

Gangaji Podcast  
Being Yourself  
Episode 33  
Host Barbara Denempont  
Helplessly Human  
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GANGAJI: The more you are willing to face the helplessness of being human, the more you see it's not being human that's the problem.

We spend most of our lives seeing the problem as this human thing and how can we transcend that and get away from it so we can get back to or up to the ethereal presence of being. In your willingness to face the humanness, then humanness is humanness and it's good for a good laugh or a good cry.

BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont.

This month I have a recording from Gangaji's archives that speaks to, well, what may be the fundamental reason why we find ourselves on a spiritual path and that is fear. Specifically, the fear of death and of course the fear of loss that's just rooted in the natural vulnerability of being in a human form, in a mortal form. Gangaji is never speaking to transcending that fear or overcoming it or fixing it or getting rid of it, but she does always offer us the opportunity to meet it and in this beautiful exchange, she really points us to that opportunity of what fear can reveal to us.

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(Excerpted from Oakland, CA, A Meeting with Gangaji, October 3, 1999)

SATSANG PARTICIPANT: Health issues have been my story. Not mine necessarily, but a dear friend. Death is not the worst of it. I thought I was facing death, it is a stroke, and ... So I need to know today, dearest Gangaji, how I allow that fear to be a vehicle? Peace has been so elusive.

GANGAJI: Oh yes, this must be known. First you have to see how it is you resist it.

PARTICIPANT: Resist what?

GANGAJI: The fear.

PARTICIPANT: Ohhh, so many ways.

GANGAJI: So many ways.

PARTICIPANT: So many ways.

GANGAJI: And what are all of those ways founded in? What are all of the ways of resisting fear supporting?

PARTICIPANT: I don't know, any more.

GANGAJI: Well, you look and see. Right now. Just look and see. What is this fear good for? It must be assumed to be good for something.

PARTICIPANT: It is not, I know this.

GANGAJI: But don't accept that, because if you really knew that, you would not be here.

PARTICIPANT: Yes.

GANGAJI: So the fear is arising, and it is not being met, there is some distance between you and the fear, so you have to assume that there is a belief that it is good for something. So ask yourself, "What is this fear good for?"

PARTICIPANT: Oh, punishment, guilt, any number of ...

GANGAJI: What else? What else? What is this fear good for? Or, let's ask it a different way, why is this fear necessary? Or, why do you need this fear? Or, why do you have to keep this fear? Why is it important to not let go of this fear? Why is it essential to resist this fear?

PARTICIPANT: Because I think that when I get into the fear it is the strongest it has ever been in my life. My heart pounds so hard, you talked about the breathing, my breathing becomes constricted, my throat ...

GANGAJI: What is the worse that can happen that they ...?

PARTICIPANT: Well, you talk about ...

GANGAJI: Well, in your experience, because you must have dealt with people who have fainted, or keeled over, or blacked out.

PARTICIPANT: Yes, yes. That and ...

GANGAJI: Then what happens?

PARTICIPANT: And then, you know ... And then a stroke, being able to speak ...

GANGAJI: So if you face this fear, you might have a stroke? Is that what you are saying?

PARTICIPANT: I don't know.

GANGAJI: Well, it slipped out.

PARTICIPANT: Yes.

GANGAJI: So, what is the worst thing about having a stroke?

PARTICIPANT: Just being dependent and ...

GANGAJI: Yes, being helpless.

PARTICIPANT: Helpless.

GANGAJI: No control. So that is what you can experience right here, right now. Having no control.

PARTICIPANT: I feel better already.

GANGAJI: Yes, because you touched on actually experiencing it. And the game we were playing together, was simply to continue to bring your attention back to the investigation. Rather than the way we usually do it, which is, "Oh well, I cannot do that." Or, "Oh no, I am not going there." Yes, come here, let us see, what is it about, what is the story about, what does it mean? Why not just be really helpless right now, totally dependent? In this moment, why not, just for investigation, give up your idea of control? I mean, it is going to happen sometime. On your death bed, you know, it gets pretty out of control usually.

PARTICIPANT: Sometimes you think you can, you know, often so many times over the years when I've come to see you, I walk in and I, you know, I cry the whole time. It is a controlled kind of cry. You know?

GANGAJI: Well, let loose.

PARTICIPANT: Yeah. Today I thought if I start to cry, I will never come back.

GANGAJI: Yes, and that is what we fear. This is it, isn't it? "I will never come back." Don't come back. Don't come back. It is true, you don't come back. It is absolutely true. Your sensations may or may not come back, your life as it was known may or may not come back. But you do not come back when you really let go, because you never were. You are not here anyway, as you think you are. That is the illusion. And the fear is, "I am not here as I think I am." And that fear is based on truth. You are not here as you think you are. But the fear part of it, this is the suffering. You are not, already you are not. What you fear you are not, you already are not. You fear that you will not exist. I know this fear, everyone has had this fear, "I won't exist". And yet you are continually drawn to examine, "Well, what does exist? Who am I? Do I exist?" And this fear is the guardian at the gate, and the guardian says, "Don't come in here. You walk through here, you won't exist." But still, you keep coming back to the gate. You knock and then run.

But, you know, if you tell the truth, the gate is wide open. And really if you tell the truth, you are already on the other side of the gate. Everyone in this room has already has some pivotal experience of recognizing that who they think they are is not who they are. Everyone. You truly would not be in this room. Whether you remember it or not, is irrelevant. It resonates in your heart somehow. And it maybe was a terrifying experience, because the whole world said, "Oh my god, you cannot have that experience." Usually as a child it first appears. You recognize, "I am not what it looks like I am." But everybody says, "Yes you are, and don't you forget it. You hold on to that one."

So I am saying, let it go. Let it loose. And if you are helpless, well, we have some stretchers that we can put you on and we will carry you back to your office or your apartment and we will see that you get fed. It has not happened yet, close. But it has not happened yet. But that is the fear, "I will be a vegetable, I won't be able to walk, I be able to feed myself." And that fear keeps you walking and feeding yourself in suffering, in misery. So it is not worth it, better that you don't walk and you don't walk freely, than that you walk bound by this belief.

You are helpless. We're all helpless. You know, in an instant the whole thing can just be finished. And all of our plans, and visualizations, and holding the whole planet together, over. And this is terrifying until it is faced. And when it is faced, and it is met, and the helplessness is experienced, then it is liberating. It's, "Of course!" It is a childish belief that, "I can hold it all together". "I will hold it all together." It is a childish belief based on fear. Fear of parents, fear of God, fear of brothers and sisters.

PARTICIPANT: I was confronted with it all falling apart. And you are really watching it fall apart. That's that ugly old guru that comes and grabs you by the neck, and just....

GANGAJI: Not exactly. When you are thinking, "Oh my god, if I really confront it", then the guru is old and ugly. It is true. But when you actually meet it, the guru is eternal youth, and beautiful, and saying, "Come into your birth right. Come into the treasure that is who you are." Whether your body is stroked out, old, ugly, You who you are ... Yes, you see. You know this, I see it.

PARTICIPANT: Yes. Yes. Of course.

GANGAJI: Because it is so close all of the time, "Of course, that. Yes, that."

PARTICIPANT: It is in the Presence, isn't it?

GANGAJI: It has always been in the Presence, and the Presence has always been HERE where you are ALWAYS. Regardless of the state of your body, or your neighbor's body, or your lover's body. Always. If you are just willing to tell the truth, you say, "Yes, of course. Of course." But we get very busy on this freeway. Very busy looking in our rear-view mirror, and side mirror, and navigating lane changes, and missing exits, and turning around.

PARTICIPANT: You got lost over here, didn't you?

GANGAJI: No, not this time. Not this time. I am a very good director, I kept directing my driver so she did not get lost. But I have experienced being lost.

PARTICIPANT: What do you do? I mean, do you lose it, too?

GANGAJI: You mean in what way? Do I have a personality? Yes. Yes. Most definitely. Most definitely.

PARTICIPANT: Thank you.

GANGAJI: I am very human, very human. The more you are willing to face the helplessness of being human, the more you see it is not being human that is the problem. We spend most of our lives seeing the problem as this, "Human thing, and how can we transcend that and get away from it so we can get back to, or up to the ethereal presence of being?"

In your willingness to face the humanness, then humanness is humanness. And it is good for a good laugh or a good cry. It is like the cardboard fort, cardboard palace. I am very human. My teacher asked me to come into this human existence and speak what I was experiencing when I was experiencing myself as not human, not anything. And I said, "I cannot do that and stay in the space." And he said, "Well, forget the space. Come back into the human body and speak this." It was like, "Oh." I was clinging to some idea of myself as beyond this. And then this space of samadhi, or space of transcendence was actually the bondage, the golden bondage.

I am a very ordinary being, as was my teacher, as was his teacher. We can look at the faces of Papaji, and Ramana, and be struck with transcendence. But the life, the day-to-day life, very ordinary. Not needing to be any different from that. This desire to not be human is a desire to escape the vehicle that reveals that which is closer than any species, or gender, or body. That all species, and genders, and bodies, everything gets its power, its life from who you are. I am happy to speak to you on our anniversary then.

PARTICIPANT: Thank you for your work.

GANGAJI: Oh, I mean, you could call it work, if work means to you what work means to me. Which is the most profound joy and blessed gift of vigilance in recognizing myself as you. Then what a blessing it is to work, what a blessing to live, what a blessing these limitations called thoughts, breath, emotions, fears, bodies. What blessings. All, just inviting deeper in, deeper investigation. And on the freeway there are signs, signs, signs, but here in the stillness of your heart, there is no sign needed. Self confirms Itself, here.

PARTICIPANT: That is your work for us, is that I can see now, remember now, who I am when I see you.

GANGAJI: Yes, that is the point of us coming together.

PARTICIPANT: Yes.

GANGAJI: So then you will look at your neighbor and you will go, "Ohhhh." And you will bow to your neighbor, just for being.

PARTICIPANT: Thank you.

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BARBARA: I also want to take a moment to say thank you, not only thank you for listening, but thank you to all of you who came to the website this month and made a donation to the Gangaji foundation.

Your gift is going to help fuel this podcast and our prison program, our scholarships and really make this offering, this message of peace from Gangaji available in the world. It really does reach around the world in a remarkable way and a way that certainly moves me. And if this message, this invitation has move you, I encourage you, I invite you, I hope you'll support us in continuing to make it available in all the different ways that we can imagine and create.

You can find out more about what your donation means at the website: [gangaji.org](http://gangaji.org), that's [gangaji.org](http://gangaji.org). And if this is the first time you've listened to Gangaji's podcast, you can access all the prior podcasts on the website along with Gangaji's full calendar, more about Gangaji herself and more about the foundation.

Thank you for listening. I am Barbara Denempont. Until next time.