January 18, 2021
www.gangaji.org

[00:00] MUSIC

[00:05] GANGAJI: The crux of true self-reliance is allowing the love of yourself to meet itself in this particular form of itself. And then from that it spills over to all of itself. So that's self-love.

[00:27] BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. Today I am bringing you a clip from the archives that focuses on the topic of self-reliance. And self-reliance is a topic that is near and dear to my heart. I loved being self-reliant—or at least what I thought was self-reliant in my life. I really loved having a certain kind of independence in my experience. But there was also a suffering in that. And so this particular piece that I'm going to bring to you really speaks to this deeper revelation of true self-reliance.

Let's take a listen.

(Excerpted from San Rafael, CA Weekend of Inquiry with Gangaji, March 7, 2010)

[01:16] GANGAJI: Good morning. There was a phrase that got brought up yesterday—Josh I think said it. Self-reliant. And that is, that can have lots of different interpretations. So I would like to share with you exactly what I mean when I say self-reliant and, and how essential it is that you be completely, absolutely, totally self-reliant.

But to understand what that means, first you have to know what “self” means. That's the catch. So we think of self as being me, this body, this person, this personality. But when that's examined—inquired into—when you actually turn your attention to this me, this I, you discover it's not there as, as a thing and there's vast space. And when your mind falls into that vast space you discover “self” to be everything, every body, every atom of the universe. So then to be reliant on self is to be reliant on all in the totality.

And the truth is if we take the word reliant, you are reliant on it. I mean that's just the fact of it. You as your body is reliant on it. There's no, no living without the rest. We are interwoven as parts and those parts are held together by the wholeness of self; who you are. That's why the beautiful Buddhist phrase, taking refuge in the Buddha, the Dharma and the Sangha. They're all equal. The Buddha is not this person—The Buddha—unless you make a religion out of Buddhism. It doesn't have to be a religion. It's the awakened mind. And the Dharma is, the truth is, the ethical word is awake, and the Sangha is the self. All.

So when you resist yourself in any part, in any aspect, you are refusing to be self-reliant. Just the flip of what we would think. "I'm being self-reliant. I don't need anybody. I can do this alone." It's absolutely the flip. That's why we gather in these weekends, and longer retreats. Because we do it all alone, but what is alone? What a word that is. It's all one. It's even in the language: alone. There it is. So it's really important when we hear ourselves, overhear ourselves using certain phrases, and certain words and then notice when we say "yeah, I've got to be self-reliant," what the effect of that is. And if it's one of separation and if it's one of a independence that's really being then dependent, self-dependent, which is what I said to you yesterday. And that's dependent on some idea of me—"I can do it. I have to do it."

And of course the crux of true self-reliance is allowing the love of yourself to meet itself in this particular form of itself. And then from that it spills over to all of itself. So that's self-love. We hear the phrase self-love and in our secular psychotherapeutic trance we think of that as narcissism or we think of it as some self-esteem idea—"Me. I gotta love me." Self is everything. And when you meet your self, however it is appearing, however you say—"No, not that, I'm not that." When you meet that, whether it's entitlement, as got brought up yesterday—"I'm not that"—it's like, well meet that. What if you are that? Because some aspect of yourself is, somewhere. And as long as you reject that aspect of yourself, you make yourself separate and you suffer. That's the point. And you suffer unnecessarily.

That's the good news. It's not a choiceless suffering. It's a—maybe an unconscious choice, but it's choosing to believe in phrases or words in their most limited form, in their most unenlightened form, their most unexamined form. But the willingness to examine it, to take it all the way, then the word itself, the phrase itself can actually take you home because language comes from that, has no existence separate from that.

But its appearance it's quite separate. Me, myself and I: the holy trinity. So. Oh yeah, so what you were speaking of yesterday, John, about kindness being this then. Oh no. Maybe it was somebody else, but anyway of being this median line. You know we are, we tend to bounce, or at certain phases in our lives—mostly are kind of fixated on an adolescent phase. We bounce between grandiose experiences and grandiose hells. And in the willingness to let go of them both we find this just kindness, self-love, natural overflowing of that. Then self-reliance is also offering yourself as your form, as your life, to yourself in both the smallest ways and the biggest ways, in known ways and unknown ways.

So you see our language is astounding. It's all there in the language even though it appears to be boxed up and not there. I mean you've heard me say it can't be spoken. But Papaji never accepted that. He said it *has* to be spoken. Just the fact that it never has been spoken can't stop you from speaking it. So it's a ... when we hear phrases and we hear words it's really important to notice if we then use that to box ourselves in, to make ourselves separate, to suffer. Or if we actually use that to examine what is at the root of the root of the root, and what is the ground that that root springs from. And there you will find it all. That's where we meet. That's where we meet in silence and that's where we meet speaking. That's where we meet when we succeed and that's where we meet when we fail. So welcome to satsang.

[9:26] BARBARA: For me this is definitely a clip that I can listen to more than once, and continue to find something fresh each time I listen to it. I'm going to sign off now, but before I go I do want to remind you that the resources of Gangaji's website are available to you at gangaji.org, that's gangaji.org. There's a lot of programs that Gangaji offers including the monthly webcast, of course there's this podcast, which you can find other podcast recordings on the website, and there's also Gangaji's blog, and a whole variety of video and audio clips that are available to you.

As we begin the new year, I look forward to bringing you more podcasts each month, and I'm very, very appreciative that you're here with us, listening.

Until next time.